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The Premises of the National Economy's Development in the Context of Integration into the European Economic Area

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Abstract

In 2016, there where 194 recognized independent states in the world, members of the United Nations Organization. There are very rich states among these countries, but most of them are comparatively poor and need the help and support of the rich ones. The size of these countries according to geographical area, the population, the size of GDP varies from country to country. Since the economic growth is one of the main indicator of countries' welfare, it has become a challenging issue for the researchers worldwide. What factors influence the development of a national economy in the right way, making the living standards increase and the population wellbeing grow? This article has a goal to identify several competitive sectors of the economy that have potential to lead to sustainable economic growth for Republic of Moldova. The Republic of Moldova is relatively a young independent state, since the dissolution of USSR, and faces some problems that need to be solved in order to increase country's welfare. The results of analysis showed that following industrial sectors: wine; textiles and apparel; information and communication technology; footwear; construction materials and furniture have the most potential for contributing to transformational growth in the Republic of Moldova economy. A big step in achieving this is signing the DCFTA with European Union. The importance of EU trade relations with the Republic of Moldova is of great impact on its national economy. The Republic of Moldova needs all the support and help of its powerful neighbour in order to achieve higher economic growth and to increase the competitivity of its products on EU market.

Keywords: world economy, economic integration, international integration, European integration, external trade, export, import, absolute advantage, comparative advantage, competitive advantage, global competitiveness index, structural changes, economic growth, industrial development.

Introduction

There where 194 recognized independent states in the world, members of the United Nations Organization in 2016. There are very rich states among these countries, but most of them are comparatively poor and need the help and support of the rich ones. The size of these countries according to geographical area, the population, the size of GDP varies from country to country. There are big countries with resources, still poor with lower HDI like India, China, Russia; and there are big and rich countries like USA, Canada and others. There are also small, but rich countries like Switzerland, Luxemburg, Liechtenstein, and many small and poor countries with a medium to very low HDI like the Albania, Republic of Moldova, Gambia, etc. Since the economic growth is one of the main indicator of countries' welfare, it has become a challenging issue for the researchers worldwide. What factors influence the development of a national economy in the right direction, making the living standards increase and the population wellbeing grow?

In human history, nothing compares to the impact of the industrial revolutions on the national economies and world economy, also on the living conditions of the population. It's amazing how the national economies had changed since then. The continuous growth of the GDP, GDP per capita, foreign trade is the consequence of the Industrial Revolutions. So, there is no doubt, that over the last 250 years, the greatest result of this event had been the change of the regime, as the world economy began to experience a new era, named by the American economist Kuznets S. "the modern economic growth". Another American economist, William Baumol, believed that the modern economic growth and capitalism are synonyms by writing the following "What is obvious to the historians is the fact that the capitalism is unique in registering extraordinary growth, it was able to accomplish periodical industrial revolutions that produced an outpouring of well-being

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non-existent so far in human history". The modern era has been characterized by the boom of the birth rate, increasing life durability, rapid urbanization, diversified systems of employment and a steadily increasing income per capita worldwide. However, the industrial revolution and economic growth had not expanded proportionally throughout the world which resulted with a global inequality without precedent. So, nowadays we have about 20% of countries with a very high level of development and about 80% with medium to low level of development. Therefore, these developing countries need all the support and help of the developed ones in order to reduce the gap between them.

Moldova's economic options

Speaking about the Republic of Moldova, it should be mentioned that its development had been influenced by all these events and after gaining its independence, followed by establishing political and economic relations internationally, it still didn't find its place in the world economy. Its geopolitical situation had oriented Moldova toward the decision to restore lost links in the former Soviet Union. This decision was taken on 21 December 1991 in Alma-Ata, Kazakhstan, where the Republic of Moldova signed the Treaty on establishment of the Commonwealth of Independent States (CIS), becoming a full member of this community. The experience of the last fifteen years has demonstrated that this community is not functional and efficient.

Another way to promote international economic relations were the relations with the European Union (EU). After the collapse of the Soviet Union, European Union, at that time European Community had to take a position regarding the New Independent States: Declaration of the European Political Cooperation Extraordinary Ministerial Meeting on the Situation in the Soviet Union, The Hague, 20 August 1991. But the highlight of this statement was completely defined by the document on 16 December 1991, in Brussels, Declaration of the Extraordinary European Political Cooperation Ministerial Meeting on the "Guidelines on the Recognition of New States in Eastern Europe and in the Soviet Union".

According to this document, on 1 January 1992, the European Commission sent a thorough analysis to the European Council regarding relations between the European Community and the new members of the Commonwealth of Independent States. In order to give a legal framework to recent events, European Community proposed to replace the Trade and Cooperation Agreement signed by the European Community with the Soviet Union, with individual agreements signed with each former Soviet republic. Negotiations with the CIS countries were launched on 1 November 1993, with the exception of Moldova, who only replied on 28 January 1994 to the European Commission proposal to define the relations with the European Union. It was the first step taken by the Republic of Moldova in European direction. Still, Moldova had a long and difficult way in the evolution towards the European course.

On 28 November 1994 has been signed the Partnership and Cooperation Agreement between the European Union and the Republic of Moldova. This arrangement provides for a basis of cooperation with the EU in the political, commercial, economic, legal, cultural and scientific areas. Until the entry into force of the Agreement, on 1 July 1998, between the EU and Moldova acted Interim Agreement on trade and trade related measures between the European Communities and Moldova, signed on 2 October 1995. This had encouraged trade exchange between the parties.

The EU Moldova Action Plan (2005) was a political document laying out the strategic objectives of cooperation between Moldova and the EU. It covered a timeframe of three years. Its implementation helped fulfill the provisions in the Partnership and Cooperation Agreement (PCA) and encouraged and supported Moldova's objective of further integration into European economic and social structures. Implementation of the Action Plan significantly advanced the approximation of Moldovan legislation, norms and standards to those of the European Union. In this context, it was built solid foundations for further economic integration based on the adoption and implementation of economic and trade-related rules and regulations with the potential to enhance trade, investment and growth. It furthermore helped to devise and implement policies and measures to promote economic growth and social cohesion, to reduce poverty and to protect the environment, thereby contributing to the long-term objective of sustainable development.

In January 2010, Moldova and the EU began negotiating an Association Agreement (AA), including a Deep and Comprehensive Free Trade Area, to replace the PCA. The EU Association Agreement (AA) was initialed on 29 November 2013 in Brussels. It was signed on 27 June 2014 and was being provisionally applied starting 1 September 2014. On 1 July 2016, the Association Agreement (AA) between the European Union and the Republic of Moldova fully came into force, following ratification by all 31 signatories. The Agreement introduces a preferential trade regime – the Deep and Comprehensive Free Trade Area (DCFTA), which is very important for the development of Moldovan economy and foreign

trade particularly. So, it depends on the Republic of Moldova to take full advantage of this agreement and evolve in the direction of European integration.

Trade competitiveness of Republic of Moldova's main sectors

The Republic of Moldova is relatively a young independent state, since the dissolution of USSR, and faces some problems that need to be solved in order to increase country's welfare. It is a small country with a small economy. Its growth and development prospects are related to the level of performance on both international and regional markets. Moldova represents the poorest and almost the most vulnerable country in the region which has a big dependence on the remittances and the exports of few commodities. Even if there was a noticeable economic growth in the last decade, Moldova's export still remains on the low level.

Talking about the competitive power of Moldova, imports and exports are structured reviewing the most competitive sectors that can help improving the export potential of the country.

The structure of the main export groups of the Republic of Moldova has changed in the last 10 years. Exports were based on machinery and vegetables, food products, like wine, which was 1st export product in 2003 and fell to the 4th place in 2013, mainly due to the trade restrictions imposed by Russia towards the Republic of Moldova's export of wine. In 2013, the top export product represented electric conductors and cables, mainly because of the foreign firms that changed the production structure of the country.

Income per capita has grown very high, reaching an average rate of 5.8 percent. This resulted from the merchandise expansion driven by the imports. From 2006 to 2016 the import rate has been growing at an annual average rate of 16 percent. On the other hand, the exports rate has not shown such dynamics as imports and it has been growing at a slower average rate of 13 percent, experiencing a 20 percent decrease in the year 2009. On the Figure below we can observe the balance of trade of the Republic of Moldova between the years 2006-2016.
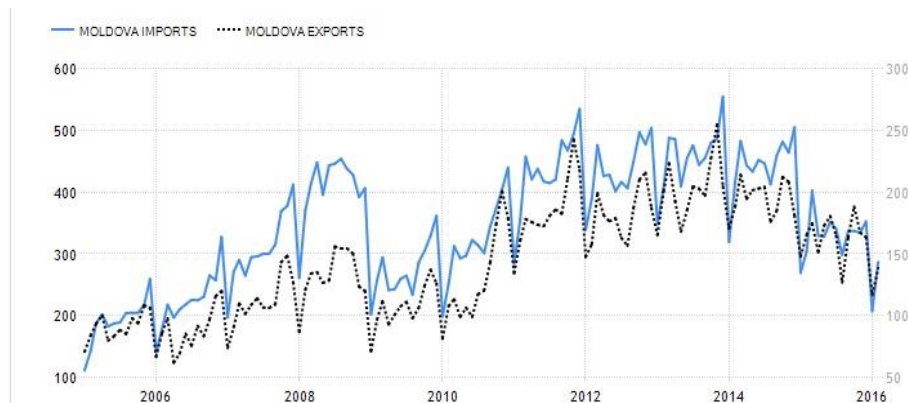
Figure 1.1. Republic of Moldova's imports and exports, 2006-2016, million USD

Source: Trading Economics.

Available under the following link: http://www.tradingeconomics.com/

The share of the oil seeds, fruits and nuts as well as cereals and vegetables increased between the 2000 and 2002 and 2010-2013. Machinery and electronic equipment (medical or surgical instruments, vehicle/transport equipment, etc.) also have increased its ration in the export volume. Even if the foodstuff lost a big share in the last years, it still remains the second main export product of the Republic of Moldova. As a result of the process of gradual diversification, its share in the export basket fell to 26.4 percent in 2011-13.

Moldova reached international market share in export of some other products like cables and electric parts. According to the UNCTAD data, the Republic of Moldova has extended a high share in coaxial cables and parts of the seats, but on the

other hand there is a high demand for the traditional export products of Moldova as sunflower seed, wine and apple juices. The lost in the market share of some main export products has been obvious in the last years. Products like wine in bottles, apples, spirits, walnuts and sunflower seed fall in demand reflecting mainly, the imposition of trade sanction by Russia in 2006 and the difficulties of the reorienting exports to other markets.

Market dimension is another great achievement of the Republic of Moldova's economy during the last decade. In 2003, Moldova had 63 export destinations growing to 103 in 2013. The exports destinations shifted from the Commonwealth of Independent States market to the European Union market, mainly due to the new export opportunities resulted from the implementation of the Association Agreement. The percentage of the Republic of Moldova's exports going to Russia degreased from 39.5 percent in 2003 to 9.2 percent in 2015. Markets such as China, Egypt and Turkey have become the top among export destinations in the last decade. Even so, Moldova is still looking for more markets in order to expand trade relations with more distant markets.

Therefore, we can see the correlation between the market composition and evolution of export destination. The correlation between exports and economic growth is a vast studied phenomenon which has a positive correlation and cannot be disputed, especially for small economies, such as Moldova, where exports play an important role in ensuring sustainable growth of the national economy.

Development of export potential of the Republic of Moldova is a priority area, which allows analysis of economic reality and potential of the country to integrate into the international economic circuit and face foreign competition. On the other hand, Moldova is trying to increase the competitive level and to refocus directions to other strategic markets, especially towards the European one.

According to the Competitiveness Report, the term competitiveness is associated with characteristics of successful companies that have the goal to provide products at a high level comparing to its competitors, and at the country level, competitiveness is the national institutions, all policies the State performs and the factors that help the development and growth of the economy.

The concept of competitiveness is not yet well defined and unique, being associated with productivity, profitability, management, efficiency at an enterprise, factors of production and the resources of a country that provides increased efficiency based on the availability of resources, competitiveness subsequently being associated with macro-economic indicators of a state.

Competitiveness is addressed in three hierarchical levels: the competitiveness of a country at macro-level and micro level, and the competitiveness of enterprises based on sectorial competitiveness of an industry. The concept of competitiveness cannot be analyzed separately because these three levels are interdependent resulting from one another. But for each level of competitiveness indicators are used distinct analysis to measure competitiveness and different management mechanisms of competitiveness. We can say that the competitiveness of a nation depends on the competitiveness of an industry and on the level of performance of national enterprises.

According to Balassa and Lafay indicators, there were identified the main sectors that the Republic of Moldova is currently specialized in, they are: Alcoholic beverages with Balassa index equal to 20, carpets (18.8), fruits (18.6), vegetables (11, 2), oil seeds (11.1), sugar (10.4), cereals (8.5), clothing (8.1), vegetable and animal oils and fats (7.6).

Balassa index is used to determine the related competitive advantage of a country. On the basis of this index, a country is defined as being specialized in exports of a certain product if its market share in that product is higher than the average or, equivalently, if the weight of the product of the country's exports is higher than its weight of the exports of the reference area. A country reveals comparative advantages in products for which this indicator is higher than 1, showing that its exports of those products are more than expected on the basis of its importance in total exports of the reference area.

We are using the Balassa index to further determinate and analyze the export potential of Republic of Moldova by sections, including the comparison with other countries representing the world market for different types of goods. Therefore, in the next figure below is represented the export of Moldova by sections according to the Nomenclature of Goods, in 2015.

In Figure 1.2. we can observe the strongest sections with the largest share in total exports of the Republic of Moldova:

II Vegetable products – with a share of 25.5 %

IV Food; alcoholic beverages without alcohol vinegar; tobacco - with a share of 15.4 %

XVI Machinery and mechanical appliances, electrical equipment and parts thereof; sound recorders and reproducers and images - with a share of 15%

XI Textiles and articles thereof - with a share of 13.9%

VI Products of the chemical or allied industries - accounting for 6%
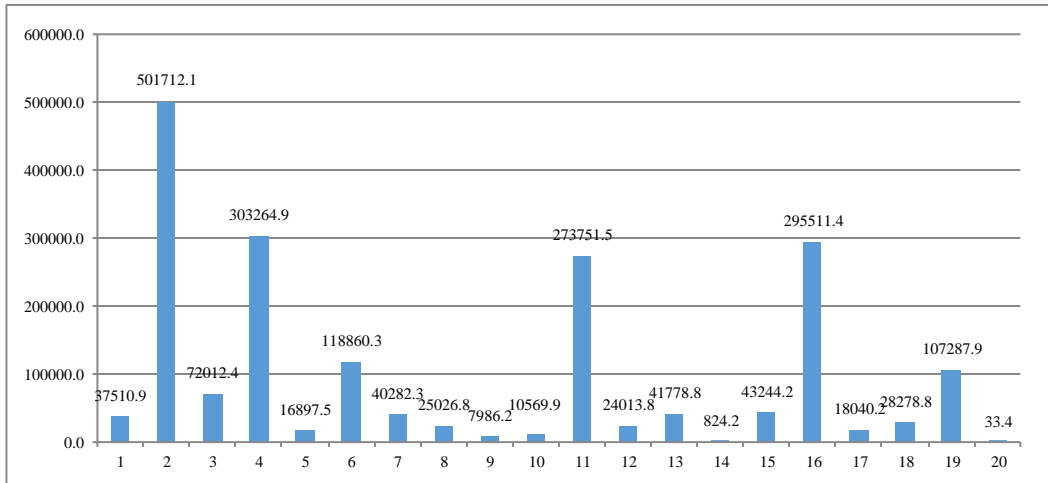
Figure 1.2. Export of the Republic of Moldova by sections, 2015, thousand USD.

Source: Elaborated by the author based on information from National Bureau of Statistics. Available under the following link: http://www.statistica.md/category.php?l=en&idc=336

Complementing the weight of these 5 sections we can say that they cover more than 75% of exports of 20 sections. The decrease of this indicator cannot be analyzed as a negative trend. This suggests that the market starts restructuring and begins to develop industries and products that were designated before for certain reasons.

In order to determine the sections that registered some jumps or slowdowns it is recommended to analyze the evolution of total exports in correlation with sections I. II and III. Next we will analyze the export potential of RM by sections according to the Nomenclature of Description and Coding.

Not so long ago, agriculture in the Republic of Moldova was considered ineffective because the sector had registered a low productivity and investments in this area were small and at inflated costs. This was comparable with the sector's productivity in Europe in the years of 70's.

At the moment we can say that the situation has improved, the investments in this sector has increased, and local farmers are considered quite competitive on foreign markets among certain categories of products. The biggest disadvantages of this sector are: erosion, landslides, natural disasters. The agricultural sector is considered a pillar of the national economy, contributing to the creation of GDP in the last 5 years with about 15 percent, and the sector is training over 33 percent of the workforce of the country. The total area of farmland in 2013 amounted 74.8 percent of the total land area of RM.
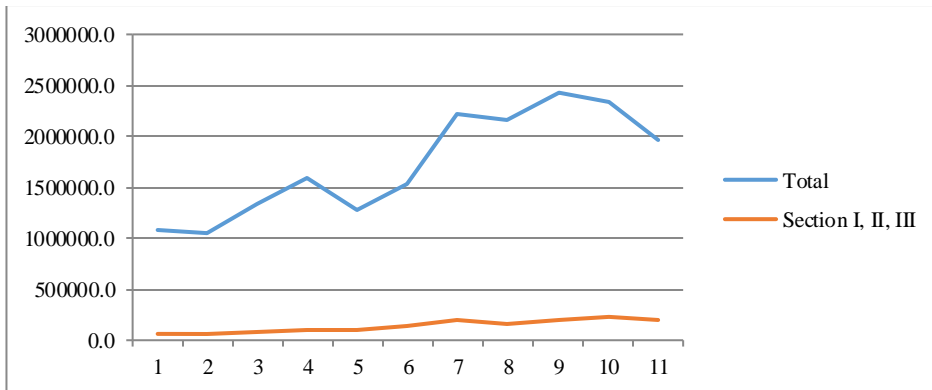
Figure 1.3. Evolution of total exports of the Republic of Moldova and Sections I, II, III in the Nomenclature of Goods, 2005-2015

Source: *Elaborated by the author based on information from National Bureau of Statistics*:

Available under the following link: http://www.statistica.md/search.php?go=1&l=en&searchfield=evolution+of+exports

According to Figure 1.3, the exports of Livestock Section I, II animal products and vegetable fats and oils and III Animal or vegetable: edible fats: animal or vegetable waxes are greater than imports. This is very positive for the Moldovan economy, demonstrating not only that the country produces sufficient amounts for the population but for export too.

Even if the Republic of Moldova suffered from an economic crisis in 2008, the first three sections of exports were not negatively influenced, moreover it increased by 621.640 USD. The economic crises from 2008 had significantly affected the total exports of Moldova which fell by 308 132 USD in 2009.

Analyzing the figure below we observe that the imports from Sections I, II, III are very small compared to total imports from the Republic of Moldova which means that the country has potential to produce enough for its consumers. Total imports of Moldova in the last 10 years were characterized by steady growth except for the year 2009 after the global crisis when it fell to 1.620.492.2 thousand USD. This significant decrease is observed in the year 2013 on imports of three sections when they decreased by 64072.5 thousand US dollars.

Total imports and the situation of the first three sections of the nomenclature of the Republic of Moldova's goods are not different, they both constantly evolving with a small decrease in 2009 after the global financial crisis.
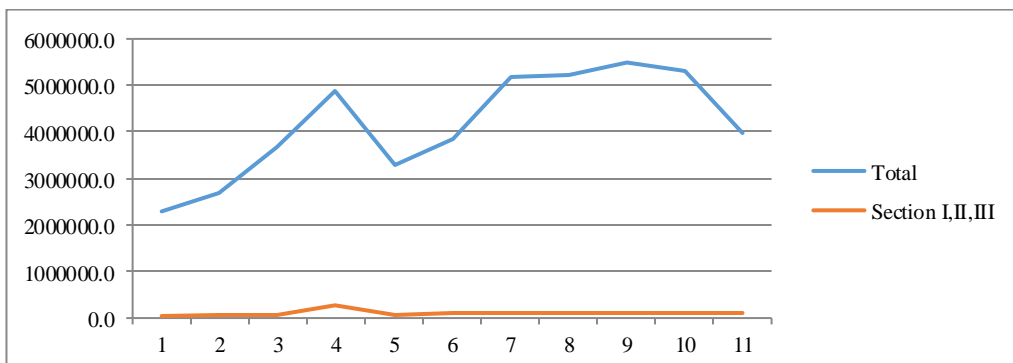
Figure 1.4. Evolution of total imports of the Republic of Moldovan and Sections I, II, III in the Nomenclature of Goods, 2005-2015

Source: *Elaborated by the author based on information from National Bureau of Statistics*

Available under the following link: http://www.statistica.md/category.php?l=en&idc=336

According to statistics shown in the figure 1.4 the fluctuation of imports for the last 10 years starting from 2005 tend to increase for the last couple of years. Goods in Sections I. II and III which are live animals and animal products, vegetable products and fats and oils of animal or vegetable origin have very low values.

Table 1.1. Exports of the Republic of Moldova of the categories 0101-0106, 2008-2015

(Thousand USD)

	2008	2010	2011	2012	2013	2014	2015
0101	2446.4	10954.9	21641.4	21655.9	7167,5	33696.8	8927.4
0102	9203.6	7167.2	10750.8	9744.7	2658,1	14353.4	14351.7
0103	6.0	34.5	7.4	96.6	4,4	93.6	63.9
0104	56759.5	78576.3	86045.5	51873.7	44478,6	200820.8	128721.6
0105	140092.1	228848.1	280660.8	279848.1	117197,0	268710.9	253810.8
0106	16079.8	30616.0	15812.8	37345.3	8590,7	65487.3	48043.8

Source: *Elaborated by the author based on information from National Bureau of Statistics*. Available under the following link: http://www.statistica.md/index.php?l=en

According to the Table 1.1, there is a major increase in the category 0101, Horses, donkeys which in 2011 reached the rate of 21641.4 USD and which later in 2014 almost doubled reaching 33697 USD. Exports of the subcategory 0102 Live Animals of cattle species reached the maximum value in 2014 equal to 14353.4 USD followed by a big drop in 2015 to 14351 USD.

Exports of subcategories 01 livestock animals have reached a maximum value in 2010 of 9065, 00 thousand USD, but can be characterized by a sudden drop in 2011. In this way, the total value of exports was gaining a sudden increase in 2012, reaching the point of 7577.0 thousand USD.

Exports of such subcategories as 0103 Livestock animals from swine species and 0105 Livestock bird species was not improving, the main cause of this was a slowdown in consumption of swine meat in EU countries and prohibition for consumption in Muslim states. The export of subcategory 0104 is also characterized by slowdowns and insignificant increase, reaching its highest value in 2010 of 2168.0 thousand USD.

As follows, we will try to analyze the foreign trade of the Republic of Moldova and measure its competitive advantage by sections using the Balassa index.

Balassa index can be used to measure revealed competitive advantage of a country. It was defined by Bela Balassa and Mark Noland.

$$RCA_{ij} = (x_{ij} / X_i) / (x_{aj} / X_a)$$

where:

x_{ij} denotes the export of products j from country i

X_i denotes the total export from country i

x_{aj} denotes the total export of product j from reference area

X_a denotes the total export from reference area.

On the basis of this index, a country is defined as being specialized in exports of a certain product if its market share in that product is higher than the average or, equivalently, if the weight of the product of the country's exports is higher than its weight of the exports of the reference area. A country reveals comparative advantages in products for which this indicator is higher than 1, showing that its exports of those products are more than expected on the basis of its importance in total exports of the reference area.

The first three sections from the Nomenclature of Goods with the highest exports and imports are represented in Section II, Meat and edible offal. A positive fact for the country is that in all three sections exports are mostly higher than imports.

Table 1.2. Balassa index for I, II, III categories of goods of the Republic of Moldova,

2005-2015

Category of Goods According to NG	2005	2010	2015
01	9.47	24.08	10.49
02	-88.8	-45.87	-49.27
04	10.75	-65.7	-28.39
07	-29.03	-54.96	-47.08
08	54.97	48.57	44.58
10	84.65	75.92	78.03
12	41.94	54.51	70.66
15	58.52	42.31	56.07

Source: *Elaborated by the author based on information from National Bureau of Statistics*

Available under the following link: http://www.statistica.md/index.php?l=en

According to the Table 1.2 we can observe that the Republic of Moldova has a significant advantage for subcategory 01, where Balassa index is higher than 1 (one). On the table above we can observe the fluctuations of Balassa index, reaching its highest point in 2010 of 24, 08.

For the last five years among the top countries where the products from subcategory 01 are being exported is Syria. Other countries that currently remain in the top 3 importers of subcategory 01Live animals are Libya and Jordan.

Subcategory 02 Meat and Edible Meat Offal is least competitive than the first one. We can see that Balassa indicator is not reaching one. Nevertheless, export of subcategory 0201 reaches the total value of 8240.00 thousand USD in 2012, followed by subcategory 0204 with the total value of 6880.00 thousand USD in 2011.

For the last five years among the top exports of subcategory 02 Meat and Edible Meat Offal were made toward Russian Federation, reaching an all-time high of 21438.0 thousand USD in 2012. Among other countries where Meat and Edible Meat Offal from subcategory 02 are exported are Kazakhstan and Iraq. (see Figure 1.5)
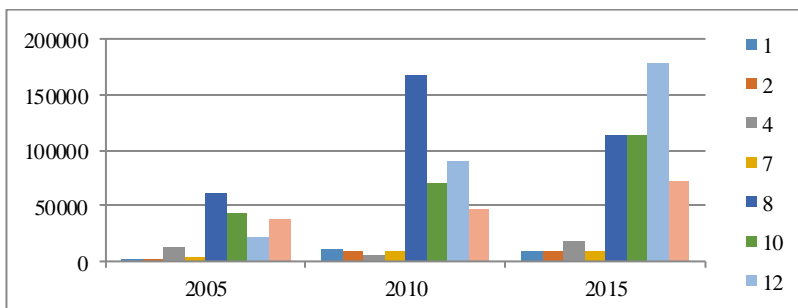
Figure 1.5. Export of I, II, III categories of goods according to the Republic of Moldova Nomenclature of Goods, 2005-2015

Source: *Elaborated by the author based on information from National Bureau of Statistics.* Available under the following link: http://www.statistica.md/index.php?l=en

According to Table 1.2, analyzing the subcategory 04 Dairy products; birds' eggs; natural honey; edible products of animal origin, not elsewhere specified or included are observed significant exports. We can see that the Balassa index has a positive value higher than one equal to 10.75 that points out the competitiveness of this subcategory. The highest export value was reached in 2011 with a total of 4632 thousand USD by subcategory 0406, followed by subcategory 0402 with a total value of 266 thousand USD in 2009. The export of honey is also characterized by constant and significantly high value of exports, registering the highest value in 2012 of 2315 thousand USD.

Analyzing the competitiveness of subcategory 04 Dairy produce; birds' eggs; natural honey; edible products of animal origin, not elsewhere specified or included, I can conclude that Moldova has a competitive advantage in export of honey that has the highest amount of export from this category.

The main markets for export of honey are: Germany, Russian Federation, Ukraine, the USA, Canada and Uzbekistan. Honey is one of the main Moldovan products where share in the European market is growing continuously. The Republic of Moldova annually produces about 4-5 thousand tons of honey. Experts are convinced that in a short time Moldova can at least double both honey production and exports.

In order to export to EU there is a need to fulfill a number of requirements for product quality. The main export partners for milk products are Russian Federation, CIS and Muslim countries. With the entrance of Romania into the EU have appeared certain difficulties with the export of milk products. Due to the large quantities of milk products of national producers and its invasion, the import of milk products was banned in 2009, which shows a negative Balassa index between the years of 2009-2015.

According to the Figure above, the total exports of subcategory 07 Edible vegetables and certain roots and tubers is in a constant growth, even though it has registered negative Balassa index for the years of 2005-2015. Total imports of edible vegetables are higher than exports. The most of products from this category bare exported to Russian Federation, Belorussia, Italy and Romania. In 2012, it was registered a significant value of exports towards Russia, which constituted over 90% from total exports. In the last couple of years, the situation had changed due to the restrictions imposed by Russia.

Subcategory 08 Edible fruit and nuts; peel of citrus fruit or melons has registered a positive Balassa index equal to 44.58 in 2015. Such high value of Balassa index points out the potential of the Republic of Moldova toward the export of this subcategory. Edible fruit and nuts; peel of citrus fruit or melons are exported to Russian Federation and France which are at the first 2 placed among top importers. Significant exports of this category are performed to Belorussia, Greece, Germany and Iraq. The highest exports of all times where registered in 2015 towards Russia, with a total value of 194.658.7 thousand USD.

Subcategory 10 Cereals is highly competitive registering a positive and stable Balassa index for the years of 2005-2015. Among the countries where cereals were exported are Sweden, Italy and England. On the Figure 1.5 we can see a constant growth of category 10.

Subcategory 12 Oil seeds and oleaginous fruits; miscellaneous grains, seeds and fruit; industrial or medicinal plants; straw and fodder has registered an export potential with a positive Balassa index that is in a constant increase. We can observe that the total export of category 12 is increasing, registering the all-time high in 2015 of 178181.7 thousand USD. This category represents a great potential for the Republic of Moldova. Among the countries where these goods are exported are Sweden, Ukraine and Romania. In 2011 where registered the highest exports of this category of goods with the total value of 181522 thousand USD.

Subcategory 15 represents another competitive category of exported goods with a big potential, registering a significant growth in total exports throughout the years of 2005 – 2015 and a positive Balassa index, it reached its highest value in 2010 with a total of 668 thousand USD. The top importers of this category of goods are Romania, Ukraine and Italy.
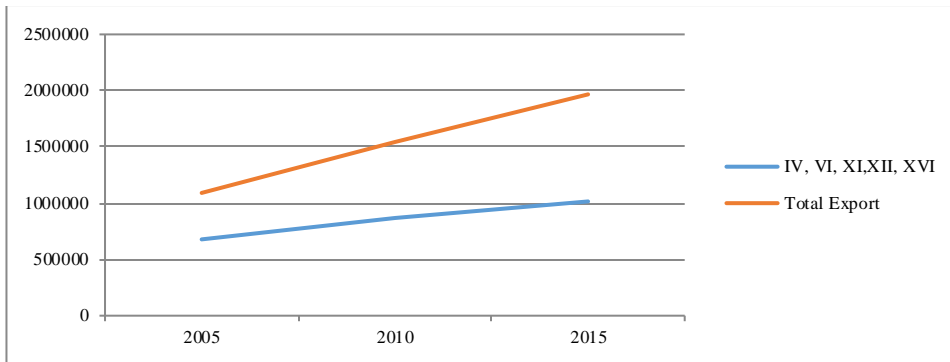
Figure 1.6 Evolution of total exports of the Republic of Moldova and Sectors IV, VI, XI, XII, XVI, 2005-2015

Source: *Elaborated by the author based on information from National Bureau of Statistics.* Available under the following link: http://www.statistica.md/index.php?l=en

In the past 12 years, we can see an impressive positive trend in section II, XI, VI and XVI. (See Figure 1.6) However, the evolution of Section IV, although it maintains that position with the largest share of national exports can be analyzed as largely stagnated. Mostly we see that growing value of exports for this section can be divided into two parts.
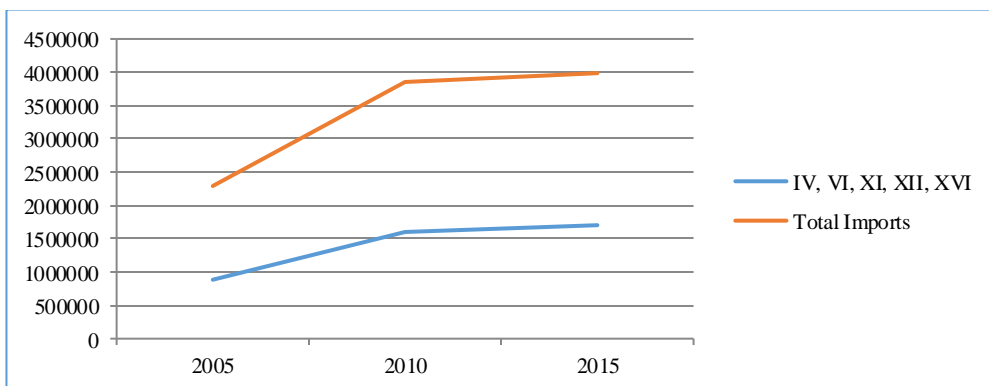
Figure 1.7 Evolution of total imports of the Republic of Moldova and Sectors IV, VI, XI, XII, XVI, 2005-2015

Source: *Elaborated by the author based on information from National Bureau of Statistics.* Available under the following link: http://www.statistica.md/index.php?l=en

On the figure above we can observe a constant increase in total value of imports of categories IV, VI, XI, XII, XVI and its movement comparing to total imports of Moldova.
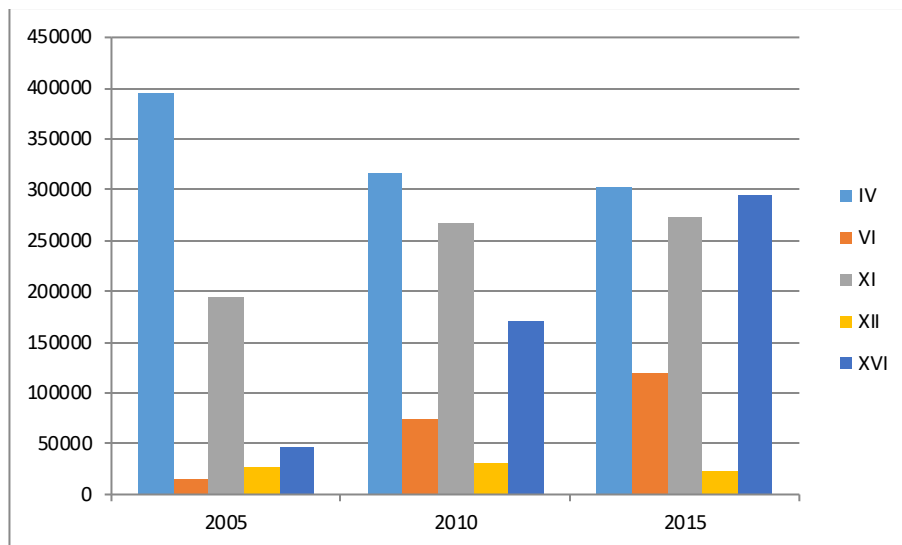
Figure 1.8 Export of IV, VI, XI, XII, XVI categories of goods of the Republic of Moldova according to the Nomenclature of Goods, 2005-2015

Source: *Elaborated by the author based on information from National Bureau of Statistics.* Available under the following link: http://www.statistica.md/index.php?l=en

Analyzing each category separately, the largest one is IV Prepared foodstuffs; beverages, spirits and vinegar; tobacco and manufactured tobacco substitutes that throughout the years have been registering the constant increase followed by the sudden drop due to the embargo placed by Russia. On the Figure above we can see an increase in total exports of group IV followed by an increase in Balassa index with an all-time high of 45.72 in 2005.

The evolution of total export value of Section IV observed in the Figure 1.8 also can tell a lot about the competitiveness of products and their importance to the economy of Moldova. One of the most surprising information is that from 2001 until 2005 Moldova has grown very substantial in export of group 22 Wine products from 69% to 79%. Subsequently, in 2006 and later in 2007 the same indicator fell to 49% with rapid growth in 2008. Over the years 2009 to 2012 the share of exports products of group 22 was stable at the level of 55%.

Currently, there are significant disparities between agricultural production systems of Moldova and the European countries, occupying key positions in the production of agricultural products and trade in food products and wine products. Moldovan farming sector dominates the small farms that practice subsistence agriculture. The slowdown in the development of this sector influences the development of Moldovan economy. Analyzing the Balassa index for this category we can conclude that group IV has a big potential for future development of Moldova.

Analyzing the industrial sector, it can be noticed that the industrial production of rubber and plastics currently has 187 small and medium sized enterprises, but they provide only 10-15% of consumption required. The trade balance deficit for this subgroup has always been common for our country, the deficit increasing every year. The share of processed rubber and raw rubber weight exceeds both the export and import.

Table 1.3 Balassa index for IV, VI, XI, XII, XV category of goods of the Republic of Moldova, 2005-2015

Chapter According to NG	2005	2010	2015
IV	45.72 %	1.33 %	5.40 %
VI	-87.41 %	-69.00 %	-61.32 %
XI	3.76 %	-2.66 %	-2.17 %

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XII	37.09 %	16.00 %	12.10 %
XVI	-74.32 %	-54.12 %	-79.50 %

Source: *Elaborated by the author based on information from National Bureau of Statistics*
Available under the following link: http://www.statistica.md/index.php?l=en

Regarding the chemical industry, according to the latest statistics, it registered a decline of -30% in late 2013. The research undertaken by the National Profile on Chemicals Management in Moldova reveals that our country produces a limited range of chemicals, facing mostly for the domestic market, namely pharmaceuticals, dyes, paints and varnishes, cosmetics and perfumery. At present we have 69 companies operating in the chemical industry including 19 para-pharmaceutical factories for products and medicines, 12 factories of soaps, detergents and comets. However main use of chemicals is covered by imported products. This way we can see a negative Balassa index for the group VI and a slowdown in total exports of plastic.

Light industry is one of the oldest branches of the national economy. This sector is represented by three types of activities: manufacture of textiles (knitted and carpets); clothing; production of leather, leather goods and footwear (including manufacture of luggage and handbags) that fits all product groups from Section XI and XII of the Commodity Nomenclature of RM.

According to the Strategy of industrial development during 2015, light industry has become a priority branch of the national economy, as it has significant advantages, such as the ability to fit the activity for a large number of manpower, cycle relatively fast rotation of working capital, investments needs are not too large, the existence teacher training system at all levels. Currently nominated branch includes over 278 companies, including limited companies, from businesses and joint ventures, with more than 15 thousand people working in the sector.

Capacities of the country in the textile industry are limited. It gives domestic producers the vast majority of products and services in outsourcing production, who have a minimum contribution. Dependence on foreign markets in terms of import of raw materials and advanced manufacturing with a help of Art Technologies, as well as fierce competition hinder technological progress and productivity in this industry.

Furthermore, the internal factors that hamper the development of textile sector and competitiveness of the textile products are low technological potential and scarcity of FDI in light industry, labor migration and the absence of labor and human capital specialist poor infrastructure, inefficient public administration, and other.

During the period 2005-2015, the highest export value has been registered by group 62: accessories and clothing, other than knitted or crocheted; followed by group 61: clothing and clothing accessories, knitted or crocheted; 57: carpets and other textile floor coverings. In the last two years was a significant increase in exports of groups 60 and 63, which shows an increase in total value of exports of groups XI and XVII. Positive Balassa index for the group XII Footwear points out the potential of Moldova in light industry sector.

Foreign trade with Section XII continues to experience a positive growth with the exception of the global crisis that affected both imports and exports. The highest value export in Section XII has 64 group: Footwear, gaiters and the like as well as parts of these articles. Top 10 destinations export product sections XI and XII are Italy, Germany, US, Ukraine, Belgium, Romania, Russia, Netherlands, UK, Poland.

Analyzing the last group with the high exports XVI Machinery and mechanical appliances; electrical equipment; parts thereof; sound recorders and reproducers, television image and sound records and reproducers, and parts and accessories of such articles it has registered an increase in both total exports and imports.

Exports of electrical machinery and apparatus of Moldova have been changing since 1997. In 1997 the value of exports amounted to 45.7 mln. USD was followed by a steady increase until 2008, when exports recorded a value of 167.5 mln. USD. After the global crisis, exports have slowed down for Moldova, including exports of machinery and electrical appliances, which reached the total of 139.25 mln. USD. In 2009 was common for a drop of 17% .
Since 2012, Moldova's main partners for exports of electrical machinery and apparatus are EU countries. Exports to these countries amounted to 195 mln. USD, and represent 70% of the total exports. The share of CIS countries decreased,

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reaching the value of 27 %. The main partners of Moldova regarding export of machinery, electrical equipment, are Romania, Russia and Ukraine, Kazakhstan and other CIS and EU countries.

Republic of Moldova revealed comparative advantage in terms of competitiveness in the production and marketing of nuclear reactors, boilers, machinery. The group XVI recorded a higher value throughout the years 2005-2015 in export of wires and cable toward EU states. Republic of Moldova holds great commercial potential in producing these goods.
Even though group XV has registered negative Balassa value between the years 2005-2015 the development of industry and especially of wires and cable production holds a great importance for Moldova, especially since it is one of the most popular sectors for attraction of FDI.

We believe that only the synergy of qualitative economic growth coupled with an ongoing process of human development would allow Moldova to become more competitive internationally. A paradox, despite economic growth, competitiveness indicators of Moldova are getting worse because the human resources are not developing fast enough. If the Republic of Moldova won't try to become more competitive, it will not succeed in attracting external resources, ideas and technologies necessary for a faster and more qualitative economic growth in the future and strengthen its achievements in human development. The global dimension of economic, political and cultural processes becomes more visible. If it succeeds in building up a strong economy and overcome mediocre human development phase, Moldova will be able both to integrate harmoniously into the "global system" of nations and to participate advantageous to global competition.

4. Conclusion

The Government of the Republic of Moldova is trying to stimulate export of the country and improve the position of it on international arena as a country in transition due to the dependence on trade fluctuations worldwide.
Since the year 2006 when first barriers where implemented by Russia, Moldova started to move towards European market increasing both imports and exports every year. Today European Union is the main trade partner of the Republic of Moldova and the development of these relations brings positive trends in country's economy: GDP growth, increase in exports, free movement of goods and citizens between the borders.

The main barriers to the increase of export volumes in the world market include: discrepancies in regulation, non-compliance to national infrastructure of quality assurance requirements or lack of capacity to implement international and European standards, especially sanitary and phyto-sanitary.

Identifying competitive advantage of categories of goods is very important in developing Moldovan foreign trade. The main sectors in which Republic of Moldova currently specializes according to the Balassa index are: Beverages, where the Balassa index equals 17.1, carpets (18.4), nuts (18), vegetable dishes (9.3), oilseeds (9.2), tobacco (7,5), oils and fats of animal or vegetable origin (7.3), clothing (6.6), sugar (6), knitted textile materials (5.6), furniture, stuffed furnishings; lamps and lighting; etc.

Comparative advantage of the Republic of Moldova in certain economic branches such as agricultural sector, industrial sector, machinery, textiles, brings country a possibility to attract more FDI and to increase total export of goods. The development of those is a necessary way to become a full member of European market and improve Republic of Moldova's position on international arena.

Moldova should exploit the advantages arising from increased prices for agricultural products in the international market. There is also an urgent need to adopt and implement EU sanitary and phyto-sanitary measures for the production of animal origin in order to export these products to the EU market in order to increase export of goods from this sector.
Also Moldovan authorities should implement measures to encourage exports to increase their competitiveness, particularly those ecologically pure that are demanded on both European and international markets.

DCFTA agreement signed by the Republic of Moldova in 2014 has offered a unique chance to reach a more sustainable economic growth. The key components of DCFTA agreement are trade liberalization that stimulates exports of goods and services that the Republic of Moldova longs for.

If DCFTA is fully implemented in the last 10 years, it is promised to gain additional 7.6 points to current GDP rate of Moldova. Moreover, if Republic of Moldova makes a favorable climate for foreign direct investments attraction, the GDP expects to grow even higher, around 9.8 points compared to base line.

According to the study the Republic of Moldova should concentrate on DCFTA implementation as being the most credible development strategy. Its implementation will help to find the solutions for economic clauses. The dependence of the Republic of Moldova on European Union as number one trading partner guides it toward correct DCFTA implementation.

Of course, the Republic of Moldova has to invest all its efforts to derive the highest possible benefits from DCFTA. Liberalization of trade between Republic of Moldova and European Union is important not only for economic stability and development of the country, but to ensure consumer surplus. Implementation of these general parts of DCFTA can fasten the process of trade liberalization and bring economic prosperity to the country.

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Curriculum Reforms for Entrepreneurship Education and Quality Human Life

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Abstract

Curriculum is the hard core of education that provides the basic contents and means of relevant knowledge, skills and attitudes for sustainable development. Schools are the generational educative agencies which would impart the functional learning experiences required to refine and nurture learners into productive manpower for technological advancement, industrial development and economic growth of the nation. The purpose of this paper is to highlight the relevance of curriculum reforms in the facilitation of educational innovations, entrepreneurial training and wealth creation for quality human life. It will be construed as a potent platform to seek and resolve prevailing problems associated with access to quality education, human capacity building, self-reliant employment opportunities and welfare of the citizenry. The school curriculum should provide a diversity of learning contents, creative innovations, professional standards and industrial experiences that will maximize the talents of learners, generate job opportunities and cater for the critical needs of self-reliant society. Hence, it is suggested that an increased access and funding of comprehensive education, distillation of entrepreneurial initiatives into the subject curricula, and the building of school-industry-community relationships and partnerships shall enhance continuing production of competent and responsive school graduates into the world of work. Such an educated workforce will have the capacity and capability to drive social, political, industrial and economic development for shared prosperity and quality of human life.

Keywords: Education, curriculum, entrepreneurial initiatives, creative innovations, prosperity, workforce, economy, sustainable future.

Introduction

Since the divine creation of human beings, education has been adopted essentially as a reformative process in sustainable development of a dynamic society for shared prosperity and harmony of the citizenry (Adamu, 1994; Awofala & Sopekan, 2013; Oyekan, 2015). The potency of quality education makes progressive nations across the world to use the school curriculum for intellectual and vocational engagements of learners as a means of nurturing the required manpower needs in public and private sectors of the economy. This implies that the comprehensive school curriculum should reflect creative interests, new ideas and viable aspirations as well as vibrant cultural heritage, technological advancement, innovative industrial experiences and entrepreneurial needs of the contemporary society. In Oyekan's (2015) view, survival of such a dynamic human organisation is essentially anchored on sound education, training, induction and orientation of its people into their chosen professions. It is predicated on the conviction that functional education is the most enduring investment, legacy and tool for our future generations to pursue a common cause of development and advancement in all aspects of humanity.

Changing economic, social and political situations in both developed and developing countries have combined to create needs for constant innovations and reforms in education (Adamu, 1994). Such impactful changes might result from sufficient exploitation of valuable natural resources, provision of equal opportunities for school-age children, search for a more efficient strategy of achieving educational objectives, adoption of technology and engineering devices, desire for competent and productive manpower, massive failure in organised examinations, increasing unemployment, the scourge of corruption, leadership failure and the rising tides of poverty and insecurity across the nation. These multidimensional problems could become educational issues which may be configured into practical tasks for curriculum research and reforms in primary, secondary and tertiary institutions. Becoming real solutions to human capital development for quality assurance in all aspects of our national life, Engelberger (1982) noted that innovations require three basic things:

A recognised need,

Competent people with relevant technology (and morality), and

Steady financial support.

From the above disclosure, organised instructional practices would require effective coordination of resources and efforts of teachers, students and support staff towards consistent renewal of curriculum contents, materials, methods and assessment procedures. The tendency is to adopt supportive innovations, integrate technological devices and improve the strategic provision of functional education at all levels of schooling. Educational stakeholders should craft and implement sound curriculum development plans, and instructional programmes that will leverage their natural endowments to invest in human capital, practical agriculture, solid minerals, power, sports and tourism towards nurturing a broad-based economy with productive activities for industrialisation, job creation and revenue generation.

The nation's education system is, therefore, expected to provide the children and youths with basic insights, skills and attitudes relevant to living and coping with emerging industrial economy in a knowledge-driven society. A desirable curriculum represents the selection of knowledge and experiences deemed valuable by a particular society at a specific stage of its historical evolution (Kwong & Kooi, 1990). While the curriculum is recognised as the heart of education, curriculum reform could be regarded as a change response for diagnostic remediation of identified challenges in schooling, economy and society. It is, therefore, instructive to note that these critical imperatives of curriculum reform will necessitate the need for school curriculum improvement. Which is why the curriculum reform becomes a means of transformation to enhance the quality of professional training, learning enhancement, manpower development and leadership vision for good governance, economic growth and shared prosperity of the citizenry? Effective performance of competent teachers might, therefore, require adequate professional education, expertise, orientation, integrity and discipline with an exemplary cordiality and commitment to best practices in human resource development. This may be complemented with industrial skills gap assessment to identify the quantity, availability and utility of such abilities to enhance employability of school graduates, poverty alleviation and healthy life.

Hence, this paper examines the role of curriculum reforms for entrepreneurship education and quality human life. The purpose is to highlight the relevance of curriculum reforms in the facilitation of educational innovation, vocational competence, entrepreneurial training and wealth creation for the wellbeing of mankind. It will be construed as a potent platform to seek and resolve prevailing problems associated with equal access to quality education, human capacity building, self-reliant employment opportunities and welfare of the citizenry. Efforts shall be made to highlight the basic challenges, strategies and prospects of curriculum reforms for human capital development. The relationship between curriculum reforms and entrepreneurship education may provide the basis for professionalisation and vocationalisation of learning contents. It could strengthen the school graduates with employable competence, productivity and work ethics that would make them self-reliant and self-fulfilled individuals.

Challenges of Curriculum Reforms

A school curriculum is a socially-constructed response to perceived issues and demands in the society (Kwong and Kooi, 1990). It is central both to the enterprise of education and the image which the society wishes to project of its past, present and desired future. In past colonial developing countries such as Nigeria, education which is denominated on meaningful schooling is severally regarded as an instrument of social reconstruction, economic prosperity and political stability (Oyekan, 2000). Emphasis is on the need to maximize and refine the potentials of human resources with a broad-based curriculum built on a core of basic academic subjects, pre-vocational studies and co-curricular activities. Its successful actualization severally demands a multitude of roles and virtues from good teachers and instructors as well as timely resolution of resource and logistics challenges at all stages of curriculum reforms.

Challenges of curriculum reforms are nearly proportional to the series of problems associated with inequitable infrastructural provision, limited accessibility to quality education, brazen corruption, ravenous poverty and stressful insecurity across the world. It implies that education which is supposed to be an enduring catalyst for capacity building and utilization in all fabrics of the society appears to be enmeshed in a network of avoidable contradictions and crises (Oyekan, 2000). An x-ray of problems which could hinder curriculum reforms in Nigerian schools (Kwong and Kooi, 1990; Adamu, 1994; Oyekan, 1997, 2015) includes:

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Inadequate funding of education and training programmes at all levels of schooling;

Dearth of suitably trained and qualified professional teachers in vocational, technical and core subjects;

Insufficiency of functional modern educational facilities typified by well-equipped classrooms and workshops, well-stocked libraries and laboratories as well as durable Internet and recreational resources;

Undue interference of cultural, ethnic, religious and political considerations in educational matters;

Paucity of innovative educational research works for accurate data collection and analysis, effective teaching and problem solving for national development;

Increasing student population that results in large class size and heavy workload for teachers and support staff;

Inadequate school-industry-community partnerships and integration of formal and indigenous education systems for self-reliance and employability of school graduates;

Lingering social, economic and political crises with impact on education and society;

Intrusion of schools by social vices such as corruption, cultism, drug abuse, examination malpractices, sexual harassment and vandalisation of infrastructural facilities ;

Insufficient sponsorship of educational staff to attend regular in-service training programmes aimed at enhancing currency of subject matter, pedagogy, professionalism, productivity and excellence in service delivery;

Resistance of some educational professionals towards global curriculum innovations and blended learning devices;

High unemployment rate, weak socio-emotional abilities, and aversion towards education and training;

Inadequate school inspection and instructional supervision for quality assurance in education;

Scarcity of quality textbooks, journals, magazines and manuals to support the curriculum reforms in schools;

Insufficient reliable database of available skills for capacity building and opportunities in labour market; and

Inadequate involvement of relevant regulatory bodies and training institutes for improving and guiding skills' trainers.

From the foregoing, curriculum tasks have been entangled in a spate of avoidable inadequacies and unethical practices that can hinder the corporate existence of educational institutions, erode the credibility their awarded certificates, and impair the employability of the school graduates (Oyekan, 1997). A number of factors that culminate in crises in education and consequently hinder curriculum reforms are often precipitated by inadequacies of students, parents, governments, educational supervisory agencies, regulatory professional organisations, examination bodies, private sector, and the Nigerian society. These constraints should be removed with priority attention to qualitative education in this era of globalisation, which demands a consensus on the importance of collective management of cross-border issues such as commerce, vocational education, employment, environment, narcotics and terrorism.

For schools to cope with the dynamic global challenges and best practices for quality human life, curriculum improvement should embrace the current changes towards professionalisation, vocationalisation and integration of technological devices into Nigerian educational system. The tendency is to promote blended learning and entrepreneurship education by enhancing the provision of generative knowledge, enterprising skills and professional standards which can develop the creative talents of learners and increase their chances of creating or securing gainful jobs. It becomes expedient to enrich the schools with sufficient funds, modern infrastructural facilities, and competent manpower that could provide meaningful science, technology, humanities, and management programmes for a broad spectrum of learners with varying needs.

Strategy for Functional Curriculum Reforms

Curriculum is the hard core of education that provides the basic contents and means of relevant knowledge, skills and attitudes for sustainable development and shared prosperity of the citizenry (Oyekan, 1997). This is why schools are the generational educative agencies which would impart the functional learning experiences required to refine and nurture learners into productive manpower for technological advancement, industrial development and economic growth of the nation. It implies that quality education should aim at the creation of a new society of educated people who will continually

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adopt practical reasoning, critical dialogue, creative production of things and preventive diplomacy in rational resolution of human and environmental problems. The corollary is that emphasis should be placed on functional education which will spur learners to engage in creative thinking, analyse emerging issues, solve attendant problems as well as construct useful things, render innovative services, and harness the natural resources of their living environment. As such practical education and entrepreneurial orientation develop their potentials and biodiversity to accomplish individual and national needs, our schools would have trained well-qualified boys and girls to become diligent and responsible professionals in all human disciplines. These inspiring leaders with new insights and perspectives for a new world will help in tapping and preserving the nation's wealth for social, economic and political development of the country.

Historical antecedents and contemporary realities of curriculum reforms result from earlier missionary and community involvements in education, curriculum improvements and policy statements of the Nigerian government in tandem with the globalising world. The basic characteristics and procedures of any curriculum reform efforts can be explained and understood within the context of curriculum theories, infrastructural needs, industrial skills gap assessment, and human capital development for effective citizenship in a global learning community for all. A viable curriculum reform might evolve from a critical review of the Nigerian education system vis-à-vis the contemporary demands of nation building and preparation of productive citizenry for happy and useful living in the society. It involves a series of wide consultations, constructive dialogue, incisive educational conferences and pragmatic curriculum workshops to fine tune emerging ideas, interests, needs and visions of learners, parents, governments, industries and the communities constituting the nation. This is in consonance with the classical National Curriculum Conference held in the University of Lagos, Lagos from 8th-12th September, 1969. It was a universal forum of all educational stakeholders adopted by the Federal Government to ruminate on a legion of public criticisms and discontent with the effectiveness of our education system, and to suggest a viable functional schooling pattern within the context of our cultural heritage, and national resources. Herein the purposeful conference emanated from the prospective windows of developmental opportunities created after the Second World War in 1945; colonial rule up to independence on 1st October, 1960 and post-independence era, which witnessed the proliferation of schools and industries; and the critical need for substantial manpower resources to manage the new independent government, increasing school-age children and growing national economy (Oyekan, 2015). A clear necessity to forge a new strategic direction in curriculum reform therein arose from a national outlook to review the prevailing education system for relevance in self-reliant manpower training, technological advancement, industrial development and economic growth of the country.

