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# **PREFACE**

## TURKISH AMONG THE BALKAN SPRACHBOUND AND THE MEDITERRANEAN & WESTERN EUROPE LANGUAGES

As we mentioned in our earlier studies (Derjaj 2009, 2012, 2018a) Turkish was and is one of the Lingua Franca's of the World. In our days, it is spoken, written and it is used as a culture and standard language from West Balkans to the Wall of China, from Siberia to North Africa.

After the fall of communism system especially in Balkan area and particularly in West Balkans people of this region began to travel and meet each other for the first time after fifty years of isolation.

When we read the books on the areal linguistics of Balkan Peninsula we notice mostly used the noun phrase "Balkan Languages" and "Balkan Sprachbum". We modestly consider this, as a tentative of some scholars of languages contacts as an easy way on study the interaction between the "old languages" of Balkan Peninsula as Albanian, Greek, Bulgarian, Romanian and Serbo-Croatian. Unfortunately on that studies we don't see the real position of other languages spoken in the area, especially the Turkish.

The object of this study are the Turkish grammatical units used and adopted in Balkan Peninsula Languages which seem to have a frequent usage, and the unsubstituted role of Turkish in the huge communication of the people of region. First of all, we will make a classification according to their typology as regarding the time when they were loaned and used as wonderful codes of communication between the languages of Balkan area as Albanian, Greek, Turkish, Bulgarian, Macedonian, Romanian, Bosnian, Croatian, Serbian, Slovenian, Montenegrin etc., and became so firmly rooted in the language usage in environments and we will also assess the linguistic geography of Indian, Arabic, Persian, Aram and Assyrian loanwords and their intake into Albanian language thru Turkish, Oguz – Ottoman Language.

### 1. Turkish Language Interference In Albanian

When we evaluate the morpho-phonological features of Turkish loanwords in Albanian, we find that the elements we encounter in these words only carry the features of Western Turkish, that is, Oghuz language, and the cultural examples that the Anatolian people brought to the Albanian geography. It is true that Albanians had indirect cultural relations with other nations of the East, such as Arabs and Persians, despite the lack of one-to-one contacts. These relations were realized by the translation of the Quran, the holy book of Islam, and the masterpieces of Persian into Albanian. However, the effect of these languages in Albanian is like a drop in the ocean compared to the effect of Turkish.

In particular, in Turkish loanwords containing the gj- sound (written with Kaf-ı Farisi in Ottoman), we can clearly identify the effect of first contacts, namely the Oghuz language, for example; gjerg-jef – gergef, gjol – göl, gjemi – gemi, gjerdek – gerdek, gjerdan – gerdan, gjüm – güm etc.

We see the characteristics of Western Turkish in loanwords of Turkish origin that include the -g phoneme in the word. In this group, the -g consonant is preserved between two vowels, or it shifts the articulation point further back towards the base palate, as seen in the examples of aga – ağa, legen – leğen etc. Another interesting feature of loanwords of Turkish origin, which includes the phoneme -g at the end of the word, is that due to the conversion of g to k in the Turkish dialects of Turkey, once again, we see the characteristics of the normative duality relationship that we gave an example above as çiflig – çiflik, lambig – lambik, and we come across the title of Beg – Bek –

Bey, which is especially famous among the Oghuzs. We find that the national hero of Albanians is written as Skënderbeg in the texts in which Skënderbej first appears. We see the traces of Western Turkish in Albanian in Oghuz loanwords such as "müftü – myfti, çarşı – çarshi, kutu – kuti, dolu – dolli, kumru – kumri, boru – bori, tapu – tapi etc.", in which vowels ı, u, ü change with i- at the end of polysyllabic words. It is possible to reach the traces of Oghuz in Albanian not only on the basis of lexicological and morpho-phonological data, but also on the basis of morphological and syntactic data. Regarding the issue of the placement of our Western Turkish-origin words into Albanian, we can easily say that they are now a part of our lexicon and are not felt as loanwords. Our greatest linguist, Eqrem Çabej, emphasized the importance of the subject by saying "Turkish loanwords have now become the flesh and bone of Albanian", relying on words such as, "Baba, teyze, bori, gjerdan, tepsi, top, tenxhere, jastëk, para, tava; Qerim, Ahmet, Fiqret". Western Turkish loanwords have gradually become part of the entire Albanian lexicon; the use of idioms of pure Oghuz origin, such as "Eşeğine gücü yetmeyen semerini döğër – s'ke çî bën gomarit i bie samarit, Bir daş ile iki guş – Një gur me dy zogj, Dost başa düşman ayağa bakar – Miku sheh nga koka armiku nga kënbët, Dost ile ye iç alış veriş yapma – Me mikun ha e pi por mos bëj tregti", especially seen in standard Albanian; our literary works, with their stylistic values, are inseparable parts of our folklore and life; that is, their settlement and rooting in Albanian is the most important trace of the long contacts between the two languages.

