Education-A challenge for the countries, families and social-educational institutions

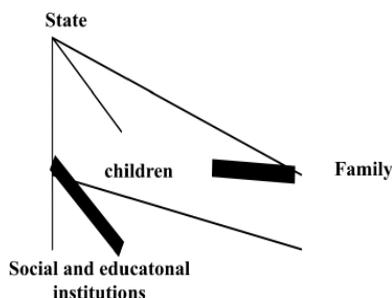**Doz. Mahir Mustafa**
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Abstract

Although various changes and developments in family types have taken place throughout the history of mankind, the roles and duties of the parents have remained the same: to educate and socialize their children and to support them, in order to contribute to further social development, as an integral part of society. Precisely because of this difficult task, Marshall B. Rosenberg (Rosenberg, 1998, 11), the representative of the peaceful communication concept, has called the profession of being parent, the best profession in the world, but also the most difficult and challenging, which begins before the children are born and continues to death (children grow up and become parents themselves, but they are still children to their parents). Fortunately, they are not alone in this challenging task. In the meaning of the expression, "It takes two people to make a child and a country to educate, grow up and develop him" they are supported and assisted by the state and social-educational, cultural and sporting institutions. These entire tasks must be done jointly by parents and other supporters, because collaboration is the most important thing. So the main question is: How to cooperate with one another to support children, students, and clients in their development? How to educate them to become good?
In the context of good and bad, the question arises: What does it mean to be good? Is it good for a child who is obedient and does not dispute the rules, norms and values set by the family, the group, the society, etc., Or to be good requires a sufficient degree of independence and ability to think and act independently, by reason and conscience?

Keywords: education, challenge, state, family, institutions.

Introduction

As mentioned in the abstract "It takes two people to make a child and a country to educate, grow up and develop him"(proverb). In this context, the family, state and social and educational institutions are the main and responsible factors for the education of children.

Graphic no. 1: The main factors for the education of children, created by Mahir Mustafa.

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By placing the child at the center of the educational and developmental area, all the factors highlighted in the graph above try to provide him the culture and education that is necessary in the future to be successful and to meet the challenges of life. States, families and social-educational institutions have different purposes, roles and tasks in this context. In the realization of their goals, they happen to cooperate with one another or not to consider each other. In the case of mutual and fruitful cooperation, these factors create a complete and efficient system. In cases of non-cooperation, their rivalry leads to inefficiency and non-achievement of the goal. In the first case beneficiaries are all, in particular the child; in the second case all lose, especially the children.

So what must they do separately and jointly in order to create a stable and unique system? The answer is simple: they must cooperate with each other. Before we continue with clarifications about co-operation; what it means and how it should be accomplished, let's consider the desires, goals and opportunities of the family as the most important factor on which depends the happiness and success of the children in school and generally in life.

Parents' desires and goals and their education styles

Usually parents desire and try to offer the best to their children so they could be satisfied, happy and have a better life than they themselves.

As parents we want our children to be healthy, physically attractive, smart, agile, alert, successful, etc. We want them to be loving, honest, noble and fair. Perhaps we want them to be interested and willing to learn, study, and develop well to be able to cope with various life-long challenges. In short, parents want their children to be good.

What does is define as good, or a good kid? According to Professor Thomas Lickona (1989), from the State University of New York, author of the book "Wi man gute Kinder erzieht – How to educate children well", most parents in terms of being good say, among other things, as follows:

- be responsible for their behavior,
- To show interest in other people,
- To respect the rights of others, respect legitimate authorities, rules and laws,
- To be honest, communicative and trustworthy,
- To face the difficulties and the pressure, etc.

