Socio-Cultural Differences Between Generations in Elbasan

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Социокултурни различия между поколенията в Елбасан

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Abstract

Social life carries various social and cultural phenomena which significantly interact with our lives, creating the difference in-depth reports and the newly formed relationship between generations in the family and society. Changes in thought, behavior, or actions strands understand if inequality and differences emerge and develop from social constraints. In today's society that mostly resembles a space without borders, it is possible to absorb new ways and ideas regarding lifestyle, thinking, and conduct. Many sociological and psychological studies argued that, especially in the early 60-s of the twentieth century, adolescents are more likely to be directed towards the ideas, practices, and characterized as countercultural movements. The study "Socio-cultural differences between generations in Elbasan" was conducted to identify social and cultural factors that affect the growth of differences between generations in the family and society. Identification of socializing factors such as media, schools, technology, and impacts arising from other cultures through immigration. Underlining the importance and analysis of social and cultural elements in change as essential factors in the differences between generations gives meaning to this study. This study's results have been highlighted by analyzing relations between ages and social and cultural changes in Elbasan in recent years.

Keywords: culture, cultural values, society, subcultures, margin, generation gap.

Резюме

Социалният живот се съпътства с различни социални явления и култури, които значително си взаимодействат в живота, създавайки различия в задълбочените доклади и в нововъзникващите взаимоотношения между поколенията в семейството, и в обществото. Промените в мисълта, поведението или действията остават, ако различията и неравенствата възникнат и се развият от самите социални ограничения. В днешното общество, което най-вече прилича на пространство без граници, е възможно да се усвоят нови начини и идеи относно начина на живот, мислене и поведение. Много социологически и психологически изследвания твърдят, че особено в началото на 60-те години на XX век, юношите са по-склонни да бъдат насочени към идеите и практиките, характеризирани като контракултурни движения. Проучването „Социокултурни различия между поколенията в Елбасан"е проведено, за да идентифицира социални и културни фактори, които влияят върху нарастването на различията между поколенията в семейството и обществото. Идентификацията на социализиращите фактори като медии,

училища, технологии и въздействия, възниква от други култури чрез имиграция. Подчертаването на значението и анализа на социалните и културни елементи в промяната като основни фактори в различията между поколенията дава смисъл на това изследване. Резултатите от изследването осветяват чрез анализ връзките между възрастите и социалните и културни промени, които настъпват през последните години в Елбасан.

Ключови думи: култура, културни ценности, общество, субкултури, марж, разлики в поколенията.

Socio-cultural differences between generations in Elbasan

Introduction

Many sociological and psychological studies argue that, especially from the early '60s of the twentieth century, adolescents are more inclined to orient themselves towards ideas, practices, and movements characterized as countercultural. They tend to oppose, modify and change most values, cultural norms, elements of the traditional way of life (Yinger, 1982, p.18). In this vortex of controversy, those within the family, especially with parents, are often sharper, with more complex consequences, not only for the moment they occur but also long-term.

Identifying and recognizing social and cultural factors and their impact on increasing the differences between generations in the family and society are the main content of this study. We have highlighted this study's results by analyzing relationships between ages and social and cultural changes in Elbasan in recent years. During the study, the critical problem we focused on is: Is there a gap in the parent-child relationship, and how does it affect?

In her writings on the crisis in education and culture during the twentieth century, Hannah Arendt, among others, wrote that it is a feature of the human world that every new generation grows up in the context of an old-world, conflicts with it, and tries to change it, that Hamlet's words "O crazy world, oh damn, that I was born to correct you," sound, more or less, valid for every new generation. However, since the beginning of the twentieth century, they have gained more value convincing than before (Arendt, 1998, p.148-60). Such contradictions in which, involuntarily, the younger generation is involved, appear more actively in the periods of deep radical transformations, such as what the Albanian society is experiencing during the last two decades.

As long as human relationships are defined through social actors' interaction, be they institutions or individuals. It is entirely possible for these relationships to not only be analyzed but also improved. This should be seen as an excellent way to highlight differences ranging from understanding to intergenerational conflicts. Underlining the importance and analysis of changing social and cultural elements as important factors in the differences between generations gives meaning to this study. The way in which the concept of culture has evolved and the impact of social life from it is important to analyze. Albanian families are mainly raised in the spirit of tradition while children grow up in a different time and with varying opinions about the family make the difference.

Just as rose sprouts, grows, and flourishes in a land that existed long ago, so the young are born, grow and socialize in a social setting where the elements of traditionalism are not only inevitable but often quite influential. Social reality itself experiences an eternal contradiction: in the experiences and insights passed down orally from generation to generation, in the theoretical formulations outlined in various books since antiquity, ideal models of solving various social problems are generally given. Whereas, in reality, practical solutions to social issues are far from ideal models.

