

Continuing Challenges of Women in Albania for Putting Gender Equality at Work, Case Study in Kruja

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Abstract

This thesis is about women in Kruja, who every day deal with challenges and perspectives to go forward with their lives. I argue that the status and the role of Krutan women are mostly restricted from the impact of a patriarchal society, fanaticism and negative mentality, beside the lack of opportunities that are in place in Kruja. The other stresses include economic issues. Change will come if all the society, girls and boys, men and women, are willing to undertake it.

Keywords: Continuing, Challenges, Women, Gender, Work, Albania, Kruja

Introduction

This study is based on the assumption that the status and role of women and girls in the town of Kruja continues to be limited to within the home as a result of the influence of the patriarchal society, bigotry and the separation of gender roles, which are strengthened in the whirlwind of a developing democratic society.

The purpose of this study is to provide a current status and role of women and girls Krutan in social life of the city, through the collection and analysis of quantitative and qualitative data.

The main objective is to explore the mentality derogatory and prejudicial opinions for girls and women in the town of Kruja about their status and role in social life.

The main areas in which is concentrated study are: Occupations, Employment, Obstacles and discrimination in hiring, Removing them from the town of Kruja (internal migration) placement in major cities of Albania: Tirana, Durres. Their emigration abroad and their deployment in European countries like Greece, Italy, Germany, etc.

The importance of this study lies in the fact that he is the only one of it's kind that is dedicated Krutane girls and women so far. The importance of the issues the study lies in presenting the situation of girls and women in the economic situation in the family, engaging in politics and in senior positions, issues of divorce, prejudice and mentality that accompany life and her efforts to move forward .

Methodology

For the realization of this study are used concrete methods of sociological research.

First, I browse the literature on the issue of the status and role of women and girls with the aim of presenting the views of different authors such matters and deeper knowledge of the issues and problems related to it. Using literature includes literature in English and Albanian.

Secondly, concrete data were collected on the number of girls / women employed, their positions in state and private institutions that operate in the town of Kruja. This was done in order to study the concrete facts, which served to clarify the ideas and raising awareness of the study.

Thirdly, there were 26 direct interviews and semi-structured detailed, 25 of which were conducted with women and men over 18 years, residents of the town of Kruja.

Fourth, there was a survey, which aims to trace the causes, reasons, mentalities and opinions of women and men in Kruja on issues of status and role of girls / women in the town of Kruja. The survey included 400 individuals aged 18 and older. The sample was selected based on an equal distribution of gender, surveyed 200 female and 200 male.

Fifthly, because I was born and raised in the town of Kruja, the experience of three years of work with the study of the topic of master I handle problems and issues of girls, women and children in the town of Kruja. This has helped me for this theme of study to use the method of direct observation of the phenomenon under study.

For the selection of the sample included in the study, the main criterion used was that respondents should have been over 18 years, and that distribution in both sexes were equal (200 females and 200 males). Since the study includes the town of Kruja, random selection of respondents is done in every neighborhood of this city do not leave any of them without being represented in this study.

Thus, an examination of the data collected, the sample composition is as follows (Table 1)

Table 1: The respondents divided by gender, employment, education and age group

	Female	Male	Total
In total	200	200	400
Employed	98	140	238
Unemployed	102	60	162
Higher Education	66	98	164
Secondary education	104	88	192
Primary Education	30	6	36
Elementary Education	0	8	8
18 - 25 aged	52	50	102
26 - 35 aged	56	42	98
36 - 45 aged	40	64	104
46 - 60 aged	50	40	90
61 older aged	2	4	6

Interviews: they were conducted with 26 respondents, 12 of whom were male and 14 female. Of the respondents, 10 of them were with higher education and 16 with secondary education. Regarding employment, 11 of the respondents were unemployed and 15 employees.

Girls and women in Krutane social change

Kruja district has under its composition of two city halls and four municipalities. The city halls are: The hall of Kruja and Fushe-Kruja Municipality, while municipalities are: Bubq, Thumanë, Nikel, Cudhi. Kruja district has a population of 80 450 inhabitants of whom 39,976 are women and 40,474 are men.

The town of Kruja lies in north-eastern Albania. It is a city with a wonderful nature, quiet and clean, living 16365 people, 8129 people of whom are women and 8236 are men¹. The number of families in the city is 4734, and has 3.4 per family member.

Although the road that leads to Kruja is not too long and without much difficulty, this has not prevented the problems that have troubled the Albanian society during these years traveling towards him.

With the collapse of the communist regime, state enterprises were destroyed, agricultural cooperatives also, causing hundreds of workers to lose their jobs, hundreds of thousands of men, especially young men, to emigration in the streets, the majority of girls and women be closed within the walls of the house.

Strategic Development of the District of Kruja on this issue said: "With the closure of industries and cooperatives, employment opportunities have decreased significantly in a broader scale for women than for men.

Girls and women have more equal opportunities of education and employment, before '90, while today most find themselves more economically dependent on men. Increasing gender discrimination in the labor market and the prevalence of conservative roles for women, making women work only in certain areas such as in public administration, in stores and in the market. Women are completely excluded from service in bars and restaurants and were offered positions in the government or private sectors. Also, the lack of childcare makes women stay at home and care for children, preventing them to compete in the labor market "(SZHRRK, 2010: 25).

On the one hand, public sector employment, which was the main sector of employment to population, was destroyed while, on the other hand, the private sector did not develop at the same pace.

After 1990 there was a great movement of people within and outside the borders of Albania. Many families Krutane moved to other cities in Albania, mostly in Tirana, hoping to find more opportunities to improve their livelihood, most likely to ensure a better future for their children.

From 1998 to 2001, approximately 24% of the population left the district of Kruja (SZHRRK, 2010: 36).

But in addition to movements in other cities or from village to city, a considerable number of youth Krutane, mostly men left the territories of Albania to other states, in order to ensure a better life for them and their families.

Remittances have served as an important source of income for families Krutane, whose economic situation leaves much to be desired. About the effects of migration on women in the District Development Strategy of Kruja said: "Although in most cases the money by providing security and survival migration, immigration exerts a negative effect on the workload of women. During his absence, husband or son who has emigrated, women must take extra work (in addition to her work). In this way emigration has increased the responsibilities and workload for women, but not increased to the same degree the status of it's decision-making in the family, since these always go to a member male family or a relative "(SZHRRK, 2010: 37).