Those mentioned and many other features are part of the qualities that determine being good, so it is understandable that parents generally want their daughters and sons to possess these qualities. What happens if they are not as we parents want them? They do not learn do not have good grades, do not do sports, and have no other artistic talent? Are they less valuable, less humane, if they do not possess these talents? The general answer would be, of course not. Despite the wishes of how we would like to have our children, they remain our loved ones as they are. This answer sounds good, but it is completely different, if the child is not good in terms of behavior and actions: it does not have good human behavior, does not show responsibility for its behavior, does not show respect for parents and others, does not respect the

rights of others, does not respect the rules and laws, does not show interest of other people in an appropriate manner, is selfishly self-centered by not caring for others, for the opinions and feelings of other people. Despite the love for the child, patience for his actions, hope for him to change, etc. it is evident that in such cases we do not feel good and comfortable. We try to find a solution by trying to change the situation with mildness and prudence, being fierce and rigorous, being fair or unfair etc. In these emotionally, mentally and physically overloaded situations, we are mindful of many things that may have had an impact on the child's behavior and development, but we may not be able to reflect on the quality of our relationships with the child, about the child's desires and needs, about his or her abilities and resources, about our educational goals, and about the influence of our style of education.

Let the story of the "happy" girl serve as a cause for self-reflection: *"... in my youth, my parents let me do whatever I wanted. I went to parties when I wanted to. My parents did not interfere with my desires, and they did not ask for any account of me. All my friends and friends then looked at me jealously and thought I was happy. But now I realized that they were happy. I would have loved my parents to show more care for me by saying, no, you cannot do it to fulfill unimpeachable wishes.... "*(The late understanding - - In zu später Einsicht, Thomas Lickona, Wie man gute Kinder erzieht, 1989: 41).

Given the existence of different leadership or education styles, the well-known socio-psychologist Kurt Levin˝ (K. Lewin) has developed scientific research about their influence on human personality. In a kindergarten, Kurt Levin divided the kids in three groups for a whole year. The first group of children was guided by the authoritarian style, the second by the democratic-cooperative style and the third by the non-authoritative style. From the observations and results of the empirical study, Levin has come to the conclusion of the characteristics of different styles of education and their impacts on children. Reflection of Levin's educational styles in tabular form highlights the impacts of their practice in relation to children

characteristics	Impact on children
Authoritative education	
- Strict discipline / obedience	- Not happiness
- Dictatorship without any involvement in decision-making	- Restriction of exercise and development
- assessment	- comparison
- Orientation to achievement (success)	- Creating hierarchy
- Negative reviews	- Self-doubt, self-assertion
- Rebuke and punishment	- Non creativity
- Equal treatment "equality"	- Disbelief, fear
- distance	- non motivation
- not love	- hate
- not bliss	- obedience
Cooperative education	

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- incentive	- Proud of the success achieved
- Active participation	- Mutual support
- Praise (not reproach)	- Good and quiet atmosphere
- help	- Productivity, creativity, tracking
- Self-corrections	- Self-reliance (love for teaching)
- The teacher does not stay in the epicenter	- pleasure; The result is for everyone pleasing
Non-authoritative education	
- Without measures (penalties)	- Difficult for week children
- No limits	- chaos
- Without incentives	- individualism
- no help	- egoism
- Without praise, without reproach	- Overload, disorientation
- no feelings	- Not motivation for issues, subjects etc.

Table 1: Education styles according to Kurt Levin elaborated by Mahir Mustafa.

Unlike Levin, some other authors call autocratic style, a direct / restrictive style, and democratic style, a cooperative or participative style. The Laiser-Faire style is also used by other authors in the same term, but with different descriptions depending on the field.

The case of the "happy" girl and the characteristics of the education styles show that only verbal desire to do the best for children (common desire of all parents in the world) is not enough to achieve this goal. Not all parents tried to discipline their children by telling them "no," if they spend a long time standing in front of the TV and the computer, If they want to buy clothes from expensive brands if they prefer and consume sweet products that contain too much sugar if they want to go to non-supervised parties or if they want to drink alcohol. Some parents are even manipulated by children by accepting their claims that "Everyone does what they want", "Everybody goes to parties", "Everyone goes to the disco, watch erotic movies, go out until after midnight" and let their children do whatever they want.

