

Features of the Political Class, Transition, Elite Status and Parliament

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Doi:10.5901/mjss.2017.v8n1p494

Abstract

As a result of this political mentality of the Albanian political class in the first decade of the council, unfortunately, and today, this feature of the Albanian political and political class continues to be used by the government as a revolt against the political opponent. This mentality of the political class has undermined the morality of politics, as the level of political reasoning is revenge and hatred for the other who has fallen out of power through the vote, considering the removal of power as an injustice that has been done, this situation has Coupled with the Albanian political class all the time, slowing democratic processes in the country. The functioning of the parliament is a direct expression of the political class level, and it is a guarantee that the political system will function. Through it, society sees how to examine ways of gaining power and its functioning and control, but the political class that has emerged on the political scene following the collapse of the communist system has failed to give this institution a normal function within the standards Of a Western parliament

Keywords: Albanian political class, This exercise of power, Albanians a normal parliament after the collapse of the communist system, functioning of the parliament is a direct expression of the political class level

During the two decades of transition, there is a very important feature of the behavior of the Albanian political elite, which is the exercise of power on its own. This is evident in the non-functioning of institutions and administration, which are principally controlled by independent bodies.

This exercise of power has always been a constant clash between the government and these institutions. The lack of a well-publicized public opinion has created the possibility of abuse of power by the political class almost throughout the post-communist period in Albania.

The whole politics of this period has been loud, aggressive and accompanied by internal conflicts, as it has always been a political class led and guided by the will of the leader to dominate over the rest of the group, transforming the political patron In the formations run by an individual who has the power to do anything, and the experience of the Albanian political class has shown this in not a few cases. This has created a feature of the political class, as a political class that continued to keep alive "tyranny (S.Ngjela: 201: 173)" in the exercise of power.

Without the political class to develop free elections, institutions that function independently of politics, and the development of a policy based on a legal and institutional framework does not create the possibility of developing a competitive competition but a "war" (S.Ngjela: 2010: 173), and the concrete example of this is that we have always had a roaring winner or coming to power in power, addressing political opposition as an enemy rather than a rival who has lost voters' votes.

As a result of this political mentality of the Albanian political class in the first decade of the council, unfortunately, and today, this feature of the Albanian political and political class continues to be used by the government as a revolt against the political opponent. This mentality of the political class has undermined the morality of politics, as the level of political reasoning is revenge and hatred for the other who has fallen out of power through the vote, considering the removal of power as an injustice that has been done, this situation has Coupled with the Albanian political class all the time, slowing democratic processes in the country.

The post-communist regime in all countries of the east had to be carried out in two main directions, both political and economic, and this is the distinctive feature of the term from democratic transition. In Albania's terms, this narrowness in the political sphere, thus shifting from a party system to the system of consolidated liberal democracy, presents traits of a more difficult transition to other post-communist countries that have or have known relations with the communist system the capitalist economy was thus based on private property and free market principles, which was forbidden in Albania. Transformations that would have to be carried out in the Albanian political, economic and social environment were more difficult than in other post-communist countries precisely for the reasons mentioned above.

The view of the prolonged transition in the post-communist period in Albania, rather than in other post-communist countries, was nothing more than a "game of the Albanian political elite" (F.Tarifa .2009: 51) which served the political

class to extend the position of power of those who rule or to secure the opposition's power with the justification or the objective to bring the country out of education, the scholar opposes this view, because according to him Albania presents all the features of a country in the orientation, but has made many leaps forward in the process of transforming it from an authoritarian country and a centralized economy into a capitalist and democratic society, despite Albania still having an unconsolidated democratic political system which is far from the model of democracy liberal. Democratic consolidation is the real target of any post-communist transition. Based on this view expressed by some Albanian researchers, Fatos Tarifa argues that:

First of all, the transition has a name (post-communist), in his view it is evident since Albania is no longer a communist country, but it does not explain the political events with which it has "completed" this transition, and if this transition is over why it is reluctant to answer the question posed by the speaker: If Albania is not a transition country, what it represents. A Consolidated Democratic Country (F. Tarifa: 2009).