These are the dates when the Oghuz Turks dominated the borders of Albania, and since the Turkish of this period was the language of the administration and the victor, it was a superstratum against the language spoken in the region, that is, against Albanian. However, it should be noted that not only administrative units were established in this region during this long period of time. The Turks brought a new life order and way of life to the region and especially built educational, legal and cultural institutions from scratch. The organization of state institutions was based on a feudal military order based on the timar system. Many investments (if we can call them investments) were realized as regional planning rather than central planning. With this, the money for the investments made (mosques, madrasahs, roads, bridges, clock towers next to famous mosques in Balkan cities, etc.) was met by benevolent people, merchants, and artisans. Since we have only the cadastral registers as a source that we can use to understand the dynamics of the spread of the 14th century timar system in the region, we will not dwell on this subject much.

Oghuz and Albanian are two unrelated languages, and as it is known, both belong to two different language families. Albanian is an Indo-European language, and Oghuz is one of the Altaic languages. The Turkish of this period was very influential in the phonology, morphology, syntax, and semantics of Albanian, that is, in every branch of linguistics. Although poets such as Ahmed Fakih, Yunus Emre, and so on, who were very famous among Turks in this period, have introduced their works to the world for a long time, we only come across the first written work in Albanian in 1555. This situation expresses the inevitability of linguistic influence and reveals that Oghuz, which is more developed with its literature and its administrative, economic, and military terms, is the giving language, and Albanian is the receiving language.

While the traditional Albanian sentence structure is subject-verb-object, the sentence structure of Western Turkish is subject-object-verb. Based on the phrase "Yunus'dur benim adım" by Yunus Emre, one of the most famous writers of the period, we are of the opinion that the "subject - object - verb" system has not yet been established in the Turkish of this period, and therefore this



system has not found space to spread effectively in the syntax of Albanian. For this reason, the influence arising from the Oghuz-Albanian language contact is seen in the folkloric and lexical field. There are about 5000 words of Turkish origin in today's Albanian; and in standard Albanian, this number decreases to 1800. If we refer to the lexico-semantic distribution of Turkish loanwords, religious, military and administrative loanwords are at the top of the list, as we have mentioned before. Then there are the loanwords about home, family and city life; however, whether in standard Albanian or in northern and southern Albanian dialects, these loanwords retain Oghuz Turkish features, for example "Alb. Qilar ~ Tur. kiler, qoshe- köşe, gjerdek – gerdek, hambar – ambar, legen – leğen, aga – ağa, dyshek – döşek, peshqir- peşkir, poste – post, postiqe - postik, qilim – kilim; çorape – çorap, papuçe – papuç, perçe – perçe, qylah – küllah, badihava – bedava, dyqan – dükkan, qar – kar, sheqer – şeker, karvan – kervan, çarshi – çarşı, shatërvan – şadırvan, etc." are the most used. The thematic area distribution of Oghuz loanwords in Albanian can be done as follows:

Cosmetics and ornaments; gjerdan – gerdan, maniqyr – manikür, bojë – boya, këna – kına, myshk – misk.

Music-related loanwords; qemane – keman, saze – saz, zurna – zurna, aheng – ahenk.

Agricultural area; bahçe –bahçe, bahçevan – bahçevan, zarzavate – zarzavat.

Biology field; filizë – filiz, majdanoz – maydanos, bajame – bayam, fistiqe – fıstık, karpuz – karpuz, gonxhe – gonca, hurmë – hurma, jasemin – yasemin, pambuk – pamuk, panxhar – pancar, patëllzhan – patlıcan, sheftali – şeftali, zybyl – sümbül, selvi – servi, misër – mısır, vishnjë – vişne, kajsi - kayısı.

Construction related field; qemer – kemer, qereste – kereste, direk – direk, tullë – tuğla.

Animals and birds; bilbil, bylbyl – bülbül, çakall – çakall, kumri – kumru, lejlek – leylek.

Shipping and marina; direk –direk, gjemi –gemi, hambar – ambar, kiç – kış, bash – baş.

Kinship names; atë – ata, babë – baba, hallë – hala, dajë – daye, teze – teyze.

