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The Italian policy and the contribution of Arbëresh on the indipendence of Albania

Abstract

The years 1910-1912 were accompanied by a broadening and deepening of the Albanian national movement. The Albanian war entered a new phase of its development. This stage represents an important period in the history of the Albanian national movement since it represents its peak. An important step was the creation of patriotic clubs and societies; the main purpose was to spread the idea of delivery of the Albanian language, education and culture. Italo-Albanians in Italy (Arbëresh) gave a hand for this subject. Patriotic society "Pro Albania" and patriotic committees or clubs formed in Italy and wherever there were Albanians from diaspora, will contribute to achieving the common goal of freedom and independence of Albania from the ottoman. The news that came from Albania sparked enthusiasm circles of the radical left Riccioti Albani and Felice Garibaldi. But why was so important for Italy such a situation created in Albania in the years 1909-1912. Albanian uprising was a golden opportunity for Italian politics of the period to give the decisive blow to the Ottoman Empire and pave the way for a reconstruction in Balkan space and hope to detach from the tripartite alliance partners. At this time will emerge the Arberesh important figure that will contribute directly or indirectly to the Albanian national issue. One of them is Terenc Tocci, from a prominent family Arbëreshs (Italian-Albanian) from St. Cosmo Albanese. Through its extensive activity, Terenc Tocci won fame and recognition not only in the Italian radical circles, but also in Italian and Albanian ones and between Albanian patriots. The uprising of 1910 paved the way for the Great Highland Uprising of 1911 and later general uprising of 1912.

Key words: *Terenc Tocci, national movements, tripartite alliance partners, Arbëresh*

Entry

Albanian national movement in the years 1910-1912 was extended
and even further. In recent years, Albania was faced with numerous
movements nationwide. Albanians armed struggle entered a new phase of its
development. This stage represents an important period in the history of the
Albanian National Movement after presenting its peak. This period was
followed by the Young Turk Revolution, important events of 1908 not only
for the Ottoman Empire and the entire Eastern issue in general. Albanian
patriots tried to exploit opportunities created by the Revolution of Young
Turk to set up the national consciousness and unity of the people. Clubs,
societies and national communities expanded and cooperated with other
organizations in neighbouring countries, to create support for their activities
against the secular government. Help given to the Albanian national issue
were also from Albanians in Italy (Arbëresh). Patriotic society 'Pro Albania'
and patriotic committees or clubs formed in Italy and wherever there was
Albanian Diaspora, contributed to achieving the common goal of Albania's
freedom and independence from the Ottoman ruler besides printing their
work in newspapers in favour of the national cause. Conflicts between the
Ottoman and Albanian newspapers would not and it became like a fierce
political battle. Located in such a situation, the Turks Young made it worse
in Albania through policy measures and inadequate against Albanians. Turks
Young policies brought consequences and resentment in the masses. These
measures undertaken were far away from the promises before the Turks
Young Revolution and were accompanied by economic difficulties and

because they gave general dissatisfaction growth and exacerbating political struggle. After the promulgation of the constitution of the Young Turks, Albanians believe that the situation will improve and their national movement would promote. In a letter from the Italian consul in Skopje, June 22, 1908, addressed to the Italian Foreign Minister, said the Albanian desire for political change. Here is what Sejfi Vllamasi wrote:

> "We Albanians waited enthusiastically with applause promulgation of the constitution, because we thought that the time had come for the nation rejoiced as the most basic rights that had denied us by the Sultan. We thought that schools in the national language would rise up the level of culture of the people and will develop its national conscience. But the Young Turks with their chauvinistic policy earlier attacked Albanian nationalism because according to them it was forming an imminent danger to their policy of assimilation in the fall of 1909, under the pretext of establishing law and order parliament approved two laws intended to eliminate any activities that did not suit their interests."

The second was the law on associations, which forbade all associations work with national character. Being in a situation like this the Albanians realized that nothing good would come from the Young Turks so they began to react and to freely express their dissatisfaction. Creating Istanbul committee aimed to raise awareness about the importance Albanians had national unity. The committee responded by sending its delegates in the provinces important as Pristina, Mitrovica, Peja, Gjakova, etc. with the aim of spreading the idea of freedom and equality. Faced centralized added pressure, they manifested their discontent Albanians bursting in a range of

rebellion rioting in years 1909-1912. News from Albania sparked the enthusiasm of the radical left circles of Felice Albani and Ricciotti Garibaldi. Felice Albani was an eminent republican, who founded the party in 1900. Italian machiniane aiming to represent the national radical Italian public opinion. Mention and supports volunteers Ricciotti Garibaldi participation in Greek-Turkish war of 1897. But why was so important for Italy such a situation created in Albania in the years 1909-1912? Albanian uprising was a golden opportunity for Italian politics of the period to give the decisive blow to the Ottoman Empire and pave the way for a reconstruction in Balkan space and hope to detach from the tripartite alliance partners. But the problems and chaos in Albania combined with the Balkan situation, where we cannot lose sight of the goals of our Greek neighbours, Montenegrins, Bulgarians, etc., was a bit difficult to ensure the stability desired by all. Italian politics seemed to have difficulties to achieve its goals, although Riccioti Garibaldi was convinced that interested parties will reach an agreement for a Balkan federation or confederation which was. But what was Ricciotti Garibaldi role? What policies will take place in this period from Italy? How would Arbëresh present at this stage of the Albanian National Movement? At this time will emerge on the political scene Arbëresh key players that will contribute directly or indirectly to the Albanian national issue. One of them is Terenc Tocci, from a prominent family Arbëresh (Italo-Albanian) from St. Cosmo Albanese. Were descendants of warriors who were joined by Gjon Kastrioti, the legendary son of our hero Skanderbeg, who settled in Italy after the expulsion of the Ottoman army and Albanian communities formed. They are known for their contribution to the

unification of Italy during Risorgimento. Supporter of Ricciotti Garibaldi and Felice Albani (republican personality in Italy, the founder of the machiniane party). His accomplice in biweekly magazine as machinist party organ 'La Terza Italia'. His goal was awareness of Italy towards the Albanian issue, the aim which conflicted with official policy. Tocci openly declared his intentions and trying to convince the Italian public opinion, it was time to apply the principle of nationality in the Balkan Peninsula, thus evoking the period when top Italian foreign policy standing Francesco Crispi. Period in which the tenacity required acceptance of the principle of nationality of the Balkan peoples. On the other hand, criticized Anselmo Lorechio and 'La Nazione Albanese' and supporters of his political line. According Lorechio, the process of national liberation had to be done in a gradual and moderate for the Albanians, to ensure substantial autonomy. Terenc Tocci abandons this political line. Anselmo Lorechio required establishing a program aimed at Albania's independence. According to him:

> "Freedom is content! It is not recommended to diplomats but it needs courage of his own, and if you fall, you reborn and do not let yourself down to the hands of diplomats, but to the courage of his own and if he is reborn. "When the people will be free, does not make policy but only war! It does not recommend to diplomats but to his courage, and if it is reborn, has faith in his destiny and this belief will derive strength and courage to create heroes. Very important was the recognition of General Riccioti Garibaldi, who as we mentioned above, was the youngest son of the hero of two worlds Giuseppe Garibaldi. He was the founder of the committee "Pro Albania" and had a supportive policy towards small Balkan peoples. Through its extensive activity, Terenc Tocci won fame and recognition not only in the Italian radical circles, but also in Italian-Albanian ones and between Albanian patriots."

Worth mentioning patriotic figure of this period is Nikolla Ivanaj, who is one of the prominent which associates Terenc Tocci and political spirit that he brought to the Albanian reality. Nikolla Ivanaj had run a magazine Trieste 'Shpresa Shcypeniis' and had established close relations with the macinian party. Correspondence between them indicate that, as Filip Kraja and Nikolla Ivanaj had good impression for Terenc Tocci politic ideas. Terenc Tocci conducted over the years 1908-1909 a trip to America and other countries like Argentina, Uruguay, Brazil etc., meeting with community of representative's Arbëresh. In meetings he conducted and requested financial assistance to strengthen the Albanian National Movement. He had alongside him and Ricciotti Garibaldi. He stated:

> "Italians should remember that many Albanians militated under my father's orders to the Italian case and that the Albanian issue is once again the Italian and humanitarian issues."

Return to Italy and placed in Milan. While in the years 1909-1912, Albania was in the midst of a series of rebellions and uprisings manifesting discontent towards centralizing the Young Turks policies. The year 1909 was accompanied by punitive expeditions in the provinces of Kosovo led by Xhavit Pasha, commander of these expeditions. These expeditions were made to limit or appease the reactionary elements and enemies of the constitution. But the combined forces of the enemy army attacked northerners, while Albanian deputies in parliament and patriotic press did not cease protesting against the policy of the Young Turks pursued towards Albanians. Albania in the spring of 1910 was in a very difficult situation in

its vilayets especially in Kosovo Vilayet. This situation was accompanied by the first armed organization shown in some of the Albanian vilayets rebels were helped by the activity of the patriotic clubs and activities of Albanian patriots ubiquitous in Albania and the Diasporas. Besides patriotic clubs in Albania a role in this historic moment, played and patriotic societies of Albanian colonies in Italy and various European countries. As we mentioned above Terenc Tocci being informed of the situation in which Albania was started preparing to build a political pro Albanian issue. He collaborated with patriotic Arbëresh figure, along with the help of patriotic societies and communities began the first movement in favour of the Albanian issue in the second half of 1910. In this period, they were laid beside him and Italian nationalist and with the agreement, of Nikolla Ivanaj, sparking the outbreak of a general insurrection in the coming year. At the beginning of the year on January 17, 1911 Italian committee "Pro Albania" was established in Rome under the direction of Ettore Ferrari chairman of the Italian Republican Party. About "Pro Albania" committee there were new members alongside Republicans and socialists, democrats and progressives. Committee "Pro Albania" aimed at developing a pro Albanian propaganda, financing of Albanian rebel movement, and organizing tools and volunteers to be sent in due time to the other side of the Adriatic. Albanian national movement contributed Arbëreshs, whose role was observed and in organizing activities in its favour within the Italian people. It was Terenc Tocci, who submitted the idea of creating a community in Rome to support the Albanian insurgency and help the government to which he had designed to create in the country Therefore they called for help to General Riccioti Garibaldi and

prominent figures of Italian politics as Felice Albani, Ettore Ferrari, etc. By his assistance, he should focus on the provision of arms, ammunition and money for rebel fighters who were willing to rise up in revolt. But on the other hand he thought not to send volunteers. Such action, according to him, would leave room for misunderstandings on the part of other interested countries in the Balkan issue and primarily by Austro-Hungary. In establishing the committee already "Pro Albania" in Italy was opened street fundraising activities in support of the Albanian national movement. The request for funding and weaponry, the committee "Pro Albania" makes a call to Italian people to solidarity with the Albanian people and to support it. The Italian government of Prime Minister Gigliotti disagreed that volunteers sent to Albania in support of the Albanian national movement. Italian police even began attending community activists "Pro Albania" and oversee Italian MPs who took part in it. In unofficial line Giglotti told the press at that time attending to write in favour of the Albanian national movement to be more restrained. But let us return to the events in Albania. If in Italy there were special groups (committees) working to support the rebel movement while on the other hand as the Italian government Luxati Gigliotti and later tried to limit this movement, Albania was at the vortex of the rebel movements. Kosovo uprising of 1910 in battles of Kacanik and Caraleva echoed in the provinces of Shkoder, Manastir, Ioannina and abroad. The Albanians convinced that the legal route cannot achieve their national rights were part of the rebel movements. On the other Great Powers tried to maintain their status in the Ottoman Empire. This policy contained joined as discussed in the issue above also Italy and Austro-Hungary. The uprisings in Albania

were strengthened in the spring 1910 period which was accompanied by the violence of Young Turk regime's especially in Kosovo Vilayet more than in other vilayets. Across Kosovo there were bloody clashes with Ottoman troops. Under the leadership of Isa Boletini, Idriz Seferi they were successful to close the Kacanik 'mouth' busy and reap victory in close fights in Caraleva. Reinforcement troops headed by Sevket Turgut Pasha. The resistance of the insurgents failed to prevent the attacks of the powerful Ottoman army. Antiotoman uprising of 1910 was limited to the Kosovo Vilayet. Despite efforts of Albania insurgent political circumstances, attitudes occasionally shaky insurgent leaders, rebel forces inequality Ottoman forces were factors affecting its continued expansion. All these factors as well as not having a central leadership, a program to determine the uprisings led to the failure of the uprising that ended in 1910. Although defeated, its echo was extensive both domestically and abroad. Experience the uprising of Kosovo in 1910 would promote the formation of a national program and will make that indicated by circles patriotic and abroad that the provision of national liberation can only be achieved through the expansion of revolutionary movements towards insurrection general. The uprising of 1910 paved the way for the Malësi e Madhe uprising on 1911 and later the general uprising of 1912. In the early February 1911 was held in a meeting was held in Manastir with the participation of delegates from all Albanian vilayets.

In this meeting they were given instructions exile patriotic societies and other committees in different European countries. This uprising breaks out on March 24, 1911. She found support as we filed above from the Italian

political committees, by the press who propagated the launch of the uprising and its importance and patriotic circles at home and abroad. Under pressure from Italian progressive circles and personalities as Terenc Tocci and under the pressure of all the Arbëresh, incited by the political events of the time, the armed movement started against the, Young Turks in northern Albania in Malësi e Madhe. At first glance it seemed that this motion was supported by official Italy, taking into account that the Italian government circles increased their influence in the Albanian national movement to shift a way Austro-Hungarian influence.

This impression created was wrong because Rome was not interested in causing turmoil in the Ottoman Empire, at a time when Italy was preparing for the Italian expedition in Africa. On the other hand, the committee 'Pro Albania' and other committees in Italy in collaboration with the Italian-Albanians (Arbëresh) contributed positively to the rebel movement in 1911. For Terenc Tocci this was the right moment to enter the action. Convinced that the future is built acting, he left a quiet life in the Italian metropolis and moved to the mountains of Albania to organize an armed uprising. After meeting with several personalities from Shkoder in, he met Riccioti Garibaldi to announce that will be heading to Albania to proclaim the true birth of the interim government. He asked Garibaldi his support in this initiative, not only through calls and supporting activities that will provide weapons and ammunition, but also that Garibaldi after the uprise had high levels to pass the Adriatic and to get himself in running hands of the provisional government. In a letter sent in early February to Garibaldi Tocci noted that its intervention in Albania would be possible after simple

request assistance, which would be sending to the congregation composed by the most prominent leaders of the uprising. While Garibaldi was coordinating the actions of the Albanian expedition from his home in Rome, Terenc Tocci created some contacts with some of Albanians from Shkoder in January 1911. He met with them in Milan and proposed to fight under the national flag and under a single management, with regular discipline that will make the civilized world to intervene in our favor. By two letters sent to Milan to Brescia on February 11 and March 14, 1911, Garibaldi told Terenc Tocci by communicating with the Albanian council program. The General wrote: They must somehow be persuaded to form a center Albanians whatever. That this center be committee, an interim government or something else it matters little, as long as something was understandable that match them. On March 14 Garibaldi returns to this idea in another letter to Brescia where the lawyer writes: If you go in Albania remind them to establish an interim government or something else that will call finally Italian friends to intervene. Riccioti Garibaldi required from Albanians a representative body to have the right to invite Italian friends to intervene legitimately. Simultaneously, this organism to have considerable strength to start the uprising. To fulfill this mission Terenc Tocci came in late March in Montenegro, aiming to meet Albanian leader's bayraktars of Podgorica and Cetinje. He urged them to cooperate to resume the fight against the Ottoman Empire. Tocci met with numerous patriots, intellectuals from Shkoder on March 26, 1911 and met with leaders of Mirdite. In a separate document states that he meets the young Montenegro revolution: Zef Shantoja, Spiridon Kacarosi, Zef Joku, Filip Ujka etc. On March 28, 1911 Terenc

Tocci sends word to Garibaldi and said 'there is call on Albanian leaders to receive direction of the rebellion and sending arms and ammunition. While Terenc Tocci was in Mirdita on anorganized assembly on April 26, 1911 of heads of Bisaka localities and Malësi e Madhe where there was going to be launched a general uprising . There are also indications stating that Tocci Terenc headquarters in Mirdita and Malësi e Madhe he worked closely with garibaldine forces. A day later, on April 27 after the assembly held in Fan of Mirdita there was a document signed by Albanian leaders in Kimze which proclaimed the construction of an interim government under Terenc Tocci. In Fane assembly Albania was declared free and independent, but this freedom and independence will come through the war until the occupiers leave. The statement was prepared by Terenc Tocci. This statement is an important document stipulating the establishment of a free state of their own. This assembly had historical significance because it was the first assembly Arbëresh after that of Lezha, where the oath to fight for Albania until the last soldier of the occupiers leave Albania. Terenc Tocci took office as head of government, while the post of secretary was set Zef Shantoja. Once liberated Shkoder government would be placed there, as was a provisional Kimze. Shkoder be appointed as the headquarters of the General Government. It passed a decree in which it was claimed to-day assessment of the principles of *Freedom, Equality, Brotherhood* and stating that Albania has in itself all the elements necessary to form a state of free and independent, Turks were strangers on their land because ethnic, linguistic and historical occupants are centuries old, and in any case the principle of nationality is holy and that would be an unforgivable mistake not used to care for his triumph with any

kind of sacrifice. The declaration of independence by Terenc Tocci will pave the way to independence insurance through a large international uprising. This rebel movement was expected to be assisted by volunteer-led forces Ricciotti Garibaldi. At this historic moment after the establishment of the interim government, several decisions were taken to further strengthen the government established and understood, to open path for the general uprising. Tocci worked that the interim government and the struggle for national liberation to be recognized by international opinion. He directed the summons of the Albanian people and international opinion which stated: On behalf of the Albanian people, Muslim and Christian connected on behalf of Homeland brotherly have the honor to inform the civilized world that Albania is declared a free, independent state was declared in Mirdita. On the other hand, he called Ricciotti Garibaldi to come in Albania together with volunteers to launch his general uprising. In letters to Garibaldi Riccioti informed about the general situation in Albania and even set the date and landing of Garibaldi. This project of Ricciotti Garibaldi, it seems not find adequate support from the Italian government nor figures of political life - socially. If you will talk about the Albanian reaction to the Italian-Albanian movement they are quite contradictory. On one hand the acceptance and contributions of Italian-Albanians but on the other side, lays a shadow. Is it really the residence of R. Garibaldi apparently benign or hidden behind other objectives? This and other questions have arisen in the minds of many prominent personalities of the time; one of them was Faik Konica. Faik Konica showed skeptical about the interest of Garibaldi Albania. Faik Konica doubt related to the fact that as a patriotic Italian could be so

sympathetic about the Albanian and so it raised questions: considering the fact that R. Garibaldi himself had participated in the Greco - Turkish, in order to assist the Greeks in southern Albania invasion. Replicas of Faik Konica about the current Italian - Albanian appear in his newspaper articles, as well as body controversy with "La Nazione Albanese" to Lorecchio.