Hence, the Federal government was inspired to summon an inclusive seminar of distinguished educational experts, seasoned teachers, erudite scholars and accomplished professionals from a wide range of interests in 1973. The motive was to diversify the school curriculum, make it relevant to the varying needs and aspirations of individuals, and respond to the global realities of the modern world and rapid changes in Nigerian society for sustainable development. Between 1972 and 1976, a critical review of the Nigerian education system vis-à-vis the contemporary demands of nation building and productive citizenry was fine tuned with a series of insightful curriculum workshops on critical issues generated at the conference. The Conference Report largely provided the groundwork for the articulation of national policy guidelines on standards, procedures, strategies and innovations for the coordination of roles of stakeholders to ensure and sustain the delivery of qualitative education in Nigeria (Federal Republic of Nigeria, 2013). Much more significant and impactful educational decisions of the report severally led to the maiden publication of the National Policy on Education (NPE) in 1977; and subsequent reviewed editions in 1981, 1998, 2004 and 2013 respectively. Expected improvements in the education system embedded in the NPE were intended to keep with the contemporary realities of our living environment, dynamics of social change and the need to address noticeable gaps and provisions for modern advancements in the world of education and work.

A cursory look at the human society and schooling system will show that education has become a powerful tool necessary to unlock and nurture inherent human potential and vision for the resolution of economic, social and political challenges confronting the unity, stability and survival of Nigeria. This lends credence to the belief of World Bank (2016) that education is one of the most powerful instruments for reducing poverty and inequality, and lays a foundation for sustained economic growth. Educated people shall be regarded as those well-informed competent persons whose states of mind and behaviour naturally exhibit insightful ideas, creative skills and core values of humanity for quality life. A broad education should, therefore, prepare functional people who are fully integrated with their community to earn gainful living and promote rural transformation through peaceful co-existence. Enhancement of vocational competence, good habits and industrial experiences can largely promote functional self-reliance, mutual trust in learning and working environments, family

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cohesion, social justice, poverty alleviation and stable polity in a democratic society (Oyekan, 1997). It is reasonable to infer that the countries which embrace a qualitative education, preserve their cultural heritage, and value an enlightened society usually have productive self-reliant citizens necessary to diversify the economy, manage technological change, and sustain a democratic leadership. Such vibrant fellows shall foster systemic thinking and development of new skills for sustainable future work and business operations.

The increased demand for comprehensive education, sustainable self-reliance and entrepreneurial training might inspire the need to make the curriculum functional, child-centred and job-oriented by relating it to specific individual aspirations, overall community needs, and key skill sets of future industries and economies. On this premise, functional schools at all levels of education system will have the capacity to accommodate a plethora of advances in human knowledge, technological innovations, industrial productions and environmental challenges in diversified curricula for learners of varying potentials and career prospects. Emerging classroom practices should explore effective learning of generative ideas, creative abilities and core values of human survival without borders amidst today's global realities of technological trends and economic frameworks. Such a focused vision of inclusive education may nurture brilliant, intelligent and competent manpower that could shape the labour market and revitalise the economy with viable opportunities for employment and wealth creation. As the dynamic society changes through the continuing process of modernity, the curriculum will equally change towards preparing individuals for the enterprising challenges of life today and tomorrow. This underlines the nexus between curriculum diversification and entrepreneurship education in the course of diagnosing and rectifying the necessary knowledge and skills gaps for training and partnership priorities across the neighbourhood schools, industries and communities. In all, emerging school graduates stand the chance of improved wellbeing and social status.

Curriculum Reform and Entrepreneurship Education

The world is fast changing and becoming increasingly literate and skilled in democracy, commerce, science and technology, industrialisation, socialisation, and environmental management for sustainable development and quality human life. In our collective resolve to advance and join the comity of developed nations, functional education remains the enduring focus and bedrock for sustainable national development. Nigeria would require a comprehensive humanistic curriculum to promote permanent functional literacy and numeracy, foster national unity and harmony, equip the students with gainful living and inculcate global best practices to cope with emerging challenges of our modern society (Oyekan, 1997, 2016; Federal Republic of Nigeria, 2013). Along this modest expectation, it is necessary to envision the nexus between the school curricula, curriculum reforms and entrepreneurship education within the developmental context of productive citizenry and transparent governance in a democratic society.

Curriculum is the totality of planned learning experiences which the learner will acquire under the guidance of approved educative agencies in order to realise his/her needs, interests and aspirations for the benefit and growth of the society (Oyekan, 1997). This connotes that curriculum is all the activities exposed to learners within and outside the school under the guidance of teachers to promote their mental, physical and moral wellbeing. Being the entire training programme which students should pass through, a comprehensive instructional exposure embraces academic, non-academic, social, cultural and recreational activities designed to enhance their total development. It is important to note that curriculum encompasses a wide variety of potential resources, professional standards and instructional practices which educators and teachers shall adopt in disseminating relevant knowledge, enterprising skills and desirable attitudes to nurture competent and responsible citizens. Generation of such a crop of productive professionals, entrepreneurs and workforce for sustainable wealth creation and shared prosperity of humanity is a viable way to improve the national productivity, work ethics and knowledge base of any ailing economy across the world.

Meanwhile, laying a solid foundation for creative entrepreneurship and development of self-reliant nations will require the support of visionary teachers, diligent parents, quality media, functional industries and every citizen to provide the necessary instructional resources, tools, and training of resilient youths as a viable source of our collective strength in nation building. Herein a comprehensive school curriculum becomes a critical imperative in the provision of quality education for sustainable human capacity building, economic diversification and industrial development. Given these contemporary developmental realities in a global learning community for all, Oyekan (1997) identified the notable characteristics of a good curriculum, which include its:

(i) Flexibility to accommodate and cope with the continuing interests, needs and aspirations of learners and their nations as a platform to provide for their expected growth and prosperity;

(ii) Comprehensiveness in providing for academic, vocational and professional programmes to ensure the acquisition of desirable scholarship, employable skills, work ethics and best practices associated with everyday life;

iii. Relevance to the needs and solution to emerging problems of learners and their changing society and;

iv. Susceptibility to formative and summative forms of evaluation in the course of being implemented and reviewed by experienced educators and professional teachers.

The curriculum should be functional, dynamic and responsive to the changing needs, interests, problems and visions of individuals and their developing society. It is expected to refine and nurture intelligent, competent and self-reliant persons that would be able to adjust, transform and sustain the conditions and mechanisms for harnessing the resources in their environment for their wellbeing and betterment of mankind.

Since curriculum is one of the foundational elements of effective schooling and teaching, it is often the object of reforms, most of which are broadly intended to either mandate or encourage greater curricular standardization and consistency across States, schools, grade levels, subject areas and courses (Great Schools Partnership, 2014). Reform means to reshape, review, modify, reconfigure or make different as the basic elements of improving the curriculum and strategies of imparting meaningful learning contents with appropriate instructional resources. Varying conceptions and meanings have been ascribed to curriculum reform at all levels of education. What is curriculum reform? Is it of any relevance to comprehensive education and self-reliant personality of the citizenry? How can curriculum reform prospect quality human life in a sordid period of economic recession? Beyond the total development of functional individuals, curriculum reform might help to inculcate the right knowledge, expertise and values required by brilliant and self-reliant school graduates for gainful living in a safe dynamic environment.

Hence, curriculum reform is the process of modifying learning contents and instructional practices in order to meet the interests of learners and needs of the contemporary society for its sustainable development. From this utility perspective of shared prosperity in a sustainable environment, curriculum reform becomes an enduring vehicle of revitalisation, re-engineering and strengthening effective teaching-learning process as an existential platform to refine human capital development. Basic factors which could contribute to meaningful curriculum reforms include experienced professional teachers, educators, learners, subject disciplines and social-cultural values of the society that often emanate from varying social, economic and political activities of the people. It is envisaged that an effective adoption of well balanced curriculum reforms underscores the importance of a paradigm shift from declining fortunes of education and economy to a quality life of prosperity and self-sufficiency in a safe living environment. Therefore, schools need a rapid response strategy to curb the prevailing underachievement, unemployment, corruption, poverty, insecurity and intrusion of social vices ravaging the credibility of subject curriculum implementation and employability of emerging graduates into the changing world of education, business and work.

Entrepreneurship is the wealth creation from skillful development and investment on novel ideas generated by creative individuals to solve critical challenges that will promote their economic wellbeing and enhance the quality of human life. It is anchored on the strength of character of entrepreneurs whose audacity of change and skillful use of their enterprising talents can give them a brighter and rewarding future with greater responsibility for self-reliant employment and wealth creation. Herein enhancement of human capacity development demands adequate comprehensive entrepreneurship education as a basis to identify and develop the creative talents of youths with sufficient resources in academic, vocational and technical subjects within and outside the school settings. Wikipedia (2014) noted that entrepreneurship education seeks to provide students with the knowledge, skills and motivation to encourage entrepreneurial success in a variety of settings. On this premise, meaningful curriculum reforms at all levels of education can expose learners to relevant experiential work-based learning activities in a variety of arts, commercial, science and technical subjects as the groundwork for higher education student' choice of enduring careers from Agriculture, Education, Engineering, Environmental Studies, Humanities, Science and Technology, and Management courses (Oyekan, 2000; 2016). The youths are gradually provided with the wherewithal to ensure technological evolution and economic growth for human survival in a productive society.

Curriculum Diversification for Entrepreneurship Education

Post-colonial independent Nigeria is dotted with variegated flashpoints of crisis severally precipitated by poor governance, inadequate quality human resources, infrastructural deficit, economic recession, brazen corruption, unemployment, poverty, religious bigotry, insurgency and insecurity of life and property. Ifionu (2015) is even persuaded that all Nigeria needs is a strong political leadership that is honest, sincere, resilient and ready to mobilise the creative ingenuity of Nigerians in tackling the nation's many challenges. Now is the time for visionary individuals, organisations and governments that are committed to sustainable existential harmony, stability and prosperity which would meet the future needs of Nigerians should embrace continuing investment in quality education as an integral to personal and national development. This is why the provision of decent functional education is one of the most effective egalitarian tools that guarantee transformative capacity development, self-reliant wealth creation, consistent upward social mobility, healthy living, and exceptional destiny of individuals irrespective of their gender, race and financial circumstances. It surely becomes necessary to establish comprehensive schools with inherent belief in qualitative education as an imperative for sustainable development and improvement of humanity.

Hence, the schools at all levels of education should secure the future today with a pragmatic training innovation for the development of enterprising graduates considered professionally competent, productive and worthy in character and learning. Beyond the paper qualifications, Elizade University (2016) is poised to adequately equip their students with vital value-added knowledge experience and relevant entrepreneurial competence required to succeed in life in order:

To avoid the current trend where most graduates possess good paper qualifications but lack the vital

and relevant skills for the work place, (hence,) we have put in place value-add programmes and real

work place training to equip our students to face whatever challenges they encounter in the real world

and excel in their chosen fields of endeavours (p.19).

Realising that people are the bedrock of our existence might have spurred Babcock University to use team spirit in building partnerships which provide holistic education ingrained with knowledge, skills and values to discover and transform potentials, restore hope and create leaders who make the world a better place (Babcock, 2016). A Nigerian training outfit, Knowledge Exchange Centre, further implored the professionals, artisans, business owners and entrepreneurs to equip themselves with the right knowledge, practical skills and industrial experiences to build sustainable strong businesses beyond the current economic recession (The Punch, 2016). These training innovations and expectations of comprehensive human capital development constitute the panacea for massive failure, unemployment, and infrastructural decay, poverty and insecurity across the land.

Education in developed and developing countries of the world is gradually becoming a joint venture between the government and the public in collaboration with private sector initiatives. Herein lies the need to constantly review the planned learning contents to ensure their continued adequacy and relevance to learners' interests, national needs and human problems in a changing world. According to Hurd (1969), it is essential to look at the school in terms of a long-range planning system and at the curriculum as an instrument for individual and social development - not as an end in itself. The development of a highly skilled and socially responsible competent people may result from the provision of diversified school curricula, which are planned in terms of the needs, aspirations and vision of the productive society and eclectic instruction based on core values for human survival in a safe living environment. Emerging meaningful schooling at all levels of education and vocational training will be facilitated by creative teaching and effective learning of relevant subject knowledge, practical life skills and responsive ethical orientations needed to promote economic growth, environmental conservation and sustainable development. With a just balance among the social, economic and environmental needs of present and future generations, progressive nations will support functional schools to achieve the United Nations' Sustainable Development Goal 4 (SDG 4), which is aimed at ensuring inclusive and equitable quality education and promote life-long learning opportunities for all (United Nations Department of Economic and Social Affairs, 2015). This ultimately makes educated people to be at the centre of democratic governance, economic prosperity and moral regeneration towards promotion of efficient classroom practices, industrial growth, dynamic national development and environmental protection for a sustainable future of humanity.

The quest for quality education, enlightened population and self-reliant school graduates is the enduring guarantee for a prosperous future. Faith in the potential power of education as a universal agent of change and stability ought to be backed up by a high degree of political will, careful planning and sufficient resource support (Oyekan, 1997). Realisation of this objective made Elizade University (2016) to provide a perfect blend of good infrastructure and the best available mix of capable, well exposed, experienced academics and professionals. It is informed by the need to produce a better educated, suitably competent and professionally responsible workforce to meet the emerging manpower needs of an industrialising economy and modernising society within the cultural context of continuing quality education, business ventures and gainful work. Hence, the school should explore and embrace the symbiotic nexus between functional education and gainful work while aiming towards breeding a crop of enterprising and self-reliant citizenry. It implies that functional education ingrained with diversified curriculum shall expose the enterprising and self-reliant citizenry to relevant academic knowledge, technical know-how, and vocational skills necessary for viable agricultural, industrial, infrastructural and political development of the country (Oyekan, 2016). Emerging well-informed, skilled and decent school graduates shall become self-reliant workforce and effective citizens that will help to resolve the prevailing social, economic and political challenges threatening human survival and environmental conservation.

Furthermore, Bajomo (1996) and Oyekan (2016) believed that today's realities and development challenges of nations should constitute the major learning contents in their envisioned curriculum improvement efforts, orientation and empowerment of youths, appropriation of manpower requirements and absorptive capacities of the country. For instance, Post-Basic Education and Career Development (PBECD) is the education children receive after a successful completion of ten years of Basic Education (Federal Republic of Nigeria, 2013). It is usually provided for Basic Education graduates who are not proceeding to Senior Secondary Schools (SSS) as a means of preparing them for the world of work, wealth creation and entrepreneurship. Towards achieving the objectives of PBECD, concrete reforms in learning contents resulted in additional new subjects ingrained with pre-vocational competence and training, entrepreneurial initiatives and work orientations. Hence, the operational curriculum for the SSS consists of:

Compulsory crosscutting subjects, such as English Language, General Mathematics, Trade/Entrepreneurship subject;

Science and Mathematics, which consist of Biology, Chemistry, Physics, Further Mathematics , Health Education, Agriculture, Physical Education, and Computer Studies;

Technology, comprises Technical Drawing, General Metal Work, Basic Electricity, Electronics, Auto-mechanics, Building Construction, Wood Work, Home Management, and Food and Nutrition.

Humanities, consist of Christian Religious Studies, Islamic Studies, Visual Art, Music, History, Geography, Government, Economics, Literature-in- English, French, Arabic, and Nigerian Language.

Business Studies, made up of Store Management, Accounting, Commerce, Office Practice, and Insurance.

In reality, curriculum diversification will nurture learners that could produce artisans and skilled professionals who might help to diversify the national economy, exploit abundant resources in non-oil sector exemplified by solid minerals, agriculture, hospitality and tourism, sports and entertainment, power and security, and manufacturing industries. Hence, a good curriculum reform creates an equitable platform to integrate national aspirations, community needs, economic trends, and technological innovations in the global efforts to achieve universal and sustainable development with a comprehensive education for all citizens. This underscores a means of investing in people's knowledge and skills today to promote the building of the resilient human capital required for future education, business and work in the 21st century.

Prospects of Curriculum Reforms for Quality Human Life

The development, stability and prosperity of any nation are related to the quality of continuing qualitative education, entrepreneurial training and ethical orientation given to its productive citizens. Many curriculum changes have in fact been introduced as part of a deliberate and systematic approach for the school to respond selectively to the demands of a dynamic society. The prospects of curriculum reforms for entrepreneurship education and quality human life include:

The school would become an avenue for learners to blend their intellect, skills, values and visions of quality human life;

Provision of gender parity and equal learning opportunities for all the brilliant, indigent and exceptional students of varying backgrounds;

An educational beacon of lifelong learning for all.

Training of productive workforce for tomorrow's world of education, business and work;

Enhancement of employability and work productivity of school graduates with a greater success in the labour market;

Acquisition of relevant vocational competence, work ethics and employment opportunities for wealth creation, economic prosperity and poverty reduction; and

Provision of vibrant platform for integrated professionalisation, vocationalisation and innovation of learning contents.

Hence, the school would become an avenue for learners to blend their intellect, skills, values and visions of quality life with the changing needs of their living community, industrial economy and democratic polity. The increasing industrialisation, urbanisation, occupational mobility and human diversity continually the necessity for recurrent practical education hinged on vocational training with much impact on the school curriculum. Adequate resources should be invested in curriculum reforms to facilitate integration of educational innovations and technological devices in training programmes that will address the specific needs and ambitions of learners for academic excellence and career development.

Education has a pivotal role to play in the quality of manpower and leaders moulded for good governance, economic growth and wellbeing of the people. Curriculum reforms, with its diversity of subject disciplines, will provide gender parity and equal learning opportunities for all the brilliant, indigent, and exceptional students of varying backgrounds. It is an opportunity to accommodate individual differences, integrate community needs and to fulfill the personal ambition of learners with diversified curricula. Oyekan (2000) envisioned career education as an integral part of modern educational system aimed at incorporating the core and vocational curricula with viable academic guidance. Within this context, Okino (1995) had identified the general apathy to work as a wedge in the realisation of schooling objectives while he proposed the introduction of proper work ethics in our schools. Hence, proposals for a functional education can be accomplished through the use of work which accommodates enduring productivity goals of the society in ways that emphasise the humanising objectives of Nigerian education. This quality lends credence to career education as a vehicle for curriculum reform in moulding productive self-reliant citizenry necessary to boost sustainable democratic leadership and economic growth in a developing technocratic society. The students could be assisted in developing relevant value-added knowledge, enterprising skills and survival strategy to make them accumulate capital out of their earned income from gainful employment.

When effectively implemented with its diversity of learning contents and needs of learners, curriculum reform becomes an educational beacon of lifelong learning for all. It underscores the universal power of diagnosing talents and investing in people's professional knowledge, marketable skills, and ethical values to promote human capacity for a world of shared prosperity, harmony and stability. Hence, curriculum reforms will help in the professional training of vital workforce today for tomorrow's world of education, business and work. The school graduates might have been exposed to salient career information acquired the problem-solving skills and imbibed an enduring philosophy of existential life: work, re-train, love and live at peace with all. Otherwise, the absence of sound philosophy of both work and education may continue to widen the gap between them with attendant evils such as unemployment, poverty, criminality and insecurity; which are plaguing the Nigerian society (Nwankwo, 1981; Okino, 1995; Oyekan, 2016). This underlines the fusion of curriculum reforms, career orientation and entrepreneurial initiatives to prepare skilled and courteous literate manpower for work and the enterprising challenges of life today and tomorrow.

Moving forward as a nation demands the use of common sense and functional resources to solve common problems which affect citizens and management of our commonwealth. It, therefore, behoves the educators, teachers and school administrators to facilitate curriculum reforms to fruition, promote scholastic excellence that could metamorphose into a tower of sustainable success, self-reliance and prosperity of the society. This requires extensive policy interventions, creative capacity building initiatives, public-private partnerships and supportive community collaborations in sustainable provision of adequate funds, functional infrastructures, viable security architecture and continuing training programmes. Schools should engage in strategic partnerships with training schemes and organisations such as:

United Nations Industrial Development Organisation (UNIDO),

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National Directorate of Employment (NDE);

Industrial Training Fund (ITF);

Nigerian Institute of Training and Development (NITAD);

Government Enterprise and Empowerment Programme (GEEP),

Youth for Technology Foundation (YTF);

N-Power (job creation scheme, http://portal.npoer.gov.ng); and

Organised Private Sector.

These skills acquisition outfits could create an enabling environment for entrepreneurship, manage apprenticeship, inculcate occupational standards and improve the professional competence of school graduates with requisite work productivity. Such a laudable vision is achievable with the recognition of youths as the strength and future of sustainable development. For President Muhammad Buhari, Nigeria has one of the youngest populations in the world, who are immensely energetic and talented, consistently blazing the trail in the arts, sports, business and technology (Saturday Punch, 2016). With regard to making realistic career decisions, relevant vocational information exposes the prospective workers (i.e. students) to the complementary world of academics and work (Okoye et al, 1990). Beyond the dynamics of labour market, it helps the students to acquire strong socio-emotional abilities (such as self-esteem, self-control, diligence, dedication and responsibility); explore the existence and requirements of quality jobs, identify their vocational potentials, envisage rewarding prospects the jobs hold for them, and think on additional training opportunities on the job. The tendency is to enhance creative entrepreneurial capacity, continuing career improvement, socio-emotional competence and work productivity of the school graduates with a greater success in the dynamic labour market.

Continuing curriculum reforms shall enable the nations to use the prescribed learning contents for intellectual and vocational engagements of learners as a means of nurturing the required manpower needs in public and private sectors of the economy. Learners are provided with vibrant cultural heritage, technological innovations, and creative industrial experiences in their contemporary society. Effective integrated control of the classroom resources, instructional systems (curriculum and instruction), and behavioural system (rules and expectations) creates a nurturing learning for all students (Tavakolian and Howell, 2012). Schools also would become the active participatory generative learning centres that reflect creative interests, new ideas and viable aspirations of learners. The provision of comprehensive education as a reformative process in sustainable development of nations could enhance acquisition of relevant vocational competence, work ethics and employment opportunities for wealth creation, economic prosperity and poverty reduction. As curriculum reforms bring valuable academic improvements, engagement in productive ventures by competent professionals, artisans and entrepreneurs will diversify and strengthen their financial base, which grows the gross domestic products (GDP) for prosperous development of the country.

Hence, curriculum reforms could provide equal schooling opportunities for school-age children with practical tasks, integrated technological devices and diagnostic remediation of identified challenges in learning, economy and society. Such impactful instructional changes might mitigate the proclivity for academic infractions, massive failure in organised institutional and public examinations, brazen corruption with impunity and imprudent management of resources. The curriculum shall be recognised as the heart of comprehensive education as curriculum reforms will facilitate educational innovations, vocational competence, and entrepreneurial training of learners with the core values of humanity. It is intended to provide creative learning tasks, investment initiatives and fruitful opportunities for children and youths to exploit their inherent potentials, achieve their lofty dreams, secure gainful employment and create sustainable wealth that could improve quality human life.

The nexus between curriculum reforms and entrepreneurship education shall provide the vibrant platform for integrated professionalisation, vocationalisation and innovation of learning contents. This could motivate the learners to acquire credible certification, employable competence, professional standards and industrial experiences that would make them self-reliant and self-fulfilled individuals. Such productive and responsible fellows could improve the value-added knowledge base for democratic governance, economic diversification and industrial development of their society. The comprehensive training of resilient youths that expose them to relevant experiential work-based learning activities will become a viable source of sustainable human capacity building, poverty alleviation mechanisms, and technological industrialisation of any

ailing economy. With an inclusive generation of helpful products and services from decent work, it is envisaged that the strong, energetic and brilliant youths will become the strength and future of sustainable development of quality infrastructure, healthcare, agriculture, renewable energy, clean water, environmental sanitation and technological innovation. This might ease the production of sufficient food and healthy citizens who will help to banish poverty, hunger and diseases across developing nations worldwide. In all, affordable comprehensive education anchored on diversified curricula will be globally recognised as a formidable catalyst to achieve all the SDGs that could enhance effective citizenship, peace, unity and prosperity of nations.

Conclusion

Education is a powerful tool to harness the inherent human potential and vision for the resolution of economic, social and political challenges confronting the unity, stability and survival of Nigeria. Schools need a rapid response strategy to curb the prevailing underachievement, unemployment, corruption, poverty, insecurity and intrusion of social vices ravaging the credibility of subject curriculum implementation and employability of emerging graduates into the changing world of education, business and work. Meaningful curriculum reforms can expose learners to new thinking and relevant experiential work-based learning activities in a variety of arts, commercial, science and technical subjects as the groundwork for higher education students' choice of enduring careers. This provides the basis to refine the potentials of our human resources with broad-based curricula built on a core of basic academic subjects, pre-vocational studies and co-curricular activities. Such efforts to expand access to comprehensive education aimed at building the solid foundation for renewable entrepreneurial leadership, effective citizenship and successful careers will focus on continuing innovation, creativity and commitment to the wellbeing of learners.

Hence, the provision of functional education is an egalitarian tool that guarantees transformative capacity development, self-reliant wealth creation, consistent upward social mobility, healthy living and exceptional destiny of individuals irrespective of their backgrounds. It is informed by the need to produce a better educated, suitably competent and professionally responsible workforce to meet the manpower needs of an industrialising economy and modernising society within the context of their culture and resources. Therein lies the necessity to recruit well-trained teachers should develop meaningful reading comprehension and study habits that will facilitate effective teaching and conceptual understanding as well as improve students' skills acquisition, educational performance and career development in all subject disciplines. Such creative teachers will use computers, computer- aided progammes and applications software to design lesson plans, facilitate blended learning and enhance excellent achievement of students. For instance, application of value-added knowledge and technological skills in the assemblage of automobiles, industrial machinery, scientific equipment and domestic gadgetry for the production of essential commodities (e.g. food and textile), and quality life services (e.g. building and road construction) can bridge the infrastructure deficit; and complement economic integration and industrialisation drive of many African nations. The government is, therefore, implored to build functional incubation centres which will nurture the young start-up entrepreneurs endowed with talents and ideas to create innovations that deliver value, stimulate industrial growth, and boost the GDP for economic prosperity and national development.

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Marketing in Insurance Industry, Marketing Functions in Insurance Industry

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Abstract

According to the logic of economic laws of market economy, the existence of enterprises is determined by it as to organize and realize the sale of their products and services. So, insurance companies or companies in this case can only exist if developed, increasing their activities in the field of insurance services that offer their clients. The need for marketing development in the field of insurance as service activities, in economic conditions of today's market it is necesery increase, so even the functioning of the insurance market today depends on the marketing of products that insurnace companies offer customers through insurance market. In theoretical terms it is defined as the marketing concept of the market, management and leadership in the company, which instead of former production orientation, the orientation of the market inaugurates the general policy of the enterprise. Marketing plays a key role in insurance market to meet supply and demand, because insurance products are products that are not seen, not touched, but exist only in the form of pledges. Selling a promise requires a confidence, a belief that the service provider will be realized if the loss will occur. In any other economic or economic subject, whether manufacturer or service does not have such kind of product. Marketing insurance plays a manifold, on the one hand made product promotion security, then raise the awareness of citizens about models of protection from risks , increased reliability to consumers , the cost of paying for the promise given by the insurer if a loss occurs will accomplished.

Keywords: Marketing in Insurance Industry, Insurance Market, Insurance Company.

Introduction

Modern economy is characterized by the free market, which means that business activities and economic generally are associated exclusively with the market. On the market are two main mechanisms: Market supply and demand. Demand in the market is found to consumers (individual, household, enterprise), while formed in the enterprise offering, in order to meet customer requirements. Who meets answer the request or needs, it is clear: demand meets supply.

Production of goods and services has given birth to the degree of development of the productive forces of social development, previously Marketing has only assisting function, where most of the production enterprises key problem was not selling products. In this regard, the directors of enterprises to be more engaged improved production techniques since the most difficult was to to produce than the market alocation. Activities that today are known as marketing by the end of the nineteenth century were named as sales, also after the First World War the sale was the main concern of enterprises, formed society of consumption where manufacturers offer unlimited amounts of products on the market, while consumer it was rare. This step marks the birth of advertising and marketing since 1950 has a modern approach to solving problems in a complex way within the enterprise, where these activities are achiveable and beneficial.

The term marketing summarizes the philosophy business enterprise, institution or individual that characterizes concentration, or focus on the customer, expressed through the effort of permanent and harmonious whole enterprise, in the process of fulfilling the needs and wishes of the customer and its implementation enterprise objectives.

The purpose and mission of each enterprise is customer satisfaction. The fact that the meaning of key concept of marketing focus to consumers, any business entity that is engaged in the manufacture of products and services, to be successful you never dare to forget that in a market economy free customer is king and according to this companies also have adopted different market offers.

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Marketing in the insurance market plays a key role to meet supply and demand, because insurance products are products that are not seen, not touched, but exist only in the form of pledges. Selling a promise requires a confidence, a belief that the service provider will be realized if the loss will occur. In any other economic or economic subject, whether manufacturer or service does not have such kind of product. Marketing insurance plays a manifold, on the one hand made product promotion security , then raise the awareness of citizens about models of protection from risks , increased reliability to consumers , the cost of paying for the promise given by the insurer if a loss occurs will accomplished.

This paper is composed hereafter practical examples of various forms of promotional marketing that make enterprises - insurance company through forms of compartmentalisation advertising transmitted in the print and electronic (television , radio , newspapers, magazines , billboards , internet , flyers , etc.).

The findings and recommendations are an important part of this work by giving opinions about forms of marketing and the role that marketing in the development and advancement of insurance companies, thereby attempting to convince people that every company wants to win over rivals his.

Marketing and its element in insurance industry

The combination of supply and demand for these products can not be believed without any regulatory mechanism. Main market regulator. The insurance market is one of the most developed markets and most powerful in the world .It is characteristic of this market is that increasing the number of insured will not affect the reduction or increase of premiums. "Marketing can be defined as the process of planning and realization of the concept, pricing policy, promotion and distribution of ideas, and services for asset swap, which meet individual and organizational goals"

Marketing strategy operacionaliziohet through segmentation and selection of markets desired, which means the process of division of the total market of insurers in homogeneous groups of the insured, who between them are distinguished according to their needs, so choose segments which sigurusit will provide services. When it comes to marketing in insurance marketing as diciplin then scientific thought and understood as the conception of the work in the field of insurance. Such an approach requires the construction of a unique marketing your strategy and integration within comprehensive insurance. Utilizing marketing concept in the insurance market is the research of the insurance market are defined as synonymous marketing research. Insurance market most often explored:

Capacity of the market

2. Range of insurance types;

3. Market development oportunities;

4. Distribution;

5. Market prices.

The participants in insurance industry are:

1. The Insured (individuals, families, businesses, society etj.),

2. Insurance intermediaries (agetns, brokers etj),

3. The Insurer (the coverage provider),

4. User (compensatet claim).

The specificity of the insurance market is that insurance product created itself on providing contract, which means selling that product. To say that this is the specific area of insurance when considering their economic activity and by product (services) offered by the insurer (insurance company) insurance market. Insurance company - insurer, in this case sells "safety", to which the insured during his business realizes the fulfillment of obligations taken on those economic entities to which the insured is realized. Unlike other manufacturers of goods, in insurance there is no possibility of establishing inventories of products.

Insurer might produce 10,000 "cheap" policies to market if we assume that this is its capacity, as it can be a producer of other goods. But the insurer may extend the sale directly to the required size. In practice insurance market segmentation realized by geographic, demographic, economic and other aspects, namely by other criteria. Each of these criteria has its own characteristics, which is why it`s so specificaly defined, and defined so is used in the insurance market segmentation. All this is accomplished with the aim of practical benefit from market segmentation, in order to be placed as well on the services provided.

Marketing Elements in the Insurance market

The insurance market is specific because the products that are sold and specific customers. Marketing in the insurance market is comprised of four core elements: Products, Price, Distribution and Promotion

Products

Insurance products in the region are homogeneous, any introduction of new product in market requires the development of a long-term insurance products because they have a high cost expenditure. Beliefs of consumers for these products are long-term civic obedience. Convince consumers to purchase these products, it requires reliability, which is one of the main components in the insurance market. Also insurance product range quite prosperous. It is assumed that by now are over 90 insurance products in developing countries a high classification of insurance required by international standards, and most have a low development party insurance homogeneous products. This is because the introduction of new products is very high cost.

Price

The most important component in the insurance market is the price of the service or product offered by the insurer. To manage risk taking must have tools. Insurance companies provide the means of price policy, or premium, which in itself contains functional and the premium which serves to cover the costs of directing. On premise pricing should know that what serves as the basis for calculating the premium. (Net premium) or functional Premium is part of the premium that would cover losses and expenses with estimated losses. (Gross premium) includes net premium or functional as well as directing or operational costs.

The premium is the price quotes for insurance unit. Security Unit can be quite complicated , which subordinates insurance product that is the word, for example in the provision of fire it can be a building cover 150,000.00 euro, while measuring the production unit will be the value of production for the sales clerk insurance unit that done. Vehicle insurance to insurance unit is provided vehicles for a year. In determining the premise quota should keep in mind that one way to attract customers from the other side must keep in mind the definition of the premium, because low premium may lead to the insurance company in bankruptcy. So to set the price of an insurance policy expert engage various fields using different methods statistical probability accounts, dynamic analysis, methods that are inaccessible to the customer.

Distribution

Distribution of insurance products is done through direct and indirect channels. Direct channels in the insurance market are insurers who themselves develop strategic policies to ensure long-term civic and market development, using various methods of economic propaganda, economic publicity etc. In order to keep close relationship between the insured and the insurer, the insurer uses indirect channels for placing products using many agents, brokers etc.

Promotion

It is a process of communication between providers and consumers in order to create a positive conviction for products and services offered by the insurance market. The promotion is a permanent process of communication by insurane providers for existing and potential customers according to Kotler "Promotion includes all the tools of marketing system, whose task is to communicate with potential buyers." Besides the offer more attractive, sales of insurance products often depends from different communities, whether external or internal. Good communication with the customer company adds beliefe because consumer confidence will have much more knowledge of who will buy services. Companies that have the highest ratings and working tradition will certainly have greater sales of products, but if this company does not have adequate communication with customers, will miss the marketing of insurance products.

Communication of insurance company with the customer aims to:

Consumer awareness

Selling Product

Maintaining consumer confidence The company`s communication with the customer is done through various means such as television. radio . daily newspapers , magazines , pamphlets , leaflets , publications , website , exhibitions , posters , sponsorships , etc. Bilboard.

Advertising as a form of marketing:

Advertising is an effective way to promote your products and services. When you advertise potential customers know who you are, where you are and what you can do for them. A successful advertising fields will spread the word around your products and services, attract customers and generate sales. If you try to encourage new customers to buy an existing product or a new service, there are many options from which to choose

Good advertising should

1. Build your business image;
2. Explain the benefits of your product and out services;
3. Increase the awareness for new products and services before, during and after the launch;
4. It generates interest in the market that aim, as well as a new audience of potential customers;
5. Encourage customers to ask about your business, increasing customer demand for your products.

Advertising is a vital part of any business operation, which in reality, represents the tip of the iceberg in sales process. It can bring no more than a temporary success for an inferior product, but a very positive result for sale of products. We should be noted ad buyers or customers why they should buy your products, respectively in case of an insurance company products (insurance products). Advertising should be done regularly through various forms electronically, print or media. There are also other forms of marketing that affect virtually increase sales of products to businesses in Kosovo market, next we will mention in order to see the positive impact of marketing in realizing the goals of firms and increase the satisfaction of costumers.
In this paper we analyze forms of marketing in insurance companies as part Dardania Kosovo in the financial market, the company's campaign on television, radio, billboards, newspapers, magazines, flyers, internet and other forms used by the company.

About the company

Insurance Company "Dardania" entered in the insurance industry in 2000. with a temporary license by UNMIK. which became permanent from the Central Bank of Kosovo, in 2002. In 2010, the Insurance Company "Dardania" became part of Dukagjini Group, and more specifically its owner became z.Riza Luke. In late 2011, a new team of professionals, entrusted the management of the company, known for their successful experience in the insurance industry of Kosovo. During a short period. they were injected by the owner with significant financial value. which led to the repayment of old debts (inherited from the previous shareholders) at a total value of 4.5 million euro. Change not only the company provided financial support, but also brought a change in the mentality of the operation of the company, creating:

A new organizational structure;

Increase sales points (12 to 46) and accompanying infrastructure modernization of the company;
Evaluation of existing insurance products, bringing and has adapted to market requirements;
The establishment and licensing of new insurance products. bringing innovation to the market of Kosovo;
Contract with the Reinsurance company - a world leader in this market;
Contract with well-known companies - in the field of International Medical Assistance (covering health outside the territory of Kosovo);

Insurance products provided by "Dardania" Insurance Compoany

Insurance Company "Dardania" offers a variety of insurance products ranging from compulsory insurance GMTPL, followed by property insurance, insurance professional or health insurance and other types of insurance products, to be equaly competitive in the market. Dardania insurance productes offered in Kosovo insurance market are:

Personal Accident Insurance;
Health Insurance (group and family);
Travel Health Insurance;
Property insurance (fire and all other additional risks);
Providing Residential (apartments, residential houses);
Public Liability Insurance;
Product liability insurance;
Professional liability insurance;
Provision of all the risks during construction;
Provide money during transport;
Provide Cash in Safe;
Provision of Guarantee Bid;
Provision of Guarantee Contract (execution, and maintenance advance);
Providing own motor vehicle - CASCO;
Compulsory GMTPL;
Compulsory GMTPL Kosovo Plus (available for Macedonia);
Providing border.

Dardania advertisement in TV

Insurance Company Dardania its advertising in four main television stations in the country: RTK, KTV, RTV 21 and TV Dukagjini local television. Advertising this company on television mainly dealing with the promotion of their products, by publishing advertisements dealing in insurance mandatory: TPL and TPL - Plus, as well as voluntary insurance where they went: CASCO, insurance of property and assets - housing, health insurance, and other types of insurance

.

Advertisement broadcast advertising in the block during the transmission of any series or entertainment show. Advertising is over 26 seconds.

Dardania advertisement in Radio

Insurance Company "Dardania" markets in two main radio stations: Radio Kosova and Radio Dukagjini. Advertising text on radio is the same as that on television. Advertising usually transmitted to block advertising time, their duration is 26 and 27 seconds. Dardania Insurance Company is the sponsor of a radio show.

Dardania advertisement on internet

Usually one of the most popular format today to insurance companies are advertising through the internet, respectively various web sites such as Facebook on their official Web site on the Internet, etc.

Conclusions and reccomendations

Research and promotion of sales of insurance products as an element of marketing in insurance, represents one of the most important segments in the field of marketing research in insurance. Exercising such research requires the construction of such sales channels of insurance services through which will be acceptable to the user or the insured.

Insurance products are products for sale, ever since such products are not produced, and therefore has no warehouse stocks of these products. An application for such products bear based on information available to the insured on the risks that can be posed.

Sales in the insurance market plays a key role to meet supply and demand, because insurance products are products that are not seen, not touched, but exist only in the form of pledges. Selling a promise requires confidence, a belief that the service provider will be realized if a loss occurs. To any other economic entity if we do not manufacturer or service such a type of product.

The media are a very important element in the promotion of insurance products. In countries with a high development of insurance marketing is a very high cost compared with other sectors in an insurance company.

Marketing in insurance plays a role in many fold, by one side makes promoted the insurance products, then raise the awareness of citizens about models of protection from risks, increase reliability to consumers, the cost of paying for the promise given by the insurer if the loss occurs, it will happen. Advertising plays an important role of insurance products placed on the market. The best ads by many respondents as the insurer by the insured is also "the damage to Rate Best and timely pay the damage."

In terms of a functioning modern enterprise market it is almost impossible without a strong marketing, knowing that any day now marketing is changing and being perfected thanks to the informative teknologisë, visive means, electronic, print etc. In this regard, we can say that insurance companies it is impossible to exist without a successful marketing.

To achieve this concept insurance companies must meet the following recommendations:

Insurance companies must invest in different types of marketing, because marketing is a very important aspect so that the products or services to be closer to the customer. Various forms of promotion, advertisement and other forms of marketing, make your product or service with attractive for the client.

Marketing research should be done to increase the market opportunities, research competition in market conditions for marketing takes time and appropriate budgetary allocations.

Every insurance company must have a marketing strategy and a marketing plan that should be useful for the development of the company for marketing stimulates the sale, the sale depends on the existence of the company. Every time we have to be one step ahead of rival companies operating in the local market.

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Religious Tourism and Sufism in Morocco

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Abstract

This study aims to uncover the relationship between Sufism and religious tourism. In other words, it attempts to shed light on the standards that make people, from different parts of the world, travel in precise times for religious reasons. In addition, this study tries to highlight the effects of that kind of travels on people's daily demeanours. Thus, this study was conducted in Fez city, Morocco, at zawya of Sidi Ahmed Tijani. The relevant data was collected qualitatively and quantitatively. The results showed that tourists who come to the zawya of Sidi Ahmed Tijani are practitioners of religious tourism since they travel from their homelands to Morocco, more precisely in Fez in order to fulfil their religious needs. Also it is shown that Tijani tourists experience a sort of cathartic process during their visits.

Keywords: Religious tourism, Sufism, Tariqa Tijaniyya, Catharsis

Introduction

Religious tourism is not a new phenomenon. Religion has long been an integral push factor for undertaking trips which is commonly referred to as the oldest non-economic travel (Jackowski & Smith, 1992). Every year millions of pilgrims travel to major pilgrimage destinations around the world; be they ancient or modern. Religiously or spiritually motivated travel has become widespread and popularized in recent decades, and hence, it occupies a significant segment of international tourism. However, religious tourism is one of the most understudied areas in tourism (Vukonic, 1998).

The aim of this study is to contribute to the growing literature on religious tourism by reviewing concepts and practices related to pilgrimage and other forms of religious travel. By the way, in this paper, the terms (religious tourism and religious travel) are used interchangeably. In addition, the paper zeroes in on the pilgrim/tourist dichotomy and the intersections of religion and tourism from a perspective that has been little studied.

The present study examines the relationship between Sufism and religious tourism in Morocco. Sufism as a religious and spiritual tourism seems to be a worthwhile topic to be investigated in this paper, since Morocco is a Muslim country wherein many Sufis can be found regardless the brotherhoods they belong to. Moreover, in Morocco there are many religious locations such as shrines and *zawyas*; these are holy places where Saints are buried. They are desired destinations for some people who aim to satisfy their religious needs through worshipping, praying and donating. Since Sufism contributes to enhancing tourism in Morocco, the main purpose behind this study is to discover the link between Sufism and tourism in Morocco focusing on *Tijani-Sufi* order in Fez.

The objective of this study is to explore the religious tourism and its relationship with Sufism focusing on *Tijani-Sufi* order. It aims to provide some evidence of what makes *zawiya tijaniyya* a desirable destination of religious tourists and what activities they during their visits. This research seeks to address the following questions. First, does religious tourism exist in Morocco? Second, when and why do *Tijani* members come to Fez? Third, what do *Tijani* members seek in this Sufi order (Zawiya Tijaniyya)?

Some hypotheses stem from the aforementioned questions. They are outlined as follows: 1/ Religious tourists come to Morocco to have religious and spiritual experiences, and 2/ *Tijani* members practice some special rituals of their brotherhoods in order to siphon off their worries and seek spirituality when they come to Fez.

Literature Review

The review of the literature is divided into four sections; the first is an overview of what is meant by religious tourism as a general form of traveling. The second part will provide an explanation of Sufism as a form of religious activity. The third part

is about *Tijaniyya* being a Sufi-order since it is the case study of this research paper. While the last section deals with the Catharsis theory by Aristotle and how it is applicable for the visitors of the *zawiya Tijaniyya*.

Religious tourism

The main step in scrutinizing spiritual tourists within the context of religious tourism must be to establish who they are and what their motivations are for embarking on their journeys. In fact, it is concepts of identity that are often at the heart of why people choose to travel. Religion is deemed as a type of archaic behavior and mode of knowledge (Halligan, 1996)[1]. In this respect, pilgrimage has existed as long as the first religions, and thus, pilgrims were tourists from the start and pilgrims invented tourism. In this context, Paul Kritwaczek (2002)[2] claims that pilgrimage is "a voyage of personal discovery; to explore the many guises in which the teachings of the first, and greatest, sage of ancient times lived on after his earthly life was over" (p. 27).

Broadly speaking, the relationship between Sufism and tourism could be seen ambiguous unless having a clear image about what is meant by religious tourism. There are various definitions that have been provided to explain the meaning of religious tourism. Kurmanaliyeva, Rysbekova, Duissenbayeva and Izmailov (2014) suggest that

> Religious tourism acts as a unique kind of cognitive tourism since it satisfies
> gnoseological interest of travelers and tourists, giving them the opportunity to
> observe, live through a religious cult process ceremonies and rituals, to
> purchase religious attributes, souvenirs (p. 959).

Thanks to this contribution, religious tourism can be defined as an act of tourism through which the travelers seek to fulfill cognitive needs related to religious interests and matters.

To illustrate more, Kurmanaliyeva et.al (2014) add "religious tourism frameworks usually presuppose visiting religious centers, functioning cultures and memorable ones, and also museums and exhibitions. Trips are made to cultural acts, holidays, and festivals taking place in a certain season"(p. 959).

In this respect, religious tourism is an act of traveling to a place in order either to accomplish a religious task, such as pilgrimage or simply to visit sacred places, attending conferences and lectures that are related to a specific religion. It may also be considered as a personal need to situate one's self in a social space in order to be recognized spiritually and religiously. Hence, religious tourism owns a kind of socio-cultural potential of influencing the motivational state of a person, which has the need of cultural and religious objects required for the spiritually ideological existence (Kurmanaliyeva et al).

Historically, pilgrimage has been depicted as a physical journey in search of truth and what is holy (Vukonic, 1996). This search for truth, enlightenment or a real experience with the holy leads people to set a trip to sacred sites that have been ritually remote from the profane space of daily life. Consequently, modern religious pilgrimages are a refuge for those who seek mysticism and spirituality and escape the modern civilization's strains. This explains the increasing numbers of tourists who are in a quest for the answers to basic inquiries of human existence, including "what is the meaning of my life?" (Olsen & Guelke 2004; Clark 1991).

In the same vein, some scholars state that a growing number of people experience feelings of dislocation and rootlessness, mainly those immersed in Western postmodern social life (Mac Cannell, 1976; Lowenthal, 1997 cited in Olson & Timothy, 2006). There are several motives and incentives for people to travel to a large variety of holy sites. Pilgrims and/or tourists go not only for religious and spiritual purposes and to have an experience with the sacred in the traditional sense, but also these holy sites are marked and marketed as heritage or cultural attractions to be consumed (Timothy & Boyd, 2003). Others may target to educate their family members about their religious beliefs or for nostalgic reasons. In this respect, tourists/pilgrims also visit sacred places seeking authentic experiences, either through watching religious leaders and pilgrims perform rituals or by experiencing a "site's sense of place" or sacred atmosphere (Shackley, 2002).

Pilgrim/tourist dichotomy

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[1] Halligan, M. (1996). *Cockles of the Heart*. Port Melbourne: Minera
[2] Kritwaczek, P. (2002) In Search of Zarathustra. New York: Vintage Books, p. 27

Nowadays, there is a blurring of the lines between pilgrimage and other forms of travel traditionally viewed as part of tourism. This has led to an increase in religiously and spiritually motivated travel to a wide range of sacred sites around the world. Therefore, several vistas of research have been opened into the area of religion and tourism. Nevertheless, most research and writing on the topic has focused on four distinct themes of inquiry: 1/ the pilgrim/tourist dichotomy, 2/ the characteristics and travel patterns of religious tourists, 3/ the economics of religious tourism and 4/ the negative impacts of tourism on religious sites and ceremonies (Olsen & Timothy, 2006). However, this study uncovers another aspect and/or theme: spiritual purgation or catharsis in religious tourism.

The primary focus of research and debate among scholars examining religious travel has been on the tourist and the pilgrim, the main players in the relationship between religion and tourism (Cohen, 1998). Most researchers today do not distinguish between pilgrims and tourists or between pilgrimage and tourism. There is an important notion that examines pilgrimage as a form of tourism because a 'pilgrim' is deemed as a tourist (religious tourist) who is motivated by spiritual or religious factors. Therefore, pilgrimage is typically accepted as a form of tourism (Fleischer, 2000), for it exhibits most of the same characteristics in terms of travel patterns and the use of transportation, services and infrastructures.

On the contrary, the opposing perspective refutes the fact that pilgrims are tourists. In this vein, travelers who are motivated by profound spiritual or religious impetus (i.e. pilgrims) are seen as somehow different from those motivated by pleasure, education, curiosity, altruism, and relaxation. Mainly, it is various religious organizations that hold to this point of view.

Some other researchers, like Smith (1992), state that rather than viewing pilgrims and tourists as two distinct groups, it is better to place them both on a continuum with pilgrims at one end and tourist at the other. Similarly, while tourists may appear different from pilgrims, they can be moved by religious emotions just as well as pilgrims (Eade, 1992). In other words, people can switch from being a pilgrim to a tourist and vice versa without the individual being aware of the change from one to the other.

In a nutshell, the difficulty of distinguishing between pilgrims and other tourists can be seen in the official statistics of many countries, where existing figures tend to combine pilgrimage and religious tourism with cultural or heritage tourism (Russell, 1999). To avoid any controversy and ambiguity, this study will use both pilgrim and religious tourist interchangeably. This way, we will adopt the "golden mean" in dealing with the pilgrim/tourist dichotomy.

Sufism

The concept of Sufism has been the concern of many scholars and researchers; that is, many definitions have been postulated to explain what Sufism is, and a set of them are cited

in Bouasria (2015). Sufism has been defined as a vehicle for the spread of Islam (Trimingham 1971), an ascetic piety (Ling 1994), an organizational basis of resistance against colonialism (Evans-Pritchard 1949), a mean of psychiatric treatment (Crapanzano 1973), and a force of reform (Gilsenan 1973).The organizational structures that follow Sufism are called *tariqa*, meaning "way", "order" or "path" (p.20).

According to Encyclopedia Britanica, Sufism is the "mystical Islamic belief or practice in which Muslims seek to find the truth of divine love and knowledge through direct personal experience of God"[1]. In this regard, Sufism consists of a variety of mystical paths which are designed to ascertain the nature of humanity and of God and to facilitate the experience of the presence of divine love and wisdom on earth. The substance of Sufism is truth and the selfless experiencing and actualization of the truth. Sufism is a school for the actualization of divine ethics. It encompasses an enlightened inner being, not intellectual proof; revelation and witnessing, not logic. In other words, divine ethics refer to ethics that transcend mere social convention, a way of being that is the actualization of the attributes of God.

Many scholars argue that Sufism is a branch of Islam. Sufism is a spiritual discipline of Islam that is a vehicle for many Sufis to be close to their God spiritually in order to get the absolute knowledge and then to become a divine and a wise person Saladdin (2008). In the same vein, he adds that

> The word truth, or haqiqa- Haq, is a key word in the philosophy of

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[1] www.encyclopediabritanica.org. Retrieved on June 30th, 2016

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Sufism, as I will show later. For a Sufi, there is one truth which is

the only God, and there is one God who is the only Truth. Sufism

is simply a path to that goal, to become one with Truth or the Unity

of Being. At that point the Sufi becomes God, which is the sacred

goal for a Sufi. (p.2)

Saladdin's definition of Sufism is more of a philosophical stance. In other words, the path to the absolute truth refers to God. This absolute truth, for him, does enable the Sufi to become a Godlike. However, this claim might be acknowledged by Muslims since it literally means to be a partner with God which is a terrible guilt in Islam that is referred to as 'Shirk' (heresy).

As an attempt to defend his claim, Saladdin argues that "the Sufi's challenge is to overcome the self in order to let God be, i.e. to become God" (p. 3). In this respect, the explanation of the goal which is considered sacred by Sufis 'to become God' has been altered to the total self-denial; it means nothing is important but God who is the only truth that remains. In this sense, there is no claim of partnership with God; therefore, there is no sin committed in term of Islam.

Moreover, Nasr (1970) argues that "Sufism is a divine trust originating in the mercy of God and placed within Islam [...] Sufism gives to man the means to know himself and thus to know God" (p.2). This definition seems to be similar to the previous scholar's contribution. In other words, he defines a Sufi as a Muslim who devotes him/her self and seeks for pity from God. Also he emphasizes that Sufism is a powerful medium that leads to divine knowledge through knowing the inner self which is the center of the existence. Bouasria argues that it is "the mystical and esoteric branch of Islam" (p.20). What makes it mystical and esoteric is that it addresses the spiritual side of Muslims in order to get the internal religious nourishment. In fact, this remains the ultimate goal of Sufism.

Furthermore, Sufism in Morocco, is a bless and absolute happiness and an experience that is offered to the worshippers in order to provide them with a spiritual rapture. It is also a reforming act to prevent extremism and all its negative and tragic consequences (Gurraoui, 2016). Similarly, Chtatou (2016) states "Sufis are focused on their search for a way inside themselves that will lead them to God. They believe that the path to Him can be found through mediation and purification". (p.19). In other words, Sufi people focus mostly on the inner side of the self which is the center of being and the only way towards God. They mediate and attempt to purify themselves in order to reach that goal.

It is argued that Sufism is a set of spiritual and religious practices that a Sufi person does in order to purify one's soul and to get a divine knowledge from God. According to Bouasria (ibid), a Sufi is the practice of Sufism; he/she is someone who has the will to purify his/her soul under the guidance of a teacher who is mostly called a master, or sheikh. Along with Nasr, Sufism's main objective is to guide the man to be separated from the world of materials to the world of spirit in which the inside is more important than the outside. Moreover, a Sufi is somebody who always travels looking for mystical and divine knowledge by attending Sufis philosophers' lectures and mediating (Saladdin, 2008).

Although Sufism is an allusive concept constantly in flux, the aforementioned definitions agree that Sufism, being a branch of Islam, is a way of worshipping God, purifying the soul, and seeking wisdom, the divine knowledge and the absolute truth. Yet, this way may differ from one group to another according to the brotherhood a Sufi belongs to and the path or order adopted. A path or order in Sufi-culture is called tariqa; it is a well-structured way of Sufism that differs from one brotherhood to another, such as "Boutchichiya", "Darqawiya", "Wahhabiya", "Tijanniya" and "Kettaniyya".

Tijani-Sufi order

Since this research paper is targeting the members of Tijani-order, it is useful to provide an explanation of what Tijaniyya as a Sufi way or Tariqa is and how it has evolved. When speaking about Tariqa Tijaniya, it is worth mentioning the beautifully decorated *zawiya* of Sidi Ahmad Tijani in Fez. It/he is widely visited from all over the Arab world as well as Africa (Abeddour, 2011). What can be interpreted from Abeddour's input is that the decoration of the zawiya Tijaniyya is one of the factors that make it largely visited by people from many parts of the world especially from the Arab world and

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Africa. However, many reasons can illustrate the visit of Sufis to zawya Tijaniya, such as attending ceremonies, chanting 'Dikr' and networking.