As for the loanwords we listed above, that is, if we pay attention to the number and order of the loanwords related to kinship, we can easily notice that only the words anne (mother) and amca (uncle) did not pass from Turkish to Albanian. The word mother means mama, nëna in Albanian and those who know this language can easily understand that it comes from Italian; the Italian for this word is mamma, nonna. The word uncle means xhaxha/caca in Albanian. The standard form of this word in Italian is cio (xio), and the use of it as cacco in Italian dialects is a sure proof that the word caca used in Albanian is also derived from Italian. Based on such evidence, it would be appropriate to evaluate the influence of Turkish on Albanian by considering the criteria of the lexical and grammatical characteristics of the dialects spoken in Anatolia, not according to the criteria of Ottoman Turkish or today's standard Turkish. In addition, it is possible to estimate that the extent of the influence of Turkish not only on Albanian, but also on Bulgarian, Serbian, Greek and Bosnian languages spoken in the Balkan geography is two or even three times that of the data obtained from the language studies carried out so far.

Personal names had a strategic effect on the efforts to convert Albanians to Islam, which was strengthened by the devshirme system in the 14th century. The names of the most important figu-

res in the history of Islam were given to the children taken from Albanian timars and cavalymen to be raised first in Edirne and then in the Janissary corps of Istanbul (Sako 1963:26).

The personal names of the Albanians of the Middle Ages contain examples that are rare in the world, whether for linguists, social scientists, and ethnologists. Examples such as "Ahmed i biri Jorgjit – "Ahmed, son of Yorgo"; Veliu i biri Kristos – Veli, son of Kristos; Mahmud i biri Anastasit – Mahmud son of Anastas; İslami i biri Pavllos – İslam son of Pavlo etc." can be multiplied. We are faced with the linguistic phenomenon called doublet normative/normative duality in linguistics in the names of persons of Turkish origin used by Albanians. By this we see the occurrence of two morpho-phonological variants for the same name; Aqif ~Akif, Qemal – Kemal, Myqerem – Mükereem, Eqrem – Ekrem, Kerim – Qerim ve Qerime – Kerime, Fiqret – Fikret etc. are used with both forms of personal names in Albania and neighboring countries where Albanian is spoken (Kaba 2012:165).

We think that the forms of the words starting with the letter Q entered the language through the first contacts with the Oghuz-Ottoman soldiers and settled in the regional language as used by the administrators who came to office from Anatolia. Our most important evidence proving this situation is that the Turkish used at the time of the first contacts of the two languages (let us remind you that we are talking about the years between 1380-1450) is still Turkish, which has the characteristics of Old Anatolian Turkish. One of the most distinctive features of the Turkish of this period is that it was a mixed language and had grammatical features used in Old and Eastern Turkish. As the researchers of the period said, it is a language in which works are given in an "olga-bolga language". For this reason, the existence of more than one morpho-phonological examples for a single person's name must be a natural situation for the speakers of the time.

In fact, we see this phenomenon not only in person names, but also in almost all object names that contain the -q (k'yu) phoneme, that is, in our Turkish-origin loanwords; words such as meleq – melek, helaq – helak, qafir – kafir, murebareq – mubarek etc. are used in Albanian with both variants (Kaba 2012:166).

In particular, loanwords formed by the conversion or use of k into q in today's North East Group dialects are the examples that most clearly preserve the traces of Oghuz in Albanian; qeder – keder, qylaf – külaf, qoshe- köşe, qorr – kör, qefin – kefin, qelepër – kellebir, dyqan – dükkân, qar – kar, qilim – kilim, qilar - kiler are some of them.

The most beautiful examples we have listed are the loanwords used for the name Türkiye (Turkey). The name Turkey, which is used as Turqia in Standard Albanian, is used as Turqi in our Toskë dialect, and as Tyrki-Türki in our Gegë dialect. We believe that the form with q came from Oghuz, and the form with k came from Ottoman Turkish, that is, these forms settled in Albanian due to contact with those who used the language variants used in these periods.

Local and foreign linguists, on the other hand, know that many loanwords originating from Turkish into Albanian belong to other Eastern languages, such as Arabic and Persian; They prefer to use the term Orientalism, that is, the words of eastern origin or loanwords, instead of the term Turkism, that is, words of Turkish origin or loanwords; and we wouldn't be wrong if we say that the reason for this is because there is a differentiation in the evaluation of foreign words in our globalized world, that is, there is a more positive perspective than before. Those who agree with the thought of Michail Bahtin, who said, "Every word is a world", when they see the elements of their

own language in foreign languages, they immediately try to own these words, that is, the fruits of this language contact, and its cultural values.