According to him, they had existed relationship with Italo - Albanians in the cultural but not in the political sphere. Faik Konica seemed to fear this movement in the political sphere, because he felt that after Italo - Albanians there was the Italian government. He was not so quiet, linking this with the fact that the Italo - Albanians were Italian nationals, possibly after their benevolent intentions they hide the imperialistic aims of the Italian state. Italian government prevented the arrival of Italian volunteer to help the Albanian movement. The Italian government was the main obstacle to this expedition of Garibaldi, but there are other factors that directly or indirectly negatively affected the non-realization of this project. Faik Konica sad that the cooperation between Albanians and Arbëreshs would not work seen in the fact that they were Italian citizens and would act in accordance with the interests of the Italian government. Second Italo - Albanians interacted Italian irredentists and accused the government creating turbulence. Another reason was the fact that impeded cooperation was not easy to accept the Muslim Albanians were led by Christians. These were some reasons that had a role in realizing the project of cooperation, but behind them there were hidden stronger reasons. The suspicious activity of Italian politics - made to complain Italic - Albanian politics. Austrian pro stay away even more grounds for cooperation with the Italian side. Faik Konica Albanian

leadership as Shahin Kolonja leaned from Austria - Hungary, and therefore can not respond positively to a movement that violates Austria - Hungary favored Italy. Faik Konica was openly against the project, while Shahin Kolonja saw suspicious activity Italo - Albanians who he called them as more Italian than Albanians. Besides the reactions of Albanian personalities, there were reactions from the Italian figures. Such was Manlio Bennici, director of the organ "Albanese Gazzetta" and "Corriere dei Balcani". About expedition R. Garibaldi had controversy, even criticism regarding intervention in Albania. Doubts about the general goals had even Bennici even. He begged that Garibaldi to strengthen efforts to support Italian irredentism, in addition, the Albanian issue to stick together and create a program for the Balkan federation between Croats, Serbs and Bulgarians. However, Bennici was supportive of the expedition, because this expedition will help in realization of the project for a Balkan federation, and such a coalition would ensure the collapse of Austrian influence in the Balkans. For Bennici, Austria was an enemy worse than the Turk, in which it was possible to be understood on the day when our national rights, our territorial integrity, with a broad autonomy, that would allow us to develop the Albanian culture. Terenc Tocci calls through some other papers such as the one dated April 28, 1911 or May 4 and May 7, 1911 remained without response. May 15, 1911 again he makes the last call Ricciotti Garibaldi, but hopes seem to be fading and falling. Ricciotti Garibaldi understood withdrew from garibaldi expeditions in Albania. Based on data it is believed the retirement, it has to do with the Italian government headed by Gigliotti. Ricciotti Garibaldi seems to have denied the glorious traditions of shirts, renouncing sending troops to

Albania. It sounded as an insult, not only to Albanians, but also to the Italians themselves who courageously heroic grandeur worthy of her blood had approached the issue of oppressed Albanians. Terenc Tocci and his government being faced with such a situation, they thought that acting on their own without the assistance of the garibaldi eve. Expanded national movement activity where the covenant was added and other heads of Lezha, Lura, Shkreli, Hoti, Kelmendi, Gruda, etc. Finding himself in a situation Tocci Terenc launched the revolutionary movements himself; he waited and decided to launch the attack in Lezha and Shëngjin. This attack had modest results. Lezha attack as a result of wrong strategies and the small number of fighters and weapons failed. Even in the south of the country situation was not better. They came the news that was not positive. Before leaving on August 11, 1911 he went to Montenegro in Podgorica where he met with leaders of Mirdita who designed collaboration with Toska and south. Declared unwanted by Montenegro he left later in Rijeka and then went in Bari. In Bari he gathered some heads Mirdita and Dukagjini, Toskëri. In such a situation, it was only Terenc Tocci that leaving itself to Italy to seek support. Despite attempts Terenc Tocci in Italy, did not find any significant support. Italian political circles that came with the committee "Pro Albania" feared that their interests could be hurt (in Italy). They preferred to withdraw as did Ricciotti Garibaldi, who openly claim that renounce expedition propagated with much fanfare if (it) undermines the diplomatic interests of Italy. On the other hand, Austro-Hungary feared events in northern Albania, because this would weaken its influence in Albania in favor of Italy. In the wake of these insurgent movements was evident weakness of Ottoman

Empire. Terenc Tocci after a recent visit went to Italy although he would like to return again. Later he withdrew by not specifically engaged in the struggle for national liberation. This means that perhaps he had understood that this great initiative of liberation should be done by the Albanian patriots. Yet again, although not involved open in case of a national movement unable to return to Albania helped him from Rome, where together with on of the son's family prominent Argondiceve Franciscan, founded the magazine "La magazines dei Balkan" propagating pro Albanian issue. Tocci mission although did not finished with the desired and success he hoped we cannot say it failed. Tocci's activity was recognized as an important link in the fight for national liberation. Arbëreshs and patriotic societies of the Albanian colonies in America, Romania and Bulgaria contributed in all forms to ensure the independence of Albania. This effort was assessed by the Albanian multiple personalities. Eqrem bej Vlora mention when he wrote: At the time of the Catholic highland uprising in 1911it also joined volunteers headed by the Arbëresh Terenc Tocci. In Mirdita, where he burst in and announced an Albanian republic, where the Albanian flag was raised a few days and strongly raised the morale of the people. Arbëreshs showed their attitude loyalty Albanian ethnicity. They fought bravely without hesitation and risked their lives by encouraging the brothers who abandoned their ancient homeland long ago.

While Terenc Tocci pulled in Albania Albanian patriot's war had not ended. Insurgent movements had conquered the whole country, were widespread in northern Albania, the Middle and South. Their rebel forces were met by the Turkish army, which took stringent measures to crush the

national movement. In Gerca (near Triepsh) general assembly met the Albanian leaders, with active participation of Ismail Qemali, Luigj Gurakuqi etc., 12 requests were approved, which in a memorandum presented to the government of the Young Turks. Memorandum of Gerca was Albanian demands for autonomy. This memorandum was sent to Great Powers as well, was forwarded to the British Minister Edward Grey, with prayers to help for the national cause. The Turk government did not accept the demands of the Albanians presented in the Memorandum of Gerca. Great Powers concerned to extinguish the uprising in the western Balkans and let the Turk to put all their forces to distinguish it. They left a free hand to crush the uprising, but also to make some concessions. Although Albania had the support of international public opinion, it was not able to change the situation; taking into account the ratio of forces was not fair. Our people had to jump into battle alone and without allies. The Ismail Qemali held in Istanbul a meeting of a group of Albanian personalities, where it was decided that Albania will begin an armed uprising general. It will begin in Kosovo and then spread across the country. Ismail Qemali went to Europe to seek support and Hasan Prishtina will go in Kosovo to organize everything. Ismail did not come without assistance from this trip to Europe, although they were insufficient. In the spring of 1912 it had included armed uprising across the country. It took off in late June and early July of 1912. Prior to this plight Turkish government was forced to resign. Ottoman Empire in this period was found in a serious crisis. The war with Italy, wave uprising in Albania and Yemen as well as being on the brink of a war in the Balkans and further complicate her situation. Facing this situation, the Ottoman government was forced to

accept the demands of the Albanians. This led to the conclusion of the General Uprising of 1912. The Ismail Qemali together with other patriots gathered representatives from all over Albania and in Vlore on November 28, 1912 Albania declared free and independent. Albania managed to secure its independence as a result of a variety of factors. Balkan favorable situation, where rebel movements against the Ottoman Empire did not miss. On the other hand, the support that came from Italy and Austria-Hungary contributed to the good of the Albanian issue, stating officially in favor of an independent Albanian state. A major role in this regard played Arbëresh community in Italy which through the press, associations and concrete activities in the organization of Italian-Albanians in the association 'Pro Albania'. Finalization of this interaction together with Albanian diaspora in America, Romania, Bulgaria and Egypt brought independence and the creation of the Albanian state.

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Cultural and educational programs in public television: Are relevance in their programming? How these programs being affected during the transition to digital broadcasting?

Abstract

The paper addresses the television programs' production, specifically the production of cultural and educative programs in a range of about 10 years (2004-2013) for public television in Albania. The paper set the focus on the development of Public Albanian Television (ART) on the eve of transition to digital terrestrial television broadcasting.

ART programming has developed rapidly towards quantitative and qualitative growth over a period of 10 years. It has also changed the format of the presentation, the nature of the programs, but it is still dominated by top-down perspective towards the audience, which continues to be passive. Data analysis of the percentage of the different types of programs done in a stretch of 10 years, emphasized that ART increased the percentage of news programs, news, live broadcasting of parliamentary sessions. On the other side, there is a drop in the percentage that the cultural and educative programs broadcast time take in the total broadcasting time. Those programs have also experienced very little in terms of improving their format.

The paper also examines whether this tendency of decrease of those programs is the result of the TV management decision, keeping in mind the special role that the public TV has, or is this a trend that is actually happening in the private run TV channels as well. The paper also seeks to find how the decision taking in the TV programming schedule is affected by other factors which might be outside of the media systems.

There will be a comparison with Romania which is also on the verge of switching over to digital terrestrial broadcasting (June 17, 2015) as well as Albania. There have also been discussion and criticism in Romania for the artistic and cultural programs broadcasted in the public television, in order to fulfil the public broadcasting mission.

Keywords: television cultural programs, the transition to digital broadcasting, television economy

1. Introduction

*A*lbanian Public Television (ART) lost "monopoly" in the late '90s, with the emergence in 1997 of money private TV in Albania: *Shijaku TV, Teuta TV* then great television *TVA, TV Klan, Top Channel*, etc.

With the loss of the monopoly of the television program, *ART* began to feel the pressure that makes visibility on television program files, both in terms of hours broadcast bandages, as well as different formats and genres of television broadcasts. In this adaptation of structures program, began to dominate more and more news of politics and those who "suffered" more were serious program, not mass audiences, it could be documentaries, programs for art and culture, educational programs, historical, which was "expelled" out of hours "prime time" hours before dinner, to be placed in hourly compresses less viewed from the audience, and even more rare in broadcasting.

For more directors and journalists of these programs, it would have to find their own opportunities to manage and adapt as with small budgets, both with little attention from the audience and the speaker institutional management.

Yet, this type of television content, is necessary to fulfill the fundamental mission of the public broadcaster, to enhance the overall image of *ART*, which should, ultimately, be assessed not only by advertisers, but viewers. The public broadcaster must do more than simply provide viewers with what most of the audience wants.

This important program of this nature does not fade with digital broadcasting (DTV). Such programs will need to continue to occupy the television program files, regardless of format of transmission and transmission channel they will use to convey to the audience.

1. Overview of programs for art, culture and education in ART

Television is still prevalent in the daily life of the population in Albania, although for younger generations, social media is gaining more and more space. Daily content of television programs, intervenes and broadcast on other channels broadcasting in online networks. And among these programs that have content related to art, culture and education. The goal is to communicate television to disseminate knowledge and education related to the field of art it. Television intends to use the TV as a tool that will popularize the art of high-level and down it in a comprehensive program of mass audiences. Is a public television arrived in Albania to do this?

If we saw progress in a period of over 10 years of occupying emissions rates and cultural programs, educational or historical themes (Boriçi, 2002) in ART would clearly distinguish the downward trends in the time dedicated to these programs. *Journalism in 2* Hamit Boriçi book makes a distinction between the sexes and different types of treatment in journalism. Although the specifications given in this book refer more print journalism, they have served as a basis to determine the classification by subject matter in this study.

Graphic 1: ART, the performance of programs with the theme: Education, Culture, History structure weekly program, 2003-2013[1]

(në %)

Programs with the theme: Education, Culture, History
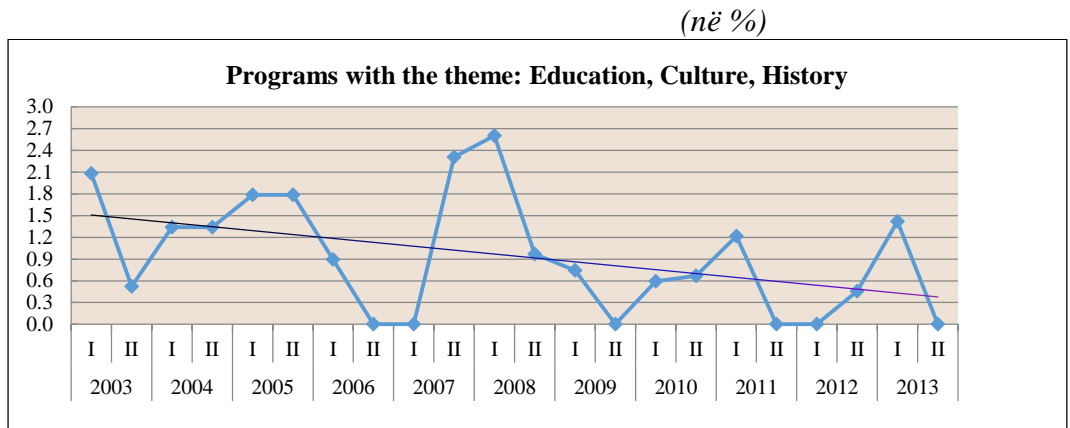
And thus decreasing level ART group also had programs that included music and entertainment shows

Graphic 2: ART, the performance of programs with the theme: Entertainment, Spectacle, Music in the structure of the weekly program, 2003-2013[2]

(në   %)

Programs with the theme: *Entertainment /Spectacle /Music*

_____
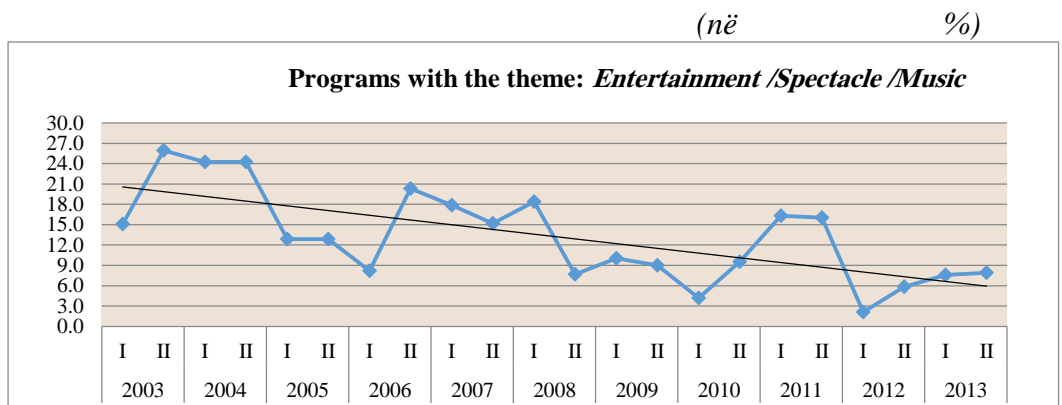
[1] Individual study author, calculation of airtime for programs, *Education, Culture, History.*

[2] Individual study author, calculation of airtime for programs, *Entertainment, Spectacle, Music.*

This situation with the decline of airtime to programs for culture, education and history is presented with an other data on the structure of television news programs, broadcasting parliamentary sessions and political programs which has come increasingly to an upward trend. And if in March 2003 news and political programs accounted for about 12.5 % of airtime to broadcast ART, in March 2013, informative programs, political and live broadcasts of parliamentary sessions were those accounted for 23.5% expressed a trend significant upward. [3]

1.1. Is art and culture as specific television programs for general audiences or specialized groups?

While the ability of television to arouse interest in many subjects is also available showing the specific issues especially as medicine, associated with programs stored culture is not the same level in the figures of television airtime. Over the years this trend has decreased the cultural, artistic and historical. Several questions arise in this regard, connected with the view that ART had to broadcast the programs of these type:

1. A program is needed to cultural, artistic, historical and cover as popular culture, traditional, general history or even that classic?

2. What has been the target group, "Is the general population or are specialized groups"?

3. What has been the target group, "Is the general population or are specialized groups"?

---

[3] According to calculations made based on program structure of ART for these years..

4. Which channel, which bandage is more suitable hours to reach certain audience numbers?

5. What has been the perspective of programs for art, history and culture? Is the role of cultural and artistic programs to evaluate or criticize artistic programs?

In response to the above questions, the percentages numbers and figures that cultural programs and educational nature caught in a television programming are only one aspect, one quantitative, which shows decrease the amount of these type programs that transmits APT. Analysing in detail the structure, types of programs, schedules placing bandages on structure and they are rebroadcast or premiere programs, provides another aspect of the country that have these cultural and educational programs in the programming of ART. [4]

Table 1: **APT, files weekly programs with themes Education, Culture, History weekly programming structure 2000**

Day	Time	Title of the program	
Monday	15:00 15:30 23:00	"Foreign language on TV" (20') " Folk songs" (25') "Time, literature, art"	(30')
Tuesday	12:30 16:30	"Time, literature, art" "New book"	(30') (25')

---

[4]ART by archival documents, program structure from March to December 2000.

Wednesday	12:30
	15:00
	15:30
	21:00
		"New book" RTS
		      (25')
		"Foreign language on TV" (20')
		"Concert with folk songs" (25')
		"Screen theatre"
		      (70')

Thursday	12:30 15:00	"Folk music" (25') "Foreign language on TV" (20')

Friday	15:00
	15:30
	22:00
		""Foreign language on TV
		      (20')
		"Musical contest" (25)
		"Variety" - entertainment program
		      (25')

Saturday	16:30 19:30	"Desire for music" (55') "Between the songs" (25')
Sunday	11:00 22:50	"Modern musical groups" (25') "Planet Music" (30')

As seen from this table, and a deeper scrutiny of the program content, broadcasting programs with educational topics can include just learning cycles foreign language television. While it lacks the historical nature programs. They may be included in the structure just as special programs not as complete structure and schedules of their well-defined.

On the other hand are more musical programs broadcast in the format of songs, in some cases combined with little explanatory text. Difference here made only two programs:

"Time, literature, art" and "New Book". These two programs were specific to ART of that period and in a way that meet the educational mission that had this tv. But note is also compresses schedules in which they aired,

respectively at 23:00 on Monday and 16:30 hours on Tuesday. So these were seen as the main patch schedules not, where is the mass audience.

While in 2006 the nature education programs, culture, history were reduced almost exclusively to foreign products, most of which were rebroadcast (RTS) of previous programs, as well as rebroadcasts of programs and song festival in ART.

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Table 2:   ART, weekly program file with the theme of Education, Culture, History weekly programming structure 2006 [5]

Day	*Time*	*Title of the program*
Monday	13:20 19:05	Concert "Vento del Sud" (75') Musical moment (25')
Tuesday	14:15 16:45 18:40 23:40	Concert "Songs of the season"RTS (45') Concert of orchestra ART (25')

---

[5]ART by archival documents, program structure, in October 2006.

		Part ballet (45') 53 international festival of classical music (120')
Wednesday	13:15 15:20 18:15 21:00	"Gala evening" with choreographer A. Aliaj, RTS (25') Concert with singers from the world (30') Concert with songs from festivals in ART, RTS (70') "Screen theater" (70')
Thursday	13:15 17:40	Concert for "Mother Teresa" the cathedral "St. Paul" (25 ') Concert with songs from festivals in ART, RTS (70')
Friday	20:50	Opera "Traviata", RTS (135')
Saturday	16:45 18:30 21:05 23:15	Concert "Moni Ovadia and virtuosos Italian RTS (35') Concert singer Mariza, RTS (25') Concert of song and dance ensemble of Egyptian (85) Cycle musical "Yesterday" (45)
Sunday	13:15 15:00	Concert pf song and danse ensemble of Egyptian, RTS (85) Cycle musical "Yesterday" (45)

In the second week of October 2013, the situation is even more "difficult" for programs with historical, educational and cultural. There is no

production of its own new tab feature in the programming. Musical shows are more like filling empty spaces in the structure of programming schedules and increasingly out higher visibility. (After 23:00 pm and in the morning schedules). But they are all rebroadcast. Even a few documentaries, mostly taken from the TV channel "Arte" are rebroadcast again. On the day Sunday as the weekend, ART transmits more musical programs, but again, most of them were rebroadcast, such as concerts by foreign singers in the Sanremo Festival, with songs between elected by the festival in years, with rebroadcast or songs from different parts of the Eurovision festivals in years, or song festivals ART.

In March 2015, ART has included some shows new program structure as "Library", "Sounds and Music", "Art or Art" and continue to produce the previous "Meeting with the cinema" as well as concerts of the symphony orchestra ART. These programs are usually in rural areas after 23:00 hours. Almost all ART products are conversations in the studio, with few illustrations from the story of the first day broadcast in news bulletins.

Trying to answer the questions asked at the beginning of this analysis, based on the information presented above may be mentioned that ART with its program of natural, cultural, educational or artistic work has the following characteristics:

1. Cultural programs, more artistic tried to cover popular culture, traditional, serving so massive audiences and targeting a larger audience in number.

