

Relations between generations in Albanian society

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The object of this article is the relationships and conflicts between generations. The article is focused on the analysis of these relations between reasons of this conflict and their basic characteristics in post-communist Albanian society.

Attention is paid to the presentation of a more general understanding of these relationships and conflicts between generations, marking a fundamental view of the conflict, the country and the importance of its role in social life. Special care has also been shown to specifically reflect how the different positions of intergenerational relationships and conflict are between them.

Through the treatment of this issue is intended to suggest possible ways and means to improve some aspects of these relationships, for a better communication between generations of families not only in schools but also in other social environments. This requires appropriate human qualities such as tolerance, humanism etc.

Keywords: *relationships between generations, paternalistic authority, adolescent, family, identity crisis, tolerance and understanding, Albanian family, cultural values, traditional society.*

I. An understanding and a general characterization of the relationship and conflict between generations

Intergenerational relations, conflict between them are a phenomenon multi-valued. Intergenerational relationships are presented in multiple views, since that intimate family to it deeply social. Since its common ethical, psychological, sharp images to genuine social and even

political. On the other hand it should be noted that the conflict between generations is a problem and that has existed in all ages. It comes from ancient times to the present day and is characteristic of all civilizations, from the most primitive to the most ancient and to nowadays. As long as there are human society and its basic cell organically smaller and more structured, family, intergenerational relationships are always present and, in this relationship, there are always situations of conflicting problems.

Such a phenomenon is closely related to the family that is characteristic for the whole life of human society, that when she was born as such until today's developments and its future. Although nowadays is discussed about the disintegration of the family, I think that human society without family may not be so, even with radical changes that it undergoes the might incur.

In today's families noticed the open conflict between the antagonist and often parents imbued with the traditional concept of family and youth, who in many cases do not know the mentality of their parents. This is the fundamental reason of their problems. Lack of tact and intolerance observed in many cases has made connections between the old generation to the new one in the family to be quite problematic and contradictions to be quite tough. For many parents cannot be conceived coexistence between two young people without being married, could not grasp the various links erotic of their children. Parents are still learning and will hardly get used to the fact that their children come out to party until late at night. The concern in this case is "waste" the traditional concept of family.

Conflict between generations infuse social life, I will evaluate it as such. But this does not mean that in different periods were not present efforts and trends to underestimate and to minimize this conflict. So in that propaganda that is considered Marxist - Leninist is said that in society, social life is no war generations, but has only class struggle. In such a direction were swollen conflicting relations between different classes and social strata, trying to hide this kind of situation in relations between generations.

Relations between the generations have their basic conflicting trends. Thus, for example, the younger generation is generally oriented into new, loves, wants him, fights for. We do not exclude the possibility that in between them, not always quickly find the truth, but their aim is contemporary, progressive, forward looking.

While the older generation is always keen to capture the past, often obsolete, by anachronistic. They see into the past, sometimes even surpassed sides, even with its negative nostalgia. They appreciate the traditions and values that come from the past, but often inflates their importance.

These various positions reflected in intergenerational relations specifically. The younger generation appears a trend opposed to the older generation. It seems family, free environment and wider social, even in relation to school teachers. To counteracting this trend is generally sound, emancipator, but not be excluded that the trend of nihilistic, and it can happen even turn into an end in itself, in some barren revolt.

On the other hand the older generation opposes new generation. This opposition takes the form of a complaint. They complain saying: why is this youth? Youth is broken! Languishes youth! Where is respect for traditions and customs, for seniors, for parents, for teachers?

Even if these estimates have a truth, they are extremely one-sided and extreme. Conflict of generations has its own time and its social-psychological side. But they excessively meddled in subjective bias. The generation has increased inertia of the old, even the oldest, conservatism, underestimation of the younger generation, even disbelief in them.

In the life of our country such a problem has its own original. In the first half of the twentieth century Albanian youth was a great revolutionary force. It was leading the department alive in the National Liberation War. Although very old, at least being nihilistic. This spirit it kept in rebuilding war-torn country. In a totalitarian regime, the working life of youth, education and the escalation had many contradictory effects, distortions even open, which led to the misunderstanding in relations between generations, the friction of the friction not only understandable, but also promoted recently badly unnecessary.

Official doctrinal positions and the media begin to weigh more and more on the younger generation. Often, they complied with the conservatism of adults. And this was done in the name of so-called war against liberalism and the “rescue” of the new generation of so-called degeneration of youth, art and culture, in fashionable taste, in its entertainment.