In a patriarchal family with features like Krutane families had not been otherwise, women took over the affairs of men, who are away to relegated migration routes, but not all tasks men can be made by women. Only the most common, because some kinds of tasks can be performed only by men.

If not enough the consequences of the fall of communist rule, the events of 1996-1997, the wound still festering harassed by transformed it into gangrene. These events further closed daughter and wife in the home. But there was an even stronger reason, the world outside the walls of the house was unsafe, neighborhoods and history repeated the girls homes were looted, raped, trafficked. These stories helped to keep girls and women increasingly more fragile in the shell of their houses. They should avoid going out just as much from home, movements through the city streets, and the fall of dusk should have been at home because the risk could be there ready to attack. I remember, hearing people talking about this issue, that if a girl or woman has something happening after dark it was her fault because she had not been at that hour outside. Going out alone or after dark had fallen was as if he asked himself up, and for this, blame the victim and not the perpetrator. Guns in the hands of the population makes this even more real danger, and gave the company one more reason to support the

¹ Data taken from the Office of Civil Status, Hall Kruja

more traditional division of gender roles. Through the ages, household duties, care for children entrusted to women, they already justified by external circumstances.

These attitudes became overwhelming that "attacked" all those girls and women who tried to emerge from modern prison, their homes. It seemed the most natural thing in the world was that girls marry at a young age, to create a family. There were a large number of marriages of girls at a young age which meant that these girls had made their choice between education and family creation, the latter triumphing.

Girls and women under Krutan prejudiced mindset of society, allowed it to strengthen until they would have more force to oppose.

Until recently, girls and women who frequented the premises were very few, nowadays there is a greater freedom because every day more and more increasing number of girls and women who come with friends or family to free environments and public spaces in the city, although even today some of them are still limited. Some bars and cafes are labeled as masculine. In the rapid transition of girls and women should not violate the local bars, at least those that considered themselves honest.

But let us analyze a row key areas that are directly affected by the event of rapid change in Albanian society, which began with the collapse of the communist regime, with a focus on the impact on the position of girls and women in these fields.

1.1 Education

"... Education is vital for human entry into the labor market and serves to legitimize financial gains; it is also important for other strategies to improve human living conditions, including the protection of personal rights and the opportunity to participate in community institutions" (INSTAT, 2004: 14).

Thus, education is very important for individuals in particular and society in general. In a society like that of Kruja, where girls and women are under constant surveillance and father, husband and family in general the role of education is existential.

Education during the communist regime had a special significance to the state. The communist state policies cost significantly for the education of individuals, women and men. Educational institutions were also in the most remote villages of Kruja. Although most individuals can not choose the branch on which will be educated, because it was the state that put this, as men and women have graduated in various branches of higher education. With the collapse of the communist regime, many educational institutions collapsed and went out of order, causing a large number of children and young people to not have facilities to continue the learning process. Also fell well prepared faculty in schools, as many teachers have left teaching to handle other more profitable activities, like trade, or became involved in the wave of internal migration and foreign population within Kruja and to all Albania.

With the fall of the communist regime in the early years of democracy, the role of the state was weakened considerably, what was accompanied by the emergence of a number of negative phenomena. This marred in particular the position of women and girls of the Krutane. Krutane society with its patriarchal elements, used these negative phenomena to deny girls the right to education. The risk that can run at girls as violence, fraud, trafficking, robbery, etc., were used as a reason to convince girls that it was needed to best to stay at home.

The events of 1997 further exacerbated this situation. The speed of these changes led to girls and women conquer fear for their future. I remember that in this period I was graduating in the last year of high school, fearing for girls. My parents had begun to have serious doubts whether it would be safe to continue to feed me the desire to be educated more further.

In the circumstances of the chaos that was created after the fall of the communist regime and especially after the events of 1997 took wing many stories which somehow served fanatic and patriarchal krutan to strengthen their beliefs that place women and girls at home, not because men love it, not because the canon but says their best girls and women should stay at home.

During these years of education seems to have lost its importance, men migrate, girls stay closed within the walls of the house. Many girls stopped their education at primary or secondary level not to proceed further, what will put even more unemployment crisis among girls and women.

Besides the above-mentioned serious events and circumstances, the attitude of young people and even other age groups against education was affected as a result of several factors such as:

1. The significant lack of jobs as a result of the destruction of the state sector after the collapse of the communist regime.
2. To possess a university degree does not mean you can have the most secure a job.
3. The income that can be derived from work in the public sector are insufficient to meet the needs of everyday living.
4. Engaging the private sector not necessarily requires having a university degree, the more the private sector continues to maintain low rates of development.
5. Economics paved the way for immediate needs to be coped with daily living needs.

All these lessened somewhat the importance and the role of education. Young people, even other age groups of society focused on solving the most pressing needs that were laid before them, not thinking about the benefits that will bring education into the future. They suffered high levels of unemployment and lacked significant economic income, so they could focus on the way that can resolve it as soon as possible. Education is not a fast track. Emigration was seen as an opportunity for men to ensure economic income for themselves and their family. Since these revenues were much higher than those that could be drawn into the labor market in Kruja, it served as one more reason to remove especially boys from continuing different cycles of education.

The attitude of men towards education was influenced importantly by the need to ensure economic income than that of girls, which somehow was imposed by others to abandon school. I think that both of these positions, as girls and boys were influenced by patriarchal mentality of the division of gender roles, circumstances and occurrences 90s and beyond simply served as incentive to put women and men once again in position gender roles dictate. Men should provide revenue for maintenance of the family, as required by his role of gender, girls and women should engage with their domestic obligations, as required by their gender role. I think that the situation and circumstances arising after the fall of the regime and after the events of 1997 served as tools used to reinforce the patriarchal society of it's power.

On the one hand, the education of girls and women is one of the main enemies of patriarchy because it makes girls and women independent of men. On the other hand, the patriarchal mentality sees the education of girls and women as unprofitable because "girls are the stranger's door," as expressed in Kruja.