2. Only a few programs aimed classical music, painting programs which would turn a more specialized audience, but too few in number to attend these programs.

3. Given that the ART had only one television channel broadcast schedules bandages specialized programs have been mainly after 23:00, although the programming of ART, are common over the years the retransmission of opera parts 13:00 , during the day.

4. Television programming in ART, has used primarily as stuffing musical programs of "pockets" or "gaps" in the program of this television airtime, without being able to form compresses specified times over the years that belong to a certain format program. ART should follow "the load notebook", as he calls A. Fuga (Fuga, 2014) respecting:

> "[...] Albanian Culture, film and Albanian drama, not to follow after the championships to South American football to Albanian folk music, national question, etc. [...] Who finds an opera, a theater, a debate about the book, a scientific documentary in prime time, the value of these irreplaceable public education, where of programming dominated by advertising. There is the future of public television ads, though she also within the borders of conditions and can be used ... "

Or a finding of good arguments by K. Blushi (Blushi, 2013) when he emphasizes that "ART is obliged to withstand what is called tele-culture, namely culture laundering brains through consumerism. [...] "

1. On the other hand, ART is not today a cultural program, education to be continued in years and create continuity for the audience and hold it near its programs as may be influenced by force of habit to follow a program. Also there is not ART prominent speaker / presenter of programs of this nature to have resisted common ART structure. A major influence here are the changes of directors and executive boards after the parliamentary elections and reflected changes in the political balance of power in Parliament.

2. From the standpoint treatment programs for art, history, culture mainly have a role more reflective, neutral to positively, but could be a separate item with critical evaluation on the cultural and historical events.

1.2. Online media and digitization: threat or opportunity?

Construction of digital broadcasting platforms ART is still unclear how to proceed and how long it will require. After nearly two years since the end of the tender for the construction of digital platforms ART, in March 2015 the Ministry of Innovation Milena Harito signed the contract, but until 17 June 2015 when the deadline for a complete transition to digital broadcasting programs, ART not It will be able to build its transmission networks. This will make the ART programs to be carried on existing digital platforms, removing an edge to compete in the market with all the programs, but only minimally with the main transmission channels.

In analogue ART offers two national TV channels, a satellite TV software for abroad, two national channels, radio, a radio channel in a foreign

language, a radio channel for compatriots as well as four regional centers (Gjirokastra, Korca, Kukes, Shkodra) to broadcast audio and video. Program all these channels is generalist, with few exceptions the second channel of Radio Tirana, which transmits music generally and is more dedicated to youth. Digital packages ART initiated on the occasion of the Olympic games, London 2012 was completed with three thematic channels in standard "Standard Definition" ART Sport, Music Art, Art Art, as well as the program of RTK, Radio Television of Kosovo. In October 2012 contains the Art program in High Definition with Art HD logo. But it is to be noted that the program of Art in other channels dedicated music or art, Art Music, Art Art is not entirely new production, but most programs that were obtained from the archives of Art, the first broadcast on the main channel ART 1.

1.3. Comparison of some of the region

Compared with other countries in a similar situation in Albania, Romania is also on the verge of transition to digital broadcasting, scheduled to end in mid-June 2015.

But public television in Romania has had its problems in this regard. TV private industry began in Romania after 1996 and then, attention and demand for advertising became more sensitive. As Virgil Stefan also calls Nitulescu, "public television began to resemble more and more private television: more advertising." (Nitulescu, 2003)

Trying to face constant criticism about how public television was dominated by commercial programs, SRT decided in 2000 to create a third channel Cultural. The channel began broadcasting in 2001 with 4-6 hours a day and 204 had over 110 hours per week.

While later and facing commercialized and advertising market, Virgil Stefan Nitulescu follows that: "[...] after more than a decade [...] media in Romania consider cultural programs as a burden on their tabs program. "

And also co tendency said on public television that according to the decision of the Administrative Council TVR (www.tvr.ro) decided to close in August 2012 broadcast program and PRT Cultural, PRT Info in an attempt to come out of the debt situation of 133 million euro deficit. [6]

Graphic 3. Structure of public television programming Romania, channel 1, PRT 1, 2013 [7]

(në %)

Public Romania Television, PRT 1, 2013

Programe në gjuhë të huaja	2.72 / 0.48
Film I animuar	2.69 / 0.15
Reklamë, TV blerjet, Promocion	16.76 / 0.58
Transmetime fetare	2.07 / 2.21
Edu. Shkencë	5.82 / 4.05
Sport	4.51 / 9.75
Filma/Fiction	20.5 / 12.5
Lajme	15.22

0   3   6   9   12   15   18   21   24

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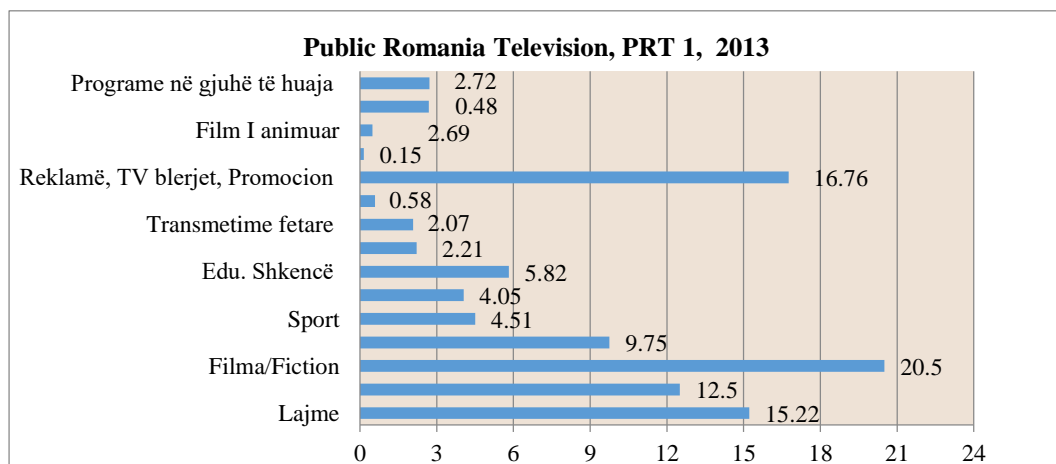
[6] The decision of the Administrative Council of PRT. http://www.filmneweurope.com/news/romania-news/item/103534-romanian-public-tv-to-shut-down-two-channels

[7] According to the *Annual Report 2013,* Raport de activitate – Societatea Romana de Televiziune, 2013", www.tvr.ro (See October 15, 2014)

As seen from the graph the percentage of broadcasts dedicated to art, culture and gender education and science together occupy 9.87% of airtime, which is an indication of weight in television programming.

Another concept that should be considered when analysing the presence of cultural programming on television, is the globalization of the media, so the distribution and consumption of media products from the world market. Naturally, media products are available not only for cultural programs, but also to all other genres of television production.

In Albania, sharing these values and television programs is more intense in terms of films and documentaries, but expressed it in soap operas. This relates to the fact that the production of these television programs is a very costly and difficult to cope with the budgets of television in Albania. Generally all Albanian television production outside studios, so the footage on the ground have levels ranging up to 2.5% for *Top Channel, Klan TV* 2.4% to 5.5% and to *ART*, but the average for the period of 2003-2013 does not exceed 2%.

By analysing the gender of soap operas during 2003-2013 under consideration, the presence of foreign film productions has changed "language". In prior periods have been telenovelas from Latin America who have dominated the private television and even the public. Enough of serial films and soap operas are Turkish. And this seems to be a trend in the entire Balkan region. Romania is also occupied by these shows transmitted mainly by television "Kanal D" and in 2014, and later by CME's ProTV.

"Romanians began to follow the Turkish soap operas in 2012, when television "Kanal D" began broadcasting the series "Suleiman the Magnificent", which quickly became the favorite for Romanian viewers. This led to increasing numbers of audience and ratings for "Kanal D" thus paving the way for a change for Romanian viewers and transition from Latin and Korean soap operas, the Turkish products are now known." (Corina, 2015)

Conclusion

By analyzing information on ART proved that although educational programs, historical and cultural differences have a special significance to legitimize the role of core values with which it is connected public television, these programs are marginalized in the television landscape more competitive media where viewership is the highest priority.

This has meant that such programs are placed in compresses schedules defined as visibility of specialized and not massive.

ART public television started to resemble more and more private television stations, with more ads and a strong social component and gender commercialization of culture, arts and education have lost ground in paving the way to more commercial forms of entertainment and serial .

Globalization and cultural exchange, it is still too early to be expressed in film productions or programs other than broadcasting soap operas. In exchanges with the countries of South-Eastern Europe, manufacturing soap operas dominate media companies of Turkey, which occupy dominant passing in Latin soap operas background, prevailing until 2010.

Lack television media products, shared with the region for cultural and artistic programs, which could serve as bridges of culture between countries. And here the role of public television should be even greater and influential.

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Notes:

Unit study programming time was considered week (Monday to Sunday from 07:00 until 24:00). So the day will have a total of 1020 minutes while the television broadcast in the study. In the study also was sidelined programming time is that television advertising dedicate to having more accurate approach to the time dedicated to TV programs according to the classification of different sexes.

In selecting which will a typical week, on the basis of which will be made estimates of broadcasting, was taken into account include those deadlines as much approaching generalization of programming by eliminating those factors that can be casual in programming. Televisions generally begin new seasons of broadcasting program at the end of September. For this reason the selection of programming was made a week in October and a week in March. ART transmissions were observed on 27 January to 3 February and 17 to 23 November 2003; 16 to 22 February 2004; 31 to 6 November 2005; February 6 to 13 and 30 October to 6 November 2006; February 19 to 25 and 22 to 28 October 2007; February 18 to 25 and 15 to 21 September 2008; February 22 to 28 and 21 to 28 September 2009; February 8 to 14 and 22 to 28 November

2010; March 21 to 27 and 24 to 31 October 2011; March 5 to 12 and 22 to 28 October 2012; March 18 to 24 and 21 to 27 October 2013.

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Graphic 2: ART performance of "Entertainment programs with themes, Spectacle, Music" structure weekly programming, 2003-2013.

Graphic 3. Structure of public television programming Romania, Category 1, 2013.

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School education as a shaping character factor

Abstract

Education is an important link in the chain of life, which improve a range of knowledge and concepts of life. Primary school remains the key where the experts of education investigate and find out arguments on how the personality of children develop on the long road of individual formation. Children are social human being in continued interaction with parents, friends and teachers (A GJ ZH 2007: 4, 3). Through interaction, they form the concept of oneself, the difference from the other and important concepts for an effective coexistence within peer group; as honesty, truth, lies, deception, as moral values. This paper tries to analyze how education at school affects shaping of children character. The research questions raised are: What is the importance of elementary school in forming the concept of oneself? Is there an impact between the experiences at school and character education? The literature reveiw is an important part of the methodology and it will give an theoretical support to fulfill better the purpose. It appears that an important part of character education occurs in the first years of life, and all education years have a great importance in it. According behaviorist; character traits are formed under the influence of social conditions where man lives and works. As positive behavior could be modeled can also be modeled the negative ones, like learn to be competitive and ambitious, the student can learn to become " thieves" and "cheater" as long as this behavior is rewarding and unpunished.

Key words: character, education, student, integrity, teaching

Introduction

Integrity is like the weather: everybody talks about him, but nobody knows what to do with it. Integrity is one thing which always says we want to have more. We want our elected representatives have integrity; we want that spouses, children, friends and our schools have integrity. Below is illustrating a real history for the concept of integrity formation of children.

> My first lesson about integrity I have learned through suffering. It occurred around 1960, when I was in the first grade. The teacher sit down all pupils in a circle to play a game in which each child would cover his eyes with handkerchief and then would try to identify objects only by touch. If the assumption was correct, it will stay in the game. If assumption was wrong, will be burned. I survived almost until the end, the entire class was impressed with my skills. Then, I was afraid that the teacher realized what I know from the beginning on which I have been supported: my headscarf was not bound properly and a bright ray enters from outside. I was able to see at least one corner or one page and sometimes more than that - but always so much enough to understand what was the thing. So, my biggest success was only due to my ability to break the rules. Thankful, for the sake of my moral development, I have been discovered and consequently I endured before all classmates, reminded me what was right and wrong: I had done trick during the game. Doing trick was wrong and it was very simple (Carter, 2008: 13).

Methodology

The literature review is an important part of the methodology and it will give theoretical support to fulfill better the purpose of the research paper.

Various studies were taken in consideration for this theoretical perspective of moral education and academic dishonesty.

Literature Review

1. Elementary education in forming the concept of oneself

Education has great importance - it is not related only to the provision of adequate schools, textbooks and qualified teachers (Gender Alliance for Development, 2007: 4). Education experts have found arguments about the importance of primary school in the development of personality and character of the child on the path of individual's formation. Children are social human being in continued interaction with parents, friends and teachers. Through interaction, they raise their experiences of interpretation schemes, of adaptation and gain an understanding of events and circumstances. Social constructs which keep the interaction have been painted by cultural and educational context where they grow up (Gender Alliance for Development: A. Gj. Zh., 2005: 24). According the experts, in the last grades of elementary school starts develop a portrait of one, which consists of two elements:

    a. physical, social, emotional and cognitive attributes of the self
    b. evaluative judgments about their attributes

Iconic of oneself is formed on the basis of information collected on academic tasks and in the living environment. It is important to remember

that when children are liking in the role and are accept by adults, they form a good basis for social adaptation and create positive portrait of self. Comparison with others is crucial for self portrait in elementary school (A.Gj.Zh, 2005: 29). But this comparison continues throughout life, we often require models where to rely and to imitate their behavior. As children interact with others and see that different people have different rules, there is a gradual change towards a morality of cooperation. Children begin to understand that people make the rules and people could change those (Musai, 1999: 81). Maybe we all heard the expression 'playing by the rules'. It is known that when we grow up set out rules for our behavior, and control it, because we have learned what is the behavior that society appreciates more and what does not approve (Orhani, 2000: 103). In this way, through identification with parents or other adults, we get inner standards of different kinds and we learn to live and to behave according those. (Rotter, 1954), in the motivational theory of value - expectation have argued that the behavior is the result of expectations, what we expect to happen, to achieve the goals and values that these purposes have for the individual (Orhan, 2000: 57). To declare openly that you are doing what you think is right, even when others disagree is hampered especially by our desire to adapt. Most of us want to be adapted and accepted by others; and accepting something that others disagree is an obstacles to be accepted (Carter, 2008: 22).

1.   Character education during the school years

Quoting Theodore Roosevelt, Lickona (1991) also suggested:

"To educate a person in mind and not in morals is to educate a menace to society."

(Hughes and McCabe, 2006: 51).

When we mention character, it isn't just to 'do the right thing' in an ethical sense; it is also to do the best work. If this is true, then the education of character is not only to help children succeed; It is also to teach them to work hard, develop their talents and to aspire to excellence in every field that attempt. We believe in the importance of character in all phases of life. Given this perspective, the most important goal of character education is to prepare young people to lead a prosperous life (Lickona & Khmelkov, 2014: 293, 291).

In an overview, the individual tries to behave according the standards because they formed what is called ideal ego. A notion that expresses how to think and act if we were perfect. In fact, acting according to internal standards require that we suppress many other motives which are probably strong (Orhan, 2000: 103). According to Tolman (1932), and cognitive theory of intentional behavior when individuals learn that certain behaviors lead toward certain goals, they elaborate cognitive expectation, which motivate them to perform these behaviors (Orhan, 2000: 57). According to a survey; parents who requires for their children to succeed in the profession were more likely to be preoccupied with the academic performance of their children. Within this group, parents with limited resources pressured their children to succeed in experiences at school. Children to avoid the disappointment of their parents respond to this pressure through cheating. (Callaghan, 2010) We are in a situation where we have a

cognitive inconsistency; in such unpleasant state, of course individual's attempts to avoid the source of discrepancies that experienced; so a person acts contrary to the purposes set forth (Pettijohn, 1996: 534). And only in novels occurs that the character of particular persons do not change throughout his life (Le Bon, 2010: 145).

Only teacher's professionalism and dedication to their profession, associated with good working conditions, with the support of community, and the respective state policies can improve teaching quality in this regard (Maliqi, 2012: 24). While in high school, they are less interested in the character education than primary school or secondary school. If academic achievement is the focus of high school, they are likely to view character education as relevant only to the extent that it supports the academic mission. From this theoretical perspective, we can identify four important roles of character in academic life (Lickona and Khmelkov, 2014: 293, 297):

1.   Students *need* performance character (work ethic, self-discipline, perseverance, initiative, teamwork, etc.) in order to do their best academic work.

2.   Students *develop* their performance character (the ability to work hard, over-come obstacles, find joy in a well job done.

3.   Students *need* moral character (respect, fairness, kindness, honesty, etc.) in order to create positive relationships in the classroom and an positive learning environment.

4.   Students *develop* moral character from their schoolwork (by helping their peers to do their best work through a "culture of critique".

In an ideal culture of integrity and responsibility, faculty and administrators engage students in an ongoing dialogue about academic integrity that begins with recruiting, continues in orientation sessions throughout the program. Developing an ethical community according Trevino and McCabe (1994) happens as much outside the classroom as inside it, and thus involves creating a 'hidden curriculum' in which students are actively engaged in developing moral reasoning skills through facilitated discussion of real-life ethical dilemmas that face in the context of their educational program (McCabe, 2006: 302).

2.1 The importance of academic integrity

A person of integrity is hiding somewhere within each of us: a person that think we can trust that will do the right thing, it will play by the rules and will keep commitments. Integrity is not the same of honesty, although it is clear that honesty is also a desirable element of good character. But if we talk about integrity and not simply to behave through imitation, or adaptation then we must pass on these 3 steps (Carter, 2008: 18, 20):

1. distinguish what is right and what is wrong;
2. action on what you have recognized, even personal cost;
3. say openly that you are acting according to what you mean by right and wrong.

Academic integrity, however, is more than the absence of misconduct, but rather 'a commitment, even in the face of adversity, to five fundamental values: honesty, trust, fairness, respect, and responsibility' (The

Fundamental Values of Academic Integrity, 1999: 4). Such values should arguably underpin all academic work and be rigorously promoted and upheld (Huges and McCabe, 2006: 51). Honesty is the foundation of teaching, learning and research and serve as prerequisite for full realization of trust, fairness, respect and responsibility. Honesty begins with oneself and extends to others. In the quest for knowledge, students and faculty alike must be honest with themselves and with each other whether in the classroom, laboratory, or library, or on the playing field (The center for Academic Integrity, 1999: 5). The students have invested in their education and therefore have more to lose; they have been educated to believe that academic dishonesty is unacceptable. McCabe & Drinan noticed, (1999) that high school students are generally more accepting of cheating behaviours than university students at any level, and the consequences may be less severe (Power, 2009: 645). Allmon et al. (2000) were surprised to find that increasing age was overwhelmingly the best predictor of negative attitudes towards two forms of classroom cheating, 'getting a classmate to write a term paper' or 'do the work on a computer project', and according Forsyth's (1980):

> "Subjects high in idealism were morally opposed to actions potentially harmful to others."
>
> (Etter and Cramer, 2006: 134).

So it is necessary to identify significant strategies to promote academic integrity and to reduce scholastic dishonesty like: (a) strengthening efforts to clearly communicate the colleges policy on academic integrity; (b)

providing clear definitions and specific examples of what constitutes cheating; (c) promoting effective classroom management strategies (d) providing training of faculty on academic integrity issues (Boehm and Justice, 2009: 52). In accordance with the integrity strategy Gallant (2008) advocates for teaching values of honesty and integrity to students so they can apply them in their academic work. The strategy includes disciplinary and developmental methods that should be included as part of the educational process (Waithaka and Gitimu, 2012: 6).