## 2. Mediterranean Languages Elements

In addition to all the clarification and conceptualizations mentioned above, special attention is shown to different types of borrowings and their nature, by adopting a clear perspective regarding their classification according to their typology involving the simplest forms, cases of direct borrowing, more complicated types of loanwords, indirect borrowings referring to all the factors and kinds of contacts between languages that enabled the loaning process, such as historical factors, social, political, religious and cultural factors. Lexical borrowings happen despite the existence or non-existence of physical contact between the speech communities. The existence of such a contact or the lack of it determines the nature of the borrowing and the different causes of the appearance of the loanwords and their dynamics. We can provide the case of Latin loanwords in English as an example. Borrowing of a large scale from Latin took place in English language in Middle Ages which brought not only religious terms, but even articles of production, education and learning and some more Latinate words were added to the English lexicon in the epoch of Renaissance through written documents and literature, which served as the "contact" point<sup>1</sup>. Such developments in time help determining the dynamics of the loanwords and their classification according to the causes that brought the loanwords into existence by classifying them as bookish, poetical, philosophical, religious, etc. In the case of Arabisms in the Albanian language, the fact that there existed no frequent contacts between the two speech communities for they did not interact with each other closely and that Arabisms entered Albanian language indirectly through Turkish and Persian holds partially true and is not so well-founded, but the fact is that the dynamics of Arabic loanwords in Albanian is of a different kind when compared to Arabisms in other languages, for they have enriched Albanian language much more. The loanwords of Arabic origin in Middle Age Turkish refer to the religious aspect and Quran, whereas the loanwords of Persian origin refer to variegated fields of life such as religion, worldview and culture. Such dynamics entered Albanian language in one way or another. In addition to that, we notice some other kinds of dynamic development of borrowing from Turkish in Albanian language.

We can mention examples of Chagatay loanwords in Albanian that show no reference to Islamic religion and Quran such as "xhirafë" (Albanian for giraffe), "algjebër" (Albanian for algebra), "zero" (Albanian for zero), "doganë" (Albanian for customs), "admiral" (Albanian for admiral), etc. Such words were indirectly borrowed from other Occidental languages, such as Spanish-Catalan-Spanish-Catalan-Italian, which assimilated these words in its lexicon through direct Spanish-Catalan-Spanish-Catalan-Italian-Arabic contact during XIII – XIV century<sup>2</sup>. This can be substantiated by referring to the phonetic shape of these words: the word "xhirafë" appears like "zürafa" in Turkish, but the Albanian phonetic shape resembles that of Spanish-Catalan-Spanish-Catalan-Italian and its phonological system; the word "algjebër" appears like "cebir" in Turkish, but its phonetic shape in Albanian is like the one found in many western languages. We strongly hold that in the corpus of Albanian Orientalisms, the corresponding Spanish-Catalan-Spanish-Catalan-Italian, Spanish, French and English cognates must be involved, for they have mediated and facilitated the transference of a considerable number of Arabic-originated words into Albanian. So, the indirect lexical borrowing

<sup>1</sup> Jackson, Howard and Ze Amvela, Etienne "Words, meaning and vocabulary. An introduction to modern English lexicology", Continuum, Great Britain, 2005, p.39-40.

<sup>2</sup> Gori, Alessandro, *Gli arabismi nell'Spanish-Catalan-Italiano*, in *Istituto regionale Toscana Orienti*, 2011, p. 3.

process has occurred in Albanian.

Some of the Arabisms that pervade Albanian language fall into these thematic groups:

1. Lexical items referring to administration and military system:

admiral (in Albanian from the cognate word ammiraglio in Spanish-Catalan-Spanish-Catalan-Italian, from the Arabic-originated word am'ir meaning "commander, prince, governor", well-absorbed in Greek as amerâs) meaning admiral.

doganë (in Albanian related to the cognate word dogana in Spanish-Catalan-Spanish-Catalan-Italian – from Arabic divan(a) meaning "a note-book where all the goods and merchandise in transit are written down", nowadays meaning customs.

magazinë (in Albanian from Spanish-Catalan-Spanish-Catalan-Italian magazzino, from the plural form of the Arabic word makhâzin "a depot or warehouse") meaning a storehouse.

2. Lexical items referring to clothing, ornaments and colours:

kremis (Albanian from Spanish-Catalan-Spanish-Catalan-Italian cremisi, etymologically of Arabic origin oguze, qirmizî "colour of a kind of worm", meaning "of crimson, red colour". An orthographic variant of this word is found in Persian, as well).

xhup (Albanian from Spanish-Catalan-Spanish-Catalan-Italian giubba, etymologically of Arabic origin ġubba meaning "a cotton kind of clothing") meaning "overcoat".