Experience shows that, in general, young people in adolescence are more attracted to ideal, perfect problem-solving models. With the optics of such models, they try to see the social reality that is imperfect. Having idealistic visions of the world, young adolescents are prone to conflict with reality's imperfections and are willing to fight to change it.

Experience shows that, in general, such a contradiction, manifested in various forms of life activity, is experienced dramatically by adolescents rather than by younger or older social groups.

The experience of many more urbanized societies, especially after the Second World War, proves that this type of adolescence-inspired anti-conformism of adolescents is one of the main factors that help them to thwart the efforts of older people to control reindeer and to dictate the forms of its manifestation, is one of the main forces that motivate the younger generation to affirm the reindeer in every field of activity and life (Arendt, 1998, p.186). Taken as a whole, this type of counter-conformism, more present in the thoughts and actions of adolescent students with good academic progress, constitutes a generator of society's progress.

The realization of this study, materials, and studies conducted by well-known researchers in sociology and social sciences has been used, which have served as a literature review to create parallels. The research shows that the differences between the generations are obvious and often influential in the parent-child relationship. They are identified with the socio-cultural changes that have occurred recently in the city of Elbasan.

Immigration exerts a powerful influence not only on material culture but also on the way of thinking and living. This has made teenagers' opinions on many issues completely different from those of their parents. The acquisition of new mindsets, of values coming from other cultures, especially American and Western European, has been greatly facilitated by the mass media, television, and the internet. Changes in mentality and the modernization of society are

two of the factors that have been most effective in deepening the differences between generations in the city of Elbasan.

The geographical position of Elbasan as a crossroads between east and west has dramatically favored the influence of other societies' cultures in the way of thinking and lifestyle of the inhabitants of this area, especially the young. But as a result of today's trend of psycho-cultural modeling of Albanians, the values of American culture have a more significant and direct impact, among which individuality and material comfort are valued more. From their penetration into the Albanian culture and society, such values have become part of adolescents' coexistence.

The changes in the generations' mentalities appear in different aspects, such as family models, marital relations, young people's independence, free time, up to the concepts on politics, and a professional career. The study found that parents are not adapting properly to these changes and are not catching up with the pace of change in line with their children.

Often these discrepancies have been the main factors that have led to the emergence of conflicts and debates between adolescents and their parents. The study showed that the gap created between generations in Elbasan, as a result of political, economic, and socio-cultural changes, is visible. At the same time, young people are also fully aware that their opinions are different and do not match their parents' expectations.

In terms of modern urbanized Western societies, especially after World War II, the degree of intergenerational conflict, especially between parents and children, generally has an increasing curve (Gainer, and Clemmer, 1986, p.17). As a result, relations between them are tenser, less, and less tolerant.

How is the picture of the development of relations between the generations in our day's Albanian society? How is the social environment that pictures in Elbasan? To prevailing climate intolerance or intolerance?

Methodology

Researchers use research strategies that are generally defined as quantitative or qualitative methodologies to address real-world social problems. Quantitative research allows a better understanding of social organization at the macro level, so the quantitative methodology was selected in this study. The quantitative approach has helped to analyze the relationship of a specific target group that, in our case, are the graduates of the academic year 2019-2020.

Information on the study "Socio-cultural differences between generations in the city of Elbasan" was collected through a questionnaire that respondents had to complete during 45 minutes of class. The study's title and purpose are placed at the top of the survey, while during the development, notes were kept to obtain as much information as possible that helps the study. The questionnaire contains twenty-seven questions, of which twenty-six are structured and one-half structured.

The Diary of researchers served as a source of important information in the process of analyzing the data. With the completion of the survey, questionnaires were collected and then analyzed. 2019-2020 study year is based on a representative sample of 420 students, including 17-18 years, respectively, graduates of four public high schools in Elbasan. To have a picture as straightforward as possible of the study's situation included the records kept while completing the surveys.

Results and discussion

The reactions of parents to the child's desire for independence and leisure

The crisis of paternalism as the philosophy of personal dictation, direction, and arbitrary command of adolescent life has become a sharp social problem. It appears with visible virulence in all "disciplinary institutions" (family, school, religious institutions). We have entered irrevocably into the era of a free society, which affects the structure and functioning of the Albanian family, school, and society.

They are changing rapidly, not only as functional structures but also as classic reports of material and educational dependence, of the parameters of parental paternalistic authority over adolescents. This massive phenomenon has brought many academic and social misunderstandings in today's society, from which it appears in areas of life, whether as a crisis of parental authority, mainly the father in the family, the teacher in the former paternalistic school, or as a weakening of state authority in a democratic society.

On the other hand, some children want independence, which is a cause for conflict between the parties. Especially in these years of rapid socio-cultural, political, and economic change, when young people adapt more quickly, and parental experience in many respects is not worth it, parents mustn't impose themselves on children, mainly their adolescent boys who are preparing it needs to be prepared to face new challenges in the future society.

