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UNIVERSITY OF TETOVA

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"Collaboration between Universities and Cultural Coexistence - a premise for a sustainable platform in overall Balkan area"

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Preface

This Proceedings Book represent the work of contributions to the 4th Annual Conference of the Balkan Universities Association "Collaboration between Universities and Cultural Coexistence - a premise for a sustainable platform in the overall Balkan area" hosted and organized by the University of Tetova, Republic of Macedonia.

Through activities of this kind of academic, scientific and cultural level, we concretize the successful collaboration that we have built with institutions of higher education, with public and private institutions, with non-government organizations, as well as mutual cooperation with many universities from the country, region and the world, but also with well-established scholars and experts of scientific, educational and cultural issues from our country, region and international arena.

Serious studies, scientific research at the University of Tetova are the main activities of our institution, an important and inseparable part of the academic activity. In order to meet the need for genuine research, our University now, through academic units, respectively faculties, organizes scientific activities and thus greatly enriching the overall activity of higher education.

Today, universities with their commitments and initiatives always make real efforts and take steps to realize the institutional goals for education, setting in motion staffing capacities and making reforms consistent with contemporary time and reality. Viewed in this prism, universities are the promoters of developments with a common platform, a meeting point of history, traditions, vision and common ideal.

In this academic heartland and through this scientific gathering, we will express our intellectual opinion about cultural coexistence, which we consider to be the only alternative and option that should be cultivated in the Balkan Peninsula, which to this day is suffering from the consequences of bloody past.

Topics, debates, different opinions on similar issues such as today's discussion and their disclosure to students and the academic community, I believe, contribute to the strengthening of thoughts and views on the affirmation of cultural coexistence in this region.

Universities should direct their studies towards genuine research of the culture of the Balkan peoples, which should not be seen only from the perspective of the common linguistic, cultural and literary influences that different cultures have had in the region, but particular importance we should devote to genuine scientific study of the values of this civilization and the contribution these cultures have provided to the entire history of mankind over the centuries. Different facts about the achievements of the cultures of the Balkan peoples with the history of their development over the centuries are at the same time an example of the coexistence of other cultures in different regions of the world, as a cradle of civilization, as an intersection of civilizations, the most obvious example of interweaving and harmony of cultures and beliefs.

Established in 2014, the main goal of the Balkan University Association since its founding remains to determine a leading vision for the future through the universities, libraries, research centers in Balkan region on the base of common global values. The materialization of this vision is to be done through forming up a scientific network in the areas of the of the language, culture, art, history, economy, education and sports; organizing joint diploma programs; opening the joint archive; opening of the Institute of Language, Culture and Civilization of Balkan Peoples; making joint scientific, researches and innovation projects, organizing exchange programs for academic staff and exchange programs for students within BUA’s members.

The University of Tetova is honored to be a full member of the Balkan Universities Association, as we had the honor to preside for a year, during which I believe we have served with dignity, devotion and professionalism. The successful completion of the leadership with the Association presidency we’re crowning with the organization of the IV International Conference and with the approach of the new universities, which in this case become members of the BUA.

This already consolidated association will have the support of the University of Tetova even in the future, and together with other member universities, with ideas, views and alternative thinking, we will expand its activity and strengthen the academic freedom.

In the end, I wish all the researchers a success in the presentation of their scientific works and I wish this conference to serve the education, dialogue and communication, awareness and affirmation of our peoples and cultures, as well as the opportunity for other studies in the service of academic consolidation of cultural studies in the Balkans and beyond.

30-31, March 2018 Prof. Dr. Vullnet AMETI

Honorary President of CUCC’2018

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UNIVERSITY AUTONOMY AND ACADEMIC FREEDOM, VALUES OF HIGHER EDUCATION INSTITUTIONS

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Abstract. In the development, quality and productivity of higher education institutions an important place is given to the principles of university autonomy and academic freedom. The presence but at the same time their debating in academic circles is constantly an indicator that the principles are characterized by sensitivity and as much as they provide freedom of functioning they can as easily be used by various sources to limit academic freedom.
The purpose of this paper is the examination of the principle of university autonomy related to legislation as well as the understanding of academic freedom by teachers in academic contexts.

Key words: university autonomy, academic freedom.

Introduction

University autonomy and academic freedom are issues of discussion and debate since their formalization in the Magna Charta declaration, Magna Charta Universitatum (EUA, 1988), which in the universal principles defines that "universities are autonomous institutions ... teaching and research must be independent of political authorities and the economic power," while academic freedom is specified as "freedom in research and training are fundamental principles in university life... and governments and universities must respect these fundamental requirements". If the university intends to be an independent, open community with a farsighted vision of researchers, established with the purpose of serving future generations' education and the society needs within and outside the country, creating basic conditions that enable this higher education institution to act in the required way is inevitable. Autonomy and academic freedom lead among these conditions (Noorda, 2016). Furthermore, the inclusion of university autonomy and academic freedom in national and international documents speaks as for their value as well as for the need for their examination and the tendency for an objective inclusion in legislation but also the dissemination of their full understanding by the staff involved in academic life.

University autonomy and legislation

Governments and universities have the tendency to provide autonomy and academic freedom through legal prerequisites. In countries where freedom of speech and academic freedom is clearly emphasized in the constitution, protection of academic freedom is higher than in states where the same is limited. In 23 member states of the European Union, the constitution guarantees university autonomy, however the same is exercised within the specific higher education laws, whereas in six states (Estonia, Finland, Italy, Lithuania, Portugal and Slovenia) the constitution also includes the guarantee of freedom of teaching and research (Karran, 2007). The Republic of Macedonia has followed the trend of increasing the autonomy of university and academic freedom in constitutional categories. The university autonomy is guaranteed (Article 46 of the Constitution of RM); also, the freedom of scientific and artistic research is guaranteed (Article 47 of the Constitution of RM). However, by amending legal prerequisites, states and governments continuously tend to contribute to advancing autonomy and academic freedom. In the analysis of EU member states legislations Beiter et al. (2016), find that through legal prerequisites, the autonomy and protection of academic freedom is oriented towards freedom of speech, the right to teach, the rights related to science, art, culture, universities and research institutions.

University autonomy cannot exist unless it is not provided by a relevant legal framework, visible, explicit or implicit. However, legal prerequisites do not represent sufficient guarantee to ensure university autonomy if not implemented in practice. The greatest difficulties of the fluctuation of university autonomy arise precisely from the discrepancy between the legal prerequisites and the practice of the same. On the other hand, given that the concept of autonomy itself allows variations, it also allows the autonomy of higher education institutions to change depending on the circumstances, local conditions, but also time which results in uniqueness of university autonomy depending on the country. In this regard, the concept of autonomy can usefully be divided into two parts: substantial and procedural autonomy. "Substantive Autonomy" dealing with the basic role and mission of the institution (e.g., the staff hired, the students admitted, the courses taught, the research undertaken), or the so-called "What of Academe"; the other to be called "Procedural Autonomy" dealing with the ways that universities carry out their missions (e.g., pre-audits of expenditures, post-audits, capital outlay regulations, civil service and/or staff regulations), or the so called "How of Academe" (Berdahl, 2010). Overall, the mission of the universities consists in determining budget allocations, proposing and approving new academic programs, setting up pay levels in faculties, setting standards and enrollment criteria for students, as well as areas of research in order to be closer to the academic class and students. The autonomy of higher education institutions represents a reflection of democracy of the respective countries, by which democratic countries also result to have higher university autonomy. This is because nothing is achieved alone, progress is the common result of the academic world, the state and the private sector. Youth has dreams, plans for life, and all of us have to engage with all the available assets. According to EUA report (2017) on evaluating the university autonomy on four dimensions: organizational, financial, academic and human resource autonomy, through 38 indicators, finds that western European countries as Sweden, Austria, Norway, have a high or medium high level of autonomy in the assessed dimensions, while university autonomy in these four dimensions is medium or medium low in the countries included in the assessment such as Serbia, Hungary, Slovakia, etc.

The university autonomy ensured through legal prerequisites as well as the tendency to put autonomy in function actualizes the need of university and government interaction. In this direction financial difficulties interfere. The concept of university autonomy does not include decision making indicators depending on the financial support, which implies that the tendency of increasing financial support should not result in reduction of the higher education institutions autonomy. However, the conclusions of the 1992 CEPES conference in Bucharest suggested the establishment of bodies or organizations that would serve as mechanisms of ensuring autonomy in relation to governments. In this regard, a university council has been established as a mediating body in universities, which represents an effective communication mechanism between universities and governments. Nevertheless, in Balkan countries where democracy is still fragile, such an organ, where a part of the members of the council are appointed by the local or central government, without clear criteria on who can become a member and what is the selection process as members of the University council shows a propensity for political implication, namely, of the government in universities, which leads to the violation of university autonomy (Article 58 of the Law on Higher Education of RM.).

While the university management autonomy in the Law on Higher Education (Article 13) is expressed by: "effectuation of international cooperation, signing of agreements and participation in international organizations and associations", Article 45, paragraph 10 and 11 limit the autonomy of management in international plan where it is emphasized that “"The university or academic unit is obliged to sign at least two cooperation agreements with universities.....," and "..... agreement on double degree with one of the top 500 universities ranked high on the Shanghai list, respectively 100 best universities ranked by the MBA program, as well as a higher education institution accredited in one of the first ranked 200 universities in relevant scientific fields, in accordance with Shanghai Jiao Tong University, US News and Report and Times Higher Education Supplement-World University Ranking”, regardless of the fact that certain study programs can be highly productive in universities that are not on the list of rankings. ("Official gazette of the Republic of Macedonia” No. 35/2008; 103/2008; 26/2009; 83/2009; 99/2009; 115/2010; 17/2011; 51/2011; 123/2012; 15/2013; 24/2013; 41/2014; 116/2014 and 130/2014).

Independent decision-making leads to increased accountability for the efficiency of the activity, which implies a successful achievement of goals set before the institution. In line with this is the data of Aghion et al. (2009), showing that universities which have higher autonomy have higher performance, respectively the same have a greater number of patents, compared to universities which have lower level of autonomy. This is based on the undeniable fact that universities are more than just education institutions, moreover, they are arenas of awareness, the hearth of emancipation and civilization, the inexhaustible source of free speech, they are energeia, an insatiable volcano of social processes. This road has followed the University of Tetova. Established in 1994 and recognized by the state authorities of the Republic of Macedonia through the Law on Establishment of the State University of Tetova in 2004 (Aticle 1), has played a very important role in the transformation and emancipation of the political, economic, educational and social factor in the country.

The tendency to increase the performance of universities through increased competition, i.e. the establishment of universities would be logical, expected and efficient in circumstances where university autonomy would be prevalent. Hence, regarding the sensitivity of “competitiveness” in terms of increasing the university performance warns the Declaration of Salamanca in 2001, which emphasizes that “competitiveness, competition serves the quality, ... universities in some European countries are not in positions to compete on equal terms ... ".

University autonomy and competition are two concepts that in practice are intertwined. The starting point that enhancing the performance of universities is effectuated through competition, namely the establishment of new universities, which means that universities are oriented towards competition for financial means, competition to provide more innovative and effective study programs, to “win” students and all this contributes to the expectation of a high performance. But on the other hand, the establishment of new universities without in-depth analysis, with identical study programs and with the same linguistic and regional target groups, without providing the conditions for them to be executed without meeting the established standards with quality mechanisms does not ensure the fulfillment of these preconditions. Consequently, in circumstances where university autonomy is violated, there is little room to promote competition as a means of increasing the universities’ high performance. In other words, where there is lack of sufficient autonomy, where we have limited autonomy, for example, the definition of the study programs contents (Article 99, paragraph 3 of the Law on Higher Education of RM) where it is required that 60% of the subjects of a study program be compulsory from the relevant scientific field, 30% electives that the student chooses from the subjects represented within the organizing unit of the program, and 10% optional subjects that the student can choose from the other academic units of the university, then even a partial definition of subject content or limitation on the literature use for certain subjects, (Article 112, paragraph 7 of the Law on Higher Education of RM.) "The basic literature ... ... necessarily contains the literature provided, published and submitted by the competent ministry for higher education to the higher education institutions" not much room is left for the university to respond with high performance through innovative and effective study programs. Consequently, all universities are necessarily oriented to providing the same knowledge, which means that the starting point for increasing the number of Universities is at service of third party benefits, and not at all at increasing the performance and quality of Universities and students.

University autonomy and academic freedom

University autonomy, as a concept which involves the intellectual freedom of members of the academic community and the creative nature of the research and education process, should be seen as a position which enables higher education institutions and educational systems to communicate and negotiate successfully with society. EUA has contributed to moving the debate on university autonomy by orienting basic discussions towards the need for greater autonomy of universities intertwined with responsibility. Higher education institutions that enjoy autonomy also accept the responsibility to fulfill social functions, above all by transmitting knowledge in society, respectively advancing, maintaining, applying and disseminating knowledge. In this regard, a good example of good functioning is the joint governance between higher education institutions and the US government. Knowledge dissemination, among others, is accomplished through teaching. Academic freedom refers to the freedom of speech of academic community individuals to express, exercise teaching and research (Karran, 2007). Moreover, it is widely considered that the concept emerged from Humboldt's Berlin University in about 1812, involving the terms Lehrfreiheit (freedom of the teacher) and Lernfreiheit (freedom of the student) (Berdahl, 2010). The rights deriving from academic freedom relate to the entire academic community regarding the specific rights deriving from the Statute of the Universities. The principles of academic freedom imply the right of the staff to teach and discuss, conduct research, disseminate and publish results, freedom to express liberally their opinion on the institution or the system they work in, freedom from institutional censorship and freedom to participate in academic professional bodies. The entire academic staff should have the right to perform their function without discrimination or fear of repression by the state or other sources (Beiter, 2016). In addition to the rights, academic freedom includes the obligation of academic staff to carry out pedagogical and scientific research responsibilities. In other words, academic freedom does not mean that the academic community is released of carrying out research and teaching, as well developing and bringing conclusions in accordance with the standards of their fields of study, for example, in USA when they talk or write in public, they are free to express their opinion without fearing any disciplinary measures by the institution but must refrain and clearly indicate that they do not speak from their institution's position or on behalf of the institution (Moshman, 2017).

Academic freedom has a lot in common with freedom of speech that actually derive from human rights; however these two moments should not be identified as the same. Academic freedom represents the right, freedom; however, it includes both the obligation and the responsibility and cannot survive without the sense of moral obligation (Berdahl, 2010). In other words, responsibility has to do with the fact that while teaching lecturers refrain from expressing opinions and transmitting their attitudes related to political and religious orientations. Freedom of teaching, learning and research are part of academic freedom, yet their limit ends in the right of students to learn.

Teachers have the right to teach students but do not have the right to indoctrinate them. In other words, teaching means orientation towards knowledge transfer to students while respecting their integrity and intellectual autonomy including their right to academic discussions and disagreements. Moshman (2017) emphasizes that academic freedom represents the freedom to carry out academic activity which implies that teachers have the responsibility to organize activities during the lessons that are in accordance with the academic goals of the institution, that contain transmission of knowledge and truth, explanation and justification of the same.

Academic freedom includes "defining the election conditions, criteria and procedures on educational-scientific titles, scientific and educational ...... conducting scientific research .... including freedom of publishing and public presentation of scientific results and artistic accomplishments .... "(according to Article 12 of the Law on Higher Education of RM,).

However, précising the number and also the impact factor magazines foreseen in Article 125, 125-a, of the Law on Higher Education, however, limit the right to freedom of public presentation of scientific results. Moreover, the requirement for accreditation of second and third cycle mentors by the Accreditation and Evaluation Council of higher education and the precision of the criteria (Article 95a, paragraph 2 and Article 96, paragraph 6 of the Law on Higher Education of RM), regardless of the fact that they are already elected for the teaching-scientific titles by the competent university bodies, going through the filters of professional review commissions, is a limitation of its kind. The freedom to express the opinion without consequences by the institution and the state implies the teachers' intellectual freedom. Intellectual freedom includes freedom of speech, discussion, as well as free access to information and ideas. In other words, academic freedom represents intellectual freedom in academic contexts (Moshman, 2017).

Conclusion

Ensuring and functioning of university autonomy as well as the academic freedom are as necessary for the development of the society as a whole just as sensitive to be implemented in the full sense. Their placement within the framework of legal prerequisites still constitutes a basis for the free functioning of universities and academic life, but on the other hand the lack of cautious inclusion in legislation is also a basis for limiting and violating academic autonomy and freedom. Furthermore, it is a trajectory where the relation of higher education institutions and government is hampered. Academic freedom includes the right of teachers to define and create their own curricula, to convey knowledge to students but on the other hand, it obliges them to do so reasonably by being accountable for the academic right of their students.

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COOPERATION IN BALKAN UNIVERSITIES TO SUPPORT THE PROCESS OF QUALITY ASSURANCE AND ACCREDITATION

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Accreditation and QA in Higher Education

Education is the primary means for all countries and societies to have equal conditions during sustainable development efforts. Therefore, the role of quality assurance systems (QA) in higher education (HE) and the accreditations obtained from the positive outputs of QA carry vital significance. Accreditation in HE is the result of a review of an HE institution (HEI) or the program fulfills certain performance standards (quality, efficiency, effectiveness, transparency, etc.) at a national and/or international level. Thus, the institution/program that is accredited provides a credential to the public which attests that a program has accepted and is fulfilling its commitment to educational quality

The most important aspect of QA is that HEIs build training programs based on the missions and visions that are centered on it. Institutions should develop plans to set all stages which contain variables of education such as student work, teaching staff support, use of financial resources or evaluation of scientific publications. It is essential that these plans are implemented and that the results are evaluated by taking into account the minimum requirements for expectations and quality. HE institutions should then incorporate visions for deficiencies and problems into their plans. This process is called "Internal QA" system of HE Institutions.

The system that examines the functioning and outputs of the Internal QA of HE Institutions/programs with a team of qualified external experts is called External QA System. While supporting the Internal QAs, External QA can also accredit institutions or training programs via evaluation compliance with international/ national quality standards. It is the most prominent feature of the accreditation process that qualifications are monitored by independent bodies, namely the External QA Agency, within the framework of standards. The formations of these agencies differ in terms of public statues or autonomy, relations with international experts, border of jurisdictions (regional or national), educational / scientific branches they cover, etc.

Development and Operation of QA and Accreditation in HE

The International Network of QA Agencies in HE (INQAAHE) was established in 1991 to enhance cooperation in quality work at the HE. While there are 136 members from 74 countries in the network as of 2007, today there are over 200 member agencies from more than 130 countries.[1] According to UNESCO data, only about 60 countries in the world had an External QA Agency in 2005 with the authority to accredit HE.[2] UNESCO and OECD have also published "Guidelines for Quality Provision in Cross-border HE"[3] and the core theme of the 1998 World Conference on HE, which pioneered the publication of this guide was entitled "Higher Education in the Twenty-First Century: Vision and Action". Quality and mobility were the most important issues discussed on this main theme.[4] Another international meeting that pioneered the publication of this guide was the "Global Forum on International QA, Accreditation and the Recognition of Qualifications", which was held in 2002 and was then repeated in the following years. The internationalization of HE along with the enhancement of HE cooperation between developed countries and developing countries are considered as main themes in these forums.[5]

While UNESCO supported work on quality in HE within the context of internationalization at the beginning of the century, Europe began to set standards on quality, QA and accreditation processes. The first period actions in Europe can be listed follows:

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1 The Network co-operate with 14 regional sub-networks in total. Please click on the link below for further information: http://www.inqaahe.org/qa-networks

2 Guidelines for Quality Provision in Cross-border Higher Education, 2005, p:18. For further information please see footnote 3

3, The purposes of the Guidelines are to protect students and other stakeholders from low-quality provision and disreputable providers as well as to encourage the development of quality cross-border higher education that meets human, social, economic and cultural needs. Please click on the link below for further information:
http://www.chea.org/userfiles/CHEAkry224/UNESCO_Guidelines.pdf

4 In 2003 the Second WCHE was also held. The second conference entitled "Globalization and Higher Education: Implications for North - South Dialogue". Please click on the link below for further information:
http://www.unesco.org/education/studyingabroad/highlights/global_forum/gf_oslo_may03.shtml

5 Global Forums on International Quality Assurance, Accreditation and the Recognition of Qualifications in Higher Education brought together main stakeholders in higher education including representatives of new providers of higher education. Please click on the link below for further information:
http://webarchive.unesco.org/20151231024736/http://portal.unesco.org/education/en/ev.php-URL_ID=6380&URL_DO=DO_TOPIC&URL_SECTION=201.html
http://www.unesco.org/education/studyingabroad/highlights/global_forum_main.shtml

1. European Pilot Project for Evaluating Quality in Higher Education in 1994-1995,
2. Declaration of Convention on the Recognition of Qualifications Concerning HE in the European Region In 1997,which was jointly drafted by the Council of Europe and UNESCO,[6]
3. Publication of the Council of EU Recommendation in 1998 on European Cooperation in QA in Higher Education,[7]
4. The Bologna Declaration in 1999. Declaration is intended for the creation of the Higher Education Area (EHEA) with a focus on strong QA, the three cycle system (bachelor/master/doctorate), the student and scientist mobility, easier recognition of HE Qualifications, as well as joint programs. It is emphasized in the second paragraph of the Declaration that Europe is capable of giving its citizens the necessary competences to face the challenges of the new millennium.[8]

The formation of EHEA has sparked the development of Erasmus + and Horizon programs while the Bologna Process, which started with 29 countries in 1999 to reach 48 members as of today. The abilities of these 48 members to carry out work based on the intentions of the Bologna Process depend mainly on the success of the internal and external QA of HE Institutions in member countries.

The main QA structure in EHEA is formed with the institutions listed below:

- European Network for QA in Higher Education (ENQA): The network was established in 2000 for information sharing and cooperation in the field of QA.[9]
- Standards and Guidelines for Quality Assurance in EHEA (ESG): ESG is the main document that sets out the norms of QA along with the works carried out by accreditation agencies. It was declared in 2005 in cooperation with the ENQA, European students' Union (ESU), the European Association of Institutions in HE (EURASHE) and the European University Association (EUA).[10] It was amended in 2015.

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6 The Convention aims to facilitate the recognition of qualifications granted by one Party in another Party. Please click on the link for further information: http://www.ehea.info/cid102107/lisbon-recognition-convention.html

7 Please click on the link for further information:https://publications.europa.eu/en/publication-detail/-/publication/9ee49649-dc73-446d-9e39-cce2d6d231ce/language-en

8 In order to make this prominence even more noticeable, the third paragraph draws attention to the present (the end of 1990s) situation of the Southeast European Countries (Balkan States). The importance of education and educational co-operation for the development and strengthening of stable, peaceful and democratic societies is thus universally acknowledged as paramount. http://media.ehea.info/file/Ministerial_conferences/02/8/1999_Bologna_Declaration_English_553028.pdf

9 In 2004 the Network changed its status to Association.

10 These four institutions is called ‘’E4Group’’ and the group is one of the main actor which works for QA and accreditation process within the EHEA

- European Quality Assurance Register in Higher Education (EQAR): EQAR was established in 2008 by the E4 Group. The EQAR system cooperates with external QA agencies in the EHEA countries and strives to increase the reliability of the methods used by these agencies during their accreditation process.

The Future Vision of the Bologna Process: Cooperation and Internationalization

While the Bologna process went beyond the borders of Europe thus reaching 48 countries and more than 4 thousands HEIs, the quality norms for students, educators and the education sectors have been established by way of Prague (2003), Berlin (2003), Bergen (2005), Budapest-Vienna Declarations (2010) and the Erivan Forum (2015).

The Fourth Forum in Yerevan in 2015 is important due the amendment of ESG and the following policy and vision recommendations for QA and mobility have been underlined in the Statement:

- encourage QA agencies from participating countries to work towards inclusion in EQAR
- continue and strengthen policy dialogues and cooperation between the EHEA and the countries of the Middle East (ME), North Africa (NA), Asia (AS) (MENAAS),
- develop national qualifications frameworks, including developing methodologies to establish compatibility between national frameworks within the EHEA and national frameworks developed by MEENAS countries,
- encourage UNESCO regional conventions such as the Mediterranean Region and the Arab States that have been revised recently,

The importance of regional cooperation in QA has been also declared as follows in the Statement of the Fourth Bologna Policy Forum Yerevan: ‘’in the light of recent political instability and attacks on democracy and the rule of law in a number of countries, we underline the importance of continuing cooperation between HEIs and our commitment to support exchanges of students and staff and joint projects to strengthen the capacity of HEIs in the EHEA’’.[11]

[11] Please click on the link below for further information: http://media.ehea.info/file/2015_Yerevan/74/8/Statement_of_the_Fourth_Bologna_Policy_Forum_final_613748.pdf

Current Status of QA and Accreditation in Turkey: Trakya University Case

Parliamentary bodies determine tertiary education laws in Turkey according to the Constitution. The Council of HE (YOK) and Interuniversity Council (ÜAK) were established in 1981 as independent bodies in charge of strategic planning of main issues in HE such as coordination, implementation of educational policies, preparation of strategies and policies/regulations for the development of HE, maintaining continuous education activities at HE Institutions and promoting research and scientific activities.

The current law on HE was also adopted in 1981, and the first legislation for QA in higher education in Turkey was published in 2002. The legislation on QA was amended twice in 2005 and in 2015.[12] The QA Board was established in accordance with the legislation on QA for Accreditation and Quality Assessment.[13] The establishment and working conditions of external QA agencies, the quality improvement works of YÖK and the basic operations of QA Board are also regulated by the legislation. The empowerment of external agencies, the preparation of detailed guidelines relating to the accreditation of different programs,[14] the preparation of evaluation reports[15] and issues related to the Authorized External QA Agencies have been reviewed,[16] and the information has been shared with the public in a transparent manner under the supervision of the QA Board.

Following the legislation amendment in 2015, Trakya University designated protocols and specific bodies to assist QA processes in its programs/institutions.

- The Internal Control Monitoring and Evaluation System of the University was renewed in 2015,
- The QA Directive was published in 2016.[17]
- Trakya University Quality and Strategy Development Application and Research Center founded in 2017.[18]

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12 For the legislation of 2015 Please click on the link below: http://www.mevzuat.gov.tr/Metin.Aspx?MevzuatKod=7.5.20955&MevzuatIliski=0&sourceXmlSearch= and for the legislation of 2005 : http://www.yodek.org.tr/download/yonetmelik_dl.pdf

13 For general working scheme of the Board please click on: http://www.yok.gov.tr/web/kalitekurulu/8

14 For detailed information: http://www.yok.gov.tr/web/kalitekurulu/67

15 For detailed information: http://www.yok.gov.tr/web/kalitekurulu/kararlar ve http://www.yok.gov.tr/web/kalitekurulu/raporlar

16 For detailed information: http://www.yok.gov.tr/web/kalitekurulu/17

17 For detailed information: https://kms.kaysis.gov.tr/Home/Goster/74797

18 Regarding the working principles of the Directive, which has the authority to make regional collaborations please clikc on the link: https://kms.kaysis.gov.tr/Home/Goster/136284

This all led to positive results in a short period of time. The Faculty of Medicine was accredited by independent external Agencies in March 2018, following the Accreditation of the Chemistry Program in November 2017 and the Biology program in 2016. Accreditation processes for different programs are also ongoing.

QA and Bologna Process in the Balkans: Implementations and Challenges

The Tempus program was implemented in 2007-2013 as part of the Bologna Process for a means of balanced development of quality standards in the EHEA. The objective with the TEMPUS was to support the quality and modernization of HE in order to pave the way for the cooperation of EHEA and MENA countries, which was noted in the Yerevan Declaration of 2015. This program provided only limited progress in the Western Balkans (WB) and other Balkan countries. In her study, Lucia Brajkovic (2016, p:27-29) has indicated that the West Balkan Countries have limited benefit from the Erasmus+, Horizon or Tempus Funds since the competition for these resources has proved very difficult for institutions in the WB. These countries have limited resources at their disposal to begin with, unlike developed countries that are able to invest significantly larger resources for the necessary expertise and infrastructure. In most cases, the quality standards of developed EU countries in EHEA are also seen as examples to be followed by WB countries, however Brajkovic emphasizes that this expectation is erroneous due to the many unique institutional and systemic challenges in this part of the world.

On the other hand, each country needs to establish national quality frameworks (NQF) for compliance with EHEA as part of the Bologna Process. The state of implementation of the national qualifications framework can be measured against the 10 steps defined by the EHEA qualifications frameworks working group. Balkan Countries have included qualifications in the NQF but have not yet self-certified its compatibility with the European Framework for HE. We see that all Balkan countries have on average completed 7-9 steps out of this 10 step harmonization process. (EHEA Report in 2015, p:67) In terms of credit transfer, it is observed that approximately 75% of the national programs are in compliance with the European Credit Transfer and Accumulation System. (EHEA Report in 2015, p:69) These are indications that the Balkan countries are actually in good condition.

Below we can briefly see the position of the Balkan Countries in the Bologna Process according to some data and indicators, collected from the EHEA Report in 2015.

- The countries are voluntarily starting the ESG and Bologna Process. However, the lack of domestic legal and institutional structures slows down the Bologna progress in some Balkan Countries. As we see in the work of Zivaljeviç, Vrceljve Stevanovic (2015), the reason for this is the fundamental priorities of Western Balkan Countries, (such as improving teaching capacity, completing institutional and physical needs, developing the legal system to ensure that private and public institutions work together etc.),which are not matching ESG's main principles of transparency and the accountability.

- The number of students benefiting from student mobility is low in most countries. Balkan countries also have the lowest rates: below 5%. This is due to the fact that the monitoring system does not work properly in many Balkan countries and the education system is not transparent.
- There are no EQAR registered external QA agencies in the Balkans. According to Kanazir, Papadimitriou and Stensaker (2014), as the agencies in Balkans focus on local needs more, the working scheme of these agencies differ from the expectations of ESG' and EQAR'.
- The institutions and programs cannot be evaluated by QA agencies from outside the country in many Balkan Countries to fulfill their obligations for external QA and in some cases institutions and/or programs can choose to be evaluated by a foreign QA agency, however EQAR registration is not a criterion used to determine which agencies are allowed to carry out such cross-border evaluation/accreditation/audit. According to Kanazir et al. (2014), this is mainly due to the limitations of domestic legislation and financial inadequacies.
- AQA is in operation nationwide in many Balkan Countries. But the QA has not been evaluated against the European Standards and Guidelines in the EHEA.
- The Bologna texts recognize that students should be fully engaged in the improvement and enhancement of HE and of their own learning experiences. But students participate in only very limited aspects of QA in most Balkan countries or they cannot participate at all.
- 10 % of HEIs issue joint degrees in developed countries in the EHEA. However, it is estimated that only up to 2.5 % of institutions issue joint degrees in the Balkans as is the case in majority of the countries.
- No Balkan countries have adopted (clear) national quantitative targets regarding inward/outward degree or credit mobility at a national level.

A limited number of examples have been given above, which will enable the Balkan countries to easily understand their position in QA, Accreditation or student mobility. These examples can be further increased statistically. However, given examples are thought to be sufficient with regard to the suggestions that this presentation will provide.

Recommendations for the Balkans as part of the Global Vision of Higher Education and Bologna Process

Political uncertainties, armed conflicts and waves of migration have a profound impact on the world. International institutions such as UNESCO, EU and UNDP point out that education is a key factor in overcoming current adversities, providing universal peace and security as well as sustainable development. As is evident from the Yerevan Forum, greater international cooperation and intensive work on QA should be implemented in the coming years at the EHEA and its surrounding regions, so that both HE and social issues can be overcome more easily.

The development of QA and the determination of norms in the HE sector can only be carried out with full international co-operation and participation of all stakeholders which can be seen in the Bologna process. Thus, Balkan countries should establish strong partnerships both in and out of the region to overcome the issues they face in field of HE.

The collaborations that can be carried out for QA in the Balkans may include but are not limited to the following list of summarized topics;

- The national QA frameworks should include not only the principles of ESG, but also the issues related to cooperation in the Balkans,
- The principles governing the mobility of students and scientists between private and public HE Institutions and linking the work of private HE Institutions to net politics should be included in the national QA framework and thus the rapid harmonization in the Bologna Process can be achieved,
- While Students, Business, Society and QA Agencies are specified as main stakeholders by the ESG; Balkan Countries should add future generations and international environment (countries, international institutions, organs) as stakeholders of National AQ Frameworks in order to provide cooperation and to develop new strategies in the field of QA,
- The roles of internal and external QA and accrediting agencies in national QA framework should be clarified,
- Joint projects should be developed to reach new financial resources,

To carry out works for recommendations listed above, BAU can take further responsibilities describe below;

- An AQ group under BAU should be established to provide transfer of experience on QA and on Institution/Program Accreditation processes,
- Regional conventions should be developed which govern co-operation on QA and accreditation for the full harmonization of Balkan Countries to ESG and Bologna Process,
- Legal arrangements should be prepared to enable QA agencies to work with international co-operations,
- BAU's involvement in the formal co-operation mechanism in the ESG process should be supported and BAU should become an affiliate member of EURASHE and EUA.

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THE IDENTITY AND HIGH EDUCATION TODAY

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We live in the era of neo-liberalism, and the first question that everyone does, is: Does society have a negative impact on our identity? If so, what needs to be improved or changed and moreover are the universities important in developing and confirming the identities of their students?
We believe that this idea of identity is wrong and as soon as we get rid of it, the better it is.
Regarding a suitable definition for the identity, we may say that identity is similar to a construction in which culture it indicates:
a) how it is built and,
b) what is the content of this construction?

So, the first process is identification; Identity and identification share the same Latin etymology, which is idem and is the same, similar. We develop our identity by becoming similar to others. The second process, the division, represents the change. We become different because from the early age onwards we can reject certain identifying patterns and follow other models. As a result, we conclude as an original recomposition of these different mirrors.

Now, with regard to the second question, namely the content of our identity, we think we should correct our intuitive idea of who we are. In this age of individualism, we will answer this question with a number of personality traits and we will soon discover that this is far from satisfactory. Our main identity consists of social relationships. First of all, our gender identity: I am a man in relation to the other gender, I can be just a man in relation to a woman. Secondly, my generation's identity: I belong to the old generation in relation to young men and women, or vice versa. The third relationship is about people equal at my age, my gender, and my colleagues.

Based on these three relationships, it is possible to determine one's identity. Just think again on the example above: someone grown up in a different culture with another story will develop a totally different gender identity with a different attitude to authority and to its or her equal. If we want to sum up these differences, we emphasize that we are faced with another surprise regarding the content of our identity: it is about the principles and values, what we can do or can`t. Our identity is never neutral, it is an ethical construction that defines the way we behave towards the opposite sex, our authority and our equals.

And again, this is determined by the dominant history or discourse in which we have grown up.
To conclude this paragraph we emphasize that: our identity is a construction, based on the dominant story of our culture that defines our basic attitude in relative relationships to our other sex, authority and our equals. Identity is never neutral, but always driven by tags. The result is that we are much more similar than we think - identity means that we are identical, based on the confession or discourse we share. [1]

Regarding all disccused above, the focus is on today's problems of higher education. To keep it short, our contemporary identity is very different from that of the few years ago, because the dominant discourse has changed significantly. University plays an important role in this, because universities do not only provide professional education. We are aware of the fact that universities are very important in developing and confirming the identities of their students. This has always been so, but today, it is more likely to use it. First of all, because we have far more students than we had before. And secondly, because the university itself has changed, as it has been fully identified with the new dominant discourse.

Not long ago, the dominant order was based on the interaction between at least four discourses: political, religious, economic and cultural, where politics and religious aspects were the most important. Today, they are all but extinct. There is only one dominant discourse still standing, called economic discourse. We live in a neoliberal society in which the whole world is a big market and everything in it has become a product. Moreover, this is related to the so-called meritocracy in which each one is held accountable for his or her success or failure - the self-made myth of man. If you are successful, you must thank yourself; if you fail blame yourselves alone. And the most important criterion is profit, money. Whatever you do should bring money; this is the message.

The fall of the Berlin Wall was interpreted as the end of history and the end of ideology - finally freedom came! What we did not see at that time was that from than and on the neoliberal ideology took over everything. Its base is accurately summed up by Margaret Thatcher: "There is no such thing as society, there are only individuals." Within a decade, every human activity was organized in the function of the market, based on the idea of competition between individuals. People are competitive beings focused on their profit. Society benefits as a whole, because the competition forces everyone to do their best to get to the top. This is the importance of education because we live in a rapidly evolving economy that requires highly trained individuals with flexible competences. A single higher education qualification is good; two are better and lifelong learning is a necessity. Everyone should continue to grow because the competition is fierce.This has been the dominant story with which we have built our identity for the last 25 years.

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[1] Monty Python. Jeta e Brian: http://www.youtube.com/watch?v=QereR0CViMY

From a certain point in time and beyond, the neoliberal theory has become so dominant that almost everyone considers it as an accurate description of what we, humans are and how we should lead our lives. Indeed, the neoliberal mirror introduces us to two prevailing beliefs. The first is that we ourselves are the key to our success. Everyone can achieve everything if he works hard enough. The second is that life is an endlessly competitive struggle with others who are also trying to achieve something. This is sometimes referred to as the "Homo economicus" model.

Being academics, we find the statements of the contemporary mission of higher education institutions both in Europe and in our country; they are packed with expressions like "competition," "innovation," "growth," "product financing," "actors," "excellence," "top students," "top researchers," and others similar to these. The message is clear: a normal human being is always looking for number one. And if someone expresses a critique, he is considered to be "soft" who does not know how the Real World works. So the truth!

When we mentioned that our identity consists of social relationships based on an ethical attitude, neoliberalism creates individuals who consider the other as a competitor and never trust them. Solidarity becomes an expensive luxury and is replaced by temporary coalitions whose main purpose is to earn them more than others. Strong social ties with colleagues are practically excluded, and of course there is no loyalty to companies or organizations, and this is the same for universities. Fraud and lies become a normal strategy, as long as they are not discovered. The team spirit has become rare. This creates a negative spiral between individuals and organizations, which trust each other a little and less over time. After several years, due to the system itself, there is a clear polarization between winners and losers. Moreover, losers are said to be their fault even though their experience has been a steady loss of voice and autonomy. In front of them are the winners. The nature of self-perpetuation of the system is related to the preferential treatment accorded to the winners. In a relatively short time, it leads to a system where the winner gets it all, in which the middle group becomes steadily smaller and the gap between them in the end grows increasingly becoming even wider. The middle group disappears due to the system that "the winner gets it all".

In our universities and European universities as well, over the last 20 years, the quality of a scholar's assessment, the quality of a researcher and efforts was systematically replaced by a system in which their production - or "output" - is literally measured and counted. Things that were too difficult to measure were left out of focus. The importance of the attached teaching (study) has decreased, the focus has shifted almost exclusively to research and projects. A money-making factory mentality was born, in which academic publications are the production unit.

The output. As a consequence of the system itself, which is: a closed system with people competing with one another, the barrier has constantly been increasing. The first step was that publications in the national language (eg in Albanian) should be internationalized. A few years later, "internationally" proved to be an euphemism for "English." Next, the focus shifted from English editions in general to a handful of top-level journals (known as magazine A1), then to impact factor and citation indexes. An academic who wants to build a career needs to publish high-ranking journals (that is, Anglo-Saxon) of the highest rank and needs as many citations as possible. The latest change is that scholars should have publications in the first part of the A1 magazines, forgetting the other three-quarters of the magazine.

There is nothing casual about this kind of evolution. On the contrary, he is structurally so determined and inevitable. A neoliberal meritocracy can only function through a center-directed system and strongly planned to measure "production" or individual contributions to it. The nature of the system limits the number of winners "; only the most productive gets the first prize and others are asked to leave.[2]

Fraud and scandalous science testify to the decline in search departments. Research culture has more in common with the commercial world than with a university. This is the result of a research culture that has set up criteria for measuring success as an autogol for itself. An example comes from Germany. In August 2009, a massive fraud with doctoral titles came to light, involving various universities and hundreds of professors.

In teaching matters, the irony is that the decline is presented as a success. Students are considered to be no longer students; they are clients. As clients, they have a contract with the university for which they pay a good sum of money, so they have every right to expect a return on investment. Which means the right to receive their diploma. If they do not get it, something should be wrong with the institution and the professors, so students will fight their outcomes if they do not meet their expectations. Soon, lecturers and institutions will be sued and the student complaint will be resolved in court. Professors will have a double effect. Firstly, they have constantly praised themselves by the students. On the other hand, teaching as such is not really relevant to their academic career; the only thing that matters is research and publications. Consequently, they keep their students happy and stupid with Power point and precision presentations. Horrific examinations have been replaced with copywriting / paste online writing or multiple-choice exams. The result can be summed up with a quote derived from commercialism: The more diplomas we distribute, the more money we receive so, numbers are increasing each year.

Conclusion

As far as universities are concerned, if the current neoliberal trend continues, two possible scenarios emerge. The first is like that of the British Ministry of Education, which puts universities in the service of a neoliberal economy. In this case, higher education will become a research center for multinational companies, funded by the public budget - with additional bonuses that return from graduates, whose identity is now reflected in the neoliberal ideal.

The next scenario is that universities will simply be purchased and transformed by corporate companies, the only purpose of which is to make money. Their investment

2 "Glengarry Glen Ross" (1992) http://www.youtube.com/watch?v=8kZg_ALxEz0

(student) and output (employee) contribution will depend on the powers at work of so-called free market forces.

If we study the history of the academic world, it is easy to distinguish between the times when universities were truly innovative and when they were in the service of dominant powers, be they religious or ideological. Today, higher education is in the service of the neoliberal economy.

And finally the good news: things are changing. The economic crisis caused by neoliberal ideology is functioning as a cry for awakening. A growing number of people are becoming aware of its negative effects. We need an alternative and, in the best case, universities can take a leading role in developing an alternative way of thinking. The first thing we have to convince ourselves is that higher education does not need any kind of inaccurate justification, leaving aside only the investment based on its return. On the contrary, we need to change this perverted reasoning where everything is measured in terms of economic return. There must be other ways around: economic growth should give us the means to do things that we consider to be important to ourselves, such as education, health care and art. Their internal effects are not of a quantitative nature, which means that they can not be measured; they can only be judged qualitatively. Higher education is a public good, not a product run by the market.

To sum up these ideas, it can be said that is important to go back to the initial theses. Our contemporary identity is the result of a special economic history that dominated our thoughts and thus changed our lives in the last thirty years. Its effect on teaching in general and higher education, in particular, is clear. For what we are less aware is that this discourse has changed our system of values. It is time to change this situation, otherwise we can end up in what is said "the war of all against all". Higher education and health care are the last bastions to be taken. This is the hope that higher education will be the starting for change.

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THE GEO-ECONOMIC SIGNIFICANCE OF THE BALKANS IN THE 21ST CENTURY

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Abstract. The Balkans, or Balkan Peninsula, has always been one of the most geo-strategically important regions in Europe. Due to its attractive location, it is a major bridge connecting different parts of the world. The current change of trade routes, with an increasing export of products from Asia to Europe, highlights the attractiveness of the Balkans as a major transport hub. However, in order to utilise its comparative advantages, Balkan countries have to invest in two major resources: infrastructure and, above all, human resources.

Keywords: Balkans, International Trade, European Union, China, Brain drain.

Introduction

The Balkans, or Balkan Peninsula, has always been one of the most geo-strategically important regions in Europe. It connects Europe with Asia, is close to Africa, but most importantly, it has always been a crossroad for different civilisations. This fact has been often portrayed as the Balkans being a potential conflict zone. Therefore, terms such as "Balkanisation" evolved, highlighting political instability, which occurred in the Balkans, especially in the 20th century. However, such descriptions describe the Balkans in a wrong way. The Balkan Peninsula has been, above all, a bridge linking different religions and cultures, representing a richness of different ways of life.

Due to the geo-strategically importance of the Balkans, this paper has the goal to analyse geo-economic significance of the Balkans in the 21st century, by highlighting economic potentials and the needed resources to utilise these potentials, with a special emphasis on the role of universities at this matter. The major goal of this paper is to initiate discussions about necessary, fundamental reforms in order to make the Balkans an attractive place to work and live.

This research is based on analysis of different official national and supranational documents and statistics.

Finally, it is important to mention that there is no universal agreement on the boundaries of the Balkans. Therefore, we included the following countries in our analysis:

Albania, Bosnia and Herzegovina, Bulgaria, Croatia, Greece, Kosovo[1], FYR Macedonia, Montenegro, Romania, Serbia and Turkey.

Trends in Global Economic Development

A simple look at different maps shows us the importance of the Balkans global trade. A look at the Trans-European Transport Network, shows that new motorways are planned to be built throughout the Balkans, improving connectivity between Balkan countries. But, on the other hand this map also shows that the current lack of infrastructure is a major disadvantage for the majority of Balkan countries.

Also in the energy sector, the Balkans plays a major role for the transport of natural gas from the Caucasus and Russia to Central Europe. Several projects, such as the Trans-Adria-Pipeline or Turkish Stream, will go through the Balkans, which will increase the importance of the Balkans as major transport hub in the energy sector.

However, another trend will have a major economic impact on the Balkans. The last two decades have witnessed massive changes in the global economy. World Economic Centres - North America, Japan and the European Union - are slowly losing their economic power, while other countries such as China, India, Brazil, Turkey and Indonesia have recorded significant economic growth. This development is illustrated by table 1. It can be seen that the current economic forces - the US, Japan and Euro-zone countries - had a total share of 46.5% in the global gross domestic product in 2011. It is expected that this share will continuously fall to a total of 28.3% in 2060. On the other hand, the share of China and India in the world's gross domestic product will, according to this estimate, increase from 23.6% in 2011 to 46.0% in 2060. [12]

This change in the allocation of world gross domestic product will inevitably lead to changes in trade routes. So far, the main trading routes have concentrated on the Atlantic Ocean - trade between North America and Western and Central Europe - and the Pacific, where the trade between the US and Japan, or China, is dominant. By changing the economic centres of the world, a significant part of the trade will continue through the Pacific, but also in significant part through the Suez Canal, where goods will be sent from China and India to Europe and vice versa. Also, the land route through Central Asia will gain importance.

