The Notion of Citizenship in the USA and Albania and its Social Impact in the XXth Century

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Abstract

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Citizenship and nationalism are closely connected to each other. They are influenced as well by each other. I have attempted to give an overview of these issues in two case studies, the USA and Albania, despite the difficulty in analysing them. The main issues I have treated are related to the historical background which influenced in the perceptions of these two terms in accordance to the two cases. The legislation as well is of great importance to be taken into study. A comparative study of both of them, is being elaborated in the article. The next issues concerned with nationalism and citizenship is the natives concerns to the newcomers and the way it is being perceived by the governmental authorities. Facts and figures supply this article to testify the numbers of citizen increase and the impact of the new citizens in the welcoming situation.

Keywords: *citizenship, nationalism, USA, Albania, social impact, the XXth Century*

Introduction

Confronting two countries such as the USA and Albania in terms of citizenship sounds to be a difficult task due to the historical background of each of the countries and their peculiarities. But before initiating the elaboration of the article it is of relevant importance to consider the definition of nationalism and citizenship. In the vast variety of definitions, it is difficult to sort out a complete one, thus a combination of definitions would bear a more complete meaning that is more suitable to the entire article. Brubaker defines nationalism as a basis for the nation-building as well he focuses on the changing of the definition and

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connecting it to the identity formation.[1] Whereas citizenship is defined as *„the state of being a member of a particular country and having rights because of it."*[2] Schnapper gives accounts on the modern connotation of nation and nationalism. Consequently, he states that *„The uniqueness of the modern nation lies in the integration of all the populations into one community of citizens in the legitimating the action of the state, which is its instrument, by this community; it therefore implies the principle of the universal suffrage - the participation of all citizens in choosing their governors and judging their methods of exercising power - as well as conscription - the participation of all citizens in the foreign affairs. This double participation is undoubtly real, but it primarily symbolizes the principle of political legitimacy. It constitutes at once both the logic and the ideal of the democratic nation."*[3] Sometimes nationalism intervenes in the citizeship issue, but in fact nationalism is sometimes defined as *„a sense of identity with the nation"*[4] whereas Liah Greenfeld, professor of sociology at Boston University, *has defined nationalism as „an image of a social order, which involves the people as a sovereign elite and a community of equals."*[5] A common understanding of simple people exchanges nationalism with racism.

Both these two phenomena have got their particularities in accordance to the country they are being studied, especially when taking into account the USA, a superpower and Albania, a developing country. Thus it is going to be discussed upon the notion of citizenship, the legal basis and the perception of the natives in both these two case studies.

It needs to be stressed the fact that the histories of the two nations are very diverse, considering the fact that the Albanian one is considerably short in comparison to the American one. Thus a small analysis of the Albanian history of nation is of relevant importance to

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[1] Rogers Brubaker, ***Nationalism Reframed, Nationhood and the National Question in the New Europe***, Cambrigde University Press, 1997, p. 1-81.

[2] http://dictionary.cambridge.org/dictionary/british/citizenship

[3] Dominique Schnapper, ***Community of Citizens, On the Modern Nationality***, USA, Transaction Publisher, 1998, p. 35.

[4] http://www2.sunysuffolk.edu/westn/nationalism.html

[5] ***Ibidem***.

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understand the fact that there is a narrow range of laws on citizenship in the Albanian constitutions which date only in the twentieth century. Despite being considered as one of the oldest nations in the Balkans, Albania could gain independence only in 1912. Until then it was under the jurisdiction of the Ottoman Empire, consequently, the Albanians obeyed to the same rules and the same constitutions of the Ottoman Empire.[6] Even after independence, Albania fell into the Italian, 1939-1942, and German occupations, 1942-1944, and again they were under their jurisdiction. The period of late 1944 marked the beginning of communism, but despite it being considered as a plague, it marked the creation of the Albanian state.[7]

Consequently, this is the period when the state started to function, having its own constitution which was issued in 1944.[8] This constitution was amended in 1976. It was aimed at controlling and ruling all cathegories of people. Thus, since the beginning, the constitution of 1944 clearly states that *„All the citizens of People's Republic of Albania have equal rights in front of the law and the Party State."*[9] Additionally, article 18 of this constitution to some extent recognizes the existence of minorities and religious communities, thus, it states that *„All citizens are guaranteed freedom of opinion and belief... All religious communities are free in matters concerned with their faith as well as in its practice and outward expression."*[10] But it is interesting that the communist regime did not exclude the minorities and the religious communities as well.

As I previously mentioned, the first constitution was amended in 1976, as such various articles were added or left out, articles related to the citizenship and the way it was perceived by the communist leaders.

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[6] Edwin E. Jacques, ***The Albanians: An Ethnic History from Prehistoric Times to the Present***, London, McFarm, 1995.

[7] ***Ibidem.***

[8] James O'Donnell, ***A Coming of Age Albania under Enver Hoxha***, New York, Columbia University Press, 1999.

[9] Idem, ***Të gjithë qytetarët e Republikës Popullore të Shqipërisë kanë të drejta te barabarta para ligjit dhe para Partisë***, New York, Columbia University Press, 1999.