çorape (Albanian from Turkish çorap, of Arabic origin gurab – xhurab) meaning "socks".

3. Lexical items referring to household utensils:

karaf (Albanian from Spanish-Catalan-Spanish-Catalan-Italian caraffa, etymologically of Arabic origin garrafa meaning "cylindrical vases made of clay" similar to Arabic qaraba, "bottle with a wide neck").

terasë – (Albanian from Spanish-Catalan-Spanish-Catalan-Italian materasso, etymologically of Arabic origin matrah – taraha "throw, shake", i.e. "place where things are thrown or kept, place where rarely used objects are preserved").

These words of Arabic origin have entered into Albanian indirectly through Spanish-Catalan-Spanish-Catalan-Italian serving as a source language.

4. Lexical items referring to the social hierarchy, law and government:

Sulltan (Albanian related to the cognate word Soltano in Spanish-Catalan-Spanish-Catalan-Italian, of Arabic origin Sultan)

Kadi (Albanian from Turkish Kadë, of Arabic origin, meaning "judge, lawyer, man of justice")

asqer (Albanian from Turkish Asker, of Arabic origin, meaning soldier of special forces).

5. Lexical items referring to trees, fruit, living species:

aranciatë (Albanian related to the cognate word arancio in Spanish-Catalan-Spanish-Catalan-Italian, from Arabic na\_rangi, of Persian origin. In Spanish-Catalan-Spanish-Catalan-Italian n is deleted \*un narancio > un arancio; the spelling like narancio is found in the written work of

Ariostos and some dialects of Spanish-Catalan-Spanish-Catalan-Italian, whereas in Venice the word is spelled like naranza).

limon (Albanian related to the cognate word limone in Spanish-Catalan-Spanish-Catalan-Italian, from Arabic and Persian limuun. Dialectologists have traced the dialect form of this word as limua "limon" in Malësi e Madhe district in Albania, which according to Gj. Shkurtaj appears also in the verse of a popular song that goes like this "Moj maranxhe e moj limua, të vejn era moll e ftua (+Moj portokalle e moj limon...)" (Translated in English as "My fair lady, thee are orange and lemon, thee scent like apple and quince". Notice the variant like maranxhe and limua in the Albanian dialect).

#### 6. Lexical items referring to astronomy and mathematics:

algjebër (Albanian from Spanish-Catalan-Spanish-Catalan-Italian algebra, a lexical item of Arabic origin 'ilm al-g'ābr äa al-muqābala" translated by Leonardo Fibonacci in the book *Abbaci* (in 1202) in the Occident as algebra).

algoritëm (Albanian from Spanish-Catalan-Italian algoritmo – this term derives from the name of the mathematician al-Khārizmi, from a region in Asia).

zero (Albanian from Spanish-Catalan-Italian zero, of Arabic source *sifr*, meaning "empty" and of Sanskrit etymology *ṣṇyá*).

shifër (Albanian from Spanish-Catalan-Italian cifra, which is a calque coined by the mathematician Guido Grandi in 1740, in Spanish-Catalan-Italian (cioè zero) .

nadir (Albanian from Spanish-Catalan-Italian nadir, of Arabic origin *nazir* meaning "point", of Arabic origin *sīay'*).

zenit (Albanian from Spanish-Catalan-Italian zenith, of Arabic origin *samt al-ru'us* meaning "direction of the head").

#### 7. Lexical items referring to chemistry:

lambik (Albanian from Spanish-Catalan-Italian *alambicco*, of Arabic origin *al-anbiq*, Greek cognate *ámbix*).

alkalin (Albanian from Spanish-Catalan-Italian *alcali* of Arabic origin *al-qaly* meaning "residue, leftover").

kimia (Albanian from Spanish-Catalan-Italian *alchimia*, from Arabic *al-kimiya'*, of Greek etymology *chyméia*).

alkool (Albanian from Spanish-Catalan-Italian *alcohol* originating from the Arabic word *kuhòul* used in Spain).

