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It is my intention to argue in this paper that the specific rationale for the myth of many children, especially male children, high fertility rates and complex family structures in Albanian context, as elsewhere in patrilineal societies, is an ideological elaboration rather than a cultural feature of patriarchy. Specifically, the process by which the tracks of community power and gender politics become evident must be uncovered in disciplinary discourses as well as in widespread cultural practices that altogether attempt to assert authority over the control of women's fertility with the result of silencing women agency. By contrast, in a standard literalist and typologist view, it seems that the cultural myths and ideologies associated with patrilineality are conflated with the actual practices of patriarchy. In my view, it is too easily assumed that the patriarchal language and discourses that symbolically support patrilineality result uniformly in outcomes and practices that are simply patriarchal. While I do not dispute the notion that Albanian family system was patriarchal, this standard view conflates patrilineality and patriarchy and seems to assume that evidence of patrilineality is evidence of patriarchy. Methodologically, the historical, ethnographic and demographic evidence must be examined against a much more nuanced theoretical perspective including qualitative research that uses ethnographic and projective cognitive elicitation techniques aimed at uncovering a culturally shared cognitive domain. A more holistic understanding can thereby be obtained that is as close as possible to the ways that people actually think about family planning, its place in marriage and relationship to childbearing, and how these concepts are influenced by gender roles and status.