[10] ***Ibidem***.

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Article 39 of the 1976 constitution stated clearly that „*The rights and duties of citizens are established on the basis of reconciliation of the interests of the individual and those of the socialist society, with priority given to general interest. The rights of citizens are inseparable from the fulfillment of their duties and cannot be exercised in opposition to the socialist order.*"[11] This demonstrates that the main basis for a citizen was the obedience to the Party State. Aiming at a further control of the citizens which in that period was considered as unifying the people and connecting them strongly to the nationality, the leader of the country abolished religion. By that time, he considered the Muslims as Turks, the Orthodox as Greek and the Catholics as Latin, and consequently, he abolished religion, in order that the minorities could not be connected to their countries,[12] masking it as a measure to unify the country. "*Until World War II, Islam was the dominant religion in Albania, whereas before 1967 only 70 per cent of the population was Muslim, among these 20 per cent were Bektashinj (a sect of Muslims) whereas the Orthodox and Christians occupied 10 per cent of the population.*"[13] Thus the leader of the country made the *Christian Priests* and the *Muslim Imams* be civil workers and then retired them changing the churches and the mosques into museums.[14] Sometimes these were subject of persecution in the communist period after the abolition of religion. These measures made Albania the first Atheist state in the world. But deeply thinking, religion never has been a problem for the Albanians in their lives. Albania is a country where the religious communities have cohabited in the best way.

But when talking about nationalism and citizenship in Albania, we have to focus on the ethnic minorities living in Albania. Despite the fact that from the Southeastern countries, Albania is the most homogeneous population, still according to a National Census in 1989, there is „*2 per cent of ethnic minorities in Albania. This comprises Greek situated in the*

[11] ***Ibidem***.

[12] James O'Donnell, ***op. cit.***

[13] Frank Kressing, Karl Kaser, ***Albania, A Country in Transition***, Baden, s.n., 2002, Alle Rechte.

[14] Ramadan Marmullaku, ***Albania and the Albanians***, London, C. Hurst & Company, 1975.

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south of Albania numbering 60000, Macedonians and Montenegrins situated in the north and east of Albania numbering 5000-15000, Vlach and Aromanians numbering 30000-50000 and approximately 100000 Roma and Gipsy communities."[15] The ethnic minorities were considered to be treated equally during communism, as even the leader of the country expressed himself that „*the minority is an inseparable part of our movement and we have succeeded to make it fight for the country and have incorporated it in the front for the organization of the party state,*"[16] and he keeps on stressing that „*the minorities are to be protected but they have not yet created the political consciousness thus, they are to be protected by the Albanian stat.*" However, he feared the influence of their countries and he mentions in Berati Congress that „*the Albanian state as well needs to be protected by the foreigner influence,*" because, as according to his policies of convincing the Albanians to make use of their prohibition to know what was happening in other countries, it claims that „*things in Greece are not prospering well from the hand of imperialism and the question of democracy is still dubious.*" This was a way of refraining the Albanians from being influenced by the better conditions of the other nations.

In an attempt to illustrate the positioning of the minorities in Albania in the XXth century, we can realize the following mapping. This map illustrates the locations of the ethnic minorities in Albania. The Macedonians and Bulgarians were situated in the border area of Lake Prespa. The Vlach akin to modern Romanians were situated in the Pindus Mountain, in Fier, Korça and Vlora. The Serbians and Montenegrins, though in a small number, resided around the city of Shkodra. The Jewish community as situated in Tirana, Vlora and Korça, whereas the Gypsies were scattered throughout the country. The Greek community was situated in the southern Albania, but they were the most persecuted during communism. Discriminations, persecutions, harassment and internal exile started to be very frequent against the Greek. They were deprived of the status as a minority group. In the attempt of the

[15] Frank Kressing, Karl Kaser, ***op. cit.***, Alle Rechte.

[16] Ndreci Plasari, Luan Malltezi, ***Politike Anti-Kombetare e Enver Hoxhes (The Anti-Nationalist Politics of Enver Hoxha)***, Tirane, s.n., 1995.

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communist government to homogenize the population, the Greek minority was mostly affected by the restrictions on religion, culture, education and linguistic rights of minorities.[17] The last groups of ethnic minorities, though not a truly one, were the Kosovars. They were situated in central Albania mostly, for instance Elbasan. In the hardships to gain independence the Kosovars were supported by the Albanian governments since the period of King Zog.[18]

No matter the minorities that were living in Albania, they, to some extent, reflected parts of their national culture. This was as well shown in their ways of living and the extent to which they were assimilated in the Albanian society. Consequently, the Vlach minority was completely assimilated and they speak Albanian very well, to the degree that they were even employed by the Albanian governments of all the times. Quite the same happens to some minor in number Armenian families living in Vlora. They speak Albanian mostly with few Greek words in it. They were the ones who showed more of their nationality despite being persecuted by the communist government.[19] They used to have their ways of living, and respect their culture and their customs as well, certainly, no need to stress the fact that they did not reveal all this in public during communism. The following pictures illustrate the ways of living of the Greek minority in southern Albania and reflect some customs and cultural impact of their nationality. The typical houses and the religious cult are reflected as well in the pictures.