Students and academic dishonesty

Despite efforts to character education in school years; strengthening the integrity and strategies undertaken in recent years have been identified many forms of academic cheating among students. Unethical behavior occurs at many colleges and universities where the actions of dishonest students disrupt the learning environment (Boehm quoted Morrisette, 2001). McCabe and Trevino (1996) found that one in three students admitted to fraudulent academic behavior among 6. 000 students at 31 colleges and universities (Boehm and Justice, 2009: 46). Cole and Kiss (2000) remarked that:

> "Student are more likely to use academic dishonesty practices when they think their assignments are meaningless and they are less likely to cheat when they admire and respect their teachers and are excited about what they are learning" (Waithaka and Gitimu 2012, 4).

The appearance of academic dishonesty have as main focus achieving a good undeserved evalution. His fostering is closely refer to the model that have been offered but also with the expectations for the future and education. Meanwhile students have increased the use of forms of academic misconduct to achieve an undeserved note. In the study of Don McCabe (2011) presented several forms of cheating in classrom a) Used unpermitted crib notes (during a test or exam b) copy of the sections of material from many sources and deletion of references; c) the use of electronic or digital devices unauthorized during an exam ; d) cheat in an exam taking copies; e) giving answers during the exam to the classmate; f) Copied a few sentences from a cite in internet without citing them; g) the incorrect citing of the reference from the internet ; i) paraphrasing materials from a source without doing quotation j) and other forms emphasizes Witherspoon quotes Diekhoff et al. (1996) are whisperings the answers during the test; k) pieces of paper; l) writing in the hand; m) acquisition of classmate paper; n) cooperation in assessment and o) the use of plagiarism (Witherpsoon and Maldonado, 2012: 79). To reflect the situation specifically in Albania and higher education according to the study "Albanian Youth Between Faith for the future and doubts about the present," noted that: In Albania, higher education is considered important by young people, especially in terms of employment for future. Asked about the reason why attending school; 70.9% responded; to get a degree that will increase employment opportunities. Then 44.9% to enhance horizons and intellectual capacities, 28.3% to increase the social status and of 16.8% to make money. Regarding corruption in education through 'payment for note' or the

'purchase of exams' at universities, young people have a strong impression of his presence; which is also confirmed by the survey data (Cela, 2011: 100,106). Then actually we see a deficiency of school education as a shaping character factor, on contrary we see the phenomenon of academic dishonesty. Where the most severe forms are buying note, corruption; plagiarism, copying, irregular citing etc; are nowadays problems of universities that raises questions about their quality. According the analysis of David Callagan in different years to academic dishonesty phenomenon was noted: The best students were not exempt from suspicion of academic fraud. Bowers (1964) in the study "Student Dishonesty and Its Control in College" 'underline':

> "In fact, in most cases there is no difference in the likelihood of cheating among students of different social backgrounds who were attending the same type of school."

Students polled in 1969, 1979, and 1989 indicated a striking shift in attitudes about the morality and cheating practices. Between 1969 and 1989, the number of students who responded affirmatively to the statement: 'Sometimes it is necessary to be dishonest', doubled, from 33.5 percent in 1969 to 66.6 percent in 1989 (Callagan, 2010). Cheating hurts the students and prevents teachers from providing the necessary and relevant feedback to their students in the learning process (Waithaka and Gitimu, 2012: 4). All these phenomena show that youth is turned into a crowd. Only few of us know exactly what we believe - what exactly we appreciate - and often do not even want to know. Some of the psychological traits of the crowd are

alike in specific individuals. As Le Bon had noticed about the phenomenon of the crowd will be individuals, whatever their way of life, occupations, character and mental development, the fact they are collect into the 'crowd' is enough that they feel, think and act differently; than they have thought, done or felt each of them in particular (Le Bon, 2010: 146). The difference is difficult work; it takes time and emotional energy and it's easier to simply follow the crowd (Carter, 2008: 21). So, it turned in vicious cycle that is repeated because there will always be inappropriate models to be followed by young people; what remains to be accomplished is the inclusion and enforcement of disciplinary measures in cases of academic dishonesty and to educate a new generation with stronger moral integrity.

Conclusion

The research and analysis of the literature show that school mainly in primary and secondary cycle have a great importance in the formation of many concepts and moral education. In school individuals learn and distinguish between honesty and cheating; all children have had academic misconduct experiences on preparing homework or against their peers; but if this behavior wasn't identified from their first educators at school or parents at home then it is difficult to learn the concept of right and wrong. Thus results that the importance of character education at school is very important. Whoever has been lucky to have had good educator have taught from them important values. While learning continues at all school cycles; it is noted that the main objectives at university are academic achievements and focusing in professional direction. However the university for several

years till now has deficiencies of academic integrity and the appearance of various forms of academic cheating.

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Students mobility programs as an added value for higher education

Abstract

The needs of successful and skilful employees have made higher institutions and governments explore and follow new strategies. Being very successful at schools is not enough unless the students posses new and different skills. Students mobility programs have become more important in terms of intellectual, educational, social, economic and cultural level.

The aim of this study is to explore the educational and personal benefits of mobility programs, the important findings of erasmus programs, the findings of the global higher education. In this study, the literature reviews has been analysed in term of students mobility programs as an added value for higher education and some of students,who took part in the exchange programs, was asked about their thought and experience about mobility programs. Finally, some suggesstions is given about mobility programs.

Keywords: mobility programs, value, education, skills, educational benefits

1. Introduction

Rising levels of unemployment, especially among youth, has become one of the most urgent tasks for governments and institutions. Many young people leave school and have a high risk of being unemployed and socially marginalised. At the same time, many young people are under risk with low skills. Markets are becoming more competitive seeking innovative and talented people.

Nowdays being very successful at scholl is not enough alone. In work places many skills are needed for young people regarding job opportunities. Well-performing education and training systems and youth policies can help to solve these challenges by providing people with the skills required by the labour market and the economy, while allowing them to play an active role in society and achieve personal fulfilment. Reforms in education, training and youth can strengthen progress towards these goals, on the basis of a shared vision between policy makers and stakeholders, sound evidence and cooperation across different fields and levels. The keys to the improvement of skills of young people and being socialized goes through mobility programs.

Mobility means short learning period, long learning period; such as exchange programs. Mobility has evolved and taken new forms in the world.There is currently a large number of programs such as ERASMUS, which promote mobility all over the world.
Regarding the mobility programs the following questions can be asked:

1. What are the advantages of mobility programs for students?

2. What do students gain through these programs?

3. Do students face difficulties in terms during mobility programs?

4. What do institutions do in order to increase student's mobility?

2. Literature review

Mobility programs can open horizon of students and it improves their talent and skills. International academic mobility in the past has comprised

not only the movement of people, but also the movement of institutions and programs across borders. Throughout history, it has been driven not only by academic considerations, but also by cultural, political, and economic reasons. The situation is not much different in today's global knowledge economy (Gürüz, 2008, p. 135).

One of the reasons of establishment of Bologna declaration is mobility programs. The transformation of academic exchange to academic mobility started to take shape with the initiation of joint study programs by the Institute of Education of the European Cultural foundation. These programs eventually led to the establishment of the European Community Action Scheme for the Mobility of University Students (ERASMUS) Program in 1987 (Gürüz, 2008, pp. 144-145).

Mobility has taken an important role due to new circumstances and a demand of a globalized world has become a country strategy for human resources training. It is also a challenge, because it is an activity that has not been recognized as a tool to improve higher education but also is a potential, since it allows taking advantage and opportunities to strengthen the higher education system and thus have a better place internationally. By that, college students and future professionals can compete in the international market both as trade ideas (Barragán Codina, 2013, p. 51). According to prof. Gürüz: one of the objectives in the Bologna Declaration is Establishment of a system of credits, such as in the European Credit Transfer and Accumulation System as a proper means for promoting and expanding student mobility. The Bologna Process is an ambitious undertaking that aims to bring transparency and a measure of uniformity to the maze of higher

education practices, as well as increasing mobility in Europe (Gürüz, 2008, pp. 145-146).

Mobility of students provides added value for all those concerned from several perspectives: on an intellectual, educational, social, economic and cultural level. In the first place for the mobile students and teachers themselves, but also for the programs and institutions, the employers and the job market. On an intellectual and educational level, the exchange of knowledge, skills and attitudes with foreign teachers and students leads to new insights, dealing with new working methods and contributes to education in a globalising world. Institutions of higher education can apply these new insights both in scientific research and in education. The academic added value created by the interaction and cooperation between institutions is vital to developing and modernising curricula. Mobility of students, doctorate students and staff provides further incentives for modernising curricula and generates attractive programs and a better service (Training, 2013, p. 15).

Most jobs in the global knowledge economy not only increasingly require an education at the tertiary level, but also continuous upgrading of skills and acquiring of new skills. Thus, demand for higher education is originating from the tertiary age cohort, traditional students, and the already well-educated adults, the nontraditional students. There is also the issue of unmet demand in certain types of tertiary education even where overall national enrollment targets are achieved. Unmet local demand in general, and for particular types of higher education, has thus emerged as one of the major drivers of international student mobility (Gürüz, 2008, p. 34).

Obviously the students themselves are the most important stakeholders. Through international mobility, students can discover new cultures, expand their knowledge of languages and place their social view in a broader context.They can develop competences that are needed to function effectively in today's globalising and intercultural society (Training, 2013, p. 16).

Students can gain many things from spending a semester or a year by living in another country with people they don't know. Hansel states that: Through international mobility: Students become more independent or they become more self-confident. But above all, exchange students change their perspective as a result of their experience. They understand their own country and culture in a new light, and they know first-hand what it means to live every day in another part of the world with a different reality from the one they knew growing up. Research on this topic has shown that the biggest gains, not surprisingly, are in learning the language, understanding the new culture, and in the development of a more international perspective. It is also an excellent opportunity to learn about yourself and to develop the kinds of personal skills and relationships that will be useful to you in the years to come. It is an intense learning experience that involves you totally. You may come home dreaming in a new language, listening to a new style of music, changing the way you dress, or choosing different activities for your spare time. You may change your political views as well and have new opinions about yourself and your life. You will still be the same "you," but you will have a new understanding of where you have come from and who you are becoming. And in your own way, you, too, will be a fascinating person for

others to know (Hansel, 2007, pp. 2-3). According to Usher: "Mobile students believe that a diversified education provides them with increased confidence, maturity, linguistic competence and academic ability" (Usher, 2008, p. 3).

There are various mobility programs: the Fulbright programme, Erasmus programme, Bilateral cooperation agreements between institutions and Joint programs. The Fulbright program was created in 1946. Its first participants went overseas in 1948. War reparations and foreign loan repayments to the United States funded the program. By 1968, thirty-two thousand awards had been made. That number today is over 250,000, with operations in 144 countries. More Fulbright alumni have won Nobel Prizes than those of any other academic program (Gürüz, 2008, p. 136). The Fulbright U.S. Student Program is the largest American exchange program offering opportunities for students and young professionals to undertake international graduate study, advanced research, university teaching, and teaching in elementary and secondary schools worldwide. Approximately 3,500 students from over 150 countries receive Fulbright awards including (Usher, 2008, p. 5). After almost two years of negotiations with the European Council and the European Parliament, the European Commission started Erasmus+ on 1 January 2014. With an agreed budget of 14.7 billion (an increase of 40% on current levels), the programme was set to run for the next seven years (Heule, 2013). The Key findings of Erasmus Programme are as following:

1. Enhancing their employability abroad is increasingly important for Erasmus students

2. Transversal skills important to employers are also the skills improved during an Erasmus period abroad

3. On average, 92% of employers are looking for transversal skills, on top of knowledge in their field (91%) and relevant work experience (78%)

4. Erasmus students are in better position to find their first job and to enhance their career Development

5. Erasmus students have a more international life and are more likely to live abroad

6. The Erasmus programme is as inclusive as other mobility programs

7. Employability and competences of students greatly benefit from mobility, often more than what they had expected, but sometimes less than they might have thought.

8. Mobility strongly influences one's career as well as one's social life (Commission, 2014, pp. 14-18).

According to Gürüz: some of the findings of the global higher education are as following:

• Most jobs in the global knowledge economy require educational qualifications at the tertiary level. Jobs are disappearing, skills needed to perform existing jobs are changing, and new jobs are appearing, which require entirely new skills. These have led to an increasing demand by the tertiary age cohort for higher education worldwide, and a change in the student profile, which now includes increasing numbers of nontraditional students.

• Internationalization has intensified in response to globalization. Intercultural skills are one of the most desirable attributes in the emerging "global workforce."

• Countries, institutions, students, and their families have an array of rationales driving their efforts at internationalization and seeking what they perceive to be a good education (Gürüz, 2008, pp. 158-159).

3. Benefits of Student Exchange

Student exchange offers broad based benefits and outcomes for students keen to embark on this international adventure. Most of these are intertwined and come together to constitute the overarching exchange experience (Benefits of Student Exchange, 2016). Student exchange programs, both foreign and domestic, provide college and university students with opportunities that they simply could not get anywhere else. Whether students want to travel in order to earn credits, broaden their horizons or experience a new culture (student exchange programs.net, 2016). Studying abroad may be one of the most beneficial experiences for a college student. By studying abroad, students have the opportunity to study in a foreign nation and take in the allure and culture of a new land (10 Benefits to Studying Abroad).Through the mobility programs students and academicians gain many benefits and advantages, the mobility programs create lifelong benefits for participants, such as:the participants gain Educatıonal Benefits and Personal Benefits. Students with international experience are better prepared for careers in an increasingly globalized economy and are better suited for collaboration within an internationalized workforce (Ellie Ashford, 2011).

Some students of Beder University,who had been on the mobility programs, was interviewed about the advantages and experiences they had.

Yaumil Fitria Ramadan, who is at the Middle East Technical University, as a master student, under ERASMUS programme is sharing his thoughts and experience: "this program fundamentally gives you a chance to study in another country, which means you will get to know a completely different culture, meet people from different country and live in the different social environment. Hence, it will unintentionally broaden your knowledge, and at the same time, you will make friends from all over the world. For instance, there are more than two hundred students from thirty different countries joining the same program with us in Turkey, and these people become a huge source of inspiration for our future plans and peerhaps a real turning point for our future career. Equally important, you will receive a financial support. As an Erasmus student, we will be granted differently. It will be ranged from four hundred to eight hundred euros depending on our home university location. To live with such amount of money as a student makes our study and trip abroad become an affordable experience. What is more, you will be able to practice your foreign language skill, since most of the students come from different countries, even if you are lucky enough you will learn another language, the language of their origin country. For example, we get to know one friend from France, and he is surprised by our knowledge of Turkish language, thus we did a vice versa teaching language, and with no doubts, we improved our language skill. For these reasons, we fully support everyone who is planning to join Erasmus program, considering the impact that we obtain as a former Erasmus student exchange program. It benefits

not only our future career, but also our personal, social and financial growth" (Ramadan, 2016).

Another student,Suzana Leka, who was enrolled in an Exchange Program in Denizli, Turkey had the following experience. "I think that exchange period should be also something else than just studying. Learning new culture and country, meeting new people and trying, to live abroad also important things in exchange. For me, this exchange has given a new ways of thinking with my occupation but also many important different things, for example, I have learned many things about myself while living in same environment and also learned to respect my own home country. For me it was also another reason to apply for exchange, to meet new people and to have a different experience studying abroad even for a term I really enjoyed the time there,"Pamukkale University" provides good environment for exchange students.I met students from different countries, also I made some friends from Senegal, Kirgizstan, Russia, Turkmenistan, and Kazakhstan etc. It was a little sad to say goodbye to the friends whom I spent time with during the exchange period although we promise we will be meeting someday. Also we still keep in touch with some of classmates there we talk in Facebook and email each-other. I thank my University for giving me this opportunity, for making this amazing experience in Turkey possible. I've had the time of my life! I advise all students to be part of such a program as exchange program, it will be a great "plus" for you in every career step" (Leka, 2015).

The 3rd participant, Zamira Ciraga, had the following experience "I am a student in Master of Science, "Hëna e Plotë" Bedër University and I want to share my experience as a student that went on an exchange program to

Denizli, Turkey. Doing a study exchange is really an unforgettable experience for a university student, both for the learning process and broadening of horizons. When I applied for this program, I was a bit afraid because of many reasons, also I wasn't able to realize that I was going to stay in another country for one semester. My parents and my friends encouraged and supported me all the time in understanding the beauty of this opportunity. During that period, I met people from different cultures and countries of whom I have never met before like Russia, Turkmenistan, Kirgizstan, Africa, whilst having lots of fun and making great friends. It was great sharing and experiencing all the cultural differences that make us all same yet very different at the same time. I enjoyed finding out more about myself and how I adjusted to new real life situations that I had never experienced before. I enjoyed being part of another culture, somehow similar to our culture, and taking on the habits and embracing the traditions and customs of Turkish life.Learning to communicate with people in other ways if there was no common language was funny, frustrating but always interesting. I didn't know Turkish when I went there and it was really difficult at the beginning. I especially enjoyed devouring the special dishes of the country. It was the initial shock of starting a new life by me in a foreign place but then being able to really embrace the learning experience of living independently without the comforts of home was most satisfying. However it was nice to live in Turkey for a while and living the Turkish student lifestyle for some months.My classmates and my friends at home helped me to learn Turkish easily. These students enabled me to learn more about their own countries and culture. All friends that I made at university, home were

very nice people never complained about anything and they never let me down. Professors were very kind, and made me feel comfortable but at the same time they supported me with the lessons and how to conform with the school and students too. Being an exchange student gave me some of the most beautiful moments I have had in my entire life" (Ciraga, 2015).

4. Educational and Personal Benefits of Mobility Programs

- International learning and knowledge propels students towards acceptance and understanding of an array of different cultural and community perspectives.

- It provides awareness and adoption of alternative, multi-faceted approaches to learning.

- It enhances interest in global issues as well as a broader general knowledge (Benefits of Student Exchange, 2016)

- It enables the students to learn to analyze the things around them in a constructive manner and learn how to solve problems on their own.

- The students who take a foreign exchange approach area also able to learn new languages in a practical manner and experience the way learning institutions in other countries work.

- The students develop self-awareness, self-development and they enhance self-confidence and self-esteem in a manner that cannot be duplicated.

- The students learn the ability to confront social challenges outside of their comfort zones and deal with problems head-on.

• They learn how to form their own opinions about the things that matter most to them (student exchange programs.net, 2016).

• They integrate into another family as well as the development of life-long friendships, fostering an appreciation of home and family.

• At the end of the exchange period, young people typically possess a greater understanding of foreign cultures and diplomacy.

• Increased pressure to communicate and relate to others develops an awareness of group dynamics and personal sensitivity towards others.

As it is stated above, there are many benefits of mobility programs.

5. Conclusion

The main purpose of the mobility programs is aimed to provide better education and experience for students and better working conditions for scholars. Besides, as mentioned above, they gain international experience, discover new cultures, expand their knowledge of languages, develop their skills and abilities which are needed to function effectively in today's society, students become more independent and they become more self-confident, they contribute to the formation the global market, both directly and indirectly, they also introduce goods and services learned abroad to their home countries, they develop networks with the countries they have been.

There are some obstacles regarding the mobility programs as Usher states: Insufficient information on study possibilities outside one's local area may prevent students from studying away from home. Lack of adequate financial resources may also be a very important factor in a student's decision not to leave home in order to attend PSE (Usher, 2008, p. 4).Students are having difficulties about two things in Albania .First one is

lack of information regarding mobility programs.Second one is financal support. The institutions and government should provide broad information about mobility programs and provide finansal support.Otherwise students and scholars can not participate in any mobility programs. Student mobility grants can be funded by three sources as training states:

The government (basic student grants); The institution (additional grants from the institution and additional grants for students from under-represented groups via the STUVO (student services) Decree); Other sources (e.g. European or corporate funding) (Training, 2013, p. 62).