As a result of transition to pluralist democracy in post-communist transition today intergenerational relations problem took on a new appearance. Generally youth went to the scene of social life, especially the political as a pioneering force for overthrowing the totalitarian

regime, to the deployment and consolidation of democracy. Especially at the beginning of this process, it represented a revolutionary factor of great weight progressively.

But this process is generally sound, was accompanied by a phenomenon typical for transition, such that the relationship between the generations created the problems disturbing, often even at first glance. Such were violations of civic education in the life of the road, which passed increasing in occurrence of overt destruction, until the rise of youthful wanderings in infancy and added a little too obvious youth criminality.

The more public, especially the parental began and continue to disturb phenomena such as the spread of drug use and prostitution early adolescent youth at home and abroad. Albanian family, Albanian life these were relatively unknown phenomenon.

In a broader view of society is facing massive phenomena such as school dropout trend, sometimes with a display of a parasitism, living without work.

In these circumstances many adults, representative of older generation look at a “new edition” of the opinion that wrong and how to qualify is such that youth is wasted, that youth is eroding.

Not only domestic, but also everywhere, should work to resolve conflicting situations, to reconcile the conflicting parties, but the relevant human qualities needed.

From adults required tolerance, patience, tact, no irritation from trivial, forgiveness of dissenting views, even hostile to them. It is known that in our environment, in our personality in education has little tolerance, so its cultivation takes an important, special topicality of sharpness. On the other hand the young people in their relationships with adults, among other things, require humanism, not only in rare cases of emergency, but also in everyday life, from the family to the street. Even this humanity should vigorously be cultivated.

Tolerance and being together will help us in everyday life relationships between youth and adults to be cleaned from the negative side of the auspicious place on the right path.

II. Teenagers and paternalistic authority crisis

In many sociological and psychological studies we can see conclusions that especially the beginning of the ‘60 of the twentieth century to the present day teenagers are more likely to be directed towards the ideas, practices and characterized as countercultural movements. They are

inclined to reject, modify and change most of the values, cultural norms, and elements of traditional lifestyle (Yinger, M., 1982:18). In this swirl of controversy, within the family, especially the parents, are often sharp, with complex implications, not only for the moment when they occur, but also long-term.

In writing about the crisis in education and culture during the twentieth century, Hannah Arendt, among others, has written that the human world is the feature that each new generation grows under the old world, conflicting with it and try to change it, that Hamlet's words "O world of crazy, damn, I was born spruce up" sounds, more or less true for every new generation, although since the beginning of the twentieth century they have gained an added value convincing than before (1998:148,160). Such contradictions in which, without wanting love, including new generation surfaced more active in periods of profound transformations radical, as it is experiencing Albanian society during the last two decades.

Like a rose sprout, grow and thrives in a land that existed long ago, even the youngest born, grow in society and **socializes** in a land where the elements of traditionalism are not only inevitable, but also often quite influential. Social reality itself is experiencing an eternal contradiction: **wise** experiences and passed on orally from generation to generation, set in theoretical formulations in various books, from antiquity, generally provided ideal models of solving various social problems. While, in reality, practical solutions to social issues are far from ideal models. Experience shows that, overall, young, teenage models are more attracted to the ideal figure; the perfect solution of problems and the optics of such models try to see which social reality is imperfect. Having idealistic visions of the world, young teenagers are prone to imperfections inconsistent with reality, are willing to fight to change it.

Experience shows that, generally, such a contradiction, and surfaced in various forms in all areas of life, dramatically experienced by adolescents than by social groups younger or older age.

Experience the highly urbanized societies, particularly after World War II, proves that this type of **anti-conformism** of teenagers, inspired by idealism, is one of the main factors that helps them **to back off** elders' efforts to control and to dictate its manifestations, is one of the main forces that encourages the younger generation to affirm the cloud in every field of activity and life (Arendt, H., 1998:186). In general, such a type **anti-conformism**, more present in the

thoughts and actions of teenage students with good progress in lessons, is a generator of the progress of society.

In terms of modern urban societies of the West, especially after World War II, the rate of conflict between generations, especially between parents and children, generally has an upward curve (J. Gainer, E. Clemmer, 1986:17). Therefore the relations between them are strained, increasingly less tolerant.

How is the picture of the development of relations between generations in Albanian society of nowadays? How is this picture in the Elbasan social environment? Is there a climate of tolerance to or intolerance?