As early as the 1930-s, which in some respects are similar to the years of totalitarian post-dictatorship that our people are experiencing, the prominent Albanian intellectual Branko Merxhani wrote: "It is a very dangerous thing for the great to claim impose their will on boys…" (Merxhani,1996, p.33). Vital facts prove that parents' teaching is very harmful not only when they provoked conflicting reactions to their teenage children but also when accepted quietly. Even in these cases, it is even harmful because, as unwittingly causes such pressure incurable fractures in young people's personality. Such disputes generally consume more emotionally young people, as it were, the "consume in a vacuum," "tenser world of their experiences without intentionally inherent," etc.

The study focused on the city of Elbasan introduces us to the fact that parents find it difficult to accept their children's independence. Lack of independence and parents' reactions to their children's desire to be independent is inhibiting elements. Graduates tomorrow will begin the steps towards an independent life, away from family for studies or work reasons. How do parents think they will stop them from living their lives the way they want? Most young people have interpreted their parents' reactions to safeguard against the fear that independence will adversely affect their lesson preparation. Meanwhile, it is worth mentioning the interpretation according to which adolescents interpret their parents' attitudes towards independence as the path that leads them to the loss of parental authority.

Although few parents value independence as a good initiative, they are still afraid of any deviant behavior resulting from age. Adolescent independence should be seen by parents as a good initiative and not at all as an indicator of loss of parental authority. Conflict is a normal part of family communication because it is not always negative and positive, depending on the situation. Conflict occurs when two or more people or groups define differences of interest as impossible to compromise. There are no people who can not solve them in a philosophical sense, but there are those who do not know how to solve them.

From conversations with teens and young adults, you can learn the truth about their parents. Even for the main causes of the creation, in not a few cases of conflicting relationships. Most teenagers and young adults blame their parents for creating a "conflict situation." According to them, the conflict comes from lack of tact of intervention, indiscriminate use of offensive epithets, parents' efforts to interfere too much in personal life, learning secrets of intimate private life, and pathological control of everything.

This tendency is unacceptable for young people, who call this "right" of the parent, to interfere more than necessary in personal life, inquisitorial, aggressive, and offensive. Of course, often in the judgments of young people, there are also eccentric assessments. Not a few of them believe that "time has left their parents behind," that they do not appreciate the changes that have taken place in modern times, are not able to understand and interpret the new human relations, their right to limited" already, on the personality of the child.

Expanding freedom of relative independence of adolescents from traditional educational, social institutions of society has created a perception that personal freedom is the opposite of morality, education, and detection rates paternalistic moral order. But expanding the dimension of individual freedom, the principles of liberalization in the family and the Albanian society of our day, is essentially a stroke dimension of the old feed the mentality paternalistic, under the authority of exaggerated primary social institutions society on adolescents. This unresolved situation is prominently displayed in the stresses that the Albanian family is experiencing complex relations between parents and teenagers.

The expansion of freedom, of the relative independence of adolescents from the classical social, educational institutions of society, have created the idea in some of them that personal freedom is the opposite of morality, education, and dictation of moral norms in a paternalistic way. But, in fact, the expansion of the dimension of personal freedom, of the principles of liberalization in the family and the Albanian society of today, is essentially a blow to the old dimension nurtured by the paternalistic mentality, which is based on the exaggerated authority of basic social institutions of society over adolescents. In particular, this conflict situation is evident in the Albanian family's stresses in the problematic relationship between parents and adolescents.

According to a study conducted for leisure in Albania for the year 2010-2011, interesting facts are shown regarding how young people spend their time. According to the study, for young people, the week's days differ significantly from each other. They spend much less time studying and more free time on weekends. Leisure time increases significantly, as does time for personal activities to some extent. For the 15-65 age group, the difference is related to paid work. This is mainly explained by the fact that the percentage of the population doing paid work decreases on weekends, as personal activities and leisure time increase, both by two hours. For seniors, the use of time on both weekdays and weekends is almost the same.

If we take an approach to the study, we will find that parental fear is related to these variables. By not being in constant contact with the world of young people, parents fear their total independence. They believe that excessive entertainment, extended hours outside the apartment, mainly on weekends, will make young people more predisposed to deviant behaviors. Parents are mostly taught that the husband or wife manages the budget but in no case by their child to approve their total independence later. Counseling, conversations, and suggestions avoid any fears that the parent has towards deviant behaviors, falling out of lessons, or any suspicion in the family's intergenerational relationship. They can understand whether their children's independence is healthy or not only when parents are stripped of prejudices and stereotypes.