These changes in the global economy caused China to launch a mega project, the so-called “One Belt One Road Initiative”. In May 2014, the state-run Chinese news agency Xinhua released a series about this initiative. China wants to revive this path in order to expand its economic, as well as political influence. The starting point of this new Silk Road will begin in the city of Xi'an. The country road continues through Kazakhstan,

[1] Kosovo is the subject of a territorial dispute between the Republic of Kosovo and the Republic of Serbia. The Republic of Kosovo unilaterally declared independence on 17 February 2008, but Serbia continues to claim it as part of its own sovereign territory.

northern Iran, Iraq, Syria, Turkey, Bulgaria, Romania, and Ukraine to Moscow. From Moscow it will continue to the German city of Duisburg until Rotterdam. There will also be a Maritime Silk Road, which will begin in the seaports of southern China, continuing to Vietnam, Indonesia, India, Sri Lanka, Kenya, Suez Canal, Greece, Italy and Duisburg.

This new Silk Road will increases the importance of the Balkans as a major logistic centre for the transport of Chinese, and generally Asian products, for the European markets. However, the question arises, whether Balkan countries will be able to take advantage of this situation? What kind of conditions have to exist in order to use this situation for economic growth? We will try to answer these questions in the following section.

Fig. 1. Trans-European Transport Network – Comprehensive and Core Networks

Source: [5]

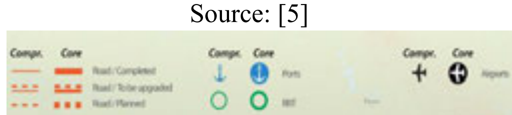

Fig. 2. Trans-Anatolian and Trans-Adria gas pipeline Source: [8]

Table 1. Distribution of the share in world GDP from 2011 to 2060 Source: [4]

	USA	***Japan***	***Euro zone***	***Other OECD***	***Other non-OECD***	***China***	***India***
2011	22,7%	6,7%	17,1%	18,2%	11,7%	17,0%	6,6%
2030	17,8%	4,2%	11,7%	15,3%	12,0%	27,9%	11,1%
2060	16,3%	3,2%	8,8%	14,0%	11,7%	27,8%	18,2%

Fig. 3. Map of the One Belt One Road Initiative
Source: [6]

Readiness of Balkan Countries to Take Advantage of Future Economic Developments

State of Balkan Economies

A look at major economic indicators about the economic power of Balkan countries shows us that, generally speaking, Balkan countries lack behind developed countries, especially the older members of the European Union. Gross domestic products (GDP) per capita is far below the average of the European Union, not to mention how far away from countries, such as Germany. Furthermore, current account balance is also negative for the majority of countries, implying economies, which import much more than they export. This indicator also shows that Balkan economies do not have much to offer on global markets, and therefore are not as competitive as they should be. This thesis can be confirmed by high unemployment rates in Balkan countries, clearly indicating that local economies cannot offer sufficient jobs for all. Therefore, it is quite clear that under current circumstances, it is quite difficult for Balkan countries to benefit from the current global economic developments.

Table 2. GDP per capita (current US$) in 2016 for Balkan countries
Source: [3]

Country	*GDP per capita (current US$) in 2016*	*Current account balance (current thousand US$)*	*Unemployment rate*
Albania	4,125.0	-1,142,450.00	15.2
Bosnia and H.	4,808.4	-858,687.08	25.1
Bulgaria	7,469.0	2,870,710.00	7.6
Croatia	12,149.2	1,389,873.90	13.1
Greece	17,890.6	-1,964,347.38	23.5
Kosovo	3,661.4	-604,999.71	27.5
FYR Macedonia	5,237.1	-298,630.60	23.7
Montenegro	7,028.9	-787,804.52	17.7
Romania	9,522.8	-4,385,350.42	5.9
Serbia	5,426.2	-1,513,480.44	15.3
Turkey	10,862.6	-32,634,000.00	10.8
EU (for comparison)	**32,242.1**		**8.5**

Measures for Economic Development

The geostrategic position of the Balkans is very favourable, because it lies on current and future trade routes. In order to take advantage of this situation, the first step is to invest heavily in transport infrastructure, because the existence of infrastructure is a prerequisite for competitiveness and economic development, or as the spokesman for the Chinese Ministry of Foreign Affairs Hong Lei told at a press conference on 31 October 2014: “A place needs to have well-functioning roads before it can get rich.” [3] The current state of the transport infrastructure in the Balkans is generally very unsatisfactory - primarily when it comes to highways and railways. That is why Balkan countries should use a unique opportunity as economic powers - the European Union and China – are very interested to invest in infrastructure.

The author is of the opinion that due to this keen interest for the construction of traffic infrastructure in the Balkans, the construction of a modern transport network will not be the major challenge for Balkan countries on the long-term.

The major challenge, which is faced by Balkan countries, is the emigration of skilled workers. As table 2 has already shown, Balkan countries have a high unemployment rate, inducing many skilled workers to leave the home countries. Open labour markets, especially within the EU, increase competition for the best employees, so also many employed individuals leave their home countries in order to immigrate to Western European countries. Statistical data shows that all Balkan countries, except Turkey, have a shrinking population. This exodus of qualified workers leads to major problems in the economic development of Balkan countries. In order to avoid, to become a transit zone for goods from abroad, forwarding them to Western and Central Europe, Balkan countries have to provide better living conditions for their citizens. People make their decisions according to their expectations. Only when they are really pessimistic, they will leave their home country, especially for a longer period of time and with their family.

Therefore, in order to increase the living standard of its citizens and to increase the competitiveness of an economy, the first step is to invest in to research and development in order to develop a knowledge-based economy. Analysing expenditures for research and development, it can be seen that the majority of Balkan countries invest less than one percent of its GDP for research and development. Keeping in mind that gross domestic products low in Balkan countries, it is quite clear that not sufficient money is invested, so universities and other research institutions do not have enough money to develop innovations.

Table 3. Average annual rate of population change (percentage)
Source: [9]

Country	***2010 - 2015***	***2015 - 2020***	***2020 - 2025***	***2025 - 2030***
Albania	-0,12	0,13	0,03	-0,09
Bosnia and Herzegovina	-1,03	-0,22	-0,24	-0,30
Bulgaria	-0,62	-0,67	-0,72	-0,80
Croatia	-0,43	-0,58	-0,56	-0,54
Greece	-0,40	-0,21	-0,29	-0,30
FYR Macedonia	0,08	0,08	0,00	-0,12
Montenegro	0,12	0,04	-0,04	-0,11
Romania	-0,56	-0,50	-0,48	-0,50
Serbia	-0,40	-0,34	-0,38	-0,44
Turkey	1,58	1,37	0,54	0,52

Another major field where universities can accelerate economic development is cooperation with other universities. Many universities from the Balkans have excellent connections with universities in Central and Western Europe, but do not cooperate sufficiently with universities next to them. This is not only important for economic development, but also for intercultural understanding, which is very important in the multicultural Balkans. A major characteristic of universities has always been its international character. Therefore, universities have an important mission to eliminate virus of nationalism from universities in order to build bridges and to develop a normal living conditions for all citizens of all ethnicities. As it is well-known in the management theory, it is not only important to have a high income, but also to have possibilities for non-material satisfaction – all citizens must have the feeling to be relevant, to be important. Therefore, universities have also to start developing a culture of "being relevant", not only for a better present, but also a better future for next generations.

Table 4. Research and development expenditure (% of GDP) for Balkan countries
Source: [7]

Country	*Research and development expenditure (% of GDP)*	*Year*
Albania	0.15	2008
Bosnia and Herzegovina	0.219	2015
Bulgaria	0.957	2015
Croatia	0.854	2015
Greece	0.957	2015
Kosovo	N/A	
FYR Macedonia	0.443	2015
Montenegro	1.149	2007
Romania	0.488	2015
Serbia	0.866	2015
Turkey	1.006	2014
EU (for comparison)	**2.047**	**2015**

Conclusion

This paper has shown that Balkan countries are important – from an economic, but also from other perspectives. It is a unique area where many different cultures. For someone this could be a potential problem, but for centuries it has been a source of creativity and real tolerance. By developing its human resources, the Balkan can become wealthy and a more attractive place for living. However, if Balkan countries fail to make use of the creativity of its inhabitants, especially by a bad educational system and by tolerating illegal activities (e.g. corruption), Balkan countries will never reach their full potential, and become only a transit zone for foreign goods and a source of cheap labour for developed economies.

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4. OECD OECD Economic Policy Papers No. 3. (2012), http://www.oecd.org/eco/economicoutlookanalysisandforecasts/2060%20policy%20paper%20FINAL.pdf
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TURKEY'S TROUBLED NEIGHBOR: SYRIA AND THE SYRIAN REFUGEE CRISIS

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Abstract. The Syrian internal conflict has started almost 7 years ago in March 2011 and still continues through with less intensity. This highly brutal and intense conflict did not stay wholly internal. Many outsiders including states and non-state actors have involved into the conflict which made it long standing and much more devastating. From the very beginning since one of the conflicting side is State of Syria itself, the conflict caused millions of Syrians to leave their homes and towns and become refugees or displaced internally. Turkey is, beyond any doubt, one of the most affected countries by both the conflict and the refugee influx caused by the conflict which. The increasing number of Syrian people fleeing from their home country to save their lives has arrived Turkey in millions. Turkey has straggled to take an active role in protecting and providing basic needs of these people. The number of registered Syrian refugees in Turkey is above 3.3 million as of November 2017 which is the largest number in comparison with Turkey's neighbors and region. Turkey has a very long land border with Syria stretching over 6 hundred km from the Mediterranean up to the Iraqi border with Turkey. It has also strong historic ties with Syria and Syrian people, and some ethnic groups in Syria which has links to the Turkish nation like ethnic Turkmen in Syria. Due to these facts, Turkey could not stay isolated from the Syrian internal conflict nor stay uninterested in the conflict and its repercussions. Eventually, the has been very active policies and actions on the Turkish side on Syria and Syrian conflictHere, we are going to provide a general overview of Turkey's policies towards Syria and Syrian conflict as well as the compelling reasons for Turkey's decisions and actions taken towards Syria. On the other hand, the study here is going to examine the role of Turkey in accepting the Syrian migrants as a host country. Considering the number of people Turkey has accepted into the country, this issue well deserves to be accepted how it happened and how it goes now especially in the light of the current data provided by Turkish government and the United Nations High Commissioner for Refugees (UNHCR).

Introduction

The internal conflict in Syrian has started almost 7 years ago in March 2011 and still continues with less intensity. This highly brutal and intense conflict did not stay wholly internal. Many outsiders including states and non-state actors have involved, which made it long standing and much more devastating.

Since one of the conflicting sides is State of Syria itself, the conflict caused millions of Syrians to leave their homes and towns and become refugees or displaced internally from the very beginning.

Turkey is, beyond any doubt, one of the most affected countries by both the conflict and the refugee influx caused by the conflict. The increasing number of Syrian people fleeing from their home country to save their lives has arrived Turkey in millions. Turkey has straggled to take an active role in protecting and providing basic their needs. The number of registered Syrian refugees in Turkey is above 3.3 million as of November 2017 which is the largest number in comparison with Turkey's neighbors and the region.

Turkey has a very long land border with Syria stretching over 6 hundred km from the Mediterranean up to the Iraqi border with Turkey. It has also strong historic ties with Syria and Syrian people, and some ethnic groups in Syria which has links to the Turkish nation like ethnic Turkmen in Syria. Due to these facts, Turkey could not stay isolated from the Syrian internal conflict nor stay uninterested in the conflict and its repercussions. Eventually, the has been very active policies and actions on the Turkish side on Syria and Syrian conflict

Here, we are going to provide a general overview of Turkey's policies towards Syria and Syrian conflict as well as the compelling reasons for Turkey's decisions and actions taken towards Syria. On the other hand, the study here is going to examine the role of Turkey in accepting the Syrian migrants as a host country. Considering the number of people Turkey has accepted into the country, this issue well deserves to be accepted how it happened and how it goes now especially in the light of the current data provided by Turkish government and the United Nations High Commissioner for Refugees (UNHCR).

Turkey's Links and Polices towards Syria
Overview on Turkey and Its Neighbors

Turkish territory lays mostly in Asia but it has a large portion of territory in Europe too, including half of Istanbul, the biggest city with a population of over 15 million. The Country situated in such central position that many politically important and large countries surround it from Balkans (Greece and Bulgaria), Caucasus (Georgia, Armenia and Azerbaijan) and Middle East (Iran, Iraq and Syria). Turkey has a total land boundary of 2.816 km long. Turkey and Syria are sharing a longer border than all other neighboring countries, which is around 911 km. The Ankara Agreement in 1921 created the border between these two counties, which was partly changed later in 1939.

Three sides of the country are surrounded by sea; the Black Sea in the north, the Aegean Sea in the west and the Mediterranean Sea in the south. The country has sea boundaries with Ukraine, Romania and Russia in the Black Sea, Egypt, and Greek Cypriot Administration and Turkish Republic of Northern Cyprus in the Mediterranean. The total length of the coastline of Turkey is around 7200 km.

Although Turkey is one of the largest countries of the region in terms of its population the some of the courtiers surrounding Turkey is fairly big countries in terms of population. The population of Turkey is 80,845,215 as of July 2017, but courtiers like Russia, Iran, Ukraine, Iraq and Syria are also large countries too (*see map 1*).

Politically speaking, the region and the said countries are quite an agenda in the world politics for many reasons. Ethnically and religiously diverse and historically significant area has many contemporary points of interest like energy and finance as well as a market for many developed countries. That explains actually why the region is stacked with various political tension and military clashes, both internal and international.

Map 1: Turkey’s Neighborhood and It’s Neighbors’’ Populations

Turkey-Syria Relations and Compelling Reasons for the Turkish Policies

Before looking at what are the policies of Turkey towards Syria, it will be helpful to clarify the elements behind these policies.

The first important element is the historical links of Turkey to the region in general and to Syria in particular. Syria stayed under the Ottoman rule for around 5 hundred years until 1921. That is a very long period and this period created many things in common both culturally and sentimentally. Many ethnically identical groups of people with Turks live in Syria (Turkmens) and it is true *visa versa* as Arabs live in Turkey on the other side of border.

Turkey has several arguments to protect its national interests. First of all, Turkmen populations live in Syria. Although definite number of these Turkish-origin people were not known it is claimed that there were around 3.5 million Syrian Turkmens living in Syria. The total number of Turkish origin people in Syria is far above this number.[1] Turkey's one of the greatest priority is to protect this people.

These facts make the two comminutes closely linked and makes Turkey politically and socially responsible to meet the demands and expectations of people in Syria in such conflicts and other similar problems.

The second important element is security concerns for Turkey stemming from the Syrian territory. The risks and threats to its national security arising from the Syrian theatre. *(PYD, YPG and DEASH)*

As it is clearly put on the Turkish Ministry of Foreign Affairs web site under the title of 'Turkey's Approach to the Syrian Conflict:

"The events erupted in Syria in March 2011 have transformed into a major conflict, redefining Turkey's bilateral relations with this country and the situation of the region. Sharing a border of 911 km, Turkey is facing a variety of political, security and humanitarian challenges caused by the Syrian conflict which took the lives of countless innocent civilians and forced many to flee inside Syria or to other countries, including Turkey." [2]

There are several security issues for Turkey arising from Syria. Until 1998 PKK found a safe haven in Syria.[3] It is known that between the dates of 1979-1999 Syria supported

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1 Suriye Türkmen Meclisi (Syrian Turkmen Parliament), 'Suriyeve Türkmen Gerçeği' (Syria and the Turkmen Reality), http://suriyeturkmenmeclisi.org/tr/6-suriye-ve-tuerkmen-gercegi, Also see: ORSAM Middle East Turkmens Report no 14, 'The Community Brought Up To Agenda Upon The Transition In Syria: The Turkmens Of Syria' (in Turkish), November 2011, http://www.orsam.org.tr/eski/tr/trUploads/Yazilar/Dosyalar/2013320_83t.pdf.

2 Republic of Turkey Ministry of Foreign Affairs, 'Relations between Turkey–Syria', http://www.mfa.gov.tr/relations-between-turkey%E2%80%93syria.en.mfa

3 http://www.mfa.gov.tr/pkk.en.mfa

Kurdistan Workers' Party (PKK) terrorists' and trained them in Bekaa Valley.[4] PKK terrorists' activities; who were trained in Syrian controlled Beka Valley, have had serious negative effects particularly on Turkey's south east security situation. Syrian support for PKK was terminated by the conclusion of Adana Protocol between two countries. PKK is recognized an a terrorist organization by Syria and its activities had been banned.[5]

Following the Syrian crisis, Turkey is still fighting with terrorist organizations of PKK and its branch Democratic Union Party (PYD). PYD/YPG's. Their affiliation with PKK is clear. PYD/YPG was set up under the control of PKK terrorist organization in 2003. They share the same leadership cadres, organizational structure, strategies and tactics, military structure, propaganda tools, financial resources and training camps.[6] Turkey perceives direct threat to its national security and stability from these terrorist organizations. Another terrorist organization stemmed partly due to the Syrian regime's policies is DEASH. As it is put by the Turkish MFA 'DEASH poses a direct threat to the Turkish national security.'[7]

Turkey has suffered from a spillover of violence from Syria over the years, with both terror groups DAESH and the PKK carrying out deadly attacks targeting security forces and civilians in the country.[8] In the light of its national interest and recent developments in the Syrian theater Turkey aims to support the Syrian people and maintain the preservation of the national unity and territorial integrity of Syria.

Turkish Policies towards Syria

Turkey seems to have pursued a policy towards Syria aiming at certain goals. These goals should be seen in relation to the current conflict situation started in 2011.

First of all, Turkey aims at preserving Syria's territorial integrity and unity. Dissolving Syria will create many ethnic and sectarian conflicts and new terrorist threats towards Turkey. Remembering that there are some groups linked to the PKK (PYD/YPG), a separatist terrorist organization attacking mainly Turkey, in Syria which will create enormous threat to the national security of Turkey.

Secondly, Turkey tries to achieve a political transition that would satisfy the legitimate demands of the Syrian people. A new administration is under discussion at the moment to finish the conflict and create a peaceful and lasting democratic regime in Syria. Turkey

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4 SezginMercan, Perceptions of Security in Turkish Foreign Policy toward the Middle East in the 21st Century, in SertifDemir(ed.), Turkey's Foreign Policy and Security Perspectives in the 21st Century. Boca Raton/USA: BrownWalker Press; 2016, p.111.

5 Ibid. p.111.

6 http://www.mfa.gov.tr/pkk.en.mfa

7 http://www.mfa.gov.tr/relations-between-turkey%E2%80%93syria.en.mfa.

8 Ibid.

would like to see a democratic Syria as Turkey is quite concern on the rights and freedoms of the people, historically linked to Turkey.

Thirdly, there are efforts spent by Turkey along with some other countries to stop the internal conflict by peaceful means. Turkey prefers that the internal conflict would be ended through peaceful means rather than through conflict. This is necessary in order to prevent the territorial integrity of Syria.

Final goal in Turkey's policies towards Syria is that the terrorist and harmful groups should not be able to create "safe heaven" [9] within Syria now or after a peaceful settlement is found. Turkey has been suffering from terrorist attacks from either Iraq or Syria within last 30 years. Turkey is quite sensitive that Syria should be a terrorist free country now and forever. To this end, 'from the outset of the conflict, Turkey has supported and actively contributed to all international endeavors aiming for a peaceful solution in Syria and made every effort in accelerating the political process in order to de-escalate violence and to prevent the spillover effects of the conflict in the region.' Turkey is also an active member of the Global Coalition Against DEASH since its inception. Within the context of anti-DEASH coalition, Turkey is co-chairing Counter ISIL Coalition Working Group on Foreign Terrorist Fighters (WGFTF) which support Coalition efforts to degrade and ultimately defeat DEASH in Syria and Iraq. Turkey's Contributions to Anti-DEASH Coalition.[10]

Syrian Conflict, Refugee Crisis and Turkey's Role
General Situation

Since the beginning of the crisis in 2011, over 5.4 million people have fled Syria and 6.1 million are displaced internally. As war goes on, these people continue to seek safety in other countries. Their destination is mainly the neighboring countries such as Turkey, Lebanon, Jordan, Iraq and Egypt. Turkey hosts the largest number of registered refugees than any other country. The total number of Syrian refugees in Turkey is over 3.3 million as of November 2017.[11]According to UNHCR total number of people in need in

Syria is around 13.1 million.[12] Approximately 8 per cent of these people were hosted in refugee camps, and 92 per cent were residing in urban, peri-urban and rural areas.[13]

9 http://www.mfa.gov.tr/relations-between-turkey%E2%80%93syria.en.mfa.

10 http://www.mfa.gov.tr/turkey_s-contributions_s-to-anti_deash-coalition.en.mfa

11 REGIONAL STRATEGIC OVERVIEW Regional Refugee & Resilience Plan 2017-2018- Dosya'da Strategic overview 1

12 UNCHR, SyriaEmergency

13 2017 PROGRESS REPORT Regional Refugee & Resilience Plan 2017-2018

The Government in Turkey continues to lead the Syria refugee crisis with the support of UN and NGO partners. However, from the beginning, the Government had to and taken full leadership of the response to the Syrian refugee crisis with an evolving internal institutional structure. The internal structure of managing the refugee influx evolved gradually and became now an affective system.[14]

As it is seen at the below table, people who were affected by the Syrian civil war in Turkey has increased dramatically. While total persons of concern were around 9.500 in January 2012, this number has increased over 330 times as of November 2017. Registered Syrian Refugees in Turkey by 16 Nov 2017 is 3,320,814.[15] As it is shown in the Table 2, most of these people are between the ages of 18 and 59. As it can be seen on the Map 4 below, most of these people live in the southeast part and particularly in the big cities of Turkey.[16]

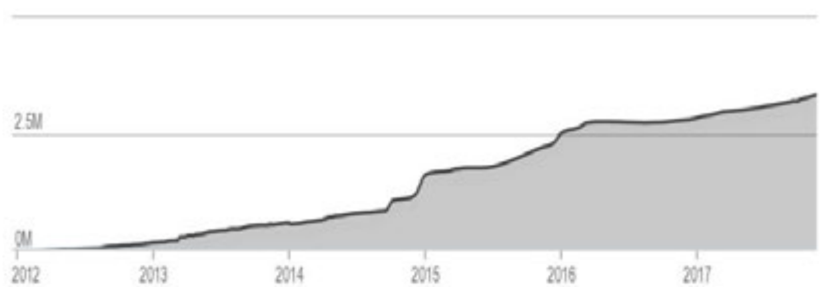


Table 2. Demography of Registered Syrians in Turkey[17]

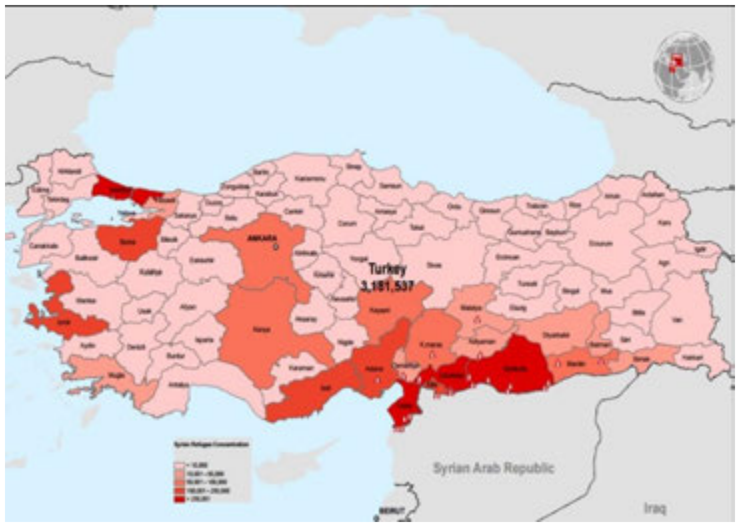
Male (53.2%)	Age	(46.8%) Female
7.1%	0 - 4	6.6%
8.2%	5 - 11	8%
8%	12 - 17	6.8%
28.3%	18 - 59	23.6%
1.6%	60 +	1.7%

14 (REGIONAL STRATEGIC OVERVIEW Regional Refugee & Resilience Plan 2017-2018)- Dosyada Strategic overview 1

15 Syria Regional Refugee Response, Inter-agency Information Sharing Portal, http://data.unhcr.org/syrianrefugees/country.php?id=224

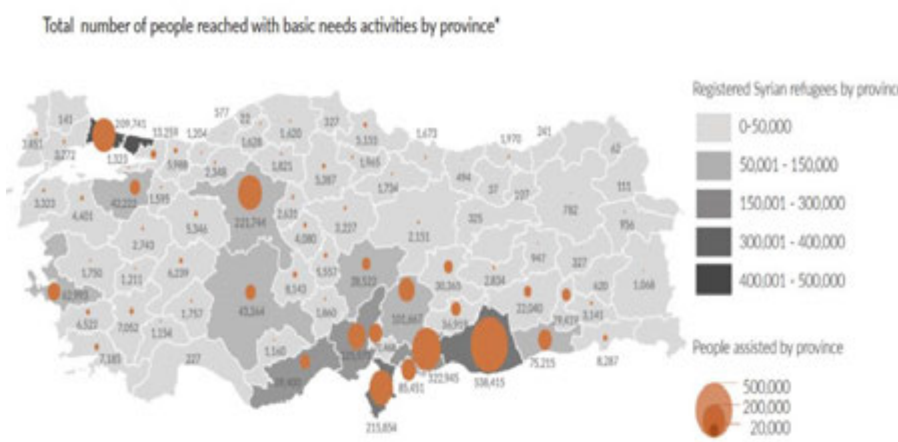
16 2017 PROGRESS REPORT Regional Refugee & Resilience Plan 2017-2018

17 Ibid.



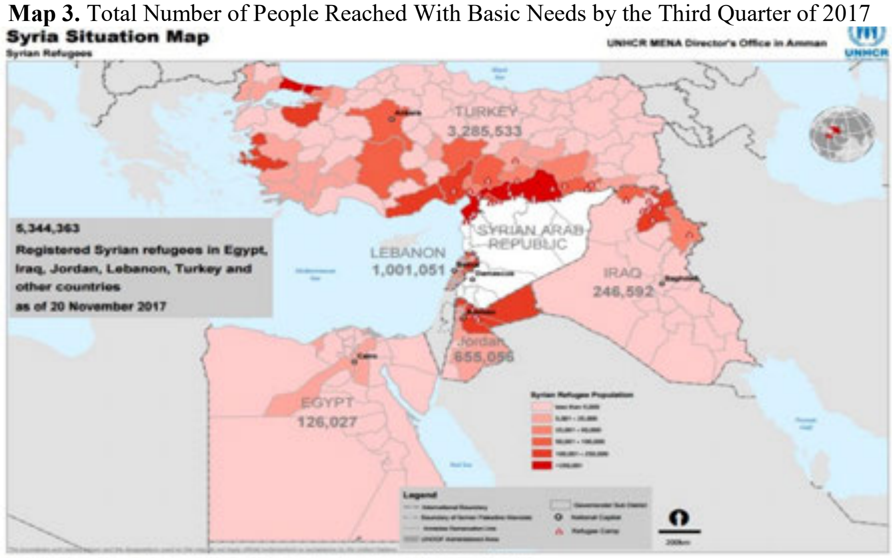
Map 2. Refugee Population Distribution in Turkey

Furthermore, by the end of the third quarter of 2017, over 950,000 people across the country received monthly cash-based assistance and close to270,000 people benefitted from onetime cash assistance to cover specific needs. Almost 330,000 people have availed of core relief items as well as over 417,000 receiving various hygiene, dignity and sanitary kits.[18]



18 Turkey Basic Needs Sector Highlights, January - September 2017

Map 3. Total Number of People Reached With Basic Needs by the Third Quarter of 2017



Map 4. Syrian Refugees in the Region.

Registered Syrian Refugees in Turkey's region is 5.379.644. As it is seen on Map 4, countries like Egypt, Iraq, Jordan and Lebanon hosts most of these people. Around 9 percent of registered Syrian refugees currently live in the camps. Total Camp Population in Turkey's Region is 458,346 as of November 2017.

The Legislative Context of Refugees and Asylum Seekers in Turkey.

Since the very beginning of the Syrian crisis in 2011, there has been gradual change both in the responsible Turkish institutions, and in the legal framework governing Syrians in Turkey. In 2011, UNHCR's essential partner regarding refugee assistance was the Turkish Red Crescent (TRC). With the influx of Syrians and the establishment of the camps along the border inside Turkey, the main counterpart relationship for assistance shifted to the Disaster and Emergency Management Authority (AFAD).

Later with the enactment of the new Law on Foreigners and International Protection, a new Turkish Government authority, namely the Directorate General of Migration Management (DGMM), was created with responsibility for refugee registration and protection.

The Prime Minister of Turkey created in 2015 the position of Chief Advisor on Immigration and Humanitarian Aid within the Prime Minister's Office. Each time a new institution is introduced into the system, the rest of the Government as well as external stakeholders including UNHCR must establish a new set of relationships, explain the history, adapt to new mandates, and modify coordination arrangements.[19]

On the other hand, the legal context has evolved quickly over the same period. Syrian refugees who arrive to Turkish Borders in Mass Influx to Seek Asylum were considered “guests” and essentially treated as visitors under the 2012 Directive on Reception and Accommodation of Syrian Arab Republic Nationals and Stateless Persons who reside in Syrian Arab Republic. Within three years, two foundational pieces of legislation were passed, the Law on Foreigners and International Protection (LFIP) no. 6458 was passed on 4 April 2013 and entered into force in April 2014, and the Temporary Protection Regulation (TPR) of 22 October 2014. It is a considerable testament to the political commitment of the Government of Turkey towards refugees, and to the consistent support of UNHCR, that these two pieces of progressive legislation were passed during an electoral period and while Turkey was experiencing a mass influx of refugees.

Therefore, the Syrians in Turkey and who are the subject of this evaluation are not considered by Turkey to be refugees, but are defined as persons under Temporary Protection, a special status under Turkish law that provides to persons arriving in Turkey as a result of a mass influx most of the same economic and social rights as refugees, while not requiring individual refugee status determination or granting the formal rights of refugees or persons benefiting from conditional protection (the status accorded to the vast majority of non-Syrian asylum seekers in Turkey). Two key features of the TPR are that temporary protection status can be terminated by order of the Council of Ministers (hence its temporary character), and that persons applying for temporary protection status shall not be penalized for entering the country illegally.”[20]

Conclusions

Turkey is ac country which, as the dissenter of the Ottoman Empire, has very close historic and cultural ties with both the region and with Syria. Turkey has, moreover, the longest land border with Syria in the region trenching more than 600 km. These two elements force Turkey to deal with almost all the development in Syria very closely, either conflict related or other.

The polices developed by Turkey towards Syria and Syrian internal conflict aims at certain goals like preserving Syria’s territorial integrity and unity, achieving a political transition that would satisfy the legitimate demands of the Syrian people, ending the

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19 UNHCR, Evaluation of UNHCR’s Emergency Response to the influx of Syrian Refugees into Turkey January 2014-June 2015, Main Report, ES/2016/03

20 UNHCR, Evaluation of UNHCR’s Emergency Response to the influx of Syrian Refugees into Turkey January 2014-June 2015, Main Report, ES/2016/03

conflict through peaceful means and preventing the terrorist and harmful groups from creating “safe heaven” within Syria.

The conflict seems to have put the heaviest burden on Turkey in terms of displaced Syrian fleeing the conflict. The highest number of Syrians now resides in Turkey, compared to both the region and the whole world. The number of the Syrians in Turkey is well over 3 million in Turkey. What is striking is that the international aid to support the Syrians in Turkey stayed very limited. Almost all the financial and social burden is now being carried by Turkey.

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A CROSS SECTION STUDY ON OBESITY OF ALBANIAN CHILDREN LIVING IN BALKAN AREA

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Abstract. For the first time in Albania, the BASIC project identifies overweight and obese children living in the Balkans as well as in the respective states surveyed (for the calculation of overweight and obesity are used centile of BMI's by age of the BASIC project). The research is based on data on physical activity and obesity among Albanian children (18500 children) living in the Balkans (Albania, Kosovo, FYR Macedonia, Montenegro). Data show that boys account the highest percentage compared to girls in overweight as well as in obesity and the lowest prevalence of overweight and obesity is 6.2% and 3.8% in girls living in rural areas in the Balkans (using percentiles of BMI by age "BASIC" in calculating BMI). At the state level, the highest prevalence of overweight is Montenegro with 14.9% and obesity 10.2%. Kosovo boys have the lowest prevalence of overweight with 7.3% and obesity by 3.3% compared to boys living in other countries. The same picture is for girls with the lowest prevalence of overweight with 6.3% and obesity 3.3% compared to girls living in other countries.

Keywords: obesity, overweight, children, Balkan

Introduction

There is an increasing prevalence of overweight and obesity among children in Europe (Ogden et al., 2006) especially Eastern Europe and Middle East region that had the highest prevalence of overweight children (Kelishadi, 2007). Referring to BMI reference values, in Greece, Italy, Spain and Portugal the prevalence of overweight is above 15% while in Croatia, Hungary, FYROM, and Serbia the prevalence varies between 10- 15% (Ostojic et al., 2011; Janssen et al., 2005). Data from several sources have identified the increased incidence of obesity in children, due to excessive consumption of calories (Roberts et al., 2000), low level of physical activity (Boreham et al., 2004; Venn et al., 2007) and cardiorespiratory fitness (Lobstein et al., 2004; Janssen et al., 2005; Katzmarzyk and Tremblay, 2007).

The innovation of the BASIC project is the establishment of Albanian children's references to calculate overweight and obesity data by the parameters of body mass index (BMI) measured in Albanian children. For the first time in Albania, the BASIC project identifies overweight and obese children living in the Balkans as well as in the respective states surveyed (for the calculation of overweight and obesity are used centile of BMI's by age of the BASIC project).

The BASIC Project "Balkan Survey of Inactivity in Children" is an applied and approved project at the Sports University of Tirana (SUT) and funded by the "Funding for Scientific Research Financing" by the Ministry of Education, Sports and Youth.

Methods

Participation of children in the project

The research is based on data on physical activity and obesity among Albanian children (18500 children) living in the Balkans (Albania, Kosovo, FYR Macedonia, Montenegro). The duration of the measurements as well as the data analysis is for the period 2012-2015. It has been extensively co-operated with the DAR of the cities in Albania, the respective municipalities in Kosovo and FYR Macedonia and the Ministry of Education and Sports of Montenegro.

The following table (Table 1) provide data on the participation of children (N) in their respective countries by gender (boy, girl),

Table 1 Descriptive statistics for the children participation into the project by gender and country

Individual countries	n	Boys	Girls
Albania	9735	4867	4868
Kosovo	4163	2064	2099
FYR Macedonia	2886	1442	1444
Montenegro	1676	893	783

Statistical analysis

Calculation of overweight and obesity in children

Calculation of overweight and obesity data of Albanian children taken by the measurements performed by project staff (weight and body height), are calculated according to the BASIC project reference (Albanian Reference)

BASIC Albanian reference:

Overweight- ≥85th percentile (Albania, Kosovo, FYR Macedonia and Montenegro)

Obesity- ≥95th percentile (Albania, Kosovo, FYR Macedonia and Montenegro)
The reference curves were based on the LMS method (Cole 1990) using the software LMS chartmaker (LMS Pro version 1.16, Institute ofChild Health, London). The LMS method summarizes the distribution of the dependent variable by itsmedian (M) and coefficient of variation (S), plus a measure of skewness based on the Box-Cox power (L) required totransform the data to normality. These three quantitiesdepend on age and sex and are modelled using penalized likelihood as cubic splines by non-linear regression. L values of 1 indicate absence of skewness in the distribution, while 0 is the log transformation and -1 is the invers transformation (more skewed than log-normal). A normal distribution is assumed following LMS transformation. When a variable follows a normal distribution z-scores can be used interchangeably with centiles

Results

At state level (Table 2), the highest prevalence of overweight has Montenegro with 14.9% and obesity 10.2%. Kosovo boys have the lowest prevalence of overweight with 7.3% and obesity by 3.3% compared to boys living in other countries. The same picture is for girls with the lowest prevalence of overweight with 6.3% and obesity 3.3% compared to girls living in other countries.

Table 2 Prevalence of overweight and obesity in Balkan among boys and girls, by countries

	Overweight (%)			Obese (%)		
Individual countries	**Total**	**Boys**	**Girls**	**Total**	**Boys**	**Girls**
Albania	**10.87**	**11.53**	**10.21**	**5.66**	**5.77**	**5.55**
Kosovo	**6.80**	**7.32**	**6.29**	**3.34**	**3.34**	**3.33**
FYR Macedonia	**10.74**	**9.92**	**11.57**	**6.83**	**7.07**	**6.58**
Montenegro	**14.92**	**16.91**	**12.64**	**10.20**	**10.86**	**9.45**

Estimates of overweight and obesity is based on Albanian reference population- BASIC.

The most overweight children (16.9%) in the Balkans are boys of Montenego (Table 3) living in urban areas and the most obese (14.9%) are the boys living in rural Montenegro. The lowest prevalence of overweight is among boys (3.4%) and girls (0.8) of Kosovo living in rural areas. Unlike other children in the Balkans, Macedonian boys living in rural areas have a higher prevalence of overweight than those living in urban areas

Table 3 Prevalence of overweight and obesity in Balkan among boys and girls, by countries and location

Individual countries (Urban/Rural)		Overweight (%)			Obese (%)		
		Total	**Boys**	**Girls**	**Total**	**Boys**	**Girls**
Albania	**Urban**	**11.81**	**12.60**	**11.03**	**6.28**	**6.35**	**6.22**
	Rural	**5.71**	**5.82**	**5.59**	**2.26**	**2.72**	**1.77**
Kosovo	**Urban**	**7.51**	**8.27**	**6.77**	**3.84**	**3.90**	**3.78**
	Rural	**3.44**	**2.96**	**3.94**	**0.96**	**0.81**	**1.13**
FYR Macedonia	**Urban**	**10.97**	**9.83**	**12.08**	**6.72**	**6.96**	**6.49**
	Rural	**8.07**	**10.83**	**4.85**	**8.07**	**8.33**	**7.77**
Montenegro	**Urban**	**15.15**	**16.93**	**13.05**	**8.75**	**9.32**	**8.09**
	Rural	**14.34**	**16.87**	**11.72**	**13.73**	**14.86**	**12.55**

Estimates of overweight and obesity is based on Albanian reference population- BASIC.

Unlike other Balkan countries, Macedonian girls (Table 4) who go to elementary schools are more overweight than their peers, but this does not apply to those students who attend secondary schools. The opposite is with obesity, where Macedonian boys who go to elementary schools are more obese than girls, whereas girls who go to secondary schools are more obese than boys. An interesting fact appears to be the high prevalence of obesity among Kosovo girls in elementary classes compared to boys.

Table 4 Prevalence of overweight and obesity in Balkan among boys and girls, by countries and school level

Individual countries (school-level)		Overweight (%) Total	Boys	Girls	Obese (%) Total	Boys	Girls
Albania	**elementary school**	**11.61**	**12.08**	**11.13**	**6.13**	**6.35**	**5.90**
	secondary school	**9.74**	**10.65**	**8.84**	**4.95**	**4.82**	**5.07**
Kosovo	**elementary school**	**6.56**	**7.29**	**5.84**	**3.38**	**3.33**	**7.00**
	secondary school	**7.18**	**7.36**	**3.42**	**3.28**	**3.37**	**3.19**
FYR Macedonia	**elementary school**	**9.54**	**8.15**	**10.97**	**6.83**	**7.57**	**6.08**
	secondary school	**12.46**	**12.52**	**12.40**	**6.82**	**6.35**	**7.27**
Montenegro	**elementary school**	**16.25**	**17.05**	**15.33**	**13.42**	**10.32**	**9.73**
	secondary school	**10.05**	**16.75**	**9.68**	**10.38**	**11.48**	**9.14**

Estimates of overweight and obesity is based on Albanian reference population- BASIC

Discussion and conclusion

Project data shows (using BMI percentiles of age, BASIC), show that the prevalence in the Balkans of overweight children is 10.3% (10.9% boys and 9.7% girls) and obese 5.7% (5.9% boys and 5.5% girls). Data show that boys account the highest percentage compared to girls in overweight as well as in obesity and the lowest prevalence of overweight and obesity is 6.2% and 3.8% in girls living in rural areas in the Balkans (using percentiles of BMI by age "BASIC" in calculating BMI).

At the state level, the highest prevalence of overweight is Montenegro with 14.9% and obesity 10.2%. Kosovo boys have the lowest prevalence of overweight with 7.3% and obesity by 3.3% compared to boys living in other countries. The same picture is for girls with the lowest prevalence of overweight with 6.3% and obesity 3.3% compared to girls living in other countries. The most overweight children (16.9%) in the Balkans are Montenegro boys living in urban areas and the most obese (14.9%) are the boys living in rural areas of Montenegro. The lowest prevalence of overweight is among boys (3.4%) and girls (0.8) of Kosovo living in rural areas. Unlike other children in the Balkans, Macedonian boys living in rural areas have a higher prevalence of overweight than those living in urban areas.

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UNIVERSITIES AT 21ST CENTURY: CONVERSION OF ISTANBUL TECHNICAL UNIVERSITY TO NEW GENERATION UNIVERSITY

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Abstract. Universities has changed its forms and aims from 19th to 20th centuries, particularly last 50 years. They are moving from the model of the science-based university into what it is called the Third Generation University. Functions of the third generation of university are mainly the role of initiating market innovations, helping start-ups and bridging the gap with industrial applications by bringing the ideas outside the university. Main partners of the third-generation university besides entrepreneurial minded faculty and students are technology-based enterprises, techno-starters and financiers for start-ups and young enterprises. Istanbul Technical University (ITU) is the world's third-oldest technical university dedicated to engineering sciences as well as social sciences recently and is one of the most prominent educational institutions in Turkey. Last two decades it has changed its strategy towards seeking collaboration with technology-driven enterprises and building up an environment for innovative companies like ITU-TECHNOPOLIS. In this paper, conversion of ITU to innovative and entrepreneurial university will be presented step by step in its historical perspective.

Keywords: Third generation university, innovation, entrepreneurship

Introduction

University, name comes from the letter “Universitas” in latin language, have been changed in different circumstances trough years. The oldest existing, and continually operating higher educational institution, university, in the world is the University of Karueein, founded in 859 AD in Fez, Morocco. The oldest university in Europe is the University Bologna was founded in 1088. Since 13th century new universities were established to educate elite people in European cities such as Paris University, University of Heidelberg, Oxford University. After 18th century with action of Humboldtian universities added new mission to their aims: Research and Development. Berlin University was the first university accepting this Humboltdian mission. With pressure of globalization third generation universities are emerged in 21st century [1].

Today people see universities as incubators of new science- or technology based commercial activities, whether by existing firms or start-ups. Hence, governments demand that universities take an active role in the exploitation of their knowledge and they make funds available to support such activities. Thus, universities have become explicit instruments of economic development in the knowledge-based economy. In contrast, Third Generation Universities actively pursue the exploitation or commercialization of the knowledge they create, making it their third objective, equal in importance to the objectives of scientific research and education. Know-how exploitation includes an active involvement in stimulating startups – students or academics who start their own technology- based firm. For interdisciplinary teams, faculties however are an obstacle and new organizational forms have to be sought. This goes up to new organizational forms for university management, which has to create responsibilities for the task of know-how exploitation and that has to adapt in order to remain effective in a time of increasing size and complexity. Increasing number of students made universities bureaucratic and they had to find new ways to ensure effective management. Universities are now experimenting with special courses and programs for the best and brightest, students and staff, bringing scientific education back to the ideals of the Renaissance. Therefore, Istanbul Technical University (ITU) has aimed to change its path towards third generation university within last three decades. In conclusion, new model that is suitable to ITU will be presented in this paper.

Istanbul Technical University

Istanbul Technical University (ITU) was established in 1773 by the Ottoman Sultan Mustafa III as the Imperial School of Naval Engineering, with its original name "Muhendishane-i Bahr-i Humayun", making it the third oldest technical university in the world. The Royal School of Naval Engineering, its responsibility was to educate chart masters and ship builders [2]. In 1795, the "Muhendishane-i Berr-i Humayun", The Royal School of Military Engineering, was established to educate the technical staff in the army. In 1847, education in the field of architecture was also introduced.

Established in 1883, the School of Civil Engineering assumed the name "Engineering Academy", with the aim of teaching essentials skills needed in planning and implementing the country's new infrastructure projects. Gaining university status in 1928, the Engineering Academy continued to provide education in the fields of engineering and architecture until it was incorporated into ITU in 1944. Finally, in 1946, ITU became an autonomous university which included the Faculties of Architecture, Civil Engineering, Mechanical Engineering; ITU has 13 faculties – including Aeronautics and Astronautics, Mechanical Engineering and Chemical and Metallurgical Engineering – which offer nearly 40 postgraduate and doctoral programs. There are also a number of research institutes, such as the Molecular Biology, Biotechnology and Genetics Research Center and the Center for Satellite Communications and Remote Sensing, and more than 350 laboratories. 25 of ITU's engineering programs are certified by ABET (Accreditation Board for Engineering and Technology) and the university offers many opportunities for students to study abroad.

Its international graduate exchange programs allow students to earn dual diplomas at American partner institutions, and there are many double major programs on offer, along with more than 900 international partnerships and a large number of programs on offer via Erasmus.

Model for innovation and entrepreneurship

In this century, global competitiveness level of a country is proportional to that country's capacity to produce knowledge and its technological advancement. University-Industry collaboration model which combines new information and technological application under the same roof is world wide model with proven affects in the technology based development of the countries. Etzkowitz's "Triple Helix Model" that deals with the theoretical structure of university-industry-government cooperation, covers the University for generating knowledge through research, the Industry for transferring this knowledge into practice, the state for providing the necessary support for the formation of fruitful collaboration platform. Technoparks brings together this trio collaboration under the same roof [3].

A technopark is an initiative which establishes official relations with a university or a higher education institution or a research center, designed to encourage technology based companies to start and grow within, providing technology and business skill transfers to the relevant companies effectively. According to the Turkish Law No: 4691 on Technology Development Zones, a technopark hosts high tech using or based companies, enables them to benefit from a specified university or technology institute or R&D center to develop their technology and/or software and convert their technological findings into a commercial product, method or service. They contribute to the development of the area and located inside of nearby of the collaborating university, technology institute or R&D center, integrating academic, economic and social structures.

Innovation and entrepreneurship are part of environment that consists of many components: Strategy, Finance, Culture, Support, Human Capital and Market (Figure 1). First of all one has to have clear strategy what are its aims. Strategy and human capital are most valuable ingredients of technological development and advancements. All of components are equally important to create successful entrepreneurship environment.