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Poetic diction of Ali Podrimja

Abstract

Ali Podrimja is one of the central pillars of the Albanian contemporary poetry and of the Albanian cultural elite in general. This work brings up an analysis of his poetry in the stylistic-figurative aspect, considering the lexicon and the system of signs that collaborate with ideas and messages, which altogether determine poetic world of this distinguished author. Poems of Ali Podrimja are essentially nationalist. This theme that relates with the bloodshed for freedom, sufferings and sacrifices under bondage, as well as with dreams and hopes for the future in freedom is imposed on him as well as in other Kosovo poets of the same time.

Keywords: poetic figuration, sign, metaphor, artistic idea

Introduction

Ali Podrimja is a Kosovo author of more than ten volumes with poetry and is considered as the most typical representative of the contemporary albanian poetry. He expresses his poetic world through a consolidated figurative system (especially with symbol and metaphor) and with a high degree of sensitivity. In 1961 Ali Podrimja published his first volume with elegy verses *Thirrje*. Then follow volumes *Shamijat e përshëndetjeve* (1963), *Dhimbë e bukur* (1967), *Sampo* (1969), *Torzo* (1971) etc., up to his maestral work *Lum, lumi* (1982), which marked a turn in contemporary kosovan poetry. In '80s and '90s he will continue publishing poetry volumes such as: *Zari, Buzëqeshje në kafaz* etc., until his two prose books: *Burgu i hapur* (1998) and *Harakiri* (1999). Being a contemporary poet, Ali Podrimja frees albanian poetry from conventional frameworks, giving free expression to the verses, metaphoric expression, ironic expression, which put to the focus his artistic ideas and messages.

To the international reader Podrimja is more known with poems of *Lum, Lumi* (Goldwyn et al, 2012). In this contribution we will focus more on other volumes less known to the international poetic community. Here we will try to analyse the texts of Podrimja on the semiotic aspects, by evaluating how the elements used by the author mark and communicate within his texts. By evaluating the used language and poetic figuration in the context of ideas and motivs that the author treats, we will see conceptual reference marks within the field of contents, marks and the marking within few texts. More precisely we will see the field of expression and the field of

contents, the relationship between them, as well as other conotations of his poetic diction.

Poems volume *Torzo*

Torzo is considered the artistic masterpiece of Ali Podrimja. There his lyric ego gradually retreats, gets more intimate, strips from the collective pathos and personalizes. Eventhough lyric is patriotic, it interweaves with intimate tones of the authors' everyday life. Poetic cycles "Mbi lumin", start not to pay attention primarily to artistic articulation, through poetic figures, eventhough it has a solid figurative system with emphasis on symbol and metaphor. Further he puts into view poetic irony, which we find maestraly articulated and powerfully expressed within the volume Torzo and there we'll point out poems: *Torzo* and *Ballade of man*. On the first one, semantics of the word "torzo" tells the figure of the injured, damaged, deformed human:

> *Everywhere I go, and nowhere I am*
> *If you meet me at some point in time*
> *Please do not leave me without a name.* (Podrimja, 1979)

"The central idea of torzo gets materialized from the torsion of the world and the human, given through a strong, confrontational language and not directly that would give exaltation. On the contrary here we encounter the suffering, which for being realized, uses the only opportunity in arts, the extreme irony raised from the revolt of the revolted human, who feels unlimited irritation from the torsioned world. This poetic negativum is indirect affirmation of the humans' and worlds' positivum."

(Rugova,
1980)

Further the poest gives one of his deepest ironic and tragic figures
and marks the figure of the poor human, to which everything is missing, and
looks halfed as the world around him:

I know a man
Who wanders naked around the world
Instead of the tie
Ties the snake around his neck
Instead of the shirt
He wears the wolfs skin
I know a man
Who the whole time
Gets naked
In a public space
Noone looks at him
And he wanders naked throughout the world
As in times of wilderness
I know a man
Who has lost everything
Feelings
Eyes.   (Podrimja, 1979)

There is irony and sarcasm together on the following verses:

Bring the shiny, showy,dressed ones
Row by row
...
Talking nonsense from the morning till the evening

From the evening to the morning
Symposiums, coctails, extracoctails crap up to the knee
Poor theories over poor verses over poor stories
Tough psychoanalysis

By knitting by playing around by staring at
geniuses getting old
on the tail of Europe.   (Podrimja, 2007)

Or:

Kosovo free and independent
With a rope around her neck
Looks for the highest branch

As sheep is not happy for the bazaar
Over words shivers
In between two civilizations caught up. (Podrimja, 2007)

where the irony is interweaved with the paradox and comparison. The rope around the neck marks the opposite state of the being free and independent and the comparison with the sheep which has the symbolic of quiet meek and frightened comes up very contradictory with the place of the stronghold kullas (albanian traditional tower-houses). As it is seen in the situations where the author is overwhelmed from the big pain for the fate of the country, he doesn't want to praise it, but to criticise.

Figures that mark the national identity

Stone, wall, kulla, Rozafa (woman from ancient illyrian mythology) in Ali Podrimja poetry come out as symbols of resistance and the identity of the poets' old nation and mark the connection of the poet with its origin in its individual and collective viewpoint:

Get this stone and throw
Wherever you want
Its strength immortalizes us.
(Podrimja, 2007)

and

Up to my kulla
Unknown path leads me
Open the door close the landscape
Let the grey shutters around me.
(Podrimja, 1976)

Similarly with other critics, Rexhep Qosja concludes that "kulla, in the poetry of many contemporary poets in Kosovo, must be seen as part of the traditional symbolism, national heroism, cultural isolationism and provintialism" (Podrimja, 1976):

Up to my kulla
Unknown path leads me

Open the door close the landscape
Let the grey shutters around me. (Podrimja, 1976)

Kulla and Rozafat are cult objects of the poet, for them the whole many generations along the centuries were sacrificed:

> *Each one of us lend to it something*
> *one its name*
> *another its bones left.* (Podrimja, 1979)

The power of the artistic building of his expressions, verses and poetry is seen from poem to poem. He maestrally sings to the sublime values of the nation, where each one of them has the weight of a stone, strength, quality and its own age:

> *How the stone springs in the stony ground*
> *stony stone the stonest among stones*
> *Stone stoned next to a stone*
> *little stone petrified around stone*
> *Springs stone in stone of stones*
> *stone stone the stone in stoneground*
> *How stone next to a stone stone stone*
> *the first hole of my flute.*
> (The first hole of my flute, poem from Guri)

(Podrimja, 1976)

Here, the stone comes as a metaphor of the ages, of the place, patience, resistance and together with the figures of repetition, asonance, and aliteration increases the artistic effects of the poem for carrying his idea for the resistance of its own country through the years. Also in the poems like *Epika*, *Unë biri yt*, *Hija e tokës* and *Rënkimi* we have figurative mixture

where we see metaphor, comparison, anaphor, gradation, reticence, rhetoric question etc., which relate beautifully with popular expression structures (*kam hëngër veten, gjithë natën e lume* (i've eaten myself, the whole night)) by adding even more the beauty and the power of his verses, but also the appeal of the reader for reading and rereading them. As it is seen, expressions: stone, wall, kulla, Rozafa are marks and marked is the nation within the thematic, substantial field.

So the destiny of the nation has its lead in the thematic discourse dominant in the poetry of Podrimja. This thematic discourse with its stylistic tones and high level form of literary expression achieves its artistic peak of transmitting literary ideas. In his Epika centuries speak about historic epochs, for continuous struggles and sacrifices and its figurative majesty and the power of expressions comes with the verse *Miq, Kosova është gjaku im që nuk falet* (Friends, Kosovo is my blood which cannot be forgiven):

> *Centuries long i've sold my blood*
> *And i grew up with the sold blood*
> *Centuries long i've eaten myself*
> *And i knew not to laugh with the exaggerated myself...*
> *Friends,*
> *Kosovo is my blood which cannot be forgiven!*
> (Epika) [8]

As a figure which articulates over the principle of the similarity, by hiding the conjunction "as", metaphor makes the identification of a thing

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[8] www. http://poezishqiptare.blogspot.com/

with another thing. Another fusion of the homeland with the blood is made here in the verse *Kosovo is my blood which cannot be forgiven!* This is a monumental line, a precious emblem built over a archetypal structure which is closely connected with the heritage and strong spiritual connection which the nation has with its country, so much that the country is equalized with the blood without which there is no life. The poet knows and feels the pains, sufferings, desires of his own country, as he expresses them through the beautiful verses where metaphor, gradation, polysyndeton and comparison:

> *I, your son, Kosovo I know your silent desires,*
> *i know your dreams, winds slept over centuries,*
> *I know your sufferings, joys, deaths,*
> *I know your white births, burned goals;*
> *I know your blood that boils in your chest,*
> *the surf that hits you on the sleepless nights,*
> *and as a vulcano to explode it wills,*
> *I know you Kosovo, better than anyone else,*
> *I, your son.* (Podrimja, 1976)

Pylli of Ali Podrimja comes as a symbol of the union of albanian world invaded and trampled from the enemy (*wolves teath*) and *the river* can quench the thirst to the torn out land, but up to the *river* the road must be lit by *the star* which symbolizes the ideal for freedom. The poem *Dëftore* tells the coming and the going of the invaders through the centuries as kings, sultanes, kraljs (slavic expression for "king") etc., and the poet with its flute (as the Renaissancers) calls for the waking up of albanians for freedom and independance. Similarly the poem *Zgjohu Kosovë! (Kosovo, wake up!)* calls*:*

Kosovo, wake up! Wake up my dear mother
My front and name trampled-
Wake up! Do you feel my cry?
Do you see the eyes staring,
Straight in your heart in your spirit,
My hands embracing your belly
To hug you, I – your bone?
Wake up Kosovo!
From my broken branches who is holding
This hearth who is leaving?
What are these blood prints that are adding
Over your face.
These graves and walls which come around my house...?
Wake up Kosovë! Wake up me dear mum...
The world in you let be burned!

www. http://poezishqiptare.blogspot.com/

Symbols of the evil and the ugly

In one situation the poet feels that somebody has augured the bad luck for his country and not by chance Podrimja articulates verses raised on the traces of an old myth about the caught up cat, which augures the bad luck:

In my journey
A black cat is chasing me

And the spirit tells me
Half the way you will break down
...
A black cat is chasing me
In my journey
Destiny clocks she dictates.   (Podrimja, 1979)

And as it is seen the cat symbolizes dhe determinative of his and his country's destiny and anyhow the pain that pierces the poems of Podrimja, is not only a personal spiritual pain, but definitely this pain gets the dimensions of a general pain, as it is connected to the bloodshed for freedom, to the waves of the life, to the ugly death etc. which are human and sensitive for everyone in the whole world.

The author besides verses dedicated to *kulla*, *bridges*, *castles* etc., those that he raises into symbols of the majestic and sublime, he highlights also the symbols of the bad and the ugly which are connected to negative phenomena: betrayal, degeneration, hypocrisy, slyness etc., thus within his work flow figures such as: *black cat*, *Troy horse*, *naked man*, *masks* etc:

Who are you that speaks
And we didn't see your face
Masks as many as you want
Around me and the world.   (Podrimja, 1979)

Similar to Lasgush (another albanian poet) Podrimja and other poets too have used the sea in the function of symbolic expression, with which challenge, sufferings, surfs of the life and the evil facing life are symbolized. In Podrimja primarily the sea symbolizes the evil against national being, as can be seen in the poem *The time that doesn't exist for us*: *in its journey*

The sea takes example on our bridges
From us it is freed
Form us to overrun the world

And it forgot its teeth by then
In our skin
In a time that didn't exist for us.   (Podrimja, 1969)

and as it is seen the sea symbolizes the enemy, which our nation has continuously strived to challenge, which is reflected in another poem as well with the symbolic of the sea *How we found the sea*:

with hundreds and thousands of kilometers we have travelled
We travelled and our feet full of thorns we had
And countless traps were placed on us
In our journey long as our life

And the whole life we travelled through a water...
The sea is a heavy stone in poor hearts.
(Podrimja, 1969)

On the last verse, the symbol is transformed into a metaphor when the sea is called "heavy stone in poor hearts". Similarly with destructive dimensions is presented at the poem *A black arap with name and history* which is in intertextual relationship with the myth of Gjergj Elez Alia.

Conclusion

From all what is here presented, we saw to some extent the semiotic function of the text, as words and linguistic expressions are bound closely with the communication of the author driven by certain motives for the building of the text. Since the poetry of Podrimja is primarily patriotic, we put into focus the expressions, signs that identify national elements, through

which thematic and conceptual field is laid out, whether when is motivated from the resistance of the nation (signs/symbols: stone, castle, Rozafa, etc) or when is scared from the enemy and the damages caused by him (sea, snake, black cat, Troy horse, masks, etc.). We interpreted the meaning of these signs by decifring and commenting the poetic figures which were very clear and distinct within the text. This work of interpretation, may be further expanded with structural, linguistic, tonal aspects etc., while semiotics may be seen from many different viewpoints. Therefore this thesis remains open for future further replenishments.

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Entrepreneurship opportunities in adult education: Nigeria's perspective

Abstract

Entrepreneurship education is the building of knowledge and skills either about or for the purpose of entrepreneurship generally, while entrepreneurship is the building of knowledge and skills in preparation for starting a business. Will this be the same for adult education? This is the issue examined in this paper titled: "Entrepreneurship Opportunities in Adult Education: Nigeria's Perspectives". Towards this end, certain areas explored include: concept of opportunities, need for entrepreneurship in adult education, forms of adult education and opportunities for entrepreneurship in it, and challenges facing job opportunities in adult education. Entrepreneurship opportunities in adult education are seen as a favourable set of circumstances that create the need for new product, service or business, arising from the components of adult education. Some of the components of adult education include: remedial education, adult literacy, basic adult education, vocational/or technical adult education, distance education, functional mass education, non-formal education, lifelong education, peace education, workers' education, social welfare, literacy education, extension education, community education, continuing education and women education. Opportunity is determined by observing trends, solving a problem, and finding gaps in the market places. The economic situation in Nigeria which leads to unemployment for many school leavers brought about the need for entrepreneurship in all forms of our education system, including adult education. The entrepreneurship opportunities, therefore, present itself in establishing remedial and correctional education centers, non-governmental organizations and consultancy services, educational consulting, tour guide, ombudsman, and training brokerage businesses. However, there are certain challenges facing its realization such as finance, inability to take risks, zeal for white collar employment and

institutional preference for old curriculum. Therefore, it is recommended that the departments of adult education in Nigeria universities, apart from reviewing their old curriculum, should make it as part of their programme to expose students to the entrepreneurship opportunities in the discipline. The tertiary education fund (TETFUND) is enjoined to set certain amount of money aside for university graduates who are willing to embark on self employment businesses

Key words: Entrepreneurship, Opportunities, Adult education, Nigeria, Perspectives

Introduction

Adult education is seen as a field of study as well as a field of practice. Adult education is studied in the college of education system and in universities in Nigeria, either as sub courses or in as a field of study where certificate, diploma, first degree and higher degrees are obtained. The products from such avenues are expected to work as adult educators, administrators, self-employed, managers of adult organization and lecturers in tertiary level of education.

However, if adult education is accepted as a field of practice like law, medicine, physiotherapy, guidance counsellor, and a host of others, areas that can be practiced in   in the form of entrepreneurship need to be focused and discussed. Before then a question is asked, what is adult education? The definition of adult education is approached from different perspectives, namely: cultural, occupational, organizational and beneficiary perspectives. For instance, citing Akinpelu (2002), Hassan and Oyebamiji (2012) state that adult education is the action of external education agent in purposefully ordering behavior into planned systematic experiences that can result in learning for those and for whom such activity is supplemental to their primary role in society, and which involves mere continuity in an exchange relationship between the agent and another learner so that the educational process is under constant supervision and direction.

A critical look at this definition shows adult education as an activity that is externally imposed on the learner by an agent or organization; whereas what makes learning easy is the involvement of adult learners in planning and execution of adult education programmer.

Another definition from the beneficiary perspective looks at adult education as an educational process whereby persons who no longer attend school on a regular basis (or persons who had no opportunity to attend school) undertake sequential and organized activities with the conscious intention of bringing about change in information, knowledge, understanding, or skill appreciation and attitude, or for the purpose of identifying and solving personal or community problems. Thus, adult education is meant for personal and community development. In this regard, adult education is seen as educational activity which is meant for development purposes. The definition of adult education that appears to be encompassing is given by the UNECO in 1976, as follows:

> "Adult education denotes the entire body of organized educational processes, whatever the content, level, and method, formal or otherwise, whether they prolong or replace initial education in schools, colleges, and universities, as well as in apprenticeship whereby persons regarded as adult by the society to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualifications, or turn them in a new direction and bring about changes in their attitudes or behavior in the twofold perspectives of full personal development and participation in balanced and independent, social, economic, and cultural development."

This definition portrays adult education, regardless of the content and level where it is obtained, as an activity geared towards improving people in terms of knowledge, skills, technical know-how, professional improvement, in order to participate fully in social cultural and economic development of the society. Thus, this definition captures entrepreneurship aspect of adult education. Martinez, teal (2010) describe entrepreneurship education as the

building of knowledge and skills either about or for the purpose of entrepreneurship generally while entrepreneurship is building knowledge and skill in preparation for starting a business. Will this be the same for adult education? In order to answer this question that is why this paper titled: *Entrepreneurship Opportunities in Adult Education: Nigeria's Perspectives*, is embarked upon. Towards this end, certain areas to be examined include: concept of opportunities, need for entrepreneurship in adult education, forms of adult education and opportunities for entrepreneurship in it, and challenges facing job opportunities in adult education.

Opportunities defined

The New Webster's Dictionary of the English Language (2004) describes opportunities as a set of circumstances providing a chance or possibility, a stroke of good fortune which presents itself and can either be grasped or lost. Similarly, *Microsoft Encarta Dictionaries* (2007) sees opportunities as a chance, especially one that offers some kind of advantage or combination of favorable circumstances or situation.

The implication of this definition of opportunities for adult education with regards to entrepreneurship is that, many areas of the discipline looks for people who are entrepreneurially inclined to turn the adult education into money spinning ventures. In order words, entrepreneurship opportunities in adult education is seen as a favorable set of circumstances that create the need for new product, service or business, arising from the components of adult education. In fact, inability to do this may make the discipline to lose

its utilitarian value. According to Razaeianzadeh and Meigoun poor (2012) identifying and selecting accurate opportunities for new service and business is one of the most important abilities of a successful entrepreneur.

Thumper (2011) identifies three ways by which opportunity is determined, namely observing trends, solving a problem, and finding gaps in the market places. According to the scholar, observing trends in economic, social and political factors, regulation statutes and technological advance by oneself or through independent research firms provides one with trend forecasts and market analysis. Another criterion is solving problems in a bid to recognize entrepreneurial opportunities, one most find a problem to be solved. One can find this problem through observing challenges people encounter in their everyday lives. For instance, many school leavers enroll for Joint Admissions and Matriculation Board (JAMB) examination and attempt to retake their school certificate examinations. A remedial programme, a form of adult education, can be organised to solve this problem. The third one is finding gaps in the marketplace. According to Thumper (2011), it involves the ability to recognize a need that is not being met in customer's life. The needs of human beings are limitless. Every organisation and individuals are striving to meet these needs. An entrepreneurially minded person will capitalize on this opportunity in order to create product or service to satisfy these needs.

Need for Entrepreneurship in Adult Education.
Entrepreneurship education is not synonymous with vocational education nor does it mean the same thing as business education (Akudolu, 2011). Over the years, people have erroneously linked entrepreneurship

education with these two areas of study. According to this scholar, entrepreneurship education is the aim of education. It means the acquisition of knowledge, skill and attitude to enable the learner comprehend life challenges in whatever form and take decisive steps to realize new trends and opportunities for meeting these challenges in all aspects of human life. Juxtaposing this view with the definition of adult education given earlier, one realizes that entrepreneurship education and adult education are on the same plane. Both are out to solve problems of life through lifelong learning. This also means that entrepreneurship in adult education will sharpen the latter and make it more functional in order to address the problems of the learners.

