

Confronting the Gender Identity with Party Identity: The Challenge of Political Discourse for Woman _____

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Abstract

Communication is a process of relation. It is well known that to communicate does not mean only to give a message but also to enter in a relationship, in which all perform their own roles and try to create their own image. In this relationship, public (political) communication plays a special role, which in Albania is generally rude and aggressive. Political situation referring to communication is almost, all the time, in a kind of pressure especially during the local elections and parliamentary ones too. Political sides in Albania use special language instruments adding patriarchal and aggressive elements during their debates and discussions. The identification with the party identity is seen as the only way, which can ensure a place and a chair for a woman in a politics driven by man. Taking this role for a woman, means having a lot of courage.

Introduction

The Albanian transformation, or as it is known in our local terminology as “democratic processes” it did happen between a short time, mainly in 1990, as a consequence of total degradation of economic situation and under the strong influence of changes in Eastern Europe. Albania was the last country in Eastern Europe, which in December 1990 allowed political pluralism, and the creation

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of other political parties, and abandoned the socialist path of building social and economic order. So, as in many Eastern European countries and in Albania, after the '90s, the communist dictatorship collapsed and the liberal system (known as democracy) was established. This system established in the early 1990s in Albania has been recognized and propagated mainly as a liberal democracy, which continues to be considered today. It is true that the new democratic institutions that were established in the early 1990s were not perfect, but it is also true that they did not improve greatly over time. (*Daci, 2011*) The events that took place during the latter years proved that we haven't had and we will not have liberal doctrine implemented in this country. This is confirmed by the fact that, the political class in the country, it is not adapted to changes and it isn't characterized by the character of dialogue relations. This observation is based on the data we have from the beginning of '90s until now days, where we have the same political participants both on the left and on right side. Since its beginning, human society has gone through many stages of development, which have been in harmony and interdependence with historical, political, or even economic developments. The relationship reports, that the existence between the society and these occurrences, also the reciprocal connections of humanity with the historical changes caused by wars or revolutions, have brought social revolution. Each period requires its own people, new people, to respond to its pace. The quantitative and qualitative changes during the historical revolutions and the social-cultural evolutions, are made from all the society not only from men.

Of course, the public life of our country has not lacked women, who if we turn back in '70s, were called a great force of social life. The numerical ratio has not changed much from year to year, but nevertheless their presence has been present and useful. To be questioned was their voice, the positions that they have held, and their presence in the media and in public life. Our political culture has created an imbalance between the two genders: men and women for not having equal opportunities and chances in decision making.

The socialist system in Albania required that woman had to be a good housewife and a good mother which sacrificed for her family. In this way, the woman's identity was connected mostly with their gender roles. But we also emphasize that this system even it didn't prohibit feminism it did not encourage female values, but rather emphasized that women should follow the male model. The socialist state never encouraged women and made them aware of their inner freedom, moreover discussing the power of males in their houses. The collapse of the socialist system, constricted Albanian society find the "right" way to function, both politically and economically.

In today's Albania, we can say that strong patriarchal attitudes coexist and often mix with each other with modern attitudes. In most cases, it is difficult to

determine what the logic is when we try to understand the reasons why women are both encouraged and discouraged for a certain process.

When a woman enters in politics path, things change and it happens that what we see is the opposite of what has been preached, the opposite of what has begun to be and to be merely the female facade of male power, or in other words to be or considered as an instrument of the authoritarian rule of a leading man. So this way of entering politics or decision-making, the woman is in danger of becoming the victim of the opposite of what emancipation as a process would bring to her. *And she's just playing the role of being the "mannequin," the "toy," the "instrument," the substitute for runaway men, or the "voice" of what the party leader, the ruling leader, thinks ' (Përnaska, 2017)*