Second, according to the concepts of economy, the reasoning is based on the fact that 80% of GDP is produced by the private sector, this argument by the author is deficient, since the degree of privatization of a national economy is not necessarily an indicator of the degree of democratic consolidation. According to the author, referring to Linz & Stephan studies, a consolidated democracy pre-employs an inexcusable economy but also the existence of five conditions that are interdependent and interoperable: civil society, political society, the rule of law, a state bureaucracy that supports and does not hinder the democratic process, economic society.

Thirdly, the measurement of EBRD's technical indicators according to the author cannot be taken away from the reality of things in the country, just as we cannot judge for a country whether it is democratic or not merely starting from the fact that it holds a legitimate election and that there is a parliament.

Fourthly, the level of economic development is not a prerequisite to overcome the post-communist transition, the author argues that the best comparative studies conducted so far by the pertinent authors of political science and political sociology have consistently proved that the degree of development and democratic consolidation in every society is proportionate to the level of economic development. It also argues that, based on the argument of studios Juan J. Linz & Alferd Stephan has now become axiomatic in comparative political science, that economic society is a prerequisite for democratic consolidation, based on their reasoning on two basic theses, The second contradicts the above argument, the first thesis states that there never existed and cannot exist a consolidated democracy that has a command economy (except, perhaps, periods of war), while the second thesis states that Never existed and there cannot be a modern, consolidated democracy with a poor economy.

Fifth, referring to democratic standards, claiming they are not so important to determine if a former communist country as Albania has passed (or not) the transition phase, according to the author here is the most common error among Albanian authors. After a Argument based on the index of democracy is important but, it is not a prerequisite to determine whether a country is in transition or not.

This argumentation is used by the author (Tariff: 2009) for countries with a non-democratic political system, which have not been communist systems to "explain" that "between democracy and its opposites there is an intermediate state". According to the author, this is a wrong conclusion, since any post-communist government intends to create a democratic system and not an intermediate state between democracy and the totalitarian communist system. According to the author, this argument does not explain what this unknown path is, as post-communism can be the "intermediate state" between communism and democracy, but not necessarily a consolidated democracy.

Sixth Transition is related to the degree of freedom, and although the extent of these freedoms in Albania is not "at the best possible levels, referring to a democratic system" again for "from the indicators of these transition freedoms can be called overcome." The author argues that: What is noticeable is a logical contradiction, as even though the degree of democratic freedoms are not as well developed and protected as in a "truly democratic system", Albanians have again overcome the transition.

"Even from a legal point of view, Albania has passed the transition" because there is a constitution and legislation that in many respects is approximate or similar to the EU. In this regard, the author argues that, despite Albania having a new legislation and a constitution adopted several years ago, there is still no legal framework in which all key political actors, in particular the democratic government and the state apparatus, respond regularly the rule of law. The author argues that "post-communist transition continues until the rule of law and, together with the functioning of the state on a democratic basis, are routinized and consolidated beyond a stage where a" backward "becomes practically impossible. Based on the viewpoint, we think that during this period, the Albanian state has had a few: backward returns "(where with the term return back we mean temporary events or situations that have affected or delay the post-communist transition in the country).

A country is said to have overcome the post-communist transition when joining the EU. The author argues that:

according to this logic, all the former communist countries that joined the EU have overcome the post-communist transition when they were members, there are countries which are part of the EU and are still in transition, but the author raises the question of what would happen if in the EU, countries like Serbia, Montenegro, or Ukraine will join, which are in the first steps of transition in many directions, which means that they have overcome the transition. The author states that "we think that the process of EU membership is first a political decision for the countries of the former socialist camp, and it is not based solely on economic standards, as it has been and remains a political and geostrategic decision and their membership in NATO. EU membership of former socialist countries is largely owed to the progress of the rule of law rather than economic reforms, so it refers more to the success of political transition. From this point of view, we think that if Albania's EU membership takes time, this is not explained by the fact that the economic reforms are inadequate in the country but with the quality of politics in the water sector, namely with the rule of law, its institutions, the quality of governance, the quality of political processes and the quality of political life in the country. So it is precisely the political factor that has created in the EU opinion that Albania is "not ready" to become a member and not an economic factor, and that is why it continues to hold the country in the transition process.