The crisis of paternalism as dictation subjective philosophy, direction and arbitrary command of adolescent life has become an acute social problem. He appears with virulence visible in all “institutions of discipline” (family, schools, and religious institutions). We have entered the era of no return in a free society, which has its effects on the structure and functioning of the family, the school and the Albanian society. They are fast changing, not only as a functioning structure, but also classical dependency reports and educational materials, the parameters of paternalistic authority of parents on adolescents. This phenomenon has led to many misunderstandings massive educational and social society of nowadays, from appearing in areas of life, whether as a crisis of authority of parents, mainly the father in the family, the former school teacher paternalistic, or as weakness state authority in a democratic society.

Expansion of freedom, the relative independence of adolescents from classical educational social institutions of society, have created the idea to a part of their personal freedom is the opposite of morality, education and moral norms dictating in a patronizing way. But, in fact, expanding the dimension of personal freedom, the principles of liberalization in the family and in Albanian society of our day, is basically an old dimension kick feed from paternalistic mentality, which has authority under exaggerated basic social institutions of society on adolescents. Specifically, this conflicting situation is prominently displayed in the family is experiencing stresses that Albanian difficult relations between parents and adolescents.

“Parental authority” in relations with teenagers has suffered a “crisis”. Authority of mechanic father, mother, older children in the family, school teacher, began to lose influence over their former adolescent. They have begun to falter, the expansion of freedom in the family dimension, the secularism of society, the expansion of democracy in the size of our new society.

This identity crisis of authority “institutions of discipline”, especially in the family should be understood to interpret because, in many cases it will bring instability, anarchy, lack of understanding , confusion of roles, social conflicts, and in many cases the consequences tragic.

Identity crisis for the authority in the family is more associated with old paradigms way and paternalistic authority of parents, especially her father, who in our patriarchal family has been unquestionable on adolescents. The authority to function in any social institution discipline, first to those who play “disciplinary and educational roles” that are responsible, one must understand the time, its necessities, expanding the rights and freedoms of other members of cohabiting in an institution such as family and who have certain roles.

In modern Albanian society are changing pleased and classic traditional links are breaking “taboos” that have been crystallized forever in relationships between people, generations and professions; especially concerning relations between adolescents and parents. In a way, at any time as long as they have been having “closed institutional”, as they were dependent, if not the determined the level of moral and social development of our society.

Compared with their peers in most civilized countries of the West as Germany, Italy, USA, the majority of Albanian teenagers were to say, “Special atoms”, which impacts more active experience, more diverse system of family ties, especially with parents. Experience shows that for most students’ teenagers, communication in the community not only increases the degree of immunity against infection from violent or perverse psychoses, but also broadens the range of their desires to overcome these contradictions in the most peaceful way possible.

“Curve” of these relationships has never been constant, unchanged. Rather dynamics of the relationship and the “warning conflict” between parents on the one hand and on the other teenager, has been and remains one of the critical old. Our national educational tradition, the parent has been arguably one indisputable authority figures. In our educational heritage and tradition parent has been a priority role in building the educational foundation of the child and adolescent. Parent for the role it plays in educating children, has been a figure accepted and undisputed by our society. Assessing the role of parents in society has not only been part of our tradition and educational mechanism engraved forever, but for a period of half a century this authority became part of the “mechanism” which totalitarian society, this figure manipulated and placed in the “additional service” to maintain political authority of the state. Therefore, totalitarian society, patriarchal family and school, cannot function without absolute intact to

teachers authority at school and parents at home. Without these figures would be arduous system of ideological dogma.

But now time has changed and educational relationships are no longer as before. At some aspects they have created a feeling of suspicion and mistrust at the role of parents and on educational skills. Our society is going through a natural crisis “adoption” with the principles of freedom, individualism, is difficult to former authority of parents to be in the same form and level. The family is not what it was even as social and educational institution, but even young people are not those who have been in the past. Revised Principles and democratize the family, often bring conflicts, severity, brutality, ruthlessness. If we try to figure out the causes of this phenomenon, the “crisis of authority” of fathers, I would say that is probably mutual. According to sociologists in any case where there is “conflict” should be at least two people. In this context, the fault is two-fold. Referring to numerous facts collected shows that the main cause of the “crisis of educational relations” to “parents with teenagers”, is mostly on the parents. It is impossible to expect from Albanian parents to reflect a different speed of light all that happened vigorous mentality and psychology of Albanians. For teenagers it is easier for people their age.

Former roles, reports fixed without authority “condition” of parenting on adolescents have undergone significant changes and restructuring. The situation of the Albanian family authority is no longer what it was before. All philosophers, educators and sociologists of modern times, are of the opinion that the “war between generations” have changed places between parents and adolescents. Children know more than parents. This is the dialectic of time, that should not have accepted banal conflicts in relationships with our teens. Parents need not feel offended when teenagers react to old forms of education fathers.