This happens because the society itself, which is still has a slightly patriarchal mentality, also a male environment, as well as male competition, makes it feel and require from them (women) a protection of a different male-dominated nature that is dominant in politics. Then this brings a slightly excessive-fidelity of women to him, to this leader, as having an opportunity that other women do not have makes them more careful and committed to being at the forefront of tasks and works, which are "imposed" by the male figure of the leader. *"This behavior of them makes you think that these women consider this opportunity lucky, even inclining to consider the party as their common home, making you think that they are more inclined to "play theater" in the political scene by implying at the same time that they have easily accepted the fact of considering or being a facade not only a symbolic one but also a slightly "erotic" one. (Përnaska, 2017)*

Also, the fact that no woman is a party leader, is another indication that female sex feels inferior in politics, and to compensate her "handicaps" of the Albanian mentality, she is forced to use the language of men to find the "right" place in the political environment. It is worthy to mention here the case of LSI party, which since 2017 has a woman leader, Mrs. Monika Kryemadhi, the first woman leader of a political party in Albania. She came in that position after the ex-leader was elected as the president of Albania Republic, who in the same time is her husband.

The lowest number of women in Parliament was in the 1991-1992 legislature, in the early elections. The post-1990 transition brought an increasing number of women ministers. We mention here with some 20-22 such (named Panariti, Ymeraj, Pati, Pronjari, Dade, Meksi, Çeço, Shuli, Leskaj, Trashani, Bregu, Godo, Kodheli, Kumbaro, Harito, Gjermeni, Gjoshaj, Nikolla, Ikonomi, Felaj, Xhaçka and Manastirliu). Another feature for the composition of government cabinets during 1997 - 2005, it is important to mention the fact that we have a number of somewhere around 2-3 women politicians who circulate in cabinets, but without expanding the number of women competing for high-ranking positions. *In this period it is worth mentioning the attempts even though without success in electing*

a woman Prime Minister, where two female politicians, Meksi and Çeço, competed for this high rank position but lost the race against the male politicians, Majko and Meta. (<http://isp.com.al>)

During 2005-2013 there was a woman at the head of parliament, the most important constitutional institution in the political system. Jozefina Topalli is the only female, who was the Speaker of the Assembly not only in the last 25 years, but in the entire history of Albanian parliamentarism.

Democratic transformation and the transition of society

Building a democratic regime after 1990 has put the Albanian citizens to face the challenge of building a liberal democracy with functioning institutions, which means that in addition to the formal legal structures building, citizens should be active participants in the process. (Danaj, 2008: p. 27)

Not only Albanian political reality, but also the political environment, is generally defined by a strong masculine presence, considering it as a profession for men. Referring to Albanian reality, representation of citizen groups in the Albanian parliament is very low. Feminism is an ideology that was born later and tries to analyze the social position of women, explaining their important role in the story and providing the basis for reform and progress of women in all areas of society. (Harrison & Boyd, 2003: p. 296) However, this does not mean that “feminism” has emerged and exists as an ideology or practice in any political party and even less on political parties.

The elections of 2009 in Albania, as well as local ones in 2011, were seen as a good opportunity to increase the number of women representation in parliament. However, it did not reach the objectives set by law for the gender equality in the parliament.

The decision of defining the numbers of women in parliament found a wide public consensus although many doubts raised in the process of selection of women who would vest the political costume. The leaders of political parties, in order to fulfill the required criteria of 30% of the candidates, were looking for young women in politics and in the field of civil society or other areas less connected to politics.

One of the main purposes of the quote was to guarantee the representation of both genders in selected structures. However, Albania since the beginning was faced with the mindset that what we wanted was the result of a prejudice, because in reality there was no inequality between women and men. It was enough for women to compete and the mission was completed. (Women Network “Equality in decision-making”, 2010, p. 5)

Although Albania has made progress in terms of the legal framework towards the increasment of the participation of women in politics and decision-making,

the current situation shows that women are still underrepresented (Albania Institute for Social Innovation, 2013). There are some reasons for the low rate of representation of women in parliament but the main one is the traditional culture and prejudice against women. On the other hand, the researchers think that there are a number of other obstacles that women must overcome.