Changes in family patterns

The structure of our settlements has changed tremendously. A large part of the population has changed its social status, from a peasant or a small town to a metropolis resident. Coming quickly to large residential centers, Albanian families are in trouble and crisis. They do not have a life pattern to apply to their families. In Albania, children are educated in different and completely unequal ways. Albanian society is now organized based on tribe and kinship or other connections. For the most part, Albanian parents apply the model or code of honor to their children, especially female children.

But what gives the Albanian family breeding child? Once, in the communist period, the text of the parent-child reciting a text was always ideological and political built especially on the care that ought to have the child, on the observance of abstract morality accepted by all. In a dictatorship, the communist state was an active player in the life of any family, he was the big brother eye or that controlled everything, but he also had set a model to be followed. The collapse of communism and the model thrashed impose parent-child. Meanwhile, the traditional Albanian family found themselves unprotected by the new model of freedom approaching the Albanian state routed all educational institutions. Family, to protect, reactivated the old codes of tradition and canon.

If we overlook today's careful discourse that takes place in Albanian families in terms of children's education, he summed up in a few keywords, among which two are the main ones: "Warning" and "No." Albanian traditional parent sees the child still like a pregnant woman at home, "surplus" canon. They define the stages of life and impose, especially their daughter two. The first is close to home and education with the idea that the world outside is hostile to it, all

those who seek to undermine it out. Women should stay close to home and run out just when going to school or working less. Feelings, emotions, desires from the most common to the sexual ones are taboo and should not be mentioned. As the family considers their model of Elbasan youth? Consider the traditional family?

During the numerous discussions in different environments, young people often hear different opinions from the other graduates. At the same time, the survey content had raised a wish to discuss each other's families. A girl arguing with her friends and at one point was addressed thus: - Do not pre-judge!. About ten years, her family descended from a suburb of Manchester, but its jealously guarded tradition by getting away from the village. Mom and Dad often criticize me about things and actions that they do, and they want me to confirm everything they say. When I say that I'll go to a party with my friends, my family starts contention. Parents say that only bad girls go to the disco, out of sight of their parents because, according to them, they take that path. The only one who understands and tolerates is the 20-year-old brother who calms tempers at home after every situation is aggravated. Elona is disappointed, deeply disappointed that requires the freedom they deserve.

Yet most parents, not only in the peripheral area but also in Elbasan not fit with some influences the lifestyle of western urbanized countries in their children, especially girls. Many parents still try to impose their teenage daughters also for entertainment, apparel, etc. They do not allow to go to discos, especially at night. Allow or even when trying to put under the care or protection of a close cousin's brother. Not a few parents do not allow their daughters to wear extravagant clothing, especially miniskirts and some types of sports clothing. Occurred under the pressure of phenomena such as girls' abduction for prostitution, increasing the number of rapes, increased divorce cases, parents are terrified and entirely confused. They cannot find a balance between control exaggerated and freedom exaggerated. Girls in the middle are conflicted with their parents, who try to impose themselves in the most varied ways.

Respect for parents and their decisions for the youth they still perceived as a virtue often seems that their authority will last forever. It turns out that many families are classified as the most traditional and somewhat less describe their family still very traditional. The family still stands on the edge of traditional. However, this impact has been softened over time. Families are faced with changes in family relations only after 1990, while it is difficult to purge mentality and replace it with another model. The example of the girl with the initials E.P. is not alone. He

appears as a witness in depth between two generations born at different times. They are living between social change and culture exhibit different conceptions in the evaluation of the family relationship. The story of this girl is a desperate cry of countless girls in Bangladesh who are obliged to make a double life because the body and mind, in many cases, are the property of their parents. Today's girl teenagers cannot be heartfelt family and could not tell what was happening to them because the parent Albanian traditional "live for two-finger honor" (Canon).

The vast majority of parents are worried about the idea that their daughters may be introduced in the way of evil. Therefore, they try to take preventive measures by closing the colleges inside and outside the country, contributing in different ways to select peers closer to their daughters, invent all sorts of pretexts to lock the girls home, etc. In conversations among them, many girls often house call "monastery," "tower isolation" to the "prison." More and more often, the general public, ordinary, even in various organs of the press, especially in newspapers of religious organizations, is justified that in many aspects of girls' treatment is necessary to go back to the traditions, values , and norms cultural canons Albanian.

Exhausted by the mentality such, parents generally, especially fathers, are inclined to view with suspicion any opinion, any innovative ideas girls. Consequently, silly, they neglect various forms, almost the entire world of feelings, thoughts, and concerns about their daughters' spirits. And disregard such cannot bear conflicts, often severe, with consequences problematic as teenage girls, as well as their parents (Dervishi, 2001, p. 76). The study conducted shows that the girls' specific weight that conflicts with their parents after they ignore almost everything is relatively high, even higher than that of boys.