Age differences, lack of knowledge about the features age of physical, psychological, emotional and sexual abuse of young people is often the cause of conflict. It comes from the knowledge already limited by the classical way, the old, authoritarian exercise of “government education” of parents in the family. Indeed, this crisis is deep, existential and is to be understood in all its complexity, to avoid those occurring in the family, between the child and parents. There are even moments, the level of aggressiveness starts verbally and then passes the physical, which in many cases has brought conflict and tragic consequences.

III. Clash of generations: an expression of shock Albanian family values

In recent years the concept of the family, but even the Albanian family is going through a major crisis. A crisis, that has forever changed the face of traditional Albanian family. The past is already family with grandpa, grandma, cousins and cousin. Now the family consists only of parents and children. The past is already parent family where authority was unquestioned. The family, which was once sacred, which have emerged so many proverbs of the people today do not like most of the old. Transformation of society, from a traditional society and locked in an open capitalist and radical social and economic changes that were the end of this transition, created a new model family, which does not look almost nothing for years before.

Increasing divorce, reduction of births, cohabitation without crown, creating unstable connections to end sooner than start families of their operating model in terms of immigration, are some of the key features of the crisis observed in family Albanian today. Such questions naturally arise: What are the consequences of such a crisis? Is conflict evolving between generations? How ready are Albanian migrant families and not just there to fit such a change so great? What role do parents play mentality, the young people themselves, as well as the social environment in which we live, in the creation of a family built on solid grounds? A Albanian family is prepared, as we have known until today, to face this colossal change, or conflict that arises in the family is the antagonist? What role education plays inherited family cultural level in maintaining and building healthy families? How has immigration affected and what are the consequences of his Albanian family today? Why immigration, seems to have “broken education” that young people receive once in Albania? Is guilty emigration society where young people already live, but also the parents for this change? Have not guilty once again of society are environment foreign country, the fact that often the young, but also frequently estranged parents build unstable in the family? What role the economy plays in relationships and in your own family? Being economically independent as influences? Today the mentality of young people as a result of strong pressure forced daily to afford of everyday life, society, environment and new mentality, did not need to be reviewed and changed many of the old concepts on the family and its role?

Although two decades have passed on democracy Albanian family still has not found itself completely. Apparently after the ‘90 changes have affected shock Albanian family values. Part of the shock is the clash of generations. Emigration of young people in the Western world

was created those conditions to make an independent living. This resulted in the first game between the generations. Cases of conflict between generations are evidenced by the murder cases when parents kill children or vice versa. Even these conflicts are extended between the first generation and the third thing that this does not happen often and show some cases where children are murdered grandfather or grandmother.

It is not easy operation and consolidation of relations between family members, the more between different generations. Bertrand Russell was not very optimistic about the future of these relations, especially between parents and children, therefore, not without sorrow, the great philosopher says that the love of parents to children and children to parents, may be one of the biggest sources of happiness, but in fact the relationship of parents and children, in nine cases out of ten, are a source of trouble for both sides, and in ninety-nine out of a hundred cases, the source of the trouble, at least one of the parties.

From conversations with teenagers and young people to learn the truth reaches the thought of their parents. Even the main reasons for the creation, in many cases of conflicting relations, most of adolescents and youth, for creating “conflict situation” blame their parents. According to them, the conflict is due to the lack of tact intervention, indiscriminate use of offensive epithets, the efforts of parents to intervene more than personal life has to learn things the intimate secrets of private life, through pathological control everything.

This trend is unacceptable for young people who have this “right” of parents to have intervened more than personal life, call the inquisitor, aggressive, chilling. Naturally, often in trials of youth are eccentric assessments. Not a few of them are of the opinion that, “the time has left behind parents”, they do not appreciate the changes that have occurred in modern times, not being able to understand and interpret the new human relations, of “their right to limited” already on the personality of the child.

No less perverted by rapid change of cultural values in Albanian society during the transition from totalitarian socialist democratic society , many parents may feel one last time, not only incapable to run the processes of spiritual formation of their children adolescents, especially boys, but also to consult with them. Value system of society of traditional moral-cultural and imposed various forms of totalitarian regime after World War II, during the last decade has suffered fractures deep changes, especially in the eyes of young people, who are attracted by the abundance profuse western countries. “The corrosion of moral criteria in determining individual

behavior, - says Zbiginiew Brzezinski - combined with the emphasis on material goods, entails a free hand in terms of action, both in terms of material greed motivation” (1995:72).