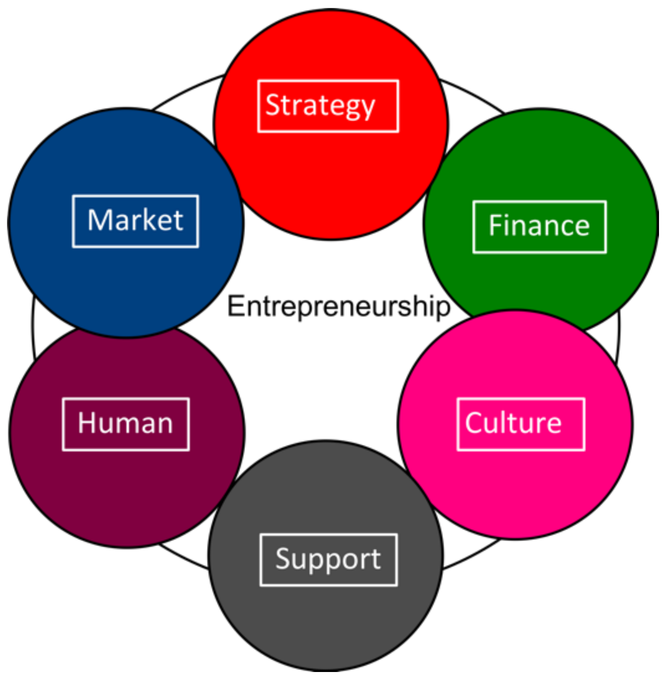

Figure 4. Major steps for innovation and entrepreneurship for ITU-TECHNOPOLIS.

Figure 2. shows historical steps that had been taken by ITU administration in last 3 decades. A incubator for Small and Medium Enterprises (SME) was established by the Ministry of Industry in ITU at 1992. It started with 28 small companies. Within 10 years three companies grew to a billion Turkish Liras-Companies such as wireless company named Airties. Since the foundation in 2002 ITU-ARI TEKNOPOLIS provides companies with research, technology development and production opportunities at the university, in cooperation with the researchers and academicians. Approximately 1/3 out of 270 companies are academic ones established by academicians. Establishment of Technology Transfer Office (ITUNOVA-TTO) followed after entrepreneurship courses for undergraduate students has been started in 2010 by the University. In 2014 ITU Gate launched for graduated firms from ITU Seed (Cekirdek) which is very successful the ITU incubator.

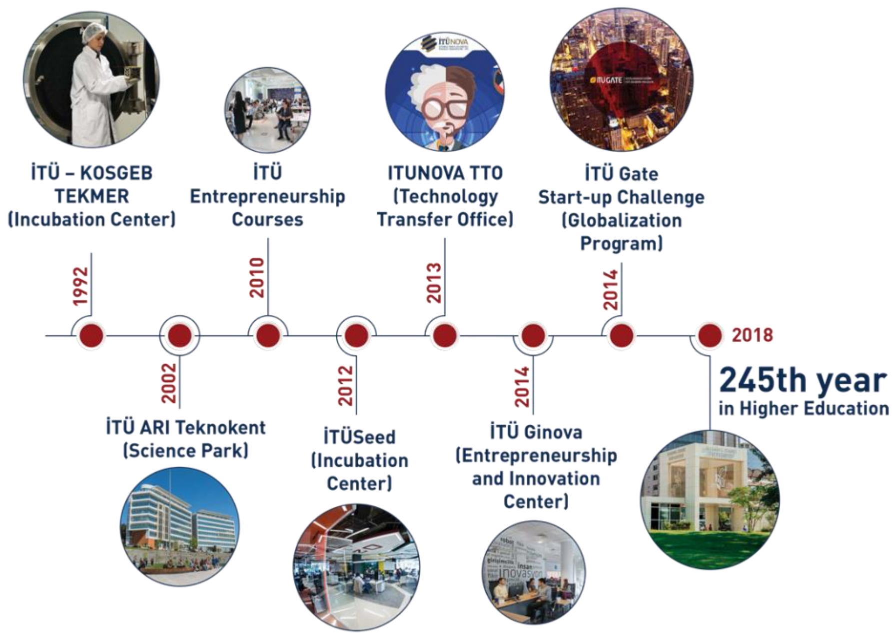

Figure 5. Key steps for Istanbul Technical University conversion last 25 years

Figure 3 briefly summarizes ITU model from an idea to a global company. In every steps the University plays an important role as helping to choose potential innovators and entrepreneurs. ITU Magnet is an open working-space for small firms that cannot pay high payments for rent. In all stages every small or medium size firms get coaching from professionals such marketing their goods even marketing and financing their companies.

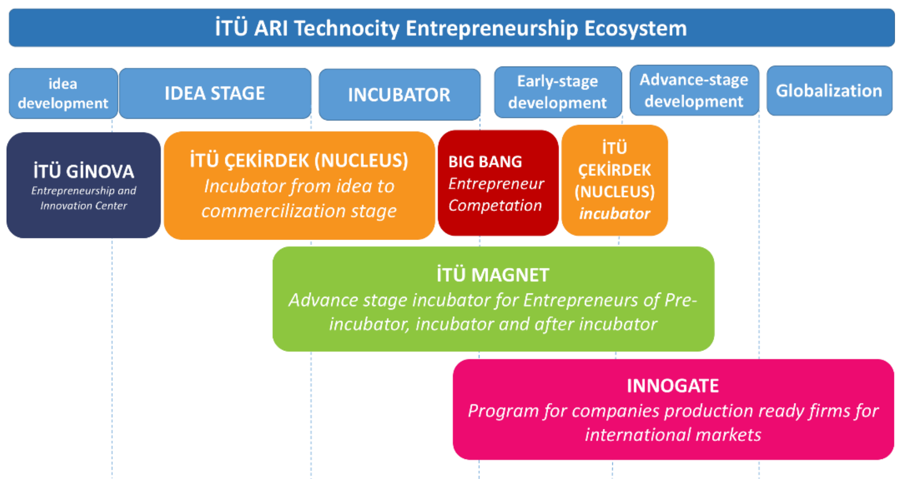

Fig. 6. ITU ARI-TECHNOPOLIS entrepreneurship ecosystem structure.

In conclusion, the ITU Model for next generation universities may be unique but it is valid and quite suitable for some of state and private universities in Turkey and other countries. The success of this model mainly depends on three major advantages that ITU has: 1. 245 years of experience on higher education, 2. very successful and strong alumni including businessmen, politicians, high rank officials and international academicians, 3. being in a location in world-city like Istanbul.

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THE REPUBLIC OF LEARNING AND ITS ENEMIES (AN EPISTEMIC PERSPECTIVE)

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Abstract. Reality as a concept is attractive, we deal with it necessarily, we do not possess the luxury of not being disturbed bye it, and it seems to me that it is playing with our brains the way it wants, with the fact of coming in, and going from, our brains, whenever it wants, and what is more confusing, it neither stays in our brain, nor leaves it, forever. Every generation's dealing with it and, the sacrifices that humans encounter and have encountered historically in dealing with it, is a clear evidence of human's not being free naturally of avoiding reality, at least as a concept, from his brain. This inability of getting rid from the concept of reality, which always disturbs human mind, has compelled him to search and find ways and methods of stopping and strongly preventing anyone that desires to intervene between human mind and the concept of reality and, the minds, that have dealt seriously with the concepts of reality and truth, have gained greatest respect among the public in every period of human history. Freedom is a necessary constituent of minds examination of truth and reality and, it is a public desire and willthat, the minds who seriously search and examine reality, or to use the very common public term for them, the great minds, have to be free, absolutely free, in this path. Are they really free? Have they ever been free? Has the public in any period of human history till now, established and ensured freedom and safety for the great minds, in their search and expression concerning human reality, and the reality of its surroundings?

Institutions of learning and research, established by governments and rulers, which are historically counted as ways of easing the minds search for reality and, strongly supported by the public, do they really serve the great minds in their way of exploring and expressing reality the way they see, orthey are obstacles used by rulers and power holders in order to dominate over the great minds, when they envision changes that touch the interests of those in power?

These are mainly the questions that we discusses in this paper with an analyses of the fate of the great minds, that deal and dealt seriously with the problem of reality, in the history of humanity.

Key words: Reality, Truth, Freedom, Academicians, Knowledge and Science.

There have always been people, in human history, eager to learn and understand the truth. If truth and reality areas attractive as there have been always people struggling for it, than freedom is a necessary constituent of this path. Public always supports and wants human search for reality, we cannot spend public money for research institutions and universities if we would not have public support, we are aware of this public willingness, at least most of them, for understanding and exploring reality. Therefore, freedom is the necessary constituent of the process of understanding reality as a public desire; this is why governments always promote any single institution they establish for this purpose, although they never do enough to satisfy them fully in this context.Most of the time governments in democratic societies loose elections, as a result of their inability to convince the public of their sincere devotion, to support these institutions, or because they misuse these institutions. Every action loved buy public, or gains the support of majority, is in reconciliation with god's desire as well. Devotion to truth is that which makes a person, a respected one in family, in area and among humans in general. There is no *"truth devoted person"* or *"truth supporting action"* not loved by the public. Every trick we do to public, or to somebody, we do it by using our ability to convince people of how truthfuland useful our action is, as far as reality is concerned. Although in our inside we are aware that we are not sincere, we do everything possible to make them believe that our action is useful and not damaging the others, otherwise we cannot get the support of others, which we need necessarily for our success. This is why public education, as far as reality and truth are concerned, is important, and every action that confronts or, appears as obstacle,on human effort of finding and revealing reality, is always disliked and hated by the public. Misusing reality and our tricky behaviors may be useful temporary for a person or persons but it is always damage to public and was never, in the history of humanity, desired by majority. It has been always advertised that intellectuals are the sincere servers of truth, this is why the problem of intellectual freedom is regarded as necessary for the development of human society, because we assume that intellectuals, at least ideally, have to pursue truth, or they are doing it, and this activity is impossible without the postulation of freedom. We a priori assume that truth cannot be served intellectually without the existence of freedom. Therefore, academic freedom underlies the effective performance of function of teaching, learning and research in our academic institutions. The philosophy of intellectual freedom, whichis counted by our brains as necessary for understanding and expressing reality, originated in Greece, arose again in Europe and came to maturity in the age of reason. Thus, academic freedom for the modern man*" ...embodies enlightenment commitments to the pursuit of knowledge and their adaptation to different social and political realities. The term akademscheFreiheitwas in use in Germany by the early nineteenth century and gradually gained acceptance there over the following fifty years.*

"[1]The idea of autonomy for communities of scholars, which arose in universities, had later been transformed into a freedom guaranteed by constitution.

Do intellectuals possess the freedom they need in their mission of revealing reality, were they ever free in the history of scientific development, or still their struggle for the freedom, they need, is going on with the same intensity, with which it started in Greece. What I mean with intellectualism is not a person who has PhD or is a lecturer in any academia or has a diploma. I take intellectualism as a courage to know or "dare to know" as Kant would say. Greek intellectuals were not free in their pursuit of truth; they were just trying to establish the necessary freedom for the pursuers of truth, thinking that it is essential for the real understanding and serving it. But, did they achieve it; many of them lost their lives for this purpose. This process of avoiding every obstacle in the process of understanding reality has not ended, it continues with the same intensity, and it has become more difficult to achieve it today. Still there are cases, even more than before, when intellectuals (sincere servers of truth) become sacrificed in this path. We do assume the TRUTH before we begin our research of finding a particular truth, but we realize that our real steps towards it are always in need of a lot of things that are not in our hands to use them for our ideal purpose.TRUTH is humanities perennial purpose to achieve in life, our sincere service to it makes up our dignity, as Kant would say, but we are never sure whether we are serving the TRUTH or, truth is serving us keeping us busy with it, with its permanent attractiveness. TRUTHis the most suitable reason of every human educational establishment, which at the same time, as we realize till now, has the capacity to hide itself essentially, from every human generation.In this sense TRUTH has always had and,still retains, its transcendent character.
The word academia has its roots in Greece; essentially it refers to a place, a Gymnasium,an olive grove, a public grove in Athens, a place where Greek youths met for exercise and discussion outside the city walls of Athens. Plato transformed one of those gymnasiums into a center of learning, where he founded his academy, Aristotle established the Lyceum in another gymnasium. The word academy and academia, for its first time users, had a sacred value and meaning, it had a direct connection to the transcendent. The word itself is a name derived from Athenian hero "Academos", and it signifies a sacred place, dedicated to the goddess of wisdom Athena, a place outside the city walls of Athens in which Plato taught and, it was made famous by Plato as a center of learning. Later on until today academia has been used to mean institutions of higher learning. Plato and Aristotle turned to philosophy in order to escape from a state of ignorance, their aim was evidently knowledge, rather than any sort of particular gain, meanwhile, Knowledge for its first time users was considered as a property as well, they were aware of this fact, for them, the fact of who holds it was very important in order to turn knowledge into a useful possession. In this context morality is important in order to develop habits, the habits of right thinking, right choice and right behavior. For them to

[1] Cary Nelson, No University is an Island: Saving Academic Freedom, (New York: New York University Press, 2010)1.

know the good meant to do it, for nothing is called good or just unless it is functioning, they considered knowledge as the virtue of the knower as well. For Aristotle each virtue is the product of the rational control of the passions. Virtue is a habit of choosing in accordance with a mean, and human good is his activity in accordance with justice. The origin of an action is choice and the origin of choice is desire and reasoning with a view to an end. Knowledge as such cannot be qualified as good or bad, it is not active, but it is a property of an agent capable of acting; its goodness is necessarily linked with the one who has it. Thus, man is the measure of everything.Knowledge as a property is subject to human intention and there are good and bad people. Knowledge in itself has no purpose, but the one who acquires it, may have good or bad, harmful or helpful purposes. The findings of science are made to conform to the expectations of those who produce it. Knowledge, as a network of ideas and as a form of language, or mathematical calculations, is a human product, its being useful or harmful reflects the character of the intention of the producer, its goodness or badness appears after its use, even knowing the bad is not bad in itself, it is a good opportunity for our prevention against it. Plato'sand Aristotle's exertions to link wisdom as knowledge with the supernatural were not in random, they were aware of human intentions. They were aware of its being a product that can be used by somebody for personal or other different goals, based on personal favor or other different reasons. For Socrates what is good for (x) and what (x) wants do not mean the same. Man is the dominant factor in determining the goodness or badness of knowledge. This represents the essential significance of Aristotle's emphasis to define wisdom as that which deals with the why of things. Their problem is who will control the intention of the subject and it seems to me that their emphasis on good, as form, and knowledge of the why, as a perennial property of the divines, is a quest of their doubt in human intention, and an obvious message that only the divine will is absolutely good. They wanted to solve the problem of human intention, without which, we will never be sure about the usefulness of knowledge. It is a clear message that only divines are absolutely trustable. Only divines deserve our absolute trust. This is the consequence of Aristotle's discussion of virtue and ethics alongside with wisdom. And the problems of virtue and ethics have no universal scientific solutions among humans. Aristotle tried to solve this problem with his ethics based on human nature, thinking that the establishment of universal ethical rules will contribute in this context, but this gave no results. We have no scientific reason for such a ground. We have no reason to accept every rational action as good. Reason is in the service of the will and, not vice versa, as Aristotle thought. Aristotle thought that the conflict between rational and emotional parts in humans ends up with the victory of reason in educated men, but experience shows contrary results, it gives us the impression that, educated people have no difference from the rest in serving the will and personal desires, and sometimes, their behavior is worse and gives more harm than the behavior of the mass. We have no reasonable ground to make reason the boss of the will. The will is a given property to humans and our only chance is to accept it as it is, as good in itself, as Kant would say. The will finds always-suitable ways of putting reason in its service. Nothing can determine the will except the law i.e. the goodness of will depends on the goodness of its master. So the problem is who will be the boss of our will, if we live this to reason the consequences are more than obvious. Politicians and power holders when they want to accomplish something or to achieve some personal good, should the necessity arise, they change even the laws over night, giving them a very short period of validity, in order to legitimize their urgent personal wants and requirements, and then revert them. Reasonable goods are relative to, not just families' tribes and nations but individuals as well. We have no scientific reason to choose a particular reason as universal and necessary; we need a categorical imperative in this context. Human salvation lies in the categorical imperative that humans, as wills, will choose to obey. This is what Aristotle and Plato where running for, and this is the reason for them to link the wise people i.e. their wills with the divine, their mistake is in divinization of human reason. And this, at the same time, represents the inability of humans to find the right master of their will. People have, all the same, feelings desires and curiosities as far as the problem of beyond nature is concerned, but they differ only in their expression and solution of it, of course if we can say that they have a kind of solution. Progress in knowledge does not bring solutions, it just opens new problems, which requires new ways of solving them, and the solution, is very much depended on the way, area, conceptual funds and the conditions of living of those who are trying to solve them. They differ only in the conceptualization of their essential needs, which is depended on their conceptual background. Atheism, theism, fascism, deism, determinism, indeterminism, socialism, communism are all our different solutions of the problem of human wellbeing, on which we are not sure, whether it is a problem of beyond nature or natural. Becoming a Muslim, Buddhist, Christian, or whatever member of a religious or nonreligious group, means in a sense accepting a solution to the problems very important for us, and this is relative to the choice of the individual, but we are unable to find a universal solution for them. We had hopes in science that it will help us have universal solutions regarding these problems but, we realize that science can offer us no solution in this context.

The sacredness and transcendent character of truth and true knowledge, on the other hand, lies in Socratic phrase, "the unexamined life is not worth living" which brings up the idea of active learning and, contains a large commitment to critical thinking and argument. This activity is labeled as Socratic method of learning. Socrates proclaimed that "the unexamined life is not worth living for a human being",he lost his life for his allegiance to this ideal of critical questioning. [2]Teachers of philosophy scholars and academicians in general*"…betray Socrates' legacy if they cast themselves as authority figures. What Socrates brought to Athens was an example of truly democratic vulnerability and humility. Class, fame, and prestige count for nothing and the argument counts for all".* [3]*"Everyone needs examination, and all are equal in the face of the argument. This critical attitude uncovers the structure of each person's position, in the process uncovering shared, points of intersection that can help fellow citizens progress to a shared*

2 Marta C. Nausbaum, Not For Profit: Why Democracy Needs The Humanities,(Princeton: Princeton University Press, 2010), 47.

3 Marta C. Nausbaum,51.

conclusion."[4] *"We can see how this humanizes the political "other," making the mind see the opposing person as a rational being who may share at least some thoughts with one's own group."*[5]

We all believe that we have to examine in order to assure ourselves concerning, whatever we have and do, concerning the relatedness of whatever we possess to the truth and, we are aware that the only way of our conviction of it, is examination, which is, the unending chain of human activity that keeps humans active in their way of reaching the truth. No examination is capable of giving the final result, which will be served as a major or a sample of an examined life.We never attribute any kind of sacred-ness or transcendent-ness to examination, because we all know that examination is a human activity, and we all have the courage of thinking that we can have better solution if we work more on it. This reflects the unsacred nature of examination and the sacred nature of what we run for, i.e. the truth and true knowledge, or the best examination, which attracts every generation and, never shows itself. It is capable of attracting every generation without losing its sacredness, and capable of hiding it from every human generation. Freedom of inquiry by students and university stuff is essential to the mission of the academy.This is the main purpose of the foundation of academies by Plato and Aristotle in Greece. Academia as free centers of learning were later developed in Muslim world after the invasion of Alexandria by Muslims. The University of Timbuktu, which was Islamic in its nature, in Timbuktu, present day Mali, had an average attendance of around 25000 students within a city of around 100000 people and, *"a similar progressive elementary school was set up in connection with JamiaMilliaIslamia, a liberal university founded by Muslims who believed that their own Quranic tradition mandated Socratic learning".*[6]In Western Europe, universities were founded in the 12th and 13th centuries.

The preference of free, diverse and democratic models of societies among the mass today is because they believe that these societies provide the best conditions for human liberal search for reality and, of course, the liberal expression of it. Liberal education demands a strong sense of responsibility to self and others. Liberally educated academicians and students need to understand and accept the imperative of academic honesty. They have to be free to imagine alternative features; they have to do everything to maintain the atmosphere of civility. Anything less creates a hostile environment that limits intellectual diversity and, therefore, the quality of learning. Scholars and academicians need freedom necessarily in order to pursue their ideas. There are both, political and religious, obstacles to academic freedom. Those who are not able to follow the continuing results of examination, which is contingent in nature, try to dress themselves with the transcendent, giving in front of the words "right", "wrong" and "truth", the adjectives "religious",

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4 Ibid,51

5 Ibid,52

6see, Nussbaum, "Land of My Dreams: Islamic Liberalism under Fire in Inda," Boston Review 34(March/April 2009), 10-14.

“scientific” or “rational”. Those are not sincere pursuers of truth but tricky manipulators with religion, truth and science. The words religious, rational and scientific, essentially have no objective existence, they are the product of human mind, and they are all subjective, and therefore, contingent in their nature. Religion (revealed ones) is the given and, the given is understood by the mind and the senses. Therefore, whatever we call religious it is, in essence, minds interpretation of it, I.e. of the given, not religion as a given itself and, minds main task is examination, i.e. interpretation.

Historically, academic freedom is desired and always supported by the public and society in general, so that faculty members and students can use that freedom to promote larger good.Students and faculty members will not be favored or disfavored because of their political views or religious beliefs. Students have to be exposed to a variety of sources and viewpoints, and not present one viewpoint as certain and settled truth. The freedom we need in schools is the freedom of teachers and students to teach, study, and pursue knowledge and research without unreasonable interference or restriction from law, institutional regulations, or public pressure. Theoretically institutions constantly repeat that they are for the freedom of academicians in doing their duty in the classroom but, in practice, we find always-unreasonable interferences and restrictions by institutions where they work. Witness Rodney LeVake, a biology teacher in Faribault, Minnesota, who wanted to teach “intelligent design”-the theory that, because the universe is intelligible, it cannot have occurred by chance-and was forbidden to do so, claims that, *“They were afraid I’d turn my class into a Sunday school class, but that was never my intention. I just didn’t want to teach evolution as a dogmatic fact when there’s lot of recent evidence that points to the opposite fact.”*[7]

Academic institutions and professional societies have to adopt a neutral attitude in matters of politics, ideology or religion. A university is a dedicated social place where a variety of competing claims and assertions to truth can be explored and tested, free from political interference. Knowledge is not simply a matter of making our assertion but of developing the evidence in terms that will gain acceptance among those with necessary training and expertise to evaluate the scholarly analysis. In order to contribute to knowledge, scholars require the freedom to pursue their ideas wherever they lead, unconstrained by political religious, or other dictums. The diversity of the educational community is an important resource to this process; research shows that students are more likely to develop cognitive complexity when they frequently interact with people, views, and experiences that are different from their own. They require a safe environment in order to feel free to express their own views. They need confidence that they will not be subjected to ridicule by either students or professors. They have the right to be graded on the intellectual merit of their arguments, uninfluencedby the personal views of professors. And, of course, they have a right to appeal if they are not able to reach satisfactory resolution of differences with a professor. Students frequently enter college with a “black and white” view of the world,

[7]Deniss Byrne, “Two Views of Same Reality,” Chicago Sun- Times, 18 August 1999.

see things as either good or bad, and expect their professors and textbooks to serve as definitive authorities. Once the students see that ideas and methods are contested, and that their teachers may differ among themselves about interpretations of truth on certain questions, students easily will decide“any idea is as good as any other”.

The problem of applying our knowledge beyond universities is another important issue. Students sometimes envision education as being removed from the “real world”, but direct involvement with communities beyond the institution can illustrate the actual power and significance of their learning.How can we expect to have successfully educated generations, committed to the common good, when academicians, in every country of the world, are paid for their survival only, except a small percentage of them, who are close to those in power, and those who break all ethical rules, they learn and teach to their students, for the sake of money. This is not because they want to act voluntarily, contrary to the values they teach, at least most of them are not willingly doing it, but because they have to survive, even if u have the intention of acting right and changing things into better, u have to survive, there cannot be ethical responsibility under the condition of survival, and no action is forbidden for survival.We cannot talk about ethical rules in a society where, those supposed to teach ethics and develop ethical rules, lack the necessary material conditions for their existence, even if there are some who do possess them, it is because they are loyal to the will of those in power, they are busy with the development of ethics of camouflage, the ethics of rationalizing the unethical behavior of the power holders. U cannot stop mind from examination, the mind is given for this duty, it is in its essential nature to examine, the main cause of the quarrels in the history of the scientific development has been and is continuing to be, power’s or authorities’ attempts to stop the mind from its essential duty, which is, examination. The only way of establishinga stable and party members interest fitting system of government is stopping the mind byforce from its essential duty, and whenever u try to stop something from its natural behavior,u will face problems. Every our conclusion and invention has to be subject to the minds’ reaction, this is where progress lye’s, there is no establishment, thought or invention that can stop the mind from its examinational behavior to them. This is why freedom is a necessary component of minds path towards examination and, *“our mind does not gain true freedom by acquiring materials for knowledge and possessing other people’s ideas but by forming its own standards of judgment and producing its own thoughts.”* [8]

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[8] Rabindranath Tagore, in a syllabus for a class in his school, c 1915, as it is cited in, Marta C. Nussbaum, Not For Profit: Why Democracy Needs The Humanities, op. cit, 47.

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TRANSFORMATION OF SARAJEVO'S POST WAR URBAN LANDSCAPE

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Abstract. This paper investigates the transformation of Sarajevo's urban landscape after the Bosnian War (1992-1995). Following a brief history of the urban redevelopment of the city, it focuses on the changes occurred in the urban morphology of the city in particular in the residential developments on the hills surrounding Sarajevo. The forces behind this transformation in the urban fabric of the city are also analyzed in the paper.

Keywords: Sarajevo, Bosnian War, Urban Transformation, Cultural Landscape, Mahallas

Introduction: A Brief History of Sarajevo

Evolved from a small settlement called 'Vrhbosna', the city of Sarajevo was founded by the Ottomans in the mid-15th century. The city derives its name from a Slavic contraction of the Turkish words '*saray*' (court) and '*ovası*' (field). In line with the strategic interests of the Ottoman Empire, Sarajevo flourished over the next two centuries and became the 'Jerusalem of Europe' with its well-integrated Muslim, Catholic and Jewish inhabitants. Organised under the Ottoman *waqf* system—a religious endowment with its own separate administrative and legal identity—and in a similar way to the other Ottoman cities in Western-Anatolia and the Balkans, Sarajevo's urban pattern represented a clear separation between its residential and commercial districts. As an important trade and administrative centre, the Baščaršija or central market district, was the economic hub of the old Ottoman city. Narrow streets enclosed by wooden shops, mosques, *hamam*s, market places and *han*s were the elements collectively formed the urban morphology of the Baščaršija. The residential areas, called *mahallas*, gradually lying onto the surrounding slopes cover an irregular urban pattern. As recorded by the 17th Century Ottoman explorer Evliya Çelebi, Sarajevo had 77 mosques, numerous medreses, 180 schools, over 100 public fountains, 76 flour mills, 23 *hans*, 5 *hamams*, 3 caravansaries, and 1080 shops (Evliya Çelebi, 2007).

Following the Ottoman-Russian War (1877–1878), another chapter was opened in Sarajevo's history as the city was annexed to Austria-Hungary and encountered many European cultural mores attached to its Bosnian identity. In this period, the newly established City Council was merely functioning as a branch of the Austro-Hungarian administration (Makas, 2010). In the hands of the Austro-Hungarian government Sarajevo saw significant infrastructure works such as the sewerage, central electricity grid, rail and tramway networks and the reorganisation of the banks along the Miljacka River. New monumental buildings such as the Catholic Cathedral, a theatre, banks, schools, a hospital and the city's first public park on the site of a former Muslim cemetery were significant development works completed during this period in the city. Designed by A. Wittek and C. Iveković and completed in 1896 the 'pseudo-Moorish' style City Hall (Vijećnica) was arguably the most noteworthy civic building project. Its design reflected an Austro-Hungarian policy to manufacture '… a distinct Bosnian national identity that would appeal to Bosnia's Muslim population' (Alić & Gusheh, 1999).

The most significant change in the urban morphology of the city was the expansion of the Baščaršija to the west where traditional Ottoman architecture slowly gave way to the fashionable tones of European neo-classical architecture. Another significant alteration to the city's fabric came after a great fire in 1908 when Josip Pospišil's renovation project—influenced by Camillio Sitte, John Ruskin and Ebenezer Howard—introduced plazas, open spaces as well as building preservation works in the city centre (Fig. 1).

Fig.1. Sarajevo's urban fabric, mixture of Ottoman and Austro-Hungarian heritage.
Source: Authors

After the First World War Sarajevo became part of a newly created Royal South Slav State. The new rulers favoured Belgrade, Zagreb and Ljubljana as the main cities reflecting the new state's formal title: 'The Kingdom of Serbs, Croats and Slovenes'. As a result, between the two world wars Sarajevo turned into a 'forgotten city' as the new administration, centralised in Belgrade, gradually turned out to be more autocratic (Donia, 2009). Heavily damaged during the Second World War Sarajevo became the capital of Bosnia and Herzegovina which was part of the Socialist Federal Republic of Yugoslavia in 1946. In this new period, significant developments were put in action including new redevelopment plans, extension of the public transportation system, new residential apartment blocks towards the west (Donia, 2009). The 1984 Winter Olympics significantly increased Sarajevo's international recognition.

The most unfortunate event in the history of Sarajevo came in 1992 during a great war broke out between the former federal states of Yugoslavia. Serbian Militias ruthlessly attacked Sarajevo resulting massive loss of civilian life, ethnic genocide and property destruction all occurred during the siege of the city which lasted 1395 days (Pilav, 2012). Hundreds of tanks, mortars, anti-aircraft cannons and sniper rifles were positioned in the mountains surrounding the city resulting in continued attacks on mosques, museums, schools, hospitals government buildings and, more importantly, people in the streets (FAMA, 1993). While the tragedy was ended with the 1995 Dayton Peace Agreement, it brought a very complex administrative structure which divided the country into two semi-autonomous entity. Since then, Sarajevo has been diligently trying to put a comprehensive recovery plan from the destruction of the war.

Transformation of Urban Morphology

All those political and social changes both during and after the war, significantly impacted on Sarajevo's cultural landscape resulting important alterations to the city's urban fabric. The new shopping malls flourished in the city, for example, brought new challenges to the Baščaršija. The five newly constructed malls, with their international brands, entertainment facilities, food courts and undercover car parking facilities provide an attractive alternative for the inhabitants of the city who traditionally perform their consumerist practice in the old market place or Ferhadija Street, a main promenade surrounded by many Austro-Hungarian period buildings. Similar to many cities around the world, the increased car ownership, globalisation of trade, improved purchasing power all add on the attractiveness of the shopping malls. The Baščaršija, on the other hand, is gradually becoming place of interests more favoured by tourists (Gül & Omićević, 2013).

The second major change in the urban landscape of the city is the construction of massive multi-storey residential apartment blocks in the western part of the city. Mushrooming in mainly between Otoka and Ilidža on the western part of the city, the new apartment blocks represent poor environmental design quality and vividly symbolize land speculation and futile planning controls (Gül & Dee, 2015). Another significant problem concerning the residential development is the unauthorized building activity being seen in the fringes of the city. Because of the external and internal population displacement, the urban development of Sarajevo has been predominantly shaped by the need for housing. During its post war progress (1995-Present), Sarajevo's urbanization fueled by sharp population growth. Due to the large demographic inflow after the War, this urban process was manifested through the urban and suburban sprawl on the city's surrounding slopes. The spatial distribution of the population growth was under the impact of natural and social forces and that strongly affected the population to settle on the city's slopes

(Nurković, 2015). Predominantly uncontrolled development has transformed the city's landscape and, in some areas prompted serious environmental problems including the massive loss of vegetation, deforestation and other relevant outcomes (Nurković & Gekić, 2011). The new population urbanized the slopes through the expansion of informal settlements. According to The Vienna Declaration on National Regional Policy and Programs on Informal Settlements in South Eastern Europe, informal settlements can be defined as: 'Human settlements which for a variety of reasons do not meet requirements for legal recognition (and have been constructed without respecting formal procedures of legal ownership, transfer of ownership, as well as construction and urban planning regulations), exist in their respective countries and hamper economic development). While there is significant regional diversity I terms of their manifestation, these settlements are mainly characterized by informal or insecure land tenure, inadequate access to basic services, both social and physical infrastructure and housing finance' (Tsenkova, 2010).

According to some estimates the urban sprawl on the hills of post war Sarajevo involved the construction of 25.000 to 50.000 informal residential units (Martin et. al., 2015) The main motivation behind these settlements are to avoid taxes and costs associated with obtaining planning and construction permits and the lack of affordable planned and serviced urban land. In fact, this concept of informal housing appeared even before the Bosnian War where such unauthorized building activity was often treated as a problem solely concerning the people who were living in those informal settlements. Between 1970 and 1980 the illegal housing construction reached 30% of the total built environment within the city, and this figure became more than 50% between 1995 and 2000 (Fig.2).

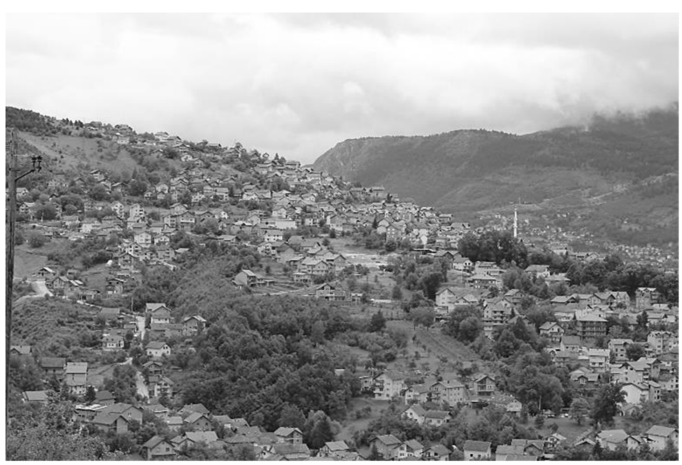

Fig. 2. The informal settlements on the surrounding slopes
Source: Authors

Since the development of squatter housing in post war Sarajevo was rapid and uncontrolled, the city still struggles with the scale and challenges of this phenomenon. Authorities have now recognized these unauthorized settlements in legislation by retrospectively issuing building permits and provide basic civic services (Hondo, 2013). According to the Institute for Construction of Canton Sarajevo, in 2013 more than 50.000 units submitted applications for legalization.[1] Besides the economic and social challenges, the informal settlements on the slopes are also exposed to the environmental jeopardies. The housing constructions increased the geomorphologic risks of the existing environment (Fig. 3). In the period of 2000-2015 a total of 816 landslides were registered. Out of this number, 205 landslides were considered as very dangerous (Martin et. al. 2015).

Fig. 3. Map of existing landslides on part of the urban slopes of Canton Sarajevo
Source:
http://zpr.ks.gov.ba/sites/zpr.ks.gov.ba/files/KARTA%20STABILNOSTI%20TERENA%20KS.pdf

Transformation of Traditional *Mahallas*

The third important alteration in Sarajevo's urban morphology can be seen in the traditional *mahallas* or the neighborhood units that were built on the slopes of the city. In Ottoman Sarajevo the construction of 40-50 houses, one mosque and one school formed one *mahalla* and 100 *mahallas* formed one čaršija. Their horizontal layered spatial pattern on the slopes was accentuated with the vertical accents of the minarets of the mosques.

[1] http://www.sa-c.net/projects/itemlist/tag/legalizacija%20objekata.html

The streets connecting the *mahallas* were developed organically, blending among each other and reflecting the close relationship among the neighbors. This pattern consisted of a small number of dense houses that embodied the scale of the *mahallas*. The main factors in the formation of a *mahalla* were: the configuration of the ground; roads; views; the search for the sun; and the protection from the wind (Grabrijan & Neidhardt, 1957). The irregular pattern of the formation of a *mahalla* is mostly visible in its street network of branching roads, similar to a branching tree. The width of the street was determined by the space occupied by man and his pack animal, since no vehicles were used back then (Fig.4).

Fig. 4. The narrow streets in the *mahallas today*
Source: Authors

Following the principles of Ottoman residential architecture, houses in the *mahallas* were positioned to the vista. The traditional dwellings were carefully placed to ensure that each one of them was offered a good view. This 'neighborhood rule' was one of the main principles in the *mahallas*. The houses within the *mahallas* were built in various sizes representing the living standards and their owners' social and economic status. Yet regardless of its size, a house in the *mahallas* had always four main functions: habitation, recreation, domestic activities and circulation. The living areas were divided into the winter and summer parts and into the formal living area (*Selamluk*) and the family living area (*Haremluk*).

Due to the War, the *mahallas* were faced with new architectural features that transformed their identity. New infill architecture within the historical settlements of the *mahallas* and new urbanization upward the *mahallas* are the two principal components of this transformation. The new houses have significantly altered the identity of the cultural landscape in the traditional neighborhood. Unlike the building principles that had been established during the Ottoman period, the new dwellings mostly ignore their cultural settings. The new infill houses, for example, are often out of scale and disregard the traditional norms. Therefore, the unwritten rules of the right for the view and the spirit of neighborhood have been slowly faded away. These new buildings generally illustrate an independent and individual architectural language that only satisfies their owners' personal needs and requirements (Harbinja, 2012). Furthermore, the new settlements are lack of basic services such as schools and health facilities. And finally, the new urban expansion upward the *mahallas* represents a serious concern since these settlements have been constructed in the absence of any building codes, and therefore exposed to possible landslides (Fig. 5).

Fig. 5. New infill buildings and settlements upward the *mahallas*.
Source: Authors

Conclusion

In a similar way to many cities around the world Sarajevo's urban morphology has witnessed a constant change since its establishment as a remote Ottoman town in the 15th Century. In some cases technology, in others political conditions were the main stimuli behind this gradual transformation. Yet as explained above the bloodstained war between 1992 and 1995 and the social and political development occurred aftermaths have brought this change to an unprecedented scale.

In present-day Sarajevo, many war-throne buildings have been restored, roads and infrastructure have been upgraded, new residential projects and shopping malls have been opened and public amenities have been upgraded. On the other hand, there is still a long road to go. Although Sarajevo is gradually gaining a metropolitan character, it is still a post war city, divided culturally and politically. The very fragile political stability, division in between the different ethnic groups of the country, dire economic conditions and environmental problems are yet to be solved. The urban morphology of Sarajevo will continue to reflect those political, social and economic difficulties for the foreseeable future. Regardless how the city will develop in the future, it will be shaped by the visible traces of the past. Finding viable solutions to establish continuity with the traditional values in urban form, conserving residential pattern and overall cultural landscape is one of the challenges the city will be facing.

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MULTICULTURAL EDUCATION IN TRANSITION SOCIETY: THE CHALLENGE OF RESTORING OR COLLAPSING CULTURAL BARRIERS OF STUDENTS

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Abstract. The topic of the paper carries a symbolic of the contemporary communication trends between people of different countries, ethnicities and cultures. Its concept is to emphasize the challenges multicultural education of students faces today. The purpose of the paper is to theoretically review the cultural mosaic and dynamics of relationships between students of different cultural background. Through a theoretical analysis we will unfold some of the difficulties which continuously follow the practice of multicultural education, with a special emphasis on: 1. setting, namely, resetting cultural barriers between students, and 2. describing possibilities that contribute to eliminate the same, in order to improve the fragile interethnic, respectively intercultural, relationships. We refer to data of many theoretic studies subject of analysis of some of the causes which produce dilemmas and contradiction in the relation theory and implementation of multiculturalism. We conclude by discussing key findings and identifying issues for further research to create a functional, open and democratic educational society.

Key words: multiculturalism, Setting or resetting and collapse of cultural barriers

Important aspects of the challenges faced by the modern world (societies, cultures and states) are related to building up sound communication relations between people. At the time of sophisticated information technology and scientific discoveries, the relativism of administrative borders between states and continents occurs spontaneously. In the meantime, societies become aware of the need to design future projects through qualitative interpersonal, respectively intercultural contacts.

The tendency of mixing cultures in the modern world was not at worrying by societies before the 20th century. At that time the mentality of social, cultural and ethnic categorization was dominating – the hegemonic concept according to which, regardless of community origin, the national, state culture was important. All this rigid assimilating mentality is summed up in the words of British author R. Kipling, according to which:

"East is East, and West is West, and never the twain shall meet". Fortunately, the reality nowadays is different: East and West, North and South, meet at any time (Bauman, 1999).

Expanding cultural, ethnic, religious and linguistic diversity throughout the world, especially after the end of the Second World War, revealed a new basic orientation necessary for normal functioning of civilization. The rights of ethnic and cultural groups, as an important part of the collective identity encountered support of many philosophers and educators from the beginning of the 19th century. The democratic culture now represented the stamp of democratic politics. Such circumstances followed re-conceptualizing of multicultural diversity as a response to the concerns of ethnic, racial and cultural groups that felt marginalized within their national states (Banks, 2004).

From global to the regional plan: Cultural pluralism in Macedonia

The approach towards a reality with a variety of cultures around the world is challenging societies of a very high level of democracy, especially after the 19th century, a finding that does not apply to those with fragile democracies. In many Balkan countries, and not only, which were under the domination of the communist system, the cultural diversity of the population has always been neglected. Unfortunately, in many countries (of which some are member states and some others applicants for the European Union), national, ethnic and religious contradictions and lack of tolerance are still a source of constant threats and conflicts in the relation majority-minority.

The Republic of Macedonia is a typical example of multiethnic states, where citizens of different cultural, religious and ethnic backgrounds live together. Along with the intentions of joining the European Union, the country needs to meet certain characteristic standards of every member state of the European Union. As most important are those of economic development, rule of law, and improvement of interethnic relations. In this regard, the mutual recognition among the various cultures, especially Macedonian and Albanian, represents the fundamental condition of intercultural dialogue and building a state based on the notion of civic, ethnic, cultural and religious rights and freedoms.

Alongside with efforts to overcome many socio-economic and political challenges within this country, obstacles that lead to the aggravation of interethnic relations emerge from time to time. Recently, such challenges concern the opinion and are subject to debates in media and other circles, are related to issues which affect the Albanian culture: the biased encyclopedia, the issue of textbooks where there are insults of the Albanian history and many other technical and scientific mistakes which are considered as provocations on ethnic basis and also the formalization of the Albanian language.

In the context of the global economic crisis and the transition difficulties that this country is going through, as well as its claim to integrate into European and international structures, it is important to mobilize the society towards European standards. In accordance with such definitions, cooperation among young people of ethnic groups becomes a relevant state priority in building a pluralist democracy society. In this regard, educating students on values and concepts of respecting the cultural specifics of other ethnic groups represents an important premise of interethnic dialogue and cooperation.

The challenged multicultural education

Scientists quite often present confusing statements on the treatment of the multiculturalism concept. Many times the concept of culture is identified with national, ethnic or religious affiliation. This way, the notion of human culture is simplified, for which Bauman(1999), rightfully warns that that culture cannot be identified with ethnic identity or it be counted as its fundamental determinant. Because of this confusion, in many meetings where multicultural dialogue is debated and promoted, a number of participants such as politicians, professionals, educators, activists of civic organizations, etc., mistakenly equate cultural components of ethnicity, race or religion with the notion of culture.

Similarly, even in the field of education, various interpretations for this notion are noticed. A contribution to clarify this notion is the definition that the American psychologist Banks argues (Banks, 1993). According to him, multicultural education encompasses all school policies and practices not only for students of various ethnic, racial or religious origin, but also for persons of different genders and those with development disabilities (for example, children with special needs). That is, "multicultural education is an idea which states that all students regardless of the group they belong to, such as gender, ethnicity, race, culture, social class, religion, etc., all should use educational equality in education (p.116).

The multicultural education affects all phases of the effective classes (Ramsey, 1987). Through the multicultural curricula the students learn about themselves and the others. In this way they analyze the beliefs, attitudes, values and behaviors which are characteristic for certain cultures (Lomawaima & McCarty, 2006; Gutmann, 2004). The members of these cultures need to have greater self-confidence and simultaneously develop evaluation and understanding of the other cultures (Tiedt &Tiedt, 1990; Kryzanowski, &Stewin, 1985). The instructions for multicultural understanding can assist in raising the academic expectations of the pupils from the minorities and to contribute for decreasing the negative stereotypes. It is assumed that in order for the multicultural programs to be efficient, it is necessary for them to incorporate the social, historic and political contexts (Nieto, 1997). Hence, it is logical to expect that they will meet the following conditions:

To teach the children to recognize, accept and appreciate the cultural differences; and

To “imprint” in the pupils, during their education, the sense of responsibility and commitment for the work in the direction of the democratic ideals, justice, equality, and democracy (Manning & Baruth, 1996,p.3).

In the teaching practice, when the teacher calls to the cultural values appropriate for the pupils, i.e. their cultural identity, the participation in the classes increases evidently and the degree of the achievements increases as well (Tharp, according to Slavin, 2006). These achievements are an essential indicator of the intellectual education and competence, as well as the most important prerequisite for the individual and educational prosperity of the person. The assessment of the success of the students in the study program usually focuses on the academic achievements, but in many educational institutions, their achievements and attitudes are also assessed (Banks, 1995). In other words, the assessment of the academic achievements includes all the means which are used in the schools, to formally measure the performances of the pupils.

Setting or resetting the cultural barriers

Setting communication barriers between young people (and citizens) of different cultures in Balkan states and beyond, as a strategy to assimilate minorities, has a long institutional history. As for illustration, with the establishment of the Yugoslav Federation after World War II, a new social and economic environment was created. Its tendency was to depreciate the cultural barriers among the ethnicities in its composition, which was more of a façade behind which the creation of a new identity called Yugoslav concealed. The years to follow led to the Federation breakup because of ethnic discrimination disguised for a long time. Besides other republics Macedonia became independent as well but the situation related to national rights deteriorated again. The 2001 conflict was the peak of Albanian national frustration. The Ohrid Agreement ceased, not to say, suspended the war in the function of restoring interethnic communication. But discontents sustained for years after the agreement was adopted even after almost two decades.