The late twentieth century and the beginning of the new millennium brought a new attitude toward education, many young men and women competed Krutan to pursue higher education. During these years emerged a new phenomenon, young people do not want me to return to my hometown after graduating from higher institutions. Young men and women to justify this action are using their few opportunities as a reason to offer Kruja to move forward or few opportunities to find a job, for which they were educated.

"Why stay? There is nothing for me. I have a job to be, I have no running water! We only have each other, and now it's not enough" - Student from Kruja district (SZHRRK, 2008: 40).

The number of girls who choose not to return after graduation Kruja is smaller than men, but their number is growing. Girls checked more family than boys, they can not stay away from their parents after graduation because they would cover the shame of their family. Opinions do not attach importance to the efforts of male students not returning, it is normal for boys to show more independence, this attempt coincides with their gender role. As for girls, gender roles assigned to you not included elsewhere initiative and independence. As long as were unmarried girls should have been under the care of the parents, who will deliver it into the hands of her husband after marriage. For those girls who dared and dare to follow their desire, their mentality is very serious. For them widely rumored and girls are seen as "not good" eyes fanatics. But the number of girls who are breaking this mentality is growing, it somehow shows, or that mentality is mitigated, or the younger generation is challenging it.

1.2. Work and unemployment

During the communist regime more women had equal opportunities with men in the labor market. "... Albanian socialist state imposed another structure for the public sphere, which promoted equal opportunities for men and women in education and the labor market. Even women were given a number of key and high-level" (INSTAT, 2004: 21).

The labor market in the town of Kruja continues to be very poor also affecting high levels of unemployment in this city. The labor market in the public sector focuses heavily on service delivery institutions, as the manufacturing sector is not extended after the overthrow and destruction of factories and different after 1990.

Girls and women are mainly concentrated in institutions of education, health and less in institutions such as the Police Station, etc.

Also is scarce the number of girls and women in decision-making positions or as specialists, this is very low compared to men. Referring to the Progress Report on the Strategy of Regional Development of Kruja, in 2015, the number of women as a specialist in local government accounts for about 21% of the total number of specialists, while women accounted for only 1.6% of members of local councils who are decision-making bodies (Council District, 2015: 32). In the district of Kruja, the public sector employs a total of 2880 employees, 1200 of whom are women (ie almost 45% of them). At the regional level, 58% of women are unemployed¹.

Regarding the private sector, it developed its branches are such that do not offer much for the employment of women and girls. The private sector in the district of Kruja, including construction, trade, transport, etc. (Council District, 2015: 48-49).

These branches are seen as the field of employment of men more than women.

However, the position of girls and women to employment outside the family economy depends not only on the labor market, there are a number of factors, which in such circumstances, Davidson and Cooper summarized by three key factors. According to them, the factors that affect a woman's decision to enter and stay in work falls into three categories:

- 1- Family cycle phase determined by age woman of her children
- 2- The level and type of education a woman
- 3- The conditions prevailing in the labor market and the opportunities provided to women

It notes that the importance of the above factors is relative to the needs (economic) to work (Davidson and Cooper, 1984: 128).

I think that for girls and women Krutane included a fourth category is:

4-Krutane society's patriarchal mentality for girls and women. I will not enter here into further analysis of these factors as they will find a continuation of the study treatment.

Combined together, these categories constrain the position of girls and women against employment. Because each of these categories has its own specifics for each city, for the city of Kruja combination of the above factors make specific issue of employment of women and girls. This peculiarity gives him a combination of two factors, labor market and patriarchal mentality and, Kruja on gender roles, which are specific to each area.

Crompton and Harris argue, "the pattern of behavior of women to work is the product of specific circumstances, possibilities and limitations and the choices they make in relation to them or reply to them" (Marks and Huston, 2002: 523).

One of the consequences of the fall of the communist regime was unemployment, especially unemployment of girls and women. Even nowadays unemployment continues to be one of the biggest problems plaguing the town of Kruja² constantly, which further worsens the economic situation of its residents, especially women and girls. In the district of Kruja unemployment rate is estimated to be 33.9% (SZHRRK, 2015: 25).

It should be mentioned that there is a major deficiency of data by gender segregation, especially in connection with unemployment, what does not have accurate data on the number or percentage of unemployed women and girls. In the town of Kruja unemployment it is too heavy for girls and women, as in addition to other functions, the work serves as the

¹ Data obtained by the Regional Council of Durres

²Moreover, unemployment is one of the most worrying problems for the Albanian society. In the study of ORT / USAID, Albanian's Road to Democracy, respondents involved in the survey cited unemployment as the most worrying problem, followed by poverty.

main way Krutan for girls and women out of the house and to establish a link with what happens outside. Paid work outside the household is one of the main ways in which girls and women Krutan find time to care for themselves and to forget personal and family problems temporarily. As an interviewee says: "I thank God that I work, at least I have a reason to get up in the morning, and work is the only opportunity I have to come out of the suffocating routine of household duties. For girls and women in Kruja existential matters. Having a job it is important for men who only work for the salary they receive. For work as an unemployed is spent all day in the company premises with each other".

It is common for men to stick to the premises all day, play billiards, to spend time in their company. At home stick girls and women who do not have the same fate as men, whether they are at work or not. They can not leave their cafe society, especially when they are unemployed because, among other things, they would had to ask for their father or husband's money to pay cafes.

With the fall of the communist regime, girls and women lost their jobs and freedom, girls and women of his fall but did not bring democracy simply transition from a dictatorship under another. They left the dictatorship of the proletariat for the dictatorship of patriarchy, the dictatorship of Enver Hoxha, dictatorship for the spouses and the masculine society, that does not allow them to enjoy the fruits of democracy.

Opportunities of girls and women to qualify in the town of Kruja leave much to be desired. For girls and women, there are courses such as nurses, dressmakers, hairdressers, English language courses and computer, which can serve as a way to get a profession through the exercise of which they have the opportunity to earn income, if not to gain economic independence from their family or spouse. But these courses are qualified in traditional areas of employment of women and girls and does not affect the growth of their status or progress in their professional career and social life, but to the poor give a green light to be employed and ensure financial income through salaries, which is known to very low.