Skiredj (2001) defines, "Tijaniya way is a spiritual membership, which consists of praises and thanks to Allah. It is simple and does not require from the individual to lead a strict monastic life, to spend his whole time in fast and prayer, to avoid women or go to countercurrent of the natural customs of the life" (p. 35). Skiredj's definition of Tijaniya seems to be an attempt to deny some assumptions about Sufism and its practitioners who most of the times exaggerate in their worshipping as they free themselves from the materialist world and start their devotion to God. Tijaniya order, therefore, does not require a sacrifice act per se.

It would be unfair to talk about Tijani path without providing an overview about the founder and the master of Tijaniyya order who is Sheikh Sidi Ahmed Tijani. According to Skiredj, Sidi Ahmed Ben M'hamed Ben El Mokhtar Tijani was born in 1150 of the Hegira at Ain Madi (Algeria) and he died in 1230 of the Hegira in Fez (Morocco). He studied the Quran and religious sciences with the professor Muhamad Ben Hammou Tijani; he was specialized in Sufism through various professors.

Among Sufi Sheikhs, Sidi Ahmed Tijani is considered the most worth to be the intermediary between the disciple and God. He said as cited in Skiredj (2011) "No Sufi Sheikh could claim that he did you some favors. I am your real intermediary and provider. Therefore, abandon all what you did take as Sufi ways" (p. 20) (Translation mine). In other words, to be a Tijani member is to take Sheikh Sidi Ahmed Tijani as the one and the only guide or master and to abandon the others. Moreover, Skiredj states "visiting other Sufi saints is also forbidden in Tariqa tijaniyya […] we should love, venerate, and respect them but not to visit them" (p.24) (Translation mine). One of the conditions of Tijaniyya is to never visit a tomb or zawiya of any Sufi Sheikh except Sidi Ahmed Tijani. They should be respected, venerated, and loved because they are religiously knowledgeable and wise.

Besides, Skiredj (2001) provides other practices that the Tijani disciples should follow. First, the 'wird' has to be recited individually in the morning or the evening. That is, twice a day. It consists of the recitation of 'Astaghfirou Allah' 100 times; it means to ask Allah forgiveness. Also, 'Salat el Fatihi' 100 times; it is a special version of the prayer on the prophet. Second, 'al-wadzifa' it is done collectively in the zawiya. It entails the asking for God's forgiveness 30 times, 'Salat el F Fatihi' 50 times, 'La ilaha illa Allah' 50 times, and the 'Jawharat Al Kamal' or the pearl of perfection 12 times. The 'al-wadzifa' is done in the zawiya in every 24 hours so that Tijani members can get involved. Third, the 'Haylala'; that is, to say "there is no God but Allah". It has to be recited collectively every Friday, between the prayers of El Assr and El Maghghreb, by the Tijani members in the zawiya. It can be also recited individually from 1000 to 1600 times. Hence, the prayers on the Prophet are essential and of paramount importance in Tijani order.

Theoretical framework

This section tackles a theoretical framework which is significant in this paper to provide an explanation of the topic investigated. A theory, moreover, adds value to the study and makes it worth.

Catharsis theory

The Catharsis theory by Aristotle who by which he explained the strong impact of the tragic character portrayed in drama or poetry on the audience's state of minds.

"Purging the spirit of morbid and base ideas or emotions by witnessing the playing out of such emotions or ideas on the stage" (Aristotle, 2001. p. 1458). According to Aristotle, Catharsis refers to the experience of cleansing and healing of the spectators' emotions while and after watching a tragedy, this experience has a positive influence on their state of minds. Although this research paper is far from these subjects such as drama, poetry and so on, catharsis theory seems to be applicable in Sufism as an act of purifying and cleansing the soul of its practitioners. Moreover, this theory is of a great assistance in this research paper because it will be a crucial tool to examine the effects of the Sufi rituals done by Tijani members during their visit to the zawya Tijaniya on their emotions and psyche.

In the same vein, Scheff (2001) defines "Catharsis is a process of emotional discharge which brings relief to emotional tension" (p.47). In this respect, catharsis is as a process in which the person releases and gets rid of all emotional tension and pressure. In fact, it is also a theory that siphons off one's worries, tension and pressure

Furthermore, Powell (2007) defines catharsis as a concept derived from the Greek word that has been translated as 'cleansing' or 'purification'. He adds that " Catharsis has been recognized as a healing, cleansing, and transforming experience through history, and has been used in cultural healing practices, literature, drama, religion, medicine, and psychology" (p.1) Similarly, catharsis is applied not only in drama, poetry, and music as Aristotle claims, but it also used in many other fields, religious practices and experiences. Most of these definitions emphasize two essential components of catharsis: The emotional aspect (strong emotional expression and processing) and the cognitive aspect of catharsis (insight, new realization, and the unconscious becoming consciousness) that culminates in a "positive change". Powell's contribution to the definitions of catharsis is vital because he acknowledges that Catharsis is more than a scene side effect on the spectator's emotions; rather it is a positive change on a person's spirit and mind during and after experiencing a cathartic activity. In other words, the spectators acquire more awareness and consciousness of both the internal and the external side of their life. The visit of Tijani members to zawya Tijaniyya and the rituals they perform may also be considered as cathartic since they come with their strong will to realize purgation and the inner cleansing of their souls. Consequently, the rituals are often considered as part of a person's healing from the devastating effect of guilt (Powell, 2007).

Methodology issues

This research paper examines the relationship between Tijani Sufi order and religious tourism in Morocco. It explores how this Sufi brotherhood could be a form of catharsis and purgation for some Tijani tourists. In this respect, I opt for purposive sampling. This type of sampling seems to be fruitful while collecting and analyzing data. Therefore the target population of this research are the members of Tijaniyya precisely the tourists who come to Fez to visit zawya Tijaniyya where the master Sidi Ahmed Tijani is buried and where they practise religious tourism and may have cathartic experiences.

In academic contexts, a research has to be given credibility and validity. Therefore, in order to achieve this purpose in this study, the suitable design that would yield reliable results is the qualitative approach. However, it is significant to explain what is denoted by credibility, validity, and reliability in a qualitative research. In this respect; Golafshani (2003) states "the credibility of a qualitative research depends on the ability and efforts of the researcher" (p.4). In this respect, reliability and validity are conceptualized as trustworthiness, rigor, and quality in qualitative paradigm.

The focus in this research is on meanings transmitted by the way my interviewees respond through to my questions. In order to explain relationships and to explore individual experiences rather than the numbers and statistics that quantitative approach seeks for, the appropriate design to be used in this study is qualitative. According to Golafshani (2003), a qualitative research adopts a naturalistic approach and aims to understand phenomena in a specific setting that it related to the context of the research.

Qualitative data are rich and worth in this study for many reasons, such as the freedom to express themselves through the language they prefer; English, French, or Arabic. First, the major quality which characterizes the interview is the interaction between the researcher and the respondents. This enriches the research by unexpected data that would make the researcher oriented to new perspectives.

The research instruments in qualitative study and the instruments that used to collect data are diverse; there are interviews, focus group, and discussion group. However, I opt to use interviews. The interviews allow respondents to freely present their life situation in their own words, and open for a close personal interaction between the researchers and their subjects (Kvale, 2006).

Second, semi-structured interviews are sometimes done in an informal, conversational, or 'soft' manner that allows the participants to explore issues they feel are important (Longhurst, 2010). This format of interviews is probably the most commonly used in qualitative method. Third, the interaction between the participant and the reporter will be presented; thus, this method provides the interviewer an opportunity to learn more about the experience of the interviewee and to develop rapport with him or her to be able to ask follow up probing questions based on their responses.

Findings and discussion

This section is divided into two parts. The first deals with the findings. That is, it presents the data collected in the practical part through interviews, and then it analyzes them. The second deals with the discussion, it revises the research questions,

the research hypotheses and compares them with the findings according to the theoretical framework dealt with in this study.

The practical part of this research is conducted on Fridays, May 13th, 20th and 27th, 2016, in the zawya of Sidi Ahmed Tijani, Fez. I have chosen to go on Fridays because many Tijani members come those days to the zawya, and it is easier to collect data from different individuals, that is, different points of view. I have interviewed 9 tourists, out of which four are males while five are females. The participants who were interviewed for this study are aged between 30 and 50 years old. This part covers the practices that Tijani tourists do in the zawya and the reasons behind their visits, and it scrutinizes their cathartic experience during and after visiting the zawya. Subsequently, it is necessary to provide a vivid background about the respondents who participated in this study.

Item	Name	Age	Education	Country
1	Khadija	30	Islamic Education	Belgium
2	Fatim	42	Islamic Education	Senegal
3	Natasha	39	Islamic Education	Senegal
4	Mariam	45	Islamic Education	Mauritania
5	Aisha	34	Islamic Education	Nigeria
6	Mouhammado	47	Islamic Education	Senegal
7	Ibrahim	34	Islamic Education	Nigeria
8	Tariq	32	Islamic Education	Mauritania
9	Hassan	34	Islamic Education	Egypt

According to the chart above, it is worth mentioning that the correspondents do share many features. First, they are all foreigners; it proves that they are willing to travel in order to fulfill their religious needs or interests. Here they are pilgrims rather than tourists. Second, the fact that the participants come from different countries demonstrates that Tijani path is popular worldwide. This sample is a real diaspora. Third, all the participants have studied Islamic education; this explains that they have background knowledge about Islam. Therefore, all of the participants mentioned above can be considered as intellectual pilgrims who seek both cultural and spiritual catharsis.

Based on the various nationalities of the visitors to zawya Sidi Ahmed Tijani, this research attempts to discover the visitors' practices during their visit, reasons behind the visit, and to evaluate whether there is a sort of release and catharsis in the process. It is necessary to mention that the questions I raised in these interviews were prepared before, but there are some questions I added while conducting the interviews. This study is based on a sample of 9 Tijani tourists/pilgrims who have provided interesting answers.

The first question was about the frequency of their visits. The majority of the respondents come occasionally; they come in Sha'ban, which is the month before Ramadan and on the birthday of the prophet. Also, they come in the period of pilgrimage before taking the direction to Mecca. Then I wondered why in Sha'ban and not in Ramadan which is the holy month for Muslims all over the world. The answers to this question were various. Many of the participants including Tariq (32 years old), Hassan (34 years old), and Mariyam (45 years old) answered that it is the right time to come and visit the zawya and take 'al-Baraka' (Benediction/Divine grace) of their sheikh Sidi Ahmed Tijani in order to start Ramadan with a fully pure soul.

Moreover, one of the reasons according to Mouhammado (47 years old), is the issue of 'al-Omra'; he explained that "It is the perfect time for me to be here in the zawya because afterward I will pay a visit to Mecca". Ibrahim (34 years old) agreed with Mouhammado, he also considers his visit to Sidi Ahmed Tijani as the first path of his al-Omra to Mecca. However, Mariam (45 years old) acknowledges "I do not have a fixed schedule to come and visit the zawya, I consider it as my second home; I come whenever I feel that I have to. I am here now, and after a month or less you will find me here again".

Natasha (39 years old) illustrates that "Ramadan requires us to be home with our families, that is why I prefer to come in Sha'ban", Fatim (42 years old) agrees with Natasha's answer, and states that "I am a mother, I have many duties towards

my family so I cannot come here in Ramadan when my presence as a mother is necessary". Besides, Khadija (30 years old) said "it is my second visit to Sidi Ahmed Tijani, the first time I came was last year in Sha'ban too, I like the atmosphere here and I am planning to come more often Insha'Allah" while Aisha (34 years old) states "I think it is the right time to come to Sidi Ahmed Tijani. First, because to be ready spiritually for Ramadan. Second, to meet my sisters in Islam since most of them come in this month too".

The following question was about the rituals and practices that the Tijani pilgrims do in Sidi Ahmed Tijani. Most respondents replied that they pray, remember God through '*Dhiker*', and ask for His forgiveness, sometimes together and sometimes individually. They also recite Quran, sing religious hymns mostly in group and visit the tomb of Sidi Ahmed Tijani.

One of the respondents' answers was to rectify a terminology controversy. In other words, Khadija claims "by the way 'rituals' is not the right term, we do not have rituals, we worship. You may say this word when you are addressing many other memberships but not Tijaniyya. What we do in the zawya is exactly what we do in our homes, and it is exactly what everybody who claims to be Muslim has to do. Many people believe that Tijaniyya has some practices that are against Islamic religion but they are wrong. They do not know about our brotherhood, they should learn about it then judge it". According to her intonation while speaking, it seemed that she was defending her point of view and her identity.

Among the questions I have raised was: Who is Sidi Ahmed Tijani for you? The participants' answers to this question were almost the same; all of them have a deep respect towards this saint, but each of them expresses that respect in a particular way that does differ from one to another. According to Khadija, Sidi Ahmed Tijani is a guide to Tijani members. He has more knowledge and wisdom than they have. As his saying: "if you want to follow me, you should follow the Sharia", that is, Tariqa Tijaniyya is only based on Quran and Sunnah. Similarly, Aisha's respond was "Sidi Ahmed Tijani is our father; he is the second and the spiritual father of all Tijani members". Mouhammado, on the other hand, certifies that "He is a lay person like you and me but he is versed in Sharia and Islam. In addition, Hassan argued that Sidi Ahmed Tijani is not a prophet as many people claim; rather, he is the master of Tijani members that guides them with the right way of worshipping. While the answer of Natasha was that "we, as members of Tariqa Tijaniyya, consider Sidi Ahmed Tijani as an idol that guides us towards the straight path. Many people who do not belong to this brotherhood claim that our visit to Sidi Ahmed Tijani is to ask him for his benediction instead of asking our God. This is totally wrong; we love, we respect Sidi Ahmed Tijani because of his wisdom and knowledge but we do not worship anyone but Allah".

The following question was: What does attract you when you come to Fez in general and to zawya of Sidi Ahmed Tijani in particular? The answers to this question seem to be identical among the participants. They have agreed that it is not a matter of attraction; rather it is about the faith. Mariam said that "it is the faith that makes me come here frequently". Khadija also kept repeating "c'est la foi, c'est la foi" meaning it is the 'faith'. Even the interview was conducted in English; she said so in French to stress her faith in Islam and Zawiyya.

The most important point in this study is to scrutinize whether the participant experience a sort of cathartic feeling during and after their visit to Sidi Ahmed Tijani. For this purpose, the last question I raised was: How do you feel during and after your visit? Do you feel yourself released when you come to the zawya?

Ibrahim said "absolutely yes", and then he added "here is the place that I love the most, I love our Sheikh Sidi Ahmed Tijani and I am thrilled to be in here". Aisha supports Brahim's idea, "it is such a peaceful place, where one feels released from daily stains". Moreover, Khadija responded while smiling "I feel so happy and pleased to be here. In fact, it is the best place to get rid of stress we live in our homelands". Also, Mouhamadou said something very interesting; that is, there is always a big difference of him before he came to visit the zawya and after his visit, he emphasized that his soul becomes pure and clean. In addition, Fatim's answer was confirming that she feels better when she is in zawiya. She said that "it is the case of all believers from any part of the world; the more you are closer to your God, the more released and content you become. This is what happens to me when I am here; I come to have that feeling". Thus, all the participants of the interview do confirm that the reason behind their visit is to release, purify their souls, and to feel content of themselves.

Sufism, as explained by the Sufi pilgrims, is a spiritual journey to discovering one's inner self which leads to knowing God. In other words, Sufism allows for the expression of spirituality; it is also a process that makes one learn how to follow the very deep path inside one's self. While visiting Zawiyya Tijaniyya, these Sufi pilgrims' goal is to get closer to God in order to embrace his presence in their daily life.

Discussion

Based on the findings of this research, Tijani members frequently visit the zawya of Sidi Ahmed Tijani for religious and spiritual catharsis; they come in order to free their minds from anything and focus on worshipping God. They also come to visit the tomb of Sidi Ahmed Tijani, who is considered as a spiritual father, guide, and teacher. According to the Tijani Sufi pilgrims interviewed, they believe that Sidi Ahmed Tijani is the one who preached Islam in Africa the reason why he is widely visited by Africans. The pilgrims' visit to Sidi Ahmed Tijani shrine epitomizes their pride and honor to pertain to this Sufi order. Besides, some of the interviewees consider the zawya as the first path while they are directing Mecca for al-Omra. These data answered the first research question – Does religious tourism exist in Morocco? - The answer is yes, it does. Moreover, these data confirmed the validity of the first research hypothesis that tells: Religious tourists come to Morocco for religious and spiritual experiences. Tijani members pray, remember God, read verses of the Quran, and recite religious hymns. Also, they visit Sidi Ahmed Tijani's tomb. Moreover, some of them attend lectures and conferences when they occur. All these practices are parts of a spiritual and religious process.

Concerning the second research question: When and why do Tijani members come to Fez? According to what has been mentioned in the review of literature about Tijani-Sufi order and the correspondents' answers, the zawiya is always opened to everybody so they can come whenever they want to. However, the majority of the foreign Tijani members prefer to come in occasions, such as Sha'ban[1] and the prophet's birthday commemoration (Miloud).

The second research hypothesis claims that Sufis use incentives and marketing to attract more tourists. This hypothesis seems to be weak while talking about Tariqa Tijaniyya because, according to the interviewees' responses, their visits have nothing to do with attraction rather it is an act to express their faith to their religion and to celebrate their sense of belonging to Tijani brotherhood. In addition, their visits are to satisfy their emotional and spirtual needs, such as to release, and to purify their soul. This emotional satisfaction and purgation is the so called "catharsis experience".

I opt for catharsis theory because it is of great help to account for, to describe and to explain the audience's emotional change during and after watching dramatic scenes especially tragic ones. However, the correspondents' answers show that this catharsis process is also experienced and applied by Tijani members during and after their visit to zawiya Tijaniyya

The third hypothesis in this research states that Tijani members practice some special rituals to the Tijaniyya brotherhood when they come to Fez. Indeed, they have few special practices such as 'wird', 'al- wadzifa', and 'Haylala', coral religious hymns recitation, distributing milk and other meals occasionally as a way to commemorate the birth of the prophet. Nonetheless, there are some other practices that are common among all Muslims, such as praying and reading. Even though, they refused to refer to these practices as rituals because according to a Belgium tourist, the term "ritual" is very offensive to their brotherhood, but it is rather a 'practice'.

Sufism in Morocco, mainly Tijaniyya brotherhood, is a way to purifying the pilgrims' heart from bad manners. It aims at 1/ seeking the pleasure, 2/ love and peace with one's self, and 3/ harmony with all creations (mankind, animals and nature). Religious tourists and/or pilgrims come to Morocco to live and experience the process of purification and an inner trip through a variety of practices, such as visiting Zawiyas and shrines, reciting and singing religious hymns. Thus, Sufi tourism in Morocco has become a desirable destination par excellence to many tourists from different corners of the globe.

Conclusion

This study has attempted to explore the relationship between Sufism and religious tourism in Morocco. It aims to find out whether the religious tourism exists in Morocco. It also seeks to discover when and why Tijani members come to zawiya Sidi Ahmed Tijani and what they do during their visit. From the discussion above, it is clear that religious tourism is a kind of tourism that refers to the act of leaving one's homeland to accomplish religious tasks such as pilgrimage especially in Mecca, spreading religion that is referred to as 'da'wa' (proselytizing) in Islam; this kind of traveling is well known in Pakistan

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[1] It is the month before Ramadan which is one of the sacred months in the Muslim calendar where Muslims fast for the whole month from dawn to dusk.

and the surrounding countries. Also attending lectures and conferences about religion overseas are deemed types of religious tourism.

According to data description and analysis, many people who belong to Tijani-Sufi order come from different countries to Morocco in order to visit Sidi Ahmed Tijani's tomb and to perform other religious practices. This is a tangible proof that Sufism is a form of religious tourism in Morocco more precisely in Fez. Furthermore, when Tijani Sufi tourists come to Fez, stay in the zawiya, meet other members, visit Sidi Ahmed Tijani's tomb, read Quran, and pray, they are in fact experiencing a cathartic process that enables them to feel released, content and emotionally satisfied. Religious tourism is one of the most flourishing aspects of tourism that has been well-taken care of in Morocco. Hence, the country has diversified the forms of tourism to meet the different needs and wants of the tourists. Importantly, Sufism in Morocco distinguishes it from other countries because it is the most desired destination for tourists who seek spiritual purgation and tranquility.

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The "Ethos of Compassion" in Contemporary Social Intervention: The Janus Faces of Humanitarian Action Proposals

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Abstract

In this communication we aim to discuss the social and political implications of an "ethos of compassion" that tends to emerge and to substantiate some of the current social and public action concerning social suffering. In fact, by considering mainly a moral of compassion as a political determinant element for the response to actual social suffering it is emphasized a linear conception of the human being which has implications with regard to its affirmation and recognition as a political agent. In this perspective the social and political categorization as a victim, combined with a mediatized focus in a sort of moral social responsibility nourished by the necessary distance between those that suffer and those that "observe" the suffering of others, are the main analytical axes of our reflection.

Keywords: social suffering, compassion, humaniarism, humanitarian action

Introduction

The action guided by humanitarian concerns about the relief of another's pain and death prevention, has deep and ancestral historical and philosophical-religious roots. However, today, humanitarianism acquires renewed features, either by assuming a greater politicization of its assumptions, or by re legitimizing itself in a sort of "moral economy of suffering" under the focus of an "ethos of compassion", to use the terminology of Didier Fassin (2005; 2012). This leads, on the one hand, to a new relationship with the current suffering and involved categorizations, and, in another, to a new way to regulate and manage it. Indeed, this seems to be the focal point in the current reflection with respect to a certain transmutation of action assumptions directed to "sufferers". In fact, from a defense of the idea that "everything is political" in the 1960s and 70s, today, it seems to be advocated the notion that "everything is humanitarian," leading to what we might call, in the sense of Hannah Arendt prospects, a "policy of pity".

The thesis that we advocate in the present article is that we are witnessing today, under the focus of a "humanitarian action" and of the compassion that underlies it, a form of governance of initiatives – with a more managerial and professionalized nature - and of "suffering" people aggregated under the homogenizing concept of "victims". This notion translates in fact a kind of "biopower" (Foucault) leading firstly to a separation between, on the one hand, the situation and the concrete and individualized expression of suffering and, on the other, the material condition that determines the help and that is substanciated in Abstract and collective narratives. Secondly, this "biopower" determines a compassional rhetoric that leads to the trial of situations to support in a humanitarian way. A trial based on rationality in some sorte unquestionable because anchored on an alleged "goodness" of humanitarism "good intentions".

In this regard, it is particularly relevant the understanding of the dimensions inherent to pity and compassion assumptions, also politically translated, as well as the comprehension of the moral and practical implications underlying the experience of some individuals' "remote witness" by reference to the suffering of others (Boltanski, 1993; Halpern, 2002; Kleinman, 2007; Ignatieff, 1999; Nussbaum, 2001).

Under these assumptions we emphasize the critics of many authors who believe that the actual concept of suffering translates, ultimately, an attempt to psychologize social reality, hiding, in the same way, the debate about social and economic inequalities. If we agree with Redecker (1994, p. 34) when he considers that the "humanitarian is profoundly nihilistic as it carries in itself the denial of the man as something else other than of a mortal animal", so, we must discuss critically the political and social action anchored mainly in humanitarian proposals. It is therefore pertinent to discuss the "status" of the suffering subject transformed, like this, in an "object of pity and not a subject of rights" (Guillebaud, 1994, p.84). The risks of what we might call "deferred citizenship" are, in this light, not negligible, and must necessarily be taken into account by all those who think and execute public policies and develop social intervention initiatives. If an action against

a shared suffering, evident and intolerable, is unquestionable, the assumptions underlying this action, particularly at the core of public policy and social intervention must be critically discussed.

In fact the questions about how to respond to actual forms of suffering are in a large extent saturated with moral connotations and categorizations requiring deeper sociological debates, decoupled from an activism sense, towards an understanding of how the categories of the "intolerable" and the categorization as "victim" are historically and politically produced. A debate focused immediately on questioning the idea that supposedly shared and perennial values are actually the result of a historical, cultural and political construction, so, a product of various forms of reconciliation of interests and analytical lenses.

In the present article we intend therefore to discuss the "Janus faces" of the current humanitarian action, that many authors describe as "new humanitarianism" (Barnett, 2011; Fassin & Pandolfi, 2010; Moyn, 2010), and reflect on the critical implications of a grammar of action anchored simultaneously in a compassional ethos - that values and justify the concrete and immediate action towards expressed suffering - and a logic of "governmentality" of suffering situations amalgamated into Abstract and collectivized categorizations of "victimization".

"Social suffering": a polymorphous moral and political analytical lense

The consecration, mainly after the 1990s[1], of social suffering as an analytical category to understand contemporary socio-political contradictions and forms of distress raises significant issues associated with moral conventions underlying the current political and social orientations. In fact, the category of suffering allows capturing, under a single notion relatively imprecise, a set of polymorphous aspects associated with the "malaise" of several contemporary individual and collective experiences. Under a common anthropological foundation - a kind of "soul wound" shared (Fassin, 2004), felt, however, hardly translatable – it is possible to aggregate aspects as diverse as the psychopathological effects associated with the loss or deterioration of employment, until phenomena of exclusion, violence or domination in a collective plan.

In the construction and academic dissemination of the notion of social suffering stand out the works of Christophe Dejours (2007), Arthur Kleinman (1997), Pierre Bourdieu (1993) and Emmanuel Renault (2008), among others, anchored on different analytical fields and assumptions[2]. Dejours (2007), work psychologist, has contributed to the consecration of suffering as a comprehensive category of today's social contradictions and fractures, developing, from the late twentieth century, a relevant program of research concerning the relationship between mental health and labor conditions, particularly in the context of psychopathology and psychodynamics of work. The research of Kleinman and his collaborators (1997) integrate a broader perspective, related to a new "anthropology of subjectivity", perceiving social suffering as the product of the influences of the political, economic and institutional power in the "corrosion of the character" and in the life of humans. The "social pain" is thus explained by the author as part of a larger reflection on the mediation of social structures and sociopolitical contexts of advanced capitalism, as well as the moral demands and cognitive dispositions of the individuals in the reflection on "what really matters" (Kleinman, 2006). In turn, Bourdieu highlights, in the study published under the title *La Misère du Monde* (1993), the category of suffering as a basic element for understanding the situation, complex and unique, of the so-called "new poor". This work sheds light on the need to rethink the assumptions of making policies, highlighting the strong dissociation between those who govern and the great mass of the excluded, trapped in logics of "social death" and "intimate dramas", and, as such, lacking plausible spaces for affirmation and public recognition. Also Emmanuel Renault, in the book *Souffrances Sociales* (2008), positions the state of the art concerning the reflection about social suffering, but rather defines it in a complex way, seeking the integration of the biographical and the social. In other words, he defends the thesis that the complaint of social suffering tends to position the critic, not only political, but also moral, about the multiple demands of self-realization, dismantling justifications and clarifying what society seeks to hide. Thus, the political relevance of the concept emerges, according to the author's conception, in the heart of the social struggles and movements towards better life conditions, constituting thus as "an indictment" of capitalism and society itself (Renault, 2008; Dubet, 2008). It is possible thus to considerer, by this brief reference to some works and authors, that the

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[1] In spite of the fact that since the eighteenth and nineteenth centuries there are references to the concept and its manifestations, especially regarding the impacts of some policies or the implications of physical disabilities or mental illnesses in the collective living and acceptance (Schilder, 1938).

[2] The explanation of suffering as a nosographic category in the influential American classification of mental disorders Diagnostic and Statistical Manual of Mental Disorders (DSM), reflects the relevance of the concept in very different fields. This reference is not negligible, considering the possible perverse effects (which we will refer to in the course of this article) due to a homogenization orientation and individualization of behaviors and situations under the conceptual umbrella of social suffering.

notion of "social suffering", although very ambiguous or maybe because of that, has acquired in the last decades a growing scientific and political centrality. So it seems that there is now much more than just a "suffering vogue", as evoked by Alain Ehrenberg in the final of the nineties (1998).

In fact, although we cannot say that social suffering is a particular phenomenon of the contemporary societies (it is sufficient to remember e.g. the conditions of work and life in the nineteenth century and in the Middle Ages) it is actually particularly relevant its consideration as an universal and cultural marker of the existence of some groups or individuals, stripped from their specificities and particular determinants. For example, putting in the foreground the suffering of victims of the so-called "humanitarian crisis" contribute, *primo*, to a logic of effacement of civilizational, ethnic and cultural distinctions under an argument of the equalization of the help assumptions - the protection of life and the minimizing of suffering – and *secundo*, to the theoretical guarantee of neutrality and impartiality as principles of the humanitarian action (UN General Assembly, 1991 and 2004, see Mackintosh, 2000).

Suffering appears thus as a widespread and intolerable human condition. In this context, a kind of moral grammar of suffering, structured around the sentimentality and compassion, tends to expand and serve as an analysis prism of different situations, aggregated, however, under the same concerns of humanistic nature. Questions as differentiated as the effects of natural disasters (Haiti, Venezuela, Maldives, Japan, among others), the consequences of political conflicts (Rwanda, Sudan, Kosovo, Syria, Palestine, among many others), or disseminated diseases (for instance, AIDS orphanhood in Africa), or even, the immigration and asylum policies, the assistance to the poor, or the support to situations of suffering, violence and trauma, are now analyzed from the prioritary, and often univocal, perspective of compassion, thereby producing obvious negative effects.

Paradoxes of an "ethos of compassion" as a political and actional category

Compassion is actually the expression of a feeling based on the awareness of the intolerable or inadmissible. It combines therefore a sentimental or emotional sense, simply reactive and not claiming any additional reason beyond *agape* (αγάπη), and a logic of indignation that needs efectively a "good reason" to support action, at least in a justificatory perspective. Given the "vision" of the suffering of others, the need for immediate action seems in fact to prevail over all other considerations, referring to a presupposition of shared "human essence" that needs more critical reflection. Therefore, the action would be mainly driven by a demand, in the first place moral, to preserve the life of another human being. The empirical and practical content of suffering legitimate, this way, an action rooted in an "ethos of love" for each other, which ultimately constitute the generic category of "humanitarian". But if in the point of view of moral individual and/or collective action, the affirmation of *agape* as the response basis to suffering does not pose any particular problems, *a contrario*, the transposition, to the political univers of the reference to compassion and pity, substantiating what Arendt (1970) called "pity policy", leads to relevant critical considerations because it connects clearly differentiated universes' of meaning.

Beyond its pragmatic dimension, such kind of compassionate actions, capable of overcoming the particular situations and inducing to a potential generalization, translate, as pointed out by the above author, the distinction between two classes of men: those who suffer and those that do not suffer. Pity, woven by emotional ties, is thus cultivated in the public opinion. But this sentimentality depoliticizes humanitarian crises. Weaknesses are transformed into public "entertainment", putting together the suffering people and the spectators; "emotional judgements" in which structural factors and systemic causes - political, social and economic – in the origin of humanitarian emergencies seem to be erased. The economy of proximity and distancing operates on the basis of the process of "revelation", of visualization and of "dramatization" of suffering. In other words, it is necessary that the one, who does not suffer, can "see" the suffering of the other, without experiencing it directly. It also requires that the individual expressions of suffering can lead to a universal dimension which would ensure its overcoming, in time and in space. The compassionate action would thus be based on the "de-skilling" or "re-qualification" of victims. In other words, on "exemplarities" emerging beyond individual experiences, but rooted in a moral dimension of shared humanity, to justify an assumption of collective responsibility.

The "moral imagination" is, in this way, cultivated as a pressure strategy of public opinion and political action. Aditionally compassion requires rapid action, direct and circumstantial. In this sense, compassion is a pre-political entity, anchored in a merely axiological dimension. It takes into account the singularity of concrete destinies and, as such, it can only be visible in specific situations of co-between of categories of beings, statutorily, morally and normatively differentiated: the sufferers and the non-sufferers, the lucky and the unlucky. Also, by not being guided by a widespread assumption - except by

reference to the theological domain of universal brotherhood - compassion is discursively silent. As Arendt (1970, p. 16) says "the decisive factor is that pleasure and pain, like everything instinctual, tend to muteness, and while they may well produce sound, they do not produce speech and certainly not dialogue". In other words, compassion is materialized in gestures and conjunctural involvement, therefore, with a low potential for public recognition.

In this sense, one of the paradoxes of humanitarian action is the association of its principles to a compassionate orientation, but, in the same way, as it will be argued, its connection to a perspective of generalization that tends to anulate the singularity of situations in order to privilege mainly the material conditions that justify the action.

Critical features of a "new humanitarian action"

Humanitarian action and its philosophical and practical roots date back to ancient times and are derived from values and principles historical and culturally determined. In fact, the first root of humanitarism is religious. It is related to the Christian notion of charity (*caritas*), based on a "duty" of the "most favored" to devote on realizing the welfare of the most poor and disadvantaged. This liability, arising from the Christian doctrine, is thus framed - in a somewhat linear perspective that don't discuss the importance accorded to charity in the accomplishment of Christian universal fraternity - in a logic of differentiation between two classes of people: those who need support and those who can help and have even the "moral duty" to assure it. The conception of charity, based on this obligation of assuring the support to others, extends also to other religions such as the Jewish, with the obligatory religious practice of *tzedakah*, or the Islamic, with the practice of *zakat*[1], literally "that which purifies" (Ghandour, 2002; Krafess, 2005). This kind of "purification of wealth", by sharing between the "most and the least fortunate", anchors itself, just as in the Christian *caritas*, in a moral obligation associating people situated in different social positions. The second root, articulated also with the moral religious "obligations" but linked to live in society, is associated with "class privilege". The formula "*noblesse oblige*" is materialized in the modern face of philanthropy, which allows honoring dominant socioeconomic positions without putting them in question. The third root draws from the valuation of the public expression of certain emotional human nature manifestations. For example, the sympathy for the suffering situation of others in the *Theory of Moral Sentiments* of Adam Smith, or the mercy related to suffering and cruelty to others in Rousseau. A fourth root can still be relied to understand what falls now under the generic name of "humanitarian action": the determination and recognition of the limits and the acceptable conduct in armed conflicts since the Greco Roman antiquity, passing by the art of war of Sun Tzu, in China, or to the Geneva Convention in 1949.

The brutality of the Solferino Battle exposed by Dunant in the book *A Memory of Solferino* (1862) and the creation (Geneva, 1863) of the International Committee of the Red Cross (ICRC), by Dunant, along with Gustave Moynier, President of the Geneva Public Welfare Society, and the General Dufour, dictate, for most authors the beginning of what we now identify as humanitarian action. Its origins are in fact associated with war and natural disasters experiences particularly during the 20th century. Currently humanitarian action reacts to conflict situations, supports displaced populations, contribute to peace-building and helps to reduce risk and to recover quickly.

The humanitarian movement was focused since its institutionalization in a conception of the world that allowed overcoming the nation states limits and the Western culture to respond to the suffering being as such, promoting like this a unified conception of humanity under the assumption that the differences (religious, ethnic, national, etc.) were likely to overcome in the name of a universal, and as so impartial, of relief to those who need help anywhere in the world. This kind of moral universalism focuses thus on the suffering victim as an Abstract person. The humanitarian gesture is anchored in an unconditional ethical demand translated either in a legal requirement (obligation to provide assistance to someone in danger), or in a compassionate perspective (the need to respond without appeal to the relief of the sufferings of others).

The so called classic humanitarianism is concerned with the protection of life and dignity of individuals affected by conflicts but that don't take part in it (civil or displaced persons). However, the changing of the current conditions of conflict and the post-conflict circumstances altered the assumptions of this classic paradigm for which the traditional objective of saving lives and alleviating suffering was merely temporary. Thus a "new humanitarianism", a "liberal humanitarianism", to use Barnett's (2011) designation of the third age of humanitarianism, emerges based on long-term objectives related to building

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[1] Zakat without adequate translation in Western language, corresponds to the distribution of the goods of the Islamic nation (represented by the more affluent) to the same nation (represented by the less well-off) in line with what is enshrined in the Holy Quran (9:60) "the alms (Zakat) are just to the poor, for the needy, for the staff employed in its administration to those whose hearts are to be won, for the redemption of slaves, for indebted to the cause of God and for the traveler, it is a precept emanated from God, and Allah is Knowing, Wise".

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peace, protecting human rights and promoting peace. As Moyn (2010) notes as progresses the generic argument to limit state powers, human rights take their maximum approach, as the explosive utopia of a secular world, the kind of anti policy that Barnett (2011) identifies in the core of humanitarianism itself. He is too much committed and by doing so he withdraws the real policy. In this "alchemical humanitarianism" (Barnett, 2011), the prerogatives of urgency began to articulate since the 90s with to the purposes of assistance for the development, then with broader objectives of peacebuilding. In this context it is visible the existence of a whole army of abolitionists or development actors under the guidance "is necessary to provide more than a bed". The necessary lashing with the context that this perspective presupposes seeks to combine the immediate needs with the future development, as well as to enhance local services and facilities and promote and protect human rights. The "new humanitarianism" is thus far from its neutral perspective. He began to outline institutions and instruments that will lead to the reduction of violence and conflict rather than merely humanitarian assistance *tout court* (Duffield, 2001; Armiño, 2002). The financing of some projects has even become dependent on this association between humanitarian objectives and developmental and security objectives. In this context of change of the aid paradigm, the use of humanitarian rhetoric is now used as an instrument of international policy at the service of states, which reveals the increasing politicization of humanitarian aid. An example of the effects of politicization is the assistance during the Balkan war in the 90s. In this context various vulnerable groups were screened by political interests and conditions imposed. It was in this case visible the inability to distinguish the necessary humanitarian aid to Serbs in need from the underlying political situation promoted by the Serb authorities.

In this framework of humanitarianism politicization the orientation towards the ambiguous and sef legitimating human rights rethoric is particularly relevant. This politicization of humanitarianism ultimately triggered a process of counter-reform, enshrined in a kind of anti policy that by attempting to overcome the moral orientations is valuing increasingly the professional and the management procedures. But "[t]his machinery, built in the name of the victims, increasingly removed decision-making power from them", [as it] "swelled the power of those whose intentions were always good over those who could not be assumed to know any better or act in their own best interests" (Barnett, 2011, p. 196).

The "new humanitarianism" and the "governmentality" of people and actions

The suffering of the victims of the so-called "humanitarian crisis" appears as a universal and acultural marker, susceptible to override the particularities of groups and individuals and the different circumstances that characterize the situations. This translates a major paradox. In fact, the suffering, either in the features that it assumes, or in the way they are interpreted and experienced, is associated to cultural and individual contours that can not be overlooked. Suffering takes even different political connotations in different contexts allowing justifying categories historically and politically relevant.

We advocate the thesis, following Didier Fassin (2012), that the current humanitarianism is characterized by a moral economy of suffering, anchored on an "ethos of compassion" that not only determines a new relationship to suffering, but also the way to regulate and manage it. This way, actual humanitarian initiatives are not characterized primarily by a new way of "doing the good" by intervenors and well-meaning activists, but are mainly determined by a logic of action and people government that leads to the approaches advocated by Foucault in the 70s. An example that can be invoked in different European contexts, and that is referenced by Fassin (2012) in relation to the French context, is related to the procedures used to relieve and compensate the suffering of migrants through trial procedures determined by a "rationality" of compassion, molded in various institutional *locci* and resources. In fact, the very humanitarian rhetoric becomes a form of screening. By applying the label of "people in suffering" in the context of humanitarian intervention - a label in fact fragmented in many others, as "precarious lives", "disintegrated" or "vulnerable situations" -, it is paradoxically separated the concrete, individual and specific situation, from the material condition that determines help. For example, when the "victims" are classified by reference to their geographical or cultural ethnic origin, it is neglected the individual narratives in favor of a collective tale interpreted under more or less Abstract categories.

The categorization as "victim", in the origin a concept of the sacred lexicon[1], simultaneously underlies the "good reason" to act (even from a legal and political point of view), and determines the "derealization" of the concrete person, reduced to a

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[1] Derived from the Latin victim meant a living creature offered to the gods as a sacrifice to appease their anger or thank your generosity. In the 17th century the term has acquired a moral and legal connotation. Since then it has been amplified with new conceptions and nuances. At present we are witnessing a certain vulgarization of this notion and that is the source of some confusion between "victimization" and feeling of victimization. For example confused frustration or discomfort arising from a situation that is not what is desired (for example, "being a victim" of a bad agreement in a divorce process) with the complex and multidimensional consequences of victimization. As such, "fall victim" tends to become a status and have not only a state. Some people and groups validate their social

biological body, amputated of the identity of subject and uprooted from their social contexts, beliefs and constraints. The humanitarian action, anchored in this perspective of universal and anonymous solicitude, stems in fact from a naturalistic kind of argument that by itself would justify not only the obligation to act, but also "the right to have rights".

Aid based on essentially humanitarian reasons does not cease to engage a form of "secondary citizenship" (Fassin, 2012) or "deferred citizenship". For example the waves of refugees entering at this moment in the European context are permitted, but people are not necessarily accepted or deemed necessary. The underlying rhetoric of humanitarian aid taking naturalistic and biologists outlines - at the heart of humanitarian solicitude, it is the injured body and the possibility of death that mobilizes action - and the trial processes that flow from it, puts in the front page a kind of "biopower", which in Foucault's conception takes life as its object or goal, not only inherent to humanitarian actions, but also derived from the production of moral economies relative to the suffering of others (Fassin, 2012). Effectively, the term "biopolitics" is used by Foucault to draw attention to a form of power, which works with the administration of life itself - meaning body, health (mental and physical), sexuality, procreation, etc. A government that also assumes continuity with the resolution of self-control problems by private acts of self-governance. By other words, it emphasizes that individuals are not only subjected to domination by external actors, but are also active in their self government.

Final considerations

Compassion and sympathy towards "the victims", by those who do not participate directly in this condition, feeds on a construction of emotional links greatly anchored in the iconographic representation of the suffering of others. Indeed, if we experiment the same fate of the suffering, we will not feel pity. Maybe solidarity, identification or even egoism, but, not pity.

The "humanization" of this "other" Abstract determines a type of contingent and delimited sense of responsibility (Hours 1999; Laqueur, 2001). In fact, pity requires that the pain is given to see to someone that does not suffer. In addition, the spectacle of suffering must be articulated with a speech. If there is not a speech about the "causes" of suffering, then the initial sympathy will evolve quickly into feelings of dread or even rejection or indifference. After all, the sufferer has perhaps deserved the situation...

In fact compassion obeys to a logic of proximity, a real proximity or a near real-constructed and disseminated, for example, by the media and social networks. Visualize suffer bother us, challenges us. The pressure of the doxa makes therefore tilt the political decision to the emotional registration. But the "vision" of suffering is by definition circumstantial, so compassion is fleeting and addictive – it must be continuously fed by images, through the creation of the reality "in suffering" for that the public opinion continues engaged. The images allow to say everything that is wanted to say, but don't explain nothing. Allow expliciting a representation corpus anchored in an alleged minimum common denominators - moral, political, social, cultural - that, in fact, are mere constructs of a pseudo "collective consciousness. First of all, image can help to trivialize perversely the suffering of others, giving body to a kind of social Manichaeism which in turn may legitimize an indifferent attitude and collective negative judgments. In the same way it can also produce a sort of "deferred citizenship" of the suffering through the filter of television or computer. The excessive media coverage of refugee flows in the European space is a paradigmatic case of the limitations of the compassionate protocol. If the reading is only that of compassion we may not identify, in the amalgam of displaced people, different situations; refugees because of wars, "economic" migrants, political asylum seekers, etc. are grouped under the generic term of "refugee". The singular categories transmute so, perversely, in a homogeneous moral category of "human beings who need help." The risk of inadequate interventions, under the umbrella of "good intentions", becomes thus important. Paradoxically it is the "victim status" of a "social pathology", the political and social classification that legitimates a humanitarian action. In this sense emerges a sort of "humanitarian citizenship," to use the expression of Nguyen (2008), a "biolegitimité" or "biocitoyenneté", thereby claiming rights, precisely because of not being a part of society, so for the simple biological and psychological existence.

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existence through their victimization, projecting about other causes (near and faraway) from his evil being, therefore, legitimizes differential treatment claims.

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Endnotes

In spite of the fact that since the eighteenth and nineteenth centuries there are references to the concept and its manifestations, especially regarding the impacts of some policies or the implications of physical disabilities or mental illnesses in the collective living and acceptance (Schilder, 1938).

The explanation of suffering as a nosographic category in the influential American classification of mental disorders Diagnostic and Statistical Manual of Mental Disorders (DSM), reflects the relevance of the concept in very different fields. This reference is not negligible, considering the possible perverse effects (which we will refer to in the course of this article) due to a homogenization orientation and individualization of behaviors and situations under the conceptual umbrella of social suffering.

Zakat without adequate translation in Western language, corresponds to the distribution of the goods of the Islamic nation (represented by the more affluent) to the same nation (represented by the less well-off) in line with what is enshrined in the Holy Quran (9:60) "the alms (Zakat) are just to the poor, for the needy, for the staff employed in its administration to those whose hearts are to be won, for the redemption of slaves, for indebted to the cause of God and for the traveler, it is a precept emanated from God, and Allah is Knowing, Wise".

Derived from the Latin victim meant a living creature offered to the gods as a sacrifice to appease their anger or thank your generosity. In the 17th century the term has acquired a moral and legal connotation. Since then it has been amplified with new conceptions and nuances. At present we are witnessing a certain vulgarization of this notion and that is the source of some confusion between "victimization" and feeling of victimization. For example confused frustration or discomfort arising from a situation that is not what is desired (for example, "being a victim" of a bad agreement in a divorce process) with the complex and multidimensional consequences of victimization. As such, "fall victim" tends to become a status and have not only a state. Some people and groups validate their social existence through their victimization, projecting about other causes (near and faraway) from his evil being, therefore, legitimizes differential treatment claims.

Measurement of Economic Development and Interdependence of Countries

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Abstract

At the present time to assess countries economic development, mostly used indicators are per capita GDP and GDP. However, these indicators do not sufficiently reflect the level of economic development of countries. In this regard, for clarification of GDP a correction factor and to determine the interdependence of countries - the interdependence factors are proposed.

Keywords: Economic development, GDP, interdependence of countries, indicators.

Introduction

Economic development of a country is a multifaceted process, which is evaluated by the whole system of indicators. World Bank measures economic development on a national and global scale with more than 2000 indicators. Among them, in practice, the most used are GDP and GDP per capita. However, these indicators do not sufficiently reflect the level of economic development. In its turn the interdependence of countries has become an axiom of the modern world, so it is advisable to determine the level of dependence of one country on another, or on the global economy as a whole.

Purpose of this study is to propose new indicators for further economic development of the national and global economy and determine the interdependence of countries.

Methodology and results.

1.For the economic development of the national and global economy it is offered to use the correction coefficient C_{cor} and use it to correct the GDP of the country or the world. In this case

$$GDP_{cor} = GDP \cdot C_{cor} \quad (1)$$

where GDP_{cor} is corrected volume of GDP, C_{cor} – correction coefficient, representing an average of 5 indicators. In turn C_{cor} calculated as follows:

$$C_{cor} = \frac{\frac{GDP}{population} : \frac{GDP}{labor\ force} + \frac{GDP}{total\ area} : \frac{GDP}{economic\ efficiency\ area} + \frac{export}{import} + \frac{domestic\ investment}{direct\ foreign\ investment} + \frac{domestic\ debt}{external\ debt}}{5}$$

(2)

After the conversion formula (2) takes the form:

$$C_{cor} = \frac{\frac{labor\ force}{population} + \frac{economic\ efficiency\ area}{total\ area} + \frac{export}{import} + \frac{domestic\ investment}{foreign\ direct\ investment} + \frac{domestic\ debt}{external\ debt}}{5} \quad (3)$$

For example, for Georgia labor force = 1,991.1 thousand people, population = 4,490.5 thousand people, economic efficiency area = 52.3 thousand sq.km., total area = 69.7 thousand sq.km., export=2,860,671 thousand USD, import= 8,593,325 thousand USD, domestic investment = 4,050.9 mln USD,

foreign direct investment =1,758.4 mln USD, domestic debt = 1,008,381 thousand USD, external debt = 4,199,798 USD

With the formula (3) $C_{cor} = \dfrac{\frac{1991.1}{4,490.5} + \frac{52.3}{69.7} + \frac{2,860,671}{8,593,325} + \frac{4,050.9}{1,758.4} + \frac{1,008,381}{4,199,798}}{5} = \dfrac{0.44 + 0.75 + 0.33 + 2.30 + 0.24}{5} = 0.812$

Respectively based on the formula (1)

$GDP_{cor} = 16507.8$ mln. USD . $0.812 = 13404.3$ mln. USD

2. The interdependence of countries can be characterized by coefficient of interdependence, which is calculated by the formula:

$C_{in} =$
$\dfrac{\frac{GDP\ per\ capita\ (A)}{GDP\ per\ capita\ (B)} + \frac{GDP\ per\ area\ (A)}{GDP\ per\ area\ (B)} + \frac{export\ (A)}{export\ (B)} + \frac{direct\ foreign\ investment\ (A)}{direct\ foreign\ investment\ (B)} + \frac{external\ debt\ (A)}{external\ debt\ (B)} + \frac{net\ migration\ (A)}{net\ migration\ (B)}}{6}$

(4)

Where C_{in} is coefficient of interdependence, representing an average of 6 indicators, GDP per capita (A) - GDP per capita of the country A, GDP per capita (B) - GDP per capita of the country B, GDP per area (A) - GDP per area of the country A, GDP per area (B) - GDP per area of the country B, export (A) - export of country A to country B, export (B) - export of country B to country A, direct foreign investment (A) - direct foreign investment of the country A to country B, direct foreign investment (B) - direct foreign investment of the country B to country A, external debt (A) - external debt of the country A to country B, external debt (B) - external debt of the country B to country A, net migration (A) - net migration of the country A to country B, net migration (B) - net migration of the country B to country A.

Table 1. Data for calculating the coefficient of the interdependence of Georgia and Azerbaijan

	Azerbaijan	Georgia
GDP, billion USD	53.05	13.97
GDP per capita, USD	5,496.3	3,796.0
GDP per area, USD	612,587	205,743
Export, mln. USD	539.0	241.0
Foreign direct investment, mln. USD	550	N/A
External debt,	N/A	11,512
Net migration	1,574	2,839
Source: http://www.worldbank.org/en/country http://geostat.ge/index.php?action=0&lang=eng http://www.stat.gov.az/indexen.php		

Substituting the values of the indicators presented in Table 1 in the formula (4) we obtain (because of missing data of foreign direct investment and External debt calculation is made on the four indicators)

$C_{in} = \dfrac{\frac{3,796.0}{5,496.3} + \frac{205,743}{612,587} + \frac{241.0}{539.0} + \frac{2,839}{1,574}}{4} = 0.82$

Note that if Kv = 1, in this case partners have roughly equal parameters and they are in an equilibrium position. If Kv < 1, the country A depends on the country B (calculations showed that Georgia is to a certain extent depends on Azerbaijan), and if Kv > 1, on the contrary: the country B depends on the country A. The higher Kv, the lower the country's dependence A from country B.

Conclusion

GDP correction factor which is proposed in the study, allows for a fresh look at the essence of the economic development of the countries and on the basis of the coefficient of interdependence among countries to determine their degree of interdependence.

Reference

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Feminist Challenge to the Mainstream IR

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Abstract

This study deals with the Feminist challenge to the Mainstream International Relations Discipline (IR) - rationalist theories, especially Realism - and the mainstream's responses to this challenge. It addresses the issue in five steps. Firstly, it sheds light on how Feminism is related to International Relations. Secondly, it examines how Feminist IR theorists criticize the Mainstream IR due to its state-centric approach and argue that being obsessed with anarchic international system prevented analysis of social relations, including gender relations. Thirdly, the study addresses how Feminism exposes the gender biases in central terms such as power, autonomy, rationality, security, and state. Fourthly, it examines how Feminist writing on IR challenges the dichotomies of the Mainstream IR. Fifthly, the study examines how the Mainstream has responded to that challenge. The conclusion argues that although Feminist challenge to mainstream IR cannot be deemed successful in reconstructing IR, Feminism still enriches our understanding of global politics.

Keywords: International Relations (IR), Feminism, Realism, state, gender, power.

1. Introduction

Feminist approaches, which are at odds with exclusive focus of mainstream International Relations (IR) theory on men, state and war, have proliferated in the Post-Cold War era.[1] Feminism introduced gender as an appropriate category and theoretical tool for analyzing global power relations and construct alternative world orders.

Until recently, IR focused on the origins of war and conflict, the development of diplomacy and international law and worldwide expansion of trade and commerce and disregarded people. Feminism, together with other perspectives, including Post-Modernism, Constructivism and Critical Theory, aimed at making IR to focus on people. Moreover Feminists vie for replacing the narrow focus of International Relations with a comprehensive and egalitarian framework.

Feminism, together with the new approaches mentioned above, contested the power of the mainstream. Feminism challenged the ontological and epistemological foundations of IR and tried to expose the gender biases in the central terms such as power, autonomy, rationality, security and state. In this paper, I will be dealing with feminist challenge to mainstream's main assumptions and approaches. Besides I will also examine how feminist IR scholars challenge mainstream's understanding of critical concepts I mentioned above. In order to a comprehensive analysis of feminists-mainstream engagements, will also examine the mainstream responses to the challenges posed by some feminist IR scholars such as Ann Tickner. But before doing these, I will try to answer the question are the feminists really doing IR or how the feminists are related to IR?

2. How Is Feminism Related to IR?

This section addresses the feminist aims in relation to knowledge in IR in an attempt to expose how is Feminism is related to IR.

There is no single Feminist IR Theory but be it Marxist, Liberal or Post-Structuralist, feminists aim to realize one of the three feminist projects in IR identified by V. Spike Peterson (Peterson 2004). The first feminist project aims to show that women's roles and perspectives are excluded from IR besides shedding light on the extent and effects of masculine bias in IR. In this regard, feminists indicate that most knowledge has been formed by men and is about men (Tickner & Sjoberg 2013, 207). Classical Realism builds its assumption on human nature but human nature under discussion in the works of Thucydides, Machiavelli and Hobbes is the nature of man (Shepherd 2010, 6). Ann

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[1] By the mainstream IR, I mean the theories rely on empiricism and rational actor model in general and Realism in particular.

Tickner is a key feminist writer in this regard who illustrates Realist focus on men and exclusion of women successfully. Conventional theories of IR focus on nation-states to explain world politics, in this kind of analyses individuals came under examination only in relation to these collective identities not for their own sake (Shepherd 2010, 6).

In the first project, which could be regarded as the most successful of Feminist projects in IR, feminists shed light on the omission of actual woman and their activities from IR and demonstrate what change their inclusion would create. Feminist identify various roles that that women perform in international relations, many of which had been seldom recognized by IR prior to the introduction of feminist approaches (Wibben 2004, 105). For example, in *Bananas, Beaches and Bases*, Cynthia Enloe draw attention to various ways in which women are present in international relations. She argues that the mainstream hides the work carried out by women, as diplomat wives, as sex workers outside military bases, or as poster girls for Chiquita bananas (Enloe 2014). In *Nimo's War, Emma's Life: Making Feminist Sense of the War in Iraq*, Enloe this time offers an examination of the Iraq War through the perspectives of eight woman, four American and four Iraqi (Enloe 2010).

Feminists argue that IR scholars continue to theorize global politics in a way that make women invisible. As a result they assure that their research agendas remained the same. Feminist charge mainstream IR of exclusively focusing on conflict, anarchy, competition and fear. For the feminists, in this way reproduction of state-system is made possible. Moreover, the analysis of structural violence (poverty, unfair gender relations, socio-political inequality and environmental injustice) is obstructed (True 1996, 239).