On the other hand, the reflections of ethnic-cultural antagonisms are evident even within the educational environment. The students' cultural background reflects their ethnicity, socio-economic status, religion, and experience in groups and subgroups. Based on this variety of factors, mutual relations among students of different ethnic backgrounds are influenced by the already existing concepts embodied in the brain associated with members of other cultural groups. If the family and other agents of socialization (the media and peers) have adopted stereotyped schemes on accepting those who are different from oneself, young people will experience communication barriers with them. Logically, the communication will become even more difficult as their views related to the peers of other ethnicities are beset with prejudices. Due to non-favorable concepts for outgroup members their behavior will be intolerant and discriminatory. Nevertheless, verbal and physical conflicts, hate speech, and national antipathies among young people, often underpinned by the media, will deepen the gap between young people of different cultural backgrounds.

Respecting the religious rituals, weddings and clothing of different ethnic groups in one country is not sufficient for members of a community to not feel ignored. The claim that this way of showing respect for cultural diversity is just a deceitfulness that constantly produces mistrust between communities (Banks, 2004). This practice will further strengthen cultural barriers between young people and citizens in a society. What the interethnic relations lacks is the equal inclusion of ethnicities in economic, political and social issues. This is the only way to provide some kind of restoring of the trust on institutions and the majority communities by the ones considered as outgroups.

The collapse of cultural barriers

Our expectations, values, pre-concepts and prejudice result in different conceptions of different individuals on the same reality and people within it (Myers, 1999). However, they considerably reflect the cultural affiliation, traditions, rites, religion of individuals. How we think of ourselves depends on what group we affiliate to. Self-awareness on ourselves is a conglomerate of the personal ego and the social identity. We build out identity by categorizing the others and by comparing to them, always leaning towards the "ours" – the ingroup. The ingroup is used as a source of pride and self-evaluation (Tajfel, 1982; Turner, 1987). During the evaluation of us and others, individuals go through some degrees of cultural identity development. Banks (2001), proposes a typology consisting of 6 degrees of this process in total, while the educators have the opportunity to facilitate the students' transition from one degree to the other. For example, the individuals that should have reached the third degree called "Cultural Identity Clarification", where they are certain about their own cultural identity, move on the fourth degree "Biculturalism" where they are willing to successfully participate in two cultures.

From all of the above, it is obvious how important is the educational intervention in the plan of cultural cooperation between them for a future without xenophobia. Such interventions should necessarily get institutional support: a legislation that will promote mutual cultural respect among students, but also nurture social skills for self-control and self-critical thinking (Vaughn, L., MacDonald, 2010). The more they are trained on self-critical and thinking openness alternatives; the learners will be able to interpret the reality even from other people's perspectives not only their own.

In function of successful intercultural communication, there is a need for students, in addition to typical school knowledge, to acquire knowledge, skills and commitment abilities necessary to change the world - to make it more rightful and democratic. The major human relations problems are not caused by illiterate people, but those of different cultural, racial, religious, and national backgrounds, incapable to solve many of the problems humankind faces with, such as poverty, racism, sexism and war. Therefore it is necessary that, in addition to school knowledge, students are empowered with skills and competencies to identify weaknesses of theories and concepts they are served (Banks, 1996), as well as to perceive the knowledge from other cultural and ethnic perspectives. They can use these competencies to change the world in the name of the cause for justice and equality between people. When students are taught how to criticize injustices in the world, they should be helped to formulate opportunities for actions that will change the world and make it more democratic. Emphasizing criticizing in absence of hope (for action), can make the students feel disappointed and passive (Freire, according to Banks, 2004).

Another way of depreciating cultural barriers of student population would be choosing textbooks and instructional materials that show all ethnic groups in equally positive and non-stereotypical roles (Garcia, 1993). Avoid communicating bias, but discuss racial or ethnic relations with empathy (Stephan& Finlay, 1999) and openly, rather than trying to pretend there are no differences (Polite & Saenger, 2003). Avoid stereotyping and emphasize the diversity of individuals, not groups (Aboud & Fenwiclz, 1999; Levy, 1999).

In line with the new world trends, educators and policy makers will have to redesign existing education programs so that students understand how interdependent communities are to each other around the world. As a result, they need multiculturalism knowledge, attitudes and skills to successfully adapt to racial, ethnic and linguistic - cultural diversity.

Conclusion

The young people cultural diversity adequately addressed by state institutions is undisputedly in function of increasing the quality of inter-ethnic communication. Institutional negligence to sincerely support cultural pluralism of citizens, and especially students, emphasizing only specific performances and materials further enhance cultural differences, is more likely to undermine the harmony among communities.

In function of collapsing cultural barriers among students is the independent scientific analysis of the curricula, i.e. their coverage with subjects from the cultural pluralism of the pupils. The legal textbooks used by the pupils are a good source to promote the theory of multicultural education. In that direction, when designing the textbooks, the equal representation of the various cultures will contribute for their members not to feel marginalized in society, to be confident in themselves, and more motivated for engaging in the academic and social activities in the school and beyond. Likewise, well-managed student training strategies on developing critical thinking skills and perceptions from the others' perspective as well as social communication skills play a great role in adequate intercultural education. This will result in building bridges of cooperation and mutual cultural, ethnic and religious dialogue as a prerequisite for an educational and economic prosperity of a society.

Recommendations for social actions

In line with the basic ideas of multicultural education, many activities organized by different institutions and organizations would serve as well, such as: educational campaigns through TV (radio) advertisements and shows; forums with citizens (especially in rural areas) and distribution of humane educational messages through billboards (in cities), etc. We would recommend that topics of these activities reflect constructive alternatives related to fostering interethnic dialogue among young people and conflict resolution mechanisms.

Recommendations on future research studies

The topic discussed in this paper is certainly only a part of the cultural mosaic. We consider that many further research studies on this rather subtle field of society are necessary, aiming at identifying convergent orientations of different ethnic groups. Therefore, we share the belief that more importance should be given to detecting appropriate strategies in function of consolidating and advancing the position of young people, regardless of their ethnic, religious or cultural affiliation. Issues related to fostering the dialogue among youngsters, enabling them to monitor the behavior and increase of interethnic tolerance, are some of the guiding points in drafting future research projects.

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THE PRINCIPLE OF EQUALITY OF ARMS IN THE JURISPRUDENCE OF THE EUROPEAN COURT OF HUMAN RIGHTS

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Abstract. The article deals with the principle of equality of arms which has been recognized as a constitutive element in the judicature of the European Court of Human Rights, as well as a means of realization and autonomous expression of the right to a fair trial under Article 6 of the European Convention for the Protection of Human Rights and Fundamental Freedoms.the introductory remarcs of this paper concern basic aspects of the principle of equality of arms in criminal matters, including the expert evidence. The paper then contains analysis of the notion expert, which is in the jurisprudence of the European Court of Human Rights consideret to be a witness to the procedure. Therefore the conventional right to call and cross-examine an expert under the same conditions implies the right to adversarial trial and the right to rebut the expert evidence, sometimes also in the pre trail stage of procedure. Particularly considers the application of the theory of appearances in the mater of expert evidence.

Keywords: Equality of arms, European Court of Human Rights, criminal procedure**.**

Introduction

This article investigates the role of human rights in international proceedings generally, and the interpretation and application of the principle of equality of arms in international human rights case law specifically. The main aim of this is to position the concept of equality of arms within the human rights discourse for a better understanding of its meaning. Consequently, the meaning and scope of the application of equality of arms in the case law of international human rights bodies, namely the European Court of Human Rights (ECtHR) and the Human Rights Committee (HRC), are analyzed in this chapter. Firstly, some general observations on the link between human rights and (international) criminal law are presented. Then, the origin and definition of equality of arms in the context of the ECtHR and HRC will be discussed and compared. Also, these institutions' approach to determine whether equality of arms has been violated is analyzed. And lastly, the concrete scope of application of the concept in the case law of the human rights bodies will be examined.

There is no gainsaying that one of the purposes of the criminal justice system is to punish offenders. When the guilty is punished and the innocent set free, justice is said to have been done. But even where the guilty is punished and the sentence is proportional to the crime, procedural justice is not complete without the notion of fairness.[1] Therefore, the underlying value of fairness in the criminal process is not only the discovery of the truth, but the assurance that the process is characterised by enabling factors that fully recognise the rights of the accused. The assurance of fairness is strengthened by the constitutionalisation of procedural rights which prescribes set procedural steps and guarantees the accused an opportunity to defend him and present his case without substantial disadvantage in comparison to the prosecution.

Equality of arms in the Jurisprudence of the European Court of Human Rights

There is no doubt that the principle of "equality of arms" is one of the basic elements of the right to a "fair trial" guaranteed by Article 6 of the European Convention on Human Rights and Freedoms (Merrllis, J.G. 1993, p.193, Wasek – Wiaderek, 2000: p.23.

According to this provision (article 6, ECHR):

1. In the determination of ... any criminal charge against him, everyone is entitled to a fair and public hearing within a reasonable time by an independent and impartial tribunal established by law. Judgment shall be pronounced publicly but the press and public may be excluded from all or part of the trial in the interests of morals, public order or national security in a democratic society, where the interests of juveniles or the protection of the private life of the parties so require, or to the extent strictly necessary in the opinion of the court in special circumstances where publicity would prejudice the interests of justice.

2. Everyone charged with a criminal offence shall be presumed innocent until proved guilty according to law.

3. Everyone charged with a criminal offence has the following minimum rights:

(a) to be informed promptly, in a language which he understands and in detail, of the nature and cause of the accusation against him;

(b) to have adequate time and facilities for the preparation of his defense;

(c) to defend himself in person or through legal assistance of his own choosing or, if he has not sufficient means to pay for legal assistance, to be given it free when the interests of justice so require;

(d) to examine or have examined witnesses against him and to obtain the attendance and examination of witnesses on his behalf under the same conditions as witnesses against him;

(e) to have the free assistance of an interpreter if he cannot understand or speak the language used in court.

Even if the expression "equality of arms" is not found in the body of the Convention, the Court of uses it to express trust in equity, independence and impartiality, but also as an autonomous component of the fair trial. From here, we can conclude that the distinction between the equality of arms and the principled that condition the principle of a fair trial is not always easy, as far as the jurisprudence of the Court ([1] Toma, E., 2017, s. 9).

As the Court considers that the field where this principle applies has a general nature, it hasn't received an absolute character: there is no need for the states to establish a strict procedural equality between the parts, but only make sure that the parts have a situation reasonably equal. What is important is that none of the parts has a privileged position during the trial, referring here to the prosecution also (Hentrich v. France, par. 7-8, September 1994).

As far as the opinion of the Court in the field of equality of arms concerning the administration of evidences, it was decided that (Dombo Beheer v/ Netherland, par. 30, October 1993) the principle was not respected in the situation where not all parts have the opportunity to question in a fair way witnesses. In the same spirit, the Court has decided at the expense of the prosecution (H. v/ France, par. 46-47) regarding the court competence to dispose or to deny a court research measure. In the same case, the court denied for one of the parts the request to administrate a research measure, violation the principle of equality of arms (Icevic, K. 2007).

Regarding the evidences, the Court decided the principle of equality was violated in the case where it was not permitted for one of the parts to interrogate a different specialist then the one already proposed and questioned in that trial, whom testified against that part. The expert's testimony had considerably influenced the trial's course and the final decision. So, in the spirit of the art. 6 par.1 from the Convention, the European Court decided there was a violation of the right to a fair trial.

Judicial competence regarding equality of arm

Under the ECHR the court is obliged to ensure equality of arms, but according to the Tribunal the prosecution should take care of equality of arms which indicates the powerless of the Tribunal in comparing with the dominance of the prosecution. There are interpretations that Tribunal has characterized the prosecution as a “minister of justice” with an overriding obligation of ensuring fairness in its proceedings (Prosecutor v Brdanin & Talic, Decision, 11 December 2002). This competences and role of the prosecution has been to the detriment of the accused (Bužarovska, G. 2015).There are complains of the defence counsels that the Prosecution’s failure to comply with disclosure obligations should be considered as a violation of fair trial and prejudices the rights of an accused or defendant so egregiously that it impacts on a court’s adverse decisions and judgments of conviction against a defendant (B.S.Lyons (2012)). Those interpretations are in line with Tribunals case law and Appeals Chamber’s consideration that the Prosecution’s obligation to disclose exculpatory material is unequivocally essential to a fair trial (Karemera et al., ICTR, Appeals Chamber, 30 June 2006, para. 9; Ndindiliyimana et al., Decision, 22 September 2008, para. 12).

Lubanga case (Prosecutor v. Thomas Lubanga Dyilo, ICC-01/04-01/06) was the first one tried by the ICC and was an opportunity to evaluate the concept of equality of arms in international criminal justice. The ICC Appeals Chamber explained that where fair trial becomes impossible because of breaches of the fundamental rights of the suspect or the accused by the Prosecution, it would be a contradiction in terms to put the person on trial. If no fair trial can be held, the object of the judicial process is frustrated and must be stopped (Prosecutor v. Lubanga, Judgment on the appeal of the Prosecutor, 10 June 2008, paras. 77-78).

ICC Statute Article 64(8)(b) gives the presiding judge of the Trial Chamber complete discretion over the procedural model to be followed at trial since it prescribed that at the trial, the presiding judge may give directions for the conduct of proceedings, including to ensure that they are conducted in a fair and impartial manner. Subject to any directions of the presiding judge, the parties may submit evidence in accordance with the provisions of this Statute. Should the judge decline to set out the order of evidence presentation, ICC RPE Rule 140(1) authorizes the parties to reach their own agreement on the question and in case they can not reach the agreement, the judge have to issue directions. However, no matter what procedural model the judge chooses, in each case each party maintains the essential right to question the witnesses they call, and to question the witnesses their opponent calls.

Conclusion

Along with the fact of presenting particular situation in the Court's case-law, in order to emphasise its view on evidence and proofs, mainly relating to Articles 5 and 6, we tried to create a classification in what regards those notions, classification that is used by the Court in its case-law. As we already stated, those terms have an autonomous Conventional meaning, the Court having created its own conception that it uses in order to ensure the respect of the Conventional order. Thus, there is a type of cases, linked to so called procedural rights, as defined in the introductory section of the present paper, where the Court is not interested in establishing the facts, but in supervising the national proceedings in order that those be respectful to the Convention. In this type of cases, the evidence produced before the Court is trying to prove the correctness or the in-correctness of the proceedings. The actual facts of the case are a matter that is “delegated” to the national courts and the Strasbourg Court usually trust their findings, excepting the obvious arbitrary situations. In other type of cases, the ones that we defined as substantial rights, evidence has to be produced before the Strasbourg Court, in order to state on the violation of the Human Rights. One have to agree with P. Van Dijk and G.J.H. van Hoof, that regarding criminal cases where the character of the proceedings already involves a fundamental inequality of the parties, this principle of ‘equality of arms’ is even more important. The necessity for existence of international tribunals is caused by the gap between the right to make war (jus ad bellum) and the obligation to comply with humanitarian law during the war (jura in bello). No one is aloud to commit war crimes during the war. The jurisprudence of the ECHR in its practice has shown many variations of violation of this right. Therefore the courts must be careful when applying the law and to have in mind that justice must not only be done: it must also be seen to be done.

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A CRİTİCAL APPROACH TO THE IDEA OF BOSNİANHOOD

Şükrü Çeşme

Abstract. The need for a common, civic identity in rebuilding Bosnia as a civil state, with the encouragement of intellectuals building a climate of understanding and enlarging moral space, has been one of the main debates in the post-war period in Bosnia and Herzegovina, which was largely obstructed by the socio-political setting established by the peace plan. In this context, this paper focuses on one of the main political representatives of the idea of Bosnianhood, Adil Zulfikarpašić to examine the elements supporting and/or impeding the formation of such a common identity. Taking it into consideration that the current constitutional structure can not provide the necessary political and socio-psychological background to go beyond the current divisions to achieve a common identity, it will be concluded that the way to the European Union stands as the most favourable option on the table to provide an alternative supra-identity despite its own deficiencies.

A Theoretical Introduction

Power-sharing has almost become the standard conflict resolution instrument following civil wars or conflicts with the nature of inter-ethnic rivalry.[1] The model has fundamentally been based on Lijphart`s model of consociational democracy in the late 1960`s proposing an inter-elite cooperation based on four fundamental instruments, namely (1) a power-sharing government; (2) veto rights for the issues regarded to violate national or minority rights; (3) proportionality in state bodies from elections to the allocation of civil service offices; and (4) ethnic autonomy.[2] However, following Van Schendelen`s critics in 1984[3], it has especially been criticized within the last decade as an

[1] Rotchild and Roeder 2005a: 5, cf. Bogaards, Matthijs (2006), "Democracy and Power-sharing in Multinational States: Thematic Introduction," International Journal on Multicultural Societies, Vol. 8, No. 2, pp. 119-126, p. 121.
[2] Lijphart, 1977: 25-44; cf. Caspersen, Nina (2004), "Good Fences Make Good Neighbours? A Comparison of Conflict-Regulation Strategies in Postwar Bosnia," Journal of Peace Research, 41: 569-588, p. 571.
[3] Van Schendelen, M. C. P. M. „The views of Arend Lijphart and collected criticisms," Acta Politica 19 (1): 19-49.

"impediment to peace and democracy" in the words of Rothchild and Roeder.[4] Contrary to this model of elite cooperation, Horowitz proposed an integrative model to provide an area for moderate approaches and the fluidity of identities, such as a preferential electoral system or federalism based on heterogeneous units.[5] The latter fundamentally aimed to decrease ethnic cleavages and foster inter-ethnic cooperation. This paper will neither be a comparison of the two approaches on the theoretical level nor its practical evaluations regarding the Bosnian case, although it is theoretically inspired by the latter approach[6]. I will rather analyse how a common identity, Bosnianhood was elaborated and advocated by eminent Bosnian intellectuals and socio-political figures and whether it has the chance to offer a key to deadlock of the Dayton-based political structures mainly based on the principles of power-sharing. The motivation guiding the inspiration of Horowitz`s model can be followed in Joseph S. Joseph`s analysis of the Cyprus case, which can easily be adopted to the Bosnian case: "The lack of cross-cutting ethnic, social or political ties prevented the development of a common Cypriot political culture and overarching loyalties among two groups.[7]

Adil Zulfikarpašić and the Bosniak Idea

On 28 September 1993, the Bosniak Council affirmed Bosniak as the national name for the Bosnian Muslims. This was indeed a reaffirmation of the works of the Bosniak expatriate Adil Zulfikarpašić, who has been the main proponent of the idea of Bosniak nationhood, mainly through his publication of Bosanski Pogledi (1960-1967) together with Smail Balić.[8] The periodical, as well as Zulfikarpašić himself, put "the sense of Bosniak identity and the distinctiveness, integrity and equality if standing of Bosnia as a county," at the center of their political stance.[9] Having argued that "Yugoslavia in itself does not resolve the issues of democracy, freedom, Serbo-Croatian relations, the rights of

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4 Rotchild and Roeder 2005b, cf. Bogaards, 2006: 121. See, also Andeweg 2000 and O`Leary 2005; cf. Boogards 2006: 120.

5 Horowitz, 1991: 141 and Horowitz, 1985: 617-621; cf. Caspersen, 2004: 571.

6 For the analysis of the Dayton-based Bosnia in terms of power-sharing and integrative approaches, see, Caspersen ibid,; and Bieber, Florian (2002), "Bosnia-Herzegovina: Developments towards a More Integrated State?," Journal of Muslim Minority Affairs, Vol. 22, No. 1, pp. 205-218.

7 Joseph, S. Joseph. (1985). Cyprus: Ethnic Conflict and International Politics. London: MacMillan Press, p. 35.

8 The first volume was in fact published in 1955. However, having discovered that the managing editor, Abdulah Mujakić was a secret service (UDBA) agency, the magazine was closed, till its second issue to be published in 1960. See, Filandra and Karić, ibid, p. 135-136.

9 Ibid., p. 147.

minorities and religious groups," Zulfikarpašić believed that, "[t]he basic need" is "to adhere to democratic and humane methods when resolving our problem; to practice tolerance, national and religious as much as political, adding that this is the first step to resolving the form of state and accepting our common state."[10] Zulfikarpašić`s approach on Bosnia is similar to other intellectual figures such as Mahmutčehayić and Karić, with the exception that he does not ground his conceptualization on theological arguments but rather on concrete socio-historical realities, such as his own experience in Foča:

> "For centuries this area was the meeting place of East and West, Islam and Orthodoxy, Serbs and Muslims- their cultures, customs and ways of thinking. They were different, of course, but there was a culture of communal living, tolerance combined with rivalry and mutual respect with competition. Bosnia had its own specific Bosnian society, a social structure that makes a country a common state."[11]

Based on this historical achievement, while Zulfikarpašić notes that "the sense of Bosniak nationhood survived and transmitted to future generations under the guise of Muslim `nationhood` or ethnicity, for several reasons,"[12] for whom "Bosnia is the centre and the goal, ideal, and hope individisible homeland,"[13] he proposes and "open Bosniak identity" in the words of Filandra and Karić[14]. As these two authors pointed out, Zulfikarpašić`s Bosnian nationhood does not present itself as an "exclusivist" ideology, as it is "not based on a single faith or the culture and tradition inspired by a single faith," but rather "an attempt to introduce Bosniak nationhood as an all embracing Bosnianhood in disguise."[15] In Zulfikarpašić`s words, it also "is not nationalism, for it lacks exclusivity or aggresivity." Furthermore, he argues that "[t]he Bosniak national identity has no desire to

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[10] Ibid., p. 161. Furthermore, his view on the resolution of the problems between Belgrade and Zagreb, is undoubtedly not limited to the context of 1960`s: "A Serbo-Croatian solution can be found at the moral and psychological level. If Serbs and Croats do not identify the common moral and spiritual denominator for their aspirations, if they do not find a shared supra-Serbian and supra-Croatian spiritual and moral ideal, any other compromise, even if acceptable to both sides, will leave that basic dispute unresolved." See, ibid., p. 162

[11] Adil Zulfikarpašić, Milovan Djilas and Nadežda Gaće (1998). The Bosniak. London: Hurst & Company, pp. 43- 44.

[12] Cited from Filandra and Karić, ibid., p. 251.

[13] Adil Zulfikarpašić, "Nacionalno opredjeljenje Muslimana i Bosna i Hercegovina" (The national identity of the Muslims and Bosnia and Herzegovina), Bosanski pogledi, Vol. III, no. 18-19, 1962, p. 15. Quoted from Bosanski Pogledi: Nezavisni list muslimana Bosne i Hercegovine u iseljeništvu 1960-1967. (1984). London: Pretisak, p. 231.

[14] Filandra and Karić, ibid., p. 243.

[15] Ibid., p. 244.

blanket everything in Bosnia, to make everyone the same."[16] To Zulfikarpašić, Bosniak nationhood does not only have historical basics outlined in the Bosnian history throughout ages, but also stands as a "realistic possibility."[17] The siege of Sarajevo lasting from April 5, 1992 to February 29, 1996 was in fact the best evidence for it:

> "You see, there are Croats and Serbs who have stayed in Sarajevo, who have survived these troubles and who openly say that they feel they are Bosniaks. I watched a programme on television several days ago where Gajo Sekulić, our professor of philosophy in Sarajevo, answered a question posed by a German journalist regarding his national identity. He said `Bosniak`. Who can deny him that?"[18]

A Critique of Bosnianhood: (Why) does it (not) work?

One of the fundamental characteristics of identity construction is forging "the Self"-"Other" relationship. In the words of Connolly[19], "identity requires difference in order to be, and it converts difference into otherness in order to secure its own self-certainty". However, this formulation, reflecting the "typical modern practice"[20] by grounding itself on Self and Other dichotomy, requires to be broadened to include a series of "processes linking and differentiation."[21] As presented above by referring to Zulfikarpašić's case as

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16 Zulfikarpašić, 1962, p. 17; cited in Filandra and Karić, ibid., p. 245.

17 Filandra and Karić, ibid., p. 244.

18 Zulfikarpašic et. al., 1998, p. 97.

19 Connolly, William E., Identity/Difference: Democratic Negotiations of Political Paradox. (Ithaca, NY: Cornell University Press, 1991), p. 64.

20 "The typical modern practice," writes Zygmunt Bauman, "the substance of modern politics, of modern intellect, of modern life, is the effort to exterminate ambivalence: an effort to define precisely-and to suppress or eliminate everything that could not or would not be precisely defined." See, Zygmunt Baumann, Modernity and Ambivalence (Ithaca: Cornell University Press, 1991), pp. 7-8.

21 Lene Hansen, Security as Practice: Discourse analysis and the Bosnian war, (London and New York: Routledge, 2007), p. 37. For the former perspective, which would define cultures, nations and states in a clear-cut approach, as a country representing an ambivalent identity containing both the Islamic and Western symbols, both as a centuries-old land of coexistence and separateness, Bosnia has not only been a confusion for the modern politics and modern intellect, but rather a challenge to Western geopolitical imagination. This challenge was evidently reflected in the political reasoning of Western geopolitical imagination that shaped its policy responses towards the 1992-1995 war and

well as its elaboration by Mahmutčehayić, conception of the Bosnian self or in other words, the “Bosnian we” was to a great extent defined by “`both A and B` rather than `either A or B`,” within the borders of the historical legacy of the `indivisible` Bosnian state.[22] However, Dayton Agreement, which put an end to the war, did not only legitimized the war gains, in exchange for thousand`s life, but also the idea that the peoples of Bosnia can not live together without `the fences`. The drawn was a “division,” which “has never been known in the history of Bosnia”[23]. The title that Mirko Šagolj gave to his article, in the Review of Free Thought, and the following first sentences clearly presents its reflection in the Bosnian sense: “The Most Illogical State in the World”:

> “The Post-Dayton Bosnia-Herzegovina according to its interior structure is, most probably, the most illogical state creation on the world, because it represents a totally unclear and in practice, unknown combination `three, two, one`. The Peace agreement foreseen it to consist of three peoples.. two state entities<, to be one, undivided state within its internationally recognized borders. Such a Bosnia has never existed in her story.”[24]

In terms of establishing mechanisms and instruments of power-sharing for a so-called sustainable peace in Bosnia, Dayton Agreement, not only institutionalized but also reproduced divisions, which are visible in the representations of nation-building processes in today's Bosnia. It can be claimed that the existence of ethno-religious communities living in their own life circles side by side could not be evolved into an integrated body of a Bosnian society, beside the occasional inter-ethnic conflicts since 19th century. However, as Redžić underlined,

> “all the forms of her Bosnia`s inner division of religious., ethnic and cultural differences haven`t made walls between them, but, on the contrary, a cohesion of natural and mutual respect and togetherness, a coexistence of differences, was built by the tolerance of her people.”[25]

In an attempt to examine the viability of Bosnianhood in today`s Bosnia, as an important and imported variable, Dayton Agreement and the current Bosnian Constitution as its

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the following Dayton peace plan. See, Ó Tuathail (1996), Behnke (1998), and Robison (2004).

22 Mahmutčehayić, 2003, p. 9.

23 Redžić, 1996, p. 15.

24 Mirko Šagolj, “The Most Illogical State in the World,” (Revija Slobodne Misli, December 1996, pp. 12-15), p. 12.

25 Redžić, 1996, p. 9.

Annex could not promote the aforementioned “cohesion of natural and mutual respect and togetherness, a coexistence of differences,” but rather reward the crystallization of the `walls.` As a reflection of current division, I`d like to underline Prof. Dr. Hidajet`s Repovac`s words on his analysis on the division of school curriculum, which is a small fragment of the current Bosnian “reality”, maintained with the false readings and political games of the international community:

> “(t)hose children who will be offered the fragments of this unique model, will, neither be able to understand values of centuries-old cultures of Bosnia and Herzegovina, as a whole, nor they will be able to become future constructors of the unique Bosnia and Herzegovina spiritual space.”[26]

Of course, it would be too simplistic to put the blame on Dayton, without seeing the three signatures of the-then representatives of the so-called warring parties in the war. The names of the two signatures, with addresses in Zagreb, but not Mostar; in Belgrade, but not Pale or Banja Luka, provides the historical legitimation to the aforementioned statement of Adil Zulfikarpašić that “normal” Serbia and Croatia would be the “safest neighbours” for a “normal Bosnia.” In other words, as Morton I. Abramowitz put it, what Bosnia needs is “democratic neighbours.”[27] Relationship to Bosnia has not only been an indicator of the viability of Bosnianhood in terms of Bosnia`s neighbours` approach, but also concerning the approaches in the inner circle, namely the peoples` of Bosnia. Undoubtedly, the idea of a Bosnian nationhood has been a part of the Bosnian Muslim nation-building process, who were imposed “muslim”hood as the national status in Tito`s Yugoslavia since 1971, which Zulfikarpašić argued to be “the wrong national name”[28]. However, this alone does not legitimise to refute the idea of Bosnianhood as a sort of conspiracy to hinder or suppress of non-Muslim Bosnian identities, which has been usually reiterated by referring to Benjamin Kallaj, the Austro-Hungarian governor of Bosnia and Herzegovina, who attempted to promote the idea of *Bošnjastvo* (Bosnianhood) mainly to keep the balance between the three main groups. The statement of the late president Alija Izetbegović in the 3rd Congress of his party SDA on 13 October 2001 and the later statements of the German ambassador, Michael Schmunk, in an interview to Vecernji List on August 15, 2007, on the idea of a Bosnian nation were confronted with harsh criticisms especially on the side of some Bosnian Serb and Croat politicians. However, the interpretation of the-then Croat member of the Bosnian presidency, Željko

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[26] Hidajet Repovac, “For Reaffirmation of Multicultural Form of Living.” Revija Slobodne Misli, SeptemberDecember 1997, no. 9-10, p. 9.

[27] Morton I. Abramowitz, “Bosnia Needs Democratic Neighbours,” Bosnia Report, No. 17, November 1996- January 1997. Available at, ,http://www.bosnia.org.uk/bosrep/report_format.cfm?articleID=1871&reportid=116.

[28] See, Zulfikarpašić et. al, 1998, pp. 84-98.

Komšić reflects that it depends on how you would like to interpret the idea, either in terms of a Bosnian-Herzegovinian identity as a civic feeling or an attempt to create a nation.[29]

When these three layers are put together, it can be concluded that presenting "the Bosniak" or "the Bosnian" "nation" as a new national identity may not be a reiteration of imposing another "wrong name", especially after the adoption of "Bosniak" as the national name for the Bosnian Muslims. However such accusations, either from within or outside of Bosnia, should not ignore historical facts and documents where one can see the legal personality of Bosnia as a sovereign state and people living in it identifying themselves as Bosnians. As a voice from within, Vesna Kržišnik – Bukić`s statements has the potential to summarize this multi-layered problem:

> "I am convinced that it is realistic to expect that all three nations eventually become one state-nation of BiH. Of course, this goal cannot be achieved by a political decree. Rather, that is a process to take larger or shorter amount of time. However, if the problem of Bosnian neighbourhood is resolved, then, inside Bosnia, a positive dialectical process shall occur (which will result in the formation of) ... homeland people that would- regardless the distinct nationalities or religions, have the feeling of homeland designation."[30]

Taking it into consideration that the current constitutional structure can not provide the necessary political and socio-psychological background to go beyond the current divisions to achieve a common identity,[31] the way to the European Union stands as the most favourable option on the table to provide another supra-identity while resolving the classical neighbourhood problem. However, even the difficulty in adopting the police reform envisioning the establishment of a common police structure has also shown that it is not an easy task without the intervention of external actors, while it also revived the question whether the international community has the necessary political will with EU`s move to give up its demand to merge the police forces, beside the question of next concessions vis-à-vis such "cosmetic changes" for EU.

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29 Interview with Željko Komšić, Vecernji list (Bosnia-Hercegovina edition), Zagreb, 24 Aug 07.

30 Oslobođenje, Sarajevo, 30 November 1999; cited in Omer Ibrahimagić, Dejton= Bosna u Evropi :Pravna suština deytona (Dayton= Bosnia in Europe: Legal Essence of Dayton Agreement), Sarajevo: Vijeće Kongresa bošnjačkih intelektualaca, 2001, p. 306

31 It is an already proved fact that any attempt to restore the dysfunctional system established by the Dayton agreement is going to be hindered especially by the politicians in Banja Luka by equating it with the idea of giving up "their" republic. Here, it should be noted that in an interview, SDA deputy and son of the late President Alija Izetbegović, Bakir Izetbegović stated that his father`s biggest mistake was to accept the name "Republika Srspka." See, Dnevni avaz, Sarajevo, 14.04.2008.

BALKAN MUSIC AND ITS COMBINATION WITH SYMPHONY ORCHESTRA

Zerrin Tan

Abstract. Balkan music is the general name of the music made by countries in the Balkans. It can be regarded as a common value for many of the Balkan peoples in terms of melodies and musical works. Balkan music is a kind that has developed by the interaction of various cultures and civilizations. It has matured in the geographical region that has been under the influence of different empires throughout history. Therefore; it comprises of Slavic, Ancient Roman, Greek and Ottoman motifs. Balkan music has an instrumentally rich content. Althoughaccordion and trumpet are the first instruments to come to mind when you speak of Balkan music, guitar, percussion, clarinet, gauze and many other instruments can accompany due to its cultural richness. Balkan music is generally upbeat. It is the kind in which reflection of the sociology on musicis the most prominent.The Symphony Orchestra is a large orchestral ensemble consisting of stringed, wind, brass and percussion instruments arranged in such a way that it can perform polyphonicmusic. Trakya University State Conservatory Balkan Symphony Orchestra is the first and only symphonic orchestra in Trakya region. In addition to classical western music, it has also performed Balkan folk music tunes, revealing the harmony between polyphony and Balkan melodies. This study examines the characteristics of music culture of the Balkans and describes the performance of Balkan folk songs by the symphonic orchestra.

Keywords: Balkan music, akardion, clarinet, Polyphony, Orchestra

Introductıon

Balkan music is a kind that hasemerged from the fusion of various musical traditions of Thrace and the Balkans.

Bulgarian chalga, Gipsy music that is performed with copper brasses in Turkey and Romania, Bregovic-style Yugoslavian wedding and funeral music of Macedonia and Serbia, all Western Thracian and northern Greekmusic belong to this category. The greatest advantage of this music genre is that it has developed in a very rich circulation of music. Since it is a rich sound that is influenced by many religions and cultures of many nations, it includes many instruments such as accordion, darbuka, violin, clarinet, trumpet, gadulka, drum, percussion, guitar etc.

Balkan music gives a different pleasure in terms of rythm and richness of harmony. This musical genre is at the forefront of folk dances and festivals in Balkan countries. It could also be described as ethnic music. In almost all countries of the Balkans, the melodies that address the ears are very similar and their enthusiasm is the same. Balkan music is also influenced by Rumelian Turkish music. It is also a huge formation that various ethnic groups have contributed.[1]

Balkan music is very close to Turkish culture. Since they lived in the same territory and shared similar cultural values, this is the music of the Gipsies in Turkey as well as those in Balkan and Eastern European countries. Music in Balkans has been quite different from that of the rest of Europe. Because all Balkan peoples have culturalbackground with the Ottoman Empire, and the most prominent feature of this music is its complex rhythm.

Trakya University State Conservatory Balkan Symphony Orchestra located in Thrace region plays an important role in polyphonic music due to its geographical position. It is the first orchestra to perform Balkan folk songs of this region in a polyphonic texture. Trakya University State Conservatory Balkan Symphony Orchestra was founded in 2006 with the participation of lecturers and students of Trakya University. Doç Ahmet Hamdi Zafer is the chief and the General Music Director of the orchestra. Since its foundation, it has performed concertsmainly in Thrace Region- inEdirne, Kırklareli and Tekirdağ. It has also performed abroad, especially in the Balkan countries, in different cities of Bulgaria- in Plovdiv, Kardzhali, Shumuni and Razgrat, in various cities of Greece, in Constanta, Romania and in Ahsenburg town of Hamburg, Germany. The orchestra that constantly renews its repertoire has performed Balkan folk songs in a polyphonic texture as well as works of Baroque, Classical and Romantic eras in concerts. It has also included works of Turkish composers in many concerts. The purposes of the orchestra are;

- to display artistic works carried out in the conservatory,
- to establish firmly the basis of symphonic orchestra lacking in the Thrace Region,
- to provide opportunities for artists who have graduated from the conservatory,
- to contribute to the formation of a professional orchestra in the future.

Materıals and methods

This study emphasizes the characteristics of Balkan music. The Turkish and Balkan music were compared and evaluated as a whole, with similarities and differences being considered.

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1 Ersin Kaşif, *"Balkan Music View and Ethnic Interaction",* Yenıduzen publishing, 2004:p.40

In this study, especially the Balkan Symphony Orchestra, was put at the forefront due to its position and it is clearly emphasizes that the orchestra is important for Balkan Region and Balkan music culture.

Data collection tool

In this study, descriptive-developmental research method of qualitative research methods was used in order to determine the situation. The data in the research has been obtained from domestic and foreign sources through the use of books, e-journals, articles and internet sites.

EVALUATION AND ANALYSİS OF DATA

Beginning with the study of Balkan music culture and music style and understanding, the development of music and use of instruments in the Balkan countries has been explained and evaluated. The characteristics of Balkan music are discussed and the works performed with the polyphonic orchestra based on the classical western music are examined.

Fındıngs and dıscussıon

Balkan music is a kind that has developed by the interaction of various cultures and civilizations.Bulgarian chalga, Gipsy music that is performed with copper brasses in Turkey and Romania, Bregovic-style Yugoslavian wedding and funeral music of Macedonia and Serbia, all Western Thracian and northern Greek music can be classified in this category.

The greatest advantage of this music genre is that it has developed in a very rich circulation of music in a limited geographical region. Since it is a rich sound that is influenced by many religions and cultures of many nations, it includes many instruments such as accordion, darbuka, violin, clarinet, trumpet, gadulka, drum, percussion, guitar etc.[2]

Balkan music gives a different pleasure in terms of rythm and richness of harmony. This musical genre is at the forefront of folk dances and festivals in Balkan countries. It can also be described as a kind of ethnic music.In almost all countries of the Balkans, the melodies that address the ears are very similar and their enthusiasm is the same. Balkan music is also influenced by Rumelian Turkish music. It is also a huge formation that various ethnic groups have contributed.

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2 Ersin Kaşif,*"Balkan Music View and Ethnic Interaction",*Yenıduzen publishing, 2004:p.48-50

At the base of the formation of the Balkan music is a combination of heretics from Eastern Rome (Byzantine) and Ottoman with the Slavic tradition that corresponds to the pre-Christian period. The Slavic tradition, the Greek elements and the Anatolian componenets covering the Ottoman and the Byzantine cultures formed, with a unique interaction, the rich musical composition called Balkan music today.

Balkan music is very close to Turkish culture. Since they lived in the same territory and shared similar cultural values, this is the music of the Gipsies in Turkey as well as those in Balkan and Eastern European countries. Music in Balkans has been quite different from that of the rest of Europe. Because all Balkan peoples have cultural background with the Ottoman Empire and the most prominent feature of this music is its complex rhythm.

With the development of communication, music groups in America or Northern Europe have adopted this music started to make Balkan folks with their own instruments. In addition, groups from Bulgaria, Hungary or Macedonia have also been able to createthesynthesisof the east and the west and introduce it to the world.

If the items at the root of Balkan music are mentioned in more detail; It reveals rural culture, closed society, village music traditions that have been dominant in Greece, Albania, everywhere the Slavs live and in Bulgaria since the 6th century. There are various kinds of polyphonic tradition all over the Balkans, and each region has its own particular characteristics and instruments. If a homogenous concept is mentioned as Balkan music, this partial standardization is largely related to the Roma. The group of breathtaking instruments created by the Roma, not only Roman music, but the music of many people, are the most exotic examples of Balkan music by the west.

The Balkan peoples, who have an assimilated musical culture, have adapted their new instruments to their traditions in the last hundred and fifty years. This adaptation revealed a rich Balkan city music. The old city songs, Macedonian "Starogratski", in Greece at the beginning was "Rebetiko" and later "Laiko".[3]

In Greece, it appears that music has left the makam's western musical culture and is much closer to eastern music in this context. In addition to the pre-Christian pagan tradition and Byzantine culture, Turkish, Arabian and Iranian musical cultures have been buying and selling throughout history.

The part of Greek music that has close ties with Balkan music is the northern part of the country and Western Thrace. Western Thrace region on the border with Turkey in the north and the Rhodopes are the places with the richest folk music culture of the country. The popular tradition of the mountainous Rhodope region is different from all regions. Almost all of these songs are accompanied by the gayman. With the strong voice of Gaydan it is desired to emphasize “bravery” in this region. The songs are performed with an imposing and davantical voice.[4]

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3 Ersin Kaşif,*"Balkan Music View and Ethnic Interaction",*Yenıduzen publishing, 2004:p.55-60

4 Srebrenitsa,*“Balkans”*, *http://balkanlardayasam.blogspot.com.tr/2013/07/balkan-muzigi.html,* “Life In The Balkans e-magazine”, 10. May, 2018

Another important state of the Balkan peninsula has come to the fore with "Starogradska" music, which is very common in the traditional folk music of former Yugoslavia in Macedonia. This kind of music is mostly epic and lyrical. In this singing accompaniment, a circular dance called "Horo" or "Hora" is performed. In addition, this dance has a 9-16-inch moving tempo with a large crowd. Macedonian music has close associations with Yugoslavian, Turkish and Bulgarian musical cultures. The music, which is performed by its own harmonic chorus with a polyphonic sound, is at the foreground in the country.

Dance airs are played with drums and zurna. Apart from this, authentic instruments accompanied by the songs are two-string "tembura" (the drum in our case), gay and darbuka. There are major music festivals in Skopje (Skopje) and Ohrid (Ohri) in Macedonia. Macedonian, Albanian, Turkish and Yugoslavian (mostly Serbian) ethnic roots are successfully represented at these musical festivals.

In Romania, the history of music begins with the influence of the Roman and Byzantine empires. At the beginning of the 17th century, the documents were cited as sources and they left their empires and started their own local music history. In Romania, the Dobruca region is one of the richest popular cultures in the country. In Dobruca, calm rhyming songs and lively dance sounds are seen together. Authorities often come to terms with the blending of western music and Roma music. Multilingualism and culturalism in almost all Balkan countries in Romania is striking. Roman, Turkish, Tatar, Moldov, Bulgarian and Banat cultures are the most prominent in music. In Romanian music, accordion, org and rhythmical instruments are more preliminary than other instruments. It is reminiscent of Bulgaria as an entertainment culture.

Bulgarian music history begins with church music and diviners as it is in many Christian countries. Later, folk music and Bulgarian popular music complete their development respectively. In folk music, men usually play, women say. There is also a rich dance tradition in the country. Many authentic communities that are aware of this presence protect these dances and are moved to many countries of the world. In the Bulgarian folklore there is a great deal of harvesting songs that women and young girls say while working among themselves. Bulgaria is an incredible treasure, with tens of thousands of folk songs made of hundreds of thousands of songs, despite the smallness of it, with the diversity of popular instruments and numerous musicians.[5]

The Turkish influence began to be seen in Western influences with the modernization movements of the Ottoman Empire in the late period, and this effect was further increased during the Republican period. Throughout the history of Western classical music in Turkey established a symphony orchestra and polyphonic music is the foundation of advanced thanks to this symphonic orchestras.

Trakya University in Trakya region State Conservatory Balkan Symphony Orchestra performs polyphonic music in Balkan and turkish music in the same time.

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5 Dr. Fikri Soysal, "*Rumelian Musıc in the Light of Historical Events",* 2012:p.70

Especially in the balkan melodies, many concerts have been performed both inside and outside the country for arrangements for polyphonic orchestra. In addition to classical western music,

Balkan public phonies have been pronounced polyphonically. Examples include Daichovo Horo (Bulgarian Horon),G. Dınıku's "The lark" for clarnet and orchestra, N. Radulovic's "Pasona Kolo", Mehmet Ali Bey's Plevne anthem composed by Gazi Osman Pasha in the name of Pleura Defense and 2U Stambolu na Bosforu of Bosnian Turkus Safel Isovic. Balkan symphony orchestra have accompanied the vocal soloist for the Turkish folk song "Katibim song" with 6 balkan languages. In addition, the Orchestra welcomed Thedossii Spassov, a well-known kabalist of the Balkans, as a soloist. Two works (Belchenski Rachenik and Staro Horo) composed by the artist for the kaval(pipe) and orchestra were performed with Aras Poyraz, the kaval (pipe) artist. In addition to harmonizing with Kaval balkan music and symphonic orchestra, the rhythm feature of the works is written 7/16 to show the Bulgarian horon.

The Balkan Symphony Orchestra also performed in the concerts of Turkish composers. Among these are works displaying Turkish motifs and rhythms. The works of Ulvi Cemal Erkin's "Köçekçe", Ferit Tüzün's "Esintiler", and Nevit Kodali's "Telli Turna" are most pronounced in Turkish motifs.

Conclusıon and recommendatıons

In this study, the Balkan folk music was studied by taking into consideration the instrumental rhythm and musical structures in general. The similarities of Turkish music and Balkan music cultures have been revealed and the important elements of polyphonic western music have been explained with examples of symphonic orchestra and Balkan folk music.

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AN ENQUIRY INTO THE ROLE OF SOCIAL MEDIA IN THE FREEDOM OF MEDIA COMMUNICATIONS

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Abstract. The social media is a very important vehicle for influencing and transforming the process of media communications. This potential of social media initiates new debates regarding the concept of free media. This work is a study of the concept of free media in its relationship with social media.

Keywords: media freedom, social media

Introduction

Technological progress enables the processes of media to diffuse into all areas of life, and therefore has a great influence on ways of seeing, perceiving and living. How we communicate with each other is now significantly shaped by the technological vehicles of media. Face to face communication diminishes while previously distant cultures find new possibilities to meet and blend with each other, communicate in new-found ways and share information. This dynamic web changes our lives in dramatically every day. Before the Internet, media communication was a one-way road, where certain sources were disseminating information to be followed by the masses. Today, the proliferation of the Internet and social media has transformed people into individual producers of the information that reach other people. This transformation initiates new debates for evaluating and reshaping all concepts related to media. “Freedom of the media” is prominent among these concepts which become transformed according to new demands and needs. This work is an analysis of the contribution of social media in the reshaping of the concept of free m

Freedom of the Media

The media can be conceived as a vehicle for sharing messages, ideas and information. There are many types of media such as print, recorded and broadcast[1]. Together, these have a significant power in shaping the content and form of mass communications. Media is the technologies that communicate messages to audiences in different parts of any region, country or the world[2]. It effects the way we perceive the world, the others and even ourselves. Thanks to this media, today we speak of a globally shared culture. The fast proliferation of ideas and information has a direct influence on this culture. It effects the ways we construct meaning and the ways in which we form concepts related to the good, the true and the beautiful[3]. Therefore, the media has a power to transform our ways of communicating and living because it enables a meaningful sharing which transcends borders and boundaries. Such that, our daily habits such as clothing and eating may become shaped by role models approved by the media. In this respect, the media becomes a vehicle for producing meanings in order to function as an alternative to our physical social surroundings.