Life in modern society casts on itself many questions in all families, which are not easy to answer. All parents are constantly challenged to think about how to support their children so they can learn how to behave in case of difficulty, how to understand the free space they are offered, how to respect the boundaries assigned to them, how to undertake and bear responsibility for their behavior and actions, etc. Rarely may be the parents and educators of various institutions who, in their educational work, have not faced dilemmas about their behavior, decisions, actions, and educational styles.

Questions like: is it okay that I was a bit rough, consistent or not consistent and tolerant in a given situation and many others like this torment parents during their reflections. Neither the answer yes or no, i do not know or maybe have not been possibly enjoyable for most of the parents. Why? Because, the very best and the best quality is the endless challenge and the unattainable goal. Which norms, criteria, and

values determine the good or, being good?

According to Professor Thomas Likona, from New York State University, the author of the book "Wi-man gute Kinder erzieht - How to educate children well", among the many criteria that are closely related to norms and values are behavior and action. Someone who does not behave and does not work well, according to Likona, is handicapped in what he calls and defines to be a good man. Poor child behavior impels many parents not to feel well, to be worried. Some of them seek help from relatives, others in educational institutions, counseling centers, and social-educational centers. Some are embarrassed about their children's behavior and blame themselves for failing in the educational role, respectively in the role of being good parents. Why? Because a child's behavior is observed, compared, evaluated and judged according to social norms, in the sense how should be a good child, a good parent, or a good educator, forgetting that good and bad are relative and that children, and people in general are not and may not all be the same. According to Geert Hofstede[1] everybody is, in terms of needs, desires, and many other aspects - is human, for some features is like many others and feels a member of a group etc., while for some special features and does not resemble any other person. According to Hofstede the personality of an individual is a feature of the personal combination of mental programming, which does not divide it with anyone. Unfortunately, the individuality and personality of the child, is often ignored, and is judged as a disruptive factor by collective norms, and is punishable by punitive measures. A public school student who shows bad behavior towards other students, teachers, and learning process is punished, being considered as bad and impatient, respectively undesirable for the normative selection system. Such students are not only rated with poor grades, they are also excluded from school and their social environment and placed in special social-educational centers. Removing such children from family and school, placing them in special educational centers raises different feelings to parents, students, and teachers. In some raises the sense of complicity, in some the sense of triumph, in the sense of getting rid of it. Let others deal with their problems. Why is this differentiation and distancing when one knows that no one fully responds to the average values of the culture of the family, the environment, the school, and the society itself? He may differ greatly from collective culture, but since he has grown up in that culture and has learned to feel good about it, he himself or questions it by developing his own personal culture. Unlike the school, which from the moment of leaving a child from that school can close the relationship process with the student in question, his parents continue to remain parents and associates of their child's further journey. Rarely may be the case when the parents, because of their despair and failure, give up their children. Even if that happens, they still remain parents of their children.

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[1] Hofstede, G. (2006), Lokales Denken, globales Handeln, interkulturelle Zusammenarbeit und globales Management – Local thinking, acting globally, Intercultural co-operation and global management, dtv