The most harsly discriminated and quasi exterminated were the Roma community and the Gabel, or Jevg community (differently referred to as Egyptian community). They had a bad reputation as superstitious, not to be trusted and parasites. The Albanian authorities tried to make them be more sedentary, but they did not succeed. The Albanian government distinguished them from the Jevg community, regarded as

[17] Raymond Zickel, ***Albania a Country Study***, Library of Congress, 1994.

[18] Arshi Pipa, ***Albanian Stalinism: Ideo-Political Aspects***, New York, Columbia University Press, 1990.

[19] Elisabeth et Jean-Paul Champseix, ***L'Albanie ou la Logique du Désespoir***, Paris, s.n., 1992.

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Egyptians, this group did not preserve its own tradition but it was integrated in the Albanian society. On the contrary, the Roma community preserved their culture and their way of living. The communist government made different attempts to exterminate them, but did not succeed to totally exterminate them, despite the huge number of Roma people being exterminated. This was due to the fact that the gypsies' birth rate is big, a phenomenon that was regarded as a problem for the Hoxha government. He just undertook some measures to try to enlower the number, such as the low health care, sterilization or several medicines to serve for this purpose after their first child.[20] Still at present days their ways of living and their houses have not developed much compared to what they have been during all the times.

As far as some of the laws related to citizenship are concerned, it needs to be stressed that the period of communism is the most proliferating one. The state party and the government were the ones to control individuals' life. Thus everything was ruled and predefined by the constitutions and the communist leaders. The first constitution of the 1946 even aimed at regulating the marriages and the divorces in Albania. It clearly stated that the marriages were performed in front of the People's Council. Whereas the Constitution of the 1967 aimed at forbidding the religious marriages. The age of marriage for both the sexes as well was established. Thus, the minimum age for marriage was 16 for women and 18 for men. The spouses were given the right to choose where to reside and their professions as well-however marriage to foreigner was accepted with the permission of the government.[21] Other issues concerning citizenship in Albania are related to the gaining and losing of citizenship as well as human rights. Thus, foreigners were granted citizenship when the government accepted them and they were working in Albania. Whereas children were granted citizenship even though their parents were foreigners. They as well had the right to get the Albanian passports. There was some restriction in fact in the marriage aspect. Marriage with a foreigner was prohibited generally, unless that was permitted from the

[20] ***Ibidem.***
[21] Raymond Zickel, ***op. cit.***

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government. The Constitution of 1946 was the main regulator for the marriage and divorce issues. Consequently, the loss of citizenship as well was specified for the spies, party and people's enemies and the persecuted people. On the contrary divorce did not strip off citizenship.[22]

The Albanian case of citizenship and nationalism was mostly related to some minor numbers of ethnic minorities, which did cause some problems between the natives and them. But it looks like the communist government succeeded to refrain them, as the harshest case was occured in August 2010 when an accident was interpreted as an intentional one, considering that the person spoke Greek despite being an Albanian citizen in Himara, a city in southern Albania. Instead of being considered as a simple accident it was very much politicized and the Greek government was involved in all this issue.[23]

Totally the contrary to the Albanian case is the American case. The latter's issue of citizenship and nationalism is totally related to immigrants and natives. According to Aleinikoff *„In a democratic state, the price the state pays for power is citizenship: its sovereignty is located not in its armies or its courts or its bureaucracies, but in its people."*[24] It is of academic interest to know some of the laws and regulations related to citizenship in the USA. Thus, it sounds that one of the primary laws is the fact that it is granted by birth rather than inherited by parents. According to Aleinikoff, *„Birthright citizenship represents the choice of neither the state nor the new citizen. There is no qualifying test, no application process. It is no exaggeration to say that citizenship in the United States is largely an accident of birth."*[25] At a first sight, it looks like the US citizenship is given as if it were nothing, though it is a right of someone to gain citizenship as one is given birth in a specific country.

Apart from the natives born in the USA another case is that of immigrants, the way they are perceived and the steps they have to

[22] Derek Hall, ***Albania and the Albanians***, New York, Library of Congress, 1994.

[23] Klan Tv., August 2010.

[24] T. Alexander Aleinikoff, ***American Citizenship: An Introduction***, în ***Five Citizen Studies***, Forthcoming, 2001.

[25] ***Ibidem***.

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undergo in order thay gain citizenship in the USA. The US constitution aimed at regulating the lives of the natives and that of immigrants. Thus, it clearly specified that once accepted immigrants are subject to a set of restrictions as the changing of the employment and may apply for US citizenship through the naturalization process for a period of 5 years.[26] Immigrants in the USA can become naturalized in the US society only on basis of some laws and regulations that are based on their abilities to take the test, and also to some conditions that satisfy the requirements of the State Department officers in order that they can be eligible for the visas. These conditions are connected to the health related grounds, the criminal history, national security and terrorist concern, public charge, seeking work without proper work identification, illegal entrance and immigration law violation, lacking proper documents, ineligible for citizenship and aliens previously removed[27]. Immigrants belonging to these groups are not eligible for visas and for naturalization. They have either to be legalized or to leave the USA, because nothing good is reserved for them.