Aware of how they can embarrass their teenage child, parents can learn what not to do. Question: “What happens when teenagers are embarrassed by their parents?” is a broad issue, because the answer is divided in many ways. To begin with, the embarrassment of a teenager is not a trivial emotion. This is an age where the development of eligibility is to develop more aspect: appropriate independence, knowledge, physical attractiveness, verbal speed, courage, popularity, worldly experience, social competence, athletic achievement, etc. Timidity (discomfort) is an unpleasant reaction to some public exposure, indicating a personal deficiency and so the person decides to leave the crowd. Unwanted attention of a large social causes painful trial of shy due objectionable, inappropriate, or otherwise clumsy and ineffective. For the adolescent may have happened to be isolated at the moment and if it lasts, could bring the pinch of humiliation, which is a small step towards shame - and then creating a lasting sense of shame: “I will never to experience this”.

Adolescent believes that increasing its independence decreases being seen in the presence of parents. Of course, claiming freedom and independence is only half of adolescence, because adequate individuality creating a “unique identity” is another. As a feature that distinguishes it from childhood desire to be separated from their parents by comparing yourself with them and now more vulnerable than ever to be embarrassed by the way they are, but their parents do not want to be: - in the interests, values, tastes, habits, and other traits. The lesson is: they just accept them for independent travel begins, friendship parenting in public will be less comfortable and parental traits will be less acceptable than usual. Both are result of the potential embarrassment that includes this age. When parents are agents of embarrassment because of what they intentionally or unintentionally do not do, or say, teenagers may feel betrayed and angry.

Fully convinced, a parent gives a teenager the task facing his friends, creating some difficulties and situations that place it in an unstable position. “You cannot go anywhere with anyone until I ask forgiveness for what you have said to your brother”. The act of subjugation and humiliation, requested by the parent in this form makes the child lose the “authority” of adults. The message to parents is that children require more communication privately, not in front of his friends. Or inadvertently, a mother who wants to welcome new friends of her daughter at the beginning of high school, when they come for the first time begins to make more

specific questions about their families, by expressed interest to get to know better. But even though she is acting friendly, classmates will not take a positive, so the girl decided embarrassed by her mother's behavior. "How can you ask so much for people who do not know? You have made me feel like a stupid". And the next time it is good to hear mother's advice to her daughter.

Intentional inflictions of adolescent embarrassment, finding various ways, which are often in the form of harassment, sometimes are driven by a desire to influence, sometimes pure hatred. The former, for example, the mother teases her son's puberty period immediately after school: "All the girls are now waiting for you. "She places the boy uncomfortable, considering the ramped up his appearance, but he takes it as a sarcastic slap on lack of sexual experience, creating a sense of insecurity about you, "This is not funny, Mom".

Or to save his old influence over teenage girl, her father says something embarrassing about it that he is afraid that she will do, aiming to keep the girl as far away from that thing. "Go on holiday where you will seek to take drugs and it seems that you are willing to take. "In this case, what he thought and said as a warning to all as a shameful attack on challenging evening had before. In her defense, she will respond angrily: "Drugs and sex are all that you think I will not ever make".

All these situations adolescent damage after adolescence as the period itself is filled with embarrassing moments, feelings of guilt and shame and needless to further driven by parents. All these loads will have consequences in the future, to show how parents should be more careful.

In such conditions the deepening of the distance between parents and their teenage sons expressed as indifference by the inability of parents to control the expansion of freedom and boys. Perhaps this can be explained by the fact that the specific weight of conflicting boys, because parents ignore opinion, is relatively small.

IV. Most problematic: income families in rural areas than urban

From the study conducted shows that such a conflict is most pronounced in families coming from rural areas than in those that are more "domestic" in Elbasan. Has always been a cultural and professional differentiation between rural families and urban areas. This is due, that parents in rural areas, despite their love child with the same love, find it difficult to communicate as associate or friend with their children. From observations, conversations, interviews, etc.,

noted that parents of rural origin families generally are somewhat apathetic, not interested or do not have a clear picture of the changes in relationships with family members and their relatives as a result of processes complex socio conducted in Albanian post-communist society. Generally parents of these families do not express any idea about the progress of these relations, especially youth to stay cultural traditions of the past. Although there are no clear vision about this phenomenon these parents are quite angry. One such concern is generally not accepted by young people coming from rural areas. The young teen inconsistent with parents because they generally prevent updated with new lifestyles, the dress of thought. Thus, youth are inconsistent with the mentality of their conservative positions. The essence of this idea simply expressed in her interview given in March 2011, a third girl in high school, "Ahmet Dakli": "It does not seem fair concern of parents who see their denial of any our attempt to change something for the better".