Families coming from rural areas are more problematic than urban areas. This relates to the fact that the ratio between parents and children in the village is more complicated than that found in developed urban areas. Culture and formation are factors that lead to improving or even to hamper a statement. We cannot say that the difficulties are only rural households, as in problematic situations are also those completed by professional training and culture. Unfortunately, it turns out that the children of intellectuals, namely those of a layer more prosperous, do drugs or go astray.

How could still a family not understand the child? She has her right to live in environments with guys' friends, who can take normally loving, go to a discotheque, and have fun. Family and friends should keep the child from drugs, AIDS, and abuse of smuggling.

However, becoming guardians of blues, these families forget their children build a parallel life and then begin to appear in different dramas, such as, for example, that the sisters Kajtazi. They gave a cry of despair for those hundreds or thousands of other girls as they are printed in Albanian families and are forced to lead a double life, build a character another home and another abroad—the freedom of women measures society. The free to be women, the more advancing society.

Value system crisis and its reflection in relationships between generations

Although two decades have passed on democracy Albanian family has not yet found herself ultimately. After the changes have affected the '90s, they shock Albanian family values. Part of this shock is the clash of generations. The emigration of young people in the Western world has created those conditions to become independent. It also brought the first game between the ages. Cases of conflicts between generations evidenced by murder are cases when parents kill children or vice versa. Even this conflict is extended between the first and the third generation, which does not happen often, but there are several cases where their grandparents kill children.

It is not easy operation and consolidation of relations between family members, more so 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 most significant sources of happiness. Still, in nine cases out of ten, the parent and child relationships are a source of trouble for both parties, and in ninety-nine out of a hundred times, a source of concern, at least one of the parties.

Perverse not least the change rattling cultural values in Albanian society during the transition from a totalitarian socialist democratic society, many parents feel themselves to a time gone by, unable to lead the spiritual formation of their children teenagers, especially boys but also to consult with them. The moral and cultural system of traditional society and imposed in various forms by the totalitarian regime after World War II, the last decade has suffered fractures significant changes, especially in young people, who are attracted by the abundance profuse Western countries. "Scouring the criteria moral definition of personal conduct, - says Zbigniew Brzezinski - combined with an emphasis on material goods, causes a free hand in terms of action, as well as greed material in terms of motivation" (Brzezinski, 1995, p.72).

In such conditions, the deepening of the distance between parents and their teenage sons expressed indifference by parents' inability to control and expand freedom for boys. Perhaps this can be explained by the fact that boys' specific weight conflicted because parents ignore opinion, which is relatively small. The study conducted shows that such conflict is most pronounced in families from rural areas than in more "traditional"in Elbasan. It has always been a cultural and professional differentiation between rural families and urban regions. As a result, parents in rural areas, despite loving their children with the same love, find it difficult to communicate as friends or friends with their children. From observations, conversations, interviews, etc., noted that parents of peasant families generally are somewhat apathetic, not interested, or do not have a clear vision of the changes in family members' relations with their relatives due to processes socio-cultural complex completed in postcommunist Albanian society.

Generally, these families' parents do not express any idea about the progress of these relationships, especially young people's attitude towards the cultural traditions of the past. Although they do not have a clear vision about this phenomenon, these parents are pretty concerned. Such a concern is generally not accepted by young people coming from rural areas. Teenagers conflict with their parents because they usually prevent them from keeping up with the latest lifestyle, dress, and thinking. Thus, more than parents, young people conflict with their conservative mindsets and attitudes. The essence of this idea was expressed simply in her interview given in March 2011, a girl in the third year of high school "Ahmet Dakli": "I do not think right the concern of parents who see as their denial every our efforts to change something for the better."

Girls make numerous attempts to break free from parental tutelage psychological compelling. Continuing the higher education of girls is seen as one of the main routes for independence from parents. This has made the last 5-6 years to increase the specific weight of girls in high schools. While not a few teenage girls from suburban towns, small and especially income nag rural areas want and try to attend high school in other cities, especially in Tirana and to being away from their parents, less stressed by the pressure of compelling them. After finishing school, the girls try to continue high school or be employed in the city.

Girls from the village and those who live in the suburbs of the city of Elbasan who continue high school in large cities such as Tirana, Durres, etc., are more at risk of suffering a deep disappointment from the differences between subculture, urban lifestyle, and that of the

peasantry, from unsuccessful attempts to integrate into the city. Experience shows that disappointed souls are more prone to conflict with others and with themselves. Some girls living in suburban areas tend to drop out of high school and work in large cities, away from the family environment's influences. This group of girls is more at risk of being fished by white meat hunters because they know little or nothing about life in cities. They do not know the sophisticated traps that life reserves for them, especially in big cities. Thus, the desire to escape the parents' imposing tutelage, the conflicts with them pushes these girls towards emigration, that is, towards the hell of humiliating conflicts with tragic consequences at the crossroads' traffic lights. Experience shows that it is difficult, almost impossible to deal with such conflicts, because teenage girls, after being separated from their parents in the village, as it were, fled in an unknown direction.