The fact that the new media has such influence over our ways of communicating and relating is significant, because it implies that the discussions for a "free media" need to be reconsidered. In its fundamental level, the freedom of the media implies the need to protect the institutionalized mass media from the hegemony of the state and the private actors.[4] If we open up this definition, the freedom of the media implies the protection of the individual's freedom for expression and for reaching information. The freedom to reach information and data regarding the collective regulations and acts of the state and of the other directorial organizations is a basic human right. *The Swedish Rule for the Freedom of the Press* of 1766 is the first regulation on this matter.[5] *The European Pact For Human Rights* states the fundamental right to reach information. The protection of this freedom is very important in maintaining that the holders of information do not have a hegemony over other people. Freedom of expression as a basic human right has been a

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1 Jennings, B. J., What Is Media?, Oxford: Raintree, (2018), p. 6.

2 Laughey, D., Key Themes in Media Theory, Berkshire: McGraw-Hill Open University Press. (2007), p.1.

3 Mathes, D., Media Discourses: Analysing Media Texts, Berkshire: McGraw-Hill Open University Press, (2005), p.1

4 Oster, J., Media Freedom as a Fundamental Right, Cambridge: Cambridge University Press, (2015), p. 2-3.

5 İyimaya, A., "Bilgi Edinme Ve Verilere Ulaşma Özgürlüğü" in Ankara Barosu Dergisi (eds. Z. Topdağı, E. Çetiner & Z. Arvasi) Vol. 1. (2003), p. 41.

prominent subject of discussion since ancient civilizations including Ancient Greece.[6] Communication as an action that directly necessitates a freedom of expression. While "thinking" implies an infinite space, the way in which this thinking is communicated is related to and bounded by the freedom of expression. Individuals form and communicate their thoughts based upon the information they receive. The way in which they express these thoughts or the way in which they choose to withhold them are bounded by their concepts for the freedom of expression.[7] Therefore, freedom of expression has to be considered among the most basic human rights. In this context, the barriers which stand before an individual's free expression have to be detected and lifted in a way that does not prevent other people's freedom of expression.

Individual freedoms and rights constitute the domain of a democratic society and the freedom of media only becomes meaningful in this context. It also brings a framework through which we can analyze the relations between the state and the citizens. In this context, the ways in which the freedom of the media is protected is directly related to the ways in which the individual's freedom of expression and access to information is protected. From this respect, the level of civilization in a country is measured by its degree of maintaining the freedom of media[8]. In the present age, the concept of the freedom of media has to be reconstituted in the global context. If by the freedom of media, we imply a media free from the pressures and the manipulation of outside forces; we have to see that the media can now be pressurized and manipulated by a variety of agents in an ever-changing context. Therefore, the freedom of the media is currently a topic which greatly exceeds the domain of a relationship between citizens and the state. In this respect, current debates over the freedom of the media only become meaningful through an analysis of the influence of the social media. The right to access information and freedom of expression are now basic necessities for the daily communication process. In this age, individuals can access an enormous amount of information in a matter of seconds and use this information in order to shape their worlds. In a sense, being deprived of this information means being cut-off from the social life and communications. This situation may not be fully observable among the people over 30 years of age, but younger people shape their identities and relationships almost entirely through the social media. This topic triggers a very broad and in-depth area of enquiry. Furthermore, this network of relationships display such an overwhelming pace of transformation that it becomes almost

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6 Uygun, O., Demokrasinin Tarihsel, Felsefi ve Ahlaki Boyutları, İstanbul: İnkılap Kitabevi, (2003), p. 72.

7 Okumuş, A., Avrupa İnsan Hakları Mahkemesi Kararları Işığında Türkiye'de İfade Özgürlüğü, Ankara: Adalet Yayınları, (2007), p. 36-37.

8 Coyne, C. J., & Leeson, P. T., Media, Development, and Institutional Change, Cheltenham, Massachusetts: Edward Elgar, (2009), p.36-37.

impossible to remain fully up-to-date in these discussions. In this respect, we will have a brief look at the influence of social media within the limits of the next section

Social Media and New Forms of Communication

Social media is the name given to the communicational network which covers the websites and applications on the Internet where the users can produce, share and exchange content. Ever since the telephones have become vehicles that can use the Internet, social media has become a space which is accessible by anyone, at any moment, from any location in the world. Social media is a voice for the public in the new age and provides a low-cost, accessible platform for self-expression and communication[9]. Several social media platforms now have users in numbers that exceed the populations of countries;

For instance, the population of China is 1,384 billion[10]

Facebook has 2,01 billion users[11]

Since the social media enables communication with the whole world, a person now has an identity as a social media user in addition to his/her geographical citizenship. The shared interests, ideas, organizations, games in the social media have the power to connect people in a way that goes far beyond physical boundaries. In other words, anyone can speak to anybody. The meaning of socialization has been transformed by the mobile applications in social media.[12] However, the question of whether these communications reflect the real states of their users is a significant topic for debate. The social media enables people to produce interchangeable, shifting identities through a menu of ready-made features. Furthermore, these identities are not simply virtual, illusory entities. It is possible to enhance these identities with infinitely flexible choices that produce detailed backgrounds, personal histories and a story which implies a destiny. For the users, these identities become as real as their physical identities in their daily lives; because the social media is a domain in which the distinction between what is real or not is increasingly manipulated. Through the social media, the users are expected to share their histories, their daily

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[9] Healey, E. J., Social Impacts of Digital Media Volume 324, New South Wales: The Spinney Press, (2011), p. 20.

[10] U.S. Census Bureau. (2018, March 07), retrived from, U.S. Census Bureau Current Population: https://www.census.gov/popclock/print.php?component=counter, in March 08, 2018.

[11] Bagadiya, J., 171 Amazing Social Media Statistics You Should Know in 2018. retrived from wesite; SOCIALPILOT in March 06, 2018 https://www.socialpilot.co/blog/social-media-statistics.

[12] Dill, K. E. (Ed.), "Introduction" in The Oxford Handbook of Media Psychology (pp. 3-9). New York : Oxford University Press, (2013), p.3.

activities, their beliefs, their opinions, their moods and intimate personal details.[13] This has become an obligation in order to be accepted into social communication.

In order to better understand the current state of affairs in this new form of communication, it is useful to look at some numbers.

2018 January Social Media Statistics

FACEBOOK
100 million hours of video content are watched on Facebook Daily
22% of the world's total population uses Facebook with 2.01 billion monthly active users
Each day, 35 million people update their statuses on Facebook.
Users spend an average of 35 minutes per day on the site.
400 new users sign up for Facebook every minute
TWİTTER
There is a total of 1.3 billion accounts, but only 330 million are active
The average Twitter user has 707 followers
There are 500 million Tweets sent each day. That's 6,000 Tweets every second
Up to 74% of users get their daily news from Twitter

[13] Dick, J. V., The Culture of Connectivity; A Critical History of Social Media, New York: Oxford Universtiy Press, (2013), p. 54-55

INSTAGRAM
Around 95 million photos are uploaded each day
Instagram has 800 million monthly active users where 500 million are daily active users.
Instagram stories have 250 million daily active users just within the first anniversary.
There are 4.2 billion Instagram likes per day
32% of all internet users are on Instagram.
More than 40 billion photos have been shared so far
When Instagram introduced videos, more than 5 million were shared in 24 hours
YOUTUBE
There are more than 30 million visitors per a day
There are 1.50 billion monthly active Youtube users
5.01 billion videos watched per day
The average time spent on Youtube per session is 40 minutes.
400 hours' worth of video content is uploaded every minute.[14]

[14] Bagadiya, J., 171 Amazing Social Media Statistics You Should Know in 2018. retrived from wesite; SOCIALPILOT in March 06, 2018 https://www.socialpilot.co/blog/social-media-statistics.

Social Media and the Freedom of Media

We have briefly taken a look at the power that the social media holds for shaping the beliefs and opinions of users. On the other hand, it is true that the vast majority of the content in social media is produced by the individual users. This means that for the first time, the content of media is produced by its users. Therefore, the Internet emerges as the first democratic mass medium.

> To go back to the human rights and particularly freedom of expression, the Internet for the first time entirely implemented the Article 19 of the Universal Declaration – "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers. (Ružić, 2006/2007)[15]

Mass communication channels prior to the Internet were used by readers, listeners or viewers who remained mostly in a passive mode in terms of supplying content. In receiving the content, people mostly adopted the interpretation supplied by the media channel itself. Furthermore, they lacked the proper means to communicate their individual opinions even if they had one. In other words, the most they could do was to follow the opinions and interpretations of the content-maker with which they could most identify with. For this reason, the freedom of the media was only measured by the degree in which the state allowed the citizens to access information and to express their opinion. In our age, the state is not the main actor who can suppress or manipulate the individuals' communicational rights and freedoms. A variety of agents with very diverse methods are now able manipulate the individuals in the social media. Still, on the other hand, the ability to express opinions and access information has never been so available before. With this ability, individuals can enquire and speak about the agents who attempt to manipulate them, even if the information they access always remains partial and debatable.

John Stuart Mill was one of the first advocates for the freedom of expression. In his work, "On Liberty" he claims that a person has to be free in his/her actions as long as he/she does not harm other people. He also claims that a person has the right to defend an idea even if he/she is wrong in his/her opinion. According to Mill, these seemingly wrong ideas are necessary to provoke further debates and to trigger new ideas. These claims are

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15 Ružić, N. (2006/2007). Freedom of Expression on the Internet, retrived from https://www.diplomacy.edu/: https://www.diplomacy.edu/system/files/dissertations/23082010104446_Ruzic_%28Library%29.pdf , in March 08, 2018

closely related to freedom of expression. Mill claims that even if one person in a community has a different opinion than the rest of the community, that person should not be silenced because in the long run, the opinion of that person can be proven as true.[16]

This framework theorized by Mill is very important for understanding the implications of social media in terms of a freedom of expression and access to information. With social media, people have the ability to communicate their opinions without the fear of being opposed or suppressed. Therefore, very diverse and different opinions meet, intermingle, transform and produce new opinions in an unprecedented pace and uncontrollable urgency. In spite of all its limitations and potential hazards, social media brings extremely significant possibilities for freedom of expression and for the proliferation of new ideas.

In conclusion, the social media is inherently neither good nor bad. The choice and responsibility to use it productively or destructively lies with us as its users. Therefore, rather than attempting to label the social media with terms such as good/bad, right/wrong, real/unreal; we need to study its dynamics and influence in broadening a space for freedom of expression and accessing information.

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AFFINITY OF TURKISH BETWEEN OTHER BALKAN LANGUAGES AND TURKISH AS A BALKAN LANGUAGE

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Abstract: Turks have been in a closer relations hip with the Balkans and its inhabitants whose numbered around 60 million people since the very earlier periods of the history (after AD). Turks have ben in fluenced from the cultures and languages of the local sliving in the are a while they were leaving profound affecs on the geography'spolitical and socio-culturalstructures as well. In this research it will be analysed the affinity of Turkish with other Balkan languages and its influence on regions other languages, how much it has been influenced from the local languages, its existence on Balkan languages vididly maybe not like in past but stil actively usagein the continuity of production on literary Works in many Balkan countries, so in result Turkish language must be accepted as a Balkan language under the reality that it has accepted and recognized as an official language as in the cases of Macedonia and Kosovo.

Keywords: Turks, Turkish, Balkan languages, Balkan literatures

Introduction: Balkans and Turks throughout the timescale

It is sure that Turks have been one of the most in fluencing nations affecting Balkan nations and their cultures by also giving the toponimic name "Balkan" to the whole peninsula.

In the history, the first connection of the Turks with Balkans has been happened around 380 AD, before they were Islamised by the first raids of Hun Turks which coming from the Northernaxis of Blackseasteps. The nothers as Avars, Bulgars, Uz (Oğuz), Pecheneks, Kumans and Kipchaks, were arrived and lefttraces on the area. After above mentioned Turkish klans, the second and relatively permanent connection were made by Seljouks which coming from Anatolia led by Sultan of Seljouks, İzzettin Keykavus and the muslim Anatolian turks under his rule, towards Balkans by escaping from the Mongol pressure around 1260. The third and the most permanent relation ship of the Turks has emerged by

Ottomans. In spite of christianisation of the former Turkish clans which coming from the Northern axis of Black sea and their an nihiliation being assimilated inside local slavs, Turks (either Seljouks and Ottomans) have been success full to protect their religion and culture[1] contributing important enrichment on Balkanic linguistic, cultural and literal mosaic.

Thus, a prominant Bulgarian historian Marija Todorova states; the reemergest wo cultural heritages forming the Balkan peninsula or Southeasteurope, one is Byzantum which marking the millenium by its profound political, institutional, legal, religious and cultural affect and the other one is the Ottomans which lasted around five centuries of period naming the peninsula from itself by founding the most long lasted political unity of the peninsula in its own history leaving permanent and uninterrupted traces on the ethnographic and demographics of the area. According to Todorova, a part of southeasterneurope not just remained taking a new name –Balkans- but also formed some stereotypes and mostly Ottoman elements perceived as suchthatare mostly invoked in the current stereotype of the Balkans. Under the glance of all of these, Todorova states that it won't be an exaggeration to say Balkans are an Ottoman Legacy, in this manner it must be approached empirically, theorically and meticulously on the question phenomenon of Turkish legacy[2].

As it clearly seen since the very earlier periods, Turkish history and the history of Balkan nationalities have been developed in a parallel form and it is understood that there is a cultural interaction as well as a politic interaction between Turkish nation and Balkan nationalities which lasted till today uninterruptedly[3].

The Interaction between Balkan Languages and Literatures

In the light of the historical information given above, it is realized that the relation between Turkish and Balkan languages is as old as the history of Balkan nations. It started in the 4th century and strengthened in the 7th century. As a result of steadily growing interactions of Turks in the Balkans not only the dictionary and the grammar of the Turkish language affected Balkan languages, and to a lesser extent the opposite.

The presence of Turkish in Balkan Languages before the Ottoman Period

Due to the aforomentioned of relations of Turks with the Balkan communities across the region, it is the number of language from which many words have been taken by Balkan languages; Turkish words are present primarily in Serbian, Croatian, Bosnian and Bulgarian while to a lesser extent in Albanian, Romanian, Hungarian, Macedonian and

[1] Halil İnalcık.: *Türkler ve Balkanlar*. BALTAM, Prizren, Eylül 2005, s.20-21.

[2] Maria Todorova.: *Balkanları Tahayyül Etmek*. İletişim Yayınları, İstanbul (2010). s.36.

[3] Selçuk Kırbaç-Amra Dedeiç Kırbaç: *Türk Dilinin Balkan Dillerine Etkisi*, s. 48

Modern Greek. The vast majority of these words date back to those times of Ottoman domination of the Balkans.[4]

Researches conducted on this topic indicate that those Turkish words dating back to the pre-Ottoman administration of the Balkan times are limited in number and composed mainly of those words of toponyms, names and surnames of individuals and the ones in the realm of agriculture.

Based on data, it is known that ancestors of Croats who migrated from the North to the Adriatic Sea have leaders with names as follows: Külük (Famous in Turkish), Mugel, Alpel(Hero in Turkish), Buga (Bull in Turkish). Also, at those documents about the Dalmatia it is frequent to observe the usage of the word 'Mergen' that means archer in Turkish. This word given to individual's contined to be used until the 13th century by Croats.[5] Likely, the title used for governors of Croatian lands in the name of Hungarian kings is known to originate from the word "bagan" or "bayan" of the Avar language. In the passage of time, the word 'bayan', used to mean as rich and powerful, was transformed into the word 'ban'. The former was given by Altays to individuals. Later, the same word was transferred to old Russian and Hungarian as "Bogyan".[6]

For Giureseu, a Romanian historian, there are some Turkish words in the life of Romanian shepherds such as "cioban, catun".[7]For Rasonyi, the prominent Hungarian Turcologist, based on the Romanian private names, it is apparent that Turks had played major role in the formation of the Romanian state; many names of river in the region are of Turkish origin: (***Teleorman, Tigheciu*** (Tigic), ***Derehlui*** (Derelug vadi), ***Turlui*** (Turluğ-Tuzlu), ***Teslui*** (Tezlug-Suratli))[8].

Apart from the abovementioned examples, some words known to belong to Slavic languages actually orginated from Turkish and later passed to those languages. That is, as it was detected by the famous Czech Turcologist J. Peisker and later confirmed by Joseph Balaskovic, one of the most prominent of modern Czechia, at many of Slavic languages spoken today the are some commonly used words passed from the Turkish language; e.g. *bik* "bull", tele "claf", ovca "sheep", koza "goat", pastva/pasişte "grassland", stado "herd/flock"[9].

4D. Aksan.: *said work.*, s.136

5L. Rasonyi.: *Tuna Köprüleri*, s.11.

6Talat Tekin.: *Tuna Bulgarları ve Dilleri*, TDK, Ankara, (1987), s. 47; L.Rasonyi, *said work*, s.12

7L. Rasonyi.: *Tarihte Türklük*., s.149

8L. Rasonyi: *said work*., s.149

9Josef Balaşkoviç: *Çekoslovakya'da Türklük*, Doğu Kütüphanesi Yayınları, İstanbul (2008), s. 22.

The presence of Turkish in Balkan Languages during the Ottoman Times

Given the Balkan geography had remained under the control of the Ottoman Empire from the second half of the 16th century and the beginning of the 20th century, Turkish as a language was not only "lingua franca" spoken by the Balkan people but also it was the "superstratum", the language spoken by the elite[10].Today, one can frequently come across with the same Turkish words, with almost no change over centuries, in all Albanian, Bosnian, Bulgarian, Serbian, Croatian, Macedonian, Romanian, Greek and Montenegrin languages in realms of nature, plants and animals, tools, families, trade, money, handcrafts, construction, accessories, cuisine, public life and administration.[11]

Before exploring examples of Turkish words passed to Balkan languages, we especially need to define family-related names with origins in Turkish.[12]For instance, the word *bacanak*in Turkish was transferred and used in Bulgarian and Serbian-Croatian-Bosnian as "badžanak" while as "baxhanak" in Albanian. With the same token, the word Baldız was transferred and used in Bulgarian and Serbian-Croatian-Bosnian as "balduza" while words dayı, teyze ve hala in Turkish are used as dajë, teze, hallëin Albanian. Likely, the word amca as "amidža", *dayı* as "daidža" and amca çocukları as "amidžič" or "amidžinica" in the Bosnian language.Similarly, words of babo, nena, đuveglijaandjenđa in Bosnian comes from baba, nine, güvey and yenge in Turkish respectively.

In his study about Turkish in the Serbian-Croatian languages, Škaljić (1962) detects 6878 words of Turkish origin regarding material culture, Ottoman administration and Ottoman army. Regarding horse breeding, this dictionary comprises more than 100 idioms while it also mentions other words and expressions from Arabic, Persian and Italian that had been transferred through the Turkish language[13]. Some of those examples used in the Serbian-Croat language is as follws: *aščija (aşçı), ajran (ayran), bekčija (bekçi), belenzuka (bilezik), bubreg (böbrek), čaruk (çarık), duvak (duvak), đundelikčija, kolajluk, sandžak, surgunluk, tomruk, tug, tulbenta, tuhaf[14].*

Many research, first and foremost the Bulgarian Dictionary (Bılgarski Etimologiçen Reçnik, Sofia, 1962) show transfer of thousands of words from Turkish to the Bulgarian language.[15] One of the main reason is the long Ottoman presence in Bulgaria. Much of those transfers happened especially throughout 17th century till the mid 18th century. According to B. Tsonev, a Bulgarian linguist, in this period Bulgarians were speaking

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[10]D. Aksan: *said work.*, s.137

[11]K. Popov, *İz İstoriyata na Bılgarskiya Knijoven Ezik*, Sofya 1985, s.128 (M. Türker Acaroğlu, *Türkçeden Bulgarcaya Geçen Kelimeler Sözlüğü*, Yayına Hazırlayan: Yrd. Doç. Dr. Mümin İsov, Trakya Üniversitesi Yay., Edirne,(2016)

[12]D. Aksan, *said work.*, s.137

[13]D. , *said work.*, s.138

[14]Abdullah Škaljić.: *Turcizmi u srpskohrvatskom jeziku*, Svjetlost izdavačko perduzeće. Sarajevo, (1966)

[15]D. Aksan.: *said work.*, s.138

Turkish as their mother language.[16] Proverbs such as *Ak akçe kara gün içindir, Armut ağacından uzak düşmez, Bahşiş atın dişine bakılmaz* were translated to Bulgarian directly from Turkish.[17] The major influence of Turkish in Bulgarian under the Ottomans can be summarized by Bulgarian writer in 1850: "Language spoken in our cities were also Turkish"[18]. His statement is also an indirect indication that Turkish was also a language of civilization spoken at cities of the Balkan region.

In this period, not only words but also expressions were translated from Turkish into Balkan languages. It is strange to note that even those religious expressions that had to do with Islam were used not only by Muslim Bosniaks or Albanians but also those non-Muslim communities of the Balkans. For instance, one of the prominent Macedonian authors Marko Cepenkov uses such religious terms of Islam in his works: '*Alabiler* = Allah bilir', `*bismilam* = bismillah; („Едно беше рекле „*бисмиљам*" за да вечераме"."Bismillah before the dinner).[19]

Along with those in Serbiab, Croatian, Bosnian and Bulgarian there are many Turkish words in Albanian, Macedonia, Romanian, Hungarian and modern Greek (around 3000).

Albanian is one of the Balkan languages in which Turkish words are the most. One of the reasons for this abundance in Albanian is that Albanians adopted Islam during the Ottoman administration. It is defined that there are more than 4000 words in today's Albanian language.[20]Many of those words passed from Turkish are primarily of Arabic or Persian origin. It is noteworthy that the term 'Turkism' is used for those words.[21]Some of them are as follows: Food (tasqebap), dessert (sheqerare), drink (boz < boza), utility (tencere, yorgan), house (tavan, çati), accessories (çorap, güzlük < gözlük) ,family names (hala, teyze) and toponyms.[22]

There are a couple of hundred words in Hungarian that are Turkish. Some of them are of Persian or Arabic origin. There are also some this type of words in Romanian as well. Along with words, there are also Turkish expressions in Romanian such as "babadam" or "adam babadam" meaning always in Turkish.[23]

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[16]B. Tsonev.: *İstoriya na Bılgarskiya Ezik*, Cilt 2, Sofya 1934, s.330 (M. Türker Acaroğlu, *Türkçeden Bulgarcaya Geçen Kelimeler Sözlüğü*, Yayına Hazırlayan: Yrd. Doç. Dr. Mümin İsov, Trakya Üniversitesi Yay., Edirne, 2016 ; look at the introduction.)

[17]D. Aksan.: *said work.*, s.139

[18]Günay Karaağaç.: *Dil Tarih ve İnsan*. Kesit Yayınları, İstanbul, 2009, s.201

[19]Aktan Ago.: *Turskite jazički elementi vo jazikot na Marko Cepenkov*. Logosa Yayınevi, Skopje 2006

[20]Mehmet Gedizli.: "*Türkçeden Arnavutçaya Geçen Kelimeler Üzerine Sosyolengüistik Bir İnceleme"*: Eleventh International Scientific Conference, KNOWLEDGE IN PRACTICE16-18 December (2016) Bansko, Bulgaria, s.1515

[21]Adriatik Derjaj.: *Arnavutçadaki Türkçe Alıntılar Üzerine*: Uluslararası Balkan Dil, Kültür ve Medeniyet Sempozyumu Bildirileri, (8-10 Nisan 2010), Tiran – Arnavutluk, s.53-56

[22]Ahmet Günşen.: "*Dil Etkileşimi Açısından Türkçe-Arnavutça İlişkilerine Bir Bakış"*, Uluslararası Balkan Dil, Kültür ve Medeniyet Sempozyumu Bildirileri, (8-10 Nisan 2010), Tiran – Arnavutluk, s.69-97

[23]D. Aksan: *said work*, s.140

Of many Turkish words in Balkan languages some are stated as follows: (Copper) Turkish: bakır, Serbian/Croatian/Macedonian: bakar, Arnavutça-Çağdaş Yunanca: bakira; (Tin) Turkish: kalay, Serbian-Croatian-Bosnian-Bulgarian-Macedonian-Albanian-modern Greek: kalay; (Master) Turkish: usta, Serbian/Croatian/Bulgarian: usta, Albanian: ustai, modern Greek: ustas; (Churn/Kettle) Turkish: *güğüm*, Serbian/Croatian-Bosnian: đugum, Bulgarian/Macedonian: gyum, Albanian: g'üm, modern Greek: giumi, Romanian: ghium, Hungarian: guiyium; (Pitcher) Turkish: *ibrik*, Serbian-Croatian-Bulgarian-Macedonian-Albanian-Modern Greek: ibrik, Romanian: ibric, Hungarian: ibrih; (Boiler) Türkçe: kazan, Sırp-Hırvat-Boşnak-Makedon-Bulgar-Arnavutça-Macarca: kazan, Çağdaş Yunanca: kazani; (Food container) Türkçe: sefertası, Bulgarca-Makedonca: sefertas, Arnavutça: sefertasi, Çağdaş Yunanca: sefertas/sefertaş.

Other than transfer of words, expressions and proverbs from Turkish to Balkan labguages, some suffixes such as [-Cİ], [-lİk], [-lİ] were also added to words in those languages.[24]

Influence of Balkan Languages on the Turkish Language

It is possible to analyze this influence in two titles 1*) Influence of Balkan Languages on Standard Turkish 2) Influence of Balkan Languages on Rumeli Turkish Dialects which are spoken around Balkans*:

Words Borrowed from Balkan Languages into Standard Turkish

Throughout the historical process, when the relationship between Turkish and other Balkan languages taken under Glance, it seems that the Turkish language to give numerous words to other Balkan Languages as borrowing some words in lesser numbers as well. Therefore it is an indicator showing this interaction between Turkish and Balkan Languages throughout the history wasn't one-sidedbut mutual.Even today some words which well known as "Pure Turkish" are known to be borrowed words from Balkan Languages.

Although there is no more (just some) words borrowed by Turkish from Balkan Languages can be lined up as: From Bulgarian„çete< çeta, gocuk, kuluçka, çuşka "hot chilly"; ıştır "wild chard, a Chenopodiaceae kind grass (blitumcapitatum); pastav "baize rolls"; patika ; soyka "a colourful type of crow"“are some samples borrowed[25]; from Hungarian, *varoş*, *katona* (soldier), *katana/kadana* (cavalry horse), iri bir at cinsi, *kopça*< kapocs, *soba*<szoba, *şarampol* < soronpo[26]; From Albanian „*plaçka*“ çapul, which means

[24] D. Aksan: *said work*, s.141

[25] G. Karaağaç.: *said work*, s.201

[26] G. Karaağaç.: *said work*., s.201

plunder, raid; From Greek„*anahtar*<anoikter; *avlu*<aute; *bodrum; cımbız*; *çetele* <tsetula; *demet*;*efendi*; *fışkı*<phuski; *fidan*<phyton; *güğüm*<kukumion; *ızgara*<skara; *izmarit*<smaridi; *kilise*<ekklesia; *kiraz*<kerasi; *kundak*<kontaki; *lağım* <lakkoma;*marangoz*<maraggus; *olta*< volta; *panayır*<panegryris; *temel*<temelion[27]are some words passing into Turkish. As from Serbian the most significant word transferred into Turkish is the word „koçaş" which was in use in Ottoman period that also recorded in the dictionary of Ottoman Historical Lexicon of Idioms and Terminology[28]In that resource it is recorded as the word„coming from a distorted version of Serbian koçiyaş<kočijaš". Besides that words known to be passed from Balkan Languages, generally are „kral, kraliçe < kralica, pulluk < plug (Using also in Macedonian lang.), vişne < vişna/vişnya etc. words are still in the use of Turkish as of Today.

Besides these, Turkish author Şemsettin Sami whose origin is Albanian, brought the word „besa" (pledge, oath) into the Turkish by his drama named "Besa yahut Ahde Vefa.The most interesting one amongst these is a word "efendi" (master) which borrowed by Turkish almost in Balkan Languages in spite of the reality that the word was borrowed from Greek even though it still is known as Turkish.Thus, in the "Turkish Dictionary of words in Serbo-Croatian" this word takes part as „efendija< efendi" şeklinde „turcizm" and its meaning „1. *gospodin, gospodar* (gentleman, lord); 2. *Titula muslimanskog sveštenika ili vjerski obrazovanog muslimana*[29] (Muslim cleric, referend, the title of religiously educated Muslim reverend)".

Except these, "baştina, voyvoda, voynuk<vojnik" are some administrative, civilian and military terms coming from Slavic originated Balkan languages (mainly Bulgarian and Serbian) in Ottoman period which are still in use today. For instance, a Word that commonly used '*'voyvoda kesilmek''* (To suppose himself as leader) is an equivalent of a person to suppose himself as ''lord'' by proud, is an idiom made by word '*voyvoda*''.

Alongside the other Balkan Languages into Standard Turkish, there are also so many Balkan originated words in transferred in Turkey, into local dialects in particular by emigrants coming from Balkan Countries.[30]As an example, today the word "peçka" most likely taken from Slav languages (possibly from Bulgarian) that the origin of the word must be derived from the verb "peçenje = to bake" as it is widely used in local Turkish accents in Trakya region to describe classic range cooker as well.

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27 Oğuzhan Durmuş.: "*Alıntı Kelimeler Bakımından Türkçe Sözlük"*: A. Ü. Türkiyat Araştırmaları Enstitüsü Dergisi Sayı 26 Erzurum 2004

28 Mehmet Zeki Pakalın: *Osmanlı Tarih Deyimleri ve Terimleri Sözlüğü*. MEB Yayınları, İstanbul (1993) Cilt 2, s.285

29 A. Škaljić: *said work*, s.262-263

30 Hayriye Süleymanoğlu Yenisoy.: *Tarih Boyunca Slav-Türk Dil İlişkileri*, Türk Dil Kurumu Yayınları, Ankara 1998

Influence of Balkan Languages on Turkish

It is seen that today in Bulgaria, Greece, Romania, Macedonia and Kosovo which are different independent countries there is a spoken Turkish which also is a minority language has been profoundly affectedfrom these respective countries and their languages, as well as Turkish language was affected others in past both in vocabulary and grammarly as a dominant language of the area. From an example when we look at Macedonian influence on Turkish language living in Macedonia, it is clear to see that many Macedonian words were taken into Turkish or in extensively use. As another example today in Gostivar / Vrapçişte Turkish dialect, "*çast etmek*< çastenye (to order smth), *vrtolmak*< vrtenye (whirling), *smetetmek*< smetanje (to prevent smth) are some examples alongside the reality that the Turkish language which spoken in Macedonia is made of a variety that fits with the logical structure of Macedonianlanguage and such a situation makes the Macedonian Turkish Dialect more like a translation language. It is possible to say that similar cases also observed in Bulgaria and other Turkish dialects around different countries as well.

Turkish as a Balkan Language

Especially by being both an official language and the literary language as well, Turkish has become a „lingua franca“ that people used to communicate eachothermutually over the 500 years long Ottoman period. In this aspect, it has been used as a literary language during the Ottoman period both Turkish and non-Turkish personalities from other Balkan nationalities. In the Turkish history of literature; Ujitseli Sabit (Sabit from Užice), Mostarlı Ziyai (Ziyai from Mostar), Saraybosnalu-'which means from Sarajevo' Mehmed Üsküfî (Bosnian), Mehmed Akif Ersoy, Şemsettin Sami (Albanian) and many other personalities who were not even Turkish but leaving significant amount of Turkish literary works behind. Those whowere in this classification are, Mehmet Akif Ersoy -He is one of Kosovar Albanians- and the author of National Hymn of Turkey, and the other one Şemsettin Sami, was the author of the first Turkish contemporary novel 'Taaşşuk-ı Talat ve Fıtnat' and the first Turkish encyclopedic work, 'Kamusu'l-Alam' and one of the first Turkish Dictionaries 'Kamus-ı Türkî' since he had an exceptional place in Turkish culture and Turkish literature.

Without having its former historical density, Turkey still preserves an importance as a vivid Balkan language primarily in Balkan countries such as; Bulgaria, Greece (Western Thrace Region), Macedonia, Kosova, Romania, spoken by almost 1,5 milyon Turks, educated in every level of public schools, a literary language that given many works in poems, stories, novels etc. more other literary works produced by itself, written in newspapers and currently in use in different media organs, being an official language in many local authorities in cases of Macedonia (Centar Zupa, Plasnica, Gostivar, Skopje-Cajir Municipalities) and Kosova (Mamusha and Prizren Municipality).

Because of all these reasons, we are believing that Turkish, deserves to get mentioned among the vivid Balkan languages by its past and today. Even though it faced with some difficulties during the course of time, it is possible to say that, now Turkish has slightly easier use in Balkan countries.

Conclusion

Since the earlier periods of the time, as Turkish which has been in a strict communication with the Balkan Geography affected and influenced languages, literature and cultures of Balkan nationalities, Turkish itself, also seems to be affected from those languages and cultures who been living in this area. With all these specialties it is evident that Turkish still keeps its important role in many other places around Balkan Geography as a vivid language but not with the density of its past. Besides these, Turkish which was profoundly influencing languages of Balkan nationalities as a dominant language of this geography, today appears to be a minority language under deep influence of the dominant language throughout the countries where it is spoken. Moreover, it is necessary to express that, as it is in history, being a language as a bearer of a mutual culture between Balkan languages and nationalities, Turkish has a role to bridge role between Balkan languages and cultures with some oriental languages and cultures such as Arabic and Persian..

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REFUGEES' INTEGRATION – COMPARATIVE APPROACH BETWEEN REPUBLIC OF MACEDONIA AND EUROPEAN UNION

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Abstract. The phenomenon of refugee integration has become a matter of concern for authorities facing the growing influx of refugees. Given the different meanings that are given to integration process during interpretation, today the issue of integrating of this category of people is part of broad discussions. The aim of this paper is to elaborate the refugees' integration in the development of policy areas relevant to integration relying to four key domains: education, employment, social inclusion and active citizenship considering Republic of Macedonia versus European Union. Through methods such as historical, comparative, empirical, statistical, analysis and synthesis, this review will attempt to give a clear picture of the integration into the European Union and the Republic of Macedonia, highlighting factors that influence integration outcomes for refugees.

Keywords: refugees, integration, European Union, Republic of Macedonia.

Introduction

Migration as a notion does not have a single commonly accepted definition[1], but as a social phenomenon, it is a process of population movement, whether through an international frontier or within a state. In this sense, all kinds of movement of people, regardless of length, composition and causes are covered; this includes the migration of refugees, displaced and expelled persons, and economic migrants[2].

Migration is particularly characteristic and recognized as a serious social and political phenomenon in the contemporary era and today. In recent years, it has emerged as a critical political challenge in issues such as integration, resettlement, secure migration and border management.

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1 International Organization for Migration, World Migration Report for 2018.

2 International Organization for Migration, Glossary on Migration 2nd edition. International Migration Law. 25. pp.62.

Throughout the world and over the centuries, societies have welcomed frightened, weary strangers, the victims of persecution and violence. An increasing number of countries around the world have invited refugees[3] to settle permanently on their territories. By offering naturalization, providing land and/or permitting legal employment, governments of both asylum countries and resettlement countries have offered a lasting solution to the problems of those refugees who could not be assured protection in their home countries or in their country of first asylum. At the start of the 21st century[4], protecting refugees means maintaining solidarity with the world's most threatened, while finding answers to the challenges confronting the international system that was created to do just that[5].

The legal framework that supports the international refugee protection regime was built by states. Through the years, states have affirmed their commitment to protecting refugees by acceding to the 1951 Convention relating to the Status of Refugees[6], and the Protocol Relating to the Status of Refugees[7] as the cornerstone documents of refugee protection[8]. Because the 1951 Convention was drafted in the wake of World War II, its definition of a refugee focuses on persons who are outside their country of origin and are refugees as a result of events occurring in Europe or elsewhere before 1 January 1951. As new refugee crises emerged during the late 1950s and early 1960s, it became necessary to widen both the temporal and geographical scope of the Convention[9]. Thus, a Protocol to the Convention was drafted and adopted. They provide a general framework related to the term 'refugee' and outlines the rights of the displaced, as well as the legal obligations of states to protect them. To assist in the implementation and oversight of these documents

3 According to the Office of the United Nations High Commissioner for Refugees (hereinafter UNHCR), a refugee is someone who has been forced to flee his or her country because of persecution, war, or violence. A refugee has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership in a particular social group. Most likely, they cannot return home or are afraid to do so. War and ethnic, tribal and religious violence are leading causes of refugees fleeing their countries. UNHCR, also gives details about the categories of internally displaced person, stateless person or asylum seeker. See at https://www.unrefugees.org/refugee-facts/what-is-a-refugee/ (last accessed February 18, 2018).

4 UNHCR statistics regarding refugee trends globally are really worrying. Thus, by the end of 2016, 65.6 million individuals were forcibly displaced worldwide as a result of persecution, conflict, violence, or human rights violations. That was an increase of 300,000 people over the previous year, and the world's forcibly displaced population remained at a record high. New displacement remains very high. One person becomes displaced every 3 seconds – less than the time it takes to read this sentence. That's 20 people who are newly displaced every minute. 1 in every 113 people globally is either an asylum-seeker, internally displaced or a refugee. See at https://www.unrefugees.org/refugee-facts/statistics/ (last accessed February 18, 2018).

5 Kate Jastram, Marilyn Achiron, *Refugee Protection – A Guide to International Refugee Law*, UNHCR, 2001, http://www.unhcr.org/publications/legal/3d4aba564/refugee-protection-guide-international-refugee-law-handbook-parliamentarians.html, (last accessed February 18, 2018), pp.5.

6 *Convention relating to the Status of Refugees*, Geneva 28 July 1951, http://www.unhcr.org/protect/PROTECTION/3b66c2aa10.pdf, (last accessed February 18, 2018), (hereinafter Refugees Convention).

7 *Protocol relating to the Status of Refugees*, 4 October 1967, http://www.unhcr.org/protect/PROTECTION/3b66c2aa10.pdf, (hereinafter Protocol).

8 145 States Parties to the 1951 Convention; 146 States Parties to the 1967 Protocol; 142 States Parties to both the Convention and Protocol, 148 States Parties to one or both of these instruments. The list of State Parties can be found at http://www.unhcr.org/protection/basic/3b73b0d63/states-parties-1951-convention-its-1967-protocol.html (last accessed February 18, 2018).

9 Kate Jastram, Marilyn Achiron, op. cit., pp.8.

by the Member States, it was established the UNHCR. It serves as the 'guardian' of the 1951 Convention and its 1967 Protocol. According to the dispositions of the legislation, states are expected to cooperate with it in ensuring that the rights of refugees are respected and protected.

In the Europe Union level, there are two main regional human rights instruments. The first is the European Convention on Human Rights.[10] This convention is part of the Council of Europe system, ratified by all Council of Europe Member States. The Treaty on European Union (TEU) foresees the accession of the EU to the ECHR in Article 6(2). Article 3 ECHR prohibits torture, inhuman or degrading treatment or punishment and has been interpreted by the European Court of Human Rights as including a prohibition on being sent to a country where there is a substantial risk that such treatment will occur. The second instrument is the EU Charter of Fundamental Rights[11] which forms part of the European Union legal structure. Article 4 prohibits ill-treatment in absolute terms, Article 18 provides a right to asylum and Article 19 contains a prohibition on return to a country where there is a substantial risk of the death penalty, torture, inhuman or degrading treatment or punishment. Since the entry into force of the Lisbon Treaty, the Charter is binding on both the EU institutions and the Member States when they are implementing EU law.[12]

The idea behind this paper is to analyze and discuss the strategic plan of refugee integration in Republic of Macedonia and EU countries based on three components: education and employment.

The paper is organized as follows: The first part deals with International Regulation, the second starts with Macedonian integration strategic than continuing with EU Integration strategic plan and the last part is the conclusion.

International Regulation

The international normative framework for migration includes instruments relating to the migrant's human rights and the rights of migrant workers, the protection of refugees, and instruments designed to combat the smuggling of migrants and trafficking in human beings[13].

The 1951 Convention and the 1967 Protocol Relating to the Status of Refugees are central elements in the international regime for the protection of refugees. The 1951

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10 *European Convention on Human Rights*, 4 November 1950, as amended by Protocols Nos. 11 and 14, supplemented by Protocols Nos. 1, 4, 6, 7, 12 and 13. https://www.echr.coe.int/Pages/home.aspx?p=basictexts&c (last accessed February 17, 2018), (hereinafter ECHR).

11 *Charter of Fundamental Rights*, Official Journal of the European Communities C 364/1, 2000, http://www.europarl.europa.eu/charter/pdf/text_en.pdf (last accessed February 17, 2018), (hereinafter EU Charter)

12 *Current Challenges for International Refugee Law*, Directorate-General for External Policies: Policy Department, Brussels, 2013, pp.8-9.

13 Migration report 2013, www.un.org/en/development/desa/population/publications (last accessed February 19, 2018).

Convention defines the term "refugee", lists the rights of refugees and sets out the legal obligation of States to protect refugees. The Convention prohibits the expulsion or forcible return of refugee statuses that no refugee should return in any way in a country or territory that would endanger his life or freedom (non-refoulement).

The fight against smuggling of migrants and trafficking in human beings is the main goal of both protocols complementing the United Nations Convention against Transnational Organized Crime, such as: the UN Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children (Protocol to the UN Trafficking in Persons) and the United Nations Protocol against the Smuggling of Migrants by Land, Sea and Air (UN Protocol on Migrant Smuggling).

The UN Trafficking Protocol aims to prevent and combat trafficking in human beings, protecting and assisting victims of such trafficking, especially women and children, to prosecute perpetrators of such crimes and to the cooperation between states in this direction is promoted. The UN Protocol on Migrant Smuggling, however, is an effective tool for preventing and combating trafficking in human beings. At the same time, this Protocol confirms that migration itself is not a criminal offense and that migrants may be victims who need protection.

Regarding the rights of migrant workers, besides the International Convention for the Protection of the Rights of All Migrants and Members of Their Families since 1990 (Macedonia has not been signed), which establishes international definitions for categories of migrant workers and formalizes the responsibility of states in the maintenance on the rights of migrant workers and members of their families, and the International Labor Organization (ILO) has adopted three legally binding instruments that are relevant for the protection of workers' rants as follows: Convention no. 97 on Migration for Employment, Convention no. 143 for migrant workers, as well as Convention no. 189 for work for domestic workers, which are supplemented by non-binding recommendations.

In addition to the aforementioned instruments and international documents that protect the human rights of all people regardless of their status, a number of binding and non-binding documents have been adopted at the regional level aimed at protecting the rights of migrants and refugees.

Macedonian Integration Strategic Plan

The Republic of Macedonia has a long history of emigration abroad, and due to its geographical location, for years it has been a transit country and part of the international route for smuggling of migrants originating from the Middle East and North Africa to the countries that are their destination, above all, the highly developed Western European countries.

According to World Bank data, only 620 thousand people moved out of Macedonia until the end of 2013, and the eviction trend is still current and continues[14].

The primacy of a key transit link has been won by Macedonia during the still unfolding crisis that engulfed Europe with the onset of military actions and revolutions in the Middle East countries, which resulted in millions of people forced to leave their homes and countries.

However, this is not the only experience of Macedonia when it comes to refugee crises. After the Kosovo conflict in 1999, more than 360,000 refugees who fled from the war zones and sought international protection arrived in Macedonia[15]. While most of them voluntarily returned to Kosovo after the end of the conflict, in 2017 there are still around four hundred persons with recognized refugee status, with the status of a person under subsidiary protection or only with a "tolerated residence"[16].

The legal framework regulating migrants' rights and international protection rights after the mass influx of refugees from Kosovo is subject to constant changes and alleged alignment with international standards.

Given the complexity of the matter, provisions on the rights of migrants / foreigners and persons seeking or already enjoying international protection in Macedonia are also contained in a number of other laws relating to the rights of social protection, employment, education and the like.

In addition to the legal texts, the adoption of the new Program for the Integration of Refugees and Foreigners (2017-2027) and the National Action Plan for the Integration of Refugees is in the process and Standard Operating Procedures for dealing with vulnerable categories of persons - foreigners and with unaccompanied children – foreigners[17].

The complete set of mentioned documents is undoubtedly a positive step forward in the normative legal sense of the situation that occurred in 1999. However, the problems faced by Kosovo refugees in the process of their integration, as well as the treatment of the authorities with migrants and persons in need of international protection, is a clear indication that the normative framework cannot be the main indicator in assessing the degree of respect for rights of migrants and refugees.

It is undisputed that Macedonia was caught up and unprepared for the expected wave of refugees despite all indicators pointing to the crisis, and the repercussions of such unwillingness were fatal to many migrants and refugees[16].

The formal legal barriers at the onset of the crisis and the inability to use legal means of transit directly affected a large number of women and children refugees to become victims of traffickers and traffickers, subject to threats, blackmail, robbery, rape, physical and psychological violence, and exploitation.

14 World Bank Reports (last accessed January 04, 2018).

15 Government of R.M, Ministry of Labor and Social Policy. *Strategy for the integration of refugees and foreigners* (draft version), http://www.mtsp.gov.mk/content/pdf/ (last accessed February 02, 2018).

16 Ombudsman of the Republic of Macedonia, www.ombudsman.mk.

17 Standard operating procedures, www.nacionalnakomisija.gov.mk.

At the beginning of the crisis, many refugees who were found on the territory of Macedonia were treated as illegal migrants and illegally detained in the Reception Center for foreigners in inhuman, substandard and degrading conditions.

The transit, which began in June 2015 and lasted until the official closure of the borders and the "Balkan Route" in March 2016, was characterized by chaotic reception and transport of refugees. During this period, two temporary transit centers were established at the border lines with Greece and Serbia, aimed at organizing and facilitating the transit of refugees. However, despite this, the poor communication and coordination between the authorities at the border lines was manifested through unwanted scenes at the border points. Refugees were forced to walk tens of kilometers, exposed to harsh weather and through a hard-to-reach terrain, to cross from one country to another. This was a serious problem and an obstacle for the elderly, young children and people with disabilities who apparently needed organized transport.