Obstacles are the same everywhere in the world, for example the lack of support from family, political party, the difficulty of finding financial resources, or lack of confidence. When men aim a political career, it is easy but when it comes to women, they must find a balance between professional career and life in general. In today's world, there are two "laws" about the "iron lady", which clearly describe the situation of the penetration of women in the political elite:

Firstly, whatever the position or political privilege, there are always more men than women who compete for the same position or privilege, even when women have them compete harder to grasp and secure it. *Secondly, the higher up in the hierarchy to positions, much less women will have them* (Chapman, 1993).

'In the Albanian reality due to lack of the participating tradition of women in politics, communism heritage, frustration regarding the policies, lack of space for socialization that provides paid employment outside the home, and personal life social activity, due to poverty; traditional structure of Albanian family that sees women as being humble to the will of husband, make the woman invisible and underrepresented.' (Danaj, 2008: p 29) All these factors or causes have made possible the creation of today's political culture. A culture that is not in their favor has created an imbalance between the two genders: to have equal chances and opportunities in decision-making and in hearing their voice from all.

Communication and political language today

Communication is part of every activity and a part of people's daily life too. Based on how important communication is in people's life, it is inalienable to think that communication is unavoidable in both lives of organization and in leadership process too. Communication is important not only in the leadership functions, but also successfully completing all social functions. With political communication, people will understand not only verbal or written declarations, but also visual components as for example the way they dress, their make-up, and hairstyle, so that with all these elements of non-verbal communication, it can be said, that they create an "image" or a political identity (McNair, 1995).

A good political communication is important not only for high-ranking political functionaries in a party, but also important and significant as the foundation of achieving the objectives of a party, by being communicable with people in the

future elections in Albania. To understand the political communication (language of power or the language of those who fight for power), that is a communication of action and that is referred to what Edelman (1985) has called symbolical politics, we should consider the political reality, which is called by Edelman as double reality (instrumental dimension and the expressive one).

The public political communication has been dominated more from the emotional arguments, which have made it hard to transmit the written political message between parts. Furthermore, sometimes, it has transmitted the wrong message. It seems that public political communication is used to rude arguments in a striking and shocking language against the political opponent, a manner of speaking which comes directly from the mouth of those who are government officials actually. Since the elections of June 2009 to 2013, the language spoken between the deputies of the leading party and those in opposition, it has been rude. Both parts have used epithets. Those epithets, if used by ordinary people in their daily life, would have been very offensive. Generally, in massive population, these insults do not pass without physical confrontation among them, especially between emotional people. As in politics, addressing a lot of accusation against moral, family members are becoming now a usual phenomena. It seems that it does not bother anyone because it is considered as part of doing politics and your duty too. In fact, anyone who enters public space to express his/her, thoughts should take in consideration the risk of being disparaged because of the manner of speaking or thinking (Fuga, 2010).

Political language is a specific one, which has its rules, its codes, and its temperament of transmitting the message to the public. The range of speaking in politics is much diversified. Speaking a little and saying a lot; speaking a lot and saying nothing; confessing; telling things by hiding the essence; making high praising by hiding the anger; smiling by camouflaging the hate; complicating the phrase by hiding the thought; building half-truths; and by appearing transparent, are all political instruments of expressing.

Infinite style (incomplete style) has become an evidential feature of Albanian politicians, which has turned the evasive speaking into their goal. The worst is that some features in the way of speaking have been practiced as a style of acting. In other words, there are some politicians who work the same way they communicate.

Referring to writing, it is hard to tell the authentic style of their, because integral materials published by politicians are very little. Verbal reality of Albanian politics is built frequently on weak unclear and unstable concepts. It neither has clear thoughts, nor complete and well-formed, and as a result, surely this will lead to ambiguous ideas, terms, and semantic evolution.

Albanian politics has elaborated a hermetical speaking style in order to protect it from confrontation and responsibilities, so that the political battle between

the main parties in the lack of identical true program and the clear position has resulted in fight of closed phrases, jokes, irony, and allegory, which really have no relation with the essence of doing politics, but have a big emotional impact in the electorate. It seems like that a silent deal is written between professional politicians and electorate. Politics produces empty phrases and electorate values, not the essence of discussion, not what the politicians say, but the way they say it, who made the most elegant irony, who made the most effective joke. Orwell (1946) in the middle of the 20th century characterized the formal language of politician in a brilliant manner as “*Words that are gathered together as horses of cavalry hear the call of horn in the same line and always the same lines ready for march*”.