Parent-child reports cannot be determined exactly who is to blame because it depends on many factors. These factors may arise from abuse that makes children and parents causes that lead to poverty or ill-treatment as the difficult economic situation. Located in the pressure of the deep economic crisis that accompanies the transition processes during the last 3-4 years, a considerable part of Albanian households have no economic options to meet the requirements of their teenage children to a lifestyle that, to some extent, aligned with that of their peers in developed Western countries. Encouraged by direct feedback trips short, that some of them have performed in other countries or from conversations with immigrants, under the influence of television programs most developed countries of Europe, the United States, etc., young people of this age group, have increased the requirements for a modern lifestyle, part of which are frequent discotheques attendance, personal enrichment apparel wardrobe varied to change them according to the seasons of days, passing the weekends with my friends outside the residential center, almost systematic use of alcohol, tobacco, etc. One of the analysts most prominent global trends of contemporary developments wrote: ".... the weakening of family ties makes an individual more prone to the whims and fashions as well as to trust the internal fluid to increase, which, before long. It becomes an excuse that serves egocentrism" (Brzezinski, 1995, p.117-118). The cost of such a way of living is high, unaffordable for the vast majority of Albanian families. Even harder, it will also be covered for at least the near future.

The impact of immigration and other factors socializing as media and technology in forming new perceptions among adolescents today

For years, emigration has been mentioned as an influential factor in the changes that have affected Albanian society after 1990, enabling the population's mass departure to other countries. Other cultures, mainly Western, have constantly influenced Elbasan, and this influence has been present over the centuries in various fields such as cooking, clothing, lifestyle, and mentality. Today, Italy, Greece are visited a lot by the young people of Elbasan and not only. To accurately assess the influences that other cultures bring with them, especially through immigration, we get the impression from young people who are catalysts for changes in time, despite the positive or negative impact.

Asked how much immigration has influenced the formation of new mentalities in the city, they gave their opinions. Adolescents think that emigration affects the change of backward mentalities but also the construction of a new mentality. Not coincidentally, they value immigration, but we must highlight that immigration alone cannot bring about a significant change. This is why a large number have considered the influence of immigration in their lives as somewhat necessary. The path of changing a traditionally constructed mentality seems complicated.

The question of immigration made teenagers even more eager to learn about the family stories of their friends. An 18-year-old girl, during the conversation, talks about immigration and the impact he has had on her and her family. She lives with her grandparents, her mother and father are in Greece, they left very quickly and left her small. First, remember that parents rarely ringing because they were not stabilized with work, then began to send their income for it and grandparents, and send clothing that her friends did not. They sent the computer, mobile phone and many other things that Albania began to be used more later. What made it more impressive was that they were tolerant and opened it. Maybe her parents have influenced her exposure to new ways of living and perceiving the world. Immigration seems to be no material impact on culture but has brought new forms and ways of living and thinking, particularly influential in the parent-child.

Music that is heard and danced from all influence has come in mentality and behavior between generations. Migrant parents have taught their children to need freedom but autonomy and economic autonomy, especially after they have reached 18 years. Exposure to new ways of

living, vocabulary with new words, and new ways of perceiving the world make more visible the impact of other cultures due to immigration. It is this phenomenon that the family does have a conflict between generations because, in the same dwelling, there are different ways of conceiving the patterns of the same behavior.

The media, written or visual, also plays a unique role in changing the mentality. The media seems to have a tremendous impact on the lives of young people. Television, fashion magazines filled with information from around the world. Models and models with the most expensive dresses, with perfect body shapes, are very influential, especially for girls, who want always to be liked by others regardless of cost. New life experience shows that the media is always around us, and we can not save them.

The city of Elbasan has three televisions - TV Scampa, Best Chanell, and Egnatia TV, which mainly fill their programming with foreign films and serials that are often uncontrolled. Many studies show that people do in life what they see on television screens. It would not be surprising to say that we already know where modernity comes from and their open-mindedness to new feeds. The young people of Elbasan, speaking about the main factors that they think influence the mentality, single out the influences that come from other cultures. They relate this fact to the closeness and power that Italian culture has had and still has in the culture of dress, nutrition, and lifestyle. Other civilizations, such as Greek, Macedonian, and American, which come from media transmission, technology, etc., should not be excluded.

It is estimated that another essential aspect that affects young people's mentality in the internet culture even though it is a relatively new culture for our society. Macedonia, our neighboring country with an economic and technological development similar to ours, with a standard of living just like us is entire with Wireless internet system. Think about what will happen in Albania in a few years. Albanian parents are not yet prepared to face the presence and power of the internet in our families. Maybe young people are abusing the variety of surfing the internet or parents are not catching up with the pace of change?!