Relations between family and socio-educational institutions - Relations exchange

From the moment of sending children to play groups, kindergartens and school parents face different questions: Is the way to school safe? How do our children behave in the street, in the group of games, in kindergartens, during classes, during school vacation, etc.? Are our children integrated and thoughtful in the group of games, kindergarten in classrooms and generally at school? Do our kids develop optimally? What are our rights and obligations in relation to the state which has taken care of the construction and arrangement of these institutions? What are the expectations of social-educational institutions towards them, etc.? Parents want to know who the educator or teacher of their children and how she is. Educators and teachers also want to know who the parents of their children or students are. Parents need to know more about the teacher, classroom composition, class schedule, school etc. becomes more and more pronounced, while the teachers' claims to support them properly and enough their students compel them to collect information about the student's personality, social conditions, etc. For parents and teachers it becomes necessary to know each other and to inform each other. In this context, the child becomes a bridge between these two factors, in which a reciprocal relation is created (until the children go to school, i.e. until the end of schooling). Children share with their family daily experiences about school or at the appropriate institution and carry with them part of their family life at school and other institutions. Through the child are reflected the family views, which the child has adopted from his parents. For this, parents are not insignificant for the school and other institutions. Rather they are the factors, namely the most important educational partners. It is scientifically verified that when lacking family support, efforts and work of the school is like building on sand and then it is understandable that they are unstable (Aurin in Jung-Fehlmann 1998:39). Based on this undeniable fact, family and school should exchange their child-related goals and claims and be unique in their achievement. Therefore at the beginning of the school year, teachers should organize parental meetings to inform their parents about the main goals of the curriculum, textbooks and forms of work. Putting emphasis on the importance of cooperation they should invite parents to mutual cooperation. Thus, in a dialogue with one another, the family and social-educational and educational institutions understand that, in order to achieve their educational goals, they must be closely related to one another through the children by creating and cultivating good relationships.

How do their family and school perform their duties? What educational goals do they set and which styles of education do they practice?

We will try to answer this question by highlighting the possible educational aims and styles of Albanian families in Switzerland and the Swiss public schools.

Educational goals of the family	Similarities and differences	Educational goals of the school
	Obedience; respect Interest in new knowledge and orientation potential Adaptation and loyalty to group membership; Submission without contestation Reliability in hierarchical authority, both in the family structure and in the social structure; Acceptance of hierarchy and power Willingness to respond and willingness to achieve good results Skills for dialogue and solidarity Shame; The development of feelings of shame Reasoning of identity in the social network; The feeling of "We" Awareness and cultivation of traditions Openness Modesty in terms of personal needs versus group work Conservation of harmony Responsibility to people and nature Ecology awareness (environmental protection) Creativity Skill for criticism and judgment Ready to help and coexist Delegation of conflicts (adults should deal with conflicts) Honest formation of a personality Self-responsibility Convenience and tolerance to others Communication skills to express experiences and sensitivity Orientation in terms of values Convenience of differences; The perception of diversity as well as prosperity Beware of unknown issues Maintaining taboosisms Compliance with rules and social norms Equality between men and women Minority Conduct (Equality) Mutual assistance and care Independence Ability to work on a team; Ability to coexist Ability to resolve conflicts	

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Impact and consequences of non-communication and non-harmonization of educational goals and styles between families and the school:

Educational goals of the family	Impacts/ consequences	Educational Goals of the School
• Obedience; respect • Adaptation and loyalty to group membership; Submission without contestation • Reliability in hierarchical authority in the family and social structure; Accepting hierarchy and power • Acceptance / Observe of Control and Correction • Shame; The development of feelings of shame • Reasoning of identity in the social network; The feeling of "We" • Awareness and cultivation of traditions • Modesty in terms of personal needs versus group work • Beware of unknown issues • Preservation of taboos • Conservation of harmony • Ready to help and coexist • Give priority to relationships before tasks • Conformity of gender roles according to tradition • Delegation of conflicts (adults should deal with conflicts)	• • • • **Heteronymous** • • • **Anomie** • • **Stigmatization as a group member** • • • **Integration** • • • **Autonomy**	• Mutual respect • Honorable Personality Formation (Self) • Question Ability • Self-responsibility; Responsibility to people and nature; • Ecology awareness (environmental protection); • Confidence; • Experience; • Guilt recognition; The development of guilty feelings • Tolerance to others • Self-definition • Participation in the transformation of values • Self esteem • Skills for dialogue and solidarity • Creativity • Interest in new knowledge and potential orientation • Skill for criticism and judgment • Ready to help and coexist • Appropriate rules and social norms • Duty and responsibility before relationships • Gender Equality Conduct • Convenience of Minority Rights • Conflict Resolution Skills