Rebecca Grant and Kathleen Newland in their introduction to their book *Gender and International Relations* discuss that women are excluded international relations theory not because they are, with few exceptions, excluded from the influential circles of decision-making. They argue that women are excluded because IR discipline is based on a gendered division of responsibilities and rights. It assigns reproductive work in private sphere to women, and the duties and decision-making of citizenship, including serving state as soldiers and conducting international politics, to men. They also accuse the IR of extremely focusing on conflict and competition as well as being obsessed with a concept of national security rest on power (Grant and Newland 1991, 1-7). Frank Halliday makes a similar argument in his article "Hidden From International Relations: Women and the International Arena". He posits that since the subject matter of international relations is traditionally defined as "high politics", which concentrates on the issues of state policy and security, gender issues have a quite limited place in the field (Halliday 1994).

The second project of feminist writers in IR is associated with correcting the male bias in mainstream IR by adding woman and their experiences to the existing framework. Feminists argue that mainstream focuses on what man does: working and decision-making in the public sphere. But the background of the narrative cannot be seen. When we add women's lives that background, they will be visible. The invisibility of women in the state of nature is a point in the case (Peterson 2004).

The third project of feminists in IR is to reconstruct the discipline. Feminist IR scholars aim to bring about a rethinking of foundational categories that are biased towards males. Feminists defend that rather than taking some foundational constructs (such as power, rationality security, violence) and dichotomies (war-peace, international-domestic, anarchy-order) for granted, IR should problematize them. It is in this project feminist theories are uniquely transformative, they do not simply 'add to' but subvert and rewrite IR theory (Peterson 2004).

3. Feminist Challenge To Main Approaches And Assumptions Of Mainstream IR

Feminist IR theorists criticize the IR field for its state centric approach and argue that a world of states situated in an anarchical international system leaves no room for analyses of social relations, including gender relations. Together with the other critics of Realism, Feminists argue that due to its state-centric bias, realism devalues and often misses other forms of political organization (such as local and transnational non-governmental organizations). Moreover, feminists argue that due to its emphasis on inevitability of the clash of armed states, Realism almost entirely disregards the possibility of politics as a complex form of resolving conflicts among individuals and groups (Runyan 1991, 71).

A feminist perspective also believes that national interest is multidimensional. Therefore, it cannot be defined exclusively in relation to power. In the present-day world, the national interest demands cooperative rather than

zero-sum solutions to a range of interdependent global problems, which include nuclear war, economic wealth and environmental degradation (Tickner 1992, 37).

Feminists defend that as a result of patriarchal construction of woman by Realism, she has no place in the high politics of anarchical interstate relations. Feminists argue that in the Realist conceptualization, woman is a domesticated figure whose sensibilities are at odds with the harsh realities of the public world of men and states (Runyan 1991, 69). Moreover, due being emotional, women are regarded by the irrational contrary to rational man. In this way, woman is constructed as an "other" and an outsider in international politics. This construction gives rise to the need to domesticate and tame woman- to bring her under control because she can never aspire to having reason herself (Runyan 1991, 69). At this point feminist writers argue that under the patriarchal paradigm of Realism, "woman" –the other, the outsider, the madness is created and then construed as the enemy to be controlled and brought under man/ state's control at any cost. As a result, from the perspective of feminism, realism attempts to contain and repress difference (Runyan 1991, 70). Realism and Neo-Realism claim to explain the world as it is. However, they are responsible for making the world as it is, for the reproduction of global hierarchies of gender and identities such as race, class and ethnicity (True 1996, 247).

Feminists do not agree with claims of Realists like Morgenthau that it is possible to develop a rational theory of international politics based on objective laws that have their roots in human nature. Feminists in general are skeptical about the possibility of finding a universal and objective foundation for knowledge contrary to Morgenthau (Tickner 1988, 30). Feminist scholars adopted the notion of 'feminist lenses' or 'gender lenses' implying that there are other ways of 'seeing', 'knowing' and 'being' in the world which could give rise to different perspectives (Steans 2003, 435).

4. Criticisms Towards The Realist Emphasis On Men As Citizens And Political Actors

Feminists argue that one of the major sources of gender bias in international relations theory is the emphasis on males as citizens and political actors, as seen in several classical concepts of political theory. By adopting the examples included in the classical political theory without considering the gender bias in them, IR theory has duplicated the pattern of bias (Grant 1991, 9).

Feminists challenge the Realists' and Liberals' depiction of man as autonomous. Some feminists suggest an alternative model of the individual as connected, interdependent and interrelated (True 1996, 250). For example, Ann Tickner argues that feminist perspective could transform IR by offering richer and alternative models. She argues that such models, would conceptualize individuals and states as both autonomous and connected, and as having multiple identities and relations (Tickner 1991, 204-206). To say it another way, feminist alternatives do not favor universal Abstractions. Instead they opt for a more historical and cultural contextualization in order to understand the complexity of human agency adequately.

Turning to another side of the issue, Feminists such as Ann Tickner argue that gender is about a set of relational features that we link with masculinity and femininity. The attributes such as power, autonomy and rationality are generally seen as masculine. Other features such as weakness, dependency, emotion and passivity are related with women. As obvious, the characteristics that one should show to be successful in public sphere and the characteristics that we desire to have are related with man. The alternative ways of acting that rely on more cooperative strategies rather than use of power are both delegitimized and associated with femininity (Tickner 2004, 53-54).

5. Feminist Challenge to The Dichotomies Of The Mainstream IR: Public versus Private, Anarchy versus Order and Domestic versus International

Feminists argue that dichotomies produced by Realism are patriarchal in character. They exist because these divisions in the world have come true through the constant reproduction of them in narrative and practice.

In Public Man, Private Woman Jean Bethke Elshtain examines what she terms "the public/private prism" to shed light on the meaning of political sphere. Elshtain suggests that we should not only ask the question "what is politics for" but also "what is politics defense against?". She argues that politics is envisaged as a defense against the pull of private, which Elshtain links with female, characterized as unclear, sexual, bodily, and hence omitted from political speech. Men fear the sexual and reproductive power of women. As Elshtain argues because of shame, bodily

functions are seen as private. Since women are linked with bodily functions, they are considered in the framework of private realm (Elshtain 1981).

Elshtain traces the public/private dichotomy to the Greeks with their basic differentiation between polis and the oikos (household). With the arrival of Liberalism, the dichotomy established by the Greeks is reproduced. Scientism, rationality and instrumentalism came to pervade the public sphere. For Locke, for example, it is rationalism that separates public minds from private desires (Elshtain 1981, 50).

So, Elshtain tries to show that public/private dichotomy is a gendered dichotomy. Whereas man is associated with the public, woman is associated with the private. The separation of the public and private spheres has brought about the legitimation of what are seen as the 'rational' activities such as politics, economics and justice) of the public sphere while belittling the natural activities (such as household management, taking care of children). Since the politics exist in public and woman is identified with the private, the roles that women play in international politics and their experiences are excluded from the field of international politics.

Having examined public/private dichotomy, I want to turn my attention to the issue of anarchy/order dichotomy together with domestic/international.

The fact that internal conflicts are rife within the states and that states sometimes threaten their own populations have weakened the Realist assumptions about the anarchy/order distinction. Feminists question the argument that man fight in the wars to protect women and children. They draw attention to the fact that 80-90 percent of causalities due to the conflict since the World War II have been civilians, the majority of whom have been women and children. Moreover, feminists argue that in the militarized societies women are particularly susceptible to rape and that evidence show that there is higher domestic violence in military families (Ann Tickner 1991). Moreover, the Feminist writers such as Roberts argued that due to gender-blindness Realists made domestic violence against women invisible and as a result Realists came up with made misguiding assumptions about the 'order' within societies, which is often contrasted to the violence between nations and anarchy in the international system (Roberts 1983, 11-14).

6. Feminist Challenge To Mainstream IR's Key Concepts: Power, Autonomy, Security, Rationality And State

Feminists assert that women have not been studied in IR because the conceptual framework of the entire field is gendered. They argue that mainstream IR's key concepts are not neutral but derived from a social and political context in which patriarchy is dominant. Feminists argue, for instance, notions of power, security, rationality and state are inseparable from patriarchal division of public and private. They are identified with men's rather than women's experiences and forms of knowledge. Thus, for Feminists, IR is not only gender-biased, but also based on the exclusion of women and feminine attributes (True 1996, 247).

Feminist IR scholars have analyzed the gender bias in each concept examined below and exposed how this gender bias limits our ability to explain and understand the multiple realities of world politics.

6.1. Power And Autonomy

Feminist argue that due to the dominance of Realist accounts, power in IR theory is almost exclusively understood as 'power-over': the power to force or influence people to do something that they would not otherwise do. A power of individual rests on his or her autonomy from the power of others. In this view, power cannot be shared. Moreover it cannot be increased by cooperating with others in the context of interdependent or common interest. In the context of an anarchical state system, which is interpreted as hostile and self-help, states act rationally perceive their national interest as their maximization of power-over other states (True 1996, 254).

In their criticism to the mainstream, feminists such as Ann Tickner argue that Realist understanding of power is andocentric (Tickner 1988, 434-435). As the argument goes, this kind of definition of security is shaped by the experiences of patriarchal societies where men's citizenship and personal authority rests on their position as the head-of-household. This concept of power also rests on autonomy and this makes human relationship and affective connections unseen. Many feminists argue that interdependence is as much a human characteristics as autonomy but whereas autonomy is associated with masculinity, femininity is associated with interdependence. It has been argued that since the rise of the modern state system in seventeenth century, autonomy and separation, which is associated with the meaning of sovereignty, shaped our understanding of national interest (Tickner 1992, 64). Betty

Reardon argues that as a result of this association of autonomy with national interest tends we can't realize the realities of interdependence in the world (Reardon 1985, 64).

Feminist theories suggest a different definition of power. Hannah Arendt, whose definition frequently appears in Feminist studies, defines power as human ability to act in concert with others who share similar concerns (Tickner 1992, 65). It has been argued that given that women have had less contact with coercion (the way that power is usually used in international relations), they usually use persuasion as a way of gaining power through coalition building. Ann Tickner argues that although power is frequently used in a coercive mode, thinking about power in cooperative terms is helpful for devising solutions necessary for solving some security threats (Tickner 1992, 65).

6.2. Security

I want to focus on Feminist approach to security as a good example illustrating Feminist challenge to mainstream IR. I have chosen the concept of security because it is a central concept for the discipline. Moreover, Feminist writers wrote extensively on the concept of security. Feminist definitions of security and explanations of insecurity show their divergence from conventional international theory in a clear way.

Feminists start their discussion on security with focusing on Realist definition of security. As Feminists argue that Realist scholars define security in political and military terms, as the protection of the boundaries and integrity of state against the dangers of a harsh international environment (Tickner 2001, 38). In an attempt to provide a more developed explanation, Neo-Realists emphasize the anarchical structure of the system rather than domestic factors as the main reason for insecurity of states'. States are viewed as unitary actors whose internal characteristics, except for their relative capabilities, do not matter (Tickner 2001, 39).

Feminist IR scholars challenged the role of states as efficient security suppliers. It has been argued that state violence is a significant problem in some states. Moreover, it has been argued that a lot of states sustain huge military budgets at the expense of social spending during peacetime. Feminists argue that this too can be a form of violence (Tickner 2001, 62). Thus, feminist writers emphasized that threats do not only come from the other states but also from the state itself and that internal conflicts may also contribute to the insecure environment. Moreover, as Hoffman explains, the biggest menace to people's security might be the state agents, military personnel or dominant men who are expected to be the protectors of the weak and who allege to be guardians of order (Hoffman 2001, 95).

Many feminist scholars have adopted a multidimensional and multilevel approach to security in an attempt to broaden the definition of security (Tickner et. al, 2004, 48). In Feminist understanding, political, economic and ecological dimensions are as important as military dimensions. Thus, feminism, in opposition to Realism, defines security as elimination of all kinds of violence as well as unjust social relations. Feminists' commitment to the emancipatory goal of ending women's subordination is consistent with this broad definition of security that focuses on individuals.

According to Feminists, a more global vision of security is needed rather than a state-centric one. They advocate that the behaviour of the individuals and the domestic politics of states cannot be separated from the states' behaviour in the international system. Furthermore, Feminists assert that a very limited number of women have participated in security decision-making and implementation. As a result, the security decisions of states reflect masculine orientations. Instead of this a people-centred security is needed. This notion of security goes beyond state and national boundaries (Hoffman 2001, 102). Feminist writers such as Roberts argued that due to gender-blindness Realists rendered domestic violence against women invisible and as a result they made false assumptions about the 'peacefulness' within societies, which is often contrasted with the violence between nations. This gender blindness also fails to realize the fact that it is usually men who exercise power over other man and over other woman (Roberts 1983).

To sum up, feminist IR states that traditional understanding of security in IR has remained short of considering and investigating the situation of women. To exemplify, they have been unsuccessful in taking account of the specific ways in which women and children are influenced by war, military occupation, militarization, forced migration, human trafficking, sexual and other forms of slavery and forced prostitution in wars (Youngs 2004). However, it should not be forgotten that issues of global security are interrelated with and to some extent constituted by local issues, which absolutely involve women and their situations (Tickner 1992). As a result, comprehensive action in the realm of security requires action that involves both women and men at all levels of society and this action is only possible if strict gender hierarchies are unsettled. In addition, the full and effective promotion of women's rights can be best

realized in conditions of international peace and security where relations among states rest on the respect for the legitimate rights of all nations and people to self determination, independence, sovereignty, territorial integrity and the right to live in peace (Reardon 1993).

6.3. Rationality

Rationality is also a critical concept in Realism. It is the instrumental reason that shapes the world-view of states. Rationality shapes states' perception of the international sphere as an anarchical- without formal structure and order- and a hostile space where states are insecure. As a result of rationality, states pursue their exclusive national interest. To the extend that states share common interests, the theory of rational interest tells us that these cannot be realised without a legal order with a coercive power (True 1996, 255).

Feminists argue that this realist form of rationality is gendered. It doesn't leave room for relationships other than the self-help ones. This happens because rationality is a detached masculine way of seeing the world. This model takes the world as inherently conflictual because it is away from realising the reality of social relations embedded in interdependencies. Feminists further argue that rational knowledge is made possible by the gendered division of labour that makes women responsible for human relationships and the reproduction of everyday life, making cooperation for the a daily reality, and relieving man of these necessities (True 1996, 256).

6.4. State

States and sovereignty are at the center of the practice and the study of international relations. As Peterson argues states remain to be monopolize our understanding of how we organize ourselves politically, how political identity is constituted, and where the boundaries of political community are drawn (Peterson 1994, 32). Feminist writers argue that due to its monopoly on the legitimate use of force, the state is both the most threatening actor in the world (Runyan 1991, 85).

Feminists argue that mainstream IR has long taken state for granted; it did not examined how it is a historically constructed institution. Yet, the feminists argue, women's and men's experiences of states and citizenship vary enormously (Petmann 1996, 3). States are changing, as process of globalization and fragmentation undermine states from above and below. Feminists assert that states, sovereignty, and so IR require a new thinking, in way that takes both global dynamics and gender relations seriously (Peterson 1995, 1).

Feminist analyses argue that state is in almost all cases male dominated. Moreover, it is a masculinity construct. For feminist, it is not possible to explain state power without explaining women's exclusion from it (Pettman 1996, 5). As I will try to show in the following paragraphs, feminist focused on the origin and development of states to track women's exclusion from public power.

Feminists argue that during the early state formation, state displaced autonomous kin communities and built a separate domestic or private sphere that came be related with women and the feminine. The Athenian polis marks the emergence of the free male citizen and the construction of public space as male. Politics involved performance and presence in the public space. In the private space of the home, women and slaves were charged with satisfying the physical and emotional needs of men. In this way, men became able to go to public space and perform his tasks as citizens (Pettman 1996, 5). Man served as soldiers and this bolstered their claim on the exclusive right of citizenship. Women had no role in conflict and therefore they had no role in the international relations between Greek city-states. The distinction between private morality and public action was transmitted to international relations. As a result, the gender bias in the Athenian city-states was transmitted to international relations (Grant 1991, 34-35).

Feminists argue that in the process of the consolidation of state power, men gain status, authority and resources as patriarchal heads of the households and as citizens participating in the newly prestigious private sphere. While men were improving their status, women lost authority and status as their biological and social reproduction capacities are placed in the private sphere (Runyan and Peterson 1991, 90).

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7. Responses To The Feminist Challenges To The Mainstream IR

As I tried to show so far, feminists argue that mainstream IR is oriented towards problem solving. They assert that whereas Mainstream IR is positivist and asocial, they are critical, social and post-positivist. In this section, I will be examining how these challenges were responded.

Ann Tickner argued that whereas the Feminists are inclined to critical theory, mainstream IR is oriented towards problem solving theory. As a result, Tickner argued that Realism takes the world as it finds it and accepts the current order as its framework. Moreover, Tickner argued that whereas Feminists reject prefer humanist and philosophical traditions taking spatial and temporal attributes into account, Realists rely on positivist epistemologies taking the natural sciences as the models to follow. Lastly, Tickner argues that whereas Feminism is associated with the social construction of reality whereas Realists opt for an atomistic, asocial conception of behavior determined by the laws of nature (Tickner 1997).

Against the criticisms of Ann Tickner, Robert Keohane argued that only a limited number of major IR theorists are oriented towards problem-solving, positivist and asocial (Keohane 1998, 194). Keohane focuses on Morgenthau since most of the criticisms of Tickner concentrates on him. Keohane argues that since Morgenthau was a refuge from Nazism, he was not satisfied with the prevailing world order of the late 1930's and 1940's as a framework of analysis. Moreover, Morgenthau had an intensely normative purpose: to prevent the reoccurrence of war generated by ideologies such as fascism and communism. Kenneth N. Waltz, the leader in Neo-Realist Theory, underlined the importance of socialization in the world politics and as a result it not appropriate to regard him an advocate of asocial theories (Keohane 1998, 194).

Against the last criticism of Tickner, Keohane argued that "no serious student of international relations expect to discover meaningful universal laws that operate deterministically, since they recognize that no generalization is meaningful without specification of its scope conditions. One can recognize that knowledge is socially constructed without giving up the efforts to widen intersubjective agreement on important issues" (Keohane 1998, 194).

8. Conclusion

Feminist challenge to mainstream IR cannot be deemed successful in reconstructing IR although its main aim is to do so. The Realist did not attempt to reconsider their claims in the light of feminist criticisms but they posed counter-criticisms to feminists in an attempt to defend themselves. Keohane's effort deserves respect as his responses were really to the point. But his attitude has been quite exceptional.

This is hardly surprising if one is familiar with the settled schools and dynamics of IR. First of all, the concerns of Feminism and Realism are quite different from each other. Whereas the feminists aim to end gender inequalities, Realism since its foundation is preoccupied with pursuing national interest. Second, the Feminist challenge to the mainstream IR goes to very heart of the mainstream. Feminists pose quite formidable challenges to the mainstream. Feminists content that women have not been studied in IR because the conceptual framework of the entire field is gendered. In addition, Feminists challenge the objectivity of mainstream by pointing the sources of gender bias in the mainstream. Moreover, Feminists argue that mainstream must move beyond a mere focus on the state level. Mainstream must also examine what is happening in the societies to have a more comprehensive and an appropriate understanding. Feminists also try to teach the mainstream to be tolerant of difference. As a result, Feminist-Mainstream engagements proved to be troubled and unproductive. Feminist-Realist encounters did not bring about changes in the theorization of the mainstream. Mainstream opted for ignoring the challenges that Feminist IR scholars posed. But although feminism is unsuccessful at reconstructing IR, it still can be considered as an attempt to open up spaces for critical examination. This is due to the reason that although gender as a variable remains short of accounting for the complex and multidimensional global politics on its own, it still enriches our understanding as it provides new perspectives previously excluded by the Mainstream IR.

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Violence Against Women and Femicides in Turkey

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Abstract

Women are exposed to many types of violence such as physical, economic and psychological violence all over the world. The women in Turkey also take their shares from this exposure and this problem is extremely painful, threatening and unpreventable. The topic of violence against women is included in literature as the research subject of many disciplines recent years however it is considered as violation of fundamental human rights that manintains its importance but cannot be prevented easily. It is tried to focus on, explain and evaluate the violence against women and femicides, unequal power relations between men and women, status of women in society and the interaction with patriarchal structure in Turkey in this study. This explanation and evaluation is made according to the statistics of gender mainstreaming, violence against women and femicides in Turkey and the reasons of violence against women and femicides. According to this evaluation, the women in Turkey generally exposed to violence by familiar people, especially by their partners and/or other men in the parent. In addition to physical violence, sexual violence is the most common type of violence and the impact of the general perspective of society and public organizations on women and the hierarchical relationship between men and women on violence should be considered in the evaluation of violence fact. The case of femicide is also underwhelming. There is a significant increase in femicides since 2008 until today in Turkey. 'Taking decision by woman for her own life' and 'claiming divorcement' are the most common reasons given by offenders to kill women and these reasons prove that the patriarchal system in Turkey does not consider woman as an individual and subordinates women. The idea of taking decision by woman for her their own lives and claiming for divorcement is perceived as a rebellion to power of men, a disengagement from dominance field of men and a failure of power of men. Men are strong and brave who bring home the bacon, save the honor of family, establish dominance on partner and children and commit violence when required to ensure this dominance and femicide is also included in this violence.

Keywords: Violence, Woman, Violence Against Women, Femicide, Patriarchal.

Introduction

"Nothing can be achieved without questioning the darkness making a baby a killer…"(Farewell speech of Rakel Dink to Hrant Dink, 24. 01. 2007).

The word 'violence' brings to mind the 'domestic violence against violence' in public opinion especially in feminist literature. The stems of violence against women goes back to the ancient times. This type of violence continues its existence as a social problem that is associated with patriarchy and private property and historically seen in many societies. Of course, this is a basic violence type and feminists had been able to bring this problem into view after a long term struggle (Yarar, 2015a:1). Violence against women is a complex and universal problem and violation of human rights since its resource and extensity cause to risk factor for many mental and physical health problems and exclude women from social life. Whem compared to other human rights violations, men are the actors of violence against women covering a large sphere and these actors expose women to all types of violence especially physical, emotinal, sexual and economic violence.

United Nations (1993) defines the violence against women as 'all behaviors which are based on gender, hurt and damage women, resulted or possibly resulted in physical, sexual and mental damage and cause to oppress on women in social or private life and arbitrary restrict the freedom of women' and describes the violence against women as *violence based on*

gender[1]. This definition made by United Nations is the commonly accepted definition in the literature of violence against women. The violence against women is defined as "… whether in public sphere or private life … all types of violence actions based on sex causing or possibly causing to physical, sexual or psychological damage or giving pain including threatening, oppression or arbitrary restriction of freedom …" in 1993 Declaration on the Elimination of Violence against Women. The pysical, sexual or psychological violence types are detailed in three levels as violence committed by family, society and public organizations and actors in the Article 2 (Ertürk, 2015:74-75).

The researches conducted since 1970s until today has been fed by *"domestic violence (under individualist point of view)"* and "*feminist approach*" based on analysis of violence of men. The approach of domestic violence was put into practice with the researches on domestic violence conducted 1970s and it revelaed that the family is an organization committing violence. According to domestic violence approach, violence is not a problem caused from patriarchal structure based on gender but it is a phenomenon associated with tensions in family and structure of family. Violence is also monopolized by a specific group defined due to the structural positions of individuals (akt. Yarar, 2015:24). However; this approach is critized especially by feminist researchers because of arguments such as 'it does not consider the background, that is to say context of domestic violence', 'it does not evaluate the results of violence' and 'it does not consider the sexual and economic types of violence'. From the feminist point of view, the researches based on domestic violence pay no attention in the power relations between men and women, that is to say 'patriarchy' and this is a very important fault. According to feminist approach, it is not possible to determine the characteristics, reasons and results of domestic violence if the power relations between men and women are not considered. The researchers, who had used the domestic violence approach in 1980s, had developed the research methods by taking into account these critics of feminist approach and the context of researches on violence against women had expanded in the frame of domestic violence approach and the background of violence, results of violence, reactions of women to violence, violence outside home, sexual violence and levels of control had been the basic subjects in 1990s (Altınay and Arat, 2007:51-54).

Feminist researchers assert that the violence is an instrument used by men to continue the social pressure on women (Dobash and Dobash, 1979; Anderson, 1997), men commit violence both in family and outside the family in order to practice their dominance and control on women, it is possible to understand violence by considering such power relations between men and women, the social position and priorities of men and the belief in that the domestic violence is the private problem of family should be questioned in order to understand the problem of violence against women and this problem requires intervention and action at socio-politic level since all problems of women including violence are caused from social, cultural and politic power (Yarar, 2015b:20; Altınay and Arat, 2007:52). That is to say, while the hegemonic feminist model defines the problem due to the structural characteristics and system, … and the 'tendency' of men in violence is direct associated with the 'nature' and 'origin' of patriarchy, the domestic violence approach considers it as a phenomenological problem and focuses on causality relationships of different phenomena like in classical sociology and positivist thought. According to the feminist approach, the historical and actual power differentiation, that puts women in secondary position, causes to violence of men within close relationship. Men establish power on women by means of physical, sexual and economical control and psychological abuse including tactics such as insulting and isolation and thus they put women in secondary position and subject them by this way. Consequently, men are the real origin of violence within close relationship or men are assumed to be the real users of violence. Women are the victim or sufferer of violence (Yarar, 2015b:21-25). Patriarchal structure and the power of men on women that form the origin of domestic violence against women can be better understood in the scope of feminist approach.

Femicides are the most serious result of violence against women and femicides are common in Turkey. The increase in violence against women and femicide can be understood by considering the explanationk of Walby (1990) "if violence of men is accepted as the primary way to dominate over women, then it can be estimated that the violence of men, that decreases in certain fields, may cause to a more increased violence of men to recover and restore the previous patriarch control balance. It is tried to reintegrate women in patriarchal relationships by means of sex as a reaction to patriarchy that

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[1] "It is a common tendency to use the term 'violence based on gender' instead of the term 'violence against women' in the literature (Ertürk, 2015:39)". However, as emphasized by Ertürk, it is more proper to use the term 'violence against women' when 'women' are considered since above mentioned term hides the distinguishing characteristics of various types of violence instead of revealing them since all types of violence, except causal violence, are basically 'gendered'. Because of this reason, the term 'violence against women' is used in this study.

is decreasing in any field". Also, it is very important consider the sizes, reasons and points of view of violence against women, who are the significant victims of violence, especially in Turkey that has a negative report on gender mainstreaming and femicides.

In this study, the problems of violence against women and femicides are examined through the researches conducted to determine the violence against women at national level in Turkey according to the demands of men to dominate over women and continue this domination on women from the feminist point of view. This study asserts to question the violence against women and femicides in Turkey –in spite of legal measures- and the understanding of 'masculinity' that aims to dominate over women and practice all types of violence including killing when men cannot dominate over women. Because, the violence against women and femicides, that are the common scoail problems in Turkey, are usually committed by existing partner sor ex-partners or the men members of family such as father and elder brothers who are in close relationships.

Rates and Numbers of Violence Against Women and Femicides in Turkey

Violence Against Women

The position of women is significant when the violence against women in Turkey is examined. The level of gender mainstreaming or social gender inequality may be the best data for this purpose. According to the Global Gender gap Report of World Economic Forum 2015, that analyses the gender mainstreaming in participation in economy and equality of opportunity, education, health and political strengthening topics in 142 countries, Turkey is the 130th country among 145 countries. Turkey was also ranked as the 125th country among 142 countries in 2014, 120th country among 136 countries in 2013 and 124th country among 135 countries in 2012 (World Economic Forum 2014; World Economic Forum, 2015). The ranking of Turkey in 2014 and 2015 under various headings are presented in the following Table 1:

Table 1: Gender Mainstreaming in Turkey

Gender Mainstreaming Report of Turkey	Year 2014 Ranking among 142 countries	Year 2015 Ranking among 145 countries
Women in Cabinet (at Ministry level)[1]	133	139
Women in Cabinet (at Member of Parliament level)[2]	98	86
Participation in economic activity and equality of opportunity	132	131
Participation in labor force	128	131
Member of parliament, senior official and director	111	109
Education opportunities	105	105
Literacy	102	105
Professional and expertise	102	103
Equal pay for equal work	87	82

Why is this ranking important for us? The gender mainstreaming report of Turkey presents an important clue to understand the reasons and results of violence against women in Turkey. Particularly, the economic dependency of women to men strengthens the thought that women are under the control and protection of men and this is more significant when the status of women in Turkey is considered.

The status of women caused from patriarchal culture create problems for women and these problems bring other inequality forms with them like an unbreakable chain. Violence of men emerges as an instrument of power of men on women and also the result of patriarchal control on women in other fields. How? As explained by Connel (1998:169-170), the family

[1] There is only one woman Minister in the Cabinet of 65th government by 27 August 2016, Fatma Betül Sayan Kaya, the Minister of Family and Social Policies.

[2] There are only 82 women deputies in the parliament that consists of 550 deputies according to the results of election mde in 1 November 2015.

work-sharing, in which women take place as unpaid family workers (child care has an important role in work share based on gender) and men are coded as the wageworker participants of labor force in public sphere within gender regime, forms the expectations of men from women related to the social feminity roles. This inequal work-sharing also reflects the opinions of men about the status of women. The status of women is determined due to the power of men that determines the functioning form of family. "Housewife" and "husband" are the combination of emotional relationships, power and work-sharing. The gender regime of a certain family reflects the continous synthesis of relationships managed by these three structures.

The roles of women such as giving birth, growing up children, care of disabled and/or old people at home, if any, doing houseworks cause to consider women as worthless and weak second sex in society. While 'masculinity' is being defined and built according to the dominant masculinity roles both in economic class (earning Money/providing for family) and class based on sex (control of sexuality of women and reproduction and protection of 'honour') (Akt. Ertürk, 2015:33), feminity is defined in parallel with masculinity and included in the status 'other' (Akt. Ertürk, 2015:33)". This status of weak and worthless women causes to weaken women and reinforce the secondary position of women in cooperation with the other inequation forms (girls are prevented from education, women are considered as unqualified labor force and not hey cannot participate in labor force market or women cannot work under the same conditions with them although they are employed, etc). Women, weakening by these ways, are the first victims of many types of violence especially domestic violence and violence committed by the partners in close relationship with them.

Violence is first considered as the physical violence regardless the groups/structures (among individuals, between society and state or interstates) in which it is seen because physical violence is the most remarkable, visible and substantial form of violence… When the types of violence against women are analyzed, the physical violence is ranked in the first order since it is a painful and hard action that is externally directed to the bodily integration of 'individuals'. The actions such as "smacking, beating, kicking, pulling hair, pushing, punching, locking in home/room, breaking any bone of body, injuring by using gun, sharp objects or chemical substance such as nitricacid, burning or killing' are included in the types of physical violence (KAMER, 2015; Altınay ve Arat, 2007).

The recent studies reveal that the violence is not just the physical violence but it also includes various types such as sexual, psychological, economic and symbolic especially against women. As explained by Bora and Üstün (2005:25), "physical violence and threatening with violence are only a few of the instruments of violence but they are not only the one". And sexual violence is one of these other types of violence that has been included in research subjects later on when compared to physical violence and sometimes considered under the same heading with the physical violence in the statistics. Sexual violence is defined as to force someone for undesired, risky and shaming sexual intercourse (KSGM, 2008:14). The actions such as raping, that is to say forcing for sexual intercourse in undesired place and time even if by husband, sexual intercourse in undesired way, forcing for sexual intercourse with other people, incest relationship, forcing into marriage, insulting manhood or womanhood, killing or forcing to kill for honour are considered in the sexual violence (KSGM, 2009; KAMER, 2015). Another type of violence is the *Psychological/Emotional violence* that is defined as to apply systematic psychological pressure, playing on someone's heartstrings, insulting, controlling someone or all actions to exclude someone from society for punishment (KSGM, 2008). The actions such as shouting, insulting, swearing, threatening, discouraging, humiliating, mocking, not allowing to decide for something, comparing with other men or women, not allowing to meet with neighbors or friends, not allowing to go out of home, etc are the behaviors included in this type of violence (KSGM, 2009; KAMER, 2015). Secluding women, preventing women from seeing their families and friends, following up women and not allowing them to go out of home are the strategies to dominate over women, weaken women and make women dependent on men (Herman, 2007: 104-108).

Economic violence is another type of violence against women. This type of violence includes the actions such as forcing women to work or not to work, seizing money or bank card of women, not allowing them to go for work, not giving money to women, seizing the private objects or jewels of women, not asking the opinions of women about the money or savings of family and creating troubles for women to be dismissed from employment, etc. (KAMER, 2015; KSGM, 2008). In fact, violence against women, defined in various types, is interrelated. For example, the women, who are exposed to physical violence, are usually exposed to sexual violence at the same time and the verbal violence such as swearing, threatening, insulting is added to this violence. The violence against women is analyzed by considering the various types of violence in the studies conducted in Turkey.

The research called Reasons and Results of Domestic Violence, that was conducted by T.R. Prime Ministry Institution of Family Research between 1993 and 1994 and of which report was published in 1995, is the most comprehensive study on violence against women in Turkey. The Project that is titled "Toplumsal Cinsiyete Dayalı Şiddet: Sorun Tespiti ve Mücadele Yöntemlerinin Analizi" (Violence Based on Gender Mainstreaming: Problem Assessment and Analysis of Struggle Methods) supported by TÜBİTAK and conducted by Ayşe Gül Altınay and Yeşim Arat between 2006 and 2007 follows this research. According to the results of research conducted by Altınay and Arat on samples representing Turkey population in 2007, % 34 of women participated in the research had been exposed to physical violence by their husbands minimum for one time. The women, who participated in the interviews, were selected among married women or women who were previously married, since the scope of research was limited with the violence committed to women by their spouses. Accordingly, the rate women, who were not exposed to violence by their existing husbands but were exposed to violence by their previous husbands, was founded as nine per thousand. The rate of women, who were exposed to violence by their husbands at least for one time, increases to % 35,1. % 14 of women stated that they were at least for one time forced for sexual intercourse when they did not to do. % 67 of women, who stated that they were exposed to sexual violence, also stated that they were exposed to physical violence at the same time. % 29 of women were exposed to economic violence (Altınay and Arat, 2007: 78 vd.,).

The research titled "Türkiye'de Kadına Yönelik Aile içi Şiddet Araştırmaları" (Research on Domestic Violence against Women in Turkey) conducted by Hacettepe Population Studies Center between 2008 and 2014 followed the above mentioned study conducted in 2007 and both studies are the most comprehensive studies conducted in this subject in Turkey. The study conducted in 2014 is very important since it reflects the change in violence against women during the period since the research conducted in 2008 until today. Both studies present the information related to the prevalence and reasons of violence, the experiences and struggle of women during this process, the recent legal regulations on violence against women and the actual information required for struggle with violence against women. It was revealed in both studies that the women in different education and socio-economic levels in Turkey general and different regions of the country were exposed to physical, sexual, emotional and economic violence and almost 4 of every married 10 women were exposed to physical violence by their husbands or partners and the percentage of exposure to physical and/or sexual violence was decreased as a result of increase in education level of women in the studies conducted both in 2008 and 2014.

Table 2: Types of violence according to the studies conducted in 2008 and 2014

Type of Violence	Year 2008	Year 2014
Physical violence	%39	%36
Sexual violence	%15	%12
Sexual and physical violence	%30	%27
Emotional violence	%44	%44
Economic violence	%23	%30

When the results of studies conducted in 2008 and 2014 are compared, it is seen that the rate of physical violence was decreased from % 39 to % 36, the rate of sexual violence was decreased from % 15 to % 12, the rate of exposure to both physical and sexual violence at the same time was decreased from % 30 to % 27 that is to say there was % 3 change in the rate of exposure to these types of violence. The rate of emotional violence/abuse, that was the most common type of violence stated by women, was founded as % 44 in both studies (KSGM, 2009; KSGM 2015). When the results of both studies are compared, it is determined that women continued to be exposed to violence in country general. Women are exposed to violence by the men in close relationship with them whether their marriage continues or not; these men can be the husband, finace/boy friend, father, elder brother and relatives of women. It is determined that the violence continues in the home of father and then in the home of husband and women are commonly exposed to domestic violence by the men in close relationships with them and these are the common findings of both studies (KSGM, 2009; KSGM 2015).

These results are not specific to Turkey. Violence against women is a global problem and all women in the world are exposed to risk of violence based on gender regardless the country, ethnicity, class, religion, economic and/or social status. Because of this reason, the struggle with violence against women is not limited within the borders of nation but also continue at international level. According to the results of 35 studies conducted in many countries, the rate of physical violence

committed against women by their existing husbands or ex-husbands/ex-spouses varies between % 10 and % 52. The results of research conducted by World Health Organization in 15 research regions show that the rate prevalence of physical violence varies between % 13 and % 61 and the rate of physical and/or sexual violence varies between % 15 and % 71 to which women are exposed by their husbands/partners during their lives (Akt. KSGM, 2015:34). If so, here the evaluation of Pateman (2001: 130-131) is important "the types of domination based on consent or violence are applied to make women accept the dominance of men within marriage that is considered as a way of controlling of men over women". Men, who commit violence to their spouses aim to dominate over labor and social life of women based on social power granted to men through marriage. The strengthening and economic independency of women are prevented through dominance over paid work in business life and unpaid houseworks at home and it is tried to make women vulnerable to violence (Öztürk, 2014b:72).

These statistics both in Turkey and the world present that the violence against women is seen every place where women live. The violence against women in Turkey is used as an instrument to oppress women, continue the dominance of men over women and ensure the sustainability of gender roles in the society.

Point of No Return: Femicide

The term femicide was publicly introduced by Diana Russell while testifying about murders of women at the International Tribunal on Crimes Against Women in Brussels in 1976, but not explicitly defined by her at that time (Widyono, 2008:7). The concept femicide means the killing of women because of reasons associated with social roles of women. In addition to the sex of murderer and the hostile feelings of murderer against victim, it is important in the related discussions that thecontent of definition should be extended and it should be defensed that the term 'killing', that is not considered as murder in judicial contex,t should be accepted as femicide. According to the mentioned defence, the women, who die as a result of violence actions which do not aim to kill but include violence because of its definition (economic, social or psychological), should also be evaluated in this scope (Gazioğlu, 2013: 93). Acoording to Caputi ve Russell (1990:425), femicide best describes the murders of women by men motivated by hatred, contempt, pleasure, or a sense of ownership of women.

The national studies conducted in Turkey report that the violence against women is not decreasing, on the contrary it is increasing day by day. Femicide is the most painful and sorrowful final and the point of ne return of violence against women in Turkey. Femicide is also increasing every year in Turkey. According to the report published by the Ministry of Justice in August 2010, the rate of femicide has increased % 1400 during the last seven years. Again, according to the declaration of the Platform of We Will Stop Femicide (founded by a group of activist women in Turkey in 2009), 169 women were killed between 1 January and 31 July 2016 and 303 women were killed in 2015 as a result of murder in Turkey (http://kadincinayetlerinidurduracagiz.net/kategori/veriler).[1]

Graphic 1: Femicide in Turkey by Years

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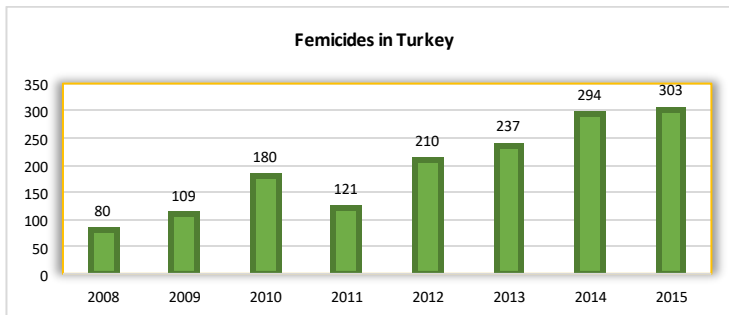
[1] The graphic was drawn up by using the data of the Platform of We Will Stop Femicide (https://kadincinayetlerinidurduracagiz.net/kategori/veriler) and the presentation of Gülsüm Önal Kav, the general representative of the Platform (www.phd.org.tr/19kongresunum/**gulsum_onalkav**.pdf) .

When the femicide by years is analyzed, it is observed that there has been a serious increase in femicide since 2012. Well then, why are women killed? What are the justifications of murderer for killing women? The answers given to these questions seem to prove that the patriarchal dominant system does not accept women as individuals and they are put in secondary position in society. The hegemonic masculinity in the gender structure of Turkey points out a masculinity that puts men in a position in which they have a job, earn money for family, strong and brave characteristics, protect the honor of family, dominate over wives and children and use violence when required to sustain this regime. The dominance of men over women in marriage is possible with the use of hegemonic masculinity ideal produced within society based on gender that causes to male domination. Power, that is the foundation of hegemonic masculinity, may be ensured either by consent or violence. If men cannot dominate over women, contrary with hegemonic masculinity, this isconsidered as weakness and this weakness expresses itself by committing violence (Öztürk, 2014a:64). Such violence can be mostly resulted in femicide.

The same information, that is obtained from statistics on violence against women, is also found in femicides. Women are mostly killded by the men in close relationships with them, especially by their husbands or ex-husbands. It is seen in the following graphic that 110 women were killed by their husbands or ex-husbands, 50 women were killed by their boy friends or ex-boy friends among 303 women who were killed in 2015.

Graphic 2: People who killed women in 2015
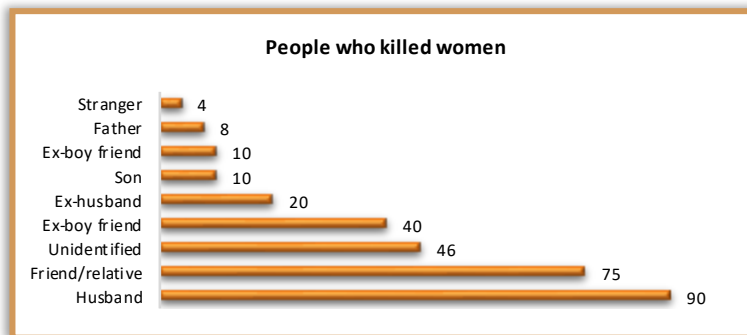
Men and the men, who are the family members and whose dominance is accepted by women, have the right to love, protect and commit violence against the women who are subjected to them and committing violence is one of the characteristics of hegemonic masculinity (Selek, 2008: 125). Violence against women and consequently femicide help men to dominate over women, strengthen hegemonic masculinity and sustain the power of men over women and also reproduce the social gender inequality based on opposition and hierarchy between men and women and contribute to the normalization of this hierarchy (Anderson and Umberson, 2001: 375)". This hegemonic masculinity also includes the masculinity that protects the 'honor' of women in Turkey. Because of this reason, the men who are to separate or divorce from their partners of the men who are separated from their darlings cannot tolerate the marriage of women with another men in Turkey. And again because of this reason, the feminists in Turkey developed the slogan 'love of men kils 3 women everyday". Men, who are the 'guards of honor' in Turkey, have a motto: If I can't have you, no one can," has a Turkish counterpart, "Either you are mine or the ground's".

4 thousands and 190 women were killed by men in Turkey between 2005 and 2011 because of reasons such as protecting honor, poverty, unemployment, cheat, abandoning home and divorce (Gazioğlu, 2013:95). The reasons for killing women in 2015 are presented in the following graphic.

Graphic 3: Reasons for Killing Women in 2015[1]

Reasons for Killing Women

- Homophobia/Transphobia/Biphobia — 3
- Women want to separate — 15
- Women resist to violence or take legal action… — 16
- Women try to prevent violence against another… — 24
- Women want to / attempt to divorce — 50
- Unknown — 65
- Women want to give their own decisions… — 130
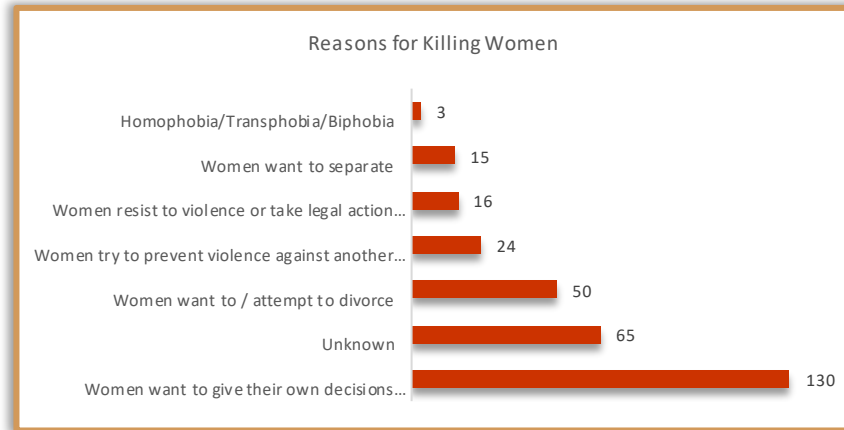
Giving decision on their own lives, among other reasons explained above, is the most important reason for men to kill women. The studies demonstrate that men commit violence when their masculinity is disregarded and questioned or when men think that their masculinity, authority or status are threatened (Yarar, 2015b: 44). When women do not continue to marriage that is to say the divorcement is the second important reason for men to kill women. As explained by Türk (2015: 97-98), the idea of divorcement seems to be a rebellion to the power of men, disengagement from dominance of men and weakness of authority of men. However, in fact, the masculine oppression or hegemonic masculinity practices are realized through another instrumentalism. As a masculine value, violence is the end point of 'protect women'. Violence is the end point when the culture imposing this masculine hegemony, the masculine values and codes referred to this idea and even the point of view of murderer who approves and legalizes this idea and and dignifies this idea as an indicator of masculinity are taken into account. That is to say, there is not aregression in the logic of power, on the contrary, the logic of power requires it and there is not a weakness in the power of men and this power does not allow for weakness and violence is commited because of this reason. Violence is not committed since hegemonic masculinity power is weakened or eliminated but violence is committed since hegemonic power requires it. (Taşdemir Afşar, 2015:747). These evaluations can be summarized in four items determined by Dobash and Dobash (1992:4) as the reasons of violence committed by men to women: a) "men do not want tos hare women with another people and the feeling of jealousy directed by this desire", b) "eexpectation of men from women related to the roles of women especially in home and family", c) "men think that they have the right to punish women because of 'misbehaviors' of women" and d) "importance of position and dominance of men over women".

Discussion and Conclusion

Violence against women is a social problem that prevents women from participation in social life and especially threatening the lives of women. This problems can be seen in many countries regardless the level of development and also continues to be actual in Turkey. This study aims to analyze the association of violence against women and femicides, dominance of men over women and continuity of this dominance of men over women with violence in Turkey.

One of the most important common point of various types of violence against women defined in the text is that the women who are exposed to violence are forced to do something although they do not want to do. Whether between individuals, in society or interstates, the certain groups or individuals try to dominate over and form the lives of people by direct use of physical violence or indirect committing different types of violence and evenn making people felt the possibility of violence.

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[1] The data was collected from the presentation of Gülsüm Önal Kav, the representative of the Platform of We Will Stop Femicide (www.phd.org.tr/19kongresunum/**gulsum_onalkav**.pdf) and 2013 data of the Platform (http://kadincinayetlerinidurduracagiz.net/veriler/906/2013-yilinda-237-kadin-kardesimiz-olduruldu) as stated by Türk.

And this is one of the points – probably one of the most important point – which should be taken into account in understanding and explaining the violence against women: "Violence is the most important instrument used to dominate over women". And this is not a domination independent from gender, on the contrary, it is domination that is formed and continued within inequal gender relationships.

The increase in violence against women in Turkey may be associated with reasons such as the the role of media to make such actions visible, the role of various nongovernmental organizations to keep the subject of violence against women on the agenda as far as possible and recording data in a more efficient and different channels compared top ast. However, it should not be disregarded that the position of women began to change as a result of change in social relationships because of the level which capitalism reached at. The relationships based on gender mainstreaming begin to change both in Turkey and the world because women have begun to benefit from education opportunities, the service sector has begun to expand in the post-industrial period, the flexible and uninsured employment has increased because of neo-liberal policies, urbanization has continued to develop rapidly, women have taken advantages of education opportunities and the equality and freedom struggles have been increased because of women's movement since 1970s. Violence committed by men is increasing because women do not want to be protected by men and they want to protect their honors by themselves, they want to rescues from marriage, that is to say they want to divorce, they want to take care of their children by themselves, they want to have the right to take share from inheritance in the same amount with men and they persist in these demands. This persistance of women threaten men to loose their power dignified in inequality network based on gender and causes to loss of power of men (Taşdemir Afşar, 2015: 739-740). This also points out a new situation called 'masculinity crisis': the role of men as 'head of family' at home and consequently the power position of men are changing. The male-dominant ideology can use violence to restore its dominance at home, strengthen the broken power and/or continue the masculinity under threat and control women when women object to men and/or 'try to do a man's job', abandon men, want to give their own decisions that break down the power of men (Millett 1973; Anderson and Umberson, 2001; Sancar, 2009),

Well the, what to do for these violence and femicides? Turkey signed the *Convention on Elimination of All Forms of Discrimination Against Women*, adopted by the United Nations in 1979, in 1985 and also signed *the Convention on Preventing and Combating Violence Against Women and Domestic Violence of European Council* in 2011, has developed national action plans to eliminate the social gender inequality and adopted the *Law on the Protection of Family and Elimination of Violence against Women no 6284* in order to reflect the signed international conventions to national laws. However, although Turkey had signed international conventions and adopted laws to take measures to prevent violence against women, women are stil exposed to violence and killed by their partners in front of their children when they want to divorce and this shows that the above mentioned regulations are not sufficient to eliminate violence against women. According to the statistical data given in the text, the femicide has continued and increased since 2012. Many women are killed by their husbands or darlings because of honor when they want to divorce, they express that they want to divorce and when they want to separate from their partners. Then, it may be useful to accept the existency of structural problems and accordingly develop practices to eliminate these problems.

The public organizations should take effective measures, the judicial authorities should avoid from good conduct time and impose penalty to set an example, the practices which eliminate the male-dominant culture and social gender inequality should be developed and executed, the privacy of family life should be destroyed and instead the understanding that 'privacy is politic' should be adopted by all parties interested in violence against women and femicide. Women should be promoted to strengthen and it should be emphasized that women are exposed to violence because of values attributed to be men and women while struggling with violence against women instead of considering women from a point of view that sympathises with them and understanding them in a passive position. Strengthening of women is not the change of point of view that considers women as 'poor' people but it is the practice of changing point of view of women that is to say the increase in qualifications of women by using advanced educational instruments, informing women about laws and regulations, access to and use of production instruments by women, being aware of strength of women, increase of self-confident and self-respect of women and development of capacity of women (Taşdemir Afşar, 2015:750). The feminist argument, that is to say the reasons behind the violence, general context of violence, forms and results of actions namely the structural conditions should be emphasized when such changes are implemented.

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The Sociocultural Aspects of Merchant Class in the Light of Russian Painting Art

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Abstract

The merchant class, which contributed to the improvement of Russia, evolved due to politicial reforms. Especially in 1861 the emancipation reform of the Russian serfs caused social and culturel changes in the life of merchants. In 19th and early 20th century, the works of Russian genre painters P.A. Fedetov, A.P. Ryabushkin, V.G. Perov, F. Juravlev and B.M. Kustodiyev not only reflected the social situation and stereotypes of merchants, but also revealed cultural history of the mentioned class. In this paper it is aimed to disclose the evolution of merchant class in 19th and the early 20th century, observing and analysing the art of Russian painting in sociocultural perspective.

Keywords: Merchant, Russian Painting Art, Daily Life, The emancipation reform of Russian serfs, 19th century.

Introduction

Throughout world history, first civilizations were formed and developed under favour of trade and merchants. Since no human group could invent by itself more than a small part of its cultural and technical heritage. External stimulation of merchants, in turn, has been the most important single source of change and development in art, science and technology (Curtin, 2002).

As Yakov Mayakin, character of Russian author Gorky mentions, "We merchants, tradesmen, have for centuries carried Russia on our shoulders, and we are still carrying it", merchants constitute essential social class. As days pass, they got stronger and after year of 1861, they became the wealthiest layer of Russian society like nobels. They have typical form of life, adhere to traditions as seen in the examples of Russian painting art.

A brief history of merchant class in Russia

In Russia it is a fact that the first merchant was himself of the Tsar. The best goods were chosen by the workers of the Tsar and were brought into the palace. In addition to this, in the period of Aleksei Mihailovic Romanov the palace sold foreign merchants valuable goods like sepiolite, resin, Slavian food solo, fur and silk. In the beginning of 15th century Russia tried to contact with Europe. However in 16th and 17th centuries effect of West-Europe had scarcely started to be seen (2007).

The reforms of Peter the Great, who struggled to westernize Russia, did not bring significant favour for Russian merchant class. According to Tsar, trade had to become explicit and ordinate. However, domestic merchants, who got accustomed to the past, deep-rooted traditions, old-fashioned methods of the organization of trade, were not fully prepared for changes. In the year of 1721, "regular citizens", merchants and artisans, divided into first and second grade (Lizagub, 2013). In pursuit of this; according to regulations of Catherine the Great in 1775, merchants was composed of three different grades. Third grade merchants, which was the lowest, had to own 500-1.000 ruble, second grade merchants had to own 1.000-10.000 ruble and first grade merchants had to own 10.000 or more of it. In 1863, the third grade was infirmable, only first and second grade existed (Fedosyuk,2016).

In the first half of the 19th century, there was a slow progress in finance, trade and industrialization. The cities of Russia was not completely an industrial district; on the contrary administrative zone covered by church. Trade was not fully organized and required credit. Only in 1817 in Petersburg, the state trade bank and its branch offices in six different cities opened in order to provide credit and bill of exchang (Pushkarev,2001). The capital owners, the majority of which was the merchant class, were not entitled to a number of noble titles and privileges, but compensated for some honorary titles:

"counselor-manufacturer", "commerce advisor"; finally personal and hereditary honourable citizens introduced in 1832. Accordingly, merchants, who have more than 100.000 ruble, were privileged citizen according to the law (Jukova, 2014). Honourable citizens acquired a number of benefits and privileges similar to those of noble (Fedosyuk,2016).

In the period of Alexander II, the emancipation reform of 1861 effectively abolished Russian serfdom. This reform caused important alternations in different areas. The abolition of serfdom and therewithal the revival of economic life, which began in 1860s, required critical city reform. The city reform, which published in 16 July 1870, was about urban management and agriculture; external landscaping of the city; providing food supply for population, arrangement of markets and bazaars; measures against fires; care for the development of trade and industry, arrangement of exchanges and credit institutions, arrangement of charitable institutions and hospitals, participation in the interest of education of society, arrangement of theatres, museums, libraries; submission to the Government on local use and needs (Pushkarev, 2001). After emancipation reform of the Russian serfs in 1861, population of merchant class in big cities increased. In the end of 19th century and in the beginning of 20th century, economic growth proceeded and merchant class got richer and stronger in comparison with the other layers of the society.

Identification of merchants with the negative character trait

Beginning from Ancient Greek, unfavourable meanings had been attributed to merchants. As historian Philip Curtin mentioned, "The earliest Hermes was god of the boundary stones, but he gradually became the god of the merchants, the professional boundary crossers. At the same time, he was not quite as respectable as the other gods – a messenger, but also a trickster and a thief, a marginal god for people who were marginal to Greek society. Plato himself disliked trade, which, like other professionals based on a search for profit, was hardly compatible with a life of virtue, as he understood it." (Curtin, 2002).