#### 8. Lexical items referring to miscellaneous thematic groups:

meskin (Albanian from Spanish-Catalan-Italian *meschino*, from Arabic *miskīn*, of Arcadian etymology, meaning "poor")

### 3. Conclusions

The language relations that Turkish has established with Balkan Sprachbound Languages, Albanian, Greek, Bulgarian, and other languages spoken in the Balkan Peninsula for centuries has been the main subject of the most important studies of famous linguists, philologists, men of letters, and historians. While some of them tried to make their mother tongue superior by distinguishing between superior language and low language, which they tried to evaluate in the field of language interaction; others tried to reveal which language is older than the other, with a topological approach, by making the distinction between the giving language and the receiving language. In addition to this situation, some historians have applied an anthropological approach to language relations in order to access certain historical data in the history of their own society. Interestingly, although the first contacts between Turkish and Albanian in such studies were limited to the arrival of the Ottoman armies in the region in the early 1400s, we see that the cultural and linguistic influence of Balim Sultan, Sarı Saltık, and dozens of figures from the Turkish-Oghuz world, who were Bektashi sages, lived with the Albanians long before this date and came to spread the Islamic faith, were neglected. Our researchers, trying to evaluate the language relations between Turkish and Albanian, have undertaken to explain the entry way, etymology, stylistic and folkloric values of Turkisms (consisting of approximately 5800 words, with 1800 used mainly in standard Albanian, plus 4000 words used colloquially). The phonological structure of these words in our language, and the fact that they are different or similar to their counterparts in the source language and neighboring languages, as seen in the "Turqi-Turki, Qerim-Kerim, sevap-thevab, göl-gjol, müftü-mifti, kumru-kumri" examples, strengthened their determination especially etymologically.

The use of folklore materials has been able to function as a bridge between Turkish and Albanian cultures. To express W. R. Bascom's views on the functions of folklore: "While folklore, on the one hand, contradicts accepted social values and offers socially acceptable forms of relaxation through entertainment, humor or creative imagination and fantasy; on the other hand, it tends to protect social institutions from direct attacks and change. Folklore is an important mechanism in ensuring the stable continuation of culture."

Since folklore plays a vital role in the transmission, protection, and harmonization of cultural institutions (language, literature, thought), it also provides socially accepted ways out for the individual from the pressures exerted on them by these cultural institutions.

In particular; proverbs, idioms, stereotypes, and each element of folklore represent the effort and production of a single individual in a specific historical, human, and personal context, but besides this situation, since they are transmitted from individual to individual, and from generation to generation, these elements do not have a known author. Every linguistic and folklore element has existed in a society, preserved its existence, and has become the common property of that society over time.

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## LEARNING A FOREIGN LANGUAGE IN A SMALL, ISOLATED COMMUNITY THROUGH IMMERSIVE CULTURAL AND MEDIA EXPERIENCE

This paper will discuss the crucial role that culture and media play in assisting small, isolated communities of people (subcultures) in learning a foreign language. It begins by outlining the historical setting and how media channels helped place new material in a cultural framework, highlighting the importance of these outlets for language learning. The paper will also address how a generation learns actively and enthusiastically about many cultures at the expense of passively picking up a foreign language and gaining abilities such as listening, comprehension, and a few conversational ones.

Finally, it will discuss how language awareness and skill assessment evolved when seclusion ended, and early interaction with the original culture started. As a result, bilingualism was achieved, along with the development of additional linguistic skills and a deeper comprehension of cultural ideas. The “comprehensible input” and incidental language learning theories are the foundation of the theoretical framework used to examine the function of culture in second or foreign language learning. The report uses interviews and observation as research methods. Interviews provide specific information from participants in the situation, whereas observation concentrates more on layperson observation.

The history of foreign language learning and teaching in Albania is remarkable. For Albania and the Albanian people, the end of World War II signaled the start of an extended period of multidimensional isolation from the Western world. However, solid political ties with communist nations like the Soviet Union until the 1960s encouraged studying and instruction in Russian as a foreign language in educational settings. Many intellectuals then visited the Soviet Union for academic and professional reasons, and there was a cultural exchange between the two nations.

The encouragement to study Russian faded when political harmony between the two regimes ended. However, it continued to be offered as a foreign language choice in Albanian schools due to the totalitarian government’s mistrust of other Western languages and their respective cultures. Foreign language learning, like English, French, German, and Italian, was a privilege only for a few. Translations into the languages were made from books and literary works from communist countries. It was common practice for students of English to study English using Chinese textbooks that had been translated into English. Even when the source was authentic, the content lacked any cultural references. Only grammatical concepts were covered in the materials used to teach foreign languages. All culturally transmitting elements from books, including illustrations, literary passages, and traditions, were removed.

The Albanian people had a strong desire and willingness to learn from other cultures, making it impossible for the regime’s endeavor to preserve Albanian culture on sterile grounds and prevent it from being influenced by Western civilizations. As a result, Albanians’ go-to methods for accessing other cultures were television and illegal publications.

A whole generation spent many hours listening to the radio and watching television while adoring every detail of Italian culture. The exchange was made possible by the two nations’ geographical proximity and the people’s desire for each other. With its distinct traditions, the Italian culture was introduced to Albanians as another noteworthy and influential culture in Europe and the world.