Meanwhile, entrepreneurship has been seen in different ways. Nnadi (n.d) defines entrepreneurship as the process of making private initiative to transform a business concept into a new venture or to grow and diversify an existing venture or enterprise with high growth potential. This definition ignores previous education which is capable of propping private initiative before a business can be formulated. However, Nakhaie and Nakhaie (2011) emphasize that entrepreneurship is born through education as well as the interest of the learner. The two authors, like Hisrich, Peters, and Shepherd (2008), identify innovation, creativity and avoiding risks as part of entrepreneurial behavior. Onu (2013) considers entrepreneurship as a driver of economic development at the micro level in Nigeria. Citing Inegbenebor (1989), Onu (2013) sees entrepreneurship as the willingness and ability of an individual to seek out investment opportunities, establish and run an enterprise successfully. Entrepreneurship involves undertaking

innovations, finance and business acumen in an effort to transform innovations into economic goods.

Furthermore, Ojeifo (2013) and Ayatse (2013) capture entrepreneurship as the use of human courage to seek investment opportunities and establish a profit-oriented enterprise. It is seen as a process of creating something new, using a lot of time and effort. The outcome of it is monetary, personal satisfaction and independence. These are of the things that motivate adult learners to participate in any adult education programme.

The economic situation in Nigeria which leads to unemployment, according to Nwazor (2012) for many school leavers started to be observed from 1980s and dovetailed to 1990s. Since then, the need for entrepreneurship in all forms of our education system has come to the fore. Many institutions providing adult education at whatever level are now realizing the need to promote entrepreneurship hidden in adult education curriculum contents. The scenario is waking up the trainers of adult education learners to make them see the need to attach importance to the exposition of entrepreneurship aspect of adult education.

Figure 1

Entrepreneurship Opportunities in Adult Education
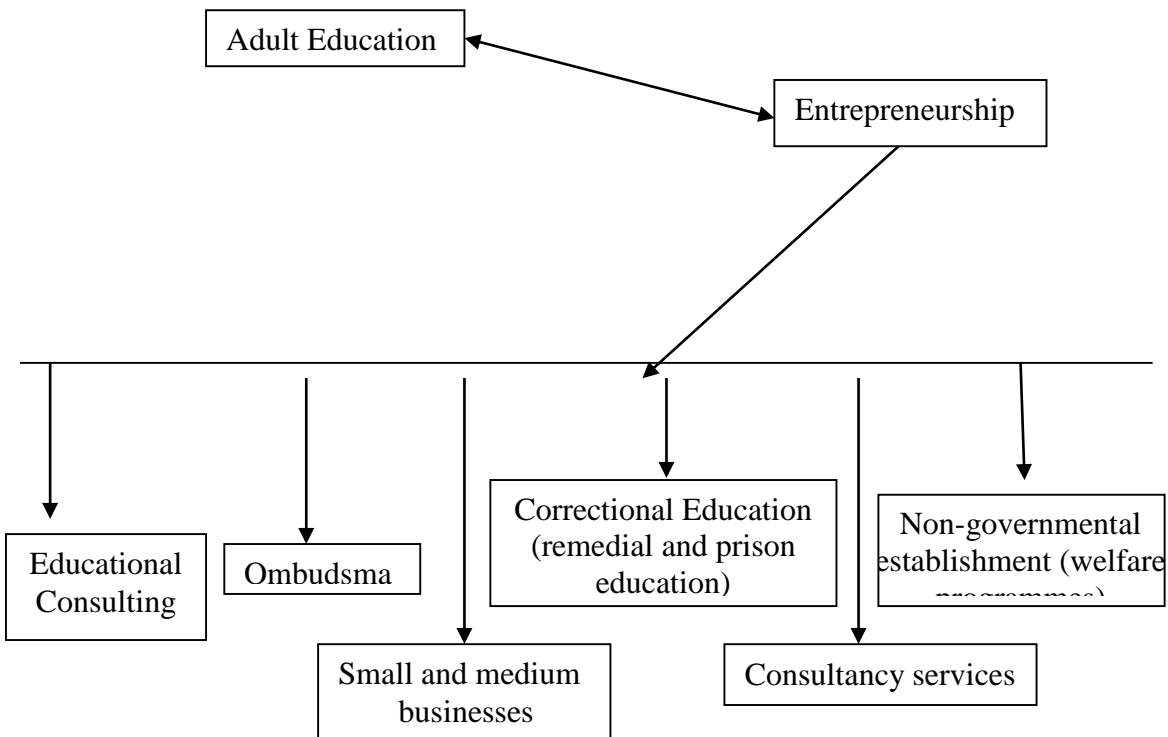
Source: The author, March, 2014.

The nexus between adult education and entrepreneurship is presented in Figure 1. The end product of the connection leads to various entrepreneurship opportunities in the discipline of adult education. These include educational consulting, ombudsman, correctional education emanating from remedial education and prison education, non-governmental organizations based on social welfare, establishment of small and medium

scale industries, and consultancy services. The list is endless. What guide the springing up of these businesses are the economic situations and other challenges which can be capitalized on by the entrepreneur:

Forms of Adult Education and Opportunities for Entrepreneurship in it.

 Nyangulu (1988), National Universities Commission (NUC) (2007) and Hassan and Oyebamiji (2012) identify certain components of adult education which include: remedial education, adult literacy, basic adult education, vocational/or technical adult education, distance education, functional mass education and non-formal education. Others are lifelong education, peace education, workers' education, social welfare, literacy education, extension education, community education, mass education and continuing education. The NUC (2007) further elaborates continuing education to include basic and commercial education classes, vocational education, leisure education, physical education and games, professional education, civil education, apprenticeship education, nomadic education and women education.

Remedial Education: The population of students enrolling for UTME – Unified Tertiary Matriculation Examination – every year is over one million. In the end, not all the applicants are able to pass and be given admissions. Many students who have passed out from secondary schools are not able to make results that can qualify them for admission into tertiary institutions. All these students who have one deficiency or the other in their results need to patronize extramural study centre or remedial education

centre in order to remedy these lapses in their educational qualifications. This circumstance or situation is a greatest opportunity for adult education specialist to establish centre for these categories of the students.

Today, many of such centers are run by quacks or those who did not even read education, let alone adult education. The business of remedial education centre can be started by getting a room in a good location in order to attract patronage. Future expansion can take place. This will then allow such an entrepreneur to employ others who specialize in other subjects needed by the clientele.

Social Welfare: It is a component of adult education which caters for the welfare of all segments of people in the society. The entrepreneurship opportunity in this form of adult education can be seen in the establishment of non-governmental organizations to take care of the needs of people, especially the disadvantaged such as old people, small children, orphanage, the handicapped, the widowed, the war victims and people plagued with diseases. Although, it is said to be a non-profit organization, people who engage in it earn their living. At times, they employ others who are paid by the entrepreneur. Such organizations receive donations from within and outside the country. Unfortunately, majority of people who carry out this business did not have knowledge of adult education.

Consultancy Services: Consultancy services revolve around the possession of wider knowledge of adult education. In a situation where difficult and new service is brought, it is expected of the consultant to do referral service or acquire new knowledge to cope with new demand. After all, any adult educationist is aware that learning continues till eternity.

Consultancy services may be based on industrial relations for trade unions, private or government, writing of visibility studies, providing information on the establishment of small and medium industries, training brokerage for individuals and organizations, managing projects for individuals and organizations, carrying researches for individuals and firms, and serving as agent for educational establishments.

A new graduate of adult education may find out that, establishing consultancy firm may be difficult to do. Such a person may start from educational consulting before moving to the higher level. One discovers that a consultancy service is not a job of one person. It involves team work.

Educational Consulting: Many people need information and pieces of advice on their education and that of their children. This is an opportunity for adult education specialist to render services in educational consulting. Such an entrepreneur can serve as agent of institutions wishing to sell their admission forms; be an agent for genuine oversea institutions; centre for examinations, local and foreign; and give career guidance to the clientele. Anyone doing the business of consulting must have strength, good human relations, sense of humor and neat appearance. A room in good location may suffice at the beginning of the business. Future expansion will lead to the employment of more hands and spacious accommodation.

Peace Education: This centers on conflict resolution and management education for the people. The business opportunity here is the establishment of ombudsman. Today in Nigeria, many radio and television stations air ombudsman programmes on their frequencies. Direct money may not be obtained from the clientele, but the advertisement side of the

programme is a good source of money for such an entrepreneur. One will soon become employer of labour as the programme expands. Anyone who does this must be amiable, have good skills in communication, apart from having good knowledge of adult education.

Leisure Education; Nigerians enjoy themselves on many occasions. Apart from merry making, many people like visiting places of interests, historical sites, industries in order to unwind. This situation can be capitalized on by engaging in the entrepreneurship of tour guide. In most of developed countries, like United States of America, Britain, France, Russia, Germany and the rest, tour guide is taken as a business. Small company can be established by a new adult education graduate for the purpose of carrying on business of tour guide. Using modern technology and information and communication technology, the business will grow in no distant time. More people will be employed and such a person will become employer of labour.

Establishment of Small Business Industry: The knowledge of vocational adult education can enable one to establish small business industry. Some of such industries do not require big money to start it. What is important is the interest and ability of the entrepreneur to embark on such ventures.

Hiring Organisation: Furthermore, the knowledge of vocational adult education provides opportunity to establish hiring organisation business. In some part of Nigeria, there are elderly people who have cars but without drivers. This is an opportunity to employ drivers in the firm, only to be hired out for people who may need their services for certain amount of money. In the United States of America, such a service attracts $15 dollars

per hour. Although, that amount may be too high in Nigeria, when considering the economic situation.

Training Brokerage; many courses in vocational adult education, worker's education and industrial education centre on training programmes. A new graduate of adult education can serve as training broker for industries that need any training programme for their new and old employees.

Nigeria's Perspectives

Before the economic meltdown of 2008s, the spate of unemployment in the country was on the high side. In the past, before an NCE teacher or nurse or university graduate leaves the institution, the company that will hire such a person would have conducted an interview. Furnished car and accommodation would have been provided. All of a sudden, things changed for the worse. Many NCE, polytechnic and university graduates roam the streets without jobs. The population keeps increasing. In 2007, the National Universities Commission directed all the universities to include entrepreneurship education into their curriculum, with the hope of abating the unemployment situation and making the university graduates to be self-employed.

Many researchers, including Hassan (2012), have been carried out on the impact of entrepreneurship education acquisition on university graduates. Findings had revealed that many of them wanted to be self-employed after graduation. Time will tell whether this will translate to practical thing or situation. Apart from teaching entrepreneurship education as a general course, the economic and employment situations have demanded that all disciplines in tertiary institutions in Nigeria should expose entrepreneurship

aspects of such discipline to students. This may go a long way to solve unemployment problem in the country.

Challenges facing Job Opportunities in Adult Education

Exposing entrepreneurship opportunities is one thing; another is to have ability and financial capability to translate theory into practice. Thus, there are certain challenges which may hinder transforming job opportunities in adult education to reality. Some of these are discussed:

Finance: Funding a new business is always a problem in Nigeria. A new graduate from the university may not have collateral to secure any loan from financial institutions. However, certain assistance institutions such as agricultural bank may be helpful in some circumstances. The family may not have enough funds to make available to the new entrepreneur. Eventually, good idea that has been formulated may not see the light of the day.

Ability to take Risk: It has been stated that anyone who fears falling down may never rise up. The fear of taking risks may constitute a stumbling block in establishing business venture. Whereas, ability to take risks is one of the requirements of a good entrepreneur.

Zeal for White Collar Employment; Inspite of the efforts being made by various tertiary institutions, many graduates still look for salaried job or white collar job. This is traceable to the fear of unknown, of what will befall them if they were to stay alone and be self-employed.

Institutional Preference for Old Curriculum: Many universities in Nigeria who operate departments of adult education are static. Instead of evaluating their curriculum contents to take into consideration the social, cultural, technological and economic situations in the country, they remained

to be conservative. The products from such departments of adult education may continue to chase unavailable jobs in the labour market after graduation.

Conclusion

Thus far, it has been argued that entrepreneurship education and adult education are on the same level, for both are on a lifelong education process continuum. The economic, social, cultural and technological situation all over the world, including Nigeria, demands that entrepreneurship aspects of all disciplines should be exposed to students. This is with a view to promoting self-employment, alleviating poverty, and ensuring peace and harmony in the society.

Recommendations

Based on what has been presented in this paper, the following recommendations are made:

All the departments of adult education in Nigeria are enjoined to make it as a policy to expose students to entrepreneurship opportunities in adult education in order to solve unemployment problem in the country.

Establishing any entrepreneurial organisation demands money which may not be available to young graduates. Will it not be the high time to enunciate policy that will make tertiary education fund (TETFUND) set aside certain money for prospective graduates that are willing to embark on self employment business? The Federal government is advised to explore this recommendation in order to solve problem of finance.

There is the need to review the curriculum contents of adult education programmes in our universities, in line with the present trends.

It is recommended that re orientation of students of adult education in our universities towards establishing businesses of their own should take place as a matter of urgency. This can be done in various departments of adult education in universities in Nigeria.

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Ideological marketing as interpretation propaganda on poetry path of national literature

Abstract

Albanian literature with Arabic alphabet is called masjids literature… It had Aryan cultural humus bed. Earlier Albanian literature was documented by Philo-Biblical Latin alphabet, but failed to popularize. The beginnings of the 18th century encouraged the Albanian elite makers, writing in Persian, Arabic and Turkish; write in the language of the population. Because of this major transition was the need of the individual to recognize himself. The Tesavvuf served as subjects, while the tradition of oriental literature placed as a model. This premise enabled in school educated individual Ottoman proves as a writer. Aroused great interest of the masses of people helped him become massive literature. It received its support of local administrators who had executive powers. Authors of Alhamiado literary Beys had protection administering Albanian patriarchies sandzak. When it happened to these powerful patrons were writers themselves, not only benign, it gave support more fruit. The object of the study will be the social conditions that allow the development and spread of this literature, which lasted about two centuries. This literature fed poetic works of Naim Frashëri, to which also will have oriental influences. Denial propaganda poetic path towards our national literature as ideological marketing began after World War II. Its echo even now prevents cultural communication with him. Generative method helps scientific of this phenomenon come naturally systematization.

Keywords: masjids literature, Philo-Biblical, ideological marketing, sandzak, interpretation propaganda

Entry

Marketing ideological media, in the period 1945-1990, was followed in the implementation of alternative policies. Censorship was reinforced militant propaganda media euphoric earning power. He gave yeast preface literary works published, feeling like breathing in entirety official time studies. Substitution thus the real communication forwarded to the individual, even after the collapse of the autocratic, self-censorship. He challenged through communication messages. The consequences of this treatment are incalculable, to be researched scientific patience to recognize as correct. More serious is the damage from handling propaganda cultural heritage of the past and especially of literature Arab alphabet, starting with the *Divan* in the Albanian language of Nezim Berati. And yet, literature, being located in artistic time, survived, marketing and propaganda not suffered the same fate.

Marketing media in Albania for about half a century Albanian culture incarceration achieved by interrupting him intercultural communication bridges with the literature of the past. It was worked intensively to achieve this political message accompanied with endless advice. Outcome was measured when the one-party system collapsed. It was damaged by national identity. What's done is not done anymore, Shakespeare commands us not once, but this milestone should serve as experience for the present and the basis for the future.

Cultural identity is closer to the word soul. It's something that you and does not create or alienates herself. In conditions other than those of its

formation, identity becomes visible. Suffice an exchange relationship with someone and soul opened. It seems there's no source saying: "Spirit does not sell". Fill this identity is not a natural approach any kind of power, including the media. In terms of frequent contacts increased its light added. As the light grew communication distinct cultural identity. "Identities emerge when communication messages exchanged between persons; they negotiated, bashkëkrijohen, reinforced and challenged through communication." (*Tajfel & Turner*, *1979*). There is a relationship between communication and identity as well as the latter's role in intercultural communication. (Martin - Nakayama, 2010)

Being a small nation, conditions have influenced our communications were ongoing and frequent. At a time when Albania was under the Ottoman Empire was established literary artistic communication conditions that resulted in outstanding works of poetry in the eighteenth century:

"These recent works are the product of what we might call 'golden century Albanian culture. The term 'gold' is used because of economic growth and Albanian literature written in Ottoman alphabet and Islamic purposes. This time is 'gold' in terms of developing the architecture."

(Chiel, 2012)

The term communication means transmission of information which should not be the answer. To clarify this concept has many theories. From the most important of them are her under Joseph Klaper, calling communication theory "speculation" it by Karl Popper, who calls "coherent

ensemble falsifiable hypotheses" it according Fayerabend that calls the theory of communication "act of ideological and psycho-sociological context of research". When this tracking is done to get the answer necessarily, then clearly distinguished media marketing filters. In particular he did so in our country about 50 years after World War II. Its echo is influential even today. In the case of our working theory of communication as a concept seems to us that is closer to the definition of Michel Foucault: "The intervention strategy."

In a serious interpretation of the philosophy of communication Foucault researcher Philip Stokes has seen with interest how the meanings of social control have become state policy grievances on scientific knowledge:

"The theme that underlies all the works of Michel Foucault is the relationship between power and knowledge and how the past is used to control and determine the latter. What authorities claim as 'scientific knowledge' are really just drift of social control. Foukault shows how, for example, in the XVII century "insanity" was used to categorize and stigmatize not only the mentally ill, but the poor, the sick, the homeless and, in fact, expressions of everyone on individuality, which were undesirable."

(Stokes, 2004)

And, as our literature written in Arabic script is being of this century, scientific interest becomes keeps growing.

Natural question which has been the real reason for the denial, reduction of values, even to its exclusion, we can respond with the above

statement. Individuality prominent authors of this literature is concerned about the ideological social control. Having control of the original literature will be checked also everything that would be written on it. Control over the moved from journalism and not of scientific studies, that left no little consequence in the social environment.

Asked why should this period about half a century to control and define the knowledge of literature Albanian alphabet, lead us to some answers. First you have found the cause or causes of why this happened. It's easier then to find the philosophy on which we based this control. Revolutionary philosophical doctrines like to start everything from scratch. Protect little upheaval in certain areas very little to zero by the legacy of the past. For this scientific manipulation launches media marketing. With the authors were creative tradition, their work was arshivua and after careful became kihej as little contact with.

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Development

I. Literature Albanian alphabet soon will fill three centuries, yet still not fully published. Without hesitation we would call cultural monument, adding some such small. Time did its own, but still appear superficial attributes. Trying to find facts about distinguishing attitude, visual archive and disparaging to, have reached some conclusions. We have seen the publication and study its shortcomings, but also with its great possibilities in the field of scientific study. Foremost is to serve the suffering fiction not seen the laws of ideology or politics. Literature is a world apart with its specific system. Interest in the study of literature in Arabic script was triggered when Hafiz Ali Korça translated and published *Verses with four strings of Omar Khayyam*, in 1930. The reason, as he himself says, took from irregularities translation Fan Noli, published in 1927 in Brussels. The felt as a poet, as a translator, as critic and researcher Noli publication needs clarification and prepares the second edition of his book in 1942 making the central object origin tesavvuf paper in Albanian. Argues that Khayyam was not as they had read literally Albanian youth. It was deep and had heard his word. Scripture shows deep theoretical

knowledge of this discipline not only linguistic and toss the idea that poetry can not be translated "literally". Tries to argue that Khayyam was a poet mystic and not as it was followed by Bilbil Gramshi, alias Fan Noli. He considers the Persian poet can not be understood in Persian and not enjoyed, if you do not have the knowledge to tesavvuf.

Our literature Arabic alphabet has a remarkable work dating in 1735, the Divan in the Albanian language of Nezim Berati. In the path opened his poetic walks and other maker. The form and manner of spiritual cleansing, Eqrem Çabej distinguishes the poetic beginnings the Naim Frashëri. For Naim, he notes, religious feelings helped to nurture ethnic poet.

We do not know that Fan Noli have responded to criticism of Hafiz Ali Korça. And when there is intercultural communication, scientific dialogue drama deepens. Under the influence of media propaganda come up and intellectuals as Mati Logoreci, who appeared emotionally biased the poet Nezim Berati.

