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Regionalni razvoj i prekogranična saradnja

ZBORNIK RADOVA

Pirot, januar 2021.











ZBORNIK RADOVA

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REGIONALNI RAZVOJ I PREKOGRANIČNA SARADNJA

REGIONAL DEVELOPMENT AND CROSS-BORDER **COOPERATION**

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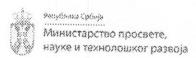
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Pirot, januar 2021.

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PREDGOVOR

Pred Vama je Zbornik Četvrte po redu Međunarodne naučne konferencije pod nazivom "Regionalni razvoj i prekogranična saradnja" održane decembra 2020. godine u organizaciji Srpske akademije nauke i umetnosti - Ogranka u Nišu, Grada Pirota, Privredne komore Pirot, Fakulteta za menadžment Zaječar i Univerziteta Metropolitan. Veoma je važno što je ove godine konferenciju podržalo Ministarstvo prosvete, nauke i tehnološkog razvoja republike Srbije. Iako je prilagođena specifičnim uslovima pandemije virusa korona i ova međunarodna konferencija održana je sa ciljem da promoviše naučne radove zasnovane na aktuelnom stanju regionalnog razvoja, prekograničnoj saradnji i analizi uticaja nove industrijalizacije na regionalni razvoj.

U ovom Međunarodnom zborniku prikupljeni su naučni radovi 134 autora iz 6 država (Srbija, Bugarska, Makedonija, Slovenija, Grčka i Rusija) sa ciljem da se podstakne rasprava o jednoj izuzetno značajnoj teorijskoj i praktičnoj temi – odnosu procesa regionalizacije i prekogranične saradnje u fokusu odnosa globalnog i lokalnog. U uslovima kada ideja globalizma sa obavezujućom neoliberalnom filozofijom razvoja i pratećom idejom o "kraju istorije" (Fukujama) nestaje i odlazi na istorijsko bunjište, sve više se javlja potreba za traženjem novih, alternativnih puteva i ideja društvenog razvoja. Takođe, kako sve više nestaje monopol jedne ideje i jedne svetske dominacije, a pojavljuju se i druge alternative, koje otvaraju nove mogućnosti, jača i svest o potrebi traganja za novim alternativama. U takvim uslovima sve više i jača svest o potrebi regionalne saradnje posebno između susednih zemalja koje su vekovima bile upućene jedne na druge. To je posebno značajno za zemlje Balkana, prostor smešten "između Istoka i Zapada" a koji je vekovima bio predmet testiranje dometa raznih kolonijalnih i postkolonijalnih ideja. Ti prostori su obeleženi dugotrajnim krizama identiteta karakterističnim za postkolonijalna stanja u okviru kojih se stanovništvo još uvek pita "ko smo mi", te usled osećanja političke i ekonomske beznadežnosti mobiliše odgovore koji kombinuju mladost sa drevnošću i superironost sa inferiornošću. Jasno je dakakle, da su istraživačka polja široka, a potreba za njihovim istraživanjima sve veća.

Tematska područja, koja su posebno bila predmet, ove konferencije su:

- Ekonomska politika u službi regionalnog razvoja;
- Edukacija i razvoj ljudskih resursa u funkciji regionalnog razvoja;
- Industrija, logistika i transport 4.0 i regionalni razvoj;
- Međunarodne strategije i projekti i regionalni razvoj;
- Poljoprivreda, proizvodnja zdrave hrane i turizam u funkciji regionalnog razvoja;
- Ostala pitanja regionalnog razvoja i prekogranična saradnja.

Priređivači i urednici izražavaju veliku zahvalnost svim autorima koji su priložili svoje radove, uz konstataciju da iz broja u broj kvalitet radova se sve više povećava, kako po ozbiljnosti tako i aktuelnosti radova.

Pirot,

Urednički odbor

Januar 2021

P. A. & D. K.

FOREWORD

In front of you is the Proceedings of the Fourth International Scientific Conference entitled "Regional Development and Cross-Border Cooperation" held in December 2020, organized by the Serbian Academy of Sciences and Arts - Nis Branch, City of Pirot, Pirot Chamber of Commerce, Faculty of Management Zajecar and Metropolitan University . It is very important that this year's conference was supported by the Ministry of Education, Science and Technological Development of the Republic of Serbia. Although adapted to the specific conditions of the coronavirus pandemic, this international conference was held with the aim of promoting scientific papers based on the current state of regional development, cross-border cooperation and analysis of the impact of new industrialization on regional development.