As far as the stages of naturalization are concerned, a huge set of immigration laws were displayed. The US immigration laws vary from different periods of times and they are mainly concerned with the groups of immigrants that enter the USA, so skilled immigrants have been supported to enter the USA because of the fact that they possessed a talent from which something can be benefitted. Four principles underlie US policy on legal permanent immigration: the reunification of families, the admission of immigrants with needed skills, the protection of refugees and the diversity of admissions by the country of origin. These principles are embodied in the federal law, the Immigration and Nationality Act (INA), first codified in 1952. Congress has significantly amended the INA several times, most recently by the Enhanced Border Security and Visa Reform Act in 2002.[28]

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[26] Mark A Siegel, Nancy R. Jacobs, Patricia A. Von Brook, ***Immigration and Illegal Aliens***, s.l., s.n., 1989.

[27] ***CRS Report for Congress***, 20 May 2003.

[28] ***Ibidem***.

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When considering the history of immigration laws in the US legislation we can clearly see that the first law was the Naturalization Act and it dates on 1790. At the same time it is to be stressed that immigration laws are based on the waves of immigrants that were massive in one specific period of time, so the Chinese Exclusion Act was published on 6th May 1882,[29] which places a temporary ban on immigration from China, which is made permanent in 1902. This ban was lifted during World War II.[30] It was clearly stated that the coming of the Chinese labourers to this country endangered the good order of certain localities within the territory thereof. Though the first act trying to restrict immigration was the Chinese Exclusion Act, still the most important law remains the INA, approved in 1952. There have been many amendments or changes to the immigration laws from 1790-1900 based on every aspect of immigrants' life. There are 142 Acts added to the Legislation of the USA during these years. Another law that was related to immigration was the Naturalization Act of 1790. This law stipulated any alien, being a free white person, may be admitted to become a citizen of the United States of America, but in 1875 the Supreme Court declared that regulation of US immigration were the responsibility of Federal Government. One of the first laws trying to restrict immigration was the Chinese Exclusion Act, which prohibited certain labourers from immigrating to the USA. The laws of 1885 and 1887 concerning immigration in the USA had quite the same aim as the Chinese Exclusion Act, thus to prohibit some immigrants from certain countries to enter and work in the USA. The laws coming in the other years started to become harsher on the immigrants entering the USA, the Federal Government started to get different measurements about immigration and immigrants entering the USA. Thus in 1891 it assumed the task of inspecting, admitting, rejecting and processing all immigrants seeking admission to the US.[31] The main place through which immigrants entered the USA was the Ellis Island in New York and the

[29] ***Documents of American History***, ***1560-1561***, s.l., s.n., s.a.

[30] Howard Concotta, ***An Outline of American History***, United States Department, 1994, p. 380.

[31] http://www.usimmigrationhistory.gov, February 2006.

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Federal Government decided on the 2nd of January 1892 to have some authorities to control the immigrants about any diseases they brought with them. So at the moment when they were found infected of any illnesses they had to return in their country and they were marked with the letter related to the disease they suffered from, thus H-for heart disease or E-for eye disease.[32] Though Mexico is one of the countries that borders the USA, still the Mexicans were not favoured, but just like the other immigrants from other countries the US government implemented some laws against them. So the law of 1903 established well the borders between the USA and Mexico, and on 1950 they implemented the Mexican Repatriation Campaign. From 1917-1924, a series of laws were enacted to further limit the number of new immigrants. These laws established the quota system and imposed passport requirements. They expanded the categories of excludable aliens and banned all Asians except Japanese, whereas the Act of 1924 reduced the number of US immigration visas and allocated them on the basis of national origin. The culmination was reached in 1940 with The Alien Registration Act that required all aliens, non-US citizens, within the United States to register to the Government and receive an Alien Registration Receipt Card, the predecessor of the „green card." In 1950 the Passage of the Internal Security Act which rendered the Alien Registration Receipt Card even more valuable. Immigrants with legal status had their cards replaced with what generally became known as the „green card." The 1952 Act established the modern day US immigration system. It created a quota system, which imposes limits on a per-country basis. It also established the preference system that gave priority to family members and people with special skills. The 1968 Act eliminated US immigration discrimination based on race, place of birth, sex and residence. It also officially abolished restrictions on Oriental US immigration. The 1976 Act eliminated preferential treatment for residents of the Western Hemisphere. The 1980 Act established a general policy governing the

[32] ***The Golden Door: American History***, s.l., s.n., s.a., p. 78.