In Russia beginning from 19th century, merchants were considered as despotism. This accusation showed up on the observations of painters, authors and critics whose aim was to disclose the reality and reflect it to the art. The pioneer of the tradition, which created merchant characters, is dramaturgist A.N. Ostrovsky. The playwriter critically observed merchant class and henceforward, merchant characters got on the stage. Merchants in early works of Ostrovsky differ from merchants after 1860s. Merchants became richer and intellectual however, they remained a tyrant. In 1859, Russian critic Dobrolyubov published an article entitled "the dark kingdom" (temnoe tsarstvo) about characters of A.N. Ostrovsky's plays and criticised the world of domestic tyranny.

Representatives of this tradition in Russian painting art followed the principle of reality in direction of the era. As seen in N.G. Perov's (1834-1882) painting named "The arrival of a governess in a merchant's house" (Priezd guvernantki v kupecheski dom, 1866), Nevrev's (1830-1904) painting named "Protodeacon proclaiming longevity at the merchant birthday party" (protodiakon, provozglashayushii na kupecheskih imeniyah mnogoletiye, 1866) and Firs Juravlev's (1836-1901) painting named "Merchant funeral dinner" (Kupecheskiye pominki, 1876), behaviours of merchants are rude, unrespectful and wilful. Each merchant in different paintings are an example of "the dark kingdom".

In the painting of Perov, the innocence and defendless of the young governess conflicts the aggressive looks of merchant. The repellent look of merchant to the naive governess is obviously seen in the painting of Juravlev, too. Except the looks, gestures are the other factor, which discloses the personality of merchants. In the painting of Nevrev, the merchant is observed that he clenchs and he is in a attack of nerves. In the painting of Perov, he puts his hand on his waist and in the painting of Juravlev, he puts one of his hand on table, other on the head of chair. These gestures are symbol of dominance.

Another painting that shows the rudeness and disdain of merchants is "Jokers, Merchant court in Moscow" (Shutniki, gostinıy dvor v moskve1865) painted by Pryanishnikov. This painting has a theatric composition. In the Moscow merchant court, a sivil servant is dancing in front of the merchants and salesmen. Three men stand back of dancing sivil servant; one of them meaningless looks at him, other one mercifully looks, the third one cruelly makes fun of him (1965). Mockery and malice against the poor civil servant reveal the pride and egoism.

Merchant marriages as an agreement

Marriage is very significant for merchant families. However, the issue is not only to settle down, but also to gain a profit or a tittle. In other words, marriage is an agreement between two families for merchants. When the family became poor day-

by-day, marriage of the young daughter is a solution to improve financial situation and earn reputation. Therefore, most of the merchant married with nobles. Nevertheless, the best option was that most young merchant married their relatives, and by the end of the 19th century the majority of merchant generation was closely connected with family ties through son-in-laws and daughters-in-laws (Jukova, 2014).

This bitter reality is also one of themes in 19th century Russian painting art. Fedetov and Juravlev dramatically describe forced marriage. In the both painting, the composition is disheartening: the head of the family decides that his daughter marry with a man chosen by himself. It is the tragedy of the daughter in a wedding dress.

The essense of Fedetov's approach to art was to reconstruct the ugly behind the beautiful and to expose the true nature of the society based on deception and hypocrisy. Fedetov pursued the aim through the combining of the poetical and critical aspects of art (Saravyanov, 1990). In the painting named "major's wedding proposal" (svatovstvo mayora), the created composition is harmoniously dynamic: the gesture of the bride who does not want to marry, proudly waiting of the major at the door, tugging of the mother at her daughter's wedding dress, standing of long-bearded merchant in traditional costume, champagne and wine glasses on the table waiting for celebration, even the cat's licking its hair off are inseparable parts of the painting. Fedetov uses power of light and colour contrast. The bride in pink and white conflicts the dark figure of the major and merchant-father in black.

In the painting named "before the wedding" (pered ventsom, 1874) Juravlev uses the same technique of colour contrast like Fedetov: a merchant father in black holding an icon on his hand and a daughter in white wedding dress crying on the floor. The hands of merchant and her daughter reveal the tension. Stamping with rage, he is grasping the handkerchief on his hand; on the other hand feeling deep sadness, she closes her face with both of her hands. Merchant's wife looks very sad. The reflection of her sad face to the mirror enhances the tragedy of the composition. Through traditions, it is possible that mother had lived the same tragedy.

Daily life and ethnographic details of mercants in 19th century

Before 19th century painting art, characters of merchant class is rarely described. Therefore the painting named "Merchant family in 17th century" (Sem'ya kuptsa v XVII veke) completed by A.P.Ryabushkin (1861-1904) in 1897, is a significant guide that points out the ethnographic details of merchant family and the flow of time. In this painting typical traditional merchant family in 17th century and the Russian daily life before rulership and progressive reforms of Peter the Great are remarkable. Although Ryabushkin lived in the end of 19th century, he was interested in exploring the history and he successfully reflected historical knowledge to his paintings. The artist reveals clues of merchants daily life; wealth and welfare of merchant family are displayed. In the centre of the painting sits the merchant, head of the family. He self-assuredly looks; as a merchant, he symbolises dominance, power and success. Every member of the family pose in front of painter except the little boy sitting down on his mother's lap. The dynamic position of the boy creates a feeling of aliveness. Artist focused on qualified materials and patterns of the costumes, jewellery, make-up, the doll of little girl in order to reveal wealth. The painting leaves an impression of parsuna under favour of Ryabushkin (1960).

As seen in the paintings, the apparence of merchant between 17th and the first half of 20th century did not change so much. One of the reason of that, merchants was keen on traditions and close to new ideas. The most important detail about appearance of merchant is beard. In Russia typical merchant has a long beard which symbolises traditions, manhood and wisdom. In addition to this, there was a belief that long bearded merchants were good at trades (Vistengof, 2004). After year of 1861, education level got higher and appearance of merchants started to change. Upper class merchants shaved and smooth-faced merchants symbolized westernise. Here it should be emphasized that Peter the Great, who attempted to westernize Russia, laid a tax on beard. Beard tax was not for merchants, yet it discloses the conflict of westernising and a beard. However, in spite of the attempts of change, old-fashioned merchants saved their traditional appearance like the merchant described by Kustrodiev (1878-1927) in 1918.

One of the first merchant character in genre art painting was described by Fedetov in the painting named "major's wedding proposal" (svatovstvo mayora). Life standards of the merchant described by Fedetov is not as good as the life of merchant described by Perov. Merchant described by Fetedov belongs to the period before 1861 and view of life totally changed. Merchant wife in the first half of 19th century is also different from merchant wife drinking tea described by Kustodiev in 1918. Only irreplaceable tea ceremony remains over in daily life of merchant class.

As mentioned before, merchant class after 1861 started to gain more capital and became richer and this is the biggest reason of the change. The alternation is about not only their financial situation, but also the level of education and culture. Before 1860s merchants who never went to theatre, became a regular audience member of theatre plays and operas. Life of rich intelligent merchants was almost the same as life of nobles: the same balls, dinners, guests, tutors and governesses for the children, European dresses, same atmosphere in the rooms, collections of curiosities, paintings, gravures and creation of extensive and valuable library (Belovinskiy, 2014).

Conclusion

Observing sociocultural structure of merchant class, the connection of 19th Russian painting art with reality ensures that genre painting is a guide for daily life details in history. In the early 20th century painting art, research about history of merchants and merchant portrait series provide ethnographic information.

As a result, through the history merchant class struggle to gain power and successfully made it real. However, this power brings them bad reputation. Writers, painters, critics objectively observed and disclosed it. Regardless, it is an important fact that power of merchant class means power of the country.

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Tables

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V.G.Perov, The arrival of a governess in a merchant's house birthday party, Oil in Canvas, 44x53.5 cm.,1866, Russian Museum, Saint Peterburg, Russia

Nevrev, Protodeacon proclaiming longevity at the merchant, Oil in Canvas, 60,4 X 73 cm, 1866, Tretyakov Gallery, Moscow, Russia

Juravlev, Merchant funeral dinner, Oil in canvas, 98X 142 cm,1876, Tretyakov Gallery, Moscow, Russia

Fedetov, Major's wedding proposal, Oil in canvas, 58,3X75,4,1848, Tretyakov Gallery, Moscow, Russia

Juravlev, Before the wedding, Oil in canvas, 105X143 cm, 1874, Tretyakov Gallery, Moscow, Russia

Pryanishnikov "Jokers. Merchant court in Moscow", Oil in Canvas, 63,4 X 87,5, 1865, Tretyakov Gallery, Moscow, Russia

Kustodiev, Merchant's wife, Oil in canvas, 120,5x121,2, 1918, Russian Museum, Saint Peterburg, Russia

Kustodiev, Merchant, Oil in canvas, 88.5 x 70 см, 1918, Brodski museum, Saint Peterburg, Russia

Securitization of Migration and Human Rights in Europe

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Abstract

The Post-Cold War period would face the states with new problems in the field of security. Among the most discussed and contested aspects of the respective agendas is the migration. The events of September 11th redefined the concept of security in line with the new non-state actors, that came into the system. Migration in this respect is perceived as associated with terrorism and as a threat to the security of states. The phenomenon is widely regarded as securitized. The question relates to the legitimacy of this process and to what extent it affects and impacts human rights and fundamental freedoms. It is widely recognized that there is a contradiction between the human rights framework and that of security. What is noted is the nature of the discrepancy and alternatives to manage the risks, that political elites see as inextricably linked to migration. The paper focuses on concrete cases, such as France, UK and EU.

Keywords: securitization, migration, human rights, sovereignty, Copenhagen School .

Introduction

Migration is among the most controversial issues of security agendas after the 1980s. The economic crises, conflicts, climate change, state collapse, etc., seem to be key factors of global migration. The phenomenon means extraordinary impact on the social, economic, cultural and political life of nations.

What is widely accepted in academic literature is that migration is securitized. An act of securitization refers to the classification of some specific phenomena (and not a few others), some people or entities as existential threats, that require urgent measures (Collins, 2013:153). Question mark lies in the legitimacy of this process and to what extent it affects human rights and fundamental freedoms.

The paper focuses on the migration – security dichotomy, the perception of the Copenhagen School on the phenomenon and especially on the interrelation securitization – human rights. In this regard it aims to highlight the difficulty of the coexistence of this rapport and what states can specifically do, in order to bring together security and human rights. In view of the analysis, will be considered examples in France, United Kingdom and the EU framework in particular, as a supranational element, just to emphasize the above.

Migration and Security

IOM defines migration as "the movement of a person or a group of people across international borders or within a country. It is a population movement, encompassing any kind of movement of people regardless of distance, composition and causes; it is about the migration of refugees, displaced persons, economic migrants and persons who move for other purposes, eg family reunification "(Wohlfeld, 2013:62)

It is noteworthy that the international relations literature has reserved a special place to this phenomenon, seen in different ways, given that migration itself as a case study, is interdisciplinary.

The causes are of different nature, from economic, environmental, social to the political ones, such as internal conflicts, authoritarian regimes, regime instability in respective countries. It is widely proclaimed as a feature of weak and least developed states of Third World, although migration itself somehow has undone the notion of boundary or barrier, taking already a transnational dimension.

There is certainly a security - migration dichotomy. The notion of security in this regard has been evolutionary. The events of September 11th and other cases like that of London and Madrid have led to a redefinition of the concept, according to the new circumstances of the international arena and the new type of actors that appeared in the system, of non-state character. So state security, in the traditional and simple sense means the individual protection of the territory by the state.

The issue of migration has escalated intense political debates in Europe. It is regarded as related to socio - economic or political crime, breakdown of law and order, unemployment, epidemics, cultural and religious threat, political instability, etc. So, in short, it is raised as a security threat. The fact that migratory waves are seen this way, has influenced a lot policy development in the European context, as well as internal policies of countries in terms of asylum and migration (Leonard, 2007:5).

Migration is associated particularly with terrorism and threat of states' national security . Border and territorial integrity is perceived as vulnerable and threatened. As a result, countries facing pressure from the consequences of terrorist acts, the outrage according to them of cultural identity of the state, public order and safety at risk, have felt the need to reconsider the border policies and migration law. The latter has undergone numerous interventions, suffering further restrictions.

Securitization of Migration according to Copenhagen School

The perception and treatment of the notion of security only within the military aspect of the Cold War was considered insufficient. Three main schools of thought contested and challenged this rigid view of security studies, the Critical Security Studies School, Paris School and the Copenhagen School respectively.

The largest contribution of Copenhagen School is the securitization (Angelescu, 2008:11). As a concept, securitization was originally introduced in 1995 by Ole Waever, to redefine the terminological meaning of security, criticizing and questioning all previous theoretical and ontologically materialist approaches (Themistocleous, 2013:2). It is very important to note that for securitization the concept of security is built or better said constructed by relative and subjective norms and depends on the political objectives of certain actors. According to this line, security is built by acts of speech. It is the discourse that gives the concept a reality, and consequently to the threat to security. This process according to the Copenhagen School includes three main stages (four stages when completed successfully) :

Presentation of a case, individual or entity as a threat to the referent object,

Convincing the audience or public opinion for the existential danger,

This legitimizes the drastic measures taken by the securitizing actor/agent ,

If the process results effective it may be considered desecuritized, which constitutes the final stage.

The contemporary structure of the approach to security is dominated by the dichotomy myself and the other. As it is common among people the discursive practices among states as well, undergo differentiation, discrimination and racism. They are fed by a kind of xenophobia, prey of which Europe is gradually falling. Generally states associate the interior insecurities with those beyond the border. Discourses in this regard are not only a reflection of reality, but also artifacts of the language through which the reality that they need to reflect, is built (Bilgic, 2006:12).

Characteristics of the political discourse mainly, in terms of migrants have to do with:

Positive self-presentation;

Negative Presentation of the other;

Association of migrants and refugees with crime;

Securitization of migrants and refugees.

Language is a structure that implies the deliberate manipulation and states know well how to use it at their advantage. According to the Copenhagen School there is no security issue in itself, but only issues which are constructed as such by the securitizing actors. By saying something, you eventually built it. In the discourse of security, an issue is likely to be

dramatized and exaggerated, presented as a matter of supreme priority. So it is difficult to judge and reason over the securitization of an issue, or whether it constitutes a real threat. As a result, Barry Buzan says rightly, that it would take a more objective measure of security that no security theory has yet managed to identify and even less, realize (Buzan et al., 1998:30).

To conclude this section, it is worth noting that the Copenhagen School is not yet adapted to the new context of security issues, remaining essentially rigid and traditional. The approach is critical, but only that. It only criticizes and does not recommend, what would have to do actually. The securitization framework is essentially linguistic, in other words a specific rhetorical structure. There is a need, for this approach to be reformatted, in order to fit the new circumstances and actors of the international system.

Securitization of Migration vs. Human Rights

The events of September 11th, besides building a new reality and situation in the system, redefined and highlighted more emphatically the security issues. The security - migration interrelation came more to the fore. In this perspective, security became ever more important, and human rights more and more limited. Migration control is key to sovereignty. There is usually a tension, if not contradiction between the Declaration of Human Rights and the state's sovereign right to control the borders. So the transnational migration brings attention to the constitutive dilemma of liberal democracies, as Şeyla Benhabib notes. While the principle of collective self-determination, which includes border control, applies only to the state, the principles of human rights apply to all people. So the contradictory principles of state sovereignty, the interest to control the borders and the obligation of human rights are recognized as the liberal paradox (Fauser, 2006:5).

Sovereignty and borders are important, but so, or even more are human rights. The reconciliation of sovereignty with human rights is probably one of the biggest dilemmas of policy-making and in this context, to determine an issue as a security threat has significant implications in law, norms, policies and procedures (Wohlfeld, 2013:76). There is a clash between state security and human security. Liberal values and human rights collide with the securitization process.

Let's see how the securitization process is presented in the United Kingdom, France and then the EU's formal framework. They were selected this way in order to highlight that states do not always comply with bodies' legislations where they adhere, for the conditions of which they have consented and signed an agreement.

In Britain the discourse on migration and asylum builds a kind of ideology, which is characterized by the identification of migrants and refugees as a threat to the welfare system. The overall securitizing strategy is to link migration with terrorism. This reinforces the perception of migrants as terrorists for the public. Since the 80s, conservatives have been those who have highlighted this more. In the wake of the elections 2005 the former Conservative leader Michael Howard said:

" We face a real terrorist threat in Britain today - a threat to our way of life, to our liberties. But we have absolutely no idea who is coming into or leaving our country. There are a quarter of a million failed asylum seekers living in our country today. No one knows who they are or where they are. To defeat the terrorist threat we need action not talk - action to secure our borders." (Schain, 2008:144)

Another feature of the speech in Britain is on the basis of identity differences, which means that foreigners are traitors and abusers just because they are foreigners and something like that is in their nature. So the securitization or the "war strategy" against asylum seekers is the limitation of the benefits from the welfare system. Asylum and Migration Acts (1996) and that of Labour (1999) reduced these rights more and more, they also conditioned the financial and accommodation assistance. Policy became more exclusionary (Bilgic, 2006:16). Britain's position was made more visible after September 11th, when the government had to retreat by the Act of Human Rights in 2000 on the grounds that there was a terrorist threat within its territory (Omand, 2010:91).

Maggie Ibrahim calls the securitization a modern form of racism. The new security paradigm asserts that, rather than focusing on how migrants in need should be helped, it increases their vulnerability. Description with pejorative terms legitimizes racist waves (Ibrahim, 2005:169).

France on the other hand is something else. Factors that differentiate France from the rest of the world are the greatness and the uniqueness of its culture of liberté, egalité, fraternité, to which, foreigners have no sensation. In view of securitization of migration xenophobia, social tensions, special treatment of foreigners and something less the economic side effects

come together. Unlike the British, who emphasize this part more, for French people their culture and identity is more important. Although the French republican tradition is founded on the principle of equality between citizens, it refuses to recognize the existence of different cultures in France, so different identities are rejected by the French political legacy. As a result, from the perspective of the Copenhagen School, these cultures are supposed to be securitized and seen as a threat to French identity and culture. Let's see the speech in France:

" Uncontrolled migratory movement would be a threat against our fundamental national interests."
(Philippe Marchand)

"You take a father with three or four wives and 20 children who gets 50,000 francs in welfare payments – naturally without working. Add the noise and the smell; the French worker on the same corridor goes crazy. "
(Jaques Chirac)

"France does not want to be an immigration country anymore. The objective is now immigration zero."
(Charles Pasqua)

This last assertion by the former leftist Interior Minister Pasqua, was included in a law. This move had totally securitizing and criminal treatment effects on migration and asylum policies. The new law gave new powers to the Border Police (Police de l'Air et des Frontieres) to return immediately anyone who did not have documents. It was this law that abolished the principle of jus soli in France. Many of these were not reached however, the process of securitization can be considered to have successfully concluded as a social discursive practice.

The second case of securitization in France, is the Debre Law of 1996. The law required all French citizens to inform local authorities when a stranger came into their home. This generated the greatest movement with a focus on civil rights in the history of France. It is a case to be highlighted because a securitizing move of such proportions was never realized so far as to limit the rights of the local population, as happened in wartime (Bilgic, 2006:22). In France the number of detained migrants is considerable. More than 47,000 migrants were detained in 2004. Reception areas and administrative detention centers have authentically detention characteristics, such as isolation rooms for detainees and irons. Also the general conditions and sanitation in these centers are a matter of concern by the Commissioner for Human Rights (Bourbeau, 2011:28).

In the case of EU, the issue is just a little different from the harsh policies of particular states. The identifying characteristic is only the fact that its initiatives being in a supranational level, tend to be more moderate, but they do not completely undo the securitization as a discourse. Inclusion of migration and asylum in security discussions began with the Schengen Agreement since 1985. Also the Dublin Conventions and Third Pillar of Justice and Internal Affairs, through the social construct and discourse have shifted and identified asylum and migration in a safety problem (Spijkerboer, 2013:216).

Securitization is also reflected in the documents of Council of the European Union and the way they are formulated. Since 1968 the Council differentiated the status between citizens who were part of the community and those who were not, thus making a clear separation. This was the first step towards securitization. In the Seville Presidency Conclusions in 2004 it is said: " In the comprehensive plan to combat illegal immigration, the European Union has equipped itself with effective instruments for the proper management of migratory flows and combating illegal immigration." It is a securitizing discourse and the words war, illegal migration show this. The Council Directive on Minimum Standards for the Qualification and Status of Third Country Nationals says: "Member States may revoke, end or refuse to renew the status granted a refugee ... when there are reasonable grounds for regarding him or her as a danger to the community of that Member State." So, contrary to the 1951 Geneva Convention, the Council deems some refugees as a threat. This is again a securitizing discourse. The same thing happens with the Work Programme of the Austrian Presidency in 1998 (Bilgic, 2006:27).

Regulatory policies on migration are left to national governments to design and manage, since countries like Britain, France and Germany rejected the imposition of the EU in this part (Düvell & Vollmer, 2011:9). A space not always managed within the framework of human rights.

Since 1997, Member States have delegated powers to the EU legislation regarding migration and asylum. At the international level there are three organizations that serve the framework of human rights, the UN Human Rights Committee (HRC), the European Court of Human Rights (ECtHR) and the Court of Justice of the EU (CJEU). HRC is the monitoring

body for the International Covenant on Civil and Political Rights (ICCPR), and the ECtHR that imposes or enforces the implementation of the European Convention of Human Rights (Costello, 2012:259).

Without focusing yet on the ways states operate, it is very important to underline that even the documents themselves, the Universal Declaration of Human Rights (UDHR) for instance is limited somewhere and opened elsewhere, through certain instruments. So UDHR speaks of "the right to have a nationality", but in one's residence or in the country selected by him / her. Affirms "the right of free movement and residence", but only "within the borders of each State" and "the right to leave any country (even his own state) to come back later", but not to enter another state. Article 14 (1) of the UDHR contains the right to seek, but not to guarantee asylum, claiming that "everyone has the right to seek and enjoy ... asylum from persecution." The statement is therefore controversial (Costello, 2012:261).

Such a contradiction going on since the formulation of the document, what can be said about the applicability then? Add to this the overlapping authority of HRC and the ECtHR. There are also identified cases [1] where treatment, made to the detainees is debatable, if it has been carried out within the established rules of the aforementioned institutions. The legal framework of the three institutions is evasive, gives some rights, but limits many others. States as stated, decide in terms of migrants and border control. EU bodies have no compelling power over this part. National law prevails when it comes to issues of sovereignty. The fact that the contingent of migrants could fall prey to legal restrictions, punishment, expulsion [2], plus the vacuum created by the terminologic uncertainty over the typology of the migrant makes the securitizing process legitimized in some way. Organisms like FRONTEX and EUROSUR serve for this purpose. It is easier for the states to expel the migrants than to ensure that their rights are adequately protected inside a lawful process of migration control (Human Rights Council, 2013:15).

Securitization can be considered an alternative and practice of lazy states that refuse to cooperate even when this is imposed in treaties, programs, common policies, etc., that deal with the management of the waves of migrants. It is way easier for the states to invest considerable budget on border control rather than on coordinating work, complying with standards and the human rights framework. So there is a need for a strict monitoring of implementation and especially the manner of implementation of the agreements. Cooperation is not impossible, states have shown that they know how to cooperate when they have the will and desire. Securitization is not the only option, as we will see in the last section.

The Coordination of Security Strategies with Human Rights

Coordinating national security with human rights constitutes a big challenge. It is probably the most problematic equilibrium of the states' public sphere and perhaps an attempt for balance does not exist. The two approaches are in a permanent conflict. But before getting used to the typical cliché of difficulty, it can be affirmed that there are alternatives despite securitization.

Global data on international migration and security are limited and mainly developed at a national and regional level. It is intended to work more easily by stopping the entry of migrants than with thorough control of the people who penetrate because it costs less. States in this regard tend to strengthen the legal framework of migration beyond their borders. So basically the issue is about risk management.

Security strategies must be built in accordance with the human rights framework. It is this challenge that authentic liberal democracies deal with. In her report, regarding human rights, Special Rapporteur on Human Rights notes that "In exercising their sovereign right to regulate the entry, stay and movement of migrants and their policy on immigration, asylum and refuge, States should bear in mind the international obligations they have assumed in the area of human rights. In other words, States party to the International Covenant on Civil and Political Rights, International Covention on the Elimination of All Forms of Racial Discrimination, the Convention on the Elimination of All Forms of Discrimination against Women and the Convention on the Rights of the Child, must guarantee to anyone who is in their territory and subject to their jurisdiction the rights recognised in those legal instruments "(UNGA, 2004:11).

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[1] Kadzoev, El-Dridi, Mikolenko v.Estonia, Lokpo & Touré v.Hungary

[2] This happens even against to the principle of non-refoulement, the basic principle of the 1951 Geneva Convention and the European Charter of Human Rights.

Although countries tend to emphasize national security more than human security, more so given that there is no international judicial authority, to monitor the behavior of states in case of breach, there are alternatives to consider before they practice securitization. First, improving pre-entry and entry controls. Secondly, restricting the movement of unauthorized people, especially those who migrate with the help of human traffickers. Third, increasing the capacity to catch and prosecute those that pose a risk. Another effective measure is the use of intelligence services, but in this case it requires a shift of focus from the universal challenge approach to an intelligence one focused on a targeted group (IOM, 2004:15). It is further facilitated through bilateral agreements.

The strategy begins initially at an interstate level through cooperation. For persons potentially dangerous, but even in general, measures to be taken are short-term and as a result, they collide with migration laws that are long-lasting. A very important part of the state migration policy must be the protection of innocent migrants from violent reactions. The political leadership is very important as well, to educate the public opinion on the differences between foreigners and terrorists. Governments can help in a number of ways.

The last thing that should be noted is the principle of proportionality, so that any action in the name of security that impacts human rights should be proportionate to the threat. When there is danger in case of an emergency state, the measures to be taken should be reviewed by independent national bodies. Special measures should remain as such, of limited duration and be tightened only when strictly necessary (IOM, 2004:24).

Conclusions

The September 11th events were a very big turning point in the international arena, because new threats to global peace and stability were made known. So states faced problems of a different kind such as terrorism, transnational organized crime, trafficking etc. All these phenomena were connected to migration. States are powerless in the management of migratory flows, especially in terms of legal framework, and consequently securitization remains the only option left to cope with the situation. But such a process is not economically costly, it is costly for the lives of migrants, their rights and fundamental freedoms. Because globally there is not any body that imposes this framework, states tend to choose the easier option, with less financial costs. Migration is directly related to the sovereignty and policies are mainly taken at national and state level. Many human rights conventions are not implemented and ratified, especially in the countries I mentioned above, because it effectively means outrage of the sovereignty.

European countries share almost the same problem. The imperial past has made them become more protective towards their identity. In this paper were taken deliberately discourses from France, the leader of the revolution for freedom, equality, brotherhood and United Kingdom, the par excellence democracy. These are the countries that were shaped in the name of protecting human rights and the colonial countries as well, who have subjugated peoples. Alongside these, is the European Union, which is supposed to act precisely to mitigate the arbitrariness of the Member States, but which appears to be evasive and unclear in the formulation of its documents. The situation is now more difficult after Brexit and numerous terrorist acts in France, mainly. This paper tends to have a liberal approach but it should be noted that despite their universality, human rights remain contextual, they can not be otherwise.

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Order of the International Ban and Albania's Agreements with Other Countries

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Abstract

Higher stage of cooperation in criminal matters between European states is undisputed the adoption of the International Order of Prohibition (UEN) which was materialized by means of Decision Framework Constitution Nr.584[1], dated June 13, 2002. This decision was endorsed by the EU Council and published in its official bulletin on June 18, 2002. Among the EU member states this order replaces classical Extradition procedure, except when some member states have declared that they will continue to implement the conventions of Extradition. [2] From this moment the extradition procedures applied within the EU, are without legal force. The aim of this paper is to present a brief analyse of Albania's agreements with other countries, pointing out specific aims of them, specific conditions of implementations according the specific need for judicial cooperation between Albania and each of these countries.

Key words: international ban order, international cooperation, judicial cooperation.

Order of the International ban

Extradition procedure has been replaced with a more flexible, simpler, like most of arrest procedure applied by the relevant authorities in a member country. It should be noted that in essence the procedure and scope of the UEN is similar on Extradition, but the first were eliminated administrative bureaucracies making more efficient this instrument, merging the boundaries concerning the submission of the defendant by a Member State in another one .

UEN responds the best to primary objective of the Treaty of Amsterdam. So starting from 1 January 2004 between Member States of the EU are not applied to bilateral or multilateral international agreements on Extradition, that are:

European Convention on Extradition, Paris, 1957, with two additional protocols.

Convention on the simplification of extradition procedures between EU countries, in March 1995.

EU Convention on Extradition, in September 1996, etc

Agreement between Albania and other countries

Albania has signed several agreements with different countries with the sole purpose to fight crime, to carry out the punishment of prisoners and detainees, but also to influence the reintegration, socialization and rehabilitation with the family, relatives enabling their transfer from prisons or detention abroad of detention in prisons in the country. Some of the agreements have been signed with Greece, the Kingdom of Belgium, the UK, etc., for example:

Agreement between the Government of the Republic of Albania and the Council of Ministers of Bosnia and Herzegovina on cooperation in combating crime, especially terrorism, illegal drug trafficking and organized crime, signed on 24.03.2009, entered into force on 04.03.2010.

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[1] *Council Framework Decision 2002/584/JHA of 13 June 2002.*

[2] *European Order of Prohibition - Valbona Ndrepepaj.*

Agreement on cooperation between the Council of Ministers of the Republic of Albania and the Republic of Bulgaria in the fight against trafficking, organized crime, signed on 01.29.2007, entered into force at 4:10. 2007.

Convention between the People's Republic of Albania and the Czechoslovak Republic on Legal Helpers award for civil, family and criminal matters, signed on 16.01.1959, entered into force on 28.05.1960.

Protocol for Cooperation in the field of justice between the Ministry of Justice of the Republic of Albania and the Ministry of Justice of the Arab Republic of Egypt, signed on 15.12.1994, entered into force on the date of signature.

Agreement between the Republic of Albania and the Arab Republic of Egypt on extradition, signed on 02.04.2002, entered into force on 26.07.2004.

Agreement between the Government of the Republic of Albania and the Republic of Latvia on cooperation in the fight against organized crime, illegal trafficking of narcotic drugs, psychotropic substances and precursors of other crimes, signed on 16.12.2009, entered into force on 22.07.2010."?

2.1. Convention between the Republic of Albania and Republic of Greece on mutual enforcement of court decisions in criminal matters[1]

The Republic of Albania and the Republic of Greece, desiring to expand the juridical relations between the two countries and advance cooperation in the judicial sector, and to facilitate the social reinsertion of persons who have been convicted, remain agree to enter into this Convention regarding the implementation of mutual judicial decisions in criminal matters and for this purpose appointed as the Almighty: Prime Minister of Albania and Prime Minister of Greece, who exchanged the relevant documents which were confirmed as they were designed as needed, put the following provisions: Transfer execution and results.

The transfer request

Article 6

If the state of the sentence deems that are fulfilled , under this Convention, the conditions for the transfer of execution may lead the request to the execution state to transfer the execution of a sentence or measure involving deprivation of liberty has been taken

Admission: Article 7

On the basis of the application provided for in Article 6, which is associated in the documents referred to in Article 13, the state of implementation of the sentence informs state the date and place of the transfer or delivery of prisoners. From the time of delivery of execution of actions in state suspended.

Article 8

When the petition, which is provided for in Article 6 is accepted, the court replaces the state of implementation of the sentence imposed in the State of with a punishment or an analog measure of deprivation of liberty responds to its nature and duration. However, if the penalty or measure of deprivation of liberty for the type or duration of it is incompatible legislation of the State of enforcement, the court of the latter adapts it to the punishment or measure provided for by the law of opportunities for nature or its duration, with the decision for implementation. Despite this state of implementation can not return a sentence of detention in a punishment of liberty other than if its legislation does not provide for punishment of imprisonment for the violation in question. In any case, the state of implementation can not make an assessment of the evidence underlying the decision taken in the State of.

Ways of implementation of decisions including the bail, set by the legislation of the state of implementation.

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[1] *The decision of the Constitutional Court No. 6, dated 30.4.2004*

Transfer shall in no case be brought worsening the position of the convicted person.

Duration of the arrest in the state of conviction shall be calculated entirely on the extension of the sentence or measure to be served on the state of implementation.

Results of implementation

Article 9

Subject to the provisions of Article 8, the decision of the State of sentencing, if the transfer of the application, the same legal results in the state of implementation of those decisions on criminal matters in the latter.

If the convicted person evades enforcement in the state of implementation class, state of the sentence takes its right to enforce the sentence for the remainder.

The right of enforcement of state definitely cease to exist if the inmate was convicted or acquitted definitely.

Agreement between the Republic of Albania and the Kingdom of Belgium "On the transfer of sentenced persons[1]"

The Republic of Albania and the Kingdom of Belgium, interested in boosting relations of friendship and cooperation between the two countries and in particular the strengthening of legal cooperation; Desiring to resolve issues by mutual agreement on the transfer of sentenced persons, while respecting the fundamental principles of human rights universally accepted; Desiring to allow persons convicted to serve their period of detention in the country of which they are citizens, in order to facilitate their social reintegration; located in this spirit, to maintain the highest level possible, in addition to the terms and conditions of the European Convention on the Transfer of Sentenced Persons, signed in Strasbourg on March 21, 1983, the mutual cooperation in the transfer of sentenced persons imprisonment, have agreed as follows:

Article 1

General provision and expressions used in this Agreement shall be interpreted within the meaning of the European Convention on the Transfer of Sentenced Persons, signed in Strasbourg on March 21, 1983.

Article 2

Convicted persons are subject to an expulsion or deportation order

At the request of the sentencing State, the state executive, according to the provisions of this article may agree on the transfer of a sentenced person without the consent of that person, when the sentence given to the latter, or an administrative decision following of that sentence, includes an expulsion or deportation order or any other measure as a result of which one person would not be allowed to remain in the territory of the sentencing state when he or she is released from prison.

Executing country does not give his consent for the purposes of paragraph 1 before having taken into consideration the opinion of the convicted person.

For the purposes of this Article, state sentencing State gives performers a declaration containing the opinion of the sentenced person in connection with the transfer of his or her proposed; and a copy of the expulsion or deportation order or any other order, which has the effect that the convicted person not allowed to stay in the territory of the sentencing State when he or she is released from prison.

Any person transferred under the provisions of this Article shall not prosecuted, punished or arrested, in order to implement a decision or order of detention for any offense committed prior to the transfer of his or her different from that for which it was given punishment It should apply, he or she does not even restrict the freedom of his or her personal information for any other reason, except when the sentencing state authorizes: a request for authorization, accompanied by all relevant documents and a record legal any statement made by the convicted person.

[1] *Law No. 10 378, dated 24.2.2011*

The authorization is given when the offense for which requested this authorization shall be subject to extradition under the law of the sentencing State or when extradition would be excluded only because of the sentence and the convicted person has had the opportunity to leave the territory of executing country state, has not done so within 45 days of the release of his or her final, or if he or she has returned to that territory after leaving it. Executing country may take the measures necessary under its law, including proceedings in absentia to prevent any legal effects of lapse of time.

Extradition agreement between Albania and the UK [1]

Binding agreement to transfer the prisoners would allow the British government to transfer legitimate Albanian citizens from prisons in the United Kingdom for their country, to carry out the rest of the sentence. Also, the British prisoners in Albania will be transferred to prisons in the United Kingdom. In both cases, the prisoner will carry out the punishment imposed by the court. But the transfer to a prison in their country will increase the welfare of prisoners and eventual reintegration into society, for example by allowing a greater contact with their family. This is the first bilateral agreement of the UK for the transfer of prisoners which offers a compulsory transfer outside the European Union, as well as a very positive development in relations between Britain and Albania.

Transfer of sentenced persons between the Republic of Albania and Italy

In support of the Council of Europe Convention "On the Transfer of Sentenced Persons", "Republic of Albania ratified by Law no. 8499, dated 10.06.1999, "the Additional Agreement to the Council of Europe Convention on the transfer of sentenced persons" between the Republic of Albania and the Republic of Italy, ratified by Law no. 9169, dated 22.01.2004, Articles 512-518 of the Criminal Procedure Code, the Law on the Prosecutor's Office;

In order:

Increasing efficiency in jurisdictional cooperation as regards the transfer of prisoners between the Republic of Italy and Albania;

Regulation of the unification of the procedure transfer of prisoners, Albanian citizens, who suffer the punishment of imprisonment on the basis of a court decision final, given by the Italian judicial authorities;

Defenition of modalities for the implementation of this form of co-operation.

Conclusions

The literature shows that the Albanian legislation in this area has undergone developments and continuous improvements, toward international standards accepted by responding to dynamic needs and growing demands for change and reform in the system of penitentiary and suffering sentence, and aiming to guarantee the rights and fundamental freedoms.

Albania's commitment to aligning with the EU legislation and to implement international standards, shows the serious and concrete steps to achieve these objectives. It is worth to highlight that the legal framework, the Constitution, the Criminal Code, Code of Criminal Procedure, the Law "On the execution of criminal judgments", the law "On the rights and treatment of prisoners" and other laws and regulations Main this field have brought development and continuous improvement, both in the criminal justice system in general, as well as the transfer institution, implementing social rehabilitation programs, aimed at modifying the criminal behavior and training in social skills.

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Employing Data Mining Techniques in Testing the Effectiveness of Modernization Theory

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Abstract

This interdisciplinary study is concerned with testing the effectiveness of Modernization Theory in explaining regime change by means of data mining techniques. Modernization Theory, which links democratization with economic development (improvements in income, urbanization, industrialization, education and communication levels), has been criticized widely. Many criticisms posited that there is not a significant relation between economic development and democratization. This study is an attempt to test whether the theory has improved its effectiveness with the advent of the Internet and mobile phone technologies. To this end, first, the variables are introduced. Then, the study makes an analysis by using data mining techniques. It first tests the correlation between democratization and improvements in income, education, urbanization and communication levels within the period between 1976 and 1995. Then it adds the new variables, the Internet and mobile phone usage, and tests the correlation between democratization and this new range of variables for 1996-2015 period. In the conclusion, the study evaluates whether the effectiveness of Modernization Theory is improved when the Internet and mobile phone usage are added as the new variables. It is found that there is not a strong relation between income per capita and democratization as some critics of the Modernization Theory suggest, but other factors emphasized by this theory like improvements in education and communication have a more decisive effect. Moreover, among our new variables, Internet usage proved to be a really important variable conducive to democratization according to test results.

Keywords: Modernization Theory, democratization, data mining, economic development, education, communication, the internet usage, mobile phone usage.

1. Introduction

The self-immolation of Mohammed Bouazizi has sent shock waves through all the Middle East and even beyond. The incident has been considered to spark the events to be called as the 'Arab Spring'[2] later. Bouazizi was a street vendor in Tunisia and set himself on fire on 17 December 2010 to protest confiscation of his material by municipal officials and mistreatment by the police and the municipality (Lageman 2016). He became a symbol for masses in the region, which fed up with corruption, unemployment and mistreatment. The demonstrations in Tunisia led to the resignation of then-president, Zine El Abidine Ben Ali (Ryan 2011) and spread to other countries in the region soon.

Since its start, Arab Spring events changed the lives of millions of people in the region in various ways. Moreover, it changed the international balances and led the powers interested in the region to reformulate their policies. It has affected the academia as well. Academics had hard times in explaining the events, which were quite unexpected for them. The start of Arab Spring was especially puzzling for those abiding by the Modernization Theory to account for political change. Whereas Modernization Theory linked political development with economic development, what triggered the events in Tunisia and led to the democratization in the country eventually was economic hardship instead of economic development.

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[2] As writers of this study, we need to point out that we don't regard calling the later events as 'Arab Spring' as appropriate. This is due to the fact that these events resulted in a coup detat in Egypt and a civil war in Syria so far. However, we still opted for using the phrase here as this is the most common way to refer the events in question.

As a result, Modernization Theory has become the target of criticisms increasingly as will be discussed in the following section. However, one has to bear in mind that Modernization Theory does not only link political development with economic development but also directs attention to the relation between democratization and improved levels of education, urbanization and communication. Therefore, if one takes into account that social media and mobile phones played a critical role in drawing people to the streets to protest, Modernization Theory appears as an approach whose real strength hasn't been realized.

In this study, Modernization Theory will be examined in a broad and experimental perspective and its effectiveness will be tested thoroughly. To this end, first the main premises of the theory will be discussed and the main variables that the theory uses to explain political change will be addressed. Second, the main criticisms to the theory and the context that these criticisms emerged will be examined. Third, the study moves to making an empirical study by using data mining techniques. It first tests the correlation between democratization and improvements in income, education, urbanization and communication levels within the period between 1976 and 1995. Then it adds the new variables, the Internet and mobile phone usage, and tests the correlation between democratization and this new range of variables for 1996-2015 period. In the conclusion, the study evaluates whether the effectiveness of Modernization Theory is improved when the Internet and mobile phone usage are added as the new variables.

2. Modernization Theory and Its Discontents

Modernization can be defined as a process through which economic and technological change lead to the transformation of institutions and values of a society (Augustinos 1991, 2). It is a process through which less developed societies obtain attributes of common to more developed societies (Lerner 1968, 386). The theory linking this economic and technological change to democratization is called Modernization Theory. Lipset and Lerner, basing their claims on the studies of Herbert Spencer, Karl Marx, Max Weber, Emile Durkheim and Talcott Parsons, pioneered the studies focusing on this link (Kennedy 2010, 785 and Schmidt 2010, 513).

Lipset's seminal article 'Some Social Requisites of Democracy: Economic Development and Political Legitimacy' is a good point to start a discussion on the premises of Modernization Theory. In this article, Lipset argues that there is a link between economic development and democracy in the sense that "the more well-to-do a nation, the greater the chances that it will sustain democracy" (Lipset 1959, 75). In his understanding, economic development comprises wealth, education, urbanization and industrialization. It is necessary to state that with wealth, he does not only mean per capita in a country. He also includes radios, telephones and newspapers per person in his criteria for economic development. Besides wealth, he focuses on industrialization, urbanization and education. (Lipset 1959, 75). As indices of industrialization, he focuses on percentage of males in agriculture and per capita energy consumed. For education, his variables are percentage of literate, primary education enrollment per 1,000 persons and higher education enrollment per 1,000 persons and his indices for urbanization are percentage of population in metropolitan areas, cities over 20.000 and 100.000 (Lipset 1959, 76, 77).

It is necessary to state that in his seminal article, Lipset was largely inspired by Lerner. One year before Lipset's article, Lerner introduced urbanization, education and communication (media) as essential factors in the process of individual modernization and political participation (Wucherpfennig and Deutsch 2009, 2). It was Lipset who carried out an empirical study by focusing on these indices and found out that whereas economically developed countries of Western Europe together with US and Canada have democratic systems, less developed countries of Latin and Eastern Europe, Latin America and then newly independent Asia and Africa lack such systems (Lipset 1959). He also discussed his thesis in a more comprehensive way in his book he wrote one year later, *The Social Bases of Politics.*

Lipset also argues that large income gap is a hurdle for democracy. He states that when the gap is huge, the upper classes tend to treat the lower classes as inferior. Under these conditions, they do not regard giving the lower classes political rights as necessary; such an action becomes absurd for them (Lipset 1959, 83-84). He also argues that increased wealth changes the social conditions of the working class. When they have increased income, greater economic security and higher education, workers are inclined to develop longer time perspectives and gradualist views of politics rather than extremist ones (Lipset 1959, 83). He emphasizes the role of middle class in mediating the conflict between upper and lower class. He does not carry out an empirical study for testing the relation between class structure of the society and democracy, but it is clearly seen that income distribution is a significant factor for him in evaluating the chances for democracy.

It is necessary to emphasize that Lipset does not argue that economic wealth brings about democratization automatically. He focuses on changes in the society brought by increased wealth. In his thesis, it is through these channels that democracy

makes inroad into authoritarian countries. These are improvements in education, income division, urbanization and communication. As he argues, these changes will make the society more likely to embrace political tolerance, selection based on competence and performance without favoritism (Lipset 1959, 84). Neither does he think that without increasing wealth, democracy cannot exist. He argues that it is not necessary to be pessimistic when the conditions that the democratic countries of West have lack in other countries. When these conditions lack, some actions of people can shape institutions and trajectory of events in directions that increase or decrease the chance of democracy to develop and survive (Lipset 1959, 103). Therefore, it can be argued that rather than ruling out other mechanisms for the development and survival of democracy and exclusively focusing on structural factors, Lipset even winked at actor-oriented (procedural) approaches on regime change, which would put emphasis on elites' role in democratization.

Lipset's thesis that there is a link between economic development (and the changes it created in the society) and democracy would become the target of broad criticisms later. However, Modernization Theory became highly popular in1950's and 1960's due to its thesis on developing countries and experienced declining popularity in 1970's and 1980's as a result of criticisms towards it (Martinelli 2004, 1). At the end of 1980's and in 1990's, it went through a revival thanks to several factors. First of all, the collapse of the Soviet Union freed the Modernization Theory from the challenge of a competing theory. In addition to former Soviet Republics, former Eastern bloc members in Europe started to follow the trajectories advised by modernization theorists. China's rapid development at the end of 1980's and 1990's was also regarded and named as modernization within and without. Lastly, young scholars in this era also began to defend the theory against criticisms with a new energy and came up with new conceptual extensions. As a result, Modernization Theory enjoyed a revival at the end of 1980's and in mid-1990's (Marsh 2014, 266, 267).

Famous criticism of the theory by Przeworski and Limongi (1997) proved to be instrumental in bringing the end to this revival. In an attempt to evaluate the theory's degree of success in linking democratization to economic development, they make a distinction between endogenous and exogenous democracy (Przeworski and Limongi 1997, 157). Endogenous democracy puts forward that economic development increases the chances for a country to experience a transition to democracy. Exogenous democracy puts forward that once established, economic development increases the chances of a democracy to survive. After carrying out an empirical study, Przeworski and Limongi found that empirical evidence did not substantiate the thesis of endogenous democracy. The relation between economic development and transition to democracy is insignificant. They argue that democracy is or is not established by political actors pursuing their aims at any level of economic development (Przeworski and Limongi 1997, 177). To the contrary, they point out that their findings strongly confirm the exogenous version of Lipset's theory. Once established, the chances for the survival of democracy are greater when the country is more affluent (Przeworski and Limongi 1997, 166, 177).

Although the criticisms of Przeworski and Limongi had an important impact on the studies on regime change, a close examination reveals that their study suffers from important weaknesses. First, they decide that endogenous democracy has a negligible capacity by only testing the relationship between per capita income and democracy. In his seminal article, Lipset makes a more comprehensive analysis by including certain indices of improvements in education, urbanization and industrialization. It is unfair to arrive at such a conclusion by only focusing on one variable. In this study, we will make a broad analysis by including various indices for education, communication, urbanization and industrialization besides gross national income per capita. Another weakness of their study arises from the fact that they accuse Modernization Theory of being deterministic (Przeworski and Limongi 1997, 176) but as the forerunner of this theory, Lipset does not deserve such a criticism because he argues, as far as the data he had concerned, there seems to be a correlation between economic development and democratization. However, he also states that actors can play critical roles in the trajectories of countries as they can shape rules and institutions.

Acemoglu et al. (2007) also provided a widely known critic of Modernization Theory. These writers argued that the positive relationship between economic development and democracy is an illusion. Countries become democratic or authoritarian due to critical junctures in history (Acemoglu et al. 2007). Once country-specific variables are included in the analysis of trajectories countries, it is seen that critical historical junctures are the real cause of both economic development and democratization (Acemoglu et al. 2007).

Ryan Kennedy (2010) recently offered a good critic of modernization theory by arguing that whereas economic crises can bring the end of dictators, economic development during their rule increases their legitimacy in the eyes of people they rule and serves to prolong their rule. Therefore, he argues that the relationship between economic development and democratization seems to work in the opposite direction to what Modernization Theory defends (Kennedy 2010, 786).

3. Empirical Study and Findings

This section is devoted to discussing what we have done to test the relationship between economic development (together with the improvements it brings in education, urbanization, industrialization and communication) and democracy. We tried to find a mathematical relation between the democracy scores of countries and the possible predictors of those scores. Some predictors, such as "Internet users per 100 people" and "Mobile cellular subscriptions per 100 people", had few values for 1976-1995 period. Therefore, we divided the time zone into two pieces, 1976-1995 period and 1996-2015 period. Keeping all the other predictors same, we employed two additional predictors, "Internet users per 100 people" and "Mobile cellular subscriptions per 100 people" for the 1996-2015 period to assess the relation between the democracy scores of the countries and the predictors. The common predictors of democracy scores for both periods are as follows:

Literacy rate, adult total (% of people ages 15 and above)

School enrollment, tertiary (% gross)

School enrollment, secondary (% gross)

School enrollment, primary (% gross)

Population in urban agglomerations of more than 1 million (% of total population)

Urban population (% of total)

Fixed telephone subscriptions (per 100 people)

Income share held by highest 20%

Income share held by second 20%

Income share held by third 20%

Income share held by fourth 20%

Income share held by lowest 20%

GNI per capita

Employment in industry (% of total employment)

Energy use (kg of oil equivalent per capita)

Our two data sets (1976-1995 period, 1996-2015 period) were compiled from World Bank Data Bank and Freedom House resources. The Freedom House resource (Freedom House 2016a) was used to obtain democracy scores of 172 countries, worldwide. World Bank Data Bank (World Bank 2016) was used to obtain predictor values of the countries.

According to Freedom House, the countries are labeled as "Free", "Partly Free" and "Not Free" in terms of their "Political Rights" and "Civil Liberties" scores. Political Rights and Civil Liberties are measured on a one-to-seven scale, with one representing the highest degree of freedom and seven the lowest. Until 2003, countries whose combined average ratings for Political Rights and for Civil Liberties fell between 1.0 and 2.5 were designated "Free"; between 3.0 and 5.5 "Partly Free", and between 5.5 and 7.0 "Not Free". Beginning with ratings for 2003, countries whose combined average ratings fell between 3.0 and 5.0 are labeled as "Partly Free", and those between 5.5 and 7.0 are "Not Free". In our study, we decided to employ regression rather than classification. Therefore, combined average ratings ("(Political Rights + Civil Liberties)/2") were used rather than democracy status values ("Free", "Partly Free", "Not Free") (Freedom House 2016b). Regression technique allows us to monitor small changes in the predicted attribute. On the other hand, classification technique categorizes combined average ratings.

Upon construction of the two datasets, we chose Weka Software (Weka 3) data mining tool and Microsoft Office Excel to conduct data analysis. Each data mining process employs a data preprocessing phase and this preprocessing phase includes selection of the significant attributes. So, a supervised attribute filter was used to select significant attributes (predictors) in Weka. This filter is very flexible and allows various search and evaluation methods to be combined. Among the parameters it uses "Evaluator" and "Search" are the most important ones. "Evaluator" determines how

attributes/attribute subsets are evaluated. "Search" determines the search method. In our study, "CfsSubsetEval" and "BestFirst" were selected as the evaluator and search parameters (methods), respectively. CfsSubsetEval evaluates the worth of a subset of attributes by considering the individual predictive ability of each feature along with the degree of redundancy between them. BestFirst searches the space of attribute subsets by greedy hill climbing boosted with a backtracking facility.

The preprocessing phase reduced the number of predictors from 14 to 2 and from 16 to 8 for 1976-1995 and 1996-2015 periods, respectively. The remaining, therefore the most significant, attributes for 1976-1995 period are:

School enrollment, primary (% gross)

Fixed telephone subscriptions (per 100 people)

The most significant attributes for 1996-2015 period are:

Literacy rate, adult total (% of people ages 15 and above)

School enrollment, tertiary (% gross)

School enrollment, secondary (% gross)

Fixed telephone subscriptions (per 100 people)

Income share held by third 20%

Income share held by fourth 20%

Internet users per 100 people

Mobile cellular subscriptions per 100 people

We notice that number of Internet users and mobile cellular subscriptions are among the most significant predictors of democracy scores.

In the second phase of data analysis, we employed multiple linear regression technique in Microsoft Office Excel environment for both of the periods. Figure 1 shows the regression statistics for the 1996-2015 period. The t-test gives the "Population in urban agglomerations of more than 1 million (% of total population)" and the "Internet users per 100 people" predictors as the only statistically significant predictors of the democracy score since their p values are smaller than 0.05. The p-value is defined as the probability of obtaining a result equal to or bigger than what was actually observed, when the null hypothesis is true. The threshold value, also called as significance level of the test, was taken 5% traditionally. The coefficient of "Internet users per 100 people" is -0,035 in the regression equation. This shows that, keeping all the other factors constant, 1 amount of increase in this predictor decreases democracy score by 0,035. This is good, since lower democracy scores indicate a more democratic regime. That is, Internet usage is useful for a more democratic regime.

Regression Statistics							
Multiple R	0,71809601						
R Square	0,51566188						
Adjusted R Square	0,46566569						
Standard Error	1,37187447						
Observations	172						
ANOVA							
	df	SS	MS	F	Significance F		
Regression	16	310,5823869	19,4114	10,31402	1,98509E-17		
Residual	155	291,7161305	1,88204				
Total	171	602,2985174					
	Coefficients	Standard Error	t Stat	P-value	Lower 95%	Upper 95%	Lower 95,0%	Upper 95,0%
Intercept	5,41421762	0,690886645	7,836622	6,91E-13	4,049449031	6,7789862	4,04944903	6,778986207
Literacy rate, adult total (% of people ages 15 and above)	0,00624626	0,003628966	1,721223	0,087206	-0,00092235	0,0134149	-0,00092235	0,01341487
School enrollment, tertiary (% gross)	0,00206478	0,009237994	0,223509	0,823434	-0,01618384	0,0203134	-0,01618384	0,020313391
School enrollment, secondary (% gross)	-0,01341605	0,006961868	-1,92708	0,055799	-0,02716843	0,0003363	-0,02716843	0,000336336
School enrollment, primary (% gross)	0,00251034	0,006766687	0,370985	0,711155	-0,01085649	0,0158772	-0,01085649	0,015877164
Mobile cellular subscriptions (per 100 people)	-0,00871899	0,008449074	-1,03195	0,303705	-0,02540918	0,0079712	-0,02540918	0,007971206
Internet users (per 100 people)	-0,03539523	0,017149784	-2,06389	0,040696	-0,06927269	-0,001518	-0,06927269	-0,00151776
Population in urban agglomerations of more than 1 million (% of total population)	0,0159064	0,007859582	2,023822	0,044706	0,000380681	0,0314321	0,00038068	0,031432115
Urban population (% of total)	0,00278351	0,007308356	0,380867	0,703823	-0,01165332	0,0172203	-0,01165332	0,017220347
Fixed telephone subscriptions (per 100 people)	-0,01859819	0,014180511	-1,31153	0,191617	-0,04661019	0,0094138	-0,04661019	0,009413805
Income share held by fourth 20%	0,3195565	0,295407512	1,081748	0,281045	-0,2639877	0,9031007	-0,2639877	0,903100694
Income share held by highest 20%	-0,05164793	0,027573883	-1,87307	0,062941	-0,10611702	0,0028212	-0,10611702	0,002821164
Income share held by lowest 20%	0,37568585	0,21272923	1,697839	0,091545	-0,06141383	0,8127855	-0,06141383	0,812785536
Income share held by third 20%	-0,51310608	0,431474047	-1,18919	0,236182	-1,36543436	0,3392222	-1,36543436	0,339222196
GNI per capita, PPP (current international $)	9,6042E-06	1,59234E-05	0,603149	0,547291	-2,1851E-05	4,106E-05	-2,1851E-05	4,10591E-05
Employment in industry (% of total employment)	-0,02203864	0,015043553	-1,46499	0,144949	-0,05175548	0,0076782	-0,05175548	0,007678196
Energy use (kg of oil equivalent per capita)	0,00014982	8,67519E-05	1,727022	0,086156	-2,1546E-05	0,0003212	-2,1546E-05	0,000321191

Figure1. Multiple Regression Statistics for 1996-2015 Period

Although Weka and Excel results do present different significant predictors, internet usage related attribute shows itself in both experiments. One can question the high p value of "Mobile cellular subscriptions per 100 people" predictor in the multiple regression statistics. We think that this is mostly due to the high positive correlation between "Mobile cellular subscriptions per 100 people" and "Internet users per 100 people" predictors. This is stated in Figure 2. The correlation coefficient (Multiple R) is 0.79 between these two attributes. The high correlation may shadow the existence of "Mobile cellular subscriptions per 100 people" predictor in the regression equation. In spite of no-show, it has a negative coefficient of -0.008. This shows that, keeping all the other factors constant, 1 amount of increase in this predictor decreases democracy score by 0,008. That is, mobile cellular subscription is useful for a more democratic regime.