Yet most parents, not only in the suburban area, but also in Elbasan not fit with some lifestyle influences of western urbanized countries of their children, especially girls. Many parents still try to impose their teenage girls for the way the entertainment, clothing etc. Do not allow to go to discos, especially at night, even when I try to let put under the care or protection of the brother of a close cousin etc. Not a few parents do not allow their daughters to use extravagant clothing, especially miniskirts, and some types of sports clothing.

Occurred under the pressure of phenomena such as the kidnapping of girls for prostitution, the increasing number of rapes, increased divorce cases, parents are really scared and totally confused as to fail to find a balance between excessive control and freedom exaggerated. Girls in the middle are in conflict with their parents, who try to impose in many different ways.

The majority of parents have a worrying idea that their daughters can enter the path of evil. Therefore they try to take preventive measures, locking in colleges within and outside the country, affecting various forms in selecting teenage girls closer to their kinds fabricated pretext to close the girl's home etc. In conversations between them quite often girls call home "monastery", "tower of confinement" to the "jail". More and more often to the wider public, ordinary, even in different organs of the press , especially newspapers religious organizations is justified on the idea that many aspects of the treatment of girls is necessary to return to the traditions, the values and norms Albanian cultural canons.

Exhausted from such a mindset, generally parents, especially fathers, are keen to see the question every thought, every innovative idea of girls. Therefore, dear inadvertently, they neglect in various forms almost the whole world of feelings, thoughts, spiritual concerns of their daughters. And one such contempt could not bear conflicts, and often severe, with problematic consequences for teenage girls, as well as their parents (Dervishi, Z., 2001:76). From the study conducted shows that the specific weight of the girls that conflict with their parents, because they thought they ignore almost everything is relatively high, even higher than that of boys.

Girls make a greater effort to be freed from the tutelage compelling psychological parents. Continuing higher education of girls is seen as one of the main routes for the independence from parents. This has made the last 5-6 years to increase weight of girls in high schools. While not a few teenage girls from suburban towns, especially small and rural incomes wish nag and try to attend high school in other cities, especially in Tirana to be further afield, less stressed by the compelling pressure them. After finishing school these girls try to continue higher education or employment in the city. When fail to climb stairs or university hired two alternatives made:

Or stabilize the city through marriage. Experience of 5-6 years shows that such marriages, are generally hasty, often end up with divorce. Thus, trying to escape from conflicting with parents, not little girls involved in conflicts with the husband or his relatives.

Or return to the village. There is enough evidence proving that such return is more problematic. Conflicting with their parents tend to fester, because life in the city generally deepens the gap of differences in mentality between young girls and parents who live in the village. Experience shows that such girls in the village feel shocked, desperate. In some cases, desperation pushes young girls to commit suicide or aggressive behavior towards models in relationships with parents. Changes of this nature in the behavior patterns of adolescent girls who are educated in the city are viewed with concern by parents.

Girls from the village and those who live in suburban areas of the city of Manchester to attend high school in big cities like Tirana, Durres etc., are more vulnerable to suffer a deep disappointment differences between subcultures, urban way of living and that rural unsuccessful efforts to integrate into the city. Experience shows that disillusioned souls are more prone to inconsistent with others and with you. Some of the girls who live in suburban areas tend to drop out of high school to be employed in large cities, so far the effects of family environment. This

group of girls is more endangered fish from white meat hunters because few know or do not know the functioning of the lifestyle in cities, not sophisticated traps recognize that life reserves in cities, especially large. Thus, the desire to escape parental tutelage compelling, conflicts with these girls pushing them towards emigration, namely to hell humiliating conflict with tragic consequences at the traffic lights junction. Experience shows that it is difficult, become almost impossible treated such conflicts, because teenage girls, as separated from parents in the village, as it were, fleeing in an unknown direction.