With the long-standing authoritarian system ending, Albanians and Albanian culture became accessible to the rest of the globe. Opportunities for travel, emigration, and other interactions revealed a

phenomenon of which Albanians were unaware. Although many of them had never taken a single lesson in Italian, their initial interactions with the Italians revealed good communication skills in the language.

This linguistic context raises the intriguing topic of how Albanians could only learn a new language through media like television and radio while losing proficiency in a language they had learned during their schooling.

## **1. The Role Of Russian and Italian Culture In Foreign Language Learning**

This essay will focus on learning Italian and Russian as foreign languages for 20 years. For a long time, Albanian primary and high schools required students to learn Russian as part of their curricula. Italian was only taught in a select few classes. By the 1980s, the number of people who could speak it fluently outnumbered those who had the opportunity to learn it at school. The proficiency of language knowledge and related skills varied since students were exposed to both cultures.

Russian culture has had a significant impact on other civilizations. Russian authors and philosophers have significantly contributed to the growth of European philosophy. The Russians have significantly affected classical music, ballet, sports, painting, and movies. The country has also made ground-breaking contributions to space exploration, science, and technology. The Russian language was flourishing in Albania during this time. Without a shadow of a doubt, this period represents an era of growth for Albanian society, which had the good fortune to be inspired by a unique culture like that of Russia.

However, a drastic decline in linguistic proficiency was noticed, following political conflict between two governments. Although "at present very little is known about factors that play a role in the possible loss of proficiency" (De Bot & Weltens, 1985), there are strong indications that the degree and kind of contact that one has over time with a foreign language are relevant factors. One can actively come into contact with a foreign language by going on a holiday in the country where a particular language is spoken, for instance, or by reading foreign books and magazines.

A factor might have been cultural differences between Russian and Albanian people.

"These cultural differences are principal differences in perceptions, interpretations, values, and behaviors; intercultural communication studies how these variations significantly affect the shape and the outcome of the communicative event." "When participants interact in intercultural encounters, they rely on assumptions developed within their own culture; these assumptions and, in some cases, interpretations act as perceptual screens or filters for the messages being exchanged." Hernandez (2016) Another factor explaining the absence of culture in teaching foreign languages may have been geographical distance and decreased contact with Russia.

One of the reasons why intercultural competence is so important to language learners is because much of people's culturally motivated behavior occurs at a subconscious level. Learners need to be aware of this because it will help them better understand the messages members of those cultures send that are not verbalized or obvious and the many meanings that may be hidden from them. In addition, recent studies have researched why learning experience is relevant in applied linguistics and why the two should be taught simultaneously. Byram (1997), Buttjes (1991), Kramsch (1998),

Morgan (1994), and Sercu (2004, 2005), in Hernandez (2016)

It is also essential to understand that in the classroom environment during that period, "culture" used to be taught in language learning classes as the literature, facts, and geography of the target language (Russian). The above simplifies culture, which Kramersch (1993) calls the four Fs: food, fairs, folklore, and statistical facts. When anthropology began to study culture in the 1960s, the period corresponding to our study, the idea that culture did not only exist as facts and information began to take root and be seen as something shared between group members and as "deeply rooted." Hernandez (2016)

In every aspect of life, but especially in education, the dictatorship closely watched the chances of cultural exchange. All pupils who learned foreign languages as a requirement of their education had little to no access to cultural transmission through those languages. Instead of native teaching and learning textbooks and methods from the country of origin, course texts were frequently translated from another language. The culture is "socially hereditary," according to Taga (1999), and the languages produced caused the authorities to be afraid. Thus, even though only a few pupils studied other languages like English, French, German, and Italian, the government was careful to refrain from promoting the cultural backgrounds of these languages. Western civilizations were viewed as adversarial. However, it is scientifically known that learning a second or foreign language requires practicing linguistic structures and becoming familiar with the target language's culture to interpret cross-cultural communication. Therefore, providing learners with cultural context and awareness is crucial when teaching them a second or foreign language to develop their intercultural communication skills in the target language.

The training in cultural context was not included in any of the language learning curricula; instead, they all concentrated on acquiring skills like speaking, listening, reading, and writing. Understanding the target culture helps people communicate more effectively and makes them more conscious of how language is used in cross-cultural interactions. The absence of cultural components contributes to sterile environments for language learning. Most of those interviewed attribute the decline in their fluency in Russian to the lack of cultural content in language instruction and the inability to interact with the native culture, which resulted in a lack of motivation and a desire to learn only the language's grammatical structures.