Generally, the reality has shown that it is very difficult to put to use the knowledge gained in these courses to use, because most of the girls and women who have followed them have failed to find a job, even if they have taken the initiative to practice their profession bankrupt from the lack of customers seeking their services.

One of the respondents, which is a US citizen, arrived in Kruja several times, among other things, is expressed in this form: "Women in Kruja have other recreational activities close to their hand. Generally lacking specific sites to gather besides some locals who accept women as their clientele. In general, women do not dine out with their husbands, do not go to the movies together or listen to music in music halls, visiting art galleries, have fun at the beach or traveling together ... women are expected to stay at home after the fall sunset.

It seems like they accept their situation difficult because many of them are unable to compare the quality of their lives with a life outside of Kruja and for many there is no hope for change "

1.3. Caring for children

Care for children, as well as other household obligations have set the figure of the woman. Mother born, grew up and educate future generations. To the Krutane the role of mother in the upbringing and education of new generations is very important. They care for them from the moment the cry for the first time in this world and until they become capable to walk with their feet. Even as they say in Kruja, concern and care for the child takes the mother as long as she breathes. All mothers and fathers do people check the results of multifunctional services performed by mothers. It looks like mothers are the main teachers that educate their children with gender roles expected to be played by them in the future. Indeed, if it is the mother who gives lessons is the father who takes the test and decide if the child has passed or not, if the teacher mother is doing it's role properly. As one interviewed said 46-year-old woman: "I am always cared for the education of children, the husband simply observing their behavior. I congratulate the children when they behave properly and when there was the case, saying that it was my fault that I do not know how to breed".

During the communist regime childcare and nursery gardens accrued to the state where the children were for a long period of time. It was cheaper and mothers gave more opportunities to work outside the household. Generally, most children at kindergartens or nurseries brought state in the early hours of the morning and taken in the late afternoon. With the fall of the regime, these institutions were destroyed. Children, as well as their mothers, remained at home.

Child care is an important factor affecting the employment of women in the labor market. The state does not provide more childcare service. Although the gardens and nurseries began to function again, not to the extent and intensity as before,

now seemed mother was accustomed to this new practice. Is the highest number of mothers who care for people raising children than those who send their children to these institutions. Because many women are unemployed, they do not send their children to kindergarten. In addition, mothers are skeptical about the quality of care and education provided in these institutions. One interviewee said: "do not bring the boy to kindergarten I fear he will not be properly cared for. I'm at home all day and no one better than a mother can educate and care for children."

I think that the first engagement of mothers for child care was in response to the lack of service and then in return he served as a gender role for women. This does not mean not caring for the child's mother during the regime, because after the end of working hours the state, the child walked directly under the care of the mother. The difference is that it was possible that a few hours to leave the child care educators, now it looks like they do not care much this service. However, this attitude is relative in the town of Kruja while there are many families who send their children to kindergarten. One interviewee said: "even if they are not employed mothers should send their children to kindergarten because they become more independent, integrated with other children and better prepare for long educational process that awaits."

Employment of women is closely connected with the fact that they give birth and raise children, and in particular the relationship with the woman who made the domestic sphere. By sociologists and researchers, as an opportunity to achieve gender equality, it is first necessary engagement of men in housework and childcare. In a patriarchal society like it Krutan elements, it seems unlikely that men refuse to make changes in their gender roles, the more so when the role of women and girls are not valued as housewives.

Sometimes men revolt from all this attention that is being given recently to achieving gender equality, the rights of women, giving numerous opportunities for women, etc. During the beginning of the interview with a gentleman 42 years old, when I was explaining the focus of study, he responded thus: "how well you do. Women, Women, Women, you have become national issues. Open TV - women, read the newspaper - women. What about the men? "

Men can see the attention being paid to girls and women as a gender discrimination against them, but just comes to ask: Why men do not take as discrimination and maternity pay received by women?

1.4. Housework

Like raising children, household duties of girls and women are just as inseparable from her image as a woman. To support the domestic role of women and girls, often and most used feature biological role of women in childbirth as children. Biological characteristic of motherhood, interpreted in social function, seem to justify the position of girls and women as "appliances and mother", where this term is not the function of the name of the other parent "father".

Men benefit by having the girls and women who work for them, inside or outside the home (making life for them easier and more comfortable, giving them the opportunity for leisure and time for training) or working below them, where they are leaders.

Men work only when they are paid or not paid work they do is direct benefit to them (and for most of the housework seen as masculine, such as the roof, nails, clips, door and locks them, Shower broken or where know what - paid for arranging their masters. Why not do the same for the domestic work of women and girls?).

As women, who work outside the household, where historically she's been paid less than men, their work is more tiring which starts behind the walls of the house (a work without motivation), where they shed sweat for all family members, doing as say, a little at the same time 100 occupations, cooks, waitresses, washing clothing, cleaner, psychologists, educators, teachers, doctors, etc., and additionally require that all these services are provided with a smile, not even get a thank you from "customers" of her daily "24 hours", which can become irritated and complain to the "big boss" when "multifunction device" does not work as it should.

The work of women and girls does not end with the opening of the door, but starts there. {multifunctional capabilities, for which no one pays a penny, and most cases are seen as "nothing".}

"The phrase that a woman's work is never finished shows that in household responsibilities many books are written on this matter" (Grint, 2005: 32).

How is it that girls and women who are capable of doing and play so many roles at the same time, have a status and position dependent on men? This is because not that men do not have these skills, but it is in their interest not use, why do it when girls and women can do it all for themselves.

Household duties of women and girls will never finish, they begin with the first rays of the morning and ending late at night. Except nobody pays them. girls and women, come from a variety of energy deficits and sweat every day. Not only do they not receive a salary, but they can not benefit as social security or health insurance, or even some sort of reward to ever take those employed outside the household. How desperate must be for a woman who throughout her life worked at home and can not benefit or old-age pension because he has not worked. How paradoxical!