V. Factors affecting conflict between generations

Parent-child reports cannot be determined exactly who is to blame, because it depends on many factors. These factors may arise from ill that make children and causes that lead parents to abuse as poverty or difficult economic side. Pressure occurred in the deep economic crisis that is associating transition processes during the last 3-4 years a significant proportion of families have failed to meet the economic opportunities of their teenage children to a lifestyle that, in a some extent, aligned with that of their peers in the developed countries of the West. Driven by direct feedback of short trips, a lot of them have performed in other countries or from conversations with immigrants, under the influence of television programs developed countries of Europe, the United States etc., young people of this age group, have increased demands for a modern lifestyle, part of which are frequent attendance discotheques, enriching personal wardrobe with clothing varied according to the seasons changed those days, passage of weekends with friends outside the residential center, almost systematic use of alcoholic beverages, tobacco, etc. One of the most prominent analysts of global trends of contemporary developments has written: "... the weakening of family ties makes an individual more prone to the whims and fashions as well as to a belief in the growth of internal fluid, which, before, becomes a justification that serves egocentrism" (Brzezinski, Z., 1995:117-118). The cost of such a lifestyle is high, unaffordable for the vast majority of Albanian families. Even harder it will also be covered for at least the near future.

The data of the study proved that the main motives of the young *adolescents conflicting* with parents, especially fathers, are mainly of economic nature. On the one hand, parents, generally in the spirit of socio- cultural traditions and to some extent the legislation in force, the

development of the domestic economy, its future view mainly associated with the work, the dedication of the boys. On the other hand, freed from the pressure of party structures of the totalitarian socialist state that was previously imposed to control every aspect of the lifestyle, dress, etc, thinking. To their children, the parents, as it were, have blunted somewhat “vigilance” against the boys, gave them more freedom of thought and action. While the Albanian economy in many ways perverse offers few opportunities for achieving rapid welfare of the majority of Albanian families, conflicts between youth and parents, because they were not properly meet the requirements of economic vagaries, will continue to strain relations Albanian families, including at the Elbasan, even for a relatively long time.

On the other hand there are also children who want independence and this is a cause for *conflicts* between the parties. Especially in these years of rapid changes socio-cultural, political and economic, when young people quickly adapt and experience in many aspects of the parents does not apply, is of particular importance that parents not imposed on children, especially boys who prepare their teens the need to be prepared to face new challenges in the future society. Since the ‘30s of the twentieth century, which in some respects are similar to after totalitarian regime years that our nation is experiencing, prominent Albanian intellectual Branco Mergiani, wrote: “It is very dangerous claim to be great boys impose their will ...” (1996:33). Branko this opinion proves Merxhani best event occurred in Elbasan on 30 January 2013, when father and son killed his wife, only because the bride was Italian. “Double crime has occurred as a result of the intensification of the ongoing conflict” (“Gazeta Shqiptare”, 01.02.2013, f.10). Enough facts prove vital tutelage of parents is very harmful not only when provoked conflicting reactions to their adolescent children, but even when admitted to silence them. Even in these cases is even more harmful because, as without realizing it, such pressure causes incurable fractures in young personality. Such disputes generally consume more emotionally young, so to speak, of “consume in a vacuum”, “tension world of their experiences without the goals inherent” etc.

So the clash between generations and no good economic situation, are factors that have shaken the Albanian family in general and in particular the Elbasan. Albanian society still has difficulty communicating the idea of parents of children sex education. This phenomenon is distinguished not only in the countryside, but also in more developed cities. Such a picture highlights in her interview given in January 2013, a second year girl school “Mahir Domi”, which said: “In my family there are some topics as, for example, sex, taboo and considered

should always be avoided, because my parents immediately get attention and get bored after asking questions about such a problem”. This forces children basic knowledge of life, which should receive from family, to learn from their society. In this way, society affects choice in education and formation of children. Despite parental love, Albanian parents try to be more authoritarian with their children. This leads children to removal from their families.

Attending family issues and new developments in, are related to population aging, immigration, growing responsibilities of women in the family and the increasing number of divorces. Income families in rural areas are more problematic than urban ones. This report relates to the fact that parents and children in the village are more difficult compared to what occurs in developed urban areas. Culture and training as factors that lead to improvement, or even towards toughening of such statements. You cannot say that the difficulties rural families are just as problematic situations are those families that are completed by professional and cultural formation. Unfortunately it turns out that the children of intellectuals, namely those of a richer layer, or drugs; go astray.

Such a conflict situation is certainly not normal. To improve parent-child relationships, to mitigate conflicts arising in their bilateral relations, should reflect the parents themselves, in line with the development of adolescents. This means that they need to understand that education is not getting through “authoritarian power” and paternalistic towards children. If they talk to teenagers exactly this “paternalistic power” to parents hate more than anything else. They do not accept more deference to the old ideas, advice and education empty moralizing, stale. If we want to fix these relationships which, in essence, are socially -generational relationships, we need to change “instruments” of family education. According to sociologist Zyhdi Devishi “ ... to reduce the overcoming of such disputes is necessary to be changed , modified, even radically mindsets, patterns of behavior, not just teenagers, but also to other persons or the wider family circle, who have interconnection to intensify, affecting more in their socialization” (2001:93).