The last argument that is "transition supporters" according to which the transitions of a society resemble the transitions occurring in an author's human life argues that: This analogy does not state that social systems do not arise, develop or die as Nature but subject to other legalities. The life of a social system can last as much as an individual life, or even more. Auroti refers to a study conducted by Adam Machnik, who in his study speaks of a post-communist "second phase of the revolution" referring to Polish reality, arguing that despite its membership in NATO and the EU, Poland is its country, it continues to be in transition, a place where today "Two Poland with one another - a Poland of doubts, fears, and vengeance that fights with Poland of hope, courage, and dialogue" is met today. According to the author, this characterization fits well with the reality of post-communist Albania, where, contrary to what some other Albanian authors say, the transition is not over. Referring to the transition author's perspective, of course, there is an end but it has to do with the consolidation of the democratic state and All Albanian society. He emphasizes that: Until democracy in Albania has matured and consolidated to the point that the back turns will become impossible, we will have "two Albania" facing each other, as an Albania that looks back and feeds fear and vengeance, and an Albania looking forward to hope and optimism.

The functioning of the parliament is a direct expression of the political class level, and it is a guarantee that the political system will function. Through it, society sees how to examine ways of gaining power and its functioning and control, but the political class that has emerged on the political scene following the collapse of the communist system has failed to give this institution a normal function within the standards of a Western parliament. The failure of the political class to give Albanians a normal parliament after the collapse of the communist system, studies show we have never been able to elect a parliament to function in a real way to build "parliamentarism" (S.Ngjela: 2009: 184). To ultimately give Albanians a parliament where all the power of political power is systematized and controlled, and the good governance of the country's institutional and social life is ensured, not allowing the political class to fall into abusive power with the power delegated by the sovereign. The lack of management of the Albanian society has come as a result of a weak parliament which has not functioned normally and has not created modern concepts of the management of society. This lack of normal functioning of parliament as well as the lack of modern management spirit has led to an elite circulation. If we do not have elite turnover then the social values that our society produces remain in place and lead to the degradation of society, as they deny the right to an individual who is intellectual, to ask society to be governed by it. Elites circulate after the system of democracy with the spirit that it conveys and drives the elite, but the elite and management of the society in turn is measured by the products and the efficiency of the work they perform.

The governing systems that have passed our country have a bitter history in relation to the parliament, because all the time of the functioning of these systems parliament has almost been formal in creating a mentality of punishing the elements of the opposition, since in all Albanian parliaments after the communism was not allowed to operate normally the opposition, and this has been one of the biggest defects of transition in the country, hindering the free initiative and educating politicians who do not accept the opposition. This lack of culture of parliamentarism in the Albanian political class has resulted in the creation of a political class that does not understand parliamentarism and which has turned them into "puppets" or "insignificant" (S.Ngjela: 1856). The existence of the leaders who take power use it to guarantee the tyrannical character of their power, as underlined by the author: Berisha acted as president until 1997, so did Nano until 2005 and likewise Berisha is acting again after the 2005 elections, because the dysfunction of parliament has left the Albanian state beyond its democratic institutionalization. With the lack of opposition rights in the parliament no one can claim that democracy works or governs according to its mandate and this has unfortunately been a situation in the last fifteen years, so the situation remains tense, and as a result has led to a poor management of Albanian society.

Since the Albanian society has long been unmanaged, the political class that came to power after the 90s could

not normally carry out the issue of institutional functioning, and this has led to a lack of circulation in the political elites, and when a society is not run by its best elite, it remains blocked in its development, as well as a society that fails to realize institutional functioning and free elections that through the vote make elite circulation. The author notes quoting James Burhanm as "an elite, having consumed her ability, has lost its coexistence and has fallen into myth, it is impossible to be right, it is unfortunate to remain in government" (S.Ngjela: 2010: 187) This becomes an obstacle to the development and management of society, so the Albanian political class must understand that the lack of the basic element of guaranteeing elite circulation is parliamentarism. The status of parliamentarism and constitutionalism really helps and guarantees the circulation of elites, because otherwise we will be in front of a process where society produces an elite turnover of the elites, and the author concludes in the fact that in the last fifteen years Albanian parliaments where leaders Party politics created with submissive cast flourishes of the majority which, instead of giving us the modern atmosphere of the management of society, have given us the atmosphere of crises, irrational conflicts and social underdevelopment. Therefore, the elite circulation today is an indispensable imperative for the development of Albanian society, where elites are not named, but are selected after they have competed and where their representative individuals have been identified as shrewd personalities of society.