Different authors agree on the fact that political language is the main tool of doing politics. It is used depending on certain political interests and may be clear or unclear depending on how true they are. The latest situation of politics in Albania has showed the features of political language, a language which has always been connected with the left or the right wing (even though in certain cases, there has been strong tied political interests), the conflict between both parties has continuously been present and what this has identified, is the lack of clarity.

The challenge of political discourse for women

Democracy is communication, collaboration, and dialog. In this relationship undoubtedly the political communication occupies a special role. Communication is a process of relationship and it is known that to communicate does not mean just to give a message, but to create a connection where everyone participating has a role or even an image. We all are conscious of a mess in nowadays lecture and language facts heterogeneity. Language is not only a function of the speakers but also it belongs to all communities. Language policy is the main tool used of policy making. It depends on certain political interests and can be clear or unclear according to the authenticity of these policies. The range of political speech is diverse. Talking less and saying a lot, talking a lot and say nothing; complicating phrases in order to hide the opinion, composing incomplete truths, smiling while chewing hatred, all these are a range of expressive policy tools.

The style *non-infinito* (unfinished style) is made as an evident feature. The speech of Albanian politicians who have returned with the purpose of an evasive speech, undefined. However, political communication professionals know that the “abc” is the political communication: a good politician should carefully select/implic the words that he/she says, because they might take not only the meaning that the speaker implies, but also the meaning of those who hear it. (Fuga, 2005; p. 63).

The political situation in Albania recently has revealed exactly the criteria of political language, a language which has been generally associated with the ideology of the left or the right wing (eventhough in some cases, there have dominated close political interests) and the conflict between the parties has been continuously present, and the lack of clarity of language is more evident.

Since the elections of June 2009, the political language among deputies in parliament has been fierce. From both sides epithets are used, that if they were used by people who do not have a political role, they for sure would be considered as insulting words. Whosoever appears in the public space to say his/her opinion should be willing to endure the remedy of words that could hurt. (Fuga, 2011) Moreover, in the public political communication has dominated with more emotional arguments, which have further hampered the political message transmission between the parties or not to say that is not what actually should be aired. Usually, these insults between people don't pass easily because they can bring physical altercation between individuals and so they can crash again.

While it is seen that although the Albanian politics is "violent" women still approach and they cannot be there in any way for beautiful and soft things, because now they have to do with laws and decisions, because in the hands of this policy is the life of the state. It is clear that the environment (parliament) which absolutely can't be for beautiful things, especially when the situation aggravates and insults take place as it often happens in Albanian political environment.

If women in politics face the dilemma of "To feel like a woman or thinking like a man" for men it's easier to "overcome every time the rainbow" (Buzi, 2009:).

The political situation, in terms of communication, is almost in a kind of tension all the time with rude words and even more during elections, whether parliamentary or local ones. This conclusion is based on a strong conviction if we referred to communication of women in politics. Obligated to obey the orders of the chiefs (heads of parties), women politicians have changed the way of communication to the public. They no longer characterize the fragility or use soft tonality to absorb a little bit of conflict. Now, in the parliament or in the press conference rooms, strong phrases, the most serious charges, and harsher vocabulary are usually used by women. Especially when talking against each other, women cannot realize "smoothing" policy.

We have already seen ladies who have spoken with no suitable policy to their rivals and accusing them. We all are convinced that those publicly articulated, was not their true attitude and thought, but a task that was given by the respective heads, to throw mud on the opponent. And why not, to gain time on television and newspaper pages.

It is not normal for Albanian society, guided by an old antifeminist bias that comes from "the time of Freud", according to which "The destiny of the female is the anatomy" (Tushi, 2008). In Albanian society, at all dimensions it has prominent

women and strong ones, there are women who would make a good turn to Albanian politics. Today probably they are out, as there are many respected men but in a historical perspective, women in this country have been able to walk in the path of emancipation, which makes it believe that even nowadays would be brave ones to go in that route (Zaimi, 2010).