It says sociologist Zyhdi Dervishi about obligations of household: "Such activities absorb and absorb most of the energy the physical, mental and spiritual needs of girls and women, especially mothers, to which in most cases they deprived themselves of the pleasures of this life, professional career advancement in the social benefit of the husband's career and especially children "(Dervishi 2004: 28).

Nothing more than the expression below does not show the hard work of the mother in the family benefit, for which it does not receive a penny.

"If you get up a pantheon for volunteers in any society, and particularly in the Albanian society, in the central location without any hesitation would be the mother figure" (Dervishi 2004: 30).

I think that statement says a lot more than any theory or study sweat, physical and spiritual energies that continually pour mother family.

During the communist regime women and men have an equal position in the labor market and in education. But this does not mean that the same equality was also violence. At work, women had a maximum yield, working with the same load and time as men, family, responsibility for childcare and housework fall only on them.

Although the communist regime women were engaged in the labor market, household chores awaited her when she returned. Despite her fatigue, she should have to roll up sleeves and deal with household chores.

"The socialist state never encouraged women to become aware of their inner freedom, or to question the power of men in the home" (INSTAT, 2004: 24).

Despite equality in the labor market and in education, "the socialist era rates required women to be perfect housewives and mothers, to sacrifice for their families, were polite with their husband's relatives. A woman's identity was associated more with it's gender-specific roles "(INSTAT, 2004: 24). Devoted so much character and gender roles as mother used to tell such terms "mother party" that cares for all, "Mother Albania", etc.

The situation with the collapse of the regime worsened rather than improved, now the state does not create economic opportunity and educational equality although talk of a democratic regime in the country. It was not the dictatorship of the state but had already dictatorship circumstances and social, economic and cultural born with the fall of the government. If during the regime she can not escape the penalty of the state, in democracy were the circumstances, the economic, social and cultural rights that served as a barrier, especially for girls and women, who already had the support of state policies as before.

1.5. The patriarchal family and canon

Krutane is a society with pronounced elements of patriarchal family at the core of it. Strength of patriarchy weighs heavily on the fragile shoulders of women and girls.

Generally, people do not accept that the impact of the canon is still very strong, but we have to remind them that their way of thinking is conditioned more by the Kanun mentality, changing it often is spoken and used almost the same mentality as the canon but with different terminology.

It is precisely canon that specifically emphasizes superior and important position of men, especially the head of the family violence and addiction girls and women, which are denied many rights. Even today there are still large families, with many crowded under the same roof, which on top of "the householder" as expressed Shtjefën Gjeçovi (1999: 7-8).

Even if a family has no male heir, by canon family wealth and property can not be inherited by women . "Even if the father has no sons, no daughters may were left with no land, no defamation" or "canon recognizes the son and not daughter Successor" (Gjeçovi, Sh., 1999: 26; 28).

Krutane society there are many cases when a couple who has not begotten a son, brother forgave him a male child, who will inherit everything, his wealth and property. However, not only provisions in canon but also in practical and pragmatic situations, the organization of society affect the increasing importance of having a male heir. To be realistic, girls have fewer economic opportunities to care for their parents, their salary is generally low in comparison with boys.

Bear boys as girl looks like something unimportant, after all human beings are two genders. But the importance is shown that when a baby boy is born they shoot the gun to express the joy and rises to the girl and the nurse says in a low voice. Even an interview, the nurse in the maternity ward of Kruja, inter alia, in an interview, said: "When a baby boy parents become happy, even the cleaning, tips the occasion, but when a girl is born, one notices annoyance on the faces of parents or of kin. Not that I do not want girls, but in Kruja if possible mothers shouldgive birth to only boys. "

There are many cases that spouses married again to have a male heir, but these cases are less. I remember a friend of mine from the south, when we met for the first time, said he had only one sister and I asked - how do you have a brother? It seemed very strange that to her parents were born only two girls because I was used to hearing about cases where parents were born many girls again looking for a boy. Nowadays it seems like it has changed somewhat since many young parents say that it does not matter whether or not to have male offspring.

Even the relationship between brothers nowadays resemble the settings made in the canon. After his father's death, the main role of the elder brother passes, and Canon has given the right to take his father's place. "A first son seeks the dominion after the death of the father;" (Gjeçovi, Sh., 1999: 23).

Even sharing the duties of husband and wife noticed the impact of canonical perceptions. For example in the canon, among other duties of husband said: "a) took care of the ears and flee to beg for everything in life held;" (Gjeçovi, Sh., 1999: 11); or duties of wife: "e) to boost the recovery of the child with honor," (Gjeçovi, Sh., 1999: 11). So the role of providers of goods attributable man and one woman raising children, as it does today.

In connection with the engagement, engagements still cases of girls from the family without her opinion. These kinds of engagements were once tradition, a tradition which has not yet been extinguished. In the Canon said: "Girls no tager: a) to elect it's own destiny; will go for it, for which I will betroth "(Gjeçovi, Sh., 1999: 10).

I think that patriarchy and patriarchy are two strong allies, who further exacerbate the situation of girls and women, both within and outside, making their traditional gender roles do not find a way to change. The two together have contributed to the formation of mentalities in unequal position of women and girls in society and family.

I think canonical influence has waned somewhat but not disappeared, and there are certain situations in which it is fully implemented, a special case is a blood feud.

Also think Kruja villages are mainly mountainous, and the impact of the canon is more powerful than in the city. The purpose of this paper is not to study canon, but what interests me is to tell that canon has an impact on the position of unequal and subordinate girls and women.

Generally, in society are rare cases when the groom goes to the bride's parents to live. Legacy and division of property excludes women and girls, they get nothing from the estate of the father.

Not only men produce continuously and strengthen the patriarchal system of organizing society, but even women who work with men by perpetuating this system for many centuries, acting according to him, silently disagree with, but to reproduce it constantly.

In general, girls and women disagree with gender inequalities that lead to their roles, but act upon them. This has made the silent help in the continuity of the existence of the patriarchal rule of men.

1.6. Inequalities and gender roles

One element that serves as a strong school to perpetuate inequalities between women and men are gender roles. Gender roles are transmitted from generation to generation, intentionally or not, children are taught by adults in the family to play gender roles belonging to the sex with which he / she was born. This is done both through education awards for their behavior or even the "penalties" for behavior / roles that do not belong to their sex.