In these circumstances, the cultivation of a spirit of tolerance in the parent-child relationship is of particular importance in the current conditions of an open society, where authority overbearing parents, particularly fathers will become increasingly problematic because of their experience and knowledge, generally, are insufficient to children, who in terms of integration of Albania in the course of modern developments and the wider European Post-Modern, are being increasingly selective alternatives diversified services, face challenges and

increasingly complicated. Needless to say, oriented to the “labyrinths” of such developments, to solve their problems is vitally necessary for young people to rely more on conceptual structures in contemporary mindsets than their parents experience after such an experience, generally, is likely to remain behind the accelerated *development* dynamics of Albanian society of our day.

Relations tolerance between generations, that affects young people to break relatively easily and with less pain from a certain traditionalism that still permeates almost all aspects of the operations of the way of life of the Albanian society. This aspect Albanians of psycho-cultural modeling, especially the youth, expressly focused on the fact that in interviews conducted with young Elbasani few of them said the key to solving the problems of everyday life and hope to rely on help of parents, relatives, friends of friends, while most of the interviewers prefer to rely on personal knowledge and advantages in practical spirit.

Despite the “time difference”, the parent has been and remains a major figure, irreplaceable, with particularly large role in influencing the children. The role of family and parents in the education and training of young people is outdated and is not made redundant. But they are going through “growth crisis”, the transformation of their typology, which is not associated with existential factor, but with a moral. In this context, a lot of work, effort, energetic action, demand accountability, tolerance, new moral concepts to understand young people, requirements, their experiences of emotional, psychological and sexual. On them, cannot be affected and influenced more by “rusty instruments” of the school and the patriarchal family. If you first change parents and teachers, this would be the guarantee, to avoid unnecessary conflicts with adolescents.

Attempting to capture the work as fast as young people who roam the streets, increasing the effectiveness of educational work in school and in particular the further emancipation of the family will lead to finding ways to compromise between generations. Traders, and state institutions as regulators, need to think more about the opening of the reading rooms, the playground and the different cultural environments *sports* for the younger generation in order to be affected less by the wounds of society today as drugs, prostitution, robberies etc.

Since 20 years, the phenomenon of immigration is part and parcel of the Albanian society. Difficult economic conditions have forced many people to abandon their families and be directed towards neighboring countries, to ensure a better life for themselves and their family. The desire to provide some money more, in most cases accompanied by a slightly higher price

and with family split. Immigrant parents can cause an emotional crisis on children left behind. This refers to the separation of the child from a relationship that provides “security”, which are parents. This is clearly the Elbasan Venus H., which in the conversation developed in October 2011 said: “I wish that man was here physically. How will I teach kids, they need authority father. Husband often interested, however he feels that is away and not able to be present in family decisions”.

The absence of the father, not only weakens the emotional father-child relationships, but also causes a psychological imbalance in children, which can take up to depression. Experience has proven that the migration of one or both parents increases the exposure of children to risks resulting in aggressive actions, increasing feelings of fear and anxiety, stand alone or withdrawal from social life peer. Scientific studies in the field of social sciences show that, in a transitional society like Albania, these children do not have easy to integrate. Lack of lengthy and father at home, does not like not reflected in society. According to sociologist Zyhdi Dervishi “these children are more likely to commit deviant behavior, become drug consumers, and enter the world of crime” (Gazeta “Shekulli”, 21.03.2007, f. 20).

Traffic networks they form an easy prey, so this has become a part of the mothers are traumatized by this, to the point that accompany their children everywhere. Being a parent lives in another state, many of these children see their future abroad and this leads to a decrease in demand on yourself further, to the neglect of school. Most sociologists are of the opinion that when these children grow may manifest two types of behavior. On the one hand, the vacuum they can transmit to their children, following those who have experienced this phenomenon and can continue from generation to generation. On the other hand can happen quite the opposite, where the lack of parent makes more humane, to transmit to their children all the love that was missing.

Yet our modern society has many examples of positive family patterns, functioning, living in harmony purposes of personal and collective ideals that have humanity, care, solidarity and age agreements, which may understand the goals and aspirations of each other, supporting each other in good and bad, who know how to manage and resolve crises that arise naturally in her bosom, without destroying the family, the sacred cell, without which life is not worth of a company. Everything a good fit with the concepts of modern western tradition for the family but has a positive side.

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