The reactions of parents towards their children opinions and differences in mentality between generations

Different opinions between parents and their children are often the cause of debates, often accompanied by conflicts. It is complicated to speak and analyze the mentality because it is not visible. The mentality is born, formed, and then develops in the individual's mind; the actions we

see are its consequence. Yet, we are all aware that the initial mentality is created in the family. Parents are the ones who give the first instructions about values and morals, about the limit of the possible and the impossible.

However, the mentality is changeable over time. The way parents react to the different mentalities between them, and their children are directly related to how they respond to opinions. How do parents react? Are they openly nervous about different views, or are they nervous but do not display this mentalities gap?

Adolescents find that parents express dissatisfaction with their different opinions, and some even choose to conflict with their children for various reasons. Different views between young people and parents make the latter sometimes reflect on the attitude held towards them. Parents, realizing that they lack coherence with the time they live, try to tolerate their children. The way family members talk to each other is an essential element of family communication. The development of young people's mentality today has been influenced by factors that before 1990 almost did not exist. Today, a teenager grows up amid unemployment, mass media, fashion, technology, and new cultures, but young people's independence still depends on adults' attitude. The way they accept these changes is different because it is directly related to parents' emancipation and tolerance towards adolescents' different opinions.

The study highlights the fact that there is a considerable gap between generations' opinions, and this fact has been confirmed by half of the adolescents and young graduates. The chances of life are never evenly distributed. We do not know of any society where everyone, men, women, children, has the same rights and enjoy the same conditions. We do not know of any culture where all people have the same status. The life of parents or grandparents has been entirely different from what young people live in today.

Parents grew up in traditional and patriarchal families, nurtured all the time with moral values and unconditional respect for their parents and grandparents. Before 1990 there were also differences and contradictions between the generations, but they had the same basis and point of reference in general.

Communication is an essential aspect of our daily lives. Conflicts often start from defects in communication with parents, peers, teachers, etc. And by communicating throughout life, you learn the beauty of living with others, you can tell them what you want, learn new things, know different people, and resolve disputes, dilemmas, and conflicts through it.

Young people between professional career and family life comfortable

What young people and especially high school graduates in Elbasan consider the most important in their lives is professional career advancement and then comes comfortable family living. Surprisingly, the young people of Elbasan's political career has not done much for them, and maybe this happened because they are tired of our politics that only politics cannot be called. Expressing their opinion, the young people of Elbasan emphasize: "Enrichment in our country is difficult to achieve if you have not made progress in other areas."

The most important is the professional career which is ranked as the most valued and desired by them. Meanwhile, comfortable family life has been described as a supporting part of other achievements, thus combining the family in harmony with the profession without sacrificing any of them. Barack Obama, in his book "Courage to Hope," in the chapter dedicated to the family, says: "Apart from socializing everywhere and anytime, children have equally busy agendas as their parents, meetings to play, ballet, tennis, piano lessons, gymnastics classes, sports matches and most recently weekly birthdays" (Obama, 2002, p.18).

The departure of young people from the city to the United States is a new trend that mainly spreads among teenagers. I posed such a question to understand what young people want to achieve in their lives. Nowadays, when society is in a constant change process, where the concept of family and life has changed, it was important to discover something concrete and inalienable regarding the mentalities that tomorrow will be the fundamental values in our lives.

Robin Williams (1970) has argued that one of the most important values of American culture is: Equal opportunity, which all people may have to have to benefit and advance in life and not as equality in economic status, wealth, level of education, etc. Many sociologists think that the understanding and practical realization of social equality, as equal opportunities, has promoted the development of each individual's creative abilities, multifaceted efforts to realize ideals, goals, and desires in life, to affirm personal personality and individuality (Dervishi, Z. 2003:27).

Even the post-communist Albanian society tends or rather aspires to be restructured, to be remodeled according to the example of contemporary American society. According to sociologist Zyhdi Dervishi, "the system of cultural values not only reflects the main characteristics of the mentality, way of life, organization, and functioning of a society but, to a large extent, also determines its characteristics" (Dervishi, 2003, p.27). These changes are

precisely happening over time, which fosters the individual, especially in young people, a sense of material comfort and individuality.

Preferences of adolescents about their choices in life

In the Albanian society of the last decades, the strengthening of liberalization in young people's sexual mentalities and behaviors has been accompanied by the revival of parents' and relatives' conservative mentalities to avoid young children's premarital relations with girls. Young people enter into relationships more driven by the case's circumstances than after making plans or thinking about it in advance. Young people who cohabit one day even get married, but not necessarily with their partner.