Even if parents do not educate their children in order to deliberate about gender roles, children learn by observing and imitating many roles of a parent of the same sex. "Children take more lessons from these (different gender roles exercised by parents), even when no specific order from adults to give gender roles" (England and Farkas, 1986: 88).

Both transmit and educate parents, intentionally or not, their children with appropriate gender roles. Unlike much thought, men seem more committed than women to switch mode female or male gender roles in their children (England and Farkas, 1986: 88). And in fact, men do not deal directly with the education of children, but does not tolerate any behavior outside of their gender roles, if the mother is not so severe, the father is.

Not only the family, but also outside it, the children are in direct contact with the gender roles are concerned, wherever they violate it, wherever they cast eyes are surrounded by examples of the behavior of different genres that make one in the future not see anything wrong in various roles and positions and unequal to men and women.

"As a major form of socialization occurs simply by the observation that children make the behavior of adults, changes in the gender division of work by adults in the household and employment will be the main change gender roles in children" (England and Farkas, 1986: 187).

Krutane society where children are constantly in contact with:

- a. with the figure of the mother, who perform all household duties and engages her daughters in their making; that serves other members, especially male family members; husband abiding and do nothing without his permission;
- b. a father figure, which is not never home; which all are accountable and ask permission, etc., it seems very difficult for changing gender roles, more family perpetuates them.

This does not mean that there is no hope for change, but it will be difficult because, on the one hand, men are more resistant to their contribution to this change and, on the other hand, many women seem powerless to forced to do.

This has meant that girls and women try to change their traditional positions, try to move forward in the area of employment outside the household, social and professional career, knowing that the main obstacles are men. So are girls and women who are trying to change but, "Changes in gender roles have been asymmetric, more women have moved into traditional male areas than the other way around" (England and Farkas, 1986: 191).

1.7. The representation of on girls and women in the public sphere

What is the current representation of girls and women in the public sphere? What are the institutions where they constitute the largest number of employees? How are girls and women represented in decision-making and leadership positions?

To answer these questions I have collected concrete data in different institutions, public or private, the number of girls and women employed and their positions.

By analyzing the data collected was observed that:

- a. Unemployment is one of the most pressing problems of the city, which weighs as on men and on women. From the data collected, the total number of unemployed in the District of Kruje of 2016 was 8875, of which 4852 are females.
- b. Female civil servants in leading positions are 71, only 5% of women employed. Also, note that the number of women in managerial villages is much less of it in the city, even the number of employed women is much smaller. The data, in 4 municipalities of Kruja, only 1 woman is in a leading position.

c. Furthermore, it is important to note that what is observed from the data collected is in the Municipal Council, Municipal or District Council, there is no female Council member.

d. The data noted that the majority of female employees, even girls and women leadership, are in institutions, which are at the center of their work family, children or care for others. They are very few other institutions less focused in the fields above. For example:

- The Family Planning Centre, from 4 employees, 3 of them are women, one of them leading.
- The Children's Cultural Centre from 5 people, 4 of them are women, 2 of them are leading.
- The Department of Public Health, the 32 employees, 13 of them are female, 1 steering.
- The Directorate of Hospital Service, 325 employees, 265 of them are women, 8 of them are leading.
- In the District Education Directorate, the 972 employees, 642 of them are women, but only 17 are leading. In schools, kindergartens of the city, the 356 employees, 306 of them are female.

On the other hand:

- The Albanian Energy Control (AEC) Kruja, a total of 92 employees, 4 of them are female.
- In sub-prefectures, 31 employees, 6 of them are female.
- Police Station, 92 employees, 10 of them are female.

So, as seen from the above data, there is a sharp division of men and women according to the area closer to the domestic sphere and leave. Girls and women are deployed mostly in institutions where their work is similar to her daily chores within the family, as service to others, child care, communication, etc.

It is noted that even in those institutions where girls and women make up the largest number of employees, their managers are generally male. In education, although the number of female employees is greater than men (66%), only 17 of them are managing. Of the 250 graduates at the district level, an average of 150 of them go to high school, 65 are women.

During recent years they have opened in the city many banks, whose staff consists of women, and most of the leaders of these banks are women. In Raiffeisen Bank by 15 employees, 10 are women and 2 is led (director and deputy. Director), Union Bank of 6 employees, 3 are women, the head is female, etc.

The number of employed women divided by their positions in the local government bodies resulting data below (Table 2), which are derived based on data obtained from the Progress Report Strategy Kruje, September 2015 (Council District, 2015: 34):

Table 2: Women employed in local government bodies and their positions

What	In 2015	In 2014	In 2013
Nr. The councilors in local government bodies	3 from 150	3 from 150	3 from 150
Nr. Women in leadership positions in local government bodies	8 from 80	8 from 80	7 from 80
Nr. women in specialist positions in the local government bodies	28 from 145	30 from 145	25 from 145
Nr. of women in local government bodies	38 from 168	35 from 168	32 from 168

So, as you can see from the above data, the number of girls and women in leadership positions, or as Advisor is very low compared to men. From 2013 until the present day it seems the status of women has deteriorated because, if 2013 had 3 Advising females, currently, in 2016 there are no councilors as women in any of the existing councils (municipal, municipal or district) .

We should note that most of these jobs are places used by the political party in power to reward its supporters. This may be a fact to show that men engage more with politics, given that the number of men employed in these institutions is 168, and only 38 (22.6%) of them are women (130 males).

Table 3: Data obtained by political parties

Party	Total members	Females	In %
Socialist Party	260	96	36.9
The Socialist Movement for Integration	50	4	8.0
Democratic Party	220	70	31.8
Republican Party	30	2	6.6
Social Democratic Party	50	12	24.0

Kruja citizens say that most girls and women who are members of a political party are those which are engaged in politics fathers, husbands, brothers or any other relative of the family. Politics in the city serves as a very good way to find a job when you support the party that comes to power. Leaders of political parties are men, deputies and mayors of Kruja who have exercised their mandate, even the candidates are and were men. Deputy Prefect, the institutions, who are placed in positions of politics are male, councilors are men.