Politics, language, and thinking have been often the main subjects in Orwell's works. Staying away from politics is impossible. All things are connected to politics and the politics itself is all a lie, a mountain filled with lies, folly, and hate. When the usual atmosphere generates, the language suffers. Language of corruption, as Orwell (1946) says, comes out from economic and political reasons.

Referring to communication, the political situation is in a kind of pressure all the time and even more during the elections not only the parliamentary elections, but also in the local ones. Very strong and rude words are used. What has been observed in political communication analysis of female politicians is that except speaking, they use also the body language, like facial mimicry and other gestures which are often borrowed from the leaders who govern actually (Dhima, 2013). Obligated to obey their chiefs (party leaders), women in politics have changed the way they speak in public. They are not any more characterized by fragility or the soft tonality. In order to amortize the conflict, they are turned in "political suicide."

'And this means that more or less in every country in the world, not only in Albania, the model of women's growth is being maintained, growing or being introduced within a male model which has grown over time. But there is no masculinization, there is simply a follow-up of the procedure of a path that some others once opened before it. So they found a ready-made model. This is the ready-made model, the career model is the model of successful men and they have followed the kind of model that has been offered to them.' (Dode, 2017)

Actually, in the Albanian parliament or in press conferences, tough phrases, strong accusations, and the smoothest vocabularies are used by female politicians, especially when they speak against each other. Women cannot realize the "softness" of politics. They could not even bring some "femininity"; but the worst was that they were "unfeminine." Women are ordered in front of each other and the accusations against the other political camp are prepared usually by the other women in the opposite camp. Female politicians are those who try to imitate men. Moreover, intellectual women in politics or in media are wilder than a considerable part of men. The couples inside the Democratic Party and Socialist Party, as Topalli-Ligori, Pernaska-Felaj, Doda-Shkreli, Vokshi-Xhacka, Bregu-Kodheli, etc., have often been in the skies of smooth and strong debates.

In these debates, the insults oriented to the same gender have been present, even when their sentences start with the phrases "... as a woman and as a mother..." (Vangjeli, 2010).

On the top list stands surely the speaker of the parliament, Mrs. Jozefina Topalli. This is because of her presence in public, her nature and her tonality have always been in high frequency and masculine. All have seen respected women who speak with inappropriate tones and who accuse their opponents in political life for their private life. Despite their soft voice pronunciation, words have been always very spicy. It is known that what is articulated from their mouth is not their real thought, but a duty given by their party leaders, who throw mud on the rivals. Why not for earning the television time and the press pages?! In this aspect, even the media has played its role in the change of communication because the political parties have the priority of showing the problematic aspects and conflicts in the media.

What it hurts is that (even though for a long time, it seems all normal as normal that the contrary would surprise us) female elites cannot make the difference. In this point, not only for political cases, but also nor for personal principles “fight.” It never has been heard that a deputy opposes her own party leader.

Mrs. Kodheli (2017) says of women’s political communication: “First of all they try to imitate their bosses in politics who show arrogance and think that this is the best example and they think also that in this way they can please the bosses, without actually thinking that they are there to represent the people, to represent a certain category which they pretend to represent”.

Neither when they use offensive vocabulary, nor in the name of dividing the power and balancing the power (check and balance), nor in the name of ethics (that woman that has a family just like you). In contrary, they attack with the same hate even with the same words (to pamper the “chief” sensibility).

Masculism, the consequence of this challenge

Jozefina Topalli a case study

For the first time in its history, the Albanian parliament finally elected a woman, Mrs. Josefina Topalli, as the Speaker of the Parliament (Londo, 2005). Mrs. Topalli always thought that such responsibilities men hold without any complex, women may hold too and being a woman has neither helped nor has hampered her work.

Like quite a few others, I have been wrong when I tried and suspected often that Mrs. Topalli, unconsciously, was incomprehensible and unnecessary, even unwise, rides in politics, while she did not transmit as a female the role of a gentlewoman, a wise politician, the “opponent of the opposition”, as promised a Parliamentary Head, that with wisdom and kindness manages to bring in masculism Parliament, understanding, giving peace and good faith, to tame tempers , as a “Mother Teresa” policy (Blushi, 2009).