Terminology: Heteronomy; Anomy; Stigma; Integration and Autonomy
Heteronomy

Heteronomy = Dependence on a moral legitimacy other than that particular or known one.
Although socio-educational institutions help parents educate their children, they are often perceived as rival by a number of parents. Some even believe that they influenced the children, to feel more of a part of the new cultural environment, the origin of the culture of origin. Some of the parents consider the assimilation of new values as the main cause of the distance of the children from values of the culture of origin. Situations like this create insecurities and cultural disorientation at the children. They lose faith in family support and orient themselves in the parables of

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educators and teachers of the country where they live

"Let's assume that a teacher in her class aims to develop and implement the" progressive" values, such as independence, ability to self-determination, while parents aim at preserving traditional-conservative values such as respect, obedience or respect for gender roles according to tradition, or vice versa. Without a link between relevant systems of parents and teachers, without exchanging goals and intentions, the child will not be easily able to integrate and adopt different patterns of thinking and orientation without proper support. He will be at a crossroads without knowing where to go. If the relationship between the different models is evident, for example through regular conversations between teachers and parents or through institutionalized conferences, this challenge for children can be taken as a chance for development. Thanks to agreements and fruitful collaboration between parents and teachers, the child learns directly or indirectly to behave better in cases of contradictions and strained situations." (Lanfranchi & Rüegg 2001:23).

Anomy

Anomy is a normative disorientation situation. It expresses a situation in which old norms are not valid, tradition-based regulation is sluggish or quite unclear, while knowledge and guiding rules to operate and function in a new circle that give security and confidence are not yet found.

Often, anomy appears through the feeling of emptiness, loneliness, fear of hopelessness, and feeling of being unprotected. The appearance of anomy as a result of bitter experiences with violence causes violence i.e. leads to the use of violence (Oskar Negt).

Stigma; stigmatizing the individual as a group member

An individual who subordinated as a member of a group for which there are negative stereotype is very difficult to be perceived and respected by others as a man with personal values and good human behavior. This person faces major obstacles to witnessing who he really is.

The formation of his identity is extremely difficult because he is created in tense conditions and the constant need to prove that he is not like others, or is not as perceived and judged by others, e.g. criminals, not regular, primitive / not modern, poorly educated etc. (Gisela Unterweger).

Integration

Learning and development means confronting new and unfamiliar things that need to be understood and integrated. This applies both to the individual and to the groups. Integration does not mean that we become like others, or others become like us, integration means development.

Autonomy

Autonomy means self-determination and act according to reason and meaningful moral legitimacy.

Resume

The impacts and consequences outlined above clearly show how important it is that the relevant factors in the education of children, states, families, social-educational institutions are unique in the designation of educational goals and claims. As far as the very complex field of education is concerned, they serve as a guide to care for the

importance of mutual co-operation.

What does co-operation mean?

Collaboration between parents and teachers means partnerships between experts and exchanges of information and experiences. In this partnership all parties should talk, listen to each other, recognize one another, and understand and support one another's goals.

In the area of cooperation between states, families and social-educational, it is of great importance to recognize and respect the obligations, rights and competences of each other, namely the non-reciprocity of one another's competences.

Conclusions

- Parents should perceive and evaluate themselves as experts, i.e. irreplaceable persons, because their children are perceived and evaluated as such (most important, most beloved, etc.).
- Educators and teachers should perceive and evaluate themselves as experts, but not irreplaceable.
- The success of educational process must be seen as a mutual cooperation between all factors.
- Cooperation among the most relevant factors for child education should not be treated as a matter of willingness of educators, teachers and parents, motivated for cooperation, but should be institutionalized

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Magasines

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Movies

Der Film „Grenzenlos? Aufwachsen in der Konsumgesellschaft – Pa kufi? Të rritesh në shoqëri konsumuese".