This International Proceedings collects scientific papers by 134 authors from 6 countries (Serbia, Bulgaria, Macedonia, Slovenia, Greece and Russia) in order to stimulate discussion on an extremely important theoretical and practical topic - the relationship between the process of regionalization and cross-border cooperation in the focus of relations global and local. In conditions when the idea of globalism with a binding neoliberal philosophy of development and the accompanying idea of the "end of history" (Fukuyama) disappears and goes to the historical dump, there is an increasing need to seek new, alternative ways and ideas of social development. Also, as the monopoly of one idea and one world domination disappears more and more, and other alternatives appear, which open new possibilities, the awareness of the need to search for new alternatives also grows stronger. In such conditions, there is a growing awareness of the need for regional cooperation, especially between neighboring countries that have been directed at each other for centuries. This is especially important for the countries of the Balkans, an area located "between East and West", which has been the subject of testing the scope of various colonial and postcolonial ideas for centuries. These spaces are marked by long-lasting identity crises characteristic of postcolonial conditions in which the population still wonders "who we are", and due to the feeling of political and economic hopelessness mobilizes answers that combine youth with antiquity and superiversity with inferiority. It is clear, of course, that the research fields are wide, and the need for their research is growing.

The thematic areas, which were especially the subject of this conference, are:

- Economic policy in the service of regional development;
- Education and development of human resources in the function of regional development;
- Industry, logistics and transport 4.0 and regional development;
- International strategies and projects and regional development;
- Agriculture, healthy food production and tourism in the function of regional development;
- Other issues of regional development and cross-border cooperation.

The editors and editors express great gratitude to all the authors who contributed their works, with the conclusion that from number to number the quality of works is increasing, both in terms of seriousness and topicality of works.

Pirot,

Editorial Board

Januar 2021

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PhD. Dushka Matevska1 PhD. Zoran Matevski2

Abstract: The process of socialization begins from the very birth of the child. The first mediators between society and the child are the parents. Parents have exclusive access to the child when it acquires the first information about the world around him. The specific emotional relationship between the parents and the child increases such socializing power of the family. The fact that parents can directly influence the formation of the ethnic identity of the child and thus transmit the norms and values that are characteristic of their own culture must not be neglected. On the other hand, children through imitation and identification can accept certain attitudes and behaviors from their parents. Both types of model learning can lead to a pronounced ethnic identity in children. In this paper we will try to examine the impact of the level of education of parents on creating the perception of their children in relation to members of other ethnic groups.

Key words: ethnic distance; parents' education; socialization

Introduction

The family is the first environment in which the value system of the individual is formed. By passing on the values of a culture, the family ensures the continuity of values from generation to generation and enables children to accept the good behavior favored by a given culture. But here we must point out that sometimes family values can be contrary to accepted values in society and reflect the value system of certain individuals such as parents or some other important family member. What kind of person the child will develop in the complex cultural context depends on what the parents and adult family members pass on to him; how they see and experience the outside world; and how much they participate in it and whether they accept or reject the dominant social values. That is why the period of early childhood is especially important for the perception of the ethnic other because in that period the child begins to learn what it means to be "one of us" (our family, our religion, our ethnic group). One of the basic sources of identity is based on the individual

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sense of belonging to a certain group (tribe, nation, ethnic group). The process in which the child socializes within the family as a member of a certain ethnic group is gradual. It starts as a simple childhood experience of group membership as a part of life, taken for granted (for example: I am Macedonian, Albanian, Turkish, that is, I am an Orthodox Christian, a Muslim). In a multicultural context, these group identities are often associated with a sense of "us" compared to other "them". A child's sense of "us" is not necessarily oppositional, as they learn to distinguish family from non-family. Children also learn how to distinguish other ethnic groups from the groups they identify with. But sometimes there can be a latent conflict between the value system in the modern family and the social value system. The clash between family and social values arises as a result of differences between traditional family values and proclaimed social values. Therefore, of particular importance for a multiethnic society such as the Macedonian one is for the children within the primary socialization in the family to learn to understand, accept and respect the differences that will enable them easier integration in their own society.

1. Research results

This paper is based on the results obtained from the research on the project "The impact of ethnic segregation in primary education on the perception of ethnic and religious other" led by Prof. Dr. Duska Matevska. The research was conducted in four primary schools in the Skopje region, one of which has a mixed ethnic composition, in which teaching takes place in three languages of instruction (Macedonian, Albanian and Turkish) and three schools in which teaching is monolingual and is designed for a specific ethnic group. (Macedonian, Albanian, Turkish). The survey was used as a basic tool for data collection. A closed-ended single-phase cluster sample questionnaire was used. The survey included students from one 9th grade class from the selected four primary schools. The research included 104 students, and in the final review only 91 questionnaires were taken into account. Some of the questionnaires were removed due to the evident invalidity of the data entered (some respondents did not fill in the entire questionnaire).