Even in politics, as in other areas of public life and social role of women is overshadowed. There are few women leaders, mainly those women are right forums that are involved in politics or member of the party leadership, but not the party president.

The highest percentage of women's participation in politics in Albania was in the period from 1970 to 1991, when 20% to 33% of representatives in the Assembly were women. In 1997 this figure fell to 7.1%, and in 2001 was still 6.4% lower. Today girls and women's participation in politics remains low but with the perspective to increase (INSTAT 2015: 37).

In Kruja they have acted and continue to act NPO (non-profit organizations) variety, which are tried by their projects to address problems specific to women and Krutan girls. However, problems concerning girls and women Krutan are numerous and deeply rooted. What do that projects of these organizations, which generally operate in terms of limited, not be able to bring significant changes except for a day or a few days otherwise past seminars or training courses organized by them. To solve such problems have a common struggle of all structures, governmental or not, and most importantly the cooperation and participation of the whole society, men and women.

In Conclusion: Who called fragile women ?!

Many of gender disparities against girls and women have received life from their biological differences with men, the feature of motherhood with which nature has endowed them, and both combined used as an excuse by the company to be labeled girls and women as fragile, weak compared to men, so they can not perform the same duties as men, due to the fragility and vulnerability of their their traits at birth.

Krutan girls and women are every moment of their lives facing challenges to move forward.

Education equips the Krutan girls and women a peaceful weapon to fight against gender inequality. On his side, girls and women have one more opportunity to move up the career ladder, professional or social. But for girls and women a number of obstacles stand in the way of her to prevent her following the different levels of education. Mostly disparaging mentality, fanaticism, negative opinion, economic opportunities are seen as major obstacles. Girls and women face to Kruja and despite those many girls and women are educated and continue to be educated to the highest levels of education. As I stated above, education for Krutan girls and women is a unique opportunity to escape from the clutches of the problems, a vest that can hold on to water when the waves hit.

Employment outside the household is vital for girls and women of this city. It gives the opportunity to see a ray of light in darkness. Given that the city provided very few opportunities for girls and women to express it's abilities and to leave the daily routine of household commitments, work is the linking bridge between the home and society. In Krutan society with a patriarchal mentality, the works are divided by gender, housework as belonging girls and women, as a nurse, teacher, educator, economist associated with the image of girls and women.

Gender division of posts is even more profound, so for girls and women in general in the entire country are remote offices such as mayor, deputy or other leadership positions. Girls and women must face Krutan disparaging mentality and fanatical patriarchal society, men who have no intention to allow girls and women to enter the part.

Domestic sphere and liabilities serve as a modern prison for women Krutan. Chores are women's and only for women. Just housework are the only tasks that men do not intend to participate. Household duties of women and girls are very tedious and often forced her to give up the work of social and professional career. And child care is only for women, men thought to be unable to care for children or to deal with household chores.

Policies another area entirely male political positions are held by men, and they only run for such positions. Girls and women are considered as "very clean to put the dirt of politics." The role of girls and women in politics Krutane is more support for a female candidate whom she has relatives.

Girls and women leaders attacked more by public opinion. Even successful women and girls seem prey to rumors agency. The more important that girls and women are more attacked, the more verbally abused, the more prejudiced. The mentality and the public does not tend to attribute its success to their abilities, but always seek to find what they say behind this success. It looks like the girls and women who are able to get ahead by social tsunami survivor, always viewed with a skeptical eye type, which fails to recognize that women are just as capable as the men. When girls and women emerge from their traditional position in the spotlight to be attacked by others.

The government sector remains the preferred place of employment for girls and women in Kruje, because he pays you social security and is more secure. While the private sector has accepted for higher wages and not politically influenced as the public sector. Girls and women are discriminated against in interviews given to run for a position. Although they are considered as the correct employee, committed and communicative, yet men are favored employers, this patriarchal society favors for them.

Decision-making in the family seems as distant as decision-making positions in the public sphere. Although patriarchal mentalities connect girls and women to the domestic sphere, even within it's leading positions must be held by men.

Although times are changing, Krutane wife and daughter still have some role in decision-making in the family, generally the word of the head is undisputable.

Girls and women are deemed as Krutane from each other and from men. Who's who less so, both are subject to the tide of prejudice that did not spare any of them, neither girls nor women. They are biased and dependent on family and women within it. Women because they should be an example of "good woman", the image of the family (more statements of a certain patriarchal having a woman convinced), and girls should have more self image if they want to establish in the future of their family, if they want to in the future be considered a "fair girl" for candidates for marriage.

Girls and women endure at their expense burdens painful and unhappy marriages and violent. Often times for the sake of children they give up their happiness, that children do not live separately, they choose to live always with "the enemy" their father their children. Mentality derogatory and negative opinion of divorced women persecutes women in dreams, where all despise and blame when you are not guilty. The punishment is so looked down as women still choose to endure the hell of their marriage than to face it. This is not to fear the consequences that they themselves may suffer, but because his wave could hit the most beloved people, children and parents.

As girls and women countrywide Krutane the girls and women face every day with possibilities and impossibilities, the harsh reality for women, the fight to be fulfilled as human beings, the fight to get it right with you belongs, gender equality.

Unlike men, patriarchal society puts women, though fragile, face a series of contradictions, which put it faces significant challenges, as it tries to break them to have the right people. But girls and women have proven to be strong, however, efforts to make the leap to the days continue today in our modern society.

Firstly, one of the contradictions of girls and women is the clash between culture and viewing women as human beings. Socialized individuals as cultural beings to be women and men, by acquiring all the differences that contain these names, by internalized gender roles of women and men, which contain large gaps. On the other hand, as men and women are human beings, so they have equal rights, which are violated by cultural definitions of femininity and masculinity.

As the Oakley said: "On the one hand, women traditionally has defined its role of gender (culturally), on the other as a human being has the same rights as men. So the conflict faced by women and girls is between the role of household and individual role as a human being. Biologically men are men and women, culturally they are driven to be feminine or masculine "(Oakley 1976: 80-90).