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admission of refugees. The 1986 Act focused on curtailing illegal US immigration. It legalized hundred of thousands of illegal immigrants.[33]

It also introduced the employer sanctions program, which fines employers for hiring illegal workers and passed tough laws to prevent bogus marriage fraud. The 1990 Act established an annual limit for certain categories of immigrants. It was aimed at helping US businesses attract skilled foreign workers; thus, it expanded the business class categories to favour persons who can make educational, professional or financial contributions. It created the Immigrant Investor Program. The coming of the last years brought to the creation of the USA Patriot Act 2001, that aimed at uniting and strengthening America by providing appropriate tools required to intercept and obstruct terrorism. Still the US government did not think that these laws were enough to restrict immigration and their efforts were crowned with the creation of the USCIS 2003. As of March 1st, 2003, the US immigration and Naturalization Service becomes part of the Department of Homeland Security (DHS). The department's new US Citizenship and US Immigration Services (USCIS) function is to handle US immigration services and benefits, including citizenship, applications for permanent residence, non-immigrant applications, asylum and refugee services. US immigration enforcement functions are now under the Department's Border and Transportation Security Directorate, known as the Bureau of US Immigration and Customs Enforcement (BICE).[34]

Apart from the immigration laws, there are other ways to restrict immigration considering that the number of immigrants gaining citizenship was increasing. The following ones are some of these ways:

Some legal officers have claimed that they should dedicate most of the intention to the borders, thus to make a kind of a study of who is crossing the borders, and where they are going. They have compared this control to the Hadrian Wall and they are ready to build it again only to control the borders of USA. The other step is to require to the long term immigrants to be registered and to control them very often. Limiting the

[33] Howard Concotta, ***op. cit.***

[34] http://www.immigration, May 2006.

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number of people allowed in the USA to a manageable number remains one of the best solutions. And the last way is by controlling the system of citizenship, thus by giving citizenship on basis of merits. The last way is by never putting a non-citizen on the dole. These ways have been considered as ways that would help in controlling and restricting the number of immigrants in the USA, by supporting thus even the laws that aim at restricting immigration in the USA.[35]

The US officers tend to publish changes that have been made to the immigration regulations in the Code of Federal Regulations (FCR) and this responsibility is delegated to the Commissioner of the Immigration and Naturalization Service (INS) by the Attorney General. These laws can be interpreted by the Administrative Procedure Act (APA) and the documents should be published. The immigration rules are defined as „Interim Rules and Final Rules."[36] The Interim Rules are documents that have the same effect as the final rules that can amend the CFR and they are given effective date. Still the INS asks for public comments and after the comment time expires then it is changed into a final rule. These rules come to life only when there is an emergency requirement. Whereas the Final Rules are documents that formally amend the CFR by adding, revising sections or whole parts of the existing regulations. Public comment to a proposed interim rule may lead to the modification of its final regulations.

As I have mentioned at the beginning of the article, the issue of citizenship is related to that of nationalism, and in the case of the USA, the clash is being created between natives and the newcomers. Immigrants have become food for discrimination on basis of race and nationality and thus the natives have always seen the immigrants as the people who used to "steal" their jobs. Not only this but immigrants have given raise to discrimination. Public attitudes underlying discriminatory practices have been studied in several national surveys conducted over many decades. One of the most respected and nationally representative surveys is the General Social Survey, which in 1990 found that a significant percentage

[35] ***Ibidem***, January 2006.
[36] ***CRS Report for Congress***, 20 May 2003.

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of whites held disparaging stereotypes of African Americans, Hispanics, and Asians. The most extreme findings were that 40 to 56 percent of whites endorsed the view that African Americans and Hispanics „prefer to live off welfare" and „are prone to violence."[37] Minority groups commonly report experiences with racism and discrimination, and they consider these experiences to be „stressful."[38] In a national probability sample of minority groups and whites, African Americans and Hispanic Americans reported experiencing higher overall levels of global stress than the whites did. The differences were greatest for two specific types: financial stress and stress from racial bias. Asian Americans also reported higher overall levels of stress and higher levels of stress from racial bias, but sampling methods did not permit statistical comparisons with other groups. American Indians and Alaska Natives were not studied.

The main barriers to be faced are hostility, understanding, acceptance and reception by other Americans. Hostility is one of the barriers as it is related to the difficulties the newcomers face when they arrive in a new country whose language, customs, and culture they do not know. This makes them feel impatient, irritable, frustrated, anxious, sad or discontented and it makes them feel that this new country may not be so wonderful after all. Americans may seem abrupt, rude, or too different from the people from your native land, and our culture may seem a mass of new rules that are difficult to learn. You may also feel homesick for you home country. Beginning in the early nineteenth century there were massive waves of immigration. These „new" immigrants were largely from Italy, Russia and Ireland. There was a mixed reaction to these incoming foreigners. While they provided industries with a cheap source of labour, Americans were both afraid of, and hostile towards these new groups. They differed from the „typical American" in language, customs and religion. Many individuals and industries alike played upon America's fears of immigration to further their own goals. Leuchtenburg follows

[37] Davis & Smith, ***Culture Counts: The Influence of Culture and Society on Mental Health, Mental Illness Racism, Discrimination, and Mental Health***, 1990.

[38] Clark et al., ***Discrimination and Health***, 1999.

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this common theme from the beginning of World War I up until the election of 1928[39].