The poor system of registration and inadequate profiling of people who entered and transited through the state left them without help and protected those who had the greatest need and created a risk of direct repercussions on the security of the states.

The services in charge of registration and profiling did not identify even those who due to their criminal past pose a direct threat to the security of people and society as a whole, and who managed to infiltrate refugees. Such security vulnerabilities have been negatively manifested and unfortunately resulted in attacks in several European metropolises. These attacks negatively changed the perception of the refugee population in society and increased xenophobia sharply.

As far as the strategic plan of Republic of Macedonia for refugee integration is concern in the focus of education and employment according[18] aimed at the integration of persons who, in accordance with the Law on Asylum and Temporary Protection, have the status of belonging to any of the following groups:persons with recognized refugee status; persons under subsidiary protection; Asylum seekers, as beneficiaries of early integration measures, and foreigners with regulated residence in the Republic of Macedonia (with previous approval by the competent authorities).

This Strategy[19] is redirecting its focus to providing continuous education for refugees, not as a peripheral service, but as an essential component of a sustainable process for the integration of refugees. This aspect was also highlighted throughout the UNHCR Education Strategy 2012-2016. It is addressing the following strategic recommendations:

• Preparation of curricula for integration or orientation courses that include information about social and cultural life, history and political system in Macedonia;

• Inclusion of children from the defined target group within existing institutions where pre-schooling takes place education;

• Ensure enrollment of children in regular programs primary and secondary schools;

• Trainings for teachers and teachers of all educational institutions levels to influence the quality of education and establishing a friendly school environment;

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[18] Government of R.M, Ministry of Labor and Social Policy. Strategy for the integration of refugees and foreigners (draft version).

• Identify the necessary support in education and models of mentoring for help to children and adults aim to reach their full potential and economically to contribute socially to the Macedonian society;

• Providing opportunities for access to different levels of higher education;

• Considering the possibilities of using innovative teaching methods for promoting quality education.

On the other hand, according[19] strategic recommendations for employment of the target group include:

• Strengthening support services for employment which are also beneficial to the local population and refugees;

• Strengthen the support and implementation of projects for employment and vocational training;

• Facilitating refugee access to employment opportunities with the help of external financing;

• Providing a formal framework for recognizing qualifications, for testing and obtaining certificates for vocational training;

• Providing a formal framework for the recognition protocol university degrees and recognition of scientific qualifications;

• Providing formal curricula for the acquisition of a diploma for primary education for adults;

• Preparation of programs specifically targeted at the young population and establishing concrete measures for the preparation of employment of young refugees (18 years old) who do not attend formally education;

• Strengthening the mechanisms for encouraging active participation in employment.

European Union Refugee Integration

In 2015 and 2016 the EU experienced an unprecedented influx of refugees and migrants. More than 1 million people arrived in the EU,[19] most of them fleeing from war and terror in Syria and other countries. The EU has agreed on a range of measures to deal with the crisis, among which: Action Plan on the Integration of Third Country Nationals,[20] European Parliament Resolution on Refugees: Social Inclusion and Integration into the Labour Market,[21] European Agenda on Migration.[22] The purpose of the EU authorities in

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19 http://ec.europa.eu/eurostat/statistics-explained/index.php/Migration_and_migrant_population_statistics (last accessed February 17, 2018).

20 *Action Plan on the Integration of Third Country Nationals*, COM(2016) 377 final, https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/policies/european-agenda-migration/proposal-implementation-package/docs/20160607/communication_action_plan_integration_third-country_nationals_en.pdf (last accessed February 17, 2018), (hereinafter EU Action Plan)

21 *European Parliament Resolution of 5 July 2016 on Refugees: Social Inclusion and Integration into the Labour Market* (2015/2321(INI)), http://www.europarl.europa.eu/sides/getDoc.do?pubRef=-//EP//TEXT+TA+P8-TA-2016-0297+0+DOC+XML+V0//EN (last accessed February 17, 2018), (hereinafter EU Refugees' Resolution).

the preparation and adoption of these acts was that its migration policy will succeed if underpinned by effective integration policies. According to the EU Agenda, in terms of realization, these goals must first be in the competence of Member States, while the EU can support actions by national governments, local authorities and civil society engaged in the complex and long term process of fostering integration and mutual trust.[23]

The integration policy areas identified at the EU level are education, employment, social inclusion and active citizenship. These areas were generally identified in this study as relevant and have broad consensus among EU Member States as important for integration.

(a) Education

The global community has a responsibility to help with providing housing, clothing and food for refugee children, but there is also a moral responsibility to use education to help them build a better future. The flow of migrants has led to a range of new skills and talents being introduced into local economies, while also increasing cultural diversity. The integration of migrants has increasingly become a key area for policy focus, with measures to prepare immigrants and their descendants so they may be more active participants in society, for example, through education and training. Serious barriers to the realization of the education process are undoubtedly the language. In order to remove these barriers, many states provide language training for refugees.[24] For refugees, learning the language is central to integration because it facilitates employment and allows the refugee to feel part of the wider society, creates a sense of belonging, enables friendships and generally facilitates day to day living. Perhaps less immediately shocking, but hardly less distressing, is the statistic telling us that 11.6 million refugees were living in protracted displacement at the end of 2016; of this number, 4.1 million had been in exile for 20 years or more.[25] For millions of young people, these are the years they should be spending in school, learning not just how to read, write and count but also how to inquire, assess, debate and calculate, how to look after themselves and others, how to stand on their own two feet. Yet these millions are being robbed of precious time.

This responsibility becomes even more urgent given the data provided by UNHCR and Eurostat.[26] According to the UNHCR's latest education report, 3.5 million refugee children did not attend school in 2016. Only 61 per cent of refugee children attend

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22 *European Agenda on Migration*, COM(2015) 240 final, https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/policies/european-agenda-migration/background-information/docs/communication_on_the_european_agenda_on_migration_en.pdf (last accessed February 17, 2018), (hereinafter EU Migration' Agenda).

23 Ibid, pp.16.

24 *A New Beginning: Refugee Integration in Europe*, UNHCR, Bureau for Europe, 2013, pp.89.

25 *Left Behind: Refugee Education in Crisis*, 4, http://www.unhcr.org/59b696f44.pdf (last accessed February 18, 2018).

26 Eurostat is the statistical office of the European Union situated in Luxembourg. Its mission is to provide high quality statistics for Europe. Providing the European Union with statistics at European level that enable comparisons between countries and regions is a key task. See the official web site of Eurostat http://ec.europa.eu/eurostat.

primary school, compared with a global average of 91 per cent.[27] As refugee children get older, however, the obstacles only increase: just 23 per cent of refugee adolescents are enrolled in secondary school, compared to 84 per cent globally. In low-income countries, which host 28 per cent of the world's refugees, the number in secondary education is disturbingly low, at a mere 9 per cent.[28] As for tertiary education – the crucible in which tomorrow's leaders are forged – the picture is just as grim. Across the world, enrolment in tertiary education stands at 36 per cent, up 2 percentage points from the previous year. For refugees, despite big improvements in overall numbers thanks to investment in scholarships and other programmes, the percentage remains stuck at 1 per cent.[29]

An analysis for the EU population aged 25-54 (hereafter referred to as the core working-age), shows that in 2016 just over one third (35.5 %) of non-EU-born migrants (hereafter referred to as migrants born outside the EU) had successfully completed at most a lower secondary level of education (ISCED levels 0-2); this figure was identical to that recorded a year before, but was 3.1 percentage points lower than in 2010. In 2016, the share of EU-born core working-age migrants (in other words, those born in another EU Member State from the one where they were living) with at most a lower secondary level of educational attainment stood at 21.0 % (which was 4.0 percentage points lower than in 2010). This was a slightly higher share than that recorded for native-born individuals residing in their Member State of birth (18.6 % in 2016, which was also 4.0 percentage points lower than in 2010).

Seeing this, the EU committed the Commission to:

- Provide online language assessment and learning for newly arrived refugees;
- Support peer learning events on key policy measures such as welcome classes, skills and language assessment, support for unaccompanied children, intercultural awareness, recognition of academic qualifications and integration into higher education;
- Support the school community in promoting inclusive education and addressing specific needs of migrant learners through the COM online platform; remove barriers to the participation of third country national girls and boys to early childhood education through the development of the European Quality Framework for Early Childhood Education and Care (ECEC).

In strengthening their integration policies, Member States are encouraged to:

- Equip teachers and school staff with the skills needed to manage diversity and promote the recruitment of teachers with a migrant background;

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27 Ibid, pp.5.

28 Ibid.

29 Ibid.

- Promote and support the participation of migrants' children in early childhood education
  and care.[30]

(b) Employment

Employment is a core part of the integration process. Finding a job[31] is fundamental to becoming part of the host country's economic and social life, ensuring access to decent accommodation and living conditions as well as economic inclusion. Timely and full labor market integration can also help to meet the growing needs for specific skills in the EU as well as to enhance the sustainability of the welfare systems against the background of an ageing population and workforce.[32] Facilitating validation of skills and recognition of qualifications is crucial to ensure that individuals' skills are used to their full potential. This is particularly important for refugees, who may not have necessary documentary evidence of their previous learning and qualifications, may have had their education interrupted or may not have participated in formal education.[33]

According to Eurostat publication, the activity rate of the EU working-age population varies somewhat according to place of birth or citizenship. During the period 2008-2016, non-EU-born migrants systematically recorded lower activity rates than EU-born migrants or the native-born population, with these differences increasing over time. In 2016, the EU activity rate for migrants born outside the EU was 73.1 %, which was 1.3 percentage points (pp) lower than the rate recorded in 2008. By contrast, the activity rate for the native-born population stood at 77.9 %, which marked an increase of 2.5 pp compared with 2008. However, the highest activity rate was recorded among migrants born elsewhere in the EU, at 80.5 %. The activity rate for this subpopulation also increased at the most rapid pace during the period under consideration, increasing 3.8 pp when compared with 2008.[34]

A gender gap is observed in all of the EU Member States for each of the population subgroups: the native-born population, foreign-born migrants, migrants born in a different EU Member State, and migrants born outside the EU. For each of these, the employment rate for women was lower than that for men, often considerably so, with the largest gaps

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30 *EU Action Plan*, pp.8.

31 Due to the duration of the asylum procedure and participation in early integration activities, the arrivals from 2015/16 are only now starting to enter the labour market. In February 2017, already about 9% of all registered job seekers in Germany (considered as the EU Member State that has largely received refugees over the past time) were refugees and asylum seekers, with Syrians accounting for more than half of them. It is thus an apt time for assessing Germany's integration framework and evaluating recent policy changes. This review will therefore assess these measures in the light of experiences in other OECD countries and international good practice. The current labour market conditions are very favourable; Germany has one of the lowest unemployment rates in the OECD, coupled with a demographic outlook that is already starting to affect the labour market by smaller incoming cohorts of youth. See *Finding their Way: Labour Market Integration of Refugees in Germany*, OECD, 2017, pp.11, https://www.oecd.org/els/mig/Finding-their-Way-Germany.pdf (last accessed February 17, 2018).

32 Ibid, pp.8-9.

33 Ibid, pp.9.

34 http://ec.europa.eu/eurostat/statistics-explained/index.php/Migrant_integration_statistics_%E2%80%93_labour_market_indicators (last accessed February 17, 2018)

typically recorded for migrants born outside the EU. The EU employment rate of migrants born outside the EU was 19.5 pp higher for men than for women in 2016; this gender gap fell to a difference of 13.4 pp for migrants born elsewhere in the EU and to 10.6 pp for the native-born population. Such figures may reflect different opportunities and barriers for migrant men and women and/or cultural differences with respect to work-life balance within migrant households.[35]

At the Tripartite Social Summit[36] of 16 March 2016, EU cross-industry social partners presented a joint statement on the refugee crisis, stressing the importance of refugees' integration in training, employment and society in general and pleading for a comprehensive solution towards skills analysis and validation, taking into account economic needs. In his opening statement, the President of the European Council, *Donald Tusk*, stressed the need to agree on well-adjusted measures and emphasized that: "I have no doubt that the successful integration of refugees into our labour markets is in our best interest. It is the only way to enable the newcomers to stand on their own feet. And it is the only way to turn the current wave of migration into an economic opportunity. But the integration of refugees must not be done on the back of the most vulnerable individuals of our own societies: the poor, the unemployed, the disadvantaged".[37]

Under the New Skills Agenda for Europe, the Commission will develop measures and tools to support the profiling of skills and the recognition of qualification for third-country nationals.[38] Thus, the Commission will:

- Develop an online repository of promising practices on integration into the labour market for refugees and, where there are good prospects of granting them protection, asylum seekers, as a source for policy makers in Member States;
- Under the New Skills Agenda for Europe: a) develop a "Skills and Qualifications Toolkit" to support timely identification of skills and qualifications for newly arrived third country nationals; b) ensure that better information about qualification recognition practices and decisions in different countries is collected through the Europass portal; c) and improve the transparency and understanding of qualifications acquired in third countries, through the revision of the European Qualifications Framework;
- Provide specific support for early recognition of academic qualifications of third country nationals including refugees, including through enhancing cooperation

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35 Ibid.

36 The Tripartite Social Summit is a forum for dialogue between EU institutions at presidential level and European social partners at top management level. The summit is co-chaired by the President of the European Council, the President of the European Commission, and the head of state or government of the rotating presidency. It gathers twice a year the leaders of the EU institutions and of EU the social partners to discuss topical issues. See at https://www.eurofound.europa.eu/observatories/eurwork/industrial-relations-dictionary/tripartite-social-summit (last accessed February 17, 2018).

37 http://www.consilium.europa.eu/en/press/press-releases/2016/03/16/tripartite-social-summit/pdf (last accessed February 17, 2018).

38 *A New Skills Agenda for Europe – Working together to strengthen human capital, employability and competitiveness*, COM(2016) 381 final, https://ec.europa.eu/transparency/regdoc/rep/1/2016/EN/1-2016-381-EN-F1-1.PDF (last accessed February 17, 2018).

between National Academic Recognition Information Centres (NARIC) centers and training staff in reception facilities;

- Launch projects (under the Asylum Migration and Integration Fund and under the EU Programme for Employment and Social Innovation) promoting labour market integration of refugees, 'fast track" insertion into labour market and vocational training and labour market integration of women;
- Identify best practices to promote and support migrant entrepreneurship and fund pilot projects for their dissemination.

In strengthening their integration policies, Member States are encouraged to:

- Support fast track insertion into the labour market of newly arrived third-country nationals, through for example early assessment of skills and qualifications, combined language and on-the-job training, specific guidance and mentoring,
- Remove obstacles to ensure effective access to vocational training and to the labour market for refugees and, where there are good prospects of granting them protection, for asylum seekers;
- Assess, validate and recognize as soon as possible skills and qualifications of third country nationals, making full use of tools available at EU level;
- Encourage entrepreneurship through tailored business training and mentoring and by opening up to third country nationals mainstream entrepreneurship support structures.

(c) Active participation and social inclusion

Integration is not just about learning the language, finding a house or getting a job. It is also about playing an active role in one's local, regional and national community, about developing and sustaining real people-to-people contacts through social, cultural and sports activities and even political engagement.[39]

Social integration and social inclusion are often based on subjective factors. That is not a one-way street, but certain studies found that many refugees did not have friends or acquaintances among the receiving society even though most desired such contact. Connections between refugees and the receiving population can occur in a variety of environments, including the workplace, in college, places of worship, bars, and on public transport. Participation in civic and political arenas, which falls under the active citizenship policy area, was found by these studies to be somewhat ambiguous. There was some apprehension of political involvement or anything that could be described as "public", such as speaking on the radio. This was due to experiences in the countries of origin, where to speak out may have attracted a problem. There were also myths or misperceptions regarding the effect public participation may have on asylum applications and refugee status, which some feared could be revoked. In addition, not every individual – refugee or not – wishes to be involved in civic or political matters.[40]

[39] EU Action Plan, pp.12.

[40] Refugee Integration in Europe, pp.125.

Promoting exchanges with the receiving society through volunteering, sport and culture activities from the very beginning facilitates dialogue and mutual understanding. It can have benefits both on newly arrived third country nationals (by making them feeling part of their new community and helping the understanding of key values and norms), and on the host society, increasing acceptance and helping building a welcoming attitude.[41] For this reason, the Commission has been tasked to:

- Launch projects to promote intercultural dialogue, cultural diversity and European common values through culture, films and arts (Creative Europe);
- Launch projects to promote social inclusion through youth and sport (Erasmus+);
- Propose to give greater priority, within the European Voluntary Service, to activities dedicated to integration of refugees and asylum seekers into their new host communities;
- Develop handbooks and toolboxes for practitioners on cultural awareness and expression, intercultural dialogue, active participation of third country nationals in political, social and cultural life and sports in the host societies, and the contribution of youth work;
- Launch projects under different EU funds promoting: participation in political, social and cultural life and sports, social inclusion through education, training and youth, preventing and combating discrimination, gender-based violence, racism and xenophobia, including hate crime and hate speech, and fostering better understanding between communities, including religious communities;
- Continue to work with the European Parliament and the Council towards the adoption of the anti-discrimination directive.[42]

In strengthening their integration policies, Member States are encouraged to:

- Promote exchanges with the host society from the very beginning through volunteering, sport, and culture activities;
- Increase third country nationals' participation in local democratic structures;
- Invest in projects and measures aimed at combating prejudice and stereotypes (e.g. awareness-raising campaigns, education programmes);
- Fully implement legislation on combating racism and xenophobia and on victims' rights and strictly enforce equal treatment and anti-discrimination legislation;
- Organize civic orientation programmes for all third country nationals as a way to foster integration into the host society and promote the understanding and respect of EU values.[43]

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41 EU Action Plan, pp.12.

42 Ibid, pp.13.

43 Ibid, pp.13-14.

Conclusion

The idea behind this paper it was to discuss and elaborate the refugee integration according strategic plan of Republic of Macedonia versus European Union in different dimensions. We can conclude that even that are planed strategic plans for their integration the wide range of international guarantees for the rights of them does not show that their rights are really respected in reality.

In this sense, the current global refugee crisis has put a real test on the respect for the fundamental freedoms and rights of migrants and refugees. But the policies and actions taken in response to the crisis reflected the inability of states to jointly manage and coordinate migration and clearly demonstrated that the international legal framework and national legislations alone cannot provide sufficient guarantees that persons in need of international protection and will receive it.

We are witnessing the growing number of instrumental barriers, both physically and procedural, which are in direct collision with international law. Refugees are less treated as persons fleeing because of the danger of their safety and are perceived as a danger to security.

Policies of closed borders and fencing have not only stopped the movement of people, but have pushed illegal migration along with all the security risks that it brings to the life and safety of migrants and refugees.

All of this clearly indicates that the international norm pertaining to migration and the rights of migrants and refugees is merely a dead word on paper if there is no clearly expressed will in the states to align their policies and actions in accordance with it.

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A NEW MODEL TO STRENGTHEN THE UNIVERSITY-INDUSTRY COLLABORATION

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Introduction

University – Industry Collaboration (UIC), which refers to the use of knowledge and information generated within the universities by the industry in its basic terms, is usually perceived in public as the academicians and industrialists implementing joint projects, however the main purpose of university-industry cooperation activities carried out by the Ministry is to empower the synergy created by UIC stakeholders, contribute to cooperation within national innovation ecosystem, transform the Turkish industry into a competitive and sustainable one that embraces high technology and is capable of creating high-added value, innovative products.

In today's fierce global competition, the companies are entitled to generate knowledge, create innovative products and embrace innovative production methods. Bringing together the universities, which are the sources of knowledge and information, and the industrial sectors, which would produce innovative products, under the leadership and guidance of state institutions is a must. Moving from this fact forward, countries which are capable of producing products that are demanded in industrial and global markets, attach great importance to UIC and therefore make great achievements. 2016-2017 Global Competitiveness Report by the World Economic Forum lists University – Industry Collaboration as one of the main indicators of R&D. Among 138 countries, the best performing countries are Switzerland, Singapore, USA, Netherlands and Germany respectively. The Report adds that these countries fully benefit from University-Industry Collaboration, hence develop new technologies and make the best use of technology in industry. The results indicate to a powerful link between global competitiveness and University - Industry Collaboration. The Report states that Turkey ranks 63rd in terms of University-Industry Collaboration and 55th in terms of competitiveness. Developed countries allocate public resources in research and development in order to promote innovation, enhance competitiveness and accelerate economic growth and formulate new policies to serve this end. Policies implemented to achieve these goals focus on strengthening the exchange of information and build new relations between universities and industrial sectors. In an information-based economy, the relation between university and industry is the key factor in promoting innovation and economic development. Within this framework; through the implementation of efficient legislation and policies, public sector undertakes the role of facilitating and developing cooperation between universities and industrial sectors.

The Origins of University-Industry Collaboration in Turkey

High level policies in Turkey attach great importance to science, technology, research, development and innovation. Adoption of innovative policies has become the very objective of the public sector recently, high level policy makers have always encouraged universities and industry to come together. In the 10th Development Plan that covers 2014-2018; UIC has been emphasized under the science, technology and innovation chapter and policy recommendations aiming to support UIC have been listed. In 2013 Action Plan (prepared within the scope of the National Science, Technology and Innovation Strategy of 2011-2016); strategic goals related to UIC, such as the establishment of active platforms where stakeholders meet to promote the dissemination and commercialization of information, increasing the interdisciplinary studies and exchanging the findings of the research conducted have been listed. Finally, during the 23rd Session of the Science and Technology Higher Council, which took place on December 27, 2011, the importance of developing new policy instruments to trigger innovation and entrepreneurship at universities was emphasized and significant decisions were taken in order to come up with new policies that would activate the R&D-intensive spin off companies and increase their number.

In the light of all these; Turkey's University – Industry Collaboration Strategy and Action Plan (2015-2018) has been prepared with a view to increase the synergy between the relevant UIC stakeholders, strengthen the collaboration within the national innovation ecosystem, introduce a high-tech and sustainable structure into our industry and ensure that it is capable of creating competitive, innovative products with high added – value. Turkey's University – Industry Collaboration Strategy and Action Plan (2015-2018) was published on Official Gazette No. 29399 dated June 25, 2015.

The purpose of the study

In order to ensure that UIC activities are carried out in a more efficient and sustainable manner and analyze the existing framework; Provincial Directorates of Science, Industry and Technology and UIC Working Group members (under the supervision of the Ministry of Science, Industry and Technology) have prepared and implemented a survey with the participation of 1398 respondents from 81 cities. The respondents to the survey (representatives of public sector, universities and industry) as well as the results of the survey point out to a need for a new UIC model. A new UIC model has been designed which takes into account the R&D and innovation ecosystem potential of the countries as well as the differences encountered in the implementation of this potential.

UIC activities have been carried out under the supervision of the Ministry (including 81 provinces of the country) on an annual basis since 2015, for each province with similar activities but the number of activities may differ. This approach has clearly revealed the potential of industrialized cities with a powerful academic background when compared to the rest of the provinces in Turkey. On the other hand, a new challenge has risen, the challenge that provinces, which have limited industrial and academic infrastructure, fail to realize these activities. The objective of the new model is to reveal the existing situation of provinces within UIC's scope and create an index of provinces and hence offer policy recommendations.

Preparation of the Dataset

Data obtained from the General Directorate of Science and Industry, Entrepreneur Information System, The Scientific and Technological Research Council of Turkey (TÜBİTAK), Small and Medium Sized Enterprises Development Organization (KOSGEB) as well as the open source data obtained from Higher Education Council have been taken into account in this study. 50 criteria were selected in the calculation of the UIC R&D and Innovation Ecosystem (UIC Ecosystem) Index, 24 criteria were selected in the calculation of UIC Implementation Index.

Methodology

The new UIC Model, which includes 81 provinces, uses the entropy method (one of the Multiple Criteria Decision Making Methods) in the weighting of the UIC criteria. Negative and positive extreme values for each indicator in the collected dataset, were determined. Deviations from the mean value (σ or 2σ) are also taken into account. Each indicator was standardized using Min-Max method, so that the highest value is 100, the medium value is 50 and the lowest value is 0. Finally, performance scores for all the decision making units were multiplied by the weighted indicators.

2 indexes were created while creating the new UIC Model. One of these indexes scrutinized UIC R&D and innovation ecosystem in the provinces within UIC whereas the other index reveals the implementation potential in the provinces. The reason for preparing two different indexes is that the input variables and output variables of the provinces within UIC must be separately interpreted. UIC R&D and Innovation Ecosystem Index reveals the potential of provinces within UIC whereas UIC Implementation Index reveals the extent to which the provinces are able to use their potential.

UIC R&D and Innovation Ecosystem Index is an index that consists of 50 criteria and is based on information and data from institutions which are within the scope of UIC R&D

and Innovation Ecosystem Index (R&D/Design Centers, Institutes, Universities, Technology Development Regions and Technology Transfer Offices) as well as the data pertaining to industrial sectors in Turkey and the OIZs.

UIC Implementation Index is consists of 24 criteria and it includes information on projects carried out by institutions within the UIC R&D and innovation ecosystem, information on commercialization status (patents, utility models, brands and technological product certificates) as well as information on entrepreneurship.

The input of one of these indexes serves as an output for the other, hence, they complement each other. Provinces which succeed in making the best use of R&D system as well as those which fail to do so, have been listed, the weaknesses of provinces in terms of these criteria have been revealed.

Weighting with Entropy

Shannon and Weaever (1948), approached the matter from the perspective of "the theory of probability" and defined the concept of entropy as the "determination of uncertainty within the information" (Abdullah and Otheman, 2013: 26). Basically, the method of entropy is used to calculate the weight of the criterion.

Similar to the other weighting methods; the entropy method is based on objective weighting of the criteria. For this reason; it has a wide implementation ranging from economy/management problems, accounting and finance problems, selection of facility sites and marketplaces and provides the basis for Multiple Criteria Decision Making stages.

The entropy weighting method employed in UIC R&D and Innovation Ecosystem Index as well as the UIC Implementation Index is composed of three basic stages:

- Normalization of decision matrix,
- Calculation of entropy values,
- Calculation of weight values.

The entropy method first deals with the creation of a normalized decision making matrix including criteria on provinces. This separates the criteria from the scales and enables a comparison between the criteria.

In the second stage, the entropy values of these criteria must be calculated. Once the entropy values are calculated, their differentiation will be calculated and in the final stage, the weighting values of criteria to be used in UIC R&D and Innovation Ecosystem Index and UIC Implementation Index are calculated, hence the criteria sets to be used in decision making are weighted. Weight of entropy criteria of UIC R&D and Innovation Ecosystem Index (prepared using 50 criteria) and UIC Implementation Index (prepared using 24 criteria) are shown in Table 1 and Table 2.

Table 1. Entropy Criteria Weighting for UIC R&D and Innovation Ecosystem Index

University Information	Information on Technology Development Regions	Information on R&D Centers	Information on Design Centers	Information on Technology Transfer Offices	Information on Sectors	OIZ Information	Total
8%	13%	14%	17%	30%	13%	5%	100%

Table 2. Entropy Criteria Weighting for UIC Implementation Index

Information on Projects	Information on Commercialization	Information on Entrepreneurs	Total
46%	41%	13%	100%

In the event that the decision maker has a priority among the criteria; the subjective weighting value can be adapted to entropy weighting value (Hwang ve Yoon, 1981: 54). Different scenarios with different weights have been analyzed, however, in line with the Ministry's goal of supporting high added value products and manufacturing industry, same weighting has been applied in projects to be realized within the scope of UIC Implementation Index and commercialization.

Minimum – Maximum Normalization (Min-Max Method)

UIC R&D and Innovation Ecosystem Index and UIC Implementation Index have been prepared using the Min-Max Method which is frequently used in EU and OECD Innovation Ecosystem Indexes.

In this method, the dataset which includes provinces and criteria, has been standardized on a criterion basis and hence provincial performance scores to be achieved as a result of the indexes differ on a scale between 0-100.

During the first stage, data collected for all the decision making bodies have been scrutinized separately in terms of each indicator. Negative and positive extreme values have been determined for each indicator. While determining the positive and negative extreme values; deviations from the mean value (1σ or 2σ) have been taken into account.

Using the Min-Max method, each indicator has been standardized so that the highest value is 100, the lowest value is 0 and the median is 50. Below mentioned formula has been applied in the calculation of the remaining indicator values (those apart from the lowest value, highest value and median)

If the indicator value is higher than the median value of the dataset;

$$\textbf{Value} = 50 + \frac{50*(\text{Decision Making unit} - \text{Median value})}{\text{Highest value} - \text{Median value}}$$

If the indicator value is lower than the median value of the dataset;

$$\textbf{Value} = 50 + \frac{50*(\text{Decision Making unit} - \text{Median value})}{\text{Median value} - \text{Lowest value}}$$

UIC R&D and Innovation Ecosystem Index and UIC Implementation Index performance scores of all the decision making units have been multiplied by weighted indicators (calculated using entropy method) and hence the results have been found.

Findings

In line with the dataset which includes criteria (on a provincial basis) weighted by entropy method and standardized by Min-max method; the performances of 81 provinces concerning UIC R&D and Innovation Ecosystem Index and UIC Implementation Index have been listed.

When the general scores of the provinces' concerning the UIC R&D and Innovation Ecosystem Index are taken into account, it becomes evident that there are significant differences and breaking points between these scores. Therefore, provinces with similar scores have been categorized. 4 main categories have been defined. Table 3 indicates these four main categories and the numbers of provinces pertaining to each category.

Table 3. Group Distribution of Provinces on UIC R&D and Innovation Ecosystem Index

Leader Provinces	*Leader Follower Provinces*	*Provinces with Medium Low Scores*	*Provinces with Low Scores*
6	**41**	**17**	**17**

According to the Index categories, "Leader provinces" within the index are İstanbul, Ankara, Bursa, Kocaeli, İzmir and Gaziantep, whereas the group which consists of 41 cities representing almost half of the country, including Tekirdağ, Kayseri, Manisa and Konya follow these cities as the "Leader Follower Provinces". In addition to this; provinces with low scores on UIC R&D and Innovation Potential have also been classified under this category. Accordingly; 17 provinces including Amasya, Isparta, Burdur and Elazığ have been classified as "Provinces with Medium Low Scores" in UIC R&D and Innovation Ecosystem Performance whereas 17 provinces including Sinop, Erzincan and Kilis have been classified as "Provinces with Low Scores" in UIC R&D and Innovation Ecosystem.

On the other hand, the results of the UIC R&D and Innovation Ecosystem Index prepared on a provincial basis (Figure 1) revealed that İstanbul stands out as the province with the greatest R&D and innovation potential. İstanbul is followed by Ankara, Bursa, Kocaeli, İzmir and Gaziantep respectively. Apart from those provinces which belong to the "Leader Provinces", most of these remaining provinces perform similarly in the index. As for the provinces located in Eastern Anatolian Region, this score has turned out relatively low.

Figure 1. Results of the UIC R&D and Innovation Ecosystem Index on Provincial Basis

When the general scores of the provinces' concerning the UIC Implementation Index is taken into account as a whole, it becomes evident that there are significant differences and breaking points between these scores. Therefore, provinces with similar scores have been categorized. Four main categories have been defined. Table 4 indicates these four main categories and the numbers of provinces pertaining to each category.

Tablo 4. Group Distribution of Provinces in UIC Implementation Index

Leader Provinces	*Leader Follower Provinces*	*Provinces with Medium Low Scores*	*Provinces with Low Scores*
5	**36**	**18**	**22**

The Index Groupings revealed that İstanbul, Ankara, Bursa, İzmir and Gaziantep are the "Leader provinces" in UIC Implementation Index whereas 36 provinces including Kayseri, Konya and Kocaeli follow them as the "Leader Follower Provinces". Provinces which have performed insufficient in terms of UIC are also shown. 18 provinces including Nevşehir, Zonguldak, Ordu and Niğde are listed under the "Provinces with Medium Low

Scores", whereas 17 provinces including Kırşehir, Erzincan and Bartın are listed as "Provinces with Low Scores".

UIC Implementation Index results (prepared as per 81 provinces in Turkey) (Figure 2), revealed that İstanbul is the province with the highest capability for UIC, followed by Ankara, Bursa, İzmir and Gaziantep respectively. Apart from the provinces which made the list as "Leader provinces" in terms of implementation capability; most of the remaining provinces demonstrated similar performance. Provinces located in the Eastern Anatolian Region performed relatively low when compared to the other provinces.

Figure 2. UIC Implementation Index Results on Provincial Basis

When two indexes are compared, İstanbul, Ankara, İzmir, Bursa and Gaziantep stand out as the "Leader Provinces" in both indexes meaning that these provinces best fulfill their UIC potential. On the other hand, Kocaeli ranks among the "Leader Provinces" in terms of UIC R&D and Innovation Ecosystem Index score whereas it ranks among the "Leader Follower Provinces" as per UIC Implementation Index score. It could be inferred from the results that the R&D and Innovation Potential of Kocaeli cannot be fulfilled entirely in terms of commercialization and entrepreneurship.

On the contrary to this example; there are also provinces which performed poorly in UIC R&D and Innovation Ecosystem Index however prove successful in terms of implementation. Accordingly; Çanakkale, Edirne, Elazığ, Isparta, Muğla and Rize provinces have low scores in terms of UIC R&D and Innovation Ecosystem Index but they have considerable experience in terms of commercialization, project implementation and entrepreneurship. (Figure 3).

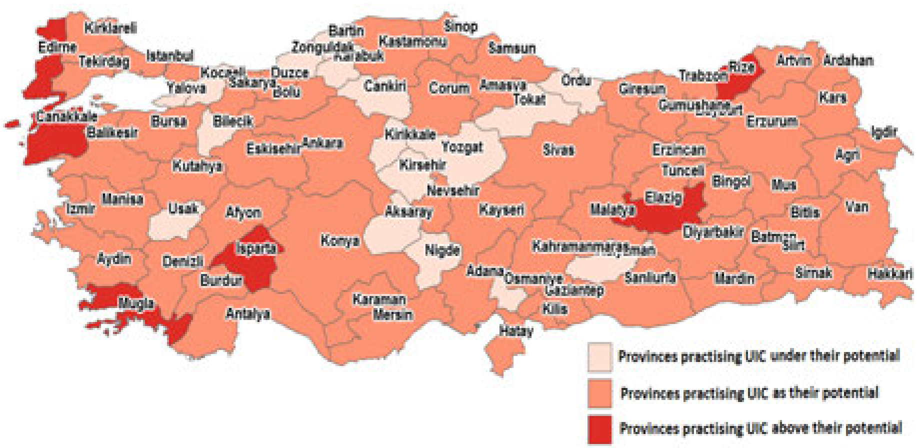

Figure 3. Provincial Performance Results on the Transformation of UIC R&D and Innovation Potential into Practice

Conclusion and Evaluation

In an information-based economy; the relationship between university and industry is crucial in terms of economic development and innovation. Government institutions are vested with the duties of facilitating the collaboration between universities and industrial sectors through efficient policies and legislation. In order to perform this important task; a new UIC Model was designed by the Directorate General of Science and Industry as well as the Provincial Directorates of the Ministry of Science, Industry and Technology.

The indexes, which were created as a result, have revealed the UIC potential and implementation capacity of 81 provinces. Taking into consideration the unique dynamics within a province as well as its implementation capacity; 81 provinces were categorized into homogenous groups. Customized policies and strategies which would enhance the UIC capacity of a specific province have been formulated. For instance, when Hakkari - a province with a low score of UIC R&D and Innovation Ecosystem Index - and İstanbul – a province with a high score of UIC R&D and Innovation Ecosystem Index - are compared, the model states that all types of UIC activities must be carried out in Hakkari however, since the implementation capacity of the province is relatively low, it would be impossible to actually implement these policies. In order to prevent this, and come up with fine and solid UIC policies, this model grouping has been made.

In the light of the indexes created; Ankara, İstanbul, İzmir, Kocaeli, Bursa and Gaziantep are categorized as the "Leader Provinces" in terms of UIC R&D and Innovation Ecosystem Index, therefore, while formulating new policies, the unique variables that are specific to these provinces are assessed, UIC positive (+) and negative (-) aspects are determined. According to these positive and negative aspects, activities for 81 provinces have been planned and UIC needs analysis has been conducted on a provincial basis.

14 activity types have been defined as the result of the UIC needs analysis, depending on the ecosystem potentials and implementation capacities of provinces. Table 6 represents the UIC Activity Plan of Provinces in 2018.

Table 6. UIC Activity Plan of Provinces in 2018

2018 UIC Activity Plan of Provinces			
	Type of Activity	**Number of activities**	**Number of provinces where activities shall take place**
1	Innovation Mentoring through a company	972	81
2	Support Program, Introduction of the "Technological Product Certificate"	848	80
3	Preparing Projects	620	77
4	Masters and PhD Programs with Industrial Use	591	77
5	Informative Events on Intellectual and Industrial property Rights	422	78
6	R&D/Design Center Establishment	392	62
7	Activities for Enhancing the Qualifications and Number of Projects	274	35
8	Other Activities Customized for the Province	228	42
9	Establishment of Technical Colleges, VHSs * in OIZs*	216	18
10	Establishment of OIZ*-TDZ* Network	206	25
11	Introductory Events on UICP* and Innovation Reports	177	81
12	Activities to Establish Companies by Academicians within the TDZs	133	17
13	Activities for carrying out International Projects	49	9
14	Mentoring Activities within the scope of European Enterprises Network	45	8
TOTAL		**5.173**	**690**

* UICP: University – Industry - Collaboration Platform
TDZ: Technology Development Zones
VHS: Vocational High Schools

According to this policy; 5.173 UIC activities have been planned under 14 different categories to be carried out in all the provinces in 2018.
This study provides an example for UIC activities since there has not been a similar study conducted in Turkey in the determination and implementation of UIC policies previously.

It shall also lead the way for a more sustainable and efficient UIC implementation, introduce a sustainable and technology-intensive industry in these provinces that is capable of developing competitive, innovative products with high added value.

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THE ACTUAL CRISIS OF MIGRATIONS IN EUROPE

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Abstract. Migration presents the movement of people from one place to another. It could be said that it goes back to the earliest periods of the history of humanity. Even from thousand years ago people on Earth have changed their living places looking for better living conditions. They have been looking for more fertile lands, warmer places to live in and less dangerous zones. Today, people are still looking for better conditions to live and not only, because sometimes wars, persecutions, natural disasters oblige people to move. The article gives an overview of the migrations situation in Europe and the origin countries where people seek asylum. It furthermore lists reasons why people except safety reasons, are sometimes obliged to migrate. Economical improvement, better career prospects, higher incomes are also included as reasons that young people from developing countries find to emigrate. Some statistics are used to show generally how the situation have changed in the last few years.

Keywords: Migrations, Europe, crisis, conditions, statistics.

Introduction

Migrations have been part of people's life since the very beginning. Along with the most important components of birth and death, migrations are also a very important one in the life of people. However, the reasons behind migrations are those who determine the group of the migrant. Some people migrate due to political reasons, some others due to economic, social, educational etc. In comparison to the aforementioned components, migration does not necessarily happen only once. It can repeat many times, depending on the circumstances. People migrate from every country in the world and move towards better places. However, from most part of the worlds Europe is one of the most "migrated towards" places. There may be various reasons but some of the migrants see safety, better economical conditions, better job prospects and loads of other important reasons.

More than ever before, migration seems to have touched every state and almost all people in this deep globalization influenced world we are living in. Migration should not only be seen as negative because in some aspects it is interconnected with geopolitics, exchange in trade, and provides businesses and some communities enormous benefits. In the Report of 2018 of IOM, McAuliffe states that "Migration has helped improve people's lives in both origin and destination countries and has offered opportunities for millions of people worldwide to forge safe and meaningful lives abroad". However, we are also aware that in recent years there has been an increase in migration due to war conflicts, lack of security and persecution. It is also very important to mention that while most of the international migration occurs legally, there is also a big part that might be associated with irregular migration.

Globalization has brought changes in people's life and now, as of 2018, people are migrating more and more. If we take a look at the table below, we will see how much the number of the migrants worldwide has increased from 1970 to 2015. There are ongoing wars in some parts of the world, and that reason can't be neglected by no means, but there are other social reasons who make people migrate.

Year	Number of migrants	Migrants as a % of world's population
1970	84,460,125	2.3%
1975	90,368,010	2.2%
1980	101,983,149	2.3%
1985	113,206,691	2.3%
1990	152,563,212	2.9%
1995	160,801,752	2.8%
2000	172,703,309	2.8%
2005	191,269,100	2.9%
2010	221,714,243	3.2%
2015	243,700,236	3.3%

Figure 1. The number of international migrants 1970-2015 (UN DESA)

The road to migration

As previously mentioned, it is believed that people mostly migrate because of the lack of security in their countries. This means that they are obliged to leave their countries in times of war. The Middle East has "produced" the largest number of the refugees who flew to Europe. According to Korroutchev, "in 2011, the so "Arab Spring" marked the beginning of a significant number of irregular travels across the Mediterranean from Tunisia and Libya towards Italy and Malta, that later in magnitude when the political conflict in Syria started" (2016). But, the reason behind migrations is not always lack-of - safety related. Such an example could be taken with the developing countries like the Balkan countries, which are not in wars are still listed within the top ten countries of origin of people who seek asylum, or simply migrate. Why? The political problems, corruption and ethnical problems are a huge barrier in becoming successful in life. The citizens of these developing countries sometimes choose to migrate because of the high rate of unemployment. The example of the young people in the Republic of Macedonia is typical. The unemployment rate is high, and even those who have a job, can't survive comparing the expenses, let alone lead a decent life.

The citizens of Macedonia don't need to seek for asylum since they have right to enter countries of EU without a VISA, while starting from 1 January 2018, Macedonian citizens had visa-free access to 112 countries. This increased the chances for Macedonian citizens to migrate somewhere else in Europe.

According to the official statistics, in 2010, 244 Macedonian have emigrated in different countries, including here Germany, Slovenia, Russia and others. While, according to the annual statistical report of 2016, published in 2017, the number of citizens who have emigrated from Macedonia is 440. To the world statistics this may be a very small number or not important at all, but comparing the number of habitants in Macedonia, this is not a positive sign. Out of this number, 41 are professionals, researchers and associate technicians. Regarding the ethnicity, within the total number of the emigrated citizens, 233 are Macedonians, 67 Albanians. The rest include other nationalities.

Other statistical data could be also added, but the importance is on the issue that people choose to migrate from Macedonia due to lack of jobs, or well-paid jobs most of the time. Most probably, 2018 will have a higher number of citizens of Macedonia who will have emigrated from the country, but that is still to be seen in the next year statistical report. It is also expected that the total number of population in Macedonia is decreased from 2007 since a large number of Macedonia citizens have applied for Bulgarian passports and most of them have received positive claims. Those holders of Bulgarian passport, are free to work in the European Countries and that's make it easier the whole process of migration.
Additionally, there comes another way how to migrate and settle from the Balkan countries in any European countries. Young people choose the educational path to migrate in developed countries. They start their studies, Master studies mostly, and after graduation work very hard and insist on finding jobs for their degree and manage to settle there. This is probably the part that we should all worry mostly about because the intelligent, hard working and educated part of our society is leaving the country.

The figure on the next page is a statistical overview of "Eurostat" where are listed the top 10 countries of people seeking for asylum in the EU. The first three ones are Syria, Afghanistan and Iraq. This would be expected by most of the readers due to obvious reasons. Unfortunately, these zones have been in war conflicts during the last decade and that has caused the citizens to seek better living conditions.

In this century, where people are educated and should respect each other instead of fighting and causing wars, the statistics of refugees are terrible. The number of refugees that came to Europe until the end of 2015 was almost one million (UNHCR). Some of the migrants choose to wait for the asylum while some others choose the illegal ways through different dangerous journeys and paths. It is dangerous because the number of dead migrants according to the IOM statistics of Europe is very high. Only in 2015, the number of dead migrants was round 3770. These people died because of overcrowding the boats they were trying to cross the Mediterranean Sea.

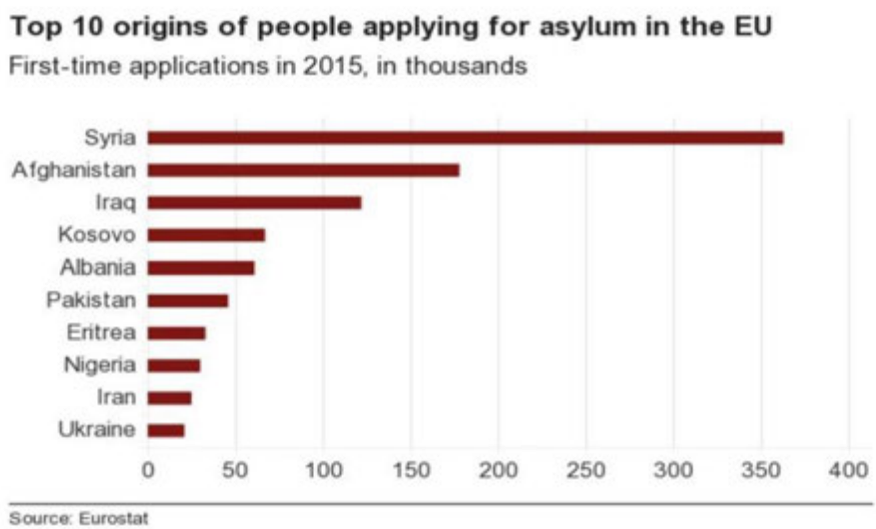

Figure 2: Top 10 origins of people applying for asylum in the EU (Source:Eurostat)

The destiny of the asylum seekers

According to the International Organization of Migration, in 2015 there were about 244 million international migrants, which present 3.3 percent of the total world population. IOM shows that in 2015, 292.540 people have been accepted the request for asylum in European countries. Out this number, only Germany has granted 140.910 claims, which almost represents the half of the total number. Other countries which have accepted asylum seekers, are Sweden, Italy, France, Netherlands and UK.
But the questions that arise are: Where are all these people going? What happens with them?
Trafficking in persons often involves movements within countries or across international borders. Unfortunately, not all the refugees end up where they plan to get. Some of them, as explained earlier, lose their lives in the tough journeys. Some others, are refused the requests for asylum and a lot of them end up as victims of human trafficking. Due to the clandestine and underreported nature of this activity, however, systematic data collection is problematic and global estimates of human trafficking are limited.

Germany as one of the countries that has accepted more refugees, is often on the spotlight in the aspect of dealing with all the refugees accepted. Following the usual procedure, the asylum seekers are sent to reception centers, which are often former army spaces with a large number of beds. While their applications are being decided on, they spent three to six months in those receptions centres. According to the available data online, until the end of 2015, around 60% of the refugees in Germany were living in collective housing or reception centres (Financial Times).