Table no. 1: Structure of the sample of respondents who were interviewed

School	Maced	onians	Alba	nians	Turks	;
	m	f	m	f	m	f
Petar Zdravkovski Penko Primary School, in the Municipality of Butel, Skopje	3	7	8	11	6	10
Petar Zdravkovski Penko Primary School, in the Municipality of Butel, Skopje	/	/	/	/	4	8
Alija Avdovich Primary School, in village of Batinci, municipality of Studenicani, Skopje region		/	9	11	/	/
Lazo Trpovski Primary School, Municipality of Karpos, Skopje	7	7	/	/	/	/

The sample included: 91 students, of which 45 from the primary school Petar Zdravkovski Penko (10 Macedonians, 19 Albanians and 16 Turks); 12 students from the Turkish ethnic group attending the Mustafa Kemal Ataturk School; 20 students from the Albanian ethnic group from the school Alija Avdovich; and 14 from the Macedonian ethnic group from the Lazo Trpovski school.

According to the achieved success, the respondents are distributed as follows:

Table no. 2: Distribution of the respondents according to the achieved success

Success	Number of respondents	percentage
excellent	56	61,5%
Very good	19	20,9%
Good	10	11%
sufficient	6	6,6%

The obtained results show that: most of the respondents have excellent success (61.5%); followed by students who achieved very good success (20.9%); and the lowest

percentage representation has students who have achieved sufficient success with 6.6% of the total number of respondents.

According to the ethnicity of the parents, the respondents are distributed as follows:

Table no. 3: Distribution of respondents according to the ethnicity of the parents

Ethnicity	Macedonian	Albanian	Turkish	Bosniak	Roma
Mather	24	42	23	2	/
Father	24	41	24	1	1

The research showed that we have mixed marriages only with the parents of the children who attend classes in Turkish language. Of the 12 students at Mustafa Kemal Ataturk Primary School, two said they came from parents of different ethnic backgrounds. One student's mother is Turkish and her father is Roma, and the other student mother is Albanian and her father is Turkish. We have a similar situation in the Turkish class in the primary school Petar Zdravkovski Penko, where out of 16 surveyed students, 8 come from ethnically mixed marriages. The mother of two students and one student are Turkish and their father is Albanian, the mother of two students and one student are Albanian and their father is Turkish and the mother of two students belongs to the Bosniak ethnic group and their father is Turkish. There is no mixed marriage among the respondents (students) from the Macedonian and Albanian classes.

According to the religious affiliation of the parents, the respondents are distributed as follows:

Table no. 4: Distribution of respondents according to the religious affiliation of the parents

Religious affiliation	Orthodox	Islamic	Catholic	Protestant	Other
Mather	24	67	1	1	1
Father	24	67	1	/	

From the table no. 4, we can conclude that although there are ethnically mixed marriages they still remain within the same religion. We have a greater attachment to the ethnic group among the Albanian population where all marriages are ethnically "pure", and among those students who declare themselves as Turks, it is obvious from the results that religious affiliation had a greater impact on their parents when they got married.

For the purposes of this paper we will try to examine the impact of the level of education of parents on creating the ethnic distance of their children, ie the willingness of 58

children to accept or reject certain social relations with members of other ethnic groups. We start from the assumption that children from families with higher education parents show greater willingness to accept more social relationships with other children of different ethnic backgrounds. The following are the tables in which the level of education of the parents of the respondents is presented.

Table no. 5: Distribution of the respondents according to the education of the father and the ethnicity

	Macedonian classes	Albanian classes	Turkish classes
rimary education		11 (28,2%)	5 (17,9%)
econdary Education	5 (20,8%)	16 (41 %)	11 (39,2%)
HighEducation	19 (79,2%)	12 (30,8%)	12 (42,9%)
otal	24 (100%)	39 (100%)	28 (100%)

From the obtained results it can be concluded that most of the Macedonian group of respondents have a father who has completed higher education (79.2%). Among the Albanian ethnic group with the highest percentage (41%) are respondents whose father has completed secondary education, but also a large percentage (28.2%) of those respondents whose father has completed only primary education. Among the Turkish ethnic group, the highest percentage (42.9%) is of respondents whose father has completed higher education, and 17.9% of the respondents stated that their father has completed only primary education. The reason for such results in terms of the level of education is the fact that the respondents from the Macedonian ethnic group live in an urban environment (Butel and Karpos) which offers them a greater opportunity to complete higher levels of education. Some of the respondents from the Albanian and Turkish ethnic group live in urban and some in rural areas. The research showed that those respondents whose parents live in a rural area (village Batinci and village Dolno Kolichani) as a rule have completed a lower level of education.