Regression Statistics							
Multiple R	0,797493546						
R Square	0,635995956						
Adjusted R Square	0,633854756						
Standard Error	11,69737073						
Observations	172						
ANOVA							
	df	SS	MS	F	Significance F		
Regression	1	40641,8601	40641,86	297,0278	3,77524E-39		
Residual	170	23260,84195	136,8285				
Total	171	63902,70205					
	Coefficients	Standard Error	t Stat	P-value	Lower 95%	Upper 95%	Lower 95,0%	Upper 95,0%
Intercept	-7,476530203	1,86664961	-4,00532	9,24E-05	-11,16132772	-3,79173269	-11,16132772	-3,791732687
Mobile cellular subscriptions (per 100 people)	0,574363585	0,033326397	17,23449	3,78E-39	0,508576721	0,64015045	0,508576721	0,64015045

Figure2. Simple Regression Statistics (Dependent Attribute: Internet user per 100 people)

Figure 3 shows the regression statistics for the 1976-1995 period. The t-test gives the "Population in urban agglomerations of more than 1 million (% of total population)" , "Fixed telephone subscriptions (per 100 people)", "Employment in industry (% of total employment)" and "Energy use (kg of oil equivalent per capita)" predictors as the only statistically significant predictors of the democracy score since their p values are smaller than 0.05. Although Weka and Excel results do present

different significant predictors, "Fixed telephone subscriptions (per 100 people)" attribute shows itself in both experiments. The coefficient of this predictor is -0,074 in the regression equation. This shows that, keeping all the other factors constant, 1 amount of increase in this predictor decreases democracy score by 0,074. The same predictor has a coefficient of -0,018 for the 1996-2015 period. This states that communication related attributes (mobile or fixed) have positive effects towards a more democratic score (Regardless of their p values).

To summarize, usage of mobile/fixed telephones and Internet technologies have a positive effect towards a more democratic world. To the contrary, GNI per capita is not statistically significant in the observed regression equations. Even if it were, GNI per capita predictor has a nearly zero coefficient value in the regression equations of both periods. That is, GNI per capita does not relate much to democracy score of countries. Therefore, with our empirical study, we have showed that although Przeworski and Limongi are right in their argument that there is a negligible relation between income level and democratization, the other variables of economic development have an important relation to democratization. They were right at this point, but their study was limited in scope and for that reason inadequate. In the light of findings of this study, their criticism to Modernization Theory and Lipset seems to be unfair.

Regression Statistics								
Multiple R	0,695741029							
R Square	0,484055579							
Adjusted R Square	0,438047797							
Standard Error	1,407959976							
Observations	172							
ANOVA								
	df	SS	MS	F	Significance F			
Regression	14	291,9930946	20,85665	10,52117	1,62009E-16			
Residual	157	311,2291532	1,982351					
Total	171	603,2222478						
	Coefficients	Standard Error	t Stat	P-value	Lower 95%	Upper 95%	Lower 95,0%	Upper 95,0%
Intercept	5,486818669	0,426227556	12,87298	2,41E-26	4,644938619	6,3286987	4,644938619	6,328698719
Literacy rate, adult total (% of people ages 15 and above)	-0,00229678	0,003081914	-0,74524	0,457238	-0,008384142	0,0037906	-0,00838414	0,003790582
School enrollment, tertiary (% gross)	-0,010029602	0,014587338	-0,68756	0,492747	-0,038842355	0,0187832	-0,03884235	0,018783151
School enrollment, secondary (% gross)	-0,009177236	0,00614881	-1,49252	0,137569	-0,0213223	0,0029678	-0,0213223	0,002967827
School enrollment, primary (% gross)	0,000296124	0,004607834	0,064265	0,948841	-0,008805221	0,0093975	-0,00880522	0,009397468
Population in urban agglomerations of more than 1 million (% of total population)	0,022320289	0,008881394	2,513152	0,012975	0,004777856	0,0398627	0,004777856	0,039862722
Urban population (% of total)	-0,004230558	0,007668171	-0,5517	0,581936	-0,019376646	0,0109155	-0,01937665	0,010915531
Fixed telephone subscriptions (per 100 people)	-0,07453796	0,012347535	-6,0235	1,17E-08	-0,098980007	-0,050096	-0,09898001	-0,050095914
Income share held by fourth 20%	-0,078139105	0,35559227	-0,21974	0,826356	-0,780501104	0,6242229	-0,7805011	0,624222893
Income share held by highest 20%	-0,011593356	0,033961837	-0,34136	0,733286	-0,07867441	0,0554877	-0,07867441	0,055487697
Income share held by lowest 20%	0,13846789	0,288053865	0,480701	0,631398	-0,430492982	0,7074288	-0,43049298	0,707428761
Income share held by third 20%	0,075576618	0,530318248	0,142512	0,886858	-0,971902239	1,1230555	-0,97190224	1,123055475
GNI per capita, PPP (current international $)	2,52135E-06	1,66239E-05	0,151671	0,879642	-3,0314E-05	3,536E-05	-3,0314E-05	3,53567E-05
Employment in industry (% of total employment)	-0,022021255	0,010491355	-2,09899	0,037418	-0,042743666	-0,001299	-0,04274367	-0,001298844
Energy use (kg of oil equivalent per capita)	0,000156493	7,27491E-05	2,151133	0,032995	1,27998E-05	0,0003002	1,27998E-05	0,000300186

Figure3. Multiple Regression Statistics for 1976-1995 Period

4. Conclusion

This study has focused on the effectiveness of Modernization Theory in testing the relation between economic development and democratization. To this end, it first examined the main premises of theory put forward by Lipset. It was shown that besides improvements in income per capita, Lipset emphasized the importance of variables including improvements in education, urbanization, industrialization and communication. Then the critics of the theory have been examined and it was discussed that whereas Lipset focused on a wide range of variables to account for the relation between economic development, his critics- among them the one by Przeworski and Limongi was the most prominent- focused only on the income per capita. Then, the study carried out a more comprehensive empirical study to test the relation between economic development and democratization in an appropriate way. We focused on GNI per capita, literacy rate, primary, secondary, tertiary school enrollment rates, income distribution, percentage of population in urban agglomerations of more than 1

million, percentage of urban population, employment in industry and energy use as variables for the period 1976-1995. For the period 1996-2015, we added two new variables: Internet users per 100 people and mobile cellular subscriptions per 100 people.

Our test results revealed that usage of mobile/fixed telephones and Internet technologies have a positive effect towards a more democratic world. To the contrary, GNI per capita proved to be not statistically significant in the observed regression equations. Even if it were, GNI per capita predictor has a nearly zero coefficient value in the regression equations of both periods. That is, GNI per capita does not relate much to democracy score of countries. Therefore, with our empirical study, we have showed that although Przeworski and Limongi are right in their argument that there is a negligible relation between income level and democratization, the other variables of economic development have an important relation to democratization. They were right at this point, but their study was limited in scope and for that reason inadequate. As a result, their criticism to Modernization Theory and Lipset seems to be unjust.

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Eco-Feminism in Contemporary Female Iranian Poetry

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Abstract

Today, nature, land and environment are of the important issues that everyone in his/her own position could have an important role in protecting them. Eco-feminism is a branch of feminism that communicates between ecology and feminism. Generally speaking, it can be said that Eco-feminists stesses on the three similar issues: women's relationships with nature, the relationship between domination over women and domination over nature, the role of women in solving ecological problems. One of their main arguments is that women mainly damage more from environmental pollution in comparison to men, as a result, the environment issue is mainly a gender-related issue. There is a consensus on the moral issues of environment protection, which is based on the wemen's work and social posion, among eco-femenists. But their strategies for a change are different. One of these strategies is cultural strategy and can be related to literature and poetry. This paper explores the contemporary women's poetry from this point of view. Many of contemporary Iranian poetry samples show that they are closely linked with the nature. Respecting to the nature and environmental concerns and the preservation of nature has been reflected in their poetry and this voice can help changing the thought of society.

Keywords: Eco-feminism, poetry, women, Iran

1. Introduction

In many myths and old beliefs of many cultures and nations, earth is female due to fertility; women also are in charge of the reproduction and child nutrition. It makes women more similar to the nature. Eco-feminism refers to the movements and philosophies that communicate between ecology and feminism. Eco-feminism communicates between ecology and feminism. The main argument of eco-feminists is that "patriarchal suppression in the name of profit and progression destroys the nature" (Ham, 2003, 133).

The concept of eco-feminism was applied for the first time in 1974 by the French Françoise d'Eaubonne (1974) in her book "Feminism or Death Le Féminismeou la Mort. Rosemary Radford Ruether (1975) in a book titled as "New Woman, New Earth, Sexist ideologies and Human Freedom", Susan Griffin (1978) in her work titled as "Woman and Nature", Caroline Merchant (1980) in her work "The Death of Nature, women and Ecology" have tried to establish links between the simoltaneus domination over women and nature on behalf of men and proposed multiple branches of Eco-feministic theory (Twine, 2001). Since the 1980s, eco-feminist groups in particular enter social activities arena to improve the conditions of women and repel environmental threats and risks simoltaneusly (Sturgeon, 1997). In the second half of the 1980s this branch entered universities as an academic discipline (Twine, 2001).

Generally speaking, we can say that "all eco-feminists stress on three similar issues: (1) women's relationships with the nature, (2) the connections between the domination over women and domination over nature, (3) the role of women in solving ecological problems" (Henshal, 2006).

Feminists have different justifications in favor of the environment. One of their main arguments is that "women mainly damage more from environmental pollution in comparison to men, as a result, the environment issue is mainly a gender-related issue".

Regarding the raised issues it can be said that, eco-feminism as a new theoretical branch in the field of women's studies is promising to become a tool for the relations of domination in the contemporary world (Moshirzadeh, 2006, 423).

It is important that all eco-feminists based their shared opinions on the moral issues of environment protection and social position of women, although their strategies of changing are different. Liberal Eco-feminists tend to work within the existing and governmental structures by changing laws and cultural eco-feminists critique patriarchy and emphasize the biological and symbolic relationships between women and nature. Socialist eco-feminists focus on social justice as well as on the analusis of the ways in which both patriarchy and capitalism could dominate over women and nature.

Some of the supports of this outlook think of strengthening healthier and more optimized relations between people (especially men) and environment and in addition to defending of the values and behavioral methods that are seen more in women (but not all behavior of women) than men such as pacifism, seeking tranquility, kindness and anti-authoritarianism, argued that if such female characteristics are acquired a result all of us as well as the planet Earth will have a better life (Rahmani et al, 2009).

In various proposed theories about eco-feminism, cultural issues always have been important. According to Agarval (2010) culture is one of the four major concepts that are described about the eco-feminism. Stating that men are related mostly to the culture and women to the environment, culture is considered as superior to the environment. Therefore, women and environment are dominated by men, whis are regarded as dominant over ecosystems sources. Women are related to the environment. In fact, the contribution of women and the environment devote inferior position to themselves (Agarwal, 2010).

But Plumwood (1992) proposes the culture issue in another way; in his opinion two main branches of eco-feminism are cultural and social eco-feminism that their difference relates to their outlook on the relationship between two concepts of woman and nature. Cultural eco-feminism tends to define nature and woman in relation to each other because it believes that women, regarding their characteristics, have more specific understanding of the nature in comparison to men (Mies & Shiva, 1993).

As you can see, in Agrawal's opinion culture is not a womanish matter but in Palm Wood's opinion, cultural eco-feminism sees woman and nature are in relation to each other. In fact, what is closer to new theoretical feminists is not to consider the arena absolutely feminine or masculine. Examining literature which are an important part of socities' culture shows that women play an important role in the culturalization, and today many stereotypes has changed.

Feminist is a perspective and ideology towards anything that exists in the social world in relation to women. So feminism is a kind of ideology rather a research methodology. So a research coul be feminist that is equipped with this worldview. It is very important regarding the Eco-feminism as a worldview, in the first place, as well as a research methodology and problem-solving, in the second.

One of the chareceteristics of a feminist research is its para-disciplinarity. Feminist research does not limit itself in a particular discourse and, with an interdisciplinary nature, tries to criticize the link between various fields of science and its resulted social act which has led to criticism and exploitation of women. On the other hand a feminist research has a pragmatic nature, i.e. it not only seeks mere theorizing but also creats social changes (Reinharz, 1992). Feminist research is para-disciplinary and seeks to create social changes in relation to the status of women in society and tries to show human diversity.

This paper has been written regarding this view and, employing Eco-feminist theories, tries to reveal women's role in changing the society tought and reflects their voice by showing the environmental concerns of women poets in poems.As Grit Guard in his book "eco-feminism, women, animals and nature" regards eco-feministic theorizing as an attempt to link

the multiple contributions in the field of environmentalism, animal rights and feminism and considers the intrinsic value of eco-feministic theory as an attempt to reflect the voices of all currents that are associated with women, feminism and the environment (Gaard, 1993).

This study and reflection, in addition to showing the concern for women and their relationship with nature, arouses the emotions and helps to preserve it with affection and respect for the environment.

2. Examining the environment in contemporary women's poetry

2-1. Concerns for Land and Environment Destruction

One of the features that can be searched in the poetry of women concerns the destruction of the environment and the Earth. The most prominant effects of this view can be seen in Forough Farrokhzad poetry; nn important Iranian poet. Farrokhzad wrote this poem in the 1340s Solar Hijri when Iran had faced many developments and was getting modernized. Buildings are changing, streets are paved and distancing from nature is felt:

Nobody thinks of the flowers / Nobody thinks of the fish / Nobody wants to believe that garden is dying / that garden's heart swells under the sun / that garden's mind slowly / empties from green memories (Farrokhzad, 1989, 422)

One of the most remarkable points in this poem is intellectual confrontation of the narrator's brother. A brother who looked at the world by means of a science and math viewpoint:

My brother calls the "garden" as graveyard / my brother laughs at the rebellion of the grass/ and at the corpse of the fish/ that turn ito corrupted particles under the water's ill skin / takes numbers/ my brother finds the healing of garden / in garden destruction (Farrokhzad, 1989, 425)

In this poem the narrator hates and fears war and thinks it in opposite of life, childhood and the nature:

All day / crumbling can ne heard behind the door / and explosion / all of our neighbors plant mortars and machine guns in their gardens instead of flowers (Farrokhzad, 1989, 427).

Forough Farrokhzad regards earth helpless and alone and has always defended it in her poem:

Is the earth which vibrates beneath your feet / lonelier than you? / O friend, O brother, O full-blood/ When reach moon write the history of the massacre of flowers (Farrokhzad, 1989, 420)

The idea of the fear of the nature destruction can also be seen in the poetry of other feminist poets: I think of the last tree /smokes outs in earth's explosion/ someone sings in the next door cell:

The sun dies / and we run out of love before oil." (Ahmadi, 2010, 135)

In this poem by Khatereh Hejazy, petroleum and chemical industry are factors for the destruction of the earth.

Sometimes the poet regards the end up of nature as the destructionof herself, for example, in Gila Mosaed's poem:

My end / is this tree / which rolls into the winter blues with lethargy (Ahmadi, 2010, 265)

Fereshteh Sari shows the world in a sheet of a newspaper containing news in which vegetables are folded in and has found its way into the kitchen:

The world has been folded / in yesterday's newspaper / Africa / gets black under soot of the pot / a bunch of radish flower / covers earthquake fault / dove's seeds / collapsed on the shelling (Ahmadi, 2010, 167)

As we can see, there is no good news in the newspaper and the world's folding metaphor shows it well.

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In Khatereh Hejazy's poem the division of the roles of women and men can be seen. In this poem when men are fighting outside the home, women take care of the earth:

But we were woman / the women of those men / so with the hope of their return / alone and relying on their own thought / drove out the pigs from farms. (Ahmadi, 2010, 176)

Driving out the pigs from farms in this poem is a strong metaphor of the multi-layered concepts.

Also, women in poetry sympathize with birds and animals, such as Nahid Kabiri's sympathes with the wounded pigeon:

I do not put demulcent on the wound of a pigeon /Neither in sleep nor awaking/I slowly /feel/it gets alienated with/ its native language/Nahid Kabiri (Ahmadi, 2010, 131)

This sympathy can be seen in the poems of Forough Farrokhzad about a butterfly:

And my brain still / is full of the voice of a butterfly's horror that has been crucified her / to a pin on a notebook/. (Forough Farrokhzad, 1989, 234)

2.2. The Close Relationship between Women and Nature

As mentioned in the introduction, cultural eco-feminism also regards nature a feminist issue. Trees, forests and forestry are feminist issues because they have same nature with women because both have the power for fertility and are regarded as a kind of fertilizer that raise human and this idea is more borrowed from western culture in the ground of "supposing motherhood for the Earth". From the eco-feminists viewpoint, the more women depend on the nature and the closer they get to it, the better they will understand it (Enayat, 2009). This close relationship and likeness to nature is visible in many examples of female poems.

Narges Bagheri establishes a metaphorical relationship between a woman and a tree:

Once you buried me/I become a tree when you were got back / do you remember? (Bagheri, 2012, 14)

In another poem she relates the creation of woman to the rain:

No woman come from behind the Moon / whenever it rained, / the earth chest burned / and one of us (women) moaned/ we were rootless plants / whenever the wind / brings your smell / got one of you a poet (Bagheri, 2012, 119)

In Afagh Shohani's poetry woman and sea have been considered the same:

Woman in each picnic / poured the sand for fish / man sent the hook to the sea / woman filled the glass from sea water / man grante women to the sea / women was the sea / gnomons paired on each other / man went and mixed with the sea. (Ahmadi, 2010, 195)

Rira Abbasi uses a beautiful interpretation about the sugar cane:

My son / tell me when will the sugar cane become bride? (Ahmadi, 2010, 402)

Narges Bagheri also uses such an interpretation about butterflies in other way:

Look! / Why every butterfly that return from Saidabad desert / wears my mother's clothes? (Bagheri, 2012, 108)

Or Ziba Kavei who regards wheat as a fetus:

I'm waiting for a wheat germ / that next to the left ventricle / sprouted wher beats more amorous. Ziba Kaveyi (Ahmadi, 2010, 416)

The acme of the close ties between parent and child can be seen in Forough Farrokhzad poem:

I put the unripe bunches of wheat / under my breast / and nurse

Sometimes this makes the relationship so that the women build the nature and the role of women gets legendary:

Then I laughed / and sunflower were born. (Bagheri, 2012, 31)

And the woman builds the tree on the calm field of mountains from her eyes.

Maryam Hole has been influenced by this poem and has used the purporst in another form and established a two-way relationship with nature that is the mother of the nature on the one hand and, and on the other hand is the mother of the world:

The world is my hungry child / Let feed with a breast full of milk / I like the nature more/ but /Nature / is my mother. (Ahmadi, 2010, 240)

In some cases, the female poet interferes the balance between the elements of nature and establishes a relationship and sees herself in a positin who can reconcile the moon and sun, like in Rohangiz Kerachy's poem:

Drowning in the sky sea / reconcile the sun with eye, / and the moon with my hand, / I do reconciliation the moon. Rohangiz Kerachy (Ahmadi, 2010, 242).

2-3. Respecting the Elements of Nature

Sometimes the nature elements are sancified in the poetry and poet gives great respect to them. Neda Abkari writes:

Passengers in the coffeehouses of dawn / pray of water and grass (Ahmadi, 2010, 67).

In one of the poems, Forough Farrokhzad finds her hands as a safe place for nesting swallows and takes a respectful manner:

I plant my hands in the garden / I will become green / I know / I know / and the birds will lay in the hollow of my inky fingers (Farrokhzad, 1989)

In Pegah Ahmadi's poem, the woman feeds the cows with milk, while this is always the opposite and the cows feed the human with milk:

Mother feeds a piece of cow with the milk and cries (Ahmadi, 2004, 9)

2-4. Coordination and social life relationship of the poet and nature

In many contemporary poems women consider their feelings, emotions, happiness and their other living conditions dependent on the climate and environment changes. They have borrowed from nature and its elements to show their minds better. For example, in Pegah Ahmadi's poetry collection named "My Current Days Are Throat" the narrator is weeping and complaining because of social conditions and has this coordination in many of its lines:

A generation is polluted by air / a river has gone violently and a brogan (Ahmadi, 2004, 10)

Or in other poems states her life and social conditions with the elements of nature:

When I was singed, this land was full of grass / when the it become full of tree they beat it up (Ahmadi, 2004, 8)

We become fish and have no water (Ahmadi, 2004, 17)

The complaint of social conditions sometimes takes a severer protest and criticizes the form of small buildings and apartments:

Every day, fifty meters / Commercial Property, Barbari bread and pendant museums / passes from history (Ahmadi, 2004, 25)

It also can be seen in other poems and in oreder to save the space we just mention another example of Geranaz Mousavi:

Treeless Tehran / is not enough for our youth (Mousavi, 14)

In this example we see the poet links youth depression to treelessnee of Tehran.

3. Conclusion

According what had reviewed the most important concern for all eco-feminists is protection of the environment, which is based on work and social status of women but they differ in their strategies.

As said before, some supporters of this idea think of stronger and optimized relations between people (especially men) and environment. They speak of close relationship between nature and women. Female poets can play a positive role in changing society's thought by means of cultural strategy and using their poems. Reviewing literature that are an important part of socities'culture shows also that women have an important role in the culturization. Reviewing the poems of contemporary women shows that with an eco-feminism approach their womanish mindset about the environment as an important issue can be examined. In these poems, the poets concern of environmental destruction, close relationship of women and nature, respecting to nature and coordination and communication between social lives and the nature that are examples to show this issue as well.

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The Early Retirement Age Increment in Case of Republic of Srpska Pension Fund

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Abstract

The worldwide trends of increased life expectancy and decreasing fertility are considered to be the main driving forces of pension funds sustainability crisis. Different countries are facing its pension fund's financing problems on different ways, but in general there is evident trend of retirement age rising, especially among developed countries. The Republic of Srpska is currently having one of the lowest pensionable age limits in Europe. At the same time its pension fund is for years operating with significant negative financial result. In this paper we will estimate and analyse the effects of retirement age limit rising in Republic of Srpska in order to observe will the rising of early retirement age on 62 years old bring only short-term or long-term results.

Keywords: Pension sustainability, Retirement age, Parametric reforms effects

Introduction

The pension funds worldwide are facing sustainability problems. The main driving trends of pension crisis are considered to be increasing life expectancy, declining fertility and earlier retirement (Barr & Diamond, 2009). The countries have for decades led debates about adequate reform measures that could ensure the financial sustainability of pension system and at the same time not threaten the living standard of elder people. The pension reforms that have been launched by many countries in last few years usually include introduction of savings in pension systems, the changes in the way the pension entitlements are calculated and, inevitably, the increment of retirement age (OECD, 2013). The trend of retirement age rising is still seen as an effective solution for growing pension funds' unsustainability. Therefore the German Central Bank recently proposed the rise of retirement age from 67 to 69 years old, while there are similar tendencies in UK. The problem with adaptation of these proposals is the political willingness. The elder people make the majority of electoral in ageing societies and the most of the developed countries already have got across and become the gerontocracies (D'Amato & Galasso, 2002).

In the Republic of Srpska, by current Law, the retirement is allowed with 57 years old for males and 55 for females and it will gradually increase on 60/58 years old until 2025 (The Law on Pension and Disability Insurance in Republic of Srpska 2011). This way the Republic of Srpska is one of the countries with the lowest retirement age in Europe, while at the same time its pension fund faces growing discordance between contributions and net pension costs. The Republic of Srpska is for a long period of time having a problem with high unemployment which was around 25,2% in 2015[1] (Republic of Srpska Institute of Statistics, 2015). All this inspired us to analyze effect retirement age increment on pension fund sustainability, in order to be able to give adequate suggestion to policy planers in Republic of Srpska.

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[1] According to 2016 labor force survey.

The effects of retirement age increment will be estimated using the classical actuarial projection model previously adapted to Republic of Srpska Pension and Disability Insurance Fund (hereinafter Fund PIO RS). In this paper we will state the basic concepts and limitations of actuarial projection model for Fund PIO, while the main accent will be on the calculation of retirement age increment effects and their comparison with the earlier obtained projections with current retirement age assumption.

1. Pension and Disability Insurance Fund of Republic of Srpska

The Republic of Srpska is highly autonomous entity of Bosnia and Herzegovina. It has its Constitutions, Laws, Government, Institutions and it conducts its independent economic and social policy. The Fund PIO conducts the pension policy of Republic of Srpska, and according to Laws of Republic of Srpska (The Law on Pension and Disability Insurance in Republic of Srpska 2011) it is organized as public pay as you go pension scheme. The scheme is based on the principles of mutuality and solidarity, while participation is mandatory for all employees, self-employed and registered farmers on the territory of Republic of Srpska.

The revenues of Pension Fund are coming from wage contributions, voluntary insurance contributions, other Fund's activities and budget transfers. Current contribution rate in Republic of Srpska is 18.5% on gross wage (The Law on contributions in Republic of Srpska, 2012) and contributions are main source of Pension Fund incomes, while significant budget transfers are covering war veteran pension benefits that are not acquired on the basis of contribution payment and insurance service.

The Pension Fund of Republic of Srpska provides its participants the right on pension benefit in case of old age, disability and in case of pensioner death, pension benefit is assigned to its dependent family members. There are two conditions that insured must satisfy in order to be eligible for an old age pension benefit. Those conditions are the age of insured and pension (insurance) service.

The insurer is qualified for an old age pension when:

- she is 65 years old and has 15 years of insurance service

- she is 60 years old and has 40 years of pension service (for males)

- 58 years old and has 35 years of insurance service (for females).

These norms are still not used, because of transition period until 2025 that was designed for passage to these rules together with the creation of Pension and Disability Law from 2011. These transitive norms are given in Table 1 that follows.

Table 1 - Conditions for old age pension according to 2011 Pension and Disability Law in Republic of Srpska (transition period)

Year	Art. 41 and 177 (transition period)			Art. 42/1 and 178/1 (transition period)		Art. 42/2 and 178/2 (transition period)	
	Age in years and months		Years of insurance service	Age in years and months	Years of pension service	Age in years and months	Years of insurance service
	Sex			sex		sex	
	male	Female		male		female	
2012	65	60/4	15	-	40	-	35
2013	65	61	15	56	40	54	35
2014	65	61/8	15	56/4	40	54/4	35
2015	65	62/4	15	56/8	40	54/8	35
2016	65	63	15	57	40	55	35
2017	65	63/8	15	57/4	40	55/4	35
2018	65	64/4	15	57/8	40	55/8	35
2019	65	65	15	58	40	56	35
2020	-	-	-	58/4	40	56/4	35
2021	-	-	-	58/8	40	56/8	35
2022	-	-	-	59	40	57	35
2023	-	-	-	59/4	40	57/4	35

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2025	-			60	40	58	35

(Source: The Law on Pension and Disability Insurance in Republic of Srpska 2011)

The pension benefit amount depends on the level of wage earned during working period and on length of contribution period. Since 2011 Law on Pension and Disability Insurance the old age pension benefit amount is calculated using point method, where pension benefit amount is obtained when personal insured person's points are multiplied with value of general point valid at that moment (The Law on Pension and Disability Insurance in Republic of Srpska 2011).

1.1. The sustainability projections

The current Law on Pension and Disability Insurance passed in 2011 as a result of the Government Working group for Pension Reform in 2010 analysis of different pension reform possibilities (The Working Group for Pension System Reform, 2010). In this document, the long term projections of sustainability of Fund PIO were made for the first time. The Projections of dependency ratio and net financial result were not optimistic, so the increment of retirement age and the change of pension benefit entitlement rules were suggested as a reform steps. After the imposition of new, 2011, Law the Government did not carried out the long term analysis of Fund PIO sustainability, while dependency ratio continued to worsen (Figure 1)

Figure 1 – Dependency ratio for Fund PIO RS from (1996 – 2015)
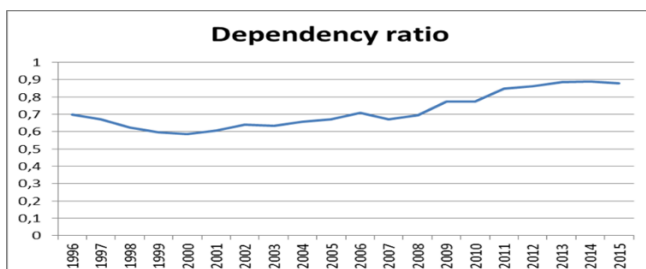
(Source: Authors)

The growing number of pensioners in respect to employees who support their pensions brings unsustainability to Pay-as You-go pension system. As a result of this, the Fund PIO is having growing negative net financial result which is presented as a gap between net pension benefit costs and contributions on Figure 2.

Figure 2 - Net pension benefits and contribution revenues as share of GDP, 2001-2015
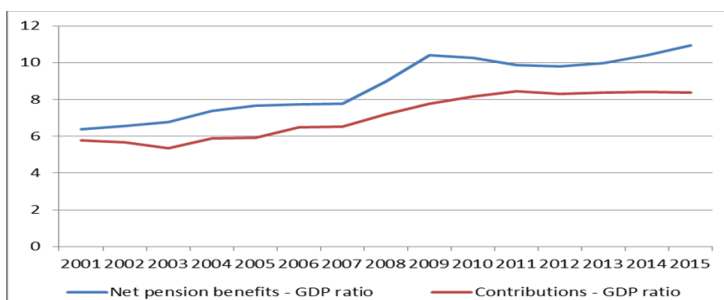
(Source: Authors' calculation and official data sources[1])

As far as it is known to the authors, the first projections of Fund PIO sustainability and the first actuarial model adopted for Fund PIO of Republic of Srpska were developed in 2016 (Bosnjak, 2016). This actuarial projection model is the classical actuarial open group model, adapted to scarce cross-section data on registered employees and pensioners in Fund PIO RS. In original article, the base year for projections was 2014, while dataset contained the cross-sectional information on age, sex, value of salary or pension, date of employment or retirement and type of contract for all employees and pensioners from end of December 2014. Further, due to nonexistence of mortality tables for republic of Srpska, as in original article we used the mortality tables of Republic of Serbia (Statistical Office of the Republic of Serbia, 2014), while the model assumes that the whole population of Republic of Srpska will develop according to official projections made for the purpose of 2010 Strategy of pension reform, which assume that fertility rate in Republic of Srpska in projected period will decrease from 1,3 to 1. Using the same methodology presented in article we had repeated the calculations with the updated dataset from end of December 2015, thus using the 2015 as base year for projections. These updated projections are presented on Figure 3.

Figure 3 – Projected number of employees and pensioners in Fund PIO RS (2015-2066)
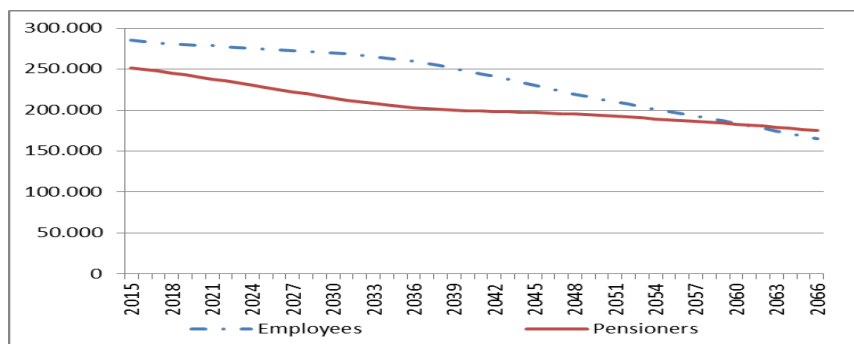
(Source: Authors)

As we can see from the Figure 3, the gap between number of employees and number of pension benefit users will gradually decrease leading to unsustainability growth which is visible through dependency ratio projections on Figure 4.

Figure 4 – Dependency ratio projections (2015-2066)

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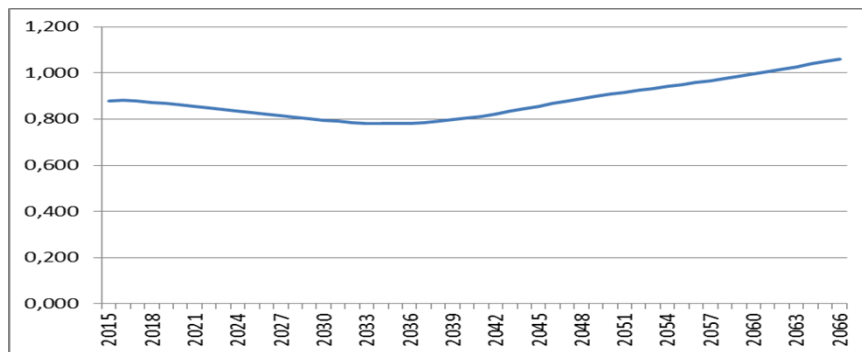
[1] (The Audit's Reports of The Pension and Disability Insurance Fund of Republic of Srpska), (The Pension and Disability Insurance Fund of Republic of Srpska), (Central Bank of Bosnia and Herzegovina database)

(Source: Authors)

As we can see the projections indicate that the sustainability will worsen in future. There is ongoing debate about reform steps that could improve the future expectations and ensure the long-term sustainability of Fund PIO. In following part, we will present and analyze two frequently addressed suggestions.

2. Pension reform suggestions

Generally, there are multiple measures and their combinations that have been proposed as pension crisis solutions by different researchers and policy planners for different situations. The scientists agree that there is no unique and the best solution for pension system design given that there are multiple objectives that one pension system has to meet. Barr and Diamond (Barr & Diamond, 2009) state that those objectives are consumption smoothing, insurance, income redistribution, poverty prevention, fairness, neutrality, sustainability, etc. Many of these objectives cannot be fulfilled at the same time, so society and pension planners have to make choice on which fundaments will they build their pension system.

The same choices must be made when we speak about pension system reform. The society has to decide on which objectives does it want to focus on and to undertake reform steps into that direction. The newest steps in pension system reform of developed countries are exposed in OECD pensions at a Glance overview of pension systems (OECD, 2013), where it is stated that in last few years almost all countries have undertaken some reform steps. Most commonly those were parametric reforms like retirement age increase, inclusion of new population cohorts into pension insurance scheme (like agriculture workers, self-employed, housewives…) or change of pension benefits value calculation methodology.

2.1. The retirement age rising

Given that we are operating with actuarial projection model which is adapted only for calculation of future number of employees and pension benefit users and on the basis of previous discussion regarding the pensionable age development trends, we can come out with simple suggestion for parametric reform that is imposing itself. We simply suggest the lifting of age limit for old age pension retirement from 60 years for males and 58 for females to 62 years old for both sexes and 40 years of pension insurance service or 65 years old and 15 years of pension insurance service. This would prolong the period of contributions accumulation and thus improve the life standard of pensioners.

Although highly unpopular, this measure is necessary in order to stabilize the pension fund's financing gap and provide the higher pensions. Other, wealthier and more developed European countries have increased the pensionable age even above 62/65 years old and many of them are to gradually set retirement age to 67-70 years old in next decade. The opponents of this reform measure often claim that the higher retirement age is preventing the employment of young people, since the work places are being "occupied" by older, nonproductive workers for longer periods. Nevertheless, many researchers have been studying this problem and they claim that the common belief that early retirement will set free the work places for younger workers and reduce the youth unemployment is not consistent with empirical evidence.

Peter Diamond (Diamond P. , 2006) in his study found that the evidence over many decades' shows that early retirement does not reduces unemployment. The same results are presented for youth unemployment in Gruber and Wise conference report (Gruber & Wise, 2010), which is the collection of researches for set of developed countries on the effects of early retirement policies on youth employment. These and many other researches support the idea that the size of economy and number of work places is not fixed, but that it grows and develops. Also there are findings that the higher number of older workers in economy is connected with job creation, due to older workers experience and increment of labor force supply (Diamond P. , 2006).

In order to analyze the effects of retirement age increment on employees and pensioners expected numerosity, we will have to modify the relevant retirement probabilities which will be directly influenced by retirement age change. Therewith, we will also have to modify and recalculate the probabilities of old age retirement, disability retirement and family pension retirement due to our proposal that early retirement should be raised on 62 years old for both sexes. This reform suggestion will influence the future number of pension benefit users and employees, too.

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2.2. The projections under new retirement age

In this section, we will apply the proposed increment of early retirement age on our projection model in order to observe its effects and their dynamics. As we mentioned it is necessary to modify the old age retirement probabilities in accordance with the parametric reform we suggested. The calculation methodology of new retirement probabilities and their value are explained here, while the calculation methodology of pension benefit users' numerosity projections and employees remains the same. Here we present the influence of retirement age of 62 years old on dependency ratio and financing gap of Fund PIO of Republic of Srpska.

The most important change in calculation of projected number of pension benefit users according to new early retirement age of 62, we had suggested, is to estimate new old age retirement probabilities. We calculated those probabilities as ratios between adjusted average number of retired persons in last three years and registered insured persons in 2015 for each age and sex group separately. The data we use is the same data we used for dependency ratio projections, while the methodology is the same as in Bosnjak paper (Bosnjak, 2016), apart from the adjustment of average number of newly retired to the change in retirement age we suggest. This adjustment is done on such way that number of people retired in age from 55 to 61 was reduced on 5% of total average number of retired males for males and 1% of average number of retired females for females. We have chosen to leave the possibility of earlier retirement for certain number of persons because there are some groups of protected professions, who are allowed to retire earlier as miners, physical workers, etc. The percentages of workers who we "allowed" to retire earlier than 62 is taken from official employment by industry sectors 2015 data, and they represent the percentage of employed in mining sector in total number of employed persons in Republic of Srpska (Republic of Srpska Institute of Statistics, 2016). The Table 2 gives us overview of used data and obtained modified probabilities of old age employment.

Table 2 – The modified probabilities of old age retirement calculation

Age at retirement	Adjusted average number of newly retired		Distribution of insured persons in base year (2015)		Modified probabilities of old age retirement	
	Males	Females	Males	Females	Males	Females
45	0	0	3450	2606	0	0
46	0	0	3667	2625	0	0
47	0	0,333333	3536	2692	0	0,000124
48	0,333333	0,333333	3751	2909	8,89E-05	0,000115
49	1	0	3842	3014	0,00026	0
50	9,666667	1	4008	3128	0,002412	0,00032
51	4,333333	0,333333	3731	2931	0,001161	0,000114
52	1,333333	1,666667	3860	3152	0,000345	0,000529
53	1,666667	8,333333	4015	3201	0,000415	0,002603
54	7,666667	85,66667	3901	3146	0,001965	0,02723
55	24	1	3953	3194	0,006071	0,000313
56	25,6	2	3813	2869	0,006714	0,000697
57	25,6	3	3648	2599	0,007018	0,001154
58	25,6	4	2938	2112	0,008713	0,001894
59	56,2	5	2862	1891	0,019637	0,002644
60	56,2	6	2407	1579	0,023349	0,0038
61	56,2	7	2058	1389	0,027308	0,00504
62	238,3333	335,3333	1615	975	0,147575	0,343932
63	200,6667	161	1270	788	0,158005	0,204315
64	215	135,6667	956	495	0,224895	0,274074
65	2495,333	373,6667	787	393	0,950806	0,950806
66	109	24,66667	307	96	0,355049	0,256944
67	56,33333	15,66667	165	41	0,341414	0,382114
68	37,33333	8,333333	129	25	0,289406	0,333333

69	18,33333	8,666667	76	15	0,241228	0,577778
70	20,33333	5,333333	40	14	0,508333	0,380952
71	12	6	25	12	0,48	0,5
72	10,33333	5,333333	20	8	0,516667	0,666667
73	7,666667	0,333333	17	3	1	1

(Source: Authors)

As we already said, the projections calculation methodology remains the same. The only change is the modification of old age retirement probabilities according to new early retirement rule. Here, in Table 44 we give the results of our modified projections of total number of employees and pensioners for each pension benefit type.

The Figure 5 gives us the overview of projections of employees and pension benefit users both, with current early retirement age and the one we suggested of 62 years old. The detailed values of projected numbers are given in Table 3, while this graphical representation enables us to compare the effect of introduction of early retirement age of 62 with current early retirement age.

Figure 5 - The employees and pension benefit users' projections with current and 62 early retirement age
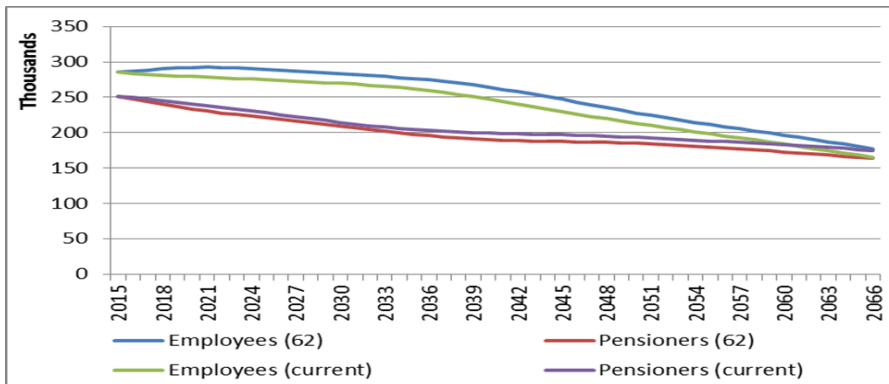
(Source: Authors)

In order to observe the effect of introduction of early retirement age of 62 on pension fund's sustainability, we should also observe new dependency ratio movement. Figure 6 gives us both, the "old" dependency ratio projections and "new" – with early retirement age of 62, dependency ratio projections.

Figure 6 - The dependency ratio projections with current and 62 years old retirement age

(Source: Authors)

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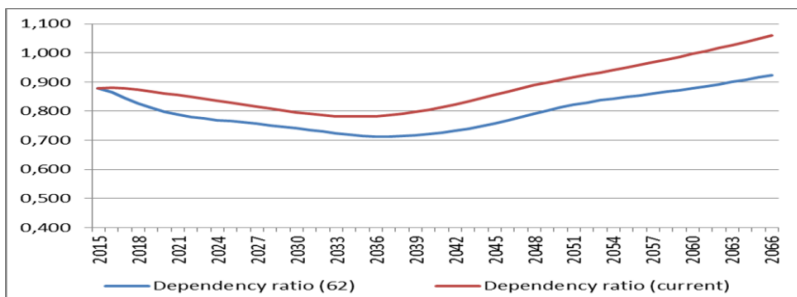
From those figures we can conclude that raising early retirement age on 62 year old both, for males and females would have instantaneous positive effect on pension fund's sustainability. This positive effect is present during the whole projections period and it is transmitted through the growth of employees' number and decrease of pensions benefit users number in future. This number of employees rise and the number of pension benefit users shrink is the best visible on Figure 5. The combination of these two effects results with substantial dependency ratio stabilization, which is represented on Figure 6.

Table 3 – The projections of employees and pensioners number with early retirement age of 62 years old

Year	Employees			Pension benefit users				Dependency ratio
	Males	Females	All	Old Age	Disability	Family	All	
2015	164012	121634	285646	133408	36583	81195	251186	0,879
2016	163502	123417	286919	130513	36124	81224	247861	0,864
2017	163407	125138	288545	127470	35698	80831	244000	0,846
2018	163406	126675	290081	124407	35285	80208	239899	0,827
2019	163287	128107	291394	121775	34924	79607	236307	0,811
2020	162923	129225	292148	119476	34574	79059	233109	0,798
2021	162416	130028	292444	117565	34254	78489	230308	0,788
2022	161644	130517	292161	115881	33921	77988	227790	0,780
2023	160794	130717	291511	114482	33600	77592	225675	0,774
2024	159767	130716	290482	113152	33276	77101	223529	0,770
2025	158713	130558	289272	111801	32950	76632	221384	0,765
2026	157647	130308	287954	110233	32625	76224	219082	0,761
2027	156627	130127	286754	108674	32310	75832	216817	0,756
2028	155588	129881	285469	107000	32005	75496	214501	0,751
2029	154540	129645	284185	105190	31689	75210	212089	0,746
2030	153529	129438	282967	103393	31390	74886	209669	0,741
2031	152461	129214	281675	101480	31104	74595	207179	0,736
2032	151422	129033	280456	99538	30835	74269	204642	0,730
2033	150351	128858	279210	97628	30574	73942	202144	0,724
2034	149267	128646	277912	95929	30336	73589	199854	0,719
2035	148011	128317	276328	94358	30085	73211	197654	0,715
2036	146689	127876	274565	93130	29837	72784	195751	0,713
2037	145185	127253	272438	92209	29588	72331	194128	0,713
2038	143589	126408	269997	91557	29350	71840	192747	0,714
2039	141863	125402	267265	91079	29108	71310	191497	0,717
2040	140063	124277	264339	90857	28865	70735	190457	0,721
2041	138177	123010	261187	90828	28630	70118	189576	0,726
2042	136235	121625	257860	90942	28397	69471	188810	0,732
2043	134286	120136	254422	91193	28165	68799	188157	0,740
2044	132283	118589	250872	91584	27928	68109	187621	0,748
2045	130258	116930	247188	92189	27685	67413	187287	0,758
2046	128168	115114	243283	92820	27434	66717	186970	0,769
2047	126057	113293	239350	93432	27173	66027	186632	0,780
2048	123958	111474	235432	94024	26907	65350	186281	0,791
2049	121914	109633	231546	94452	26640	64692	185783	0,802
2050	119955	107873	227828	94705	26379	64057	185141	0,813
2051	118076	106188	224264	94740	26118	63450	184307	0,822
2052	116298	104573	220871	94556	25860	62873	183289	0,830
2053	114595	103076	217671	94241	25611	62334	182186	0,837

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2054	112932	101616	214548	93703	25363	61830	180895	0,843
2055	111342	100231	211573	93071	25113	61361	179546	0,849
2056	109777	98867	208645	92462	24868	60930	178260	0,854
2057	108192	97429	205621	91726	24617	60533	176876	0,860
2058	106618	96021	202640	90958	24356	60169	175484	0,866
2059	105044	94578	199622	90226	24099	59835	174161	0,872
2060	103422	93071	196493	89370	23837	59526	172734	0,879
2061	101797	91586	193383	88471	23564	59238	171272	0,886
2062	100137	90078	190215	87582	23281	58964	169827	0,893
2063	98432	88534	186966	86667	22992	58700	168359	0,900
2064	96705	86980	183685	85703	22699	58439	166841	0,908
2065	94978	85426	180404	84698	22401	58176	165275	0,916
2066	93246	83867	177113	83661	22100	57903	163665	0,924

(Source: Authors)

At this point, it is important to mention that the methodology we suggested for adaptation of Bosnjak (Bosnjak, 2016) actuarial model for Fund PIO RS projections to retirement age of 62 relies on quite simple assumption. The only modification we have taken into consideration is the modification of old age retirement probability, where we have taken the retirement age of 62 in consideration. In reality, it is quite probable to expect that the certain number of persons will switch to disability retirement since being unable to retire earlier with old age pension benefit. Therefore, it is realistic to assume that the positive effect of retirement age growth will be smoothed due to disability retirement growth.

This incorporation of potential disability retirement growth as a reaction on retirement age rise is a guideline for further research on this topic.

Conclusion

The pension funds worldwide are facing sustainability problems due to increased life expectancy, low fertility and early retirement age. The different societies have approached these problems from different sides, but in most of developed countries the first step was a retirement age increment.

The Republic of Srpska is currently having one of the lowest retirement age boundaries in European countries. The females are allowed to retire if 55 years old and males if 57 years old and having 35/40 years of pension insurance service, respectively. Our suggestion for pension reform in this paper was simple increment of pensionable age on 62 years old for both sexes. We have tested this suggestion using actuarial projection model previously adapted for Pension and Disability Insurance Fund of Republic of Srpska.

The obtained projections of future number of employees and pension benefit users show us unambiguously that retirement age rising will improve the Fund PIO sustainability by increasing the number of employees and reducing the number of pension benefit users.

Still, these results demand for further research given that we have not taken in consideration the possibility that retirement age increment will modify disability retirement probabilities, too. It is quite probable that certain number of people will still retire before age of 65 using the right on disability retirement.

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Notion of Strategic Control

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Abstract

With strategic control, we understand the special type of strategic control which is aimed to monitoring and evaluation of strategic management process in order to ensure its functioning and progress. In fact, the strategic control is applied to ensure if all the planned results are accomplished during the process of strategic management. The basic purpose of strategic control is to assist senior management in achieving the objectives of the enterprise with the assistance of monitoring and evaluation of strategic management in general, and particularly in the implementation of the selected strategy. Relying on the preliminary explanation, the results of the assessments are reflected in the strategic management of the enterprise environment, the establishment of vision, mission and goals of the strategy and the conversion of strategy into shares. Strategic control in this case appears as a reverse link that provides feedback to determine whether all stages of the process of strategic management and how they function have been implemented in harmony.

Keywords: Notion of Strategic Control

Introduction

The stages of strategic control are closely linked among themselves while comprising a compacted integrity, in which each of these stages is of uniform significance and therefore with an equal impact on the success of the entire control system. Therefore, upon the designing process of this system in current terms, to each of these respective organizational stages an appropriate responsibility should be given, regardless of the fact that some of these steps will be shaped easier and some more difficult. In other words, the duration of the configuration of any phase of the process and the complexity of its processing must not affect the favouring, i.e. their discrimination, while taking into account that the success of the control system depends on the success of each stage of this system.

In the context of reviewing the model of strategic management process it is clear that control and evaluation give the feedback of the entire model. The emitted information through this itinerary are the outcome of the current collected performance measurements. If any avoidance occurs between the achieved standards and performance, then operational managers need to know how, in what way they can correct the activities of the employees. In this case the involvement of senior management is not necessary. However, if such deviations result of the standards themselves, both, senior management as well as other management levels needs to know how to develop new programs and implementation procedures. In other words, high levels of management need to establish new standards of performance that will be in harmony with existing circumstances.

Process of control and its features

Determination of measuring sizes

Determining of the measuring size means to measure what should be the starting point in shaping the control system. In other words, management must demonstrate what it wants to measure, i.e. what are the processes and outcomes, by measuring the accomplishment of which is understandable that a company is making its own strategy. The ability to solve these processes and results constitutes one of the basic skills of managers. Related to this following questions should be made:

1. What processes and results represent the best the intentions of the responsibility scope of the respective manager?

2. What is the failure of the responsibility goals of the respective manager manifested with?

3. What is the best measure of critical accomplishment deviation from the goal?

4. In what way it can be learned who is responsible for the respective error?

5. Which indicators of goals development will cause the least cost?

6. For which indicators can be obtained information in economic terms?

Resolved processes and results should be measured through appropriate measurement and in rational way. Thus, the most important elements of the process are placed in the centre and the elements that have the greatest impact on costs or those that cause the biggest problems in the enterprise.

When defining the performance of the goals, which will be measured in the process control, it is usually initiated by the aspirations of all stakeholders, such as owners, managers, employees, buyers, suppliers, banks, government and others.

Setting of standards

Standards represent the size of goals by which is compared the current or expected effects (performance).In this sense, the standards are represented as measures or criteria under which it estimated the accomplishment of the goals and tasks of individuals, workgroups, and organizing units and the enterprise as a whole. If the standards are set properly, from the early development process of any activity they signal that this process is being developed within or outside the planned framework. In this case they also signal the manager to take certain actions, which will return the process of such planned framework, in cases when deviations are outside the limits of tolerance.

Standards can be of quantitative and qualitative character; the first ones are measurable, while the latter ones are appreciated.

Quantitative standards usually appear as physical (neutral) and valuable standards, whereas, quality standards appear as descriptive, programmatic and targeting.

Physical standards are neutral sizes presented in absolute or relative way - kilograms, tons, meters, ton- kilometres hours according to tons hours, according to the production unit, etc.

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1 Compare: Weichrich, Koontz, H. Op. ciut. page 581

Standards with valuable are absolute or relative sizes presented in currency, and deal with expenses, (direct and indirect, special and general), expenses, incomes (general and specific), then capital (rate of return, the ratio between net debt and the ratio of the following assets and subsequent debt, etc.).

Descriptive standards deal with such measures which may be presented in a quantitative way. This primarily has to do with the features, activities and processes which can be evaluated later.

Program standards are of such nature that some activities from a certain program (eg program of new product acquisition), or even the whole program is treated as a standard.

Aimed standards are issued from set goals and deal with those purposes that are not of quantitative character (eg increase the level of knowledge or ability, creating better working brightness).

Each of these standards will be applied in this case depends on the type of activity which is developed by the manager. In an enterprise, according to the set rules all types mentioned standards will be used.

Measurement of current performance

Measurement of current performance a procedure in which is determined if the set standards have been accomplished and to what degree they have been accomplished, then the reasons are determined why possible deviations have happened to achieve the same, it is necessary to provide the relevant information regarding what has been accomplished and has failed to accomplish in terms of the enterprise as a whole, the said information has to deal with the marketing and sales, production, supply and stocks of materials, capacities, defects and maintenance, workforce, involved capital and the success of the business. Collection and processing of this information can be performed by the manager himself,

appropriate service which is relevant to the manager or a separate service outside the jurisdiction of the relevant manager information systems based on electronic computers that are designed for these purposes (EIS, MIS)T are particularly effective.

To ensure the effectiveness of performance of measurement, collection and processing of information must have a certain dynamic-certain information will be collected during the day, others within a week or 10 days, some within a month, and some even within 3 months, half a year or a year. Processing of such information is done in a way to be comparable with set standards, in order to make the possible deviation visible.

In terms of the possibility of influencing the accomplished results if possible, it is the best that during their period of their accomplishment to collect information about deviations in order to act preventively. More often here we have to deal with the costs and expenses that about to be made for any final accomplishment. In this case the standards are set for each part of the final performance, so the implementation process signals that are part of this implementation present avoidance of costs and expenses, in order to take preventive actions prior to the end of the whole process. On the analogue way the measurement of performance is set with respect to the implementation of the investment program, implementation of which is followed according to the stages of development.