Understanding is the next phase through which immigrants have to pass in order to feel themselves at ease in the new country. This can be divided into physical understanding and emotional one, now at this stage immigrants feel that they are able to get around in the new country. Things start to make sense at this stage and they are not anymore so much bewildered by the way things are done there. Now many people start to compare their own culture and the new culture they find themselves in and also they decide which practices seem better. They start to regain their sense of living life with humour and sometimes they laugh at the misunderstandings they have passed.

After passing through the two first phases then immigrants feel themselves that they are starting to better understand the natives' culture and also they realize that it is neither all good, nor all bad. This phase is considered as the Acceptance stage. They start to accept America as their home and start to adjust to the differences in culture. These stages last differently in different people, but it is to be said that all immigrants have to pass individually all these stages and even the way people react to these stages is different in accordance to the personality and the way people face life and its difficulties. The matter is that even after being adjusted to the new culture still when they return to their country of birth then they pass through a re-entry shock and again they have to pass over the first stages again.

The community plays an important role in the adjustment of immigrants in the new country and culture. Thus it remains important how much and in what ways immigrants are received by the community, that in this case are the Americans. Throughout the history, the USA has been a country that has welcomed and still welcomes a big number of immigrants but the natives have not received or accepted all the waves of immigrants in the same way. The years 1607-1830 were characterized by the coming of slaves and they were not accepted or treated as human beings by Americans, but they were used for the advantage of the US

[39] Barry Edmonston, ***Adjusting to the USA***, 28 February 2005.

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people. As the American history of immigration is characterized by periods when waves of immigrants entered America in a specific period of time, then there were the Irish to be in large numbers from 1830-1890. Even these immigrants were looked upon as a „drain in the society."[40] All this happened because they were thought that they took away too many jobs from the public who was there already. The years 1890-1924 were the turn of the Euro-Asian immigrant to enter the USA borders. So the Polish and Jews were treated with little respect, but still they formed their own communities. The Asians were treated with no respect and again they formed their own communities in the USA. The only group of immigrants to be treated with some respect were the Italians and even this group formed their own communities know as Little Italies.[41] From years 1968 until present there is another way of treating immigrants. The INS has to maintain its image so it started to put people in jail. This causes problems because they cannot pay their debts to the smugglers, who hire people to beat up the illegal and demand for their money. This in one way benefits the US because it makes the produce cheaper for the consumer but on the other hand it takes away the jobs from an average American who is not willing to work for such low fees. Everybody that came here wanted to assimilate as fast as they could and become Americans and when they saw someone who was different racial tensions occurred. It was hard for Asians to „assimilate," therefore they were discriminated in many areas. In the beginning, when the Chinese were just coming in they were working in the gold industries and were getting about a third less then the white men. Now since there is a great demand for jobs they are sometimes being paid as little as 900 per month with eleven hour working day in a sweat shop with horrible conditions and no weekends. One more reason for racial tensions is because Chinese would work harder for less and therefore the more Chinese come the more American businesses would be lost. In a way this last phase of immigrants' adjustments seems to be again harsh though the years have passed.

[40] http://www.publiusforum.blogspot.com, January 2006.
[41] http://www.123helpme.com/view.asp?id=47464, January 2006.

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Discrimination is being considered as a health problem in the USA and recent studies link the experience of racism to poorer mental and physical health. For example, racial inequalities may be the primary cause of differences in reported quality of life between African Americans and whites.[42] Experiences of racism have been linked with hypertension among African Americans. A study of African Americans found discrimination to be associated with psychological distress, lower well-being, self-reported ill health and a number of days confined to bed. Especially discrimination can be seen in two types that are linked to hassled by police and fired from a job. This form of discrimination was reported with a lifetime prevalence of 50 percent of African Americans, in contrast to 31 percent of whites. Major discrimination was associated with psychological distress and major depression in both groups.[43] According to US Census Bureau, poverty disproportionately affects racial and ethnic minorities. The overall rate of poverty in 1999 was 12 per cent. Only 8 per cent are white while the rate of poverty is much higher among racial and ethnic minorities, so 11 per cent are of Asian Americans and Pacific Islanders, 23 per cent are of Hispanic Americans, 24 per cent are of African Americans, and 26 per cent are of American Indians and Alaska Natives. Measured another way; the per capita income for racial and ethnic minority groups is much lower than that for whites.[44]

Racial discrimination does not remain within the level of natives and of immigrants but it is spread as a problem of state level. This is because of the fact that the majority of the US states and other countries as well have to face different reforms in order that it can decrease the rate of poverty. Significant challenges remain, however, to lock in this higher rate of economic growth and reduce poverty. These include putting in place the microeconomic reforms needed to boost competitiveness and productivity growth. Nearly 128 million people, about 25 per cent of the region's population, earn less than $ 2 per day and 50 million people earn less than $ 1 per day. The urban unemployment rate has hovered around

[42] Hughes & Thomas, ***Racial Discrimination***, s.l., s.n., s.a., 1998.