Table no. 6: Distribution of the respondents according to the mother's education and ethnicity

	Macedonian classes	Albanian classes	Turkish classes
Primary Education		16 (41 %)	12 (42,8%)
Secondary Education	5 (20,8%)	11 (28,2%)	8 (28,6%)
HighEducation	19 (79,2%)	12 (30,8%)	8 (28,6%)
Total	24 (100%)	39 (100%)	28 (100%)

The situation is similar with the mother's level of education. Among the Macedonian ethnic group, with the highest percentage (79.2) are those respondents whose mother completed higher education. In the Albanian ethnic group with the highest percentage (41%) are those respondents whose mother has completed only primary education, and a similar situation in the Turkish ethnic group where 42.8% of respondents said that their mother has completed only primary education.

In this paper we will present the data that refer to the most numerous ethnic groups in the Republic of Northern Macedonia, the Macedonian and the Albanian ethnic group. To measure ethnic distance, we used a modified Bogardus scale of social distance that contains six forms of social relations³. The social relations in this research are ranked according to the degree of closeness, from the one with the highest degree of distance (least closeness) to the one with the lowest degree of distance (highest closeness). Social relations are formulated in the form of attitudes which are responded to by accepting or not accepting the given relationship. The logic of the scale is to examine the degree of intimacy that a person is willing to achieve with the average member of a particular group that corresponds to their choice and behavior in real life.

³Emory S. Bogardus, Measuring social distance. Journal of applied sociology, 9, 1925. Emory Bogardus formulated the Bogardus Social Distance Scale, which measures the degree of closeness or social distance between different social groups (ethnic, racial, religious, social). In the Bogardus scale there are seven levels of social relations and the first are the most intimate relations such as: close kinship through marriage (to accept marriage); friendship (to be a close friend); neighborhood (to be a good neighbor). This is followed by more distant social relationships such as: employment in the same organization (working together); to be only an acquaintance (citizenship, permanent resident of a country); to be accepted only as visitors to a particular country and to be expelled from the country (hostile attitude).

Table 7: Acceptance of the social relations of the Macedonian students with the students from the Albanian ethnic group according to the level of education of the father

	Primary Education	Secondary Education	High Education
To live with me in the same municipality		3 (60%)	13 (68,4%)
To live with me on the same street		2 (40%)	13 (68,4%)
To hang out with him and be my friend	w 11	3 (60%)	14 (73,7%)
My sister or close relative to marry him			4 (21,05%)
To be the principal of the school where I study			6 (31,6%)
To be the mayor of my municipality			4 (10,5%)
He does not accept any of the views offered		2 (40%)	3 (15,8%)
Total		5 (100%)	19

Table 8: Acceptance of the social relations of the Macedonian students with the students from the Albanian ethnic group according to the level of education of the mother

	Primary Education	Secondary Education	High Education
To live with me in the same municipality		3 (60%)	13 (68,4%)
To live with me on the same street	-	2 (40%)	13 (68,4%)
To hang out with him and be my friend		3 (60%)	14 (73,7%)
My sister or close relative to marry him			4 (21,05%)
To be the principal of the school where I study			6 (31,6%)
To be the mayor of my municipality			4 (21,05%)
He does not accept any of the views offered		2 (40%)	3 (15,8%)
Total		5 (100%)	19 (100%)

From the tables presented above, we can conclude that among the Macedonian group of students whose parents have completed secondary education we have a high percentage (40%) of rejection of any social relations with students from the Albanian ethnic group, while among students whose parents have completed higher education that percentage is lower and is 15.8%. With the increase of the intimacy of the social relations, the ethnic distance of the Macedonians towards the Albanian ethnic group grows. We have a deviation only in relation to the attitude "to hang out with him and be my friend" and the reason for that is the fact that friendship is the result of the individual's choice and can always be broken and that friends have the same or similar views and interests, which is especially important for societies that do not have extremely pronounced ethnic polarization.

The presented data in tables no. 7 and 8, indicate that Macedonian students show the greatest distance in the most intimate social relationships (my sister or close relative to marry him) and students from families whose parents have completed high school completely reject such a social relationship, and also Those social relations in which the members of the Macedonian ethnic group are placed in a subordinate position in relation to the other ethnic group are completely rejected, such as "to be the principal of the school where I study" and "to be the mayor of the municipality where I live". Among the students whose parents have completed higher education, the attitudes "my sister or a close relative should marry him" and "to be the mayor of my municipality" are the least acceptable, for which only 21.05% of the respondents answered positively. This is a percentage of students with no ethnic distance and they are willing to accept any social relationship with students from an Albanian ethnic group.