Comparison of current performance standards

Comparison of performance and standards is a procedure in which a comparison of different data on these performances and performance standards is done. The purpose of this comparison is to determine:

1. Avoidance of performance standards,

2. The sizes of deviations from standards,

3. The causes of deviations from standards.

In cases where the current performances sizes are within the desired tolerance, measurement process stops here. However, if the deviations are outside the tolerance limits, it is necessary to first prove their pre-signals. In this way, we should note that avoidance from standards can be negative and positive. Not only negative avoidance signal for action, but action signals can be both positive deviations, thus any avoidance from standards must be subjected to detailed analysis. This analysis should also provide answers to the question of why the avoidance has happened –was it conditioned to the subjective or objective reasons.

As the comparison of performance standards with determining of the size and direction itself (pre-signal) avoidance can be performed automatically, the determining of the avoiding cause is a matter of special analysis. Such analysis, in certain cases is carried out by the manager, whereas in other cases, they should be carried out by a special team of experts. It can be said that at the operational level the standards are usually of common size, and therefore the caused avoidance can be verified more easily. Despite this, at the strategic level the standards comprise complex accomplished s sizes that are subjected to numerous influenced factors. Therefore, the determination of the causes of avoidance in such cases is a complicated process which requires long and detailed analysis.

Evaluation of performance and corrective actions

Evaluation of performance means analytical and diagnostic means of the manager's ability, regardless whether if it develops the analysis of the causes of avoidance or is carried out by specialized service. Without this ability the manager would be handicapped upon decision-taking on actions that should be taken to eliminate or soften such avoidance. Most often three following aspects of these actions are distinguished:

1. Maintaining of the status quo

2. Correction of avoidance

3. Change of standards

The maintaining of the status quo is recommended in cases where deviations from the standards are so small and it's not worth to undertake any actions that would ensure the implementation of standards. However, when the avoidances are

large, then the correction of avoidance is indispensable. If such actions aren't taken than major disturbances will take place in the enterprise business. What corrections will be taken depends on the causes that have contributed to the avoidances from the set standards, and it is determined by analysis. Considering it from the functional point of view, such causes can be identified in planning, organizing, and management of human resources –i.e. with functions of management,

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 Griffin, W. R. , *Management,* 3rd Edition, Houghton Miffin Company, Boston, 1990, page 606.

that precedes the control. This means that corrections can be made in the plans and purposes, organizing and determination of the staff and the style of leadership itself. This shows that the control is not only an integral feature of the management of the main action, but also retroactive for all previous functions.

The change of standards is usually a consequence as they are unrealistically set, too high or too low. Very high set standards, are usually diagnosed when with those whom we have to do, they are not capable to accomplish. In contrast, very low set standards are diagnosed when most are implemented very easily but fail too high.

All this indicates that the evaluation of performance in selection of appropriate management action is fair.

Types of control systems

The enterprise acts (operates) in certain environments and by its existence depends upon its reception. Therefore, it must control how the environment reacts to its outputs. On this occasion we constantly have to bear in mind such outputs are the result of the internal operation of the company (the process of transformation or conversion), therefore, from such an action depends the solvency of outputs, and that means its acceptance them from the environment. All this shows that the determining of the success of the chosen strategy should control two basic sets of performance-a group comprised of performances of which mediation the company defines its accession (corrections) in the environment, whereas the other group consists of performances that define the ability of the enterprise for acceptance. Therefore, there are two basic types of control system:

1. Out-organized system control,

2. Organizational system control.

That both systems present a reality of each enterprise - the fundamental question is how are they formed and implemented. In this case we must consider that the control systems are very expensive, but they are often the only means of the enterprise to monitor and evaluate the performance in cases when organizational activities are complex.

Out-organizational system control

As the name itself indicates, this control system is operating outside the enterprise, and is comprised of market mechanisms that through the action of the offer and demand shows if the enterprise has been accepted and to what extension of the environment. This mechanism is most commonly called market control; implemented through the establishment of a system of prices, followed by mediation and the performance of the enterprise is evaluated. This is the objective of the control outputs. It is possible only when the enterprise is able to impose objective financial measures of performance.

There are three general forms of market control:

1. The market price of shares

2. The rate of return of capital,

3. Transfer of prices.

Out-organizational system control can work out successfully only if an adequate system of comparison is set In this case the system of comparison should first of practices should include the so-called special comparison, which means individual comparison of enterprise with competitors, in groups or branch of the activity.

The market price of the share. The share price is a performance measure of the company considering that it is the result of supply and demand in the market of capital. The changes imply reaction of the actors-starting from stock owners, managers of enterprises and to a range of external stakeholders-suppliers, buyers, banks, governments, etc. However,

considering that we are dealing here with controlling the implementation of the chosen strategy of the enterprise, these implications are primarily related with the management of the company, which should adapt its behaviour to such changes. In fact, if the share prices have risen compared to their nominal value, this is a sign that management has chosen a real strategy, so it will still enjoy the support of shareholders. Otherwise, if the stock prices have fallen below the nominal value, this may be a sign that management hasn't chosen the true strategy; therefore, it will lose the support of shareholders. Particular sensibility of management occurs when the changes in stock prices reflect the level of management compensation. This happens not only when a part of the management of share profits is paid, but particularly when applying the system of values of options. This is such a form of compensation which is paid to the managers in shares under a fixed price, which in most cases is equal to their market price on the day of admission. Options are usually allowed primarily, and then later are allowed the General Assembly. Stimulating character of these options is whether the difference between the prices according to which the share is estimated for managers and the real price that will be achieved for such shares in the capital market, presents a motivation of successful enterprise business. Thus, in this case for managers it is very important that they choose and implement the strategy that will ensure continuous growth as the value stock, but it is a strategy that ensures the success of enterprise business.

The rate of capital return

This indicator shows the ability of the enterprise to the set deadline to return the capital to the investors. In this case the invested capital can be understood as the invested capital and used capital (total equity and long-term total shareholder) from which derive other different indicators such as, ROI, ROCE, ROA.

It is understandable that each strategy will not be equally successful – the more successful the strategy will be the strategy that provides the fastest return of the invested material. In other words, if the management has chosen

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Hill, G. R. , Jones, C. W. L. , *Strategic Management – An Integrated Approach,* Houghton Mifflin Company, Boston, 1989, page 264.

a strategy that within a short period has enabled the return of their capital, this strategy is successful. For this reason, the height of the rate of return on the invested capital is the best indicator of the speed of this conversion and thus the success of the chosen strategy.

It should be noted that the rate of return of the capital is not only a measure of the performance of the enterprise, but it is also a measure of performance units of the divisions. In fact, even when the rate would to be used in comparison with the same enterprise or different groups and their subsidiaries, it will in deal the same way with comparisons to the same inter-divisional enterprise. Thus, this is a very important measure of the performance of the enterprise and once the key control of the mechanism to the success of the chosen strategy.

Transfer prices

In multi-divisional enterprise, where relatively autonomous parts operate undertaking, (profit centres, business units, and strategic business units) the overall quality performance is expressed in the quality of each of these parts. Thus, the fundamental issue is how in the system of price as a mechanism of control that is outside of these parts, can control, check and evaluate the performance of the said parts. What we are dealing here with is the choosing of such price strategy in exchange with inter-divisional, which shall ensure the success of the enterprise as a whole. In this sense it is possible to distinguish two types of transfer prices - established market prices and established expendable prices.

The prices established in the market are those transfer prices in exchange with inter-divisional, which are determined based on market prices of internal transferred premises and these most often they are the prices of full market prices adjusted to market prices or contracted in basis of the market price.

Based expendable prices are in exchange with inter-divisional transfer prices which are determined based on the costs of internal transfer premises and these are mostly full costs, variable costs or fully increased costs.

Each of the mentioned systems of the price has its advantages and disadvantages, requiring a strengthened analysis of all the factors that affect their resolution. Therefore, it is great responsibility of management that within the overall strategy to

choose what price strategy which will ensure adequate admissibility enterprise in extreme environment and appropriate recognition of its parts due to the internal environment.

Organizational control system

Unlike outside the organizational control system which is set off the units, by which it controls the success of the chosen strategy, organizational control system is located in the unit. It applies in all cases where there is no possibility to use outside organizational control, because objective standards cannot be placed, objective measurement and evaluation of performance control. Therefore, in all these cases it is difficult and expensive to develop, even when they do not have a sufficient budget to overhaul enterprise control of the enterprise goals, the manager must implement the organizational control.

There are two types of control -The first type of bureaucratic control and the second is the group control.

Bureaucratic control

Bureaucratic control is based system on the general rules and procedures for guiding the behaviour of stock or divisions, functions and individuals. These are not just impersonal rules and procedures, but also the budget rules and procedures and standardization of shares.

It is worth mentioning that this control system requires the active involvement of management, which here has the role of the instrument controller. In certain cases it is necessary to constitute a special body to control. All this has significant impact on the costs of the system and organizational control.

The rules of procedures Accomplishment of the chosen strategy is precisely conditioned with the certain behaviour of participants. Therefore, from the manager is expected to specify in advance which behaviours should be present, and this can be achieved with the issuance of rules and procedurave.[4]

1. The mode of action of future shares with procedures is determined in details; these are chronological sequences of implementing shares. With such is best described how the implementation of specific work routines and repetitive and are built for the enterprise as a whole and about its organizational units. The procedures are the basis of every part of the organization, so their absence would open the way to anarchy and thus the destruction of the enterprise.

2. The rules are specific requirements that do not allow freedom decision-making, which means that they are of directive character. They vary from the procedures, but are in the process, there are procedures that deal by any rule, but these rules are self-applicable. Therefore, rules and procedures are taken in those cases when the business of the enterprise is not desirable that the employees, respectively, executives of such rules and procedures, shall use free decision- taking.

3. The power of rules and procedures is that they standardize the behaviour of the employees. If the employees respect the rules set forth, actions or decisions will be implemented in the same manner and at the same time, so the result will be the expectation and accuracy, which is the purpose of the control system.

The budget is usually defined as a numerical overview of the outcomes. This transcript can be in the form of value (cash) or in neutral form. In fact, it is a collection of rules for the allocation of the resources, primarily financial ones.
There are three types of budget of classification, but all can be summarized in[5]:

4. types of budget considering the budget period,
5. types of budget considering the inclusion of activity levels ,
6t. types budget regardless to its content,
7. types of budget considering the methodology of research of budget sizes.

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Buble, M. , op. cit. faqe 214 – 215.

For more deatails see:: Buble, M. , op. cit. page 655 – 657.

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8. The period related to the budget may be different, but it should be careful to enable more precise evaluations and with best opportunities for implementation of the chosen strategy. Relaying on this aspect the annual budget and the capital budget usually changes.

a. The annual budget is the basic and the most important type of the budget, which as part of the strategic plan of the enterprise is transformed into an expression over a period of one year. Different from this, the capital budget includes pre-calculation of necessary capital investments for five to ten years.

9. Taking into account the activity of the enterprise the budget usually differs from its budget units.

a.   The budget of the enterprise includes all activities of the enterprise as a whole and deals with long term or short term.

b.   The parts of the enterprise covers only those parts of the budget of activity dealing with the relevant parts of the enterprise. The content of this budget depends on the type of organizational unit this budget deals with-whether it is strategic business unit, business unit, profit centre or just spending centre.

10. Taking into account the main budget usually is differs from particular special budgets that are directly or indirectly part of the main budget.

a. The main budget (Master Budget) usually consists of separate budgets connected between them, which in this total symbiosis represents the business activities of the future enterprise. Special budgets in this structure vary in content depending on the type and size of the company, however, including certain fixed contents.

b. In large enterprises, especially those multi-divisional, in addition to the main budget other budgets are constituted about each centre of responsibility. They are usually called responsibility budgets (Budget Responsibility).

11. Depending on the way they express the size, the budgets presented in the way of values and natural are usually the different.

a. The most common occurrence is the budget presented as a value, but any of the budgets of the budget follows the natural budget, it is the budget of working hours, budget machinery working hours, the budget of the quantity of products, etc.

b. Taking into account that the budget represents the state and the real state of certain sizes that have character of inputs or outputs, it enables dual control of the budget:

12. the budgetary control of the following activities,

13. budgetary control of performed activities.

14. Budgetary control of the following activities has a preventive control character, considering that it has to do with the ongoing activities. This means that it can be maintained within the framework of the planned activities. On the contrary it will signal the need for specific actions (corrective) which will provide a new alignment between separate budgets.

15. Budgetary control of the accomplished results is of correctional character, as presented after the activity is implemented - it means this control is the output control. It is implemented by comparing the planned sizes and the executed ones, how the management will be able to:

16. determine the causes of these avoidances,

17. foresee and take appropriate measures,

18. localize the responsibility of such avoidances,

19. assess the performance.

In case of avoidance (deviations) between the planned and the implemented sizes ones it is possible to use the static and dynamic sizes that are formed in budget planning. Until the static access takes to compare the sizes of the budget, despite the volume of accomplished production (or sales), dynamic approach to control firstly the size of planned results in the volume of accomplished production (or sales), and then compares with real sizes. According to the last method the real result of expenses is, which enables an adequate action to be taken.

For standardization it is possible to speak about the case when the content of the labour is specified or programmed. This means that in this direct way it affects the stand of the organization, with the aim of accomplishing the chosen strategy. It can be said that organizational control in the majority is based on standardization, since all the rules and procedures as well as budgets are based precisely on standardization. However, the rules are only a segment of standardization considering that it includes three aspects, as follows:

1. standardization of inputs,

2. standardization of throughputs,

3. standardization of outputs.

Standardization of inputs is a route how the organization can conduct human and material resources, even before engaging them in the process of work. Therefore, here we have to deal with so-called preliminary control (control Navigator motion control or retrospective), which is focused on the input of all resources in the enterprise .As for the human resources, this control is focused on recruiting and their selection and in accordance with the requirements of the work. In other words, in the process of human resource control will be accepted only those individuals whose performances are in line with the performance of the work.

In terms of material resources, this control is focused on the performance of materials such as quantity, quality, design, and trust, etc. Their behaviour in relation to the requirements of performance and on the basis of this decision-making whether, the inputs will be accepted or not accepted. In this way, the solvency of inputs is provided which is one of the assumptions that even further processes the processes in such inputs will be satisfactory.

Standardization of throughputs includes all activities pertaining to the transformation or conversion of inputs into outputs. Its task is to ensure that it takes place exactly as it is defined before

 (solved in technological way or programmed) and activities to be developed in a manner and at the same time. Therefore, the desired goal of this standardization is predictable. Technological rules and procedures are key paths to achieve this standardization.

Control is selective (check yes/no and simultaneous control) and is focused on the process of transforming inputs into outputs.

Standardization of outputs has to do with what becomes specification of the characteristics of the performance of the product or final service (dimensions, tolerances etc.) in order to provide them the company applies the so-called after-action control, which is focused on the output or result of the enterprise, following the completion of the transformation process. For this purpose, the enterprise control systems use attributes such as QC, TQC and others.

Control of the group

Different from bureaucratic control, control of the group is no formal arrangement and structured organic view of the behaviour of individuals and groups in the enterprise, and is a characteristic of the organizational structures of authorities. The behaviour is by group standards with culture of the corporate culture and self-control. The system of services is not individual performances but in groups.

Different from bureaucratic control which is a mechanism that is outside the group, the control group is the mechanism that formed by the group itself by setting an internal system of values and organizational standards. Its purpose is self-control, when the individual feels a responsibility to work at his/her best, both for its own interests, as well as the for the interests of the enterprise. Therefore, the control group of employees are not controlled by any violent external system, such as direct superiors or separate control group. In this case, they create themselves their own system of standards and values according to which they behave.

Conclusion

Thus, with full responsibility we can say that values are relatively stable concepts, durable and fundamental in what they tend to achieve and strategies are specific types of operationalization. They constitute the basic framework for behaviour and leader. Important elements of successful enterprises are fundamental values such as quality, trust and service. The

respect toward them in individual level presupposes the existence of the organization, reward, status, etc., but at the level of organization -successful implementation of the strategy.

Standards are concepts of desired behaviour forms, respectively standards for behaviour at work and the expected effects, by which the values are operational zed, respectively, the values are transformed into daily rules for the employees. It is believed that compliance of arranged standards is a condition for the existence and as well as the condition for profitability and success of the enterprise.

Values and standards are two important elements of organizational culture which is a part of each organization as a cause and consequence of the behaviour of individuals and groups in the organization. It is regarded as the most effective instrument of implementation of the strategy, therefore, without an adequate organizational culture, strategy simply cannot be implemented.

LITERATURE

[1]   Buble, M., op.cit. page 214 – 215.

[2]   CompareE: Weihrich, Koontz,H. Op.cit. PAGE 581.

[3]   For more details see: Buble, M., op. cit page 655 – 657.

[4]   Griffin, W.R., *Management,* 3rd Edition, Houghton Miffin Company, Boston, 1990, page 606.

[5]   Hill, G.R., Jones, C.W.L., *Strategic Management – An Integrated Approach,* Houghton Mifflin Company, Bostor, 1989, faqe 264.

Physical Evidence

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Abstract

One of the first actions that the investigation group after arriving in the crime scene or after receiving that call for a crime that has happening is ensuring that evidence and material prove found or can be found at that mentioned location. Documentation of the prove and evidence are important for the entire investigative process during all phases of criminal proceedings in general. Search, finding, photography, picking, packing, examination and presentation in court are the main steps regarding evidence, whether physical or real, whether they witnessed or en the form of statements. Given that evidence is calculated everything in crime scene, until argued the opposite, then for their management and required a cautious professional approach. This care for proper performance of the road that makes the testimony or evidence material ensures and guarantees the preservation of the chain of testimony. So this whole chain filed past the alignment of finding up to presentation trial.

Keywords: scene, evidence and material evidence, chain of custody, criminal procedure

The evidence, material evidence...

Evidence is something that legally filed with the court as a tool to prove the guilt or innocence of any particular issue. With the test means the actual data contained in the law according to the resources provided on the tests or their holders (people, animals, plants, objects, track) according to which, in a procedure regulated by positive laws, the competent authority determines the presence or not the offense, the form of guilt of a particular person and other circumstances relevant to the decision making merit. In the broad sense of the word, evidence can be defined as the established fact that serves to define the other facts (**Prof. dr. sc. Dushko Modly**, TEORITË BASHKËKOHORE KRIMINALISTIKE, Original title: **"SUVREMENE KRIMINALISTIČKE TEORIJE"** translating from croatian: prof. **Mustafë Reçica,** SARAJEVË / **Prishtinë, 15. 01. 2007**, FSK/S - 14/06, page 120.)

The evidence, as evidence must be objective about the subject matter of argument. Cannot figure as proof not only the fact that present information, which enable the completion of the criminal offense and the offender (same).

The evidence must be relevant objective. These tests are born with planning, preparation, execution, and concealment and use "fruits" of the offense in a manner that came in correlation with the human consciousness (witness, blaming or objects). Evidence does not create procedural body with its actions, but it causes only the commission of the offense in the process of reciprocal action, coherence with the holder of evidence, the source of evidence, the information signal. The proof is always in the secondary relationship to the offense and the offender as perpetrators and primary element. Word is here to distinguish between the facts in dispute (thema probandi) and probation(same). Exhibits are items that have served as tools for the realization of the offense or on which there are traces or have been subjected to actions of the defendant, the product of the offense and any other property that allowed confiscated under article 36 of the Criminal Code of Republic of Albania and any other item that might help to clarify the circumstances of the case (Gentian Trenova, Interpretime gjyqësore të Kodit të Procedurës Penale (ripunim), fq. 220, neni 187, " DITA 200", Tiranë 2009)

Collection of the evidence

Tracks and material evidence to be sought in some countries and individuals as follows:
a. crime scene - mostly where we encounter traces and evidence. Since the event has already occurred, then the scene has traces and material evidence related to the case or event. You take a professional approach of the team that conducts the examination, in research, fixing and making these trails and exhibits

b. victim - even to victims have traces and material evidence, related to the case. Regardless of what the case involved evidence, traces or material evidence of the victim, the encounter almost always. In cases of murder, the trail that the victim may encounter is: the wounds caused by the weapon, bodily visible (if clashes or beating, etc)

c. The suspect and his circle - the suspect is also a potential source of evidence, trails and exhibits. Even here, as the case may encounter evidence of more diverse. With district suspects understand the place where the suspect has left (hidden) items or place used after the commission of the offense, whether to hide the means by which the offender, whether to hide evidence and testimony received by the crime scene (Basic Course of Forensics, Physical Evidence, Kursi Bazik i Teknikës Kriminalistike, " Dëshmitë Fizike",Vushtrri, Kosovo 2002)

During the inspection must be done carefully, tracks and physical evidence found there, gather, and prioritize trail will be collected first. The tracks are more sensitive to such: fingerprints, blood and other fluids, should take precedence over the meeting, but always taking care and maintaining the track and other material evidence. These traces and material evidence has advantages, precisely because it can break down more easily. Weather conditions: rain, snow, high temperatures are the main factor that affects the decay or contamination of this paradigm.

After fixation, photographing, measuring, these traces and material evidence collected need of care. To achieve a great amount of confidence in these tests, the investigator must be able to care for their collection. So, the investigator must know how to collect, mark, label, hold this evidence in order laboratory tests or examinations will follow and their presentation in court, to be valid and have high reliability (Criminal Investigations, Charles R.SWANSON, Neil C. CHAMELIN, Leonard TERRITO, 7th, ed .2000, page 52)

Some types of evidence

probative evidence

is it evidence which has the form of a declaration or given oath. This evidence is usually subject to questions and additional clarification.

Real physical evidence
is any evidence that stability objective might be what dimension, size or form.
hair (the rape)
juice burning (cases of arson)
vehicle (accidents)

Chain of custody

Chain of custody shows all past evidence ranging from:
finding, collection, packing, transportation, examination, preservation, presentation in court.

Reasons for Conservation of Physical Test

Personality (individuality)

It's what makes a thing different from all the others that are similar to it.

Categories Features

Evidence which is identified with its setting in the special category. Example: hair, blood group, tracks shoes.

Rare Cases

Perfecting the skill of perceiving things under inadequate time, place and circumstances accompanied me material evidence found near the scene.

Probability

Probability of connection that may have with a given situation can be very high when there are a certain number of factors that correspond.

Transfer Theory

The two objects in contact with each other; in this case becomes transfer (exchange) of a quantity of particulate material or from one object to another.

Comparisons

Specific point of comparison between the two objects is clearly overlapping physical.

The crime scene technician should also compare the suspect to the crime scene or the suspect with the victim.

The purpose of Physical Test

1. For to prove that an offense was committed or to form key elements of the offense.
2. To connect the suspect to the victim or the scene.
3. To form the identity of the persons dealing with the offense.
4. To the innocent is justified
5. The testimony of the victim confirmed
6. To make the suspect to confess, even to plead guilty
7. False evidence can help in finding the truth.
8. Physical evidence may be of greater importance than the testimony of an eyewitness

The purpose of evidence, trails and exhibits

1. To establish that an offense has been committed or to form key elements of the offense (Basic Course of Forensics, Physical Evidence, Kursi Bazik i Teknikës Kriminalistike, " Dëshmitë Fizike",Vushtrri, Kosovo 2002)

 - used trail and exhibits, visible or invisible, proving that certain criminal offense was committed at the scene. The presence of traces and material evidence confirms or establish key elements of the offense. The presence of the victim in cases of homicide, traces of blood, shells, etc., proves that there has been an event, which consequently have a victim shot and all the tracks or exhibits that we have encountered, we confirm that it is committing an offense.

2. To display the suspect with the victim or the scene (Basic Course of Forensics, Physical Evidence, Kursi Bazik i Teknikës Kriminalistike, " Dëshmitë Fizike",Vushtrri, Kosovo 2002)

The presence of traces of the blood of the suspect in the victim's body or clothes more clearly establishes their relationship. In cases of sexual assault, the presence of trace evidences (hairs, body fluids etc.) Shows the relationship or contact that had the suspect and the victim, at the time when it was committed or attempted to commit a criminal. Linking suspects to the scene is almost inevitable, since every scene is impossible that there is no trace or material evidence left by the suspect or the tools he used while conducting crime.

3. To form the identity of the persons dealing with the offense (Basic Course of Forensics, Physical Evidence, Kursi Bazik i Teknikës Kriminalistike, " Dëshmitë Fizike",Vushtrri, Kosovo 2002) **-** the presence of fingerprints, which were found at the scene, their examination along with other investigative actions, form the identity of the persons dealing with the offense committed. Finding and fingerprint examination also serves to eliminate the so-called (Eliminimi bëhet për të sqaruar prezencën e gjurmëve të gishtërinjve, që janë gjetur në një vend të caktuar, të cilat i përkasin pronarit të shtëpisë së vjedhur, në rastet e vjedhjeve), carried out during the initial phase of the investigation.

4. exculpating the innocent (Basic Course of Forensics, Physical Evidence, Kursi Bazik i Teknikës Kriminalistike, " Dëshmitë Fizike",Vushtrri, Kosovo 2002) - We must not forget the fact that traces and material evidence blame someone for an offense he committed, but the same steps of exhibits, exonerate the innocent. If the person against whom it is filed suspicion of having committed a particular offense, provides evidence that argue his statement that he was not participating in that work, and that at the time when the offense was committed, he was abroad and that the documents with stamps in his passport, then we can say that, based on evidence that has provided, he justified himself.

5. To verify the testimony of the victim (Basic Course of Forensics, Physical Evidence, Kursi Bazik i Teknikës Kriminalistike, " Dëshmitë Fizike",Vushtrri, Kosovo 2002) - During the examination of the different countries where criminal offenses have been committed, ever shall determine the victim's testimony, because it can be fabricated by the victim or can be changed and enlarged. In cases of theft, it should be seen well from where it got the thing for which his statements. If necessary, they should consult experts of economic crime, to analyze data and collected all the necessary evidence to prove the victim's testimony. It may happen that, for the benefit of his / her victims to exaggerate claims, or declare if there was a case in point that would later bring various benefits (eg insurance companies, health, or other agencies etc.)

6. Make the suspect to confess, even to plead guilty (Basic Course of Forensics, Physical Evidence, Kursi Bazik i Teknikës Kriminalistike, " Dëshmitë Fizike",Vushtrri, Kosovo 2002) - When the suspect confronted with facts that are presented by investigators, he can fall into a situation where states, even admits that he has committed or participated in the commission of that offense. All this is just confronted the suspect with evidence, material evidence which clearly show the presence or assistance given by him to commit a criminal, even if he himself has committed the offense in question.

7. false evidence can help in finding the truth (Basic Course of Forensics, Physical Evidence, Kursi Bazik i Teknikës Kriminalistike, " Dëshmitë Fizike",Vushtrri, Kosovo 2002) - If the statement given by a particular person, which means that someone has set fire to his bar and that's not true, but is invented by him for personal gain, then collected evidence and physical evidence that the investigation team finds during the examination of the scene, and the statements of eyewitnesses. If they indicate that this person has set fire to himself, and then we can say that, trying to present false evidence, he has already helped in finding the truth.

8. The physical evidence may be of greater importance than the testimony of an eyewitness Basic Course of Forensics, Physical Evidence, Kursi Bazik i Teknikës Kriminalistike, " Dëshmitë Fizike",Vushtrri, Kosovo 2002)

Testimony and evidence provided by the investigation team, which was collected during the investigation (either during the examination of the scene, or during the subsequent investigations) are of particular importance and are almost more important than the testimony of witnesses eye. This is because, witnesses could not remember precisely how it happened, might be afraid to tell the truth, as I could also be threatened, and the evidence and material facts always speak for themselves, without fear from anyone.

The collection of these tests be done in the best possible way, crime scene investigator must be careful to:
a. Evolution of traces and evidence and
b. their description

Evaluation of tracks and material evidence

The question that often arises from the scene investigators is: if the object is suspected as trace or evidence, is really a trace or evidence. Also required and detected traces of material evidence in the places where there are facilities justified the presence of the perpetrator of the crime, but in the case of the offense. The investigator determines that given the circumstances and conditions of the scene, making the right and professional evaluation. If you come to the conclusion that certain object is trace or material evidence, then it must be noted in the notes of evidence and what evidence should be taken properly. By no means should not rash to assess whether it is or not trace or material evidence, the assessment is done only after certain control and conclude that trace or evidence material to the circumstances, conditions and opportunities that allowed us to the scene (Protection and searching the crime scene. Vushtrri Kosovo 2002)

Description (Determination)

That tracks and material evidence collected, to know exactly from where they were taken and collected, crime scene investigator should these traces and material evidence to identify later. To achieve this in the right way, should the investigator to mark and label the evidence so that, when necessary, he may be able to identify them. These notes and labels should be placed in evidence, etc. in their packaging, and all these must be recorded in the notes. In some type of packing material evidence, packaging paper, required some information as where evidence was found, by whom, when, etc. Further, the placement of traces card or unknown latent prints, required information where it is found the way, when, by whom; even required, by the drawing, the present location where it was found.

Marking the tracks and material evidence

Note the traces and material evidence becomes so investigator, later, to be able to know where the received trace or evidence and present it in the time that is required. Notes test placed in that position where non-perishable invisible features and tracks found in. These notes or signs are placed, if possible, in locations invisible (object, tool etc.) Or in the box or envelope, or paper, plastic bags, etc. and marked with signs that the investigator will identify in his record. Preferably metal pencil sharp, as with other colors can be deleted or lose later.

These tests should also have their labels. These must be recorded the date, time, place where the evidence is taken, the name of the investigator who obtained the description of distinguishing marks or their names. Each test must have own distinctive mark by other evidence, the same by appearance, in order not to join the other as a single test. This note can

also be based on the numbers that were originally set during the processing of the scene. Note the clarity and full of traces and material evidence is also important to avoid any damage to their intentional or negligent.

Fig. 8 bar closing and packaging of evidence (photo by: https://www.lynnpeavey.com/product_info.php?cPath=30&products_id=650)

Fig. 9 Information on the packaging of evidence
https://www.lynnpeavey.com/product_info.php?cPath=30&products_id=581

The Role of Ethnic-Based Social Capital in Establishing the Spatial Consensus Among Urban Growth Coalitions

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Abstract

Local power structure in the framework of urban growth coalition theory includes a set of property owners and place entrepreneurs who pursue their goal in establishing and maintaining consensus, providing the right conditions for outside investment and maximizing the "rents" by trapping human activities in place. Social capital, as part of the social structure, is the collective capacity of social groups for cooperation and common function to achieve public good. By translating public good to urban growth in physical context, urban coalition strives to construct a city environment in which the citizens come to the agreements and establish social relationships to maximize the profits from urban growth. Therefore, one can ascertain social capital as an instrument for dominance of urban growth coalition on urban politics. The overall aim of this article is to explore ethnic-based social capital, its crucial role on establishing consensus and facilitating the development of relationships between members of urban growth coalition, and seeks to analyze mechanisms that generate ethnic-based social capital so that urban coalition uses all networked positions and social linkage to achieve its goals.

Keywords: social capital, urban, growth coalition, place entrepreneur.

1. Introduction

In recent years the role of social capital – defined as the institutions and networks of relationships between people, and the associated norms and values – has risen to considerable prominence in programs of poverty alleviation and development. Although development practitioners have long suspected that social capital affects the efficiency and quality of most development processes (Grootaert & van Bastelaer, 2002). There are two broad intellectual streams in description and explanation of social action. One, characteristic of the work of most sociologists, sees the actors as socialized and action as governed by social norms, rules, and obligations. The principal of virtues of this intellectual stream lie in its ability to describe action in social context and to explain the way action is shaped, constrained and redirected by the social context. The other intellectual stream, characteristic of the work of the most economists, sees as the actor as having goals independently arrived at, as acting independently, and as wholly self-interested (Dukić, 2012). In this paper both intellectual approach has been used to explain and description of urban growth coalition.

2. Social capital as concept

Social capital is a controversial, although still surprisingly popular, concept. In its more recent manifestations, it has a motley past, coming through and moving between differing academic disciplines, principally political science, economics, economic development, education and sociology. Whilst this capacity to be recognized and used in a range of disciplines has been seen as a positive and integrative characteristic by some, others have seen it as the source of confusion and definitional

problems that are regarded as besetting the concept. Anne Kovalainen sees the inherent appeal of social capital as that it is at one and the same time an economic, a political and a sociological concept, giving it inter disciplinary prominence and potential (Kovalainen, 2004); Michael Woolcock (2001) sees it as freed in this regard from the constraints of particular disciplinary traditions. But Ben Fine (2001), Virginia Morrow (1999) and Alejandro Portes (1998) point to the fuzziness and chaos that the concept trails in its wake, working previously distinct perspectives together to suit its own hybrid construction (Holland, 2009).

As Fukuyama (1999) argues, while social capital has been given a number of definitions, many of these refer to manifestations of social capital rather than social capital itself. For the purposes of this article I want to concentrate on the work of Putnam in operationalizing the concept of social capital. According to Putnam (2000: 19) 'whereas physical capital refers to physical objects and human capital refers to properties of individuals, social capital refers to connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them'. Putnam suggests that communities with a 'good' stock of social capital are more likely to benefit from lower crime figures, better health, higher educational achievement and better economic growth. His perspective concurs with the political science view of social capital as concerned with civic engagement and trust at the level of communities and regions and how these foster the development of civic trust in political institutions (Leonard, 2004).

As Woolcock points out (2001) there is an emerging consensus regarding the definition of social capital – a consensus borne out of considerable debate and empirical investigation. We follow his lead with only slight modification by defining social capital as the social networks and their associated norms that may facilitate various types of collective action. This definition avoids the confusion that has been introduced by the inclusion of specific types of outcomes into the definition of social capital itself (Reimer, Lyons, Ferguson, & Polanco, 2008).

2-1- Social capital in networks and reputation

The two approaches to social capital will be considered jointly, due to their strong interrelationship: the first approach is social capital in networks, and the second is social capital as reputation. Network theory is vast and its relation to social capital disputed. However, many social capital authors regard network claims to be too insular and overblown. Putnam (2000: 172), for instance, argues that network theory is limited and quotes the Palo Alto Research Center in relation to the ultimate network, the Internet, saying 'that information itself needs a social context to be meaningful'.

It is not surprising that there are a number of ethical concerns over the network approach to social capital, given the universal claims made for this approach. Thus, it has been argued that the network approach to social capital is overly mechanical and arguably strips individuals and groups of their emotional and instinctive need for social interaction, within a syntax more suited to computer circuitry. Moreover, Fukuyama (2000) has argued that 'Networks, understood as informal ethical relationships, are therefore associated with phenomena like nepotism, favouritism, intolerance, in-breeding, and non-transparent, personalistic arrangements'. Such perspectives are entirely in conflict with Kant's moral imperative for universalizability so that all individuals must be treated in the same way according to rational principles, rather than relationship based (i.e. he claimed we should not favour a relative over a stranger) (Ayios, Jeurissen, Manning, & J. Spence, 2014).

The networks view of social capital, which derives many of its theoretical positions from social network analysis (SNA), argues that conceptualizing social capital as an asset held at the individual level allows scholars to differentiate its causes from its outcomes. Valued resources are embedded in social structures characterized by distributional and rank differences. The higher the rank, the greater the concentration of valued resources, in other words, the better the position of origin in a social network, the more likely the actor will access and use social capital (Lin, 2001).

Bourdieu, one of the most influential theoreticians among networks specialists, argued that a person's social capital could be asserted by aggregating: 1) the size of his or her network and 2) the volume of social, cultural, and economic capital of the network members (1986 in Zhao 2002). From his perspective, embedded resources such as information and the influence of its members are social capital. Lin (2001) has further refined this conceptual framework by seeing social capital as assets located in networks which can be measured through two main categories: 1) as embedded resources and 2) as network locations. The first one refers to the power, wealth, and influence available in a network and the resources that each contact in the network can provide. The second is more concerned with the structure of the network and how certain characteristics of a network, such as actors acting as bridges facilitate or impede returns to other actors. Beyond the

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explanatory technicalities of formal network analysis, the point is that social capital is a resource that is differentially available to individuals depending on where they stand in the structure of relations of the group. Class, race, ethnicity, religion and gender, to name some, are categories that position social actors in the structure of social relations. In other words, whatever forms of stratification and inequality are at play in the constitution of social life in a community, they will be reflected in the processes of participation in its formal associations (Reimer, Lyons, Ferguson, & Polanco, 2008).

The issue of trust is developed further in our third related theme of social capital as a reputation theory, which analyses levels of trust and credibility, and in the economic context conceptualizes reputation as a capital asset to be promoted and protected. For example, from an economic understanding of social capital, Dasgupta (2005) argues that the role of mutual enforcement in repeated interactions is to create 'a creditable threat by members of a community that stiff sanctions would be imposed on anyone who broke an agreement could deter anyone from breaking it'. The threat's credibility would be grounded in 'rules of behaviour' or social norms.

Putnam sought to distinguish between bonding and bridging social capital, arguing that the former is likely to have illiberal effects because it seeks to build networks of the already like-minded to the exclusion of others (Putnam, 2000). Bridging social capital, he argues, which builds connections across groups and is inclusive in nature, offers the potential to solve some of society's most intractable problems (Putnam, 2000).

2-2- Bonding and Bridging Social Capital

In the critique of Putnam's work, Portes and Landolt (1996) suggest that in some cases, social capital can become a constraint to individuals' actions and choices. This is because social capital may stem from excluding others from access to resources. In his work on regional differences in social capital in Italy Putnam (1993) considered social capital as a positive resource and the possibility that the concept may have only partial benefits was not fully acknowledged.

However, in his later writings, Putnam (2000) addresses this criticism by making a distinction between bonding (exclusive) and bridging (inclusive) social capital. Bonding social capital occurs among homogeneous populations. (Leonard, 2004)

It is often parochial and only benefits those with internal access. While it can act as an effective resource for particular groups such as ethnic minority groups who create niche economies, its benefits are limited. The very factors that promote its development such as tight bonds of trust and solidarity may ultimately prevent its entrepreneurial members from reaching their full potential. They may be held back by family and community demands and will only become successful if they are able to forge ties with others in the wider society. In other words developing bridging social capital. Quoting Briggs, Putnam (2000) argues that bonding social capital is good for 'getting by' but bridging social capital is essential for 'getting ahead'. It is this notion of bridging social capital that has captured the imagination of policy makers.

Embedded in Putnam's notion of social capital are concepts such as trust, community, networks and reciprocity which have a long history. Indeed these concepts form part of the building blocks of both sociology and anthropology.

The incorporation of these older concepts into the theorization of social capital has led Portes to question the newness of social capital as a sociological concept. According to Portes (1998: 2) 'Despite its current popularity, the term does not embody any idea new to sociologists. That the involvement and participation in groups can have positive consequences for the individual and community is a staple notion that dates back to the work of Durkheim and Marx'. To the workings of these concepts are issues to do with inclusion and exclusion. Putnam's distinction between bonding and bridging social capital does not go far enough in acknowledging the inherently unequal features of both bonding and bridging social capital.

There are two main problems with Putnam's treatment of bonding and bridging social capital. Firstly, in Putnam's analysis, bonding social capital is unequal because it excludes those outside the community residing in other communities but at the local community level it is inclusive. This conclusion is debatable. Secondly, Putnam implies that making the transition from bonding to bridging social capital benefits the community as a whole rather than perhaps some individuals in the community. By drawing on a case study from Northern Ireland, the article demonstrates that this analysis is too simplistic (Leonard, 2004).

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3- Applying ethics to social capital: exploring the dark side

Most approaches to social capital stress the positive externalities of social connections and informal relationships which are theorized to result in trust, shared norms, solidarity and civic mindedness. As Field (2003) observes: 'there shines out a warm glow. Social capital's "dark side", by contrast, remains largely unknown terrain'. Portes (1998) summarises problematic aspects of social capital as being 'at least' the exclusion of others, excessive claims on members of the group, restrictions on individual freedoms, group closure and the downward levelling of norms based on group solidarity. Other related outcomes include distrust and lack of cooperation, thereby impeding – rather than enhancing – economic progress.

Putnam also recognizes the potential limitations of the emphasis on shared norms, languages and networks, when he cautions over the 'Dark Side of Social Capital' (Putnam, 2000: 350–363) and concedes that there is a 'classic liberal objection to community ties: community restricts freedom and encourages intolerance' (Putnam 2000: 351). For example, in the 1950s, a 'surfeit of social capital seemed to impose conformity and social division' (Putnam, 2000: 352). This dark side is given voice in a collection of criticisms that interpret Putnam's social capital as class based, and elitist for providing a bulwark in favour of the prevailing economic policies.

This can apply as much in the perpetuation of elites or key groups in the workplace as in wider society, and is reminiscent of Bourdieu's (1986) conceptualisation of social capital as relating to 'privileged individuals [who] maintain their position by using their connections with other privileged people'. Based on this, it is easy to spot the potential moral deficiencies of social capital in simple statements such as those of Lin, defining social capital as 'embedded resources in the networks accessed and used to attain status' (Lin, 2001). Social capital is premised on 'investment in social relations with expected returns in the market place' (Lin 2001), or put simply: 'It's not just what you know but who you know' (Lin, 2001). It is our task in the current paper to add some precision to these broad indications of ethical problems associated with social capital.

To sum up the arguments regarding social capital's 'dark side', it is a resource that can be subject to high levels of selectivity and manipulation by actors using it and those subject to it, and this can lead to great inequalities and perverse outcomes in the attainment of optimum 'economic outcomes'. Such concerns lead Adler and Kwon to conclude that: 'social capital research would benefit from a more systematic assessment of risks as well as benefits . . . One actor's social capital advantage is often another actor's disadvantage, and research on the differential access to social capital is therefore a high priority (Lin, 1999; Adler & Kwon 2002: 35). This is the basis for the current paper, which seeks to deepen our understanding of social capital's dark side from an ethics perspective.

3-1- Four aspects of social capital

Based on Remier et al (2008), we differentiate four very general types of normative structures that guide behavior in social relations: *market, bureaucratic, associative*, and *communal*. These four types of normative structures represent four relatively comprehensive ways in which people organize their interactions to accomplish tasks, legitimize their actions, distribute resources, and structure their institutions. Each of these has its own general set of associated norms that condition the co-ordination of social behaviour.4 since social capital is reflected in and derived from these relations, it is conditioned by the same norms and sanctions as those relations.

Market relations are those in which the classical norms of 'open' and 'free' exchange of goods and services occur between relatively free actors (Reimer, 2008). Market-based social capital is created, built, and maintained through fair trade of goods or services, sharing of information about markets and prices, and the demonstration of appropriate negotiation skills in the process.

Bureaucratic relations are the 'rational-legal' relationships originally explored by Weber (1978). They are impersonal and formal, with the distribution of resources based on generally-applied principles and status positions rather than productivity. The charters and by-laws of government and corporate organizations are key points of reference for identifying the allocation of rights and entitlements. Bureaucratic-based social capital is built through the formulation of these charters along with the maintenance of legitimacy, either formally or informally.

Associative relations are based on shared interests. Clubs, social action groups, internet chat rooms, spectator events, hobby groups, and food banks are examples where these relations predominate. Associative-based social capital emerges when interests coincide and where there is a common contribution to the goals on the part of members. It is built through

the successful accomplishment of those goals, the achievement of objectives *en route* to them, or the reinforcement of promises to achieve those goals. (Putnam, 2001).

Communal relations are based on a strong sense of shared identity. Membership and collective action within communal relations are often dependent on ascribed characteristics of birth, ethnicity, or location but they may also emerge as a result of shared life experiences or intense socialization. Family, friendship, cult, and gang activities are common examples of such relations.

The rights and obligations of members are strongly associated with this identity, and are largely developed and maintained through customs (Hamilton and Biggart, 1992).

All four usually occur concurrently in a given situation, although only one or two may be dominant. This may be seen in an office setting where workers' behavior is primarily guided by market and bureaucratic norms, even as they may be supported by the communal and associative ones inherent in informal social relations. Still, this is not always the case, since one relation may inhibit another. Volunteer group participants in our field sites, for example, often complain that the inflexible demands of their bureaucratic based funding agencies undermine their original objectives, or divert them to a more limited set of goals. We develop and enforce regulations in our municipal decision-making to guard against communal-based patronage allocation of contracts and resources (Remier et al, 2008).

4- The Political Economy of Urban Power Structures

A local power structure is at its core an aggregate of land-based interests that profit from increasingly intensive use of land. It is a set of property owners who see their futures as linked together because of a common desire to increase the value of their individual parcels. Wishing to avoid any land uses on adjacent parcels that might decrease the value of their properties, they come to believe that working together is to the benefit of each and every one of them. Starting from the level of individual ownership of pieces of land, a "growth coalition" arises that develops a "we" feeling among its members even if they differ on other kinds of political and social issues.

In economic terms, the "place entrepreneurs" at the center of the growth coalitions are trying to maximize "rents" from land and buildings, which is a little different than the goal of the corporate community -- maximizing profits from the sale of goods and services[1]:

Unlike the capitalist, the place entrepreneur's goal is not profit from production, but rent from trapping human activity in place. Besides sale prices and regular payments made by tenants to landlords, we take rent to include, more broadly, outlays made to realtors, mortgage lenders, title companies, and so forth. The people who are involved in generating rent are the investors in land and buildings and the professionals who serve them. We think of them as a special class among the privileged, analogous to the classic "rentiers" of a former age in a modern urban form. Not merely a residue of a disappearing social group, rentiers persist as a dynamic social force.

The most important activity of a local growth coalition is to provide the right conditions for outside investment. This preparation involves far more than providing level and plentiful acreage with a stream running through it. It also involves all those factors that make up what is called a "good business climate," such as low business taxes, a good infrastructure of municipal services, vigorous law enforcement, an eager and tame labor force, and a minimum of business regulations.

The growth-coalition hypothesis leads to certain expectations about the relationship between power structures and local government. Rather obviously, the primary role of government is to promote growth according to this view. It is not the only function, but it is the central one, and the one most often ignored by those who write about city government. Local government promotes growth in several ways, the most visible of which are the construction of the necessary streets, sewers, and other public improvements and the provision of the proper municipal services. But zoning, building standards, and many other government regulations also matter greatly in keeping property valuable, as home builders also realized very early in the 20th century. While all of this is going on, the city departments of planning and public works, among several, become allies of the growth coalition with the hope that their departments will grow and prosper (Mollenkopf, 2000).

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[1] As sociologists Jonathan Logan and Harvey Molotch explain. Logan & Molotch, 1987.

The critical players in such coalitions are said to be those elements within capital which are most place bound, that is to say rentiers (property owners) who rely on an intensified use of land or buildings in a particular area for enhanced profits. They are joined by those who benefit from the intensification process itself—in the terms used here, those with an interest in treatment and servicing— and also by interests who benefit from the increased demand for their products brought about by economic (income and/or population) growth (Harding, 1991).

4-1- Peasant Coalitions

Wolf, saw two main types of coalitions that define peasant social relations: those that bring people together around a single interest, and those in which its members share multiple interests (1966: 81). The first he called *singlestranded*, the second one, *manystranded*. In single stranded coalitions, two or more persons join forces with the purpose of advancing a specific goal. An example is rural associations such as funeral groups, irrigation and producers associations. Members of this type of coalition are usually bound by a particular interest, which does not necessarily demand that its participants be involved with one another beyond this cause. A manystranded coalition, on the other hand: "is built upon through the interweaving of many ties, all of which imply one another" (1966: 81). Economic transactions may be influenced by kinship relations, which in turn may require specific obligations and rights; furthermore, these might limit the range of options in other spheres of life. Each type of relation is like a strand; together they provide great security to people at different levels. On the other hand, this interlocking of strands is the source of its own weakness as they tie people together into inflexible relations that are difficult to disentangle. An idea similar to the negative side of social capital, where closed and bounded groups contravene the benefits of building a network of relations as they are unable to build bridges.

4-2- The Role of Ethnic-Based Social Capital in Urban Growth Coalitions

Achieving urban development through increased social capital is one of the most important sociological objectives for nations in the 21st Century (Bartelsman 2000). Because of the close relationship between urban growth and community prosperity, economists seek recognition of policies for realizing growth. Urban productivity, together with other core urban development concepts such as competiveness, are usually focused on the sub-national urban economic development process of the home country (Castellani 2011). However, recent experience has documented an increase in the internationalization of urban productivity and related activities (Fukuchi 2000). This was initially and mainly motivated by the need to better exploit existing home-based or urban growth coalition, while more recently the need to source complementary assets and competences abroad has become an important motive.

The definitions and meanings of urban growth coalitions become centrally important when considered in a more international and multi-disciplinary context. The geographical differentiation and change overtime in what constitutes 'local and urban productivity' within and between countries are amplified and even modified when influenced by international forces. Changing of and responses to contested definitions of productivity seek to encompass and reflect geographical variation and uneven economic, social, political, cultural and environmental conditions and legacies in different places across the world. From one perspective, this involves an extension to broader spatial scales of the types of location marketing traditionally practiced by private developers. Alternatively, it may be seen as extending local governments' use of public goods provision to attract/retain desired residents and their integration into the economy. A more distinctive third dimension to the process involves specific investment in organizational assets to create a market in the territory's economic community (Bartelsman and Doms 2000).

The role of urban growth coalitions in urban economic development had tended to be ignored traditionally by economists who recognized only the significance of productivity at the national level (Dicken 2003). However, the new growth theory (Dukić 2012) is consistent with a sub-national regional perspective that views productivity as a major contributor to increasing the quality of life in terms of the quantity and nature of local jobs, and in the quantity of prices of goods and services produced locally. This conception of productivity gives a fluid and dynamic meaning to concepts of "urban economic development", emphasizing the importance of empirical analysis of the relations between endogenous factors and national transformative drivers. The underlying legacy forces in a region may hold some positions, discourses and practices in place beyond a time when they have any significant and immediate functional relationship to a region's economic development. The ongoing interaction between actors at the regional level and strategic maneuvers to mobilize regional resources exert a significant effect on the conceptionalizaiton of regional productivity. This conception provides a rich way to analyze the dynamics of interaction of context with innovative action (Baycan 2013). Because of these facts, the economics and particularly the urban studies literature on productivity has mainly focused on the effects at the local

level; highlighting the positive role that regional endogenous factors may have on regional productivity through different channels. For example, urban and local R&D activities are required to be able to quickly and effectively adapt products to the needs and specificities of new markets (Pike and et al.,2006).

5- Conclusion

Under a traditional urban growth framework theory, achieving urban and local growth and productivity mainly a matter of investing in physical capital. Differences in stock and level of investment in infrastructure were regarded as the key elements of explaining output and regional economic returns. Hence, based on this thinking about how to spur economic development and growth and achieving productivity is rather straightforward: greater investment in infrastructure and stock enhancement would suffice to generate greater productivity and ultimately development. Further, if this approach is channeled to lagging urban regions, it would also contribute to economic convergence. But in new urban growth theory based on urban growth coalition, it is argued that achieving increased productivity and the introduction of a new dimension into urban policy modeling is much less straightforward than it may at first seem and that a clear distinction between the overall "physical capital- led productivity" and a more "multi-dimensional productivity and growth achieving process" conception based on social capital is needed in order to make urban growth policies more viable(following diagram).
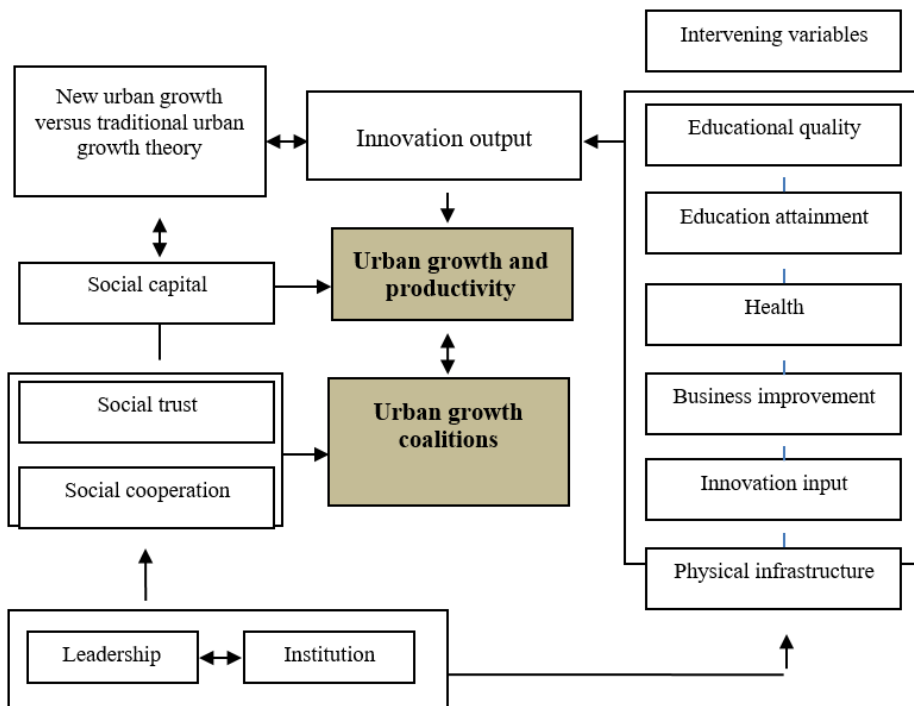
This paper offers a novel conceptual model, based on a mutual relationship between rurban growth coalitions and urban growth and productivity as a output at the local and urban level. In the light of the high policy importance of enhancement of urban economic development in lagging urban regions and the lack of a large sample empirical analysis, we argue that this paper provides a significant contribution to the extant literature and to the policy debate. Furthermore, in our conceptual model, we are able to examine how each urban region is or could be performing with greater productively through a change in inputs thus overcoming another major gap in the existing literature which has mainly focused on the output dimension in the productivity enhancement process. In view of the arguments put forward in this paper, it is possible to identify four urban growth policy areas that are related to the urban productivity model.

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Expressionism and the Face of Sorrow: Jesus the Christ in Nikolai Ge's Paintings

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Abstract

Depiction of Jesus the Christ in painting is a long journey throughout history. He was depicted with the ideal beauty in the Renaissance painting in spite of suffering from torture. Nikolai Nikolaevich Ge, a Russian artist living on the edge of several artistic tendencies as romantism, realism and expressionism in 19th century, chose a new path in depicting Jesus with what he felt was actually told in Bible: a face of sorrow, unusual brush strokes and expression of complete despair, horror and sorrow in Christ's face and gestures. Anti-democratic movements and repressions from Nikolai the First and Alexander the Second led to his comparison between the torture from the government to his own citizens and the torture from Romans to Jesus. In this paper, it is aimed to disclose the connection Nikolai Ge made between the repression from the Russian tsars and historical interpretation of Christ's life in Bible.

Keywords: Jesus the Christ, 19th century, Russian painting, expressionism, Bible scenes in painting, Nikolai Ge.

Introduction

As it is well-known, visual arts in Christianity has served as Bible for illiterate people for centuries. Art historian Sergei Mihailovich Daniel quotes that "Byzantine theologian and author John of Damascus says that, as not everyone knows how to read and write, and not everyone has time for reading, God says that icons should be depicted for serving as short reminders" Daniel (1994, p. 5). According to another art historian, Tayfun Akkaya's definition, icons are portable depictions about religious themes on wooden panels in various dimensions. In his opinion, as this word contains any kind of religious depictions, all other depictions of religious topics in Byzantine art of painting could be called as icons (Akkaya, 2000). Between the 4th and 7th centuries, with the incentive of the church, depictions of Christian festivals, lives of saints, events from Christ's and Virgin Mary's life via icons prioritized Abstract symbols and creation of Christ's figures in reality. Thus, certain iconographic rules were formed and a direct connection between the Bible and visual arts was provided (Bobrov, 1995). Icon painters, when performing their art, had to adhere to strict rules in depicting scenes and figures in the Bible. Their source of reference was formerly painted icons and old inscriptions. Besides, according to Byzantine spirituality, two dimensionality in icons needed to be taken as a basis. No depth in the background, the source of the light is not clear. In the Renaissance, icons left their place to paintings, where more free interpretations were possible. Artists had more freedom on their paintings, adding their own interpretations to the scenes in the Bible and persons. They could add more depth to the space and give expressiveness to the scenes and figures with subtle light and shadow plays.