It is known that Germany has a low unemployment rate but, what is not positive, is the fact that most of refugees end up in some zones where the unemployment rate is higher than in other cities. In these zones, such as the West of Germany, the regular jobs available are lower in number and that makes it difficult for helping all of the refugees settled there. It is not to be neglected that even for Germany, a powerful country, it's not easy to find jobs for all the refugees accepted. They accepted them as a result of their deep humanity towards others, but there is o doubt that the afterwards process requires a lot more work than just accepting refugees.

Some data published by Financial Times show that 20% of refugees from war-torn countries such as Afghanistan, Iraq, Iran, Nigeria, Somalia and Syria — had jobs by June 2017. There is a slight increase compared to the 15 per cent registered in June 2016. It is important to mention that the migrants from war-torn countries find it harder to work because most of them spend longer time in integration courses. While migrants from Balkan countries manage it easier the integration process, and the percentages show a higher rate of them being employed. Employers face some difficulties while trying to employ the migrants, and as expected, one of the main difficulty and obstacle is the lack of German language knowledge.

Besides all other issues, it is also necessary to add the financial aspect of keeping the refugees in a country like Germany. According to Financial Times, Germany spent about €16bn, or 0.5 per cent of GDP, in 2015 on refugees. That was the year when about 900,000 asylum seekers were accepted in Germany. While Sweden, as the country with the highest per capita inflow of refugees spent €6bn. In addition, the funding costs for integration courses rose to €610m in 2017.

Flüchtlinge (2016) claims that some ways to reach a quick integration of the refugees are for example: common projects and exchange of cultural traditions, the obligatory language courses, as well as courses about social and historical values. There are other numerous ways in Germany and other countries that offer suitable opportunities and integration and to refugees.

Conclusion

Whether we accept it or not, the current migration crisis is a huge issue of the last years, especially the last decade. It has affected the EU countries not only financially, but politically, demographically and why not in some cases there have been safety concerns included. There are no strict few things that should be done, because as a process is quite complicated. However, the EU should work on some changes in the management of the illegal migration. Some reasons are the terrorist attacks in France, Spain and Belgium. In order to ensure a sustainable distribution of refugees among the EU states different measures should be taken. Some changes should be planned for short -term but it is also necessary to plan long-term changes which will reduce the problems of the countries accepting the refugees.

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657 YEARS OF TRADITION: KIRKPINAR OIL WRESTLING

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Abstract. The abstract should summarize the contents of the paper and should contain at on 2nd April, with the experience of 657 years of sports and culture, Kırkpınar Oil Wrestling Festival will be held in Edirne, Turkey. Ottoman historical records attest that the games have been held every year since 1362, and the Guinness Book of World Records registers it as the World's longest continuously run sports competition. With its rituals containing cultural values regarding in a sport, transfers Kırkpınar Oil Wrestling into a traditional sport. And also the Kırkpınar Festival teaches respect, tolerance, modesty, bravery, friendship to pehlivans and audience with its mottos and traditions.

Keywords: Traditional sports, Oil wrestling

History of Kırkpınar

In 1346, The conqueror of Rumeli, Suleyman Pasha began a scouting mission [1]. When they arrived at Ahırköy which today stays in Greece boarders near Edirne, they settled at a meadow between Simavina and Sarı Hızır villages. During this settlement, 40 brave pioneers started wrestling with each other. According to the first story, all of the wrestlers died of the tiredness because they could not beat one another. According to the second story, the finalists of these brave pioneers started to wrestle and wrestle through after sunset but could not beat each other and died because of tiredness. Their friends buried them where they died and next day left that place. After the conquest of Edirne some pioneers visit that Ahırköy again and saw 40 fountains at the place where those pioneers died. Murat Bey who also saw the fountains named the place as 'Kırkpınar' (40 fountains). In memory of Suleyman Pasha and the 40 brave pioneers on May 6, 1361, the first Kırkpınar Oil Wrestling was arranged at Kırkpınar Meadow which today is a Greek territory and so a new era began in Turkish wrestling history [2], [3]. From 1361 to 2017, Kırkpınar Oil Wrestling Festivals were continuously organized except war times but the venue has changed from Kırkpınar Meadow to Sarayiçi in Edirne.

Rules and Rituals

There is an institution called ‘aga’ in Kırkpınar Oil Wrestling. It may be the oldest kind of sponsorship. ‘Aga’ covers most of the expenses during the festival. Nowadays Youth and Sports Services and Government of Edirne support the tournament as well. But being ‘aga’ is still a revered statute among the people of Edirne. Aga is also the person in the festival who gives rewards, helps to secure the area and sends an invitation to the protocol (aga sends red bottomed candle as an invitation symbol of Kırkpınar) [4].

The athletes compete for the title of Başpehlivan (chief wrestler) and for the golden belt. During these matches a pehlivan wears the kıspet, strong leather breeches reaching from the waist to below the knees, leaving his upper body naked. Being a special traditional garment without zipper, buttons, or hooks, cords are used to hold it in place. For this reason, the pehlivan wraps cords around his knees to block the opening of the cuffs, in order to prevent his opponent being able to tackle him from the rear and bring him down by grasping and pulling the cuffs of his kıspet [5], [4].

For making difficult to grip he also oils himself with a mix of water and oil placed around the game area. Oiling starts with the right hand to left shoulder, chest, left arm and kıspet in order. Then they continue with their left hand in the same order. After the beginning of the wrestling, they can have more oil from the kettle staff [4].

The announcer of Kırkpınar is called ‘cazgır’. During the beginning of the games, when pehlivans enter to the wrestling area ‘cazgır’ says mottos like ‘two pehlivans are gathered in the square, each one is very brave’, ‘do not proud that you are big, do not be sorry that you are weak’. Before pehlivans start to wrestle they say one another ‘I will be a friend of your feet’ and they begin the ‘peşrev’ [6]. In ‘peşrev’, pehlivans move three times back and three times forward with drums and zurnas. Then they kneel down on their left knee and touch their right hand first on the floor then to their knee and lips, and finally touch their hand to their forehead for three times.

After ‘peşrev’ pehlivans start to wrestle. The game's finalists wrestle at the last day of the Festival. After the game, if the winner is younger he kisses the rival’ hand if older the looser kisses winners forehead. If rivals are at the same age, they cuddle up as a sign of brotherhood [6]. Başpehlivan wins the golden belt. If a başpehlivan wins the golden belt for three years in a row, he keeps the golden belt. There are famous başpehlivans of Kırkpınar as Kel Aliço, Koca Yusuf, Adalı Halil. The registered record for owning the belt belongs to Kel Aliço. He had an unbreakable record of owning it for 27 years [4]. After the games, an election starts to choose the next year’s aga. After the election festival’s current aga organizes a collective pray for all people at Festival.

General Review

Rituals containing cultural values regarding in a sport transfers it into a traditional sport. In this context, oil wrestling has an original cultural accumulation with its oil, cazgır, pray, salutation, kısbet, peşrev, music, aga, referees drums and zurna. All of these parts of competition have their own unique contribution to this sport [7].

One of the world's biggest organization and the symbol of Edirne, Kırkpınar Oil Wrestling listed in 'European Destination of Excellence' in 2008 [8] and in 'UNESCO Intangible Cultural Heritage of Humanity' in 2010 [9]. It is also the only sports activity listed as an intangible cultural heritage [10].

As a sport, oil wrestling was part of the wrestling federation between 1984 and 1996. After many speculations whether it should part of wrestling federation or its own, oil wrestling was constructed under Traditional Sports Federation to preserve its own characteristics. After becoming a part of traditional sports federation, oil wrestling gets more attention as a sportive legacy of Turks. There is a regulation of Turkish Traditional Sports Federations for the rules of this sport [7]. Under this federation, oil wrestling is spreading across Turkey. As 2018, Oil wrestling competitions take place in 29 different cities of Turkey [11]. With the recent growth in this traditional sport, the necessary regulation of the federation shows that especially the biggest Oil Wrestling competition Kırkpınar Oil Wrestling should not be considered just as a cultural festival, it is also a long-established sports competition with special characteristics. As a sign of respect and regard to Kırkpınar, Trakya University has changed its School of Physical Education and Sport to 'Kırkpınar School of Physical Education and Sports' in 2005 [12]. This school also has an additional student placement for Kırkpınar's başpehlivans. In 2017, İsmail balaban, the Kırkpınar's Başpehlivan of 2017 started to study in Trakya University as a master student [13].

There have been many changes in Kırkpınar oil wrestling through time; written competition rules, less self-determination of agas', marked rewards, federation representatives, draw for pehlivans, time limit, localized game area, distribution of organization funds, less symbolic rituals [14].

It is considered that these changes are necessary for the adaption of 657 years of traditions and sports. For development and growth in any sports adaption is inevitable but especially for traditional sports, the main characteristics, mostly cultural parts, of the game should be preserved.

Photo 1. Kırkpınar Oil Wrestling [15].

Photo 2. Photo of ‘Cazgır’ [16].

Photo 3. Photo of drums and zurna [17].

Photo 4. Photo of 2017'a Aga [18].

Photo 5. Photo of 2017's Başpehlivan İsmail Balaban [19.]

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COLLABORATION BETWEEN UNIVERSITY OF TETOVA AND OTHER BALKAN UNIVERSITIES

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Abstract. The purpose of this research is to point out collaboration between universities in more fields. In this paper are presented some of the most important activities that mainly have to do with the cooperation with other universities, such us projects, scientific events, scientific journals, joint scientific researches, exchange academic staff / students, organizing of the cultural, artistic and sportive activities etc. Therefore, the Balkan Universities Association (BUA) is one of the best ways how to get universities closer and make them able for better collaboration. In May 2016 Faculty of Physical Education of the University of Tetova took part in one of the most important events of BUA titled the “Balkan Sports Games”, held in Trakya University in Edirne, Republic of Turkey. The "4th Annual Conference of the Balkan Universities Association" organized by the University of Tetova, is a good indicator for the continuation of the inter-universities cooperation.

Keywords: Collaboration between Universities, Scientific Events, Scientific Researches and Journals, Exchange Academic Staff/Students, Balkan Sports Games.

Introduction

Higher institutions in the Balkan region, beside achievements at the educational and scientific level, they are also known with their ethnic and cultural colority. Increasing of the educational and scientific level of each University can only be achieved through inter-university collaboration.

There are plenty ways of collaboration between universities, such as projects, scientific events, scientific journals, joint scientific researches, exchange academic staff / students, organizing cultural, artistic and sportive activities etc. The Faculty of Physical Education (FPE) in Tetova under the umbrella of the University of Tetovo (UT) uses the benefits for collaboration with other universities. Although in the recent years, FPE has significant improvements in infrastructure conditions, again to achieve a more quality education, the exchange of experiences is needed.

How much prepared we are for collaboration with other Universities?

No doubt that infrastructure conditions are not enough to achieve a qualitative educational and scientific process, without professional academic level. Collaboration between universities is the most efficient way of knowledge and experience exchange.

Professional qualification of the academic staff as well as knowledge of English language, as the official language of almost all projects and scientific events, is prerequisites for a long-term, serious successful work.

The educational process at the UT is based on European Credit Transfer and Accumulation System (ECTS)[1] under the Bologna Convention, which help us for easier collaboration with European universities.

In this context, I think it is necessary to emphasize the fact that the UT, which is considered a relatively new institution, needs to improve the infrastructure conditions from which the most important are dormitories, mensa and university libraries. Based on past experience, we are witnessing that when students apply to the UT they face with two main issues: dormitory and the mensa.

Collaboration of the University of Tetovo with other universities

Collaboration at the level of projects

The FPE within the last ten years has realized several collaboration projects and has organized several scientific events at home and abroad. The FPE has realized several projects in collaboration with some universities from the Balkans and Europe, such us: Tempus, Erasmu+ and Mevlana. Following I will present my experience of cooperation within the FPE with other institutions abroad.

With the Tempus project[2], FPE's academic staff has collaborated with several universities from Europe, such as: Denmark, Italy and Austria.

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[1] ECTS is a credit system designed to make it easier for students to move between different countries. Since they are based on the learning achievements and workload of a course, a student can transfer their ECTS credits from one university to another so they are added up to contribute to an individual’s degree programme or training. ECTS helps to make learning more student-centred. It is central tool in the Bologna Process, which aims to make national systems more compatible. ECTS also helps with the planning, delivery and evaluation of study programmes, and makes them more transparent.

Research in Childhood Healt - Syddansk University - Odense - Denmark 2011 is one of the collaborations realized with the Tempus project.

Goal: The purpose of this 15 days collaboration was supervising of to PhD students during the research as well as exchange of experience. Adolescent age of students and assessment tests based on Eurofit Fitness Test Battery were the two common research issues between the above mentioned research center and our faculty.

Benefits: In this productive collaboration, we learned how to carry out scientific research in well equipped labs with the most modern equipments and the perfect functioning of the research center in the organization, planning and realization of scientific researches.

With the Erasmus+ project[3], FPE's academic staff has collaborated with several universities from abroad such as universities from Turkey and Bulgaria.

Kirkpinar School of Physical Education - Trakya University - Edirne - Turkey 2016 is one of the collaborations realized with the Erasmus+ project.

Purpose: The purpose of this 5 days collaboration was comparing of the Sylabuses and exchange of experience in certain preliminary areas: Sports Gymnastics, Rhythm, Dance and Swimming. In the framework of the one-week program we did lectures also with Master level students. The main goal of meetings with master students, was the exchange of experience and the opportunity to carry out joint research projects.

Benefits: Analysis of study programs, teaching units, and assessment methods revealed changes in the organization of studies. These changes represent the essence of collaboration and exchange of experience that undoubtedly were in the service of both parties.

With the Mevlana project[4], FPE's academic staff has collaborated with universities mainly from Turkey, the University of Trakya and the University of Pamukkale.

Faculty of Sport Sciences - Pamukkale University - Denizli - Turkey 2017 is one of the collaborations realized with the Mevlana project.

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[2] Tempus is the European Union's programme which supports the modernization of higher education in the Partner Countries of Eastern Europe, Central Asia, the Western Balkans and the Mediterranean region, mainly through university cooperation projects.

[3] Erasmus+ is the EU's programme to support education, training, youth and sport in Europe.

[4] Mevlana Exchange programme is a programme which aims the exchange of students and academic staff between the Turkish higher education institutions and higher education institutions of other countries.

The aim of this two-week collaboration was to analyze and compare the study programs of Physical Education, especially subjects that were planned in avance: Swimming, Sport Gymnastics, Rhythm and Dancing, and assessment of students in mid and final exams.

Benefits: Realization of the two-week program both in the theoretical and in the practical plan, gave us the opportunity to elaborate in detail problems we face with the ECTS-based education system.

In collaborations between universities, among other things, most debated and discussed issues were: The advantages and disadvantages of new and old teaching methods, study programs, pedagogical, didactic and methodological aspects of work, students assessment (mid and final exams), experience exchange of various educational centers (theoretical and practical), topics covered in second and third cycle studies (Mr. and PhD.), realization of joint scientific researches with different universities, learning of English language as an official academic language etc.

Collaboration at the level of scientific events

FPE within the last five years, in collaboration with other universities from abroad has carried out several scientific events, such as:

In 2013, FPE – UT, in collaboration with the FPE - Trakya University of Edrene - Turkey, organized the joint Symposium in Tetova titled: I-st International Balkan Sport Science Symposium.

In 2014, FPE – UT in collaboration with the FPE from Edrene - Turkey, organized the first Scientific Conference in Tetova titled: 1st International Balkan Conference in Sport Sciences.

In 2015, FPE – UT, organized the 2nd Scientific Conference in Tetova titled: 2nd International Balkan Conference in Sport Sciences.

In 2015, FPE – UT in collaboration with the FPE from Edrene - Turkey, organized the first Scientific Congress in Edrene - Turkey titled: International Balkan Sport Science Congress.

In 2016, FPE – UT in collaboration with the FPE from Edrene - Turkey, the FSS from Bursa - Turkey and the FS from Illinois - USA, organized the Third Scientific Conference in Tetovo titled: 3-d International Balkan Conference in Sport Sciences.

In 2017, the FPE – UT, organized the fourth Scientific Conference in Tetova titled: 4th International Balkan Conference in Sport Sciences.

In 2017, the FPE – UT in collaboration with the FPE from Edrene – Turkey and the FSS from Bursa – Turkey, organized the Scientific Conference in Bursa titled: International Balkan Conference in Sport Sciences.

In November 2017, in Antalya-Turkey, the FPE participated in the establishment of the "Euro-Asian Sports Sciences Union" and became a member of the Union.

In February 2018, in Antalya-Turkey, the FPE participated in the World Ethnosport Confederation Forum titled "Reviving Traditional Sports", with hope that Ethnosports will be part of the FPE study program.

Collaboration at the level of Scientific Journals

The FPE – UT has published 8 issues of the Journal of Sport and Health in the last four years. The cooperation of the FPE with other universities, such us: Albania, Kosovo, Turkey, Bosnia, Montenegro and other countries, who makes the scientific Journal of FPE, was to have international character both by the scientific board and by the scientific works.

Collaboration at academic staff level

Since its foundation the FPE is in close cooperation with Albanian speaking universities such as the University of Sports from Tirana - Albania, University of Prishtina - Kosovo, College Universe - Prishtina and AAB College - Prishtina. The exchange of academic staff as well as collaboration in organizing scientific events is the best indicator of the genuine work and support that the abovementioned universities do.

Collaboration at student level

The whole educational process at the UT, is planned and realized in order to have generations and a safer future in every aspect. Therefore, students are always in the foreground. Based on the current state of the students, demands of the society and opportunities offered by the UT, current and long-term plans are made. The success of any University is the exchange of students with other Universities. As usual, students coming to the FPE are mainly from neighboring countries and the Balkans.

Organizing of the cultural, artistic and sportive activities within BUA

From May 8 to 10 2016 Faculty of Physical Education of the University of Tetova took part in the “Balkan Sports Games”, held in Trakya University in Edirne, Republic of Turkey. Balkan Sports Games (BSG) was conducted by the Association of Balkan

Universities[5] in four sports, including: basketball, karate, table tennis and swimming. In these races with social character, participated faculties of Physical Education of 16 Balkan universities from Turkey, Macedonia, Albania, Kosovo, Romania, Bulgaria, Greece etc.

Conclusion

The Balkan Universities Association (BUA) is one of the best ways how to get universities closer and make them able for better collaboration. Universities need collaboration with each other. Therefore, BUAs members are doing it in an organized and professional way. The "4th Annual Conference of the Balkan Universities Association", is a good indicator of inter-university cooperation. We remain hope that abovementioned data for cooperation between universities such as: projects, scientific events, scientific journals, joint scientific researches, exchange academic staff / students, organizing cultural, artistic and sportive activities etc, will be even more successful in the future.

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[5] The primary aim of Balkan Universities Association (BUA) is to determine a leading vision for the future through the universities, the libraries, the research centers in Balkan region on the base of common global values by considering the necessities of the time. Besides, forming up a scientific network in the areas of the language, the culture, the art, the history, the economy, the education and sports and caring out collaborative scientific works in these areas are aims of BUA.

COEXISTENCE OF MINORITY-MAJORITY IDENTITIES IN THE BALKAN PENINSULA: THE CASE OF WESTERN THRACE, GREECE

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Abstract: The phenomenon of coexistence of minority and majority communities is has been a significant phenomenon across the Balkan Peninsula for centuries. This study takes one of those regions in Greece so as to analyze main dynamics and perpetrators of Turkish-Greek coexistence in Western Thrace. While doing so it explores to what extent and under what type of conditions the culture of living together has been promoted by Greece since the incorporation of the region into territories of contemporary Greece. Also, it emphasizes main internal-external actors and questions their roles in the promoting the fundamental principle of coexistence across the only borderland land of Greece with Turkey and Bulgaria. This study argues that despite some attempts targeting the isolation and dissimilation of the Minority members, Greece starting from 1991 and onwards has opted for a variety of measures and actions that keeps contributing to diversity and ethnic, religious and cultural pluralism in this part of the Balkan region, thus assisting the principle of coexistence of Turks and Greeks in Western Thrace.

Keywords: coexistence, minority, majority, Western Thrace, Greece

Introduction

Western Thrace, referred also as Thrace, constitutes the northeasternmost region of Greece bordering with Bulgaria and Turkey. Extending to an area of 8,575 square kilometres, Western Thrace constitutes is composed of the three prefectures of Rhodopi (*Rodop*), Xanthi (*İskeçe*) and Evros (*Meriç*) with main cities of Komotini (Gümülcine), Xanthi and Alexandroupolis (Dedeağaç) respectively. Regarding the total demography Western Thrace, it is useful to note that the registered numbers of Muslim Turks living in Western Thrace is still unknown since the last official census that included specific such as religion and mother tongue was conducted more than half a century ago, back in 1951.

According to the latest official census figures, the total population of the region was stated as 369,430.[6] Based on the estimate numbers given in 2011 by the Region Office of Eastern Macedonia and Thrace, the highest local Greek administrative authority, the population of the Minority varies between 140,000 and 145,000.[7] This means that in a country with almost 11 million populations, the Muslim Turkish demography is more than a third of the overall number of Greek citizens residing inside Western Thrace. The minority concentration has always been higher in Rhodopi than in Xanthi and Evros regions since the 1923 Lausanne Treaty. The whole region is composed of two main ethnicities and religions. Muslims Turks composed the minority demography whiles the Orthodox Greek Christians the majority dwellers of Western Thrace

The living together of both communities has quite a long history indeed. It dates back to the Ottoman times when Turks from Anatolia started increase in number in today's Greece from the 14th century and onwards with the expansion of Ottoman lands towards the Balkan Peninsula. This means that the coexistence of Turks and Greeks in today's Greece has history more than six centuries.

Greece won its War of Independence against the Ottomans in 1821 and gradually expanded its national territories north and westwards. With the integration of the new lands, more Muslim communities who used to be former Ottoman nationals were added to the overall population of the country. During the Lausanne meetings, both countries also agreed to swap their Turkish and Greek populations, which contributed to the homogenization of both countries across the Aegean Sea in ethnic, religious and cultural terms. As a result of this compulsory population exchange process, around 1.5 million Greeks left their lands in Turkey and migrated to Greece while the number of those Turks arriving from Greece would be approximately half a million.[8] Only two communities were exempted from the population exchange; Muslim Turks of Western Thrace and Orthodox Christian Greeks of Istanbul, Imbroz and Tenedos. Each counting around 120.000-150.000 people, members of these two communities who remained *in situ* continued living on their historic lands with a change in their status, becoming the officially-recognized minorities of their states. In this context, Muslims of Western Thrace who consisted the majority population within the region during the Ottoman administration of Greece gradually turned into minorities. Meanwhile, the overall number of Orthodox Christian Greeks in the region started to increase as a result of Greece's policy to settle the exchanges Greeks arriving from Asia Minor in Western Thrace.

The 1923 Peace Treaty of Lausanne marks a watershed in the history of the Muslim Turkish minority since it granted them an official status of minorityhood as citizens of Greece. The former Ottoman majority Muslims living on their historic lands for centuries

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6 Hellenic Statistical Authority. Press Release. 22.7.2011. http://www.statistics.gr/el/statistics/-/publication/SAM03/-, last accessed 26.9.2011.

7 Region Office of Eastern Macedonia and Thrace. Data about the Population. http://www.remth.gr/ , last accessed on 13.8.2011 (not accessible anymore).

8 A. A. Pallis.: Exchange of Populations in the Balkans. Anglo-Hellenic League, London (1925).

changed not only citizenship but also status. Since then, they have been the only officially-recognized minority group in Greece. Along with giving an official minority status, Greece also signed a variety of bilateral and international agreements aiming to contribute to the survival of the minority identity in Western Thrace on the one hand, while promoting the coexistence of ethnic and religious diversity and pluralism across the region on the other. As of 2017, no other ethnic, religious or cultural group has the same status, nor are their rights under the international protection by the 1923 Lausanne Treaty.[9] Also, there is no other place across Greece where such a historical coexistence of Turkish and Greek entities can be witnessed.

Dynamics of Coexistence

Sharing a common space whether between individuals or groups can turn out to be a long and difficult process, as it has been with the case for the research group of this study. History of both entities is full of bilateral controversies, violent atrocities and conflicts, brutal incidents in different times of the history as well as times of cooperation, collaboration and friendship. Generally speaking, Turks and Greeks are widely perceived to be the two competing neighbors across the Aegean Sea even if they have had many to share and cooperate since the formation of the Republic of Greece in 1830. Thus, from time to time, historical legacies may have negative impacts upon the cooperation of Greek and Turkish entities of Western Thrace. Similarly, they can also affect relations of the Greek state with the Minority community, distancing one from the other.

In this respect, there has always been a thin line between Greece's treatment of Greek and Turkish communities sharing the same space within Western Thrace. That is to say, any policy ignoring or even targeting the historical survival of Turks in Greece may cause strong reactions among the Turks while infringing the centuries-long phenomenon of coexistence. This sensitivity has usually been a matter of fact for Greek decision makers while taking decisions on the region in general. In the past, some of those decisions aimed at decreasing the Muslim Turkish demography across Western Thrace. Yet, in the post Cold War era, Greece for the first time in 1991 declared a change in her policy towards the region and its two main demographical entities.[10] Based on this policy founded upon the main principles of 'equality before the law' and 'equality in civic rights', compared to the past Greece started to promote more the historical coexistence between the Turks and Greeks residing in all three sub prefectures of Western Thrace. Since 1991, it is evident

9 Articles 37 to 45 of the 1923 Lausanne Treaty are dedicated to the rights of Muslims in Greece and non-Muslims in Turkey. For the text See L. Martin.: The Treaties of Peace, 1919-1923 (Vol.2). Carnegie Endowment For International Peace, New York (1924). 970--973.

10 For a detailed analysis about the impact of this change see Ali Chousein.: Continuities And Changes in the Minority Policy of Greece: The Case of Western Thrace. MA Thesis (unpublished). Middle East Technical University (2005).

that those concepts of living together, pluralism and diversity between the two demographic entities has been getting stronger, even if some fundamental problems regarding primary rights of members belonging to the Muslim Turkish minority persist as of 2018.

There are three main type of living spaces across Western Thrace. Many of the small villages are settled exclusively either by Turks or Greeks even if some of them are mixed. Bigger spaces such as towns, municipalities and city centers have a mixed population where interaction of Greeks and Turks are much more frequent and regular compared to smaller villages that I mentioned above. Thus, those people living in shared spaces are more accustomed to what it means to share by somebody having a different ethnic, religious and cultural background.

One of the most common indications of coexistence in Western Thrace is receiving small gifts during festive seasons. For instance, before the beginning of the Eid el Adha, one of the two most significant celebrations of the Islamic world, Muslim Turks who prepare special food or deserts usually share with their Greek neighbors. Similarly, they receive Easter eggs during the Easter celebrations from their Greek neighbors. Along with exchange of gifts, they also pay respect to any funerals. That is, in case a group of people brings the corpse to the cemetery, they stand outside the cafes or their houses and share the deep sorrow of their neighbors. Weddings are another place where one can witness Turks and Greeks share the joy together with all other participants. In such instances, hospitality is respected in a variety of ways, e.g. reserving special tables, providing special food, playing and dancing in their song, etc.

Given that coexistence of Islam and Christianity is a historical phenomenon in Western Thrace, members of Turkish or Greek groups show respect to hear the edhan rising from the minaret of a mosque on the one hand, while hearing the ring of church bell located near the mosque on the other. Muslim or religious congregates are completely free to attend religious ceremonies of the other. They rather sit in the back and follow all the rituals quietly from the beginning till the end. In any period of the time since 1923, members of the Minority community have been banned to attend mosques or perform religious prayers collectively inside or outside of their prayer houses. Likely, Greece has never banned the echoing of edhan, Muslim's call for prayer, from minarets located in each and every locality resided by members of the Muslim Turkish minority. In other words, they have always been let free by Greek governments to perform their religious duties.[11]

Along with the already-existing ones, Greece keeps spending part of its state budget for restoration of the Ottoman cultural heritage located inside Western Thrace or different parts of the country. For this purpose, some of the historical mosques such as the Zincirli Mosque in Serres or Alaca Imaret in central Thessaloniki were restored and started

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[11] This is not the case for those Muslims residing outside of Western Thrace. For a detailed study see Ali Huseyinoglu.: Past and present of Islam in the Balkans: The case of Greece. Avrasya Etüdleri (TİKA) 50 (2), 25--48 (2017).

functioning as museums. Even if they had been constructed as houses of prayers, Greece's policy has always been to restore the cultural heritage dating back to the Ottoman times, but not allow the usage of them as places of worship. Even if there are some demands of Muslims to use those sites for religious purposes only for a couple of times throughout the year, e.g. Eids or Jummah prayers, no approval has been granted yet by the Greek decision makers. This has never been a matter of question or need in Western Thrace given that each and every locality resided by Muslim Turks have their houses of prayers where Muslims can freely get together and perform their religious rituals.

Along with existence of religious houses of prayers, a significant factor that keeps the Turkish identity alive and contributes to the promotion of mutual understanding and coexistence in Western Thrace is the preservation of bilingual schooling in Western Thrace since 1923. Education at Minority primary schools is managed in both Turkish and Greek languages. At this schools where only members of the Minority can attend, half of the curriculum is taught in mother tongue Turkish while the other half with the state language of Greece, Greek. All schools are funded primarily by the Greek state. Thus, finishing six years of bilingual primary education Muslim Turkish students can speak and write in both languages at the same time. Along with taking into account the continuity of some fundamental problems at bilingual minority schooling[12], this study underlines that teaching the mother tongue at an earlier stage has been one of the main causes why one of the autochthonous minority communities in Europe still exists and why we can still speak about the concept of coexistence in Western Thrace. History indicates that the lack of education in mother tongue is one of the primary causes for assimilation of minority regimes inside majority cultures in a given context. Then, it is hard to speak about coexistence of minority and majority cultures, but rather melting of one within the dominant culture. Therefore, education in mother tongue plays a vital role in promotion of the concept of coexistence between majority and minority groups.

Actors of Coexistence

Members of Greek majority and Turkish minority groups residing inside Western Thrace are the primary actors of living together in Western Thrace since they not only manifest but also test limits of sharing the same space. They are the ones who live with reflections of the abovementioned concepts of coexistence in their everyday lives. Whether they like or not, they are born into minority or majority identities and they have to live with them until they decide use their rights to exit from their own communities.

Greece is the second actor as the ruling power of those lands inhabited together by Greeks and Turks. Western Thrace is a land belonging to Greece and Greek governments

12 Ali Huseyinoglu.: The Development of Minority Education at the South-easternmost Corner of the EU: The Case of Muslim Turks in Western Thrace, Greece. PhD Thesis (unpublished). University of Sussex (2012).

have been the primary agents controlling the level of coexistence between their minority and majority entities across the region of Western Thrace. As it is mentioned earlier, Greece, from time to time, opted for some policies aiming the dissimilation[13] of the Muslim Turkish minority and change the demographical balance in favor of the majority group of the region. Nevertheless, it is important to note that similar policies have highly diminished since 1991 when Greece declared to open a new page regarding treatment of the Minority and socio-economic development of Western Thrace.

Turkey is the third actor to have a great impact on the survival of mutual understanding and living together in Western Thrace. From the very beginning of the minority regime in Greece after 1923, Turkey have always preferred to promote survival of the historical Muslim and Turkish identities in Western Thrace. For this purpose, Turkey cooperated with Greece on teaching of Turkish at Minority primary schools, preservation of Turkish and Islamic cultures at all levels of the Minority life. From time to time, there have been some ups and downs in bilateral relations of Greece with Turkey from which members of the Muslim Turkish have directly or indirectly been affected, primarily disputes over Cyprus and the Aegean Sea. However, starting with the "Eartquake Diplomacy" in the late 1990s until this day, the bilateral relations keep going in a relatively positive and steady direction compared to those during the Cold War years. Reciprocal visits and manifestations of friendships between the two Ministers of Foreign Affairs, Ismail Cem and George Papandreau, in the early 2000s continued and even developed between the AK Parti governments under today's President of Turkey Recep Tayyip Erdoğan and those in Greece from 2002 and onwards.

Development of relations between officials of the two countries at different levels bore fruit in 2010. One of the most significant mechanism of dialogue and cooperation between the two countries was initiated through the formation of the High-Level Cooperation Council (*YDİK* in Turkish). It was inaugurated during Turkish Prime Minister's visit to Athens on 14 May 2010.[14] The second session of this Council that was held in March 2013 resulted in 25 bilateral agreements between the two countries on a variety of issues such as tourism, health, sports, etc. From 2010 as of 2018, a total number of four sessions were organized bringing about a total number of 54 bilateral agreements between Greece and Turkey.[15] This is a clear indication of willingness for mutual collaboration between the two countries on a range of issues affecting the internal and external political, economic and social spheres. In fact, the abovementioned collaboration at the highest level as well as many other steps taken either at the governmental and ministerial levels

13 For Rogers Brubaker, policies of dissimilation of minority groups are applied when states do not aim to assimilate minorities, but rather hinder them from getting higher positions within majority society, thus assisting to their isolation and ghettoization. Rogers Brubaker.: Nationalism Reframed: Nationhood and the National Question in the New Europe. Cambridge University Press, Cambridge (1996). 93.

14 https://www.mfa.gr/en/blog/greece-bilateral-relations/turkey/ , last accessed 01.02.2018.

15 http://www.mfa.gov.tr/turkiye-yunanistan-siyasi-iliskileri.tr.mfa , last accessed 01.02.2018.

keep contributing to the preservation of the positive atmosphere of living together between the two main entities of Western Thrace.

International actors are the final main perpetrators of Turkish-Greek coexistence in Western Thrace. Council of Europe, Organization for Security and Cooperation in Europe, United Nation and European Union to which Greece is a party have a variety of human and minority rights protection instruments and mechanisms aiming to promote the concept of diversity in their member countries. For this purpose, they are vigilant and sensitive about protection of minority identities while assisting their integration with the dominant majority. Also, they are highly sensitivity and reflexive towards policy or actions occurred inside their member countries aiming the disappearance of minority identities and cultures. In this respect, the international dimension should not be underestimated while talking about coexistence of Turks and Greeks in Western Thrace.

Conclusion

This study has shown that the phenomenon of Muslim Turkish and Orthodox Christian Greek entities in Western Thrace is quite old dating back to the Ottoman times. The vast majority Turks and Greeks of the region are highly accustomed to learn about each other and show respect to their differences at private and public spheres. People living at places shared by both demographical entities exchange gifts and foods especially during festive seasons and stand next to their neighbors in good and hard times such as weddings and funerals. Many of them do not refrain from sharing both the joy and sorrow of each other. As it is highlighted in this study, from time to time some policies of Greek governments worked completely against the promotion of the abovementioned coexistence phenomenon of the Turks and Greeks in Western Thrace. Rather, those favored dissimilation, isolation or ghettoization of the former group. Yet, particularly after 1991 and parallel to growing of Greece's relations with Turkey after 1999, the coexistence of the two demographical entities got a significant impetus which continues as of this day. Along with Turkey, it should not be ignored that the international-suprastate organizations, which Greece is a member to, keep contributing to the promotion of ethnic, linguistic and religious pluralism at the southeasternmost edge of Greece.

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A TRANSFORM ON CULTURAL HERITAGE, THE SQUARE OF TIRANA

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Abstract. Being the heart of Albania, the city of Tirana has more on itself bearing a profound influence of a long lasting Ottoman Legacy which not only shaped its settlement geography but also had a crucial role on its very beginning since the place emerged in history as a city in 1614 Sulejman Pasha Bargjini who was the founder of it. The city lies between the Dajti range at east towards lowlands of peri-Adriatic plain on the west. Since its very founding, the city has witnessed a serial of processes by different rules and regimes on the area making the city center totally transformed throughout five centuries especially in the last century. This also influenced its current view from a traditional Ottoman city into a post-socialist city with new capitalist urban boom. As a result, the city has lost more than at least 20 mosques from its skyline comparing to the old pictures. In this paper the main transform will be analyzed and its traces will be shown under the scope of Settlement Geography and Political Geographic disciplines.

Keywords: Tirana, Cultural Heritage, Ottoman, Socialist, City, Settlement Geography.

Introduction

The collective urban memory of people makes it feel stronger and proud for its past and the richness of that memory offers its bearers a worthy presentation in front of the others. A part of that memory is the founding of Tirana, its urban dwellings, and religious objects with their architectural and urban functions and values. Once they disappear by time, the collective memory gradually vanishes as well. The first impressions of the city of Tirana in past centuries and impressions of today are totally different. Yet, the city's transforming process has not ended and still the whole city appears as one of the most dynamic cities throughout the Europe not just by its urban changes but also its population dynamics which makes it transformed according to the civic and vital needs of the people which often ignored in communist era. Physical Geography is a fate and doesn't allow humans to modify it in-depth. All changes on the world's surface made by human are temporarily done and cities are the best landmarks which placed on physical environment by mankind. Cities, towns are also subjected of their own changes under the needs of people. Nevertheless, no city on earth has changed as most as the city of Tirana ever had.

Tirana and Middle Albanian City Centers, Urban form Around Mosque

Being in the same 50 km circle cultural zone, Tirana manifests similarities with some other cities such as Elbasan, Kavaja (mainly flat like Tirana) and outside this zone Korça, Berat in the south it was founded and urbanely developed. In the center of each of these cities there was a located bazaar (markets) and mosque as a feature of the medieval Ottoman city, as well as the central mosque with its architectural and spiritual functions. Thus, the mosque was in the center of the city life and of the whole urban, social and cultural consideration of the time where the local aristocracy and bureaucracy gathered. This is comprehensible also in the frame of the time's rule that accented this kind of construction involving spiritual and social values, as well as artistic and architectural ones. Due to Albania's experience of the Ottoman rule for approx. 500 more years, the Ottoman style mosques and their minarets were shaping the main human landscape of the area and its skyline. From the form, Turkish mosque style of the Selçuklu era, by the conquest of Istanbul, adding more construction experiences from the Byzantine era buildings, forming the Ottoman Mosque style with a unique minaret form and mosques with cupola were spread across the Balkans almost in all cities where Muslims made up vast majority or used to live in significant numbers. Those mosques were not only built in Ottoman style (which formed and developed in time as mentioned above) but also taken many features from the local constructors and widespread construction styles of the area according to the requirements of the place and its own people. Such a unique form can be easily noticed at the architecture style of few mosques inherited in the official Albania from the Ottoman state, such as Ethem Bey mosque in the capital city, the Mbret (King) mosque in Elbasan, the mosque "e Beqareve" (of Singles) and the one of "Plumbi" (Lead) in Berat, "Muradiye" in Vlora and "İmrahori" in Korça, etc. Knowing the places of the mosque, it is easy to locate the heart of the city or to find its former Urban core in times when the cities were under Ottoman rule despite the fact that today many of those places are not exists or the city core moved elsewhere due to the different periods of urbanist regulatory processes. As it happened in Tirana, the main historical mosque of the city, "Sulejman Pasha" Mosque was damaged in warfare during 1945 and the remnants have not been repaired after. The place where it used to exist, today, is a roundabout in the heart of Tirana city and just a few hundred meters east behind the actual urban core that is still known to be the center of Tirana.

Formation of an Ottoman "Muslim City" (1614-1920)

The city of Tirana is believed to be founded in 17.th century by the personal effort of Sulejman Pasha, a local landlord and a noble Ottoman General from a nearby village "Mullet". As Sulejman Pasha (his name is stated in Turkish resources as "Barkinzade Süleyman Paşa" is said to have built a mosque, a bathhouse and a bakery in order to attract settlement, the town gradually became a trading centre at a junction of roads and caravan trails. Having constructed a mosque, bakery and hammam, he placed the first seed of a future city marking the place in the middle of the very intersection point amidst other villages which surrounding todays Tirana city.[1] **(Image. 1)** Before Sulejman Pasha, it is certain that there used to be an urban potential and a dynamic population around the area enabling some rural trading functions developed in time by itself. In this context, the only missing entity was to select the most crucial place for a mosque to gather Muslims. According to Byzantine Historian Prokopius and other Albanians who analyzed the "Genesis" phenomenon of the city as Rrok Zojzi, Kristo Frasheri and Osman Myderrizi who were of the first Albanian researchers having tried to give a complete history of the city of Tirana and has supported the thesis that the city were already existed before Sulejman Pasha was constructed his complex. In his work "Tirana 1604-1937"[2](a book which published by Tirana Municipality on commemorating the 25.th anniversary of Albanian Independence) Osman Myderrizi wrote: "In the village Bende is narrated even nowadays a legend, stating that once there was a great city called Tirana, situated a little bit lower than the source of Shen Gjin, where Skenderbeg often used to have lunch. The existence of this city is confirmed by Biemm in his book "History of Skanderbeg", as well as by Barleti in his book with the same title." By the mid-17th century, the Ottoman State appointed a qadi in the time when the city leader was Ahmet Myftar Pasha (son of Sulejman Pasha) and thus Tirana became known as an authentic urban center.[3] After the Balkan Wars when Albania became independent, the city again went on developing as an Ottoman "Muslim City" with some landmarks as Toptani Mansion (believed to be built around 1920s) and some other civil dwellings carrying an Ottoman style view.

[1] Yüksel Hoş,: Tiran Şehri ve Çevresinin Doğal Ortam ve İnsan İlişkileri. 2013
[2] Osman Myderrizi, O.: Tirana 1604-1937. Bashkia e Tiranes. Tirana. (1937) 41
[3] Miho, Koço. Trajta te profilit urbanistik te qytetit te Tiranes. Tirana (1987) 94

Image. 7. In the middle of many villages, Tirana seems to be an intersection point right after the construction of the first Mosque "Sulejman Pasha" and other stores surrounding it by time.

Based on these different approaches, it is clear that the city of Tirana had been named long before the area was founded as a formal city. If it was not a city, more was a village with an advantage of being located amongst villages with a perfect position enabling it for a future city as long as its infrastructural needs in urban scale commerce to be fulfilled. By the efforts of Sulejman Pasha, those needs fulfilled and city has emerged in Balkan History formally but not as a real city, more like a town. Functioning, living and having an area of influence. Thus, being a Tirana citizen became a brand like affiliation with a word to express nobility "Tirons", which something like "Parisienne" or "Frankfurter" in Europe. By time passing, importance of lately founded Tirana became like the city St. Petersburg of Russia. Same like his sister, founded later, developed in time and became a capital city attracting others to settle in and transformed by time during different periods of reigns and regimes. Everything of the city subjected a mass transformation but its name and the identity of being "Tirons".

Image. 2. Old Bazaar of Tirana (Circa 1900's). Bazaar and crowdness is visible background and Sulejman Pasha mosque at left. Today just a statue exists on the place where it used to be.

City under Zog's and Italian Reign (1920-1945)

After the independence of Albania (1912) Tirana yet not was chosen as a capital of the country. In 1920, the city selected as the capital city of Albania and till the next era (1928) When the Prime Minister Ahmed Zogu turned the whole country from parliamentary democracy into a Kingdom under his rule, the main view of the Tirana was not affected from this change and kept on remaining as a traditional Muslim city even though the new era constructions such as; main boulevards and roman style ministry buildings which ordered by Albanian King to Italian architects and urban planners Brassini and Fausto to make the city center having a European view. **(Image.4).** During this period both in Zog's reign and even in Italian period, city not lost its Traditional Ottoman character. The main reason was the fact that nowhere around the traditional part was harmed and city's heritage remained almost intact. For the new projects empty areas was chosen as it is shown **(Image.3)** below.

Image. 3. Empty Areas in the Southern part of today's Skenderbeg Square.[4]

[4] Hysa, R: Xhamite e Tiranes, (2008). 2, 4,5,6

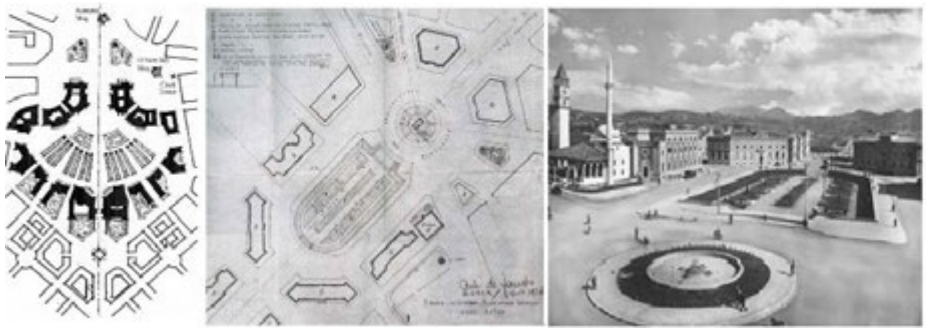

Image. 4. First Master Plan of Tirana (Circa 1930's). Ethembej mosque.[5]

The first master plan of Tirana was a need for the King's his dignity more than a need of the country. The project of Florestano de Fausto and Armando Brasini, well known architects of the Mussolini period in Italy carried the project in construction which costed so much that Albanian economy was hard to digest. In result when the project was just completed the country already invaded by Fascist Italian Army. One of the many reasons of that occupation was Albania's significant debts to Italy. Later on, when Italy left Albania around 1944, the country replaced by Germans till the closer dates towards end of the war.

Image. 5. Constructions of Italian Style Buildings During Later Years of Zog.1

The process of urban regulations and master plans have costed much. During the Italian occupation period it is hard to say that the country colonized. Despite occupation and the absolute power of Italy, neither natural resources of Albania nor the city of Tirana harmed but received big investments and infrastructure. Today the "Lana Canal" which lies across the city from east till west is a sample from that era as an important infrastructure since

[5] Armand Vokshi: Tracce dell'Architectura Italiana in Albania 1925-1943. Dna Editrice, 2014.

those days. Not just that but also The Polytechnic University of Tirana, Academy of Fine Arts and some other important buildings such as “Dajti hotel” are samples from Kingdom (Pre-Occupation Period) era and Italian Occupation Periods. Except of a mosque in the center of the city, “Karapici” all other mosques were remained during this period alongside their wakfs (waqf). Albania and the city again kept its traditional landscape with its architecture which keeps a significant influence losing some spaces for the favor of modern areas and Ottoman heritage on the city’s atmosphere has begun shrinking into lesser areas for the favor of new rise buildings.