There were also other writings or negative evaluation, but 1939, written by Eqrem Çabej *For genesis of Albanian literature*, has special significance. In the paper some years later: *Romanticism in eastern and southeastern Europe and the Albanian literature*, which ended in 1945, but saw the light of day only in 1994, marks:

> "The Naim like all romantics is a religious nature. Love his mystical Islam is like enthusiasm that had romantic West Catholicism. As is known, the poet was a member of the Bektashi sect of Islam. This doctrine, which brings in its own mystique of ancient Hellenistic oriental mystique of Islam, was made to filled soul of a poet."

The worldview of Western Europe the Naim merge with Oriental worldview, but without pressing his Albanian nature. Orient Naim is the land from which suck his poetic powers. In Karbala foundation was laid Islamic doctrine, but reading her artistic identity strengthened not only religious, but also ethnic and national Albanian people, "The Naim watched and on this side offspring simply tells us of his nation. He is the spirit of our spirit and blood of our blood." (Çabej, 1994)

After the closing of *Zani i Naltë* magazine, the Muslim magazine published during 1939-1944 *Islamic culture*. Ferit Vokopola this magazine, but especially its magazine *Njeriu*, 1942-1944, returned to the tribune of tesavvuf. (Derelioglu, 2012)

E. Çabej rating remains a scientific fact. Knowledge official science of communist ideology did not want to spread works to reinforce identity. This proved the coldness that was held not only with the publication, but also to the study of literature written in Arabic script even with major poem by Naim Frashëri *Qerbelaja*.

After World War II, the textbooks Albanian in Arabic alphabet continues to show serious interest Osman Myderrizi. Hasan Kaleshi in Bosnia in 1956, 1970 and 1976 in Pristina has published articles about this kind of literature. In 1959, the official publication of the STU, Institute of History and Linguistics: History of Literature I, in the second part titled *Old Albanian literature*, Nezim Berati, Hasan Zyko Kamberi, Muhammad Kyçyku and Dalip and Shahin Frashëri, have separate chapters.

In 1962 Ernest Koliqi qualifies Nezim Berati "talented poet" with a mentality "floppy and without prejudice", at a time when, according

Ernest Koliqi was "full of bigotry". Interpretations published in the following years after World War II wander from one extreme to another lifting or minimize especially its pioneering poet. Even going so because researchers can also grouped into two extreme groups in cognitive Nezim Berati work full cognitive and a limited number of poems transcribed and published sporadically in print or in anthologies, coupled with introduction and commentary. Lack of publication integral Nezim Berati work has brought a floppy and use pangulitur poet's own name. Not a few estimates are given on official estimates, not knowing the original work of poetry.

In addition to the authors listed above, there is interest in the literature by researchers in Macedonia and Kosovo.

After the official announcement of the Albanian state as an atheist (1967), works and publications in Albania in this area were frozen. The most serious of the field work sees the light of Baba Rexheb, which publishes USA 1970 *Islamic Misticizma Bektashism* book. Scholar of Islamic mystics attracted scientific attention surrounding environment.

Idriz Ajeti verse titled *Name Vehbije* (1835), by Tahir Efendi Boshnjaku who transcribed from Ismail Haji Tahir Gjakova, republished didactic poem of 540 verses to *Language Research*, *Rilindja*, Pristina, 1978, that was published in Sofia in 1907.

Attention during the 1979-1980 editions of Muhamed Pirraku the Albanologic Institute of Pristina, *Albanological Investigation*.

II. Immediately after World War II, Albanian alphabet literature came to be seen as the stepmother. It was not because of its artistic level or

incomprehensible language, as usually charged by the respective institutions or by politico-social literature. This was an ideological pretext. A scientific argument we find in an article of the year 1953. In connection with publications in Albania, Hasan Kaleshi, shows his concern through an article published in the daily newspaper of that time in Kosovo, Pristina *Rilindja* newspaper on 9 August 1953, entitled: "Russiafication (fall under Russian influence) of publications in Albania." In the article cited author provides numerous facts about what is happening in Albania with the book in particular and culture in general:

"Publishing activity in Albania is only one aspect of Russianfication the culture. But it is stressed so much that can be seen clearly understands what the Soviet Union and Soviet leader with the words "national culture to form and socialist in content" and what it means Albanian leaders when they talk about "cultural renaissance of the Albanian people." (Kaleshi, 1953)

The author thinks that the Albanian culture would lose national values because of pressure to make Russian culture. But realistically applied philosophy of proletarian internationalism, which contradicted national. '*new man*' that would be created by political propaganda, propaganda arts and revolutionary activity, would solve the mystery rather absurd philosophical, ethical and artistic, which imply inside alhamiado poetry or what accent identity. The new company made sure to weaken the Albanian human connections with the past. The mentality of 'proletcult' began with the denial of the past, before the start of heritage destruction.

The above arguments convince the Albanian literature Arabic alphabet is excluded for reasons beyond literature. Proclaimed communist propaganda as a method of socialist realism was not only realism. Floresha Dado admits that it was only socialist literature. Social significance was as powerful ally state censorship feverishly working to educate the Albanian resident intellectually, to educate him politically and ideologically inspired internationalist. Materialist philosophy was the foundation of the official curriculum, implemented curriculum was legally excluded spiritual education of the individual. Arts and Literature powerful help for this kind of education the "new man". Social utopia, equality strengthened exclusive idea to settle in the form of ideology.

There were trials that the Divan of Nezim Berati to read as philosophy or as oral literature. They have failed to bias. Taste and then understanding of the poem has its own evolutionary process. It starts with the recognition of Islamic philosophy continues to decode the tessavuf as Islamic poetry. Mystic, giving special knowledge for items and being received directly from God, has saved from damage. Mystical experience makers fell in safe hands mystic readers, who deeply felt. The fascination, according to E. Shtayger, emotional condition is typical for a lyrical work, but this work mysticism makes the deepest and most felt

Divan in Albanian language of Nezim Berati went into the mansions of time. It was probably first read the tekkes and Islamic Albanian cities. Sheets, within which lies hidden mystical text for about three centuries, were read, maybe they enjoyed or were understood by some uncommon. Time all remembered so little, but not forgotten. In the

period of political dictates officially attacked, with the intention of humiliation and excluded from the history of literature. Ignorance or obscured from view of ideological hate it remained hidden deep there in handwritten sheets. By doing so was hampered communication, influencing the performance of identity.

Strength of speech in poetry Nezim Berati lies not in the literal meaning of their lexical, but in those associative relationship or the emotional aura that gives them the context they are used. (Llotman, 1972) Poet who suffers more there never was satisfied with love. Will be removed from this world as judged Dede Reshat Bardhi: "The greediest die hungry". La so much to remind the honorable. Nations are built on a belief, on a moral, on a vision, says a Turkish scholar. (Çelebioğlu, 1998) Philo-biblical literature reinforced this belief and moral lapidary works. Alhamiado literature base this light sparked the vision that was transmitted through the generations until fulminated with Naim.

Our literature written in Arabic script, in the state that is, resembling floral not touch me. Within the original poetic verses sleep case. By decode the tesavvuf, wakes palimpsest to sleep in his lethargy centuries. By Nezim Berati to Muhamed Kyçuku, the poet more heard and popular work during the our National Renaissance, *Erveheja*, the brethren Dalip and Shahin Frashëri. Without the latter would not have been Naim Frashëri and not only.

The *Divan* in Albanian of Nezim Berati is written in Albanian language, from an Albanian, in Berat. It is true that literature was treated up and as sub literature**.**

The Orient for Nezim Berati, as well as for Naim Frashëri later became land from his nipple poetic powers. The similarity between the two is great: "It is with this world Tribe; he lives, he is it. More about Islam Bektashism, in which he is a part, the extension of the Persian Herak which taught that guy, long years ago in Turkey, these all made Naim a student of Persian poetry, the contemplating whose character seems to have drawn. "(Çabej, 1994) in the first stage of the Renaissance period she walked with literature. In the final stage of our national literature was increased contacts with Western literatures. In our literature of this period, generally, "worldview of Western Europe and Oriental worldview relates to both these worlds merge and melt with each other, but without pressing his Albanian nature", as was the nature of Naim Frashëri. The experiences gained between contacts with geographical directions helped its performance. So between East and West continues to be now. Monumental wealth and national memory of a people that is domestic in their ancient lands. Having full featured, studying with patience and professionalism of first Albanian Divan of the to the last author who wrote the alphabet, will enjoy stronger and will appreciate straight. Naturally will not fall even slightly biased that unfairly burdened upon.

The creators of the alphabet Arabic literature have been Bektashi. His report to the faith has been a more ideological reason to keep exclusionary attitude.

Scientific analysis of Islam Ottoman legacy in the Balkans requires first to recognize the difference in religious and cultural destinies of peoples in the area that were under Ottoman rule, starting from the XIV

century (CE). They help to see that the Divan by Nezim Berati has the realistic elements of cultural anthropology or ethnology, "the most scientific of human nature and social sciences humanity", as we shall call it E. Wolf. Alhamiado poet objectively observe the tradition reveals basic characteristics of the Berat and beyond, especially their moral code and his role in its social structure.

In terms of opening our country to the world to be discovered mystical connotations and codes inscribed verses of this literature and analyzed their idiosyncratic views.

The future can not be projected on the present, not the past following. Single ideological approach, offering science and social science literature, has left many ambiguities. As official censorship row, self-censorship is felt even now. The study of literature in Arabic script, now when this literature is published, will help to avoid the eastern reality seen through the eyes of Western chroniclers. The message she revealed the past, which according Friedrich Nietzsche, always has the value of word of a burden. The time has come analytical and critical interpretation, because the simplified analysis is outdated. Critical attitude will help clarify this intercultural communication. Communication for peace has had practices, directions and challenges. Experience has its own value. It's probably for the future, which should continue in this direction:

"Identity plays a key role in intercultural communication, serving as a bridge between culture and communication. As tells Rachel, namely through our communication (sometimes complex) with others, our family, friends and people from different cultures, we come to know ourselves and

our identity. Also, through communication we express our identity to others. Recognition of our identity is very important in intercultural interactions. "

(Martin - Nakayama, 2010)

Already he is not "rage" ideological black and white for evaluation of shallow or underestimation of writers alhamiado. Reached until spoken up for "ravishment" after doggerelists. (Frashëri, 2006). According to this definition aesthetic derisive, had no sensitivity to personal, nothing new undiscovered artistic time, but "concatenation-beyit (couplet)" models only accepted habit. To the Albanian *Divan* of Nezim Berati Albanian reader without a model Turkish literature as Turkish researcher (Necmettin Turinaj) and his colleagues see the Balkans in Turkish literature.

Our literature was written in tekkes alhamiado and Albanian mansions. This means a lot of time.

Prevalence of socio-historical outlook has damaged the genuine confidence the Divan by Nezim Berati. His fame was overshadowed in the nation, as the reader or listener of the work when it is accepted that trust is a manifestation of man's relationship with that which is inexplicable and supernatural. The duality has led to uncertainty Divan author of the first Albanian to launch sequence in Albanian earlier, because according to researchers Kristo Frashëri it in its infancy combined poetic verses in Turkish and Albanian. (Frashëri, 2012/2).

The study by Albert Doja, *The Bektashi in Albania: the political history of a religious movement*, demonstrates the ignorance of the situation realistically, so research this Islamic religious substrate have been

descriptive, could not be removed " ethnocentrism, empiricism, historicism and literalism." (Doja, 2008) Without being attached to anthropological and sociological analysis acquainted, which shed light on the real social life. Although searches are always explicitly stated that they were put to the service of the future, they were actually seized from 'virus eternal essence' (R. Barthes, *Le myths aujourd'hui*) or the inclination toward a common parable of "research the relics" aimed at tracing the ancient waste.

Tekkes (masjids) following Bektashi have been the center of education, education and inspiration that good sense prevailed, love and reverence for man, regardless of his social position, race, gender or national level.

Among Nezim Berati dealt friendship with wisdom and goodness of the master Rumi. We hear the poet Yunus Emre advice, which the poem *Find Perfect Peace*, the divan *The drop that becam the sea*, indent: "Yunus Emre says also / Receive let me what I need. / The best possible thing / Is to find perfect pease." [Translated by Taner Baybars]

Gifts from as far away as medicine came to us to somehow weakened component "vindictive" our national identity. In rereading and study his work show that he is as an honor guard. Experience has created popular Albanian proverb: "Creating a friendship is good, having a friendship is a gift, to maintain a friendship is a virtue, to be a friend is an honor."

Nezim Berati and his followers returned to the dignity that belongs to our tables reading the study, because it says Elio Miraco the Arbëresh,

professor at the University "La Sapienza", Rome, scholars of language and literature:

"Only books better have great strength to make life people."

Conclusions

In our country we have talked enough about what we have authentic, unique, national identity, which also includes our culture, art oral and written. We silent long, willingly or forced, to relationships and connections that we had with people, other cultures. Remnants 'archaeological' sleep yet, because even those who are smart, have just begun to stutter. A pagan heritage day will come to an end. The sociology of religion reveals the Ottoman legacy in Albania, who created and maintained a significant spiritual culture of Islam.

Mass acceptance of Islam by the Albanians is justified as a political imperative, not only, a call forwarded to reinforce their separate identity. General Islamology influenced poetic works of the alhamiadist Nezim Berati and its attendees with the structure divan genre, themes, ideas, thoughts, philosophy, morals, ethics, which has convergence. Literature of the divan is a type of literary elite, which ran along with Arabic and Persian literature, but appeared during the Ottoman era. His religious consciousness raised awareness of artistic, linguistic, enlightenment, political, social.

His Albanian *Divan* testifies to the philosophy discursive interactions, events, findings poetry, proverbs, messages which go from the outside world to that of the interior. The first Albanian Divan, musical

outburst feels poetic word, between the social communication. T.S. Eliot rightly points out that no national art is not poetry.

When was written first in Albanian Divan were a global society. This fact should be noted cheerful, because a global society is an open society and with less pressure coming from the closed mind. Within the Ottoman world Albanians felt citizens and so are many leaders who were Albanian Ottoman administration.

The researchers acknowledge that the Albanian folk culture is today in a state interesting. On the one hand, as mentioned above, it is also extremely rich. Albanian traditional culture, with many elements and beliefs that perhaps is not found elsewhere, remains a gold mine for anthropologists and ethnographers. In some senses, the Albanian world is a living museum of the past. Popular culture in Albania were impoverished in organized half a century of Stalinist dictatorship. During the time period 1944-1990 ideological adamantly tried to create 'new man', which to form only communist-leaning should not inherit anything from the past before him. Under the communist regime and state propaganda, all beliefs and customs pre-Marxist thought that conflicted and threaten the construction of socialism. With the motto fight back thoughts of the past was erased from the minds, hearts and souls of many Albanians beliefs. Fortunately that part which has lost in Albania is stored in more traditional cultures of the Albanian communities in Kosovo and western Macedonia. Ancient elements have been preserved over the centuries in settlements Arbëreshs Italy and Greece.

When aiming to create our identity static, hid violently up and last verses of poetry Korça to Naim Frashëri, *Summer flowers*, 1890: "Even the good Sultan / Great King who have a father / And has for us mercy / E striving day and night. // Lord jet 'the day' grant / And let's end goals! / In honor upon the throne of turn! / And always let them enjoy!" (Frashëri, 1978)

Poets are the people of the soul, the essence and vision. They are changing people, busy and preoccupied with plans and future projects. Build the bridge to the future. Having built this they feel pain and worry of carrying to today to tomorrow. Moving beyond the present to the future they enter without history at the time.

And again remained literature, because it continues to comply with its laws just being indifferent to time. The dictatorship had power to disrupt, or when the media abused their powers, because freedom, most sublime thing in the world, had not affected its implementation.

Local media were misappropriate. He was a function of manipulation, disrupting negotiation messages. Other issues that can and should be analyzed are the role of identity in intercultural communication. Having seen this triangle: communication, identity and intercultural communication becomes more complete picture of the Albanian cultural monument where the Albanian soul shines. Philosophical experience says that the man who takes the light to control does not turn into fire and flame, not burning, but just lighten.

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The model of assistance to battered women and their reintegration into society

Abstract

National Center for Treatment of Victims of Domestic Violence Shelter in Kamza, where it is concentrated and the study provides support for abused women only in a stage that initial includes assistance homepage that has to do with accommodation in the shelter where offered accommodation, housing, food, medical assistance, psychological, legal assistance, vocational training, protection and security 24 hours, mediation, periodic telephone communication, transport and other services, referrals for long-term reintegration alternatives. This center has a deficiency that differs from other centers as NGOs that provide support for battered women in two phases other assistance medium and long term to include other support services as may be employment, finding community resources, counseling, etc., which help to empower victims to an independent life, as long-term assistance (independent life for the beneficiary). This study is of qualitative type ethnographic type, focused on National Center on Women Violated in Kamëz of Tirana. Researching the reintegration process and the most important factors for socio- economic reintegration of abused women successful after emerging from the shelter.

Objectives of the research are: objective 1 Verification of the level of recognition that existing services

objective 2 Recognition of the judgment on services used objective 3 To collect suggestions for improvement

The aim of Study is to assess the needs of battered women and contribute to openly lobbying for other regional shelters for victims of domestic state. This study made a detailed presentation of the main components of assessment of the needs of abused women and reintegration as well as the numerous challenges which must be faced by women during this long, complex and costly. Evaluation of the services provided to abused women and their integration into society after emerging from shelters.

One of the main findings of this study is that National Shelter on Domestic Violence in Kamëz offers a full package of services for short time when women stay in the shelter, work in terms of providing services to reintegrate them into society but still has a long road ahead.

Keywords: battered women, reintegration, shelter, assessment of the needs

Introduction

Following the implementation of the law on domestic violence, in order to improve the situation with respect to services, the Government has taken concrete steps, such as the issuance of the Order of the Prime Minister dated 18/03/2011 No.36 "National Center rises treatment of victims of domestic violence". In this context, on 25.04.2011 first began functioning National Center for treatment of victims of domestic violence. The purpose of this center is the rehabilitation of women, girls and children of domestic violence. It has the mission of social assistance and services of quality, sustainable and contemporary standards for victims of domestic violence (women, girls, children, boys up to 16 years) in order to promote independence, inclusion, dignity as well as their integration in normal life. This center offers 24-hour service and treatment by providing specialized assistance for rehabilitation and return to normal life until the disposition of their close family, or in other suitable locations. Age of battered women who are accommodated at the center ranges from 19 years to 51 years and 70% of them come from rural areas and 30% from urban areas. Most cases are referred by the police, but also from NGOs or other state structures. Despite this positive model, as well as cooperation of the state with NGOs that provide shelter services, it must be recognized that the availability of support services for women victims of GBV and DV is not the same in the entire country and not all victims of GBV. Services are available mainly in big cities, and for women victims of domestic violence or victims of trafficking, while women / girls from rural and remote areas do not have access or have.

The study hypothesis of state social service meets the needs of battered women in the shelter of the national state limited access to direct support services.

Shelters / Reintegration Centers are centers that offer long-term reintegration services for battered women. The mission of counseling centers for battered women and girls is to help and support women victims of gender violence (physical, emotional, sexual, economic). Assistance is provided through telephone counseling or counseling through face to face. National Center for Treatment of Victims of Domestic Violence shelter in Kamza, where it is concentrated and the study provides support for abused women only in a stage that initial includes assistance homepage that has to do with accommodation in the shelter where offered accommodation, housing, food, medical assistance, psychological, legal assistance, vocational training, protection and security 24 hours, mediation, periodic telephone communication, transport and other services, referrals for long-term reintegration alternatives. This center has a deficiency that differs from other centers as NGOs that provide support for battered women in two phases other assistance medium and long term to include other support services as may be employment, finding community resources, counseling, etc., which help to empower victims to an independent life, as long-term assistance (independent life for the beneficiary).The support given to these cases to appear gradually from the aid program consisting of: Providing reintegration assistance through the use of family / community; information on services and resources available in the community, contacts necessary / services map; aid cases for creating and strengthening relationships with institutions

assistance in the community where she lives; monitoring and subsequent pursuit. Women supported by the shelter, 50 percent turn to men, although half of them back to the shelter for the second time after two or three months, few of them received more than twice. Admission is based on criteria of extreme vulnerability, and has a slightly during the evaluation procedure. In the same way that women can stay for six months and be able to work and save money to rent somewhere when they leave. A large number of women still need housing compared with what can be offered resources.