In the patriarchal society Krutane this contradiction is very deep, gender roles of femininity and masculinity are divided as to the knife, girls and women must be very strong to withstand the tide of prejudice and contempt to reach educated, employed and move forward in her career. On the other hand, as human beings, it seems like the rights are divided as well as gender roles. Although Krutane women as men are human beings, they do not enjoy the same rights with them, either in society or in the family.

Secondly, gender equality is hampered by the combination of two factors; institutional and cultural. Both affect each other, and if both are oriented in the same direction gender equality is difficult to achieve as / of the Cockburn said: "Institutional barriers include structures, procedures and rules. Cultural barriers stemming from the discourse and interaction. They influence what women and men feel, think and do. Both levels are interactive. Structures can be changed in the appropriate cultural environment. But structures predispose people think and act "(Cockburn, 1991: 45).

Thus, social structures are set up under the patriarchal system and operate under its rules, they influence and condition the ways of thinking and acting of people and vice versa. In a society where its structures are not very welcoming for girls and women, especially those structures that provide employment outside their households, girls and women are required to face challenges to survive and move forward. On the one hand women and girls must struggle with structures and turn the mentality and outlook that feed structural rigidity.

Thirdly, contradictions of career or family. Generally all girls and adult women are ahead of this dilemma. Domestic sphere for women, unlike men, constantly puts them ahead of the election, a choice of really unfair because girls and women can not choose. Family obligations can not be avoided, if girls and women do then they cease to be women. Men rarely give up their careers because of family obligations, women always do. Many girls and women give up their dreams and desires for the sake of the family, and this shows that they are fragile because they have to be very strong to sacrifice your dreams for the sake of others.

For girls and women this contradiction is strong opinion and propagates every day the mentality that the family is the primary obligations are primary, but not for men, only for women. There is no choice between career and family because the family is associated with women and does not like to cut, whatever she think that I choose, girls and women can not avoid Krutane family and household obligations. In fact, the only opportunity for girls and women in Kruja is to become "Superwoman" to be able to afford the two spheres, the family and career. For men this is not a problem if women want to go out of their position, then let them make their own accounts, on themselves and their powers, men do not intend to disturb the calm waters of their lives just because women want raise waves.

Fourth, during the realization of this study I have noticed a phenomenon which is particularly troubling and stirs the souls of women and girls Krutane. This contradiction is a new addition to the above, strong contradictions between thoughts and actions to take girls and women in Kruja. On the one hand, express their opinions generally liberal contemplation of modern times while matching actions with old thoughts. The modern mind of Krutan girls and women is imprisoned in a body that does not answer that. He obeys the old mentality, which has managed to create an existence of its own, independent of the human mind but able to control his body.

This kind of duality between thoughts and actions shown in the respondents' answers where, on the one hand, they generally express themselves as individuals with positive thinking and liberal somewhat, but the reality is very fanatical action and overwhelming for girls and women. It looks like using krutan justification for the closure of girls and women within the home using as an excuse bigotry, mentality or opinion of others that detractors of prejudice or is suspicious. Questionable, arises: Who are these "others"? If I, you, he and she think that girls and women are capable, that should be taken on policy, which should have equal rights, then who are they to prejudice, those who are detractors of us? It seems as if the public and there is still the old mentality governing power over the body of individuals. However, I like to think this duality between thoughts and actions as the first uprising of society Krutan versus old mentality, although girls and women who generally have more pronounced this duality, but we must not forget that women educate generation new.

One of the obstacles for the "liberation" of women and girls will be those girls and women which was deeply rooted prejudices and perceptions of society about the role and place them as they are very hard to come out of these roles and express a different opinion. Bigotry and old mentality, strictly guarded by men, has infected their minds and a strong virus does not allow the incorporation of new ideas.

It seems like the mentality, customs and traditions have performed their function, internalization of roles for men and women as it is no longer necessary to constantly point to those men, so much as once, because girls and women are themselves contributing to this process.

As Cockburn also said, it created a joint hegemony of reason which operates and makes it understood very vague actions of women, who see gender inequalities but quietly accept it. It is precisely hegemony acquired by way of organization and logic of the patriarchal system which explains the behavior of many women who suffer gender inequalities are against them but act upon them (Cockburn, 1991: 170).

Another obstacle is strong fathers, brothers, husbands, who fanatically continue to maintain gender roles of women and men. They nurture and reward those who follow and cracking down on those who deviate from the path. But we have to think with optimism, that even among men a wind of change has started, albeit slowly, but started.

The town of Kruja does not offer much for girls and women, or at least Krutane girls and women are not allowed to using the limited resources provided. They are required to be an example of "good behavior" and obedience to fathers, spouses, family in general.

They are always at the center of conversations and defamation by the men and by each other. They are rumored about, prejudiced about every step that is cast, and always attacked during their long road to progress, to achieve what they want from their lives

However, despite numerous constraints that society has placed on them, many girls and women have found Krutan forces to cope with them and to succeed. They are more and more educated, but excel in the workplace for sportsmanship, dedication and skill, although slowly they are changing times, they suffer judgmental challenges to them.

Given the heavy burden of life that keeps on Krutane wife and daughter back, the waves and the wind that constantly hit, wonder - how could a creature so fragile not be broken by the diverse challenges?

How is it that these beings are so fragile shoulder the heavy burden of inequality, discrimination, prejudice, oppression and dependency? How could their fragile shoulders of rough mentality that prevent disparaging constantly move forward?

I wonder - who has called women vulnerable when they are able to shoulder the whole world and it's problems?

Recommendations

1. The attention of the government to create an equal competition between men and women in management positions in state.
2. Friends Krutan in general, should give merit to some sectors of employment of women in which teaching, health, etc., are allowed to disclose their professional skills, without the prejudice that someone is behind them, father, husband, etc. She has been placed in that position.
3. Treatment of girls and women with equal rights by employers in the public and private sector.
4. Assessment and payment of labor of women and girls based on their skills and capacities, without prejudice to the fact of being in a patriarchal society, where the woman always remains in the background.
5. Stimulation from fathers, husbands and brothers of women and girls Krutan, not considered as beings that should be only within the walls of the house, but to educate and develop to their integrity in decision making, career and society .

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