Image. 6. Karapici Mosque (mosque with no cuppola) and “Medreseja Tiranes”

During these two periods (Zog’s reign and Italian occupation after himself), Italian urban planners wanted to enlarge city square and the mosque Karapici thought to be destroyed for a modern municipality building. Nevertheless, the mosque was a private “vakf” property and its successors accepted it just by one condition. Mosque has to rebuilt in another place and in a larger form including a school as well. Yet today a middle education complex, or a College Level Islamic education school “Medreseja Tiranes” (**Image. 6.**) is an outcome of this micro arbitration. The city has gained not just a mosque but also an entire “Islamic Lycee” not far from the city center with an architecture in Italian style. As for the absence of the Karapici mosque, a new Municipality Building was planned to decorate the area which stood less than a few decades until National Historical Museum is constructed which visible today is dominating the Tirana’s main square alongside the Opera building and Ethembey mosque.

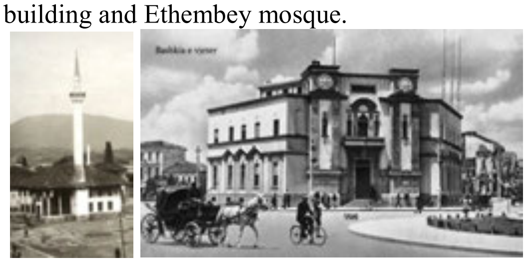

Image. 7. Transforming Process of the Main Square during time. Same place.

Image. 8. Museu Kombetar (National Museum). The last form of the same place.

This area witnessed 3 construction periods throughout its history. Abovementioned it was first a mosque, "Karapici" which was ruined to be replaced by the building of municipality, part of the new governmental ensemble at the center, later the municipality building has also ruined for the favor of this communist era building.

Socialist Era, end of Historical Heritage and Settlement Tradition 1945-1991

These are the darkest periods for the Tirana's settlement geography as well as being the darkest period for religious life within the city. All Muslim mosques and wakfs and other institutions were abolished as well as same happened to Christians. Nevertheless, Tirana's Christian minority those days was insignificant and mostly Islamic institutions and buildings have been affected from this new era.

Image. 9. Opera Building and the Green areas once were a part of Tirana Market.

Not only that, but also the former bazaar of Tirana today doesn't exist. First it stranded aside every renovation processes and then around 60's an Opera building and some other buildings as Biblotek Kombetar (National Library) replaced the area covering a large part of the city market. But none of them were visibly as dominant as Opera building covering.

Image. 10. Stalin's Monument Overlooking the Square (today doesn't exist) Decorating the Main Square (1970's)

It is sure that during the war for the so-called liberation on Tirana (October 30-November 17, 1944) the Sulejman Pasha Mosque, carrying the date referred by all the researchers for the foundation of Tirana (1614) was burned and hardly damaged.

Image. 11. The Mosque, Sulejman Pasha, was the prominent landmark marking the city center since the city founded. Badly burned and destroyed alongside its nearby market.

This mosque was among the most beautiful and monumental ones in the city of Tirana and carried in itself extraordinary historical values. The regime of the new Socialist era did not reconstruct it, but demolished it completely and erected on its space in 1952 the monument of the Unknown Partisan (Partizan I Panjohur) and so lately another monument of Sulejman Pasha planned to be erected With this action started the destruction of Muslim wakfs in the capital city and in the whole country, as a general politics for the annihilation of all religious communities, with the Muslim community, as the largest one in Albania, being affected more than others. However, in February 1945, the presidency of the Muslim Community, evaluating the situation after the damages created at the end of the World War II in the country, issued an appeal to the population and opened a charity campaign in moneys and construction material for the reparation of worship objects. Some months later, in July 1945, the presidency issued a circular to all the wakf offices in the various districts of the country stressing the necessity of collecting contributions from the population for the reparation of mosques damaged by the war. The eminent patriot and Renaissance Man Hafiz İbrahim Dalliu was appointed chairman of commission for collecting the contributions and he with his reputation, was very successful in this work. Thus with the contribution of Tirana believers were repaired and reconstructed the mosques Zahmi, Stermasi, Çulhaj, Xhura, Ethem Bej (minaret was demolished), Muja and Tabaket.[6] With the demolition of the Old Bazaar and with the beginning of work for the grand Culture Palace in the year 1960, were demolished also two worship objects: Stermasi Mosque and the Tekke of Ali Pazari. After the enlargement of "28 Nentori" street at its crossbow of connection with the street "e Barrikadave" (formerly Mbretnore), many lands belonging to the wakfs became one-stored buildings of various mosques were gradually transformed into other objects, as it is the case with Tetova, Met Fire and Islam Aga mosques, demolished and substituted with schools or new inhabitation buildigns and housing projects. A hard damage was caused to the Muslim Community in December of the year 1965, as the madrasa building, without any explication was confiscated and turned into Faculty of Medicine, Branch of Dentistry.

This situation went on even after the country entered the era of a democratic regime. The war made against the historical heritage continued in various forms until it was completed in February 19677, as the dictator Enver Hoxha sent to the comittees of Labor Party of Albania in all districts of the country a special letter related to the war against religion in February 27, 1967. Soon after that, with the decree of the Albanian Parliament No 4263 of April 11, 1967, the movable and immovable assets of religious communities were made available to the executive commitees and people'[7] Then functions all mosques and even praying freedom has been banned. Such a thing never happened in China nor in USSR.

In result, Tirana remained with a city which used to have more than 20 mosques but except of a few, all have been ruined deliberately. The upcoming post-socialist era has also vanished existing traces of those which ruined and high rise buildings replaced the area which disabling any reconstructing work almost impossible both moneterial and even legally. Even after in 1991, when religious freedom given back to the people, 46 years of socialist system was made the city disabled in many functions and Albania faced with another bitter phenomenon, Mass Immigrations.

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[7] Frasheri, Kristo; Historia e Tiranes, vell. 1, botimet Toena, Tirane, (2004). 165.

Image. 12. Ura e Tabakeve (Tabakhane Bridge) and Toptani Mansion.

Despite all, today Tirana looking at future with his three faces such as; Traditional, Socialist and post-socialist faces. Keeping traces from its past, Bridge of Tabak from Ottoman time, Traditional Toptani House and some others still kept as some "hidden gems" from a rich treasure burned in past by a brutal attack which targeted its tradition and heritage as the new capitalist urban boom do the same smoother and softly. While the city having a dominance with his socialist look, somewhere inside old Dibra street have a few traditional style building reminding its past as well.

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ANALYSİS OF CURRENT SİTUATİON OF UNİVERSİTY-INDUSTRY COOPERATİON İN EDİRNE

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Introduction

In our country, we need to increase the added value created by university and industry cooperation by R&D, innovation and technology transfer resulting in expediting the development process and thus increase employment and income opportunities. With this aim, enhancing interaction based on technology transfer between university and industry is of a great importance for both national and regional development.

To ensure cooperation between university and industry, to form a sustainable structure, to develop alternative interface and mechanisms we need to analyse the current situation of cooperations and to determine the infrastructural needs, expectations and cooperational problems. In this study, we have performed a research on technology transfer potential of Trakya University and the needs of regional industry. Within our research, we made use of various data resources, reports and statistics about the region by Trakya University, Trakya Teknopark and Trakya Development Agency. Also we carried out a survey with the participation of academic staff of Trakya University, students and companies in Trakya Teknopark, other firms in the region, public establishments and civil society organisations (CSOs).

In the second part of this research the current situation in the region and in the third part current situation in Edirne were taken into consideration. In the fourth part we have given the results of our survey and discussed the findings. In the last part, there is the conclusion with evaluations and proposed solutions.

Analysis of Current Cituation of Regional Industry

Most of the regional industry consists of firms based in Istanbul and paying taxes in Istanbul. The region is in the fourth place in total industrial production of Turkey. In Çorlu, Çerkezköy and Lüleburgaz, where industrial production is denser, socioeconomic level of development is higher. Whereas in some towns they have mainly agricultural economy and the level of development is lower than Turkey's average. Thrace is one of important agricultural centres of Turkey with its know-how and experience in the field.

Among the cities of the region, "food" is the primary industrial sector in Edirne and Kırklareli. On the other hand, "weaving, garment and leather" sectors are taking the lead in Tekirdağ. Then, plastics, chemicals, dyeing, glass and food sectors follow.

In the Western part of the region, food sector, which is developed thanks to stock farming, provides numerous employment opportunities. Dairy products industry, vegetable oil plants, meat processing facilities are mainly in Edirne and Kırklareli. In Şarköy and Uzunköprü there are wineyards and in Hayrabolu there are mainly agricultural machinery industries. According to data by Trakya Development Agency, food sector has the potential to play an important role in developing the Western part of the region. However, the added value created by agriculture industry in Thrace is only 11,5 %.

Current Situation in Edirne Industry

Edirne's industry has developed mainly based on agriculture. About 50% of Turkey's paddy, 25% of sunflower and 3% of wheat is produced in the region. In the year 2017, 47 of 386 registered firms produce rice. 14 of them produce raw or refined sunflower oil, 12 produce flour, 20 of them produce dairy products and 55 of them produce bakery products.

Another sector in the region is textile. There are 34 textile firms with approximately 9.849 workers. In the region there is also the potential for lignite coal. With 23 firms they produce about 470 tonnes of coal.

Distribution of firms according to fields of activity is shown in Figure 1.

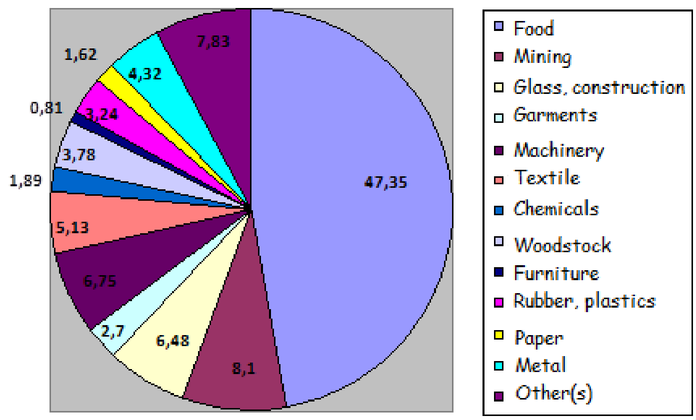


Figure 1: Distribution of firms according to fields of activity

Within the only organised industrial zone in Edirne, 38 of 40 parcels of land have been allocated. 22 of those parcels are for production, 14 for construction and 2 of them are at project level. At the moment 703 people work for firms on allocated parcels.

In 2008 a Teknopark was founded within Trakya University. There are 55 offices in Teknopark and there are 37 active firms. 70% of all firms in Teknopark are from software and IT (Information Technologies) sectors. There are 52 people working as R&D personnel, 11 as support personnel and 49 software personnel.

The first R&D Center benefiting from the same grants was founded in Edirne in 2017.

Survey Findings

We have given a questionnaire to the academic staff of Trakya University, students, companies in Trakya Teknopark, other firms in the region, public establishments and civil society organisations (CSOs). This survey covers 98 academics, 72 students, 47 managerial and other staff of 22 Teknopark firms, 11 firms outside Teknopark, 15 public establishments and CSOs with 243 questionnaires in total.

The reasons for Trakya University academics not to take part in research projects are given in Figure 2.. Most of the academics (68%) have stated that they had initiated or participated in research and development projects before. Academics giving negative replies to this question (41%) have stated that they were short of time to initiate projects because of workload of lessons. Then 30% stated that lack of motivation and scarse resources are their (22%) main factors for participating in projects. Those who had initiated or participated in a project have stated that most of their projects are within BAP (Scientific Research Projects) programme. Following this are TÜBİTAK (The Scientific and Technological Research Council of Turkey) and other state research project funds. Only 2 of the academics have stated that they carried out a private sector funded project. Thus, the highest number of projects is from BAP projects.

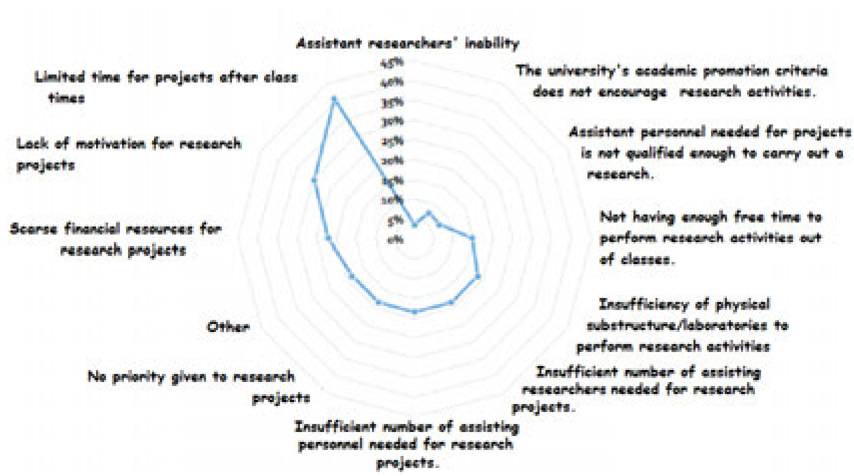


Figure 2. The reasons for Trakya University academics not to take part in research projects

When we asked academics about their needs for national and international research projects, they stated thay they needed assistance during praparations of application file(s) (Figure 3). Following this is the need for information about funding programmes and finding project partners for international research projects.

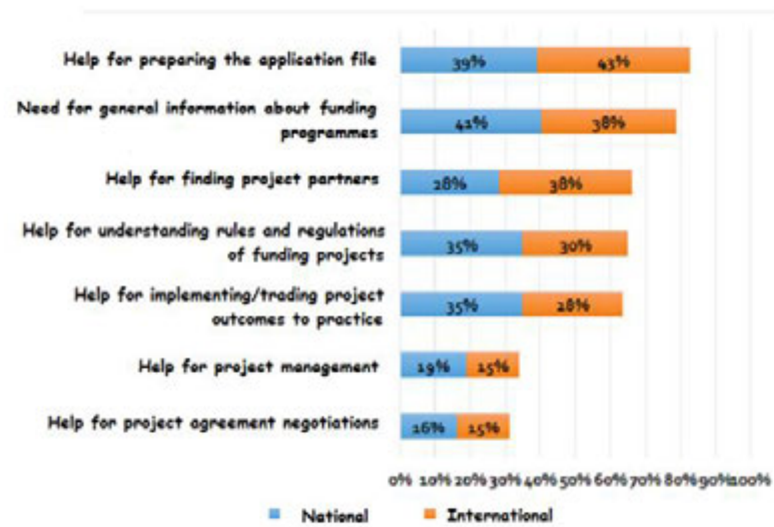


Figure 3. Areas of assistance needed by academics

When academics were asked to grade the factors that hinder technology transfer from the least important (1) to the most important (5), they stated that the most important reason is financial constraint for establishing a firm and weak relations with private sector (Figure 4).

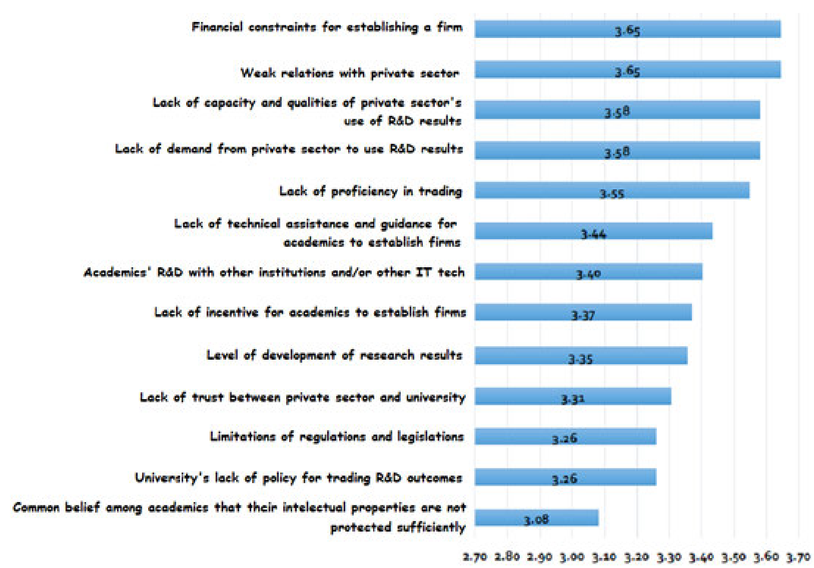
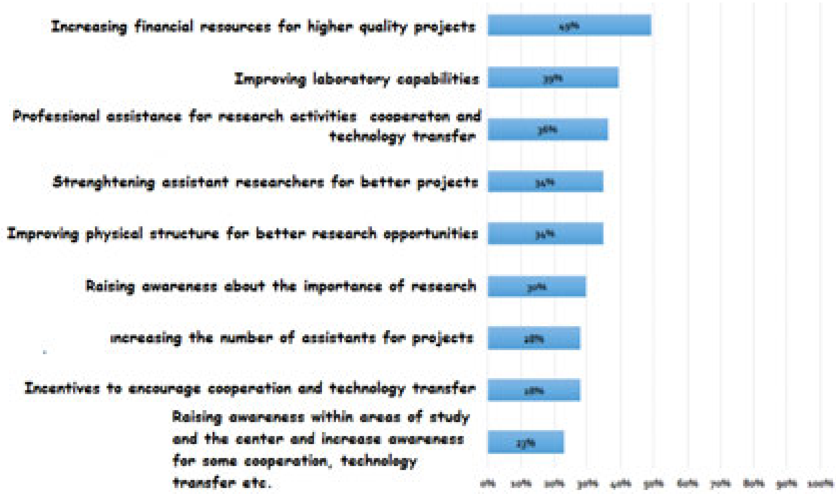


Figure 4. Factors that hinder technology transfer activities of academics

The academics need increased financial support like institutions from outside of the university to increase the number of services, technology transfer activities and cooperation. Following this is the need for laboratory improvements (Figure 5).



Upon studying the interaction among Teknopark firms one can see that there is not enough cooperation on R&D. 40% of firms stated that they can not see cooperation among other firms, universities and research centres. Being asked about the reasons for this, more that half of them stated that they did not need such a cooperation because they had already had their own resources (Figure 6).

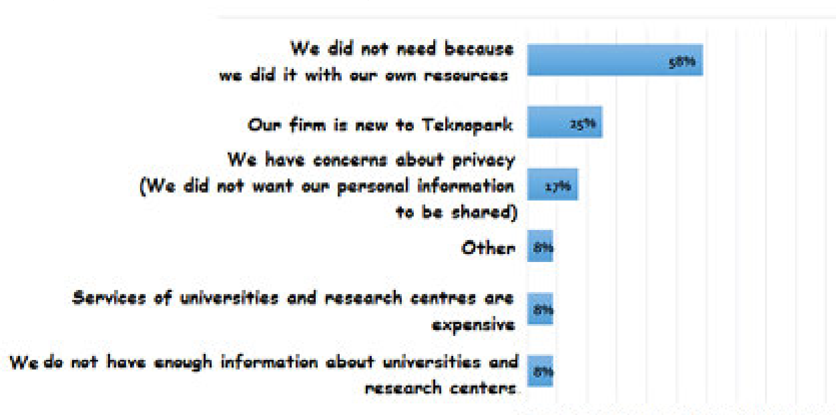


Figure 6. Reasons for firms not to cooperate on R&D

As an outcome of interviews and group meetings with industry responsibles outside the Teknopark it has been observed that the industry is not fully aware of opportunities provided by Teknopark and other areas of university and industry cooperation. However, in the recent years there has been a significant increase in awareness raising and acknowledging activities. It has also been stated that the limited number of firms in Edirne also has a negative effect on aforementioned cooperation. It has been claimed that most of the firms do not employ engineers and thus R&D activities turn to be insufficient. On the other hand, although some firms may wish to employ qualified personnel it is a handicap to find relevant people and this may cause inconvenience in communications. In addition to this, it is claimed that some firms demand unpaid services from employees and are not willing to pay relevant salary. The priority of firms is to survive and are usually reluctant to permit employees attend post graduate programmes in order to prevent labour loss. This shows that their priority is not R&D but financial survival of the firm. There is obviously the need to take necessary steps to meet firms' needs and select research thesis topics relevant to industry's requirements.

Results and Conclusion

In Edirne, being established on productive lands, agriculture and agricultural industry developed parallel to each other. Many of industrial units still continue operations in traditional ways and either do not invest on R&D or spend very little on some quality assurance activities. Having been selected as priority region for development, Edirne has gained significant investment on textiles. Today more than half of workforce in the city is employed in textile sector. When we look closely into the sector, we see that most of them are contract manufacturers who produce garment textiles. Their R&D investments are barely present within those firms.

The whole lands of Edirne are qualified agriculture zones determined by 5403 Soil Protection Act and this is an obstacle before the development of the industry. As a solution, migration should be prevented, employment rate should be increased and industry should be improved. To achieve this, there should be efforts for convenient investment environment and more projects on increasing export activities. There should also be cooperation among Civil Society Organisations (CSOs), occupational organisations and other institutions and foundations putting more effort on the training for entrepreneurship. Academic personnel of Trakya University and each industrial sector can match and cooperate accordingly. Academic staff selected for a certain sector could be appointed to relevant firms to turn our industrial profile up, towards middle and high

technology areas. Projects will ensure Edirne’s industry be more competitive. Scientific, technological, R&D and entrepreneurship based changes should be made.
Academic staff’s unwillingness against project development because of lessons and workloads is underlined as an important issue. Also, academic staff’s appointment and recruitment issues are mainly based on number of publications and this puts industrial cooperation below the desired level. Academics are also unaware of recent status of local industries. Once they wish to organise meetings with industry officials, academics have to be officially appointed and they lose additional course fees, which hinders their willingness in cooperation. The university has a Central Research Laboratory and there are technical equipments which are widely used by medicine, chemistry and food engineering departments. Due to insufficient number of personnel and industry’s being unaware of laboratory capabilities, many firms are outsourcing services from other cities. In the recent years entrepreneurship courses have been added to graduate curriculums. Parallel to this, internship programmes can be implemented and entrepreneurship can be increased.

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INTERNATİONALİSATİON OF HİGHER EDUCATİON İN BALKANS: TRENDS AND CHALLENGES

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Abstract. In the last three decades, there has been a growing interest about the internationalisation of higher education all over the world. Internationalisation is a challenge and opportunity for higher education institutions. The main underpinnings of internationalisation is achieving mutual understanding and institutional colloboration. Due to the changing rationales and purposes, the internationalisation of higher education bears more importance than ever before. In this context, this study reports some of the most salient challenges and issues for the internationalisation of higher education in Balkans. Research literature reveals that even though the internationalisation leads to many benefits for individuals and institutions, it also has some drawbacks or unintended consequences. This study briefly overviews all these crucial aspects of the internationalisation process in the context of Balkans.

Key words: Internatinalization, higher education, student mobility, Balkans.

Introduction

Even though the internationalisation in higher education appeared to be central theme of many debates in 1990s [1], in the last two decades, it has increasingly gained more popularity and priority in many institutions' agenda. Student and academic mobility forms the most significant part of the internationalisation in higher education [2]. In European countries, the international student mobility is viewed as an indispensable issues in the process of improving European Higher Education Area [3].

Especially for developing countries, higher education has a crucial role in knowledge production and application in order to reduce the gap with the rich nations. One way of improving the quality of higher education e.g. research and teaching, is internationalisation [4]. Furthermore, national and international rankings force the universities to improve their practice and standards. Therefore, many institutions put internationalisation as one of the goals, aiming to improve their prestige, standards, status and revenue.

Traditionally, internationalisaiton of higher education means student and staff mobility, dissemination of research, curriculum change and institutional collaboration for both teaching and research. Due to the changing rationales, purposes, benefits and challenges, the internationalisation of higher education currently means different things to different individuals. In recent years, the internationalisation is mentioned with different terms e.g. transnational education, borderless education, and cross-border education [5,6,4].

In the 21st century, well-trained human resources have become an irreplaceable necessity for economic growth and development. As Deardorff (2014) sated, the internationalization of higher education provides individuals different perspectives, and enhances languages and global skills. It also enables the collaborative projects and cross-border educational research and knowledge exchange. Furthermore, it brings out multicultural campuses and classrooms and internationalisation of curriculum. These efforts help to improve the development of individuals, institutions and nations all [4].

Hamrick (1999) states that internationalization is conceptualized in at least four titles in the higher education literature.

- Traditionally, the internationalization of higher education means *international studies e.g. a*rea studies, interdisciplinary programs. The goal is to gain students the awareness of other nations and cultures.
- The second view of internationalization is to develop activities which improve the interaction of host students with guest student and researchers from other nations.
- The third view of internationalization is the technical and academic assistance offered by the US institutions to other countries e.g. having short-term international visitors.
- The fourth current conceptualization of the higher education is to prepare students to live in a diverse culture and environment. It refers to the inclusion of international and cross-cultural information within the curriculum.

Enrollment and Completion Issues in Balkans

In the Western Balkans, a high number of students are enrolled in public higher education institutions. However, although tertiary enrollment rates are about 50 percent, the graduation rates are quite low. In the last ten years, graduation rates are below 40 percent for students in Croatia, FYR Macedonia, and Albania. Main reasons for this situation are related to high unemployment rates and structural issues in these countries. Moreover, ineffective bureaucratic structures, weak governmental accountability and corruption adversly affect the countries' academic sectors [9].

In the Western Balkans, 240 public and private higher education institutions (universities including faculties, academies, and colleges), offers 5.213 study programmes. Approximately, three quarters of a million students enroll in higher education institutions. In the last decade, the registered student numbers increased rapidly but it began to stabilise in recent years. The number of registered students is relatively higher in Albania and Kosovo. However, although 220.000 students enrolled to study in higher education institutions in the 2013/14 academic year, only 123.000 graduated. The completion ratio was about 53 percent (33% in Kosovo, 85% in Serbia). Graduated students were not much satisfied with the quality of higher education. They emphasized shortages about teaching methods, curriculum and teaching staff [10].

In the Western Balkans, the private higher education sector showed quiet rapid development. The programs they offered mostly covered the popular areas e.g. business, information technologies, and tourism. However, private institutions have never been the first choice for the students. Generally students, who cannot get an admission to the public universities, preferred the private universities. Private universities mostly employ the academic staff as part-time from the public institutions. Therefore, part-time employment and contract work are common in these institutions. This situaiton negatively affects the quality of education at public universities. Furthermore, the private institutions have some teaching staff without a doctorate degree [9]. It seems that, by taking into consideration these specific issues, there is a need for new regulations and more transparency in private higher education. Inefficient bureaucratic structures and strict government autonomy appears as new challenges to be considered for Balkans.

Challenges of Internationalization of Higher Education in Balkans: Rewards and Possible Adverse Consequences

Research literature emphasizes that although the internationalisation leads to many benefits for individuals and institutions, it also has some drawbacks or unintended consequences. For example, it enhances status-building in favour of stronger institutions and increases revenue. It may also cause to the destruction of cultural heritage, reduced language diversity, disproportionate mobility flows, uniformity in academic cultures and structures, compromise on quality [4,11,5].

Internatoinal Association of Universities (2012) summarises the academic benefits and possible adverse consequences internationalisation in the following way:

- Enhance the quality of teaching, learning and research
- Provide opportunities for the attempts about national, regional, and global matters and stakeholders
- Help students for a better preparation as national and global citizens and as a productive workforce.
- Provide students an access to programs that are unavailable in their home countries.

- Support faculty development and decrease academic inbreeding through mobility.
- Present the ground for international networks to conduct cooperative research on pressing issues and also profit from the expertise and perspectives of other academicians.
- Offer opportunity to be aware of international good practices.
- Contribute institutional policy-making, student services, social welfare and quality assurance by sharing of experiences with different countries.

As internationalization process of higher education grows, some adverse consequences have appeared [12].

- The common use of English may lead to diminish the diversity of languages studied. The hegemony of English may cause to cultural homogenization.
- Global competition may decrease the variety of institutional models and quality in higher education. Attempts for creating a single model of excellence as a world-class university, may lead to the use of scarce national resources in a few institutions. This undermines the diversity among higher education institutions for several national purposes. This matter should not be disregarded by developing countries.
- Brain drain may jeopardise the capacity of developing countries and their institutions. They can lose the talent and skills needed for their prosperity and social well-being.
- Increasing international student recruitment and competition may generate questionable and unethical practices. This may define opportunities for domestic students or unwittingly cause to prejudice about foreigners. Eventually, this process may overshadow the positive intellectual and intercultural benefits that international students bring to the institution.
- The rapid growth of transnational programs and branch campuses create some problems for local higher education institutes e.g. how they contribute the educational capacity of host nations that are established to respond to national needs. Some have difficulty in providing the foreign programs.
- Institutional reputation and rankings may cause to the selection of international partners by the desire rather than actual interest in cooperation. This situation forms serious obstacle for many important institutions for international partnerships.
- The unequal relations between institutions may lead to unevenly shared benefits [12].

These possible adverse points should not diminish the value of internationalisation of higher education or not put it to a questionable position. Being aware of these risks, institutions should show necessary sensebility and attention in order to mitigate its adverse consequences.

What Can Be Done To Increase Mobility and The Quality of Education

There is still a dearth of research which determine or analyse the problems of international mobility in the Balkans. However, the shortage of research about international students is not peculiar to Balkans but across the entire Europe. Main reason is not lack of interest, but difficulty of collectin data from students [3].

US and Europe has always been popular destinations, and strong universities have commonly dominated the research and knowledge production [13,14]. In the context of Balkans, there are some issues that need to be improved in order to develop harmony of higher education instituitions.

In this vein, Besic (2009) aimed to identify the perception, attitudes, problems and expectations of students from Albania, Bosnia and Herzegovina, Montenegro and Serbia regarding studying abroad by using a structured questionnaire. The research sample consisted of a total of 2137 respondents, and of three groups; students who had studied abroad, those who were willing to study abroad and those not considering studying abroad. He found out that while the students in the Western Balkans are willing to study abroad, the interest rates were quiet different across the countries; under a third in Bosnia and Herzegovina, and Serbia, but half in Montenegro and 71 percent in Albania). However, most of them had considerable lack of knowledge about studying abroad. The students consider that there was not much information or encouragement provided by their universities. Too small number of students studied abroad (the most 2 percent in Albania) stated that there was a lot of information about study opportunities abroad.

Students' interest and motivations for abroad result from career development and specialization in the field. Significant number of students stated their anxieties and worries about being at a sufficient academic level and social integration. They were also worried about the recognition of qualifications in their home country. Visa difficulties for some reasons are stated about studying abroad but not big issue. Students are frustrated due to long and frustrating administrative procedures and financial insecurity. It is worth noting that about a third of students mentioned that they would work in their own country. In summary, in the last two decades, there has been a great change in the universities and the educational system in the Western Balkans. However, more changes and innovations are needed to increase the interest in studying abroad e.g. more introduction and promotion on opportunities to study abroad, more scholarships, more support and guidance from universities, easier procedures [15]. Similarly, Brajkovic (2016) emphasized that the lack of institutional or country-level schemes lead to inequalities for tuition costs, in particular ensuring equal access for students from low-income populations. Even though some countries provide free access or scholarship to a small number of students, and this financial support is not substantial for all education-related costs.

In the recent years, Turkey has become one of the main destinations of the students from the Balkans. Kondakçı *et al*. (2016), in their qualitative study which aims to investigate factors affecting students from Balkan countries, found out that socio-cultural proximity was the most significant motive for their choices. Economic and academic rationales were stated as secondary and tertiary motives for Turkey choice from Balkan countries.

It is stated that internationalization may lead to the loss of intellectual and professional resources through brain drain, increases the hegemony of the western knowledge and cultural values [4]. The brain drain generally happens from developing countries to the developed countries in the world. It primarily harms to the academic institutions of developing countries, and in the future leads to adverse consequences for the economy. It is worth noting that this may not a matter of case for Balkan countries because of the fact that they have a similiar cultural, economic and political conditions.

According to the findings of the EUROSTUDENT survey carried out in Serbia, Montenegro, and Bosnia and Herzegovina, we need to focus on both socio-demographic characteristics, and students' satisfaction and possible obstacles they faced when studying abroad [3].

Conclusion

In recent years, although internationalisation attempts in higher education in Balkans gain an increasing importance in the future plans of the institutions, they are still peripheral and far from expectations. Student mobility in Balkan countries are quiet less with compared to other European countries [3]. Even though English-speaking developed countries are the popular destination of international students, Balkans have the potential to be new destinations for these students.

We need to be aware of the benefits of enhancing networking, teaching and learning, and research [4], and find out regional revitalisation strategies and support more international cooperation and exchange in higher education. Therefore, we should develop our regional strategies to compete effectively. The establishment of regional higher education/university associations is part of such a strategy [14]. In late-2014, Balkan Universities Association (BUA) was found to foster sustainable higher education cooperation among Turkey, Albania, Bulgaria, Croatia, Greece, Kosovo, Macedonia, Montenegro, Serbia, and Bosnia and Herzegovina. In the future, we must improve our collaboration under the strategy of internationalization to survive in a highly competitive academic world.

Detailed information, guidance and financial support are the main issues that should be taken into consideration if students are to be encouraged to study abroad. Turkey's Higher Education Board (YÖK) supports to bring in more international students, especially

Balkans' students, and hence, has liberalised its admission guidelines to be able to admit more students.

Considering the aim of European Commission for student mobility, which is 20 percent of all students should participate in mobility within the European Higher Education Area by 2020, we need to conduct more research to reveal the obstacles and challenges students and teaching staff faced. This may help to develop appropriate mobility strategies and to increase international mobility in the Balkans.

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TECHNOLOGY AS A FACTOR OF INCREASING QUALITY IN EDUCATION

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Abstract. Researchers all over the world have made different studies associated with the impact of application of new technologies in the learning process by using e-resources. One of the outcomes from this research is that these institutions are elevated from traditional ways of teaching towards new teaching models. In order to recognize the impact that technology has in increasing the educational quality, a survey has been done and the results were analyzed using SPSS statistical software through reliability and Chi-Square test.

Keywords: Educational quality, technology, higher education.

Introduction

It's an educational challenge to explore how we can transform the old traditional way of communication between professors and students in a new electronic environment. University's competitive ability depends on institutional opportunity to share, spread and adapt knowledge [1]. According to Buijserd [2], guidelines for higher education were set during the Bologna Summit. One of the results from this summit was the Bachelor/Master structure, which is currently used in most colleges and universities. Bologna guidelines were mostly aimed at standardizing the educational system in European higher education. Educational institutions use these guidelines as a basis for setting up their educational model. Nevertheless, in our country, when it comes to implementing new changes, difficulties appear. Therefore, in 2011 the Ministry of Education and Science of the Republic of Macedonia [3] presented the Electronic diary (E-Diary) project, which aims to improve communication between teachers and parents, to enable quick and simple review of information from school dairies, and enable rapid statistical analysis. We also need to point out the government project "A computer for every child", based on the National Program for the Development of Education [4], with the purpose of supplying primary and secondary schools in the Republic of Macedonia with 17,818 personal computers.

Research Methodology

This research started out with four raised research questions and hypothesis that aimed to contribute to the goal of the study, which was to figure out the impact that technology has in the teaching process and therefore increasing the education quality. Within the study, scope that was chosen was restricted to higher educational institutions, more precisely University of Tetova.
The study used questionnaire as research method and used SPSS to investigate the impact of different variables.

Data analyses

The questionnaire was composed of thirty-three questions and is divided into nine groups, including one demographic and other eight groups that respond to the hypotheses that were raised. The questions in this survey expressed the participant attitudes on a scale of 1 to 5 (1: Strongly Disagree, 2: Disagree, 3: Undecided, 4: Agree, 5: Strongly Agree). There were 108 responses to the online survey, where two couples of answers were totally identical (we assume that it happened by double clicking the Submit button on the online survey), therefore we removed the duplicates by leaving 106 records available.

Results

As related to demographic data, 24 professors (22.4 %) and 82 students (77.6 %) participated in the survey. The responses were analyzed through the SPSS statistical software version 21.0, whereas we performed reliability and Chi Square test.

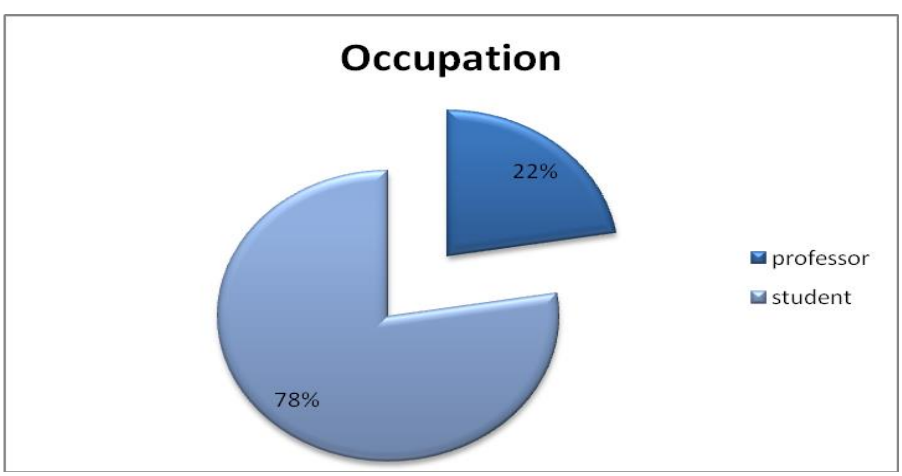

Figure 1: Chart of participants' occupation

Table 1: Occupation of the participant

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professor	24	22.4	22.4	22.4
	Student	82	77.6	77.6	100.0
	Total	106	100.0	100.0	

The importance of choosing scales in research relies on finding the reliable values that a variable can take. On the survey, we will focus measuring the scale's internal consistency, indicated by the Cronbach's Alpha coefficient. Usually, reliability is perceived as the correlation of test with itself. Its value is expressed as a number between 0 and 1, but the ideally value is above .7.

George and Mallery [5] provide the following rules of thumb: a > .9 – Excellent, > .8 – Good, > .7 – Acceptable, > .6 – Questionable, > .5 – Poor, and < .5 – Unacceptable.

Further, reliability analysis was computed on the 33 questions. Based on table 2 the value was above .7, therefore it can be considered as reliable.

Table 2: Reliability of the survey's questions

Cronbach's Alpha	N of Items
.857	33

H_0 that is analyzed states that there is no dependence between different variables, so the variables that are analyzed are independent. If the Chi-Square test value (Pearson Coefficient) $\rho < 0.05$ then we say that H_0 is not met, respectively it is rejected and we can conclude that there is significant dependence between those two variables, respectively one has an impact on the other. Thus, to better illustrate this, we have raised 4 hypotheses that indicate the dependence of the variables of the questionnaire.
H_0 intersects the seventh question with the tenth one (P7 and P10).

Research question: Is there collaboration between the performance of professors and online materials?
H_0: Even if online materials will be accessible anywhere and at any time, it does not facilitate professors to provide useful explanations and information.
H_1: If online materials will be accessible anywhere and at any time, professors can easily provide useful explanations and information.

Table 3: P7 * P10 Crosstab

Count

		P10: Online course materials are available at any place and at any time				
		Disagree	Un decided	Agree	Strongly agree	Total
P7: Teachers will easily provide helpful information and explanation	Strongly disagree	1	2	1	0	4
	Disagree	1	1	0	3	5
	Undecided	0	0	2	6	8
	Agree	1	2	11	23	37
	Strongly agree	0	4	6	42	52
	Total	3	9	20	75	106

Table 4: Chi-Square Test for H_1

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.455[a]	12	.001
Likelihood Ratio	27.328	12	.007
Linear-by-Linear Association	15.635	1	.000
N of Valid Cases	107		

It resulted that $\rho = .001$. This value is smaller than the reference value 0.05, so H_0 is not met therefore it is rejected and we conclude that there is a strong dependence between these two variables. Ultimately, online materials influence the fact that professors can easily provide useful explanations and information.

In the second case, the hypothesis intersects P8 and P14.

Research Question: Is there an impact between involving students in classes and prompting them to work independently?
H_0: Electronic learning increases student involvement in courses, but does not encourage them to work independently.
H_1: Electronic learning increases student involvement in courses and encourages them to work independently.

Table 5: P8*P14 Crosstab

Count

		P14: As a student, I enjoy working independently				
		Strongly disagree	Undecided	Agree	Strongly agree	Total
P8: E-learning model improves involvement among students in the course	Strongly disagree	1	1	1	1	4
	Disagree	0	0	0	2	2
	Undecided	2	2	3	4	11
	Agree	0	3	14	10	27
	Strongly agree	1	0	12	25	38
	Total	4	6	30	42	82

Table 6: Chi-Square Test for H_2

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	23.756[a]	12	.022
Likelihood Ratio	24.144	12	.019
Linear-by-Linear Association	8.873	1	.003
N of Valid Cases	82		

From the result we find out that the value of the Pearson coefficient is $\rho = .022 < 0.05$ so again there is dependence between these two variables, i.e. electronic learning increases student involvement in the courses and at the same time encourages them to work independently. With this result, the hypothesis is not accepted.

Research question: Is there a collaboration between the respondent's profession and the success of the class as a result of e-learning?
H_0: The participant's profession has no impact on the belief that e-learning will affect the success of the class.
H_1: The participant's profession has an impact on the belief that e-learning will affect the success of the class.

Regarding the dependence between the participant's profession (student or professor) and the belief that an interactive and a well-designed electronic learning system will have a significant impact on the success of the class (the dependence between P1 and P18) we see that the gained value $\rho = .482 > 0.05$. So, the hypothesis is accepted no matter what participant's profession is, again they agree that e-learning will affect the success of the class.

Table 7: P1*P18 Crosstab

Count

		P18: An interactive and well designed e-learning system will have a significant impact on successfull result of courses				
		Disagree	Undecided	Agree	Strongly agree	Total
P1: Profession	Professor	0	3	7	14	24
	Student	1	6	37	38	82
	Total	1	9	44	53	106

Table 8: Chi-Square Test for H_3

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.463[a]	3	.482
Likelihood Ratio	2.696	3	.441
Linear-by-Linear Association	.287	1	.592
N of Valid Cases	107		

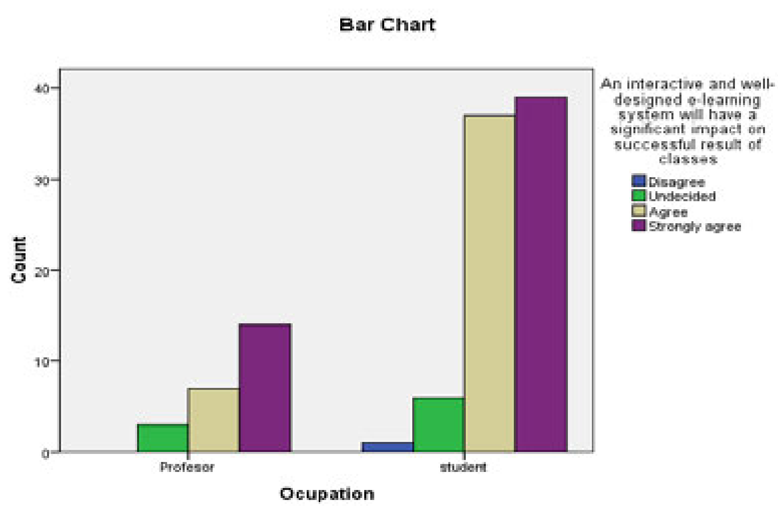

Fig. 2: Histogram for H_3

Research question: Is there a collaboration between the participant's profession and the class organization?
H_0: The participant's profession has no impact on the belief that e-learning will facilitate class organization.
H_1: The profession of respondents has an impact on the belief that e-learning will facilitate class organization.

In the next hypothesis we have analyzed the dependence between the participant's profession (student or professor) and the belief that the e-learning model will facilitate class organization (dependence between P1 and P5). The result of the Pearson coefficient is ρ = .861. This value is significantly higher than 0.05. So even this hypothesis is accepted no matter what participant's profession is, they agree that e-learning will facilitate class organization. The same is presented in the table and histogram below.

Table 9: Chi-Square Test for H_4

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.305[a]	4	.861
Likelihood Ratio	1.279	4	.865
Linear-by-Linear Association	.641	1	.423
N of Valid Cases	107		

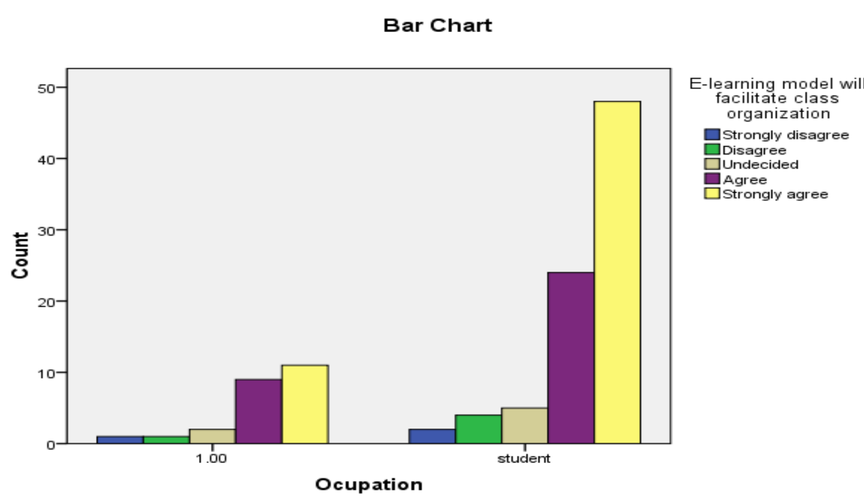

Fig. 3: Histogram for H_4

Conclusions

It is important to emphasize that different kinds of systems found in institutions exist to deal with the particular problems and tasks. Thus, different organizations, institutions and operational units, have different information needs. That is why education institutions often adapt information systems to meet particular needs. Even the Bologna's main recommendation was about the modernization of higher education institutions, according to the summit, authorities are supposed to develop guidelines to assure quality in online learning, and to promote excellence in the use of information and communications technology in higher education area.

Therefore, four hypotheses were raised and by means of survey, questions were proven by using the Chi Square test. 106 participants took part in the survey, including students and professors. The reliability coefficient ($\alpha > .7$), and therefore the questionnaire results may be counted as reliable. Analyses also showed that technology plays a significant role in increasing the quality in education, online materials have an impact that helps professors provide easier explanations and useful information, and e-learning increases student involvement in class and at the same time encourages them to work independently. It also turned out that the respondents' profession has no influence on the belief that e-learning will affect the success of the class or the belief that e-learning will facilitate classroom organization.

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