Table 9: Acceptance of the social relations of the Albanian students with the students from the Macedonian ethnic group according to the level of education of the father

	Primary Education	Secondary Education	High Education
To live with me in the same municipality	1 (9,1%)	11 (68,7%)	10 (83,3%)
To live with me on the same street	1 (9,1%)	8 (50%)	8 (66,6%)
To hang out with him and be my friend		10 (62,5%)	9 (75%)
My sister or close relative to marry him			2 (16,6%)
To be the principal of the school where I study		6 (37,5%)	8 (66,6%)
To be the mayor of my municipality		6 (37,5%)	9 (75%)
He does not accept any of the views offered	10 (90,9%)	3 (18,7%)	1 (8,3%)
Total	11 (100%)	16 (100%)	12 (100%)

From table no. 9 it can be concluded that there is a huge ethnic distance among Albanian students whose father has completed only primary education. 90.9% of the respondents reject any interaction with members of the Macedonian ethnic group. Only 9.1% accept living in the same municipality and the same street with members of the Macedonian community and reject other social relations with Macedonians. Increasing the level of education reduces the ethnic distance. This is especially noticeable in the percentage of respondents who reject any interaction with members of the Macedonian community, with those students whose father has a high school education 18.7% of respondents are not willing to accept any social relationship with members of the Macedonian community, and that percentage is lower among students whose father has completed higher education and is 8.3%.

With the increase of the intimacy of the social relations, the ethnic distance of the Albanians towards the Macedonian ethnic group grows. This especially refers to the attitude "My sister or close relative to marry him" which is unacceptable for students whose father has completed lower levels of education (primary and secondary) and only 16.6% of respondents whose father has who have completed higher education are ready to accept family ties by marrying a member of the Macedonian ethnic group. For Albanian students whose father has completed secondary education, it is acceptable for members of the Macedonian ethnic group to live in the same municipality, for which 68.7% said yes, but it is less acceptable to live together with Macedonians on the same street. The percentage of acceptance of these social relations is higher among students whose father has completed higher education.

Table 10: Acceptance of the social relations of the Albanian students with the students from the Macedonian ethnic group according to the level of education of the mother

	Primary Education	Secondary Education	High Education
To live with me in the same municipality	5 (31,2%)	8 (72,7%)	11 (91,6 %)
To live with me on the same street	3 (18,7%)	3 (27,2%)	9 (75%)
To hang out with him and be my friend	3 (18,7%)	7 (63,6%)	10 (83,3%)
My sister or close relative to marry him			2 (16,6%)
To be the principal of the school where I study	2 (12,5%)	3 (27,2%)	9 (75%)
To be the mayor of my municipality	2 (12,5%)	5 (45,4%)	8 (66,6%)
He does not accept any of the views offered	10 (62,5%)	3 (27,2%)	1 (8,3%)
Total	16 (100%)	11 (100%)	12 (100%)

Among Albanian students whose mother has completed primary education, the degree of ethnic distance is lower. Considering the two tables, it can be concluded that in the process of socialization in creating attitudes related to the ethnic other among Albanian students, the parent who has a higher level of education has a greater influence. Families in which both parents have primary education are largely ethnocentric, oriented towards their ethnic group so that their children show less willingness to accept any social relationship with members of the Macedonian ethnic group.

2. Conclusion

From the above we can conclude that the impact of the level of education of parents on creating ethnic distance among students in primary education in the Skopje region is great, with increasing the level of education of parents reduces the ethnic distance. Children from families in which the parents have higher education are willing to accept more than the offered social relations, while children whose parents have completed only primary education reject all social relations with the ethnic other. Ethnic tolerance among Macedonian students is higher than that of students from the Albanian ethnic group. Macedonian students in a larger percentage (21.05%) accept the most intimate relations with the Albanian ethnic group, unlike Albanian students where for only 16.6% it is acceptable for "their sister or close relative to marry" a Macedonian. On the other hand, there is a large percentage (75%) of respondents from the Albanian ethnic group whose parents have completed higher education and who are willing to accept their municipality to be run by a Macedonian unlike Macedonian students where only 21.05% of respondents whose parents have completed higher education, are ready to accept a position in which their ethnic group would be in a subordinate position to the Albanian. The reason for this can be traced to the fact that almost half of the Albanian students included in this research live in the municipality of Butel. In this municipality from 2005 when it was established according to the law on territorial division until today, a Macedonian is regularly elected mayor. Maybe that is why the Albanian students from this municipality think that it is normal for their municipality to be run by a Macedonian.

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