[43] http://www.mentalhealth.samhsa.gov/cre/ch2_racism_discrimination_and_mental_health.asp

[44] ***US Census Bureau***, 1999.

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10 percent for the last several years. External debt for the region remains a concern; since the mid-1990s, external debt as a share of GDP has risen from a low of 35 per cent in 1996 to 43.9 per cent in 2003. Although the IMF estimates external debt fell to 38.4 per cent in 2004 on the back of strong fiscal performances, this level of debt is still too high.[45]

Not only discrimination is considered to be a problem because of the economic problems of a state but also because of the problems related to top four strategic priorities they have established. These top four strategic priorities are: 1) to advance democracy and human rights; 2) to increase economic prosperity and security; 3) to combat narcotics trafficking; and 4) to address social and environmental issues.[46] These strategic priorities give paramount importance to the implementation of policies that address the key constraints to development. This has become one of the most problematic issues for the US government that aims in fulfilling these four priorities and discrimination together with the big number of immigrants are considered as barriers to fulfil these priorities.

Despite the discrimination acts from the natives to the immigrants, still their gaining of citizenship and some of the positive impact of immigrants, have made the historians have two points of view related to the development of the USA, economically as well as politically. Thus, it is affirmed that immigrants are an important factor in the development of the US economy. This is because of the fact that as the nation expanded then there were lots of new industries being created, wealth from the soil proliferated as oil, gas, grains, tobacco served to a growing population and also they were even part of the overseas markets.[47]

Immigrants have also contributed to the development of some scientific experiments that means they have had the right of patent for the inventions. Based on the responses of a survey, about one patent in four, that is 26.4 per cent, is created by immigrants alone or by immigrants collaborating with US-born co-inventors. Based on our entire sample for

[45] http://usinfo.state.gov/

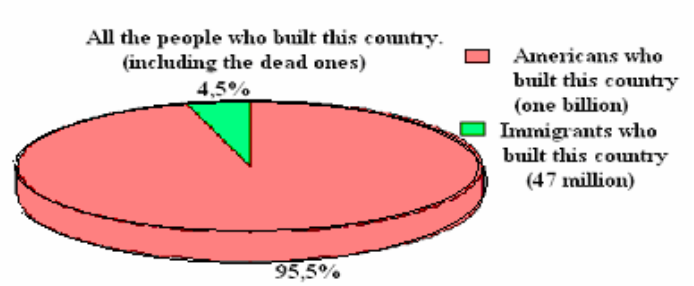
[46] Adolfo A. Franco, ***USAID Official Addresses Challenges the Americas***, 2 March 2005.

[47] Jerry Feigen, ***USA Today***, March 1993.

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example counting non-responses as non-immigrant inventors, about one patent in five, that is 19.2 per cent, involves immigrants as sole or co-inventors. That's a conservative estimate with a 5 per cent margin of error. Immigrant's account for about 8.7 per cent of the US population. Hence, the study shows immigrants to be more than twice as likely as the general population to generate patented innovations.[48]

Thought the majority of the nationalists in the USA believe that immigrants are not the only reason that their economy increased and they base these opinions on the fact that though there were some times in the US history when immigration was in low rate, still their economy started to develop. This happened between the years 1925-1965 and though the number of immigrants was low still they managed to build *„the richest country the world has ever seen."*[49] According to them the people who built the country were:



Still they have to admit that immigrants and their children bring great benefits for the US as a whole. In the most comprehensive study ever conducted on immigration, the National Research Council of the National Academy of Sciences (NRC) found that immigrants raise the incomes of US-born workers by at least $ 10 billion each year. This estimate is highly conservative because it does not include the impact of immigrant-owned businesses or the impact of highly skilled immigrants on overall productivity. Still, the NRC estimates that the typical immigrant and his or her children pay an estimated $ 80,000 more in taxes

[48] Alexis de Tocqueville, ***U.S. Patents***, 1988.

[49] http://projectusa.org/arguments/ancestors_immigrants.html

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than they will receive in local, state, and federal benefits over their lifetimes. Immigrants who become US citizens typically pay more in taxes than do native-born Americans. Drawing upon data from the US Census Bureau Current Population Survey, the CRS recently found that families with an adult, foreign-born, naturalized citizen actually have higher adjusted gross incomes-averaging $ 40,502-than families with US-born citizens only ($ 35,249). The immigrants' taxable income average $ 32,585, compared with $ 27,076 for families with all native-born members. The federal taxes paid by families with naturalized citizen average $ 6,580 per year, compared with $ 5,070 for US born-only families. By conservative estimates, in 1997 immigrant households paid an estimated $133 billion in direct taxes to federal, state, and local governments. There have been other reasons why immigrants are a plus for the economy of the USA. These reasons are: Immigrants pay their way, Naturalized immigrants pay more than they share, immigrant-founded businesses are an important revenue resource, Immigrant workers are essential to the economy, Immigrants are net contributors to Social Security and Medicare and immigrants are the best tax payers in the USA.