As long as the conditions for the development of the free initiative are not created, the individual's freedoms, the guarantee for the creation of new individual values in the face of society, the form and circulation of political elites remain blocked and consequently are not circulating, and this happens in Albanian society as the system does not function because it is not allowed by the authoritarian and contingent politics of the Albanian political class. The blocking of the parliamentary institution from the tyrannical character of Albanian politics during transition has also influenced the slowdown of the elite circulation, as it is precisely the parliament where the assessment is made and the elites are set.

Since parliament is the arena of the political elite to regulate its status and the deputy it is necessary to perfect the manner of parliamentary debate and especially the legislative process. We talk about uplifting the figure of a deputy, referring to guaranteeing independence, so it needs to break away from political pressure and not be under pressure and completely interdependent, but it belongs to the people who have mandated it, as the western spirit of politics has to do with nature Individual lawmaking and what the government brings. Because the sensitivity they have to formulating and approving laws in parliament is directly the seriousness that society faces against the law, so the legislative process is not routine, inertial, the features that all parliaments in recent years have had their phenomena.

Western values in Albanian politics are, but spontaneous, they have to come back to the phenomenon. Creating the feeling that Albanian society is abusively governed by their governments has come as a result of the lack of parliament as the center of governance summoning but also of responsibility, the responsibility that derives from the normal functioning of the parliament that is tasked with to respect the spirit of the sovereign after he is mandated. Throughout this period, Albanian politics has been confronted and conflicting, unstable and undemocratic, which has often created and negatively affected the international partners, but also the Albanians themselves within and outside the country. The whole situation created in the Albanian society in the rise of Western values and the modern state in the transition years has been the result of the lack of state as a serious and modern entity that parks and guarantees its citizens, and consequently neither the state nor Albanian citizens do not have international personalities, and this is a burden for Albanian citizens working in the West. All this is in the parliament as a center that guarantees every value.

The accountability of governments that have come to power at least in the last eighteen years has been characterized by irresponsibility, and consequently have brought backwardness and mismanagement of society. But ultimately, as a country that is trying to build Western values since we are a parliamentary republic, we must endure this value that we have created in order to create the political arena on both sides, the electoral process and the parliament, which have not yet been raised in western values, and therefore neither democracy nor society feels hopeless, since they have never seen a parliament with normal seriousness in which the ideas for management and administration of the society are faced; this process only occurs in these two political arenas.

One of the biggest defects in the Albanian political class of the post-communist era is that instead of creating a clash of ideas in parliamentary life as a normal part of the competition to come to power, it has created a social exhaustion because it does not govern but only makes noise and individual struggle, instead of creating and enabling the functioning of parliamentarism as the arena of clashes of ideas. This situation of parliament comes as the result of the lack of a fair and correct election process where it appears as an arena where the citizens themselves understand that their free vote is respected by their right as well as by the clash of ideas and programs political entities, society is created and consolidated the possibility and the right to choose the best. So a free contest of ideas and programs creates the opportunity for society to choose the best.

Conclusions

During the two decades of transition, there is a very important feature of the behavior of the Albanian political elite, which is the exercise of power on its own. This is evident in the non-functioning of institutions and administration, which are principally controlled by independent bodies.

The prolonged transition in the post-communist period in Albania, rather than in other post-communist countries, was nothing more than a "game of the Albanian political elite" which served the political class to extend the position of power of those who rule or to secure the opposition's power with the justification or the objective to bring the country out of education, the scholar opposes this view, because according to him Albania presents all the features of a country in the orientation

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