Obviously, work and tough fight on top of manly Parliament of Albania has become “more determined” against vandalism, banality, and words of hatred gestures. *I'm not an “iron woman”, the information you gave me regarding the chair that I have, tells me that the path we have taken, it is difficult, but the only one possible*” (from the words of the Mrs. Topalli, voting session request for her removal, November 13, 2006). From observation and comments, it appears that the institution of laws, often “make the law”. The controversial language used in Parliament of Albania, a northern dialect pronounced often outrageous and with nervousness grade, remembered her reaction to the Assembly Hall, on July 22, 2008:

In contrast, we have seen more than once that she plays the role of a woman—man, often wild, stubborn, and intolerant. How is it possible, asked the Assembly men, who she said “chased me” whenever given the opportunity!

Down in the population, everyone was talking about Mrs. Topalli, for the loss of control in a fierce debate with Mr. Balla. She was also remembered for the sudden outbreak in 2005, in a statement she made on TV Klan, three days before parliamentary elections on July 3, 2005 (Myftaraj, 2006).

Topalli politically knew to impose herself better than everyone, always hard and tough counter, of course not by chance, but deliberately which excluding the outer side of her, even with her flamethrowers vocabulary, vulgar and dialectical (Probably, in Albanian masculine military policy, it has a high importance!), she has made it possible, with an admirable tenacity targeted now giving herself a secure future for tomorrow. (Blushi, 2009).

If it was considered the “forbidden” and reflected conversion of the examples above about Mrs. Topalli, we can really argue that her presence in political environment could not feminine more her role, in a very masculine Albanian politic, in the fight for political survival. In an interview with the journalist Mr. Sokol Balla conducted for this study, he describes her profile as the only lady in charge of a government in Albania, but her mission for gender equality is partially realized. “Today, Mrs. Topalli is equivalent to a man at the head of the Parliament, but to get there, she had to give up her gender”, Balla said.

Mrs. Topalli, as well as other women in politics, knows that it is hard to have a future if you will behave differently in politics: as a “housewife” crestfallen, like a good wife, wise and gentle, but they should create a parable of male/female in the party/politics. After only such an image can provide continuity and security guarantees for militants or anyone else that tomorrow will be accepted as a worthy successor.

Another opinion, this time a female one, in a letter of 2006, has justified its change due to the extremely difficult challenge facing the “Complexion to be vigilant and sleep, turns in the defense of making goal at your gate. Shame and

anger that awaken to a woman the insults of men, kill the beauty and the beast awaken. An injured woman is a woman less, a necromancer more”, says in a written letter Mrs. Rudina Xhunga, for Mrs. Topalli, at the time of the second motion of no confidence for the Speaker of the Parliament (Xhunga, 2006).

Regarding the brutality and severity of her vocabulary, it has justifying opinions that disrespect is absolutely an inevitable behavior in the hall of the Parliament, where the rules are often not respected by some deputies, who have turned insults and swearing into a working style. However, this does not justify the brutal gestures or words used by the only female with high and accurate profile in the political scene. There is no value to this behavior that she makes it many times, even without reason. Outgoing resembled a woman affected by severe vocabulary of Albanian men politicians. Now, it seems like a voice among them and provokes their voices be stronger. Despite the content of rude is also the dialect pronounced, which makes communication very difficult. The researcher thinks that she uses a dictionary somehow rough after proper forms to establish authority in the district where she works and interacts every day.

Though to put a little powder on her portrait, in its image of a man -woman, we emphasize that Mrs. Topalli you can see her across the country and the world, as an international class politician, as a woman with refinement, dedicated, dignified, determined, always elegant, with a perfect model of success and policy today! Looks quite different from the shape in the Parliament sessions!