With the recognition of Christianity in Kievan Rus' at the end of the 10th century, wooden and stone churches were built; several attempts were made to spread Christianity. In line with this purpose, icons, frescoes and mosaics served as contact between the people and religion. The first Russian icon painter in Russian historical sources is Alympia (Ostrovsky, 1987). Taking education under Byzantine masters – Theophanes the Greek –, several other Russian icon painters as Andrei Rublev, Dionisij and S.F. Ushakov appear in the following centuries. The icons they produced were placed at any home, from the Tsars to the merchants and peasants. However, as mentioned before, the icons were painted with two dimensions and it was not important to draw the figures in the foreground to give more emphasis. The importance was not about where the figure or the object stood, but about the meaning associated with them.

In the 18th century, at the period of Catherine the Great, many changes in the empire came true to meet the European standards. Enlightened actions of the empress continued with more interest in architecture and painting. Numerous gifted Russian young people were sent to Europe to take education with the support of the empress in architecture and painting

(İnanır, 2008). Young Russian students took their educations in countries like France, Italy etc., learnt new techniques from masters here and created their works about mythological, landscape, Biblical and historical painting.

In the reign of Catherine the Great, The Imperial Academy of Arts gained much significance. The first curator of the academy, Ivan Shuvalov, brought in teachers from Europe, attracted first Russian students to be trained at the academy. Here, students took their educations from European teachers and started creating their works in classicism. The main themes were Biblical, mythological and historical; students had to adhere to specific strict rules of the academy when they were performing their arts. At the second half of the 18th century, among the painters, who created their works about Biblical scenes, comes A.P. Losenko. Being sent to Paris for enhancing his knowledge and skills, he created his historical painting on evangelist theme *Miraculous Catch (1762)*. In this painting, he could combine the principles of classicism with a softened, humane interpretation of Christ's figure. At the beginning of the 19th century, Alexander Ivanov, seeing the renowned fresco *The Creation of Adam* of Michelangelo in Sistine Chapel and reading Bible at the time when he stayed in Italy, came closer to iconographic themes. The Painting he made at this period, *The Apparition of Christ Before the People* is seen as an icon, symbol, thus a mirror of history. Ivanov, in his Biblical sketches, examined the history of humanity deeply. The artist took the art to its spiritual beginning with his works, to the times of Christianity when painting served as Bible for those who did not know how to read and write (Daniel, 1994). Art historian A. Novitsky regards Ivanov as the pioneer of Russia in paintings on Biblical themes. Ivanov granted the simple and natural presence of religion that Russian people needed (Novitsky, 1897). Through this new tendency, the traditional Christian themes gained a new dimension. At the start of this new movement stands Nikolai Nikolaevich Ge (Novitsky, 1897). Following Ivanov's tradition with his work *The Last Supper,* Ge took lessons from Strauss' works about Jesus as Ivanov did. As empiricism and individualism are two similar tendencies and both are depending on experiments, it may be regarded normal to depict the figures of Jesus with their faces for Italian painter Caravaggio's naturalism of baroque. Ge's art was not far from this tendency and he featured personal experiments in conveying Biblical themes, thus reached artistic realism (Daniel, 1994). From Leonardo Da Vinci to Ivanov, the figure of Jesus resembled the ideal and perfect for centuries when compared to human figure. Although 19th century painting is different from other centuries in reflecting the ideal beauty, painters strived to demonstrate the Biblical scenes as real as possible (Arbitman, 2007). We can see another example of empiricism, in one of the founders of *Revolt of Fourteen* (1)*,* Ivan Kramskoi. In his work, *Christ in the Desert,* he depicted the Christ in a way specific to himself. The image of Christ here is not divine or supernatural. Giving the figure an earthly look, the artist shows that the realness of the face does not depend on the esthetic rules, but on the trueness of artist's faith. In the following years, empiricism merges with other tendencies and loses its typical characteristics. It gives place to newly flourishing individualism. In this context, Ilya Repin's works differ from others. Although Repin does not pay much attention to Biblical themes, his works as *Raising of Jairus Daughter* stand out (Daniel, 1994). Another specific example is Vasili Polenov, who dedicates a series of his works to Christ and the most important work of whom is *Jesus and the Sinner Woman*. Travelling in sacred lands as Syria and Palestine, the artist drew several sketches here. As D. Strauss' book was important to Ge and Ivanov, the book of Ernest Renan, *The Life of Jesus* was a great inspiration for Polenov as well (Daniel, 1994).

As for Nikolai Ge, studying as a student at Academy of Arts in St. Petersburg, he creates his works, as other students do, according to the academy's classical rules and strict doctrines. Here, Ge interprets Biblical themes not different from historical painting. In this period, as a result of this, he creates *The Witch of Endor Calling Up the Spirit of the Prophet Samuel (1856)* under the influence of the painter Karl Bryullov, in a romantic manner. He makes use of Bryullov's compositions and colouring techniques, along with typical medieval items. With this painting, he gains a gold medal and a scholarship abroad. He moves to Rome and here, after seeing Ivanov's *The Apparition of Christ Before the People,* he starts seeing iconographic themes as an important source for his creations. At the time when he was looking for new themes, he starts reading D. F. Strauss' *The Life of Jesus*. In this book, Christ comes forward as a founder of a new religion, as a leading character in regeneration of mankind. As a result, Ge starts seeing old scripts artistically with a modern way of thinking (Zograf, 1974). However, if one needs to define Ge's manner in his works, we need to say that his expressionist point of view, which he brought to the Biblical scenes is a turning point in the interpretation of such themes. As expressionism is a subjective approach, the artist aimed to distort the reality to evoke the emotions and affect the mood of the audience. The core of the tendency is to convey the emotional experience of the artist rather than physical reality. We will look more closely to the analyses of the most renowned paintings of the artist, where he aimed at disclosing the authoritarian suppression of the Russian government, church and critics by expressing Christ's suffering from Romans.

In the composition of the painting *The Last Supper (1863)* [Painting 1], Ge aims to highlight the main figure and he does not do this only with contrast. Christ's semi-lying position among other standing and sitting figures highlights him. Here, Ge

wants to associate the image of pain and death with the lying position of Christ. This situation is consolidated with the window that resembles a cross above the head of Christ. In the art of Russian painting, this sign has been a traditional symbol for an upcoming danger. Although many artists highlight the kindness and self-sacrifice of Christ in their depictions of the last supper, Ge here tries to feel the drama himself, he highlights not the betrayal of Judas, but his conflict with his teacher, Jesus (Panzhinskaia-Otkidach, 2010). Ge always added his own interpretations to the religious themes. For him, Judas was not a traitor; on the contrary, he was a human who lost his faith. In this scene everyone is suffering, both the person leaving and the remaining people (Panzhinskaia-Otkidach, 2010). When the painting first appeared, it affected everyone with its new and unexpected interpretation to the old legend. The room, the lighting, the table, the faces of the surrounding people; each one of them carries the characteristics of a thing that you see the first time and charms you with its originality. A small table stands in the middle of the room. In front of the table lies the main figure of the scene. His facial features, his state of mind show that Christ is in a deep grief. This situation affects you deeply; you cannot see anything that is familiar to you on this face. Judas in the foreground is not a bad character; he is a figure who is depicted with a pessimistic beauty. This person is not a little spy who betrays his teacher. If a traitor had only needed money, would he have decided to hang himself? Though, it is not clear yet whether the case is a suicide or not, it is obvious that Judas pays attention to why he decides to cut off ties in the last supper. Even though he is in deep grief about this separation as well, the reason to this lies inside him (Ahsharumov, 1978). Art historian M.M. Allenov supports this thought. According to him, this painting reflects Ge's distrust at this official legend; the artist stands against the notoriety of this figure and depicts him as a gloomy prophet. For Ge, it could not have reflected the reality that Judas betrayed Christ for thirty silver (Allenov, 1989). He highlighted Judas' essence with a deep psychology not by the appearance of betrayal, but by inner logic of his state of mind (Vereschagina, 1990). Another example of originality of the painting is that, Ge used Alexander Herzen's photograph for Christ, his wife A.P. Zabel for John and himself for Peter as models. Thus, the historical figures looked like familiar faces in the public. Dostoyevsky also remarks that the figures remind the audience of ordinary Russian peasants (Uzelli, 2002). This theme had been depicted around a table till that time (for example, Leonardo Da Vinci's Last Supper). However, in this painting, Christ lies down on a sofa and his students are around him. Especially, the church stood against this painting and prevented it from being reproduced. Focusing of the attention on the psychological content of the drama, the gift of demonstrating characters as if they were from real life in religious themes, the formal composition of the painting, internal composition, the naturalness of the tones, lighting and freedom in grouping the figures are all characteristics of realistic art of the new era (Zograf, 1974).

In the composition of the painting *Christ in the Garden of Gethsemane (1880)* [Painting 2], a roughly silhouette figure under the moonlight, sitting on his knees, thin faced, with his hair covering his face is depicted. His state of determination can be seen in his tense posture, movements of his hands and tightly sitting on his knees. There is not a teacher in front of us, but a warrior in pain, who submits to betrayal, trying to keep his moral strength alive when carrying out his duty. The sacrificing of Christ, his readiness at confronting his destiny with no fear is clearly demonstrated. There is not a smooth and thoughtful lyricism but a more dominant drama in the figure of Christ in this painting. Ge worked out the faces of his period on Christ's figure (Zograf, 1968). A criticism P. Gnedich brought to the painting is that you cannot see any love in Christ's praying. According to Strauss and Renan's historical point of view, this person cannot be a divine founder of a pure religion, because hatred cannot be a part of a human being even though he is so close to death (Gnedich, 2001).

In the composition of the painting *What is Truth? Christ and Pilate (1890)* [Painting 3], where the interrogation scene of Christ before Pontius Pilatus, the king of Judea takes place, two main figures draw attention. One of the figures facing back is well built and has a confident posture. The composition of the painting is based on the contradiction between Pilatus' well-built posture, his satisfactoriness and Christ's beaten appearance in rags (Dmitrenko and others, 1985). Public showed great reaction for this painting as Ge here depicted Christ with his hands tied behind, with a worn out cloak over his shoulders in a dark red dress, standing in front of the wall. As for Pilatus, he is depicted with a dress wrapped over his shoulders, turning impolitely at Christ and asking him 'What is truth?' in a mocking way. In this painting, the two figures depicted by Ge are not only two different people, but also two people of different worlds who have nothing in common. As the painting met many reactions, the collector Tretyakov does not purchase it as well. Leo Tolstoy, finding the painting realistic, explains the composition to Tretyakov in his letter: "The depiction of Christ has a long history. Being depicted as a God for centuries, Christ started to be seen as an historical personality later on. It is difficult to reflect him as an historical personality because it is not accepted to see a person in daily life, which is regarded as God. Arbitman (2007, p. 160-161)." This painting was removed from exhibition under a decree from the Russian government. After this banning, his works about religious topics were censored and not accepted for exhibitions (Panzhinskaia-Otkidach, 2010).

In the composition of the painting *The Crucifixion* (1892) [Painting 4], three crucified men stand out. The scene of crucifixion of Christ in the art of Christian painting first appeared in the 5th-6th centuries. Icon painters depicted this scene as if Christ was alive, his eyes opened more than a death scene. No signs of death or torture are visible. The aim here was to symbolize the victory of Christ against death (Barskaia, 1993). After being made twelve times, the final version of the painting turned out to be extraordinarily strong, exceeding the limits of expressionism, complexity and deep psychology. The wild athmosphere of despair makes a shocking effect on the audience. The painting was brought to St. Petersburg, where it was prohibited for exhibition due to censure. As for the comparison between the suppression of tsars and torture from Romans, Ge here reflects the current tragedy of the dark and relentless era of Alexander III, who was known for his executions and death sentences. In one of his letters, Tolstoy writes to Ge: "In this government, death penalty has turned into a civil right with no judgement. I cannot dare to talk about the horrible events, carried out by political reasons. Thousands of people are subject to a terrific torture and all of these are happening hidden from everyone (Zograf, 1968)." To disclose this secret situation, Ge creates this painting and regards it as the best of his works. *The Crucifixion* painting is seen as a complementary work of Ge's Biblical themed paintings because conflicts, tragedy, the feeling of being trapped are cruelly depicted and as the artist told, these feelings take the painting and his thoughts to such a level that it is impossible to go beyond (Arbitman, 2007).

In the composition of the painting *Golgotha (1893)* [Painting 5], more than one figure and a composition of colors draw attention. The figure in the middle is in pain and torment; he cups his head in his hands. All three figures are going through a terrifying moment with the reality of inevitable death. The young figure on the right, lowering his head, keeps silent. Completely losing self-control, he is not aware of what is happening around and he is in regret. The figure on the left, making a sour face is not in regret. He is in hatred and resembles an animal, which is scared and tired, most probably not looking like a human. The hand on the left side of the painting is piercing through the scene, probably pointing at the three figures to be executed. This is a commanding, hostile hand, the face of which is probably not demonstrated on purpose. In this work, the influential expression of suffering is in the foreground. Wide brush strokes and composition in parts contributes to the expressiveness of the painting (Dmitrenko and others, 1985). After seeing the painting, many people could not accept the figure of Christ. The image of Christ that people are used to see, has exaggerated beauty, tranquility and a divine dignity. In this painting, Ge discloses the humane features of the Son of God, like pain, torment and torture. The features of the suffering Jesus take place in this work. Golgotha is the name of the hill, where Jesus was sentenced to death with two more thieves. The artist here shows the last minutes before punishment. Jesus the Christ is depicted here, in total despair and between the two thieves, holding his head with his hands, wishing God to forgive his torturers and not leave him (Panzhinskaia-Otkidach, 2010). Although *Golgotha* is regarded as not finished, everything in it that the artist aimed to explain is complete. With this in mind, *Golgotha* was the final point of his creative adventure.

The church, government, most of his colleagues, critics and public did not accept Nikolai Ge's paintings, in which he depicts Jesus with humane features, tortured and suffering. Church, government and the public showed great reactions against such a distortion from the traditional image of Jesus. These five paintings, which Nikolai Ge dedicated to the scenes in the Bible, owing to different interpretations of the traditional themes, led to disputes both in Russia and worldwide. The interpretations and his point of view, which he brought to these scenes, drew the attention of a specific community, along with the writer Leo Tolstoy. Tolstoy, who aimed to educate the public with moral doctrines, felt the need to direct Ge's art and as a result, a series of paintings, in which the tortures that Jesus was exposed to and the authoritarian suppressions of the Russia in that period were compared and interpreted. Despite these reactions, Ge insisted on searching for a deep moral complication more than a feeling of mercy (Panzhinskaia-Otkidach, 2010). Thus, he is regarded as a reformer today in the history of Russian painting with his strong incentives to create what he deeply felt in the Bible and by comparing what he felt with the totalitarian and suppressive ruling of the country, we can say that he succeeded in being a voice of his era.

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Footnotes

(1) Revolt of Fourteen – Refusal of the best fourteen graduates of Imperial Academy of Arts to take part in a competition for a gold medal.

Tables
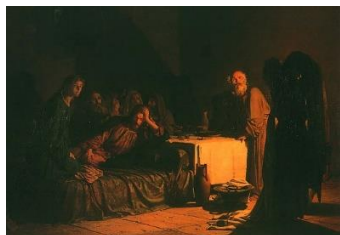
[Painting 1] – The Last Supper, The State Russian Museum, St. Petersburg, 1863, 283x382 cm., oil on canvas

[Painting 2] – Christ in the Garden of Gethsemane, Tretyakov State Gallery, Moscow, 1880, 258x198,5 cm., oil on canvas.

[Painting 3] – What is Truth? Christ and Pilate,Tretyakov. State Gallery, Moscow, 1890, 233x171 cm., oil on canvas.

[Painting 4] – The Crucifixion, The State Russian Museum, St. Petersburg, 1892, 29,8x225 cm., oil on canvas.

[Painting 5] – Golgotha, Tretyakov State Gallery, Moscow, 1893, 222x191,8 cm., oil on canvas.

Don Quixote Myth in Albania

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Abstract

The main character of the novel Don Quixote, the idealistic adventurer prototype, injustice warrior, turned out to be a literary myth in Albania. Quixote came from fiction to the real world. He came out from the letters of a book and took the dimensions of the human being that really lived. He is a hero, similar to the ones that human history has created. Our study treats with regards to the characteristics of Quixote and gives an answer to the question: Has the myth of Quixote preserved the individuality of the character? This important question arises as the hero Quixote is a mythical character with an alienated destiny, the man converted it in a myth vanishing the nobility dressed by the writer. Another feature of the myth of Quixote is that today it exists. Nonetheless of Cervantes, even more real than the writer himself, even though it came out from a book's lines, it exists. The myth of Quixote has been removed from the adventures of the written novel and the social status of this genre. The myth of Quixote is not the Don Quixote as a character but that of real people like him, acting similar to the character. The man isn't regarded as duplicate to the character but nearly similar to him. It is noticed that there are different points of view and some want to see him close to the idealistic character; others see only his foolishness and futility beyond reason, a character that embodies pure madness.

Keywords: Myth, Literature, Hero, Quixotic.

What is a literary myth? According to Francisco Ayala, a myth in literature is established: "When the character of fiction, or from the pages of the book, takes autonomy placed in collective imaginary, becomes familiar for those who have never read the work, or have not seen it as a theatre play or a film, even familiar for those who have no idea that this literary work exists."[1]

If we take for granted this definition, we think Quixote, the character created by Cervantes best meets the criteria for being a myth. We can find quite prominent literary characters, creatures of the imagination of a writer, summarizing the human characteristics that different people face in our daily lives. We call Harpoon - miserly, Don Juan - flirty, Iago - impostors, etc. and Don Quixote are called the idealists unable to grasp reality.

The myth, according to Ayala, has some typical features, a certain personality, which offers a prototype model, and beyond that, "conveys spiritually beyond typicality, and peculiarity. Placed in the collective imagination as powerful as some historical personalities whose life has left its mark on the community conscience. Fictitious heroes become part of human consciousness no less powerful than the heroes that you stand fall of the statue. Finally, the myth becomes independent from the criminal that gave life."[2]

Sancho and Quixote, Rocinante and Dulcinea are characters that have emerged from the novel and live apart from the work that created those, regardless of the author, create an autonomous existence in the virtual and the real world, being part of the collective imaginary. Unamuno, in his essay The Life of Don Quixote and Sancho claims that Cervantes's characters live in a broader and deeper reality than the author created. There wasn't Cervantes who gave Quixote size, but rather if his character Quixote did not live today in our minds, the name of Miguel Cervantes would not tell us anything.

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[1] Ayala, Francisco: *La invención del Quijote,* Suma de Letras, S. L., Madrid, 2005. p. 264.
[2] Ayala, Francisco: *La invención del Quijote,* Suma de Letras, S. L., Madrid, 2005. p. 266, 267.

According to Unamuno, it is the character that keeps alive the name of the author, who wrote the book showing the character's stories. This is the creation of a literary myth.[1]

Quixote became a myth in the years when Cervantes was alive. The first book edition came out in 1605, and became a best seller, with a tremendous sales success.

A simulator book was immediately published, when a still unknown writer, under the nickname Alonso Fernández de Avellaneda, wants to use Cervantes' characters' success and build new adventures of his conception.

While in 1615, comes out the Second Part of the book, written by Cervantes, where we find evidence of the perception of the first book and the fame of the character: "Your master is one of the most famous errant knights, that has ever existed side around the world, thanks to the exploits …stories published today are more than 12 thousand books in many places in Portugal, in Valencia, in Barcelona …"then Quixote personally informs the Green Cibun Rider related to the publications of 30 thousand copies, according to him.[2]

Researcher Jean Canavaggio, French Servants', builds a new profile of Quixote, in his study Don Quixote a myth from a book.[3] The author shows the universal influence of the work Don Quixote through the display in different versions, in different genres such as theatre, opera, ballet, music, cinema and television. While reveals Dickens, Dostoyevsky, Flaubert, Kafka as influenced to debtors - by him- from the most epic work read in the world. Quixote figure, according to Jean Canavaggio is a myth from the years of German Romanticism, in many cases replaces or overtakes the book.

Thus, Quixote has become a mythical figure during the four centuries of its existence as part of universal culture. Despite that every era has its reading characteristics of his book, his hero, myth and symbol that it represents, is the prototype of adventurer Quixote's idealistic fighter against injustice. This thin and high in stature rider represents the character and the point of view of the Spanish world, beyond the author's own voice that is hiding there.

Quixote myth worldwide. After Avellaneda's book, we find Quixote in hundreds of books worldwide. Examples of Quixote's conversion into the character of literary works of different genres can be found wholesale in different languages, furthermore there has been adaption of Quixote book, in different genres for different age groups.

In 2004, Andrés Trapiello, most recently wrote the novel that follows the story of Quixote. Rubén Darío wrote a story D.Q. (Don Quixote).[4] The same author wrote a poem Letanías a Nuestro Señor Don Quijote.[5] Jorge Luis Borges wrote essays and poems, after being inspired by reading of the work in childhood, Sueña Alonso Quijano, parabola de Cervantes y de Quijote. [6] Charles Dickens, imitated the novel.[7] Russian novelists Tolstoy and Dostoyevsky, claimed that Quixote is their favourite novels which influenced them in writing their novels. Madame Bovary, Flaubert's famous character, in known as a Quixote character who loses logic by reading numerous romantic and later sentimental books.

Spanish literature of all time, is referred to Don Quixote. It is worth emphasizing the early twentieth century authors, who are otherwise called the authors of the 98th generation, who dealt with very carefully existential themes of the Spanish reality and in this context referred to Quixote and Rancho as representatives of Spanish identity Philosopher José Ortega y Gáset published the essay "Meditaciones del Quiote" [8] in 1914 Azorín (José Martínez Rúiz) philosopher and representative of the 14th Generation, wrote the essay" La ruta de Don Quijote"[9], inspired by the journey through which

[1] Unamuno, Miguel de: *Vida de don Quijote y Sancho*, Alianza Editorial, Madrid, 2004.

[2] Cervantes, Miguel de: *Don Kishoti i Mançës*, Second part, Onufri, Tirana, 2008, p.125

[3] Canavaggio, Jean: *Don Quijote del libro al mito*, Espasa Libros, S. L. U., 2006.

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walk the two heroes Unanumo, writer and philosopher, wrote the essay Vida de Don Quijote y Sancho[1], by which tries to deeper analyse the work

Don Quixote has an important participation in the cinema, theatre and television across the globe. Directors and scriptwriters are quite inspired by the work of the hero by building different versions of history by bringing it in different times. In 1903, it was realized in France the film Les Aventures de Don Quichotte de la Manche. The earliest Spanish film dedicated to Quixote was performed by Narciso Cuyas in 1908, entitled El curioso impertinente. In 1979, it was accomplished the first animated film to 39 series of half-hour for the world television titled Don Quijote de la Mancha. In the 2002, the film El caballero don Quijote, won the best Latin Film of the year in Venice.

There are quite musical pieces inspired by the work, it is worth distinguishing El caballero don Quijote, who in 1761 created Suites: Don Quichotte. Richard Georg Strauss, in 1897, created the symphonic poem titled Don Quixote. Don Quixote comes as a musical theatre play in Broadway, titled Man of Mancha, in 1965, etc.

Quixote is one of the most painted and drawn, important names of fields like: Gustavo Dore, Picasso, Dali signed wonderful paintings and sculptures. In Spain, tourists run on a length of 2500 km, which is called Wey of Don Quixote.

What is a mythologized Quixote like? A Quixote is filled with illusions, kind idealist in a world full of selfishness and heartless. The errant knight appears as comic, sad, contemplative, as different age groups read their Quixote. Knights of grieving face are embodied different characteristics from those of the medieval knights in medieval novels, it is the portrait of an anti-hero, he is the type filled with great desire to live imaginary worlds of books read by him and fails on almost every one of adventure in which he was involved. Don Quixote is a character where parody and deep irony are combined. The reader from the beginning of the book knows that the hero is mad, he does not embody but he identifies it as he fights for a fair world in the name of love and kindness.

A Quixote is a man of many illusions, idealistic, full of goodness in a selfish, cruel world. The tall and lanky rider meets the characteristics of Spanish people's character and their point of view of the world when the work was written.

Quixote's character appearance from Cervantes' book to the books of other authors regardless of genre, is very important. Quixote's name and characteristics are used by authors in the world throughout the centuries, since his figure immediately entered into popular imaginary, in the collective consciousness by becoming a myth.

Francisco Ayala writer, critic, and academic scholar, Cervantes researcher states: "Quixote represents a sensational innovation in public literacy of the time. In the beginning it was not understood. It was seen as something that does not belong to literature even goes "against" it. It's a rare book, an entertaining book, many people laugh when they read it. It became popular immediately, then it was converted into a best seller, the whole world comment on it….it brought profound change to the genre, so many were surprised and confused at first. The novelty lies in the fact that it creates a new way to face the world: this is the essence of the modern novel."[2]

In the third chapter of Part II, of Quixote, the protagonist and Samson talk about the First Book, which was published ten years ago. Quixote, was unhappy with the writer, according to whom, his adventures were not shown very clearly and had to be explained to be understood by the reader. The interlocutor replies: "No, that is quite clear, there is no need for explanations, children stutter it, young people read it, adults understand and the elderly praise. Shortly said, people of all categories read it again and again and know it by heart, so as soon as they see passing a jade horse, they say: "Here is Rocinante."[3] Some centuries later, we can confirm Cervantes' "prophecy" for his book. Quixote is a beloved book for all ages, read and commented on various divisions, worldwide. Quixote came to the real world from fiction. It came from the imagination of writer in the paper, and then the letters of the book took the dimensions of a human being who really lived. He is a "hero" like many of the heroes that human history has created.

[1] Unamuno, Miguel de: *Vida de Don Quijote y Sancho,* Alianza, Madrid, 1987.

[2] Ayala, Francisco: *La invención del Quijote,* Suma de Letras, S. L.U, Madrid, 2005, p. 27.

[3] Cervantes, Miguel de: Don Kishoti i Mançës, Part II, Onufri, Tirana, 2008, p. 37.

Has the myth of Don Quixote maintained these character's features? This is a very important question, which Ismail Kadare, winner of the Prince of Asturias in Literature answers: Quixote is a character luckily alienated, came out of the book and the man made him a myth, but lost the nobility wrapped by the writer.[1]

According to the researcher Ali Aliu, Quixote strength lies in having complete confidence in triumphal end, falls and failures do not detract his hope, but instead he knows to be happy. It is characteristic of the man, of humanity and of Quixote. If Quixote knew the end from the beginning, he himself would surely announce his folly. According to the researchers, all of us are Quixote's. None Don Quixote within us cannot see his end. This strength gave dimensions that few characters have brought among people and set an example for them, as very few of them manage to be for each other. He is not an omniscient character, he dies and rises again through his idealism, as every one of us.[2]

The myth of Don Quixote in Albania

Ismail Kadare, tries to analyse the birth, development and evolution Quixote myth from mankind. According to him, mankind has taken in his hands the fate of the mythologized character, has redrawn it, so he is remade, alienated.[3] Quixote is not the only major character luckily alienated, we can mention some such as Prometheus, Heracles, Odysseus, etc. some for better and some for worse.

Don Quixote and Prometheus have a common destiny "they are corrected, amended, reformed by humanity. In the case of Prometheus the character has won, in the case of Quixote the character has been lost".[4] While humanity made Prometheus more heroic, Quixote has lost nobility, Quixote remains an unexplained character until the end, his honour should be established, thus he take his rightful place.

The French researcher of Cervantes, Jean Canavaggio sees the same logic evolution of the myth of Quixote. The character of Don Juan, according to him, became myth "without losing any of its original identity." [5] While the character of Quixote had modifications, even significant changes, an important reason are the four centuries through which the work has went through being translated, adapted and performed."The myth of Don Quixote lives its life in a dual relationship with the text where he came from. As it its creator created it, but out of literary argument, beyond the adventures of the work. "[6]

Quixote was created by Cervantes and today it exists independently of him, separated, perhaps more real than its author; emerged from the pages of the book, but despite the book, with an alienated destiny. Quixote myth already has become "ruthless", disconnected from the writer, it lives alone. The time, when Quixote was just a comic figure for the Albanian reader, is gone. Doesn't the fact that it is already known without reading the story, make Quixote a myth? The greatness of a mythical figure is measured by the fact that it is recognized and addressed by younger generations.

We are witnesses that the myth of Don Quixote in Albania has been removed from the book's adventures, even the social position of person's type. The myth of Don Quixote is not the figure of Don Quixote himself, but the people who are like him, that do actions similar to those of the character. It is not about cloning the character to a man but congeniality, similar to him. We note that there are different perspectives on the myth of Quixote, some want to see him closer to the idealist character of the book, others see nothing but madness and his vain actions beyond reason, a character that embodies pure madness, or unlearned of his reality.

Kadare seems to have regrets while seems to be used by Albanian politicians, as:

"...Don Quixote is losing in all cases, because in all cases the politicians, who cite his name, are not at the same level as him and have not a bit of his nobility. " [7]Nowadays, in Albania, the name of Don Quixote, is often used between political

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[1] Kadare, Ismail: Don Kishoti në politikën e shekullit të XX, Fjala e shkrimtarit në Bibliotekën Kombëtare të Madridit 1994, Journal Mehr Licht, nr 26, Tirana, octobre 2005, p. 8.

[2] Aliu, Ali: *Don Kishoti shqiptar,* Toena, Tirana, 2010, p. 102, 107.

[3] Kadare, Ismail: Don Kishoti në jetën e dyfishtë, Journal Albania, Tirana, 25/02/ 2001, p.10.

[4] Kadare, Ismail: Don Kishoti në politikën e shekullit të XX, Fjala e shkrimtarit në Bibliotekën Kombëtare, Madrid,1994, Journal Mehr Licht, nr 26, Tirana, octobre 2005, p.8.

[5] Canavaggio, Jean: *Don Quijote del libro al mito,* Madrid, Espasa, 2006, p. 326.

[6] Canavaggio, Jean: *Don Quijote del libro al mito,* Madrid, Espasa, 2006, p. 327.

[7] Kadare, Ismail: Don Kishoti në politikën e shekullit të XX, Tiranë, Revista Mehr Licht, nr 26, octobre, 2005, p.7.

parties. There is no political force to not charge his opponent of being Don Quixote. Even the Communists under the dictatorship for many years, accused the leaders of Western countries like Don Quixote, and conversely Western leaders accused them of being Don Quixote.Politicians read Quixote idealism as a failure, his adventures as funny and a little thoughtful, the fruitless sacrifice to help the needy as futile. And the story continues."We cannot allow Don Quixote to be used in political discussions. It is the internal history, what interest literature and to which Don Quixote belongs, as we mentioned above. The transition from one world to another, in other words, the display of the wild environment of the world where we live, as is the case of Don Quixote, may have dramatic consequences." [1]

Men of letters and culture do not mix as politicians; Quixote is pride in their eyes. They read the character's idealism, the desire to change the world, the goodness of his spirit, altruism, sacrifice, justice, bringing as an example their claims.

The literary scholar George Bllaci wrote in 1993, that he chooses without hesitation to be a Don Quixote.[2] The well-known, Kim Mehmeti writes a wonderful article Assessment to Ali Aliu, "Ali Aliu, is the Don Quixote of Albanians in Macedonia".[3]Literary writer and researcher Ali Aliu, published in Macedonian language and then in Albanian, a book with the most prominent authors of Albanian literature from the last two centuries, entitled Albanian Don Quixote. A different history of Albanian literature". The book values of an anthology of literature, includes 13 authors from Albania, Kosovo, Macedonia and it "aims to illuminate critically and effectively, some prominent Albanian authors, some of the most affirming in the world ...". These writers "in periods of extensive long-time surrender the baton quixotic one - another, believing that their lives had been bounded with the great cause: the protection of the linguistic identity of their people."[4]

Literary critic Ali Aliu called heroes all these Albanian writers as Kadare, Agolli, Poradeci, De Rada, Frasher, Azem Shkreli, Ali Podrimja, Noli, Konica, Arapi, Luan Starova, Spahiu, Kim Mehmeti, who have greatly contributed to Albanian language and culture of the Albanian nation. Ali Aliu chose to see the life and work of these authors in whom exists "Quixotic genius".

In his book, he draws us to the existential analysis, as man cannot live without the illusion of Quixote to fix the world. It is this illusion that moves the soul and mind. The world, according to him, is so intractable, as it is the timeless illusion of fixing it. Dreaming and illusion are key points of human life, this makes Quixote one of us, not different at all. The world cannot live out of this dreaming, each of us has in itself a clear mind and a dreamer Quixote.

In this philosophical character analysis, we found conceptual support the myth Quixote. This myth in our country which seems to know two manifestations.

When did the myth of Don Quixote firstly appear in Albania?

Quixote became a myth early before it was translated by a priest, an Orthodox Politician Fan Noli, in 1933. In the early papers of the twentieth century, the work was preceded by enthusiastic reviews as well as clear explanations of why the novel was translated into Albanian. "Whatever friends say and enemies do, Albania is moving forward. If the translation of Don Quixote in Albanian language cannot be referred as the largest of all, it is one of the greatest signs of such progress." [5]

The Albanian reader of the early twentieth century was outnumbered referred to the data of the time, because illiteracy reached 93% of the population, but paper authors prepared the ground for the reader by providing information on the work internationally translated, the cultural and emancipatory philosophy it carries, the main hero and the author.

"Don Quixote, the brave knight - not gone away - of de la Mancha is drunk with an ideal - not a dead but an alive ideal. For this ideal, Don Quixote is ready to face all labour and all bitterness, to give his soul. Don Quixote is living outside of yourself, live for others live to the world. " [6]

[1] Kadare, Ismail: Don Kishoti në Ballkan, , Shekulli, 02/03/2005, Tirana, p. 18.

[2] Bllaci, Jorgo: Midis Sanços dhe Kishotit do të zgjidhja pa ngurim këtë të fundit, Journal Drita, Tirana, 09/05/1993, p. 1.

[3] Mehmeti, Kim: Ali Aliu, Don Kishoti i shqiptarëve të Maqedonisë, Journal Gazeta Shqiptare, Tirana, 28/01/2007, p. 24.

[4] Aliu, Ali: Don Kishoti shqiptar, Një histori ndryshe e letërsisë shqipe, Botimet Toena, Tirana, 2010, p. 14, 15, 19.

[5] Studeni: Don Kishoti dhe Shqipëria, Journal Republika, Boston, 22/10/1931, p. 1.

[6] Studeni: Don Kishoti dhe Shqipëria, Journal Republika, Boston, 22/05/1931, p. 2.

The uniqueness lies in the political and ideological debate that took place at the time in the country's newspapers. Nobody blames Don Quixote for what is happening in Albania, but they accuse each other of being Don Quixote predicting total failure of "don Quixote ".   Thus, for instance, the writer of the article The Student, replicates to the translator Fan Noli and to the analysis that the latter makes Quixote as a character, in his article published in "The Republic" dated October 1st 1931. The student, in his analysis is based on a study of the recognized Russian writer Turgenev, he thought Noli, misinterpreted the character, his sense. The debate was followed by others in periodicals of the time which were published abroad, while the play had not been published in book format yet.

Hereupon, since his presentation, Quixote was introduced through ambiguous meanings, misunderstandings; it was recognized without being read by interpretations, it was debated like he was a hero of flesh and bone, a real hero. The articles of the early thirties in the Albanian newspaper "Republic" of Boston, show us that Noli, the translator of the novel, recognizes Quixote as a myth, he sees him beyond a character. This myth has been identified by Noli in the Albanian reality. He urges Albanians not to call him a stranger, in the first presentation he made to Don Quixote, asks them to be one of theirs: "We are from one nation, he is a fine arnaut ..." [1]According to Noli, there are thousands of Don Quixotes in Albania.

Noli put the work of Cervantes in the service of political and democratic goals he aspired to achieve. This approach of him, comes at the time when the Albanian royal press awaits King Zog take over to rescue the country from the anarchy of the Revolution events of June 1924, which were led by the interpreter of Don Quixote himself.

Noli projects Quixote in Albanian contemporary life through Introduction at the beginning of the book, giving a political response time also to the press which referred to a triumph of Albanian Kingdom comparing to the Republic. It is interesting to read the debate, following the publication of Don Quixote, during the thirties, where two different political groups are labelled Don Quixote. Thus, in 1934, in the intellectual debate developed in the magazine "Illyria", Tayyar Zavalani and Vangjo Nirvana, representatives of certain political circles, convey concerns for Albania's future. Tayar Zavalani opposes: "We can have sympathy and a certain compassion to the hero of Cervantes, but admiration to him, no way. We cannot admire him when we know how chivalry books misled his mind, when we know that it is the remaining of a time that does not turn on, when we know that his eyes are turning from the past struggling for ideals, maybe beautiful on its own, but that could not be accepted at the time, since belonging to a past society. If Cervantes wanted to inspire admiration for his hero, he would not always put him in situations where he remains defeated and becomes ridiculous. It is evident in every page of the book that the great Spanish writer uses sound common sense of Sancho Panza to disclose folly, anachronism, and foolishness at the time of Don Quixote's efforts to become a completed knight, worthy for a beautiful and noble Dome as Dulcinea".[2]

Instead, Vangjo Nirvana clearly builds his idea in an article dated July 8, 1934, the newspaper "Illyria". According to him, Quixote is not a ridiculous figure as generally presumed, he is a true hero in terms of profound and bitter meaning. He expresses heroism of a soul who tries for something right and beautiful, against every convention, villainy, selfishness and vulgarity.[3]

In 1945, after World War II, Noli removed from active politics but in the role of journalist returns to the figure of Don Quixote in the newspaper "The Sun" with the title: "Don Quixote de la Mancha do not abandon junk". In the article, after building an overview of the most important dates and events in Albania in the first half of the twentieth century, it raises the question: "Can Albanians draw a lesson today from the book of Cervantes that was written almost 400 years before? The answer is, yes."[4]

In the article Noli stops to social class analysis of Albanian society of the time and that of Spanish Middle Ages, insisting that Quixote should not be pursued as a model, as he represents the old. "Gentlemen Don Quixote, accept that this time

[1] Noli: Parathënia e veprës Don Kishoti i Mançës, Naim Frasheri, Tirana, 1977, p. 5.

[2] Nirvana, Vangjo: Ana tjetër e medaljes, Journal Illyria, 08/07/1934.

[3] Uçi, Alfred: Si u prit Don Kishoti në Shqipëri, Journal ABC, 17/12/2005, p. 2.

[4] Noli, Fan: Don Kishotët e Mançës s'heqin dorë nga vjeturinat, Vepra 5, Naim Frashëri, Tirana, 1988, p. 251- 253.

you lost the fight. Resign from Don Quixote' follies. Your time has run out.". [1] "Don Quixote' fought severely against the people, they joined with the occupant enemy." [2]

It is true, Noli supported the struggle of the National Liberation Front, took a clear position against the reactionary forces Albanian that were linked to the occupier and served him, furthermore their activities were linked to the name of Quixote.

Don Quixote de la Mancha in a book format, was firstly published in Shkoder in 1928. The magazine "Diturija" of the same year, commented: "It is the story of a man who lives with dreams, with an ideal and this dream makes a fully nonsense, the excess of which are adorable ... Don Quixote is a mirror; how many are similar to the hero of this novel, happy in their large-hearted folly, dazed in a pleasing work to them, that gives intimate joy and pleasure to the soul." [3]

Ndoc Vasija, translated several chapters of the first and the second book of Quixote, in total 145 pages. The translator was a passionate teacher and translator. The translation was written in the dialect of Albanian gegë. The book was accompanied by a preface written by the interpreter, in which the author presented Cervantes, his life and works, adding some personal considerations of the translator some of the world literary critics.

We note that for Ndoc Vasija the book is humorous and philosophical, "In each page of the book it is shown a philosophical mind, generous feelings, presented with a unique matchless simplicity, realizing very well the one's heart." [4] The translator has used popular language, enlarged phraseology and knew that through the beauty of the Albanian language to bring neatly funny stories. "Recite, reader, with attention this little novel and you will spend gleesome time for a few hours." [5] On page 4 of the book is presented a depicted portrait of Cervantes, while the entire book is accompanied by painted illustrations which accompany the next adventure. Quixote character, comes as a quite humorous one.

In 1942, it appears in the city of Shkoder, the play with three acts, Sancho Panza. The screenplay was written based on the book of Cervantes. This is the only theatre play documented so far. Fan Noli is the sole interpreter of the first book titled Don Quixote Sojliu sharp-minded of de la Mancha, in the years 1932-33. The second volume of the book Don Quixote de la Mancha is, translated in 1977 by Petro Zheji. Copies of the publication of books on Albanian reality peaked in 1977, 20 thousand copies. [6]

The first edition, the first book in English, Don Quixote de la Mancha, was held in Boston, from Mass House Publishing, in 1933. The work was accompanied by the introduction written by Noli, which replaces the prologue written by Cervantes. This prologue is not part of any edition of the work in English. The iterpreter had to study a lot and see publications in other languages before undertaking the publication of Don Quixote. This confirms Albanisation and several articles published by him in the Journal Republika, [7] as well the introduction which he has written to the book. Noli had read the book in Spanish, because he knew of the language of Cervantes, this enabled translating from the language of the author, then brought Albanians a translation from the original. Noli, had read an extensive literature study in different languages on the book Don Quixote and the author, he also synthesized his critical attitude toward the work and the characters, which is expressed in different journalistic articles, while he was in the process of translation. We think that these are the main reasons why his translation never loses value; it remains the only translation of the first book.

In the case of translations of Noli the problem is more complex, since the latter was a follower of the ideology of our national renaissance for which the strength and apologetics, its beauty and enrichment of Albanian language were the imperatives of the time. Cultural and political context of a country that had only a few years got out by the Ottoman conquest of many centuries and had been able to conclusively establish a Latin alphabet only in 1908, constrained in some way the selection of works that would take intellectuals of time.

In his foreword, Noli says "Don Quixote" will be better understood in Albania than elsewhere, and it directs the Albanian public, then almost illiterate, reading deeply into a better ideological or political reading. Given Albanian context Noli made

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[1] Noli, Fan: Don Kishotë e Mançës s'heqin dorë nga vjeturinat, Vepra 5, Naim Frashëri, Tirana, 1988, p. 251-253.

[2] Noli, Fan: Don Kishotë e Mançës s'heqin dorë nga vjeturinat, Vepra 5, Naim Frashëri, Tirana, 1988, p. 251-253.

[3] Journal Diturija: Nr: 9, 10, 11, 1928, p. 355.

[4] Cervantes, Miguel: *Aventurat e Don Kishotit të Servantes,* Shtypshkronja e së Papërlyemes, Shkodra, 1928, p. 7.

[5] Cervantes, Miguel: *Aventurat e Don Kishotit të Servantes,* Shtypshkronja e së Papërlyemes, Shkodra, 1928, p. 8.

[6] Varfi, Andrea: Servantesi, Tiranë, Revista Ylli, 11/11/ 1987, p. 11.

[7] Noli, Fan: Gazeta Republika, Boston, nr 48, 54, 58, 67. Viti 1931, 32.

a translation so-called free where you can easily notice the many deviations from the original. It was a choice of Noli because as a writer it is difficult for him to overcome the legitimate desire to be creative in his work and his greatest concern was that the work of Cervantes was understood by the public of the time and had a greater impact upon it. So, he chooses to make an Albanian interpretation rather than a translation of Don Quixote, which leads to a great interpreter as Noli not to be faithful to the original, but to take an attitude, mostly ethnocentric offering as A. Berman says "a text-oriented audience."

Don Quixote de la Mancha is, is reprinted in vitin1944, Sh. Argus Publishing, Tirana, titled Provonjësi i krisur. Later in 1956, 1961, 1977, 2000, 2002, 2003, 2005, 2008, 2009, 2010, 2013, 2015 always in Tirana by publishing houses: Naim, Neraida, Redona, Argeta-LMG, Onufri.

Don Quixote, has come out of the status of the Cervantes character. Now he has become a novels', poems' character for children and adults, Albanian speaking writers in the entire area. Noteworthy these titles: The Adventures of Don Quixote in Albania (hilarious novel for children)[1]; Grandson of Don Quixote in Albania, (poems for children)[2]; Don Quixote at the disco, (novel)[3]; Socrates and Don Quixote (novel)[4];

Based on the book of Cervantes, many books have been written for younger readers. Don Quixote de la Mancha,[5] is adapted from Afërdita Avdiko; Don Quixote de la Mancha,[6] is adapted for elementary and secondary schools from Viktor Canosinaj, Tirana, Dyrrah 2008, etc.

Quixote and Sancho, the two heroes of the novel are today regarded as masterpieces of literary archetypes, regenerated and actualized by the peculiarities of the time. Albanian literature has given access to Cervantes' characters in works of Dritero Agolli, Shkëlqimi e rënia e shokut Zylo and Arka e djallit. Agolli's duet characters are like Cervantes' as the Demka and Zylua and Cutja and Zylua, which proves that Don Quixote of Cervantes's continues to provide models in different literature.

The study of grotesque of Cervantes occupies an important place which Albanian literary criticism approach makes to Quixote. This figure of speech is closely seen related to creativity of Kadare, Agolli and many other writers and is considered as a direct Cervantes's influence "as this author declared through grotesque paradoxes life history of mankind not only as the product of reason and wisdom but also faults and folly"[7]. Albanian writers during the dictatorship covered and hid their true and grotesque thoughts, because censorship intimidated, as Cervantes did in the Middle Ages.

The researcher Alfred Uçi, Josif Papagjoni conceive a substantial connection between the novels Shkëlqimi e rënia e shokut Zylo, Arka e Djallit and Don Quixote, in terms of grotesque, ridicule, humour and parody, the duo of the main characters.

"The general tone of the novel Arka e Djallit a bitter-laughter tone, the expression of a tragicomic content."[8] Agolli's characters are suchlike, tragic and comic as well as those of Cervantes, who promote humour and laughter, sadness and reflection. Grotesque as a figure of speech is one of the most essential elements of the original style of Kadare. In all his major works the theme of grotesque characters involved plays a paramount role. Kadare's grotesque "tilts towards seriousness", while that of Cervantes's is parody, with much humour. The researcher Uçi says Don Quixote has influenced Kadare's literary creativity, and his realism is called "grotesque realism"[9] as a Cervates' model influence.

Ismail Kadare has tackled Don Quixote and Cervantes in several articles on the journalistic, interviews and essays. Quixote by his character is already "a national character"[10]. When Kadare declares Quixote "ours, Albanian" - we think it

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[1] Saro, Vangjush:.Aventurat e DonKishotir në Shqipëri – Novelë gazmore për fëmijë –Art Studio Design, Tirana, 2003.

[2] Karadaku, Xhemë: Nipi i Don Kishotit në Shqipëri - Vjersha për fëmijë – Ura, Prishtina, 2005.

[3] Myftari, Elizabeta: Don Kishoti në disko, , Toena, Tirana, 2008.

[4] Alimani, Fatmir: Sokrati dhe Don Kishoti, , Onufri, Tirana, 2009.

[5] Avdiko, Afërdita: Don Kishoti i Mançës, Redona, Tirana, 2010.

[6] Cenosinaj, Viktor: Don Kishoti i Mançës, Dyrrah, Tirana, 2008.

[7] Uçi, Alfred: Libri më i lexueshëm në botë, Journal Drita, Tirana, 18 shtator 2005, p. 13, 15.

[8] Uçi, Alfred: Filozofia e donkishotizmit, Akademia e Shkencave, Tirana, 2010, p. 416.

[9] Uçi, Alfred: Filozofia e donkishotizmit, Akademia e Shkencave, Tirana, 2010, p. 426.

[10] Kadare, Ismail: Çmoj lumturinë që mbart takimi me lirinë, To Jose Manuel Fejardo, Madrid, La Republica, 28/06//2009. http://www.larepublica.pe/28-06-2009/ismail-kadare-con-el-quijote-en-los-balcanes 10/06/2014

reveals a personal relationship with the character, the book and the author, a close relation where emotion, empathy and literary influence are present. The popularity of Don Quixote as a book in Albania has been clearly expressed by Kadare in an interview with Carles Geli. He claims that he is fascinated by Don Quixote, and it is the third or fourth best known book in his country as if it was part of Albanian literature, and this just happened with Dante, Cervantes and little Shakespeare. [1]

Kadare has also affirmed the reality of the character in Albania: "He is very popular, regarded as a national character …" [2] The claims of the well-known Albanian author are considered as a result Albanian reality opposite to Quixote as a myth. We also chose Lizaralde a fluent translator and a good connoisseur of the Albanian language and literature, to highlight the idea that Quixote in Albania is a myth: "… the ingenious and his bearer became characters fully integrated into the imagination and mentality of Albanians of that time and those to follow." [3]

In our country, Quixote has recognized the power of the adorable and very popular character, the leading Spanish book widely read of all ages, to which literary criticism has given special importance in their studies, therefore Kadare comments: "When between my country and Spain had no entry, a rider only, ignoring the laws of the world, as many other times, crossed the presumably insuperable borders. I mean Don Quixote… Miguel de Cervantes is the only one who was not stopped by the communist regime in our country … Don Quixote as a book as a true character was so popular in Albania, as he stepped forward Albanian border, because among others he was independent. " [4]

Quixote, Albania, is identified to Spain with all its literary product. Quixote as a character made the work immortal which came into existence, succeeding the loss of contact with it, left the author, left the country turned out, left behind Spain and run around the world … we do not laugh after he became a representative of the purity, affection, altruism, generosity and ideal. Quixote is not an angel; he remains idealist foolish. He is charming, sensible, his plans go around when you realize the reality around him, when the outside world was real in his eyes. Cervantes' character fantasy comes very real, tangible, living, loved, memorable for the reader regardless of the century it was read in that language, in which the nation and whose ideology he belongs, because true love is the value it fundamentally unfolds.

Some Albanian writers have chosen to be the supporters of the legend of Cervantes' detention in Ulcinj. It is a known fact that pirate who took hostage Cervantes during his return to Spain, in 1575, was Arnaut Mami (Albanian Mami, in Turkish) and came from that extending area, all under empire Porta e Lartë, inhabitants of which spoke Albanian and they called themselves Albanians. It is not known almost nothing about this character, only the most basic thing: it came from coastlines where pirates where broadly produced and it exploited the immense expansion of the Empire's borders to relocate its operations in the western profitable area of the Mediterranean.

We think that here begins the legend, perhaps because Mami was Albanian, we support the folk tale that comes as a tradition inherited from generation to generation, while Albanian could not still be written, and before Noli could translate Don Quixote in the thirties, Cervantes was a prisoner in Ulcinj. The elderly of the area showed very old stories in one of them talked for somebody called Cervantes or Sarveti a Servet, a Spanish with important relations in his country, which had been a prisoner in an important city between Albania and Montenegro, Ulcinj. In this way, not a few of the today's Albanians, although historical records Cervantes' prison was Algiers, continue to inflate the legend even be proud and boast that Cervantes was among them.

Thus, Kadare seems has decided again to refer to the legend, in his essay on the double life of Don Quixote, in 2001. He joins Zeqo Moikom writer and folklorist, who shows with great enthusiasm and said that the name of Don Quixote's girlfriend, Dulcinea, derived from the town of Ulcinj that Cervantes could have gotten in memory of his stay, despite not being delightful.[5]

[1] Kadare, Ismail: Nën frikë nuk shkruhet letërsi, El Pais, Barcelonë, 04 /10/ 2012.
http://cultura.elpais.com/cultura/2012/10/04/actualidad/1349368405_533535.html 10/06/2014.

[2] Fajardo, Jose Manuel: Ismail Kadare, Quijote en los Balcanes, Madrid, El País, 25/06/ 2009.
http://elpais.com/diario/2009/06/25/cultura/1245880802_850215.html 10/ 06/ 2014.
[3] Lizaralde, Ramon: *Shqipëria në pasqyrën e letërsisë,* Onufri, Tirana, 2008, p. 46.
[4] Kadare, Ismail: Servantesi, kalorësi që injoroi komunizmin, Bota shqiptare, Tirana, 24/10/ 2009, p. 19.
[5] Kadare: Don Kishoti në jetën e dy fishtë, Journal Albania, Tirana, 25/02/ 2001.

Researcher, historian and philologist from Ulcinj, prof Ruzhdi Ushanaku, in his book Ulcinj in the footsteps of centuries, published in Ulcinj in 1993 (p 25.26), quoted by Moikom Zeqo in support of the thesis that Cervantes was jailed in Ulcinj.[1] Arnaut Mami is mentioned by Cervantes, in his work Don Quixote, chapter XLI, and shows the love story of one of the prisoners of Arnaut Mami. We do not know to what extent reality interweaved with imagination. It is possible that here we have an evocation of a real love of Cervantes during captivity.

Researcher M. Zeqo exceeds our expectations in an attempt to explain the name of Ms heart of Quixote, Dylqinjës an Albanian spelling by Noli, Dulcinea in Spanish. In his Dulcinea, dulce – the root of the word, sweet, soft. While Ulcinj century. XII, XVI, XVII, on all maps have names Dulchinio, Dulchin, Dulqin. (D preposition that indicates direction).

We think that in the grotesque logic of the work is acceptable to use such a name for a distant imaginary lady. But it may be and a concrete love in the Albanian city which involves and implies in Spanish environment of Toboso."This legend connected to Cervantes says that once in the Old Town, arrived a prisoner whom was allegedly called " a fat prey ", but no one can ascertain for whom it comes. And called Sevet, which surprisingly, is the root of the name of the Spanish who later became famous. His behavior was followed with special attention. The locals noticed that this prisoner, stayed awake until late at night in his cell, continually thinking of writing something. It is interesting that day he always sang, so girls often went to the window to listen. According to the legend for one of the girls that was not enough, so every time when the prisoner Servet went out to walk the allowed paths, she followed him. Thus was born the love between the new Ulcinj lady and the unknown slave. After several years, a stranger brought amount of money and freed slave, who took them and the Ulcinj lady from the Old Bazaar ".[2]

Albania is not the only country to recognize Don Quixote in the twentieth century, as there are many other countries such as Slovakia, Hungary, Saudi, Norway, Poland, Romania, Turkey, Ukraine, Mongolia, Lithuania, etc. Cervantes   with Quixote, not only has the credits for being the creator of the modern novel, but because the novel has broken time limits, even "won new battles" century after century, by pursuing from one language to another. Three exits of Quixote as character are accompanied by new output in nations around the world, at different times, wherever it is translated. We believe that the concept this intense living of the character Don Quixote, and without stopping since it was set up till today, gives power over time, turns it into myth. Despite the genre used by Albanian authors Quixote myth matters. This intertextuality dimension is revealed in the books they have written during the twentieth century, whether critics like the case of Ali Aliu or Aurel Plasari, regardless being fiction like the novels Dritëro Agolli.

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