Methodology

To achieve the study sample was selected by qualitative method. Battered women who are resident in shelter, the shelter staff workers, and children housed in the shelter. They applied the method of obtaining data from focus groups, women and workers of the shelter , combining interviews, direct and not direct, interviewing battered woman in shelter , the staff of the shelter, interview with the worker in the ministry has depending on the center and interview with a woman who has come from the center and undergo the process of integration into society Interviews consist to answer questions about what services do they provide for women when they are in the center and what services are offered to them when leaving the center, in a sense becomes a confrontation, women compare answers with shelter staff answer. The situation in which they are located. The data will be obtained through observation, focus groups and interviews mixed application of semi-structured and structured.

Through the application of qualitative research method aimed at the search conducted in the shelter of battered women retained in the

estimated service in Kamëz provided to abused women and their integration into society after emerging from the shelter. The methods used to achieve this include the analysis of primary data and secondary. The primary data refer to semi-structured interviews with providers of services to battered women, women reintegrated or reintegration process,

In this context, we conducted 24 interviews National Shelter for battered women in Kamza. 10 interviews were conducted with employees and service providers, 10 of the victims or beneficiaries and 4 interviews. Secondary data include documents published by the Albanian government institutions, international and non-profit organizations on the phenomenon of violence against women. Focus group are:

1. Battered women shelter staying in Kamza.
2. Shelter-employed workers.

Behavior of raped women in search of aid

Battered women are often reluctant to seek help violence against them. Most women continue to be raped in Albania. They suffer in silence with all ongoing efforts to raise public awareness of domestic violence issues and the legislative and social services newly created for victims of domestic violence. Thus, battered women are not receiving protection, services support, and access to justice is the right of their legal and human. The reasons why abused women do not seek help for domestic violence are many, including:

• they do not believe that anything can be improved;

• they do not know where to seek help; they fear that report, it could harm the good name of the family;

• they are afraid that the perpetrator (s) will beat them even more;

• they think or know from experience, that will put you for victimization their fault;

• they are afraid that if they ask for help, it will lead to the dissolution of marriage or to end the marriage / relationship;

• they think that they will not believe and will not be taken seriously, even can laugh;

• they are afraid they will lose their children and perceive violence as a normal part of marriage, and therefore have no reason to complain;

• they do not feel calm when seeking help for their ability to understand their legal rights are limited.

Result and Conclusion

When we talk about the 'technical' reintegration programs offered by shelters all parties interviewed agree that the package of services provided is complete but some services depend on many factors that are not under the control of the shelter. Despite that services are provided in the form of packages of shelter, the state does not provide support to enable a more qualitative reintegration process and long after when the women did not receive them, they face the problem of recycling. The national referral mechanism has been somewhat functional and encountered numerous problems. Uncertainty or lack of institutional and organizational levels to

support the followed various reintegration process is further hampered by work shelter for the reintegration of victims.

> "As long as the Albanian government will not implement proper social policy for this group, the shelter will find it difficult to implement a comprehensive reintegration program for women which victims of violence. Therefore, it is required a better coordination of local authorities that provide social services, labor offices, health services, etc."

It is important to strengthen and lays the foundations of the welfare state in Albania therefore institutions should be responsible for battered women services, violence ranging from medical assistance, vocational training, employment, housing, legal protection, etc. Only in this way the services offered to women will be sustained, as it will be the reintegration process and for this vulnerable group with specific needs. Based on interviews conducted with women raped, literature review and previous studies with the same focus, is regarded as an important reflection. The main components of the process of reintegration, including challenges.

The main victims faced during this process:

1. Housing convenient and safety;

2. Professional training and employment;

3. Contribution to professional development in cases where missing;

4. Economic situation;

5. Physical and psychological well-being;

6. Security;

7. Social context (family and social relationships);

8. Access to services and opportunities;

9. The perception of a successful reintegration and motivation for a better future;

It is established that cases of women victims of violence who have managed to reintegrate successfully into society had the will and desire to change the course of their lives and had strong elements of support. In this regard, they have managed the best for this purpose. In our country there is no comparative research studies to analyze the effect of reintegration programs to victims against individuals who have never received reintegration assistance. This study attempt is not limited, access to these individuals is limited. The conclusions that still have a kind of meaning and weight should be credited for that.

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Best Interest of the Company and Fiduciary Duty of the Administrator in Limited Liability and Stock Companies

(Some observations and comparisons)

ABSTRACT

Administrator, commercial companies with limited liability and joint stock ones, according to Law no. 9901, dated 14.04.2008 "On Entrepreneurs and Commercial Companies", is addressed in relevant articles, not only to give clear indications as regards the fulfillment of this function, but also to show the importance of the figure of the administrator, in these societies.

These detailing include definitions like 'good faith by the Administrator', 'the best interests of society', 'duty of loyalty', which should take proper understanding and interpretation. Looking for a good interpretation of them, so that the role and fulfillment of obligations by the administrator, and further disclosure of his responsibilities, be involved clear.

Management of the company by the administrator, is a very important part of the apparatus of a commercial component, and the execution mode of the specified ranges between legal provisions on the one hand and the subjective evaluation of the administrator as human beings on the other.

Management of the company with limited liability and joint stock company, is the right balance and simultaneous parameters cited above.

Keywords: administrator, limited liability companies and joint stock, 'trust by the administrator', 'the best interests of society', 'duty of loyalty.

1. Life as an independent legal person and administrator natural person who carries out its activity in its function.

Given the artificial nature of the legal entity, the company lacks the human will. A business is a tool in the hands of the people who control it, whether acting in the form of the organs of society, whether they exert a decisive influence on operating as organs and therefore on behalf of society. (Bachner & Schuster & Winner, 2009)

In principle, international law on commercial companies, as well as the relevant Albanian legislation, widely treat society as a legal person, but "the life of the latter" is resolvable by a natural person, operating, acting on behalf of it. It is for this reason that the legislation cited above, based on experience, international practice on commercial companies, it tends to approach the self-improvement continue, embracing new concepts.

In this regard, the Albanian legislation goes on business, started, but not limited to, the approval of Law no. 9901, dated 14.04.2008 "For traders and trading companies". (The following briefly Law.)

This spirit of detailing the position of the bodies responsible for the functioning of society in general, and administrator as one of these bodies, in particular, has made a reorganization and detailing the duties, obligations, responsibilities of the administrator in terms of companies with limited liability stock them.

No doubt, the administrator duties or requirements, can be enriched in accordance with the will of the society's founding parties. Subject of this article, will be only a few fragments, some of the concepts that derive directly from the law, along with their interpretation efforts.

2. The administrator and the inevitable combination of subjective elements in the company.

Administrators normally have exclusive power to run the business of the company. The advantage of a board of administrators is also concentrated expertise, relative independence from stakeholders - interested persons, different (as may be members or shareholders and executive managers) and the effectiveness of decision-making concentrated.

The disadvantage, however, is that administrators can manage on behalf of their company, more than in the interests of those who are supposed to serve. (Sealy & Worthington, 2010: 299)

Regarding personal nature, however inevitable, as part of management of the company by the administrator, commercial companies' legislation aimed at giving directions exactly, where, how, to whom should operate administrators in their daily activities. Their position, beyond the ability of professionalism, surrounded by principles that should permeate the feasibility of tasks, how to avoid risks arising from the administration of centralized and closed, as well as to perfect in terms of people management company.

2.1. How much has changed this position in the Albanian legislation on business?

Law no. 7638, dated 19.11.1992 "On Business Associations", making a total figure that defines administrator, his duties and powers. Most of the duties of dispositions left loose in the charter:

"The powers of administrators in relations between the partners specified in the statute and, if absent, appointed under Article 16 of this Law."

In law cited above, appreciated generally that the administrator had "all the powers to act in relation to third parties on behalf of the company in all circumstances with the exception of powers that the law gives expressly partners." (Article 50 - Administration)

For his part, Article 16, provided:

"Administrator relationship between the partners and the lack of definition of his powers by statute, can perform all management actions in the interests of society."

Legal regulations of the Law n. 9901, dated 14.04.2008 "For traders and trading companies" do not constitute a continuation of the traditions under the previous legal regime of Law no. 7638, but revolutionize Albanian company law. There is little or no continuity between the old law and the new law. (Bachner & Schuster & Winner, 2009: 16)

What brought the law above, in a glance, in terms of the administrator tasks in limited liability companies and joint stock companies?

A separate space, rich and varied, duties, obligations, responsibilities and other aspects related to the management of the company, stemming directly from the law.

Among other things, the Law "On traders and trading companies" made the change of the name Director of joint-stock companies, the Administrator for joint stock companies. In connection with the rights,

duties, and responsibilities and fiduciary duties, for both types of companies (either as administrators Limited Liability Company) states or members of the council of administrators and members of the supervisory council of Anonymous Society. They are similar to their treatment and referred to this body, includes both the above mentioned companies. (Articles 95, 98, 158, 163).

How should I then have met the management tasks? A left them free to estimate the administrator step by step? What is detailed in the legislation and what is free and subjective appraisal of inside them?

3. Fiduciary Duties

Management tasks can be divided into two broad categories: duty of loyalty and duty of care and professionalism. (Bachner & Schuster & Winner, 2009: 16)

As noted by the relevant provisions on the duty of loyalty and responsibility, 98 limited liability companies and 163 companies in terms of shareholding, administrators and members of the Board of Directors are obliged, inter alia, that:

- To carry out their duties defined in statute law or in good faith in the best interest of society as a whole, paying particular attention to the impact of the company's activities on the environment;
- Exercise the powers granted to them by law or statute only for the purposes specified therein;
- Assess the matters to be decided;

- To prevent and avoid conflicts, present or potential, personal interests with those of the company;

According to paragraph 2 of the Articles of the above, the liability of administrators and members of the board of directors of joint stock companies, related to the existence and the existence of trust, while performing action and investigation evaluated:

- Administrators in performing their duties, be held liable for any act or omission related reasonably to the goals of the company, except when, based on the investigation and assessment of relevant information, action or inaction it is made in good faith.

Duty of loyalty and responsibility, come complete and enriched with a special compartment in the law, namely the title IV, Principle of the Obligation of Loyalty, which refer directly to relevant articles on administrators, 98 and 163.

According to articles 14, 15, 17 and 18 of this law, administrators, members of the board of directors or supervisory board forced the exercise of rights, partners and shareholders act, taking into account the interests of society and the partners or shareholders others.

Thus, the obligation of loyalty obliges the administrative body to act in good faith ('bona fide'), which primarily means that the administrator must believe reasonably that he is acting in the best interests of society, when decisions about the administration. Duty of loyalty is therefore very subjective, as an administrator who honestly (and reasonably) is believing

that they are acting in the best interest of the company, would not normally be in breach of it. (Bachner & Schuster & Winner, 2009: 16)

3.1. The measure loyalty through trust

Examples of contemporary practice, give clear position on confidence as the 'yardstick' to fulfill the obligation of loyalty.

Point of view as regards the obligation to act in good faith in the CA 2006, s 172 (1) (Company Act of 2006 adopted in February 2006 -UK CA), is a "subjective test. An administrator has to act in the way he considers in good faith, (not what a body of judicial might consider such), so that seems more appropriate to promote the success of the company for the benefit of persons connected with the. This obligation extends to all actions of the administrator. The attitude is explained by Jonathan Parker J. in Cohen v Regent crest issue, as follows:

> "The question is not if the first objective of judicial bodies, the act in question or inaction of restoration was actually in the interests of society; Less so the question is whether judicial bodies would have been in the position of administrator at the time of the commission, he would have acted differently. Most notably, the question remains as to whether administrator sincerely believed that his act or omission, in the interest of society."
>
> (Hannigan, 2012)

But what happens if a director fails to determine the best interest of society, and at the same time his action results in the benefit of society?

In a comparative perspective, according to the legislation of Australia:

> "If the administrator fails to calculate interest by reason of his company, but the transaction (action) is actually performed for the benefit of the company, in this case we will not be in front of a breach of duty."

> (PricewaterhouseCoopers, 2011. A guide to director's Duties and Responsibilities for non-listed public companies and propriety companies in Australia: 2.)

With the foregoing, it is implied that the arrival of the effect to the detriment of society, it seems, must be present, and that the connection between the acts or omissions of the administrator and the arrival of the effect of damaging, must exist together with the real possibility of the administrator on the defendant according to him, about the 'best interest' of society.

Act on Commercial Companies of 2008 for South Africa, (and this, in the spirit of standardization According to international jurisprudence in relation to the administration in particular and companies in general), and interpreting relevant, expressed on the responsibility or not the administrator as follows:

The Act also codifies the rule on the defendant's business. Regarding this rule, an administrator will not be held responsible if he has taken reasonable steps and careful, to be informed on the subject matter, there was a personal financial interest (or have declared such a conflict interest), and the administrator has a normal basis to believe that the decision was in the best interests of society at the time of the. (Deloitte, 2013. Deloitte & Touche. Duties of Directors: 5)

Similar reasoning can be said that the law required in Albanian:

"Fiduciary Duties also implicitly prohibits members of the administration derive personal gain when exercising the function of administration and does not allow them to engage in activities that lead to conflict."

(Bachner & Schuster & Winner, 2009: 16)

4. The company and in the best interest of its reference against which addresses liability and performance of duty by the administrator.

A task no less important in terms of understanding towards and interpretation, talking about the obligations and duties of the Administrator, is precisely the question of to whom they are directed.

Once again, it comes to its Article 98, paragraph 2 of the Law "On traders and trading companies", which highlights the company as a separate entity:

"Administrators in performing their duties, be held liable for any act or omission related reasonably to the goals of the company, except when, based on the investigation and assessment of relevant information, action or inaction it is made in good faith."

So 'held liable for any act or omission which reasonably related to the objectives of the company, "it seems that is the heart of the question of to whom consist of rights and duties to fulfill".

Again, what is involved in "to society"? How is the correct fulfillment of this obligation?

Since the law uses the interests of society as a central point of reference for evaluating the actions of the administrator, it seems logical that

the tasks of administration are seen as a liability before the company (and non-members / shareholders its individual) and that in general they can be executed only by the company. (Bachner & Schuster & Winner, 2009: 16)

A good reference is the practice or interpretation of foreign trade legislation, which is aligned to the aims of continuing access, fair trade and Albanian.

Law on Entrepreneurs and Commercial Companies, was prepared in order to implement (with exceptions) European standards of law on commercial companies (the so-called "acquis") and to meet so Article 70 of the Agreement of Stabilization and Association between Albania and the European Union, which provides complete alignment with the acquis communautaire within 10 years. Since the implementation of European law has been the goal of the legislator, the provisions of the Law "On Business Associations" deriving from European law, should be interpreted in accordance with "the word and the spirit" of the relevant European legal norm. (Bachner & Schuster & Winner, 2009: 16)

For issues that are not governed by European law, the new Albanian law "On Business Associations" relies greatly on inspiration from the laws on commercial companies in Germany and England. Consequently, guidance for interpretation of the law could come from the decisions of the courts of a Member State, if the provision in question was taken by the relevant law of that Member State. (Bachner & Schuster & Winner, 2009: 17)

These findings, suggest the possibility of interpreting the provisions of the Law, based on decisions of the courts of a Member State. Even

academically, concepts that emerge in this article and that straddle the Albanian company law, they are well on a number of issues of contemporary foreign works. Professional analysis on these notions, it is appropriate to alternate and to be inclusive.

Managing tasks statement that the company "owe" the company, it may seem unnecessary. But this concept reflects a debate that has occupied for more than a century, in one form or another. (Sealy & Worthington, 2010: 301)

Important is the interpretation of the administrator tasks, directions of these obligations, even in terms of determining the rights of the parties in a process with the object of activity and its fulfillment administrator turn.

Although for reasons of all kinds, such as those economic interests but also those of ill-determination of the parties at the start of a process of judicial occur lawsuits, as by society, as well as by the parties concerned, usually directed and individualize administrator as a natural person.

The duties of administrators in general, not addressed to anyone other than the company itself. However, this did not deter shareholders, employees, creditors and third parties to sue administrators, claiming compensation for damages allegedly taken by administrators to them personally. In fact, these claimants, and oil will not find it difficult to start a legitimate claim against the company, but if the company is unable, then administrators with 'deep pockets', become attractive targets. (Sealy & Worthington, 2010: 303)

Section 170 CA 2006 (COMPANY Act 2006) emphasizes once again the fundamental principle that duties are against company administrators.

This means that only the company can take action for breach of these obligations. These actions, mud undertaken on behalf of the company, the board of administrators by liquidator etc., or via a "derivative action" (considered a claim made by the shareholders of the company against the administrators, managers and / or other shareholders, a failure case management.)

<div align="right">(Sealy & Worthington, 2010: 309)</div>

4.1. Some findings stemming from "the best interests of society 'in English commercial law.

As mentioned above, the CA 2006 (Company Act) of 2006 in England and interpretations judicial relevant, referring to a 'test subjective' as regards the appraisal by the administrator on his actions in the best interest society.

The question naturally arises:

"We are in favor of the company, what would be considered? These tasks, which will consist of? What does it mean the fulfillment of an obligation towards the 'best interest of society?"

4.1.1. Duty to promote the success of the company

Act on business or Company Act 2006 gives elaborations deepens as regards the fulfillment of obligations towards society by the administrator.

This section is one of the most important sections of one of the most controversial provisions in the Act, and took most of the debate during the drafting stages for commercial companies that brought the Companies Act 2006. The section specifies that administrators are duty promote the success

of the company, to the benefit of its members as a whole (not for the benefit of other interested parties). (Sealy & Worthington, 2010: 319)

Essential element of the section in question, highlight some other important elements (Sealy & Worthington, 2010: 320):

a. The success of the company for the benefit of the members as a whole

The superiority of society is important. If the interests of the company as a separate body, are in conflict with the interests of the members as a whole, or at least some of them seem to have solved and overestimating the interest of society. (Case Mutual Life Assurance Co. v Rank Organization Ltd, 1985 BCLC 11.21 (J. Goulding) BSB RE Holdings Ltd (No 2), 1996, 1 BCLC155, 251 (Arden J)).

b. Administrators and members, decide what success means.

Administrator's judgment in good faith in terms of business should be calculated to promote the success of the company. 'Success' is determined case by case, according to the company. You are entitled to interpret administrators of the company objectives and to take practical decisions, how they arrive at these goals best. In the simplest case, success often means a long-term growth of the company's financial value, but even this simple case presents its own difficulties. For example, it is not clear whether administrators should favor an increase in the rate of profit, or greater market value for the shares, or some other data of long-term growth and stability of society.

c. Success for the members as a whole

Administrators should take decisions that are in the long-term benefit of the members as a whole. In addition, it means that pursue only interests of a group shall be considered a violation of the duty to promote the success of the company.

5. Conclusion

Place and position of administrator in commercial companies with limited liability and joint stock ones, the Law 9901, dated 14.04.2008 "On Entrepreneurs and Commercial Companies" is detailed, not only to give clear directives on how to proceed long life and functioning of society, but also to show the importance of this figure in these companies.

In the same report, the need to continue to correct interpretations of clear, landscape integrity of the duties and obligations that the law itself has set in order, and fulfilling way of corresponding characteristics.

Fulfilling this need, illustration, research to expand and interpretation occasion, concepts such seemingly abstract, but decisive actions or omissions of the administrator, will constitute a concrete support not only during the exercise of management, but further. It would serve to address to the Administrator's activity in any potential conflict between his company and stakeholders.

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