When calculating the percentages of female participation in politics, the percentage of its masculinity should be taken in account because the predominant profile of an Albanian politician cannot possibly defeat male features: severe behavior and communication, profile noticed in various media debates of both genders (not talking about their behavior in the Parliament Hall).

Today, it seems that the trends are towards describing women as housewives, romantic, good cook even as politicians and government manager. This Hegelian dualism seems to sculpt a new characterization in his hierarchy of modern women, masculine female who is physically a female and has a male ideology (Konomi, 2010).

There has been a tendency for many years in the Balkan countries, that had a masculine policy, therefore has long been masculine and women have brought and continue to bring their model but also must be prepared to become part of real political view, who will do even encounters when is important. In approaching the problem this way, it is emotionally difficult to explain the situation that created polarization between “feminism in politics” and “masculine women”. Perhaps, it will take time to understand the true implications of this bipolar symmetry.

Masculine is a person who rises in the morning and late in the day celebrate his personal ego gender while female masculinity would determine the wish to suppress

the feminine side of a woman and to excite to her the manhood masculinity in a husband or a male. Feminism in politics firstly, should be seen as a main supporter of social gender equality and then as anticorruption policy articulation as well as those with social character, but we should beware against corruption of women because their purity will be destroyed forever. Feminine masculinity has long begun appearing in the media and politics. Not rarely we see a woman who speaks in political shape, stylistically as a male politician (Konomi, 2010).

Despite this reality, Albanian women should continue to be in politics considering that it will come a day when the laws of this country will be implemented. However, what it has been seen in common is that we all converge at one point, with speculation or political abuse of the women and their role and also with the conviction that the masculine dominance of Albanian politics has no desire and willingness to free the path for women, even in a near future. In a stricter way, it can be said that the debate is expected in certain situations, but that depends more on the individual person and how he/she expresses his/her communication.

Conclusion

Democracy is fragile and not consolidated in Albania. We had to move from one regime to another. We have learned or we are learning let us say a lot from the whole political class, whether by their mistakes or by being able to create a voice of its own, but on the other hand this is not only reflected in our public culture, but also it has a tremendous impact in Albanian society, since we are, as citizens, very connected or engaged with daily politics. Often conflictuality and aggression in politics can affect the level of aggressiveness and conflict in Albanian society. Both are very connected, so at the moment that politics gives positive models of cooperation, a model of discussion with arguments, not aggressive conflict model, all this is followed by the Albanian society and thus promotes positivity, bringing a more humane development of problem-oriented for solving them, rather than division or aggression in general.

Political arena has historically been a domain of men not only in Albania, but also all around the world. As a result, women find it difficult to develop their self-confidence to be a candidate in public posts. History of power is also a masculine history, even though during the last century, all around the world, there is a wide movement of women for being even those part of the government and this is the most natural thing in a society.

Even in Albania, the attitudes are being changed and becoming more admitted toward the engagement of women in politics. Goals are considered even the organization forms of women beginning from non-profit organization up to

coalition and networks. Communication is in the epicenter of political process. Communicating is becoming a strong weapon in prognostication of image of political parties, government, organizational, and cooperative. Even communication is not only becoming a challenge that makes the difference among the institutions of all specters, but also among political parties, especially during the electoral campaigns, promoting the programs, visions, ideas, politics, and their recourses in a most efficient way. Political situation in this place referring the communication is in a kind of pressure even more in the periods of parliamentary or local elections. The researcher thinks that probably the use of a tough language is the right way to put the authority in the circle of people one acts and interacts every day. Political women know how difficult it is to have a bright future, if they would behave in politics improperly, as obedient “housewives”, as good woman, quiet woman, or goodhearted. Instead, they have to create the image of woman converting itself in man in a political party or politics. But the conflicts like the political language are both parts of doing politics, without which a democratic state cannot exist.

So we need some time, we all need time, the problem is that we think we need time and meanwhile as we are thinking we are staying in the same place. This should not happen because it means that we have lost a lot of energy. Today it is a little different but again it is not enough. Albania still has a lot to learn. This is our political culture, we have a very limited political culture and we have a few years in which we are making a movement in the transition or in achieving our things in politics. So it's a normal thing.

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