Premarital relationship between adolescents is a noticeably widespread phenomenon. It is enough to go to schools or even other environments, such as coffee bars, discos and understand how relaxed they are with each other. They try to hide this fact from their parents because they still find it difficult to freely accept their daughter or son's boyfriend or girlfriend. There is no exact figure as to the number of cohabiting persons because this lifestyle is not measurable because neither partner has a legal obligation to the other.

In Albania, couples' cohabitation spread somewhat more widely in the early 1990-s, mainly in larger cities, such as Tirana, Durres, Elbasan, etc. Love-motivated cohabitations are more prevalent among students and young graduates during the last 4-5 years who study or work in Tirana, Durres, Elbasan, other university cities, and their parents' families in different districts generally more extreme (Dervishi, 2000, p.173). Marriage or cohabitation? This question has recently been raised by social science researchers who analyze gradual changes in the family and society. Adolescents' tendencies towards cohabitation are continually growing. Elbasan is a university city and mainly with a heterogeneous population can be described as a significant change in young people's opinion towards their preferred family form. I wanted the analysis of this question to be more detailed, including conversations with girls and boys.

The 18-year-old with the initials A K, puts it this way for cohabitation and marriage: She likes to coexist with a person who loves but does not want this to continue for a long time because he thinks that marriage is more secure and with stronger foundations for creating the family. However, it does not reject the desire to live together because he believes that cohabiting you is free to do the things you want, live with a person without your parents' knowledge, and

the age she is now. This opinion does not discuss with parents because I know that they will not approve of its opinion and find it difficult to understand this new form of creating a family.

Boys are less interested in the family's opinion on how they want to build their lives. One of the guys with the initials J. Sh. says he likes to coexist has heard that many of his friends or relatives, after fleeing from Elbasan to study or work in Tirana, are not married but live together. Can pursue careers, cannot have children, and cannot end up with the person you live together. Boys like this independence. In Elbasan, the number of marriages has always come in discounts from information obtained in the Civil Registry offices show that in 2015 the number of marriages was 463 while in 2016 was 390. Hence, the number of marriages in a year decreased by 70 marriage.

Albania, like many other countries in the world, has had the traditional family model. Albanian families over the years have been very strict about sexuality and the preservation of virginity by girls. Elbasan citizens, not being freed from prejudices and by further analyzing others' lives, will find it difficult to accept these ways of life for their children. Although, we think that some young people love cohabitation, and some do not even want to mention it, probably because they were brought up in the family with the idea that loving another person without the approval of the family is a shame.

Conclusion

Cultural values play an extremely important role in the culture of a society. Values are invisible tissues with ideal fibers, which generally have high durability. The degree of approximation of the cultural values of different systems determines to a large extent the progress of people's adaptation when they pass temporarily or permanently from the environment of one cultural system to another (Dervishi, 2003, p. 24-25). In sociological studies, the definition of thinker Robin Williams on cultural values is welcome. According to him, "cultural values are general concepts, they are criteria based on which the members of a culture determine what is desirable, good or bad, beautiful or ugly" (Williams, 1970, p.27).

Thus, cultural values are not descriptive assertions. They are evaluations and judgments from the point of view of culture. These broad principles, interfere to a considerable extent with the ideals, are reflected directly or indirectly in every aspect of society's activities, of every individual. Every cultural system has its own set of values. "However, underlines the sociologist

Zyhdi Dervishi, not all members of culture value and respect to the same extent all cultural values" (Dervishi, 2003, p.25).

The opinion of young people about the three most significant changes in the lives of the inhabitants of the city of Elbasan makes it possible to rank according to the importance of the main, changing elements of citizens' lives. In change are considered:

1. Significant improvement of living conditions in interaction with economic, infrastructural, technological, and cultural improvement in most citizens' lives.

2. Improving living conditions due to economic development, infrastructural, technological, and cultural improvement. The change of mentality, adolescent youth have associated with the factors mentioned above as influential and changing. It is to be appreciated to support new cultures and take from them all the positive values, such as freedom of action according to self-interest and more cultured behavior, towards people with different opinions. Emancipation and open-mindedness have made the inhabitants of Elbasan less prejudiced and gossipy. Finding this fact by young people is a positive development, especially for the younger generation's activities.

3. Another factor assessed as a change in the lives of citizens is the cultural aspect. In young people, families are considered less traditional by accepting and modifying the concept of marriage and freedom. Emancipation and adaptation to change are thought by young people to make Elbasan citizens more tolerant and welcoming of change. These changes are necessary aspects that have affected the lives of families and the culture of Elbasan. It is complicated to change the grandparents' mentality, I see the parents' mindset somewhat modified, but the new changing social and cultural factors are advancing. The young people follow the changes with giant steps, despite the costs, while the generations' gap grows. No society can escape from the differences, not even the city and the citizens of Elbasan.

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