The government when counting the taxpayers in 1997 had the chance to realize that immigrant households paid an estimated $ 133 billion in direct taxes to the federal, the states and the local governments. The typical immigrant and his or her descendants pay an estimated $ 80,000 more in taxes than they will receive in local, state, and federal benefits over their lifetimes. Thus they had clearly realized that they benefited greatly by immigrants. Naturalized immigrants are a good source of incomes for the US economy. They are those who pay more than they share. This means that immigrants who become US citizens pay more taxes than do native-born Americans. The first group has a higher adjusted gross incomes, averaging $ 40,502 than the native families who only pay $ 35, 249. Event the taxes paid by naturalized families are higher than those of the natives, so if the naturalized immigrants pay $ 6,580 per year the natives pay $4 5,070 per year.

Immigrants have tried to be part of the American society and have tried to build their own businesses. Thus a clear example is the Chinese community, Italian community in different states of the USA. In fact by

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different studies has come out that businesses founded by immigrants are an important revenue source for the US economy. Ten high-tech firms founded by immigrants generated $ 28 billion in revenues in 1996. These and other businesses started by immigrants add at least another $ 29 billion to the total amount of taxes paid by immigrants. As they assimilate, they also become net economic contributors and their incomes raise, which means more incomes even for the USA. Usually this happens after 10 to 15 years.[50]

As the second main factor of the US economy is labour, it is to be stressed the idea that immigrant workers are essential to the US economy. This is because of the fact that immigrants are ready to fill in every kind of job from the computer programmers to the hotel and restaurant workers. As many workers retire then there are the immigrants to replace them and in this way they reduce the long-term projected labour shortage. The US Department of Labour projects that between 1998 and 2008, the number of jobs will increase by 20 million, but the number of workers will increase by just 17 million. The Federal Reserve Chairman Alan Greenspan has repeatedly commented that, when labour markets are tight, immigration is an important source of workers. With the US labour supply projected to shrink relative to the number of jobs, Greenspan says, „*there is an effective limit to new hiring, unless immigration is uncapped*."[51]

The USA does not profit incomes only form the work of immigrants but also from the money that immigrants pay for the social security and for Medicare. Thus the total benefit from the level of immigrants is nearly $ 500 billion for the 1998-2022 period and nearly $ 2.0 trillion through 2072. The US population is aging, and each worker will be supporting a growing population of retirees. Immigrant workers will be an essential component to solving the long-term problem of financing Social Security. The US government benefits more from the immigrants than from natives, when speaking about social security and Medicare.

[50] Institute for Research on Poverty at the University of Wisconsin-Madison, 1997.

[51] ***Ibidem***.

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Immigrants considering that they want to be naturalized are more strict in paying all the taxes and this way they become the most important taxpayers. The average immigrant imposes a net lifetime fiscal cost on state and local governments of $ 25,000. Their overall net tax contribution, when considering all levels of government is explained by the fact that most of the taxes immigrants pay-income and social security taxes-go to the federal government, while many of the services used-schools, hospitals, and roads-are provided by local governments. Despite this imbalance, there is no evidence that states or cities with large immigrant populations perform worse economically than those with small immigrant populations. In fact, just the opposite is generally true.

Immigration is considered to be a plus for the US economy, but at the same time it has had its own disadvantages. According to a study done by the Center for Immigration Studies, it came out that in 2002, the net loss to US natives from immigration was $ 68 billion. This $ 68 billion annual loss represents a $ 14 billion increase just since 1998. As the size of the immigrant population has continued to increase, so has the loss. The decline in wages is relative to the price of goods and services, so the study takes into account any change in consumer prices brought about by immigration. The negative effect comes from increases in the supply of labour and not the legal status of immigrants. While natives lose from immigration, the findings show that immigrants themselves benefit substantially by coming to America. Those who remain behind in their home countries also benefit from the migration of their countrymen.[52] Immigration as a phenomenon has got advantages and disadvantages, and it seems that immigrants are the ones to benefit and the ones that lose from immigration are the natives and the state, which later on gains from the immigrants' work.

[52] Center for Immigration Studies, ***United States Technological Superiority and the Losses from Migration***, February 2005.

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Conclusions

In conclusion, it needs to be highlighted that the historical background of the two case studies, their economic circumstances and their positioning in the political arena, make theses countries peculiar cases. When encountering huge problems, the citizens are not that apt to demonstrate nationalism in terms of discriminating the newcomers as in the case of Albania vs. the USA. What sounds to be important for one case is not applicable for the other. Thus each of the issues becomes suitable for the country it belongs to. In the Albanian case, having undergone various hardships, the laws of citizenship are very much noted, whereas in the American case they are to some extent specific and the new issues as related to immingrants. For the Albanian government, immigrants are not regarded as a problem, considering that this demonstrates the well knowing of Albania in the political arena, the contrary is with the American government, which has to satisfy the needs of the natives and treat immigrants as well. The problems the citizens of the respective countries differ, since Albanians are not that prejudicing towards immigrants, though they are in minor numbers, compared to the American natives, who have always been in a huge conflict with the newcomers. The constitutions of these countries illustrate the culture of each country, so the American one is filled with laws restricting immigration, trying to enlower the citizenship gaining number.

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