Long cultural isolation led to a social experiment demonstrating the importance of culture with a capital C, a concept that Brooks (1960) offered in language acquisition. Brooks wrote about "culture with a capital C" and "culture with a small C" in language learning. The former refers to traditional ideas of culture, and the latter to everyday people's behavioral patterns and lifestyles. He stressed that although this culture was less visible, he thought it was equally or more significant. The primary intention was to know, understand, learn, and enjoy more from others without focusing on language learning.

Based on the assumptions of the past in applied linguistics, learners learn what is being taught. However, the "comprehensible input" theory, put forth by Krashen (1982), contends that there is frequently no clear correlation between what is taught and what is learned. Van Perner (1967) contends that language acquisition happens incidentally rather than through conscious learning. The learner picks up a lot of language-related skills through incidental learning or learning that happens without conscious effort. The fact that learning occurs even when there does not seem to

be a purpose or intention to learn is a hallmark of accidental learning. "Learning about the foreign world and using a foreign language is more than just "habit formation" or imitation and reproduction of speech patterns." It comprises a cognitive dimension of learning realized in procedures of comparing, inferring, interpreting, discussing, and similar discursive forms of negotiating the meaning of phenomena in the foreign world (Neuner & Zarate, 1997, p. 75). The focus shifts from the academic environment and curricula to another form of transmission: mass media and television.

Research shows that people, especially young children, can learn about language while they watch television, in contrast to what is typically believed by developmental psychologists. The 1970s are distinguished by two competing viewpoints on television's advantages and disadvantages; the second highlighted television's ability to improve social and cognitive development in people and children. In contrast, the first only emphasized the harmful and damaging effects of viewing it. Most of this research concentrates on acquiring a mother tongue when not all linguistic structures are well-established. The opposite is supported by studies on the role of television in acquiring a second or foreign language. They demonstrate that at least three conditions must be met for television to effectively promote foreign language learning: First, the content must be well-adapted and exciting for the audience. As listeners hear new words and phrases in the target language and immediately locate the source language equivalent, second subtitles help with language learning. Third, repetition is essential for success. These methods are particularly successful with children, but others that provide a predictable structure, like films and soap operas, are just as successful with adults.

Most of the researchers are in favor of subtitling as an opportunity to increase language proficiency. However, unfortunately, subtitling is not the case on Italian television. According to Emiliano Audisimo (2012), Italy is a preeminent dubbing country, apparently less inclined to switch to the subtitling practice than other countries. One of the most important reasons was protectionism. Another important reason was illiteracy, which affected 21% of the population. Other reasons were "occult censorship" and the aesthetic tone, pitch, and color of the voices of actors and radio speakers. Dubbing transformed those unfamiliar timbres into something more suitable for the ears of "bel canto" aficionados.

While the Italian generations debated whether to subtitle or dub a film, in the 1980s, Albanians eagerly absorbed any information the nation on the other side of the coast had to offer. The Italians' decision to use dubbing could be advantageous for Albanians.

The presence of "The Classics" with subtitles in the Albanian national television program filled the structural and linguistic void left by the absence of subtitles in Italian programs. Albanians improved their vocabulary by viewing Italian films with Albanian subtitles and enhanced their language abilities by watching Italian television.

Cartoons, family dramas, educational and entertaining programs, and films were all available on Italian television. Furthermore, it secured redundancy and subtly and humorously coded information into dialogues, which are easy to understand and speed up the brain's processing. By the end of the 1980s and the beginning of the 1990s, most Albanians who had frequent contact with Italian culture had developed strong language skills, particularly in listening, understanding, and vocabulary. The Albanian programs, which decided only to air those without connection to Western cultural heritage, also ensured recurrence and recasting.

The 1990s saw the end of Albanian culture's isolation and its opening to Western civilizations. The most significant breakthrough, among many others, was awareness of Italian language proficiency. Even though not a single lesson was taught in an academic setting, most Albanian children were proficient in Italian and, in some cases, were considered even bilingual.

## **2. Conclusions**

This paper aimed to confront two distinct occurrences in the teaching and learning of foreign languages and cultural practices. Russian and Italian are these languages, together with the cultures that go with them. Both were presented from various angles to the generations of the 1970s and 1980s. The first was instructed in a sterile, academic setting that strongly emphasized syntactic and grammatical features of language without regard for cultural context. Moreover, deprivation was fostered due to political hostility between the two governments. On the other hand, Albanians had a tremendous desire to learn about other civilizations, which led to their encounter with the second. One of the most recognized cultures, flourishing in the 1980s and supported by a long and outstanding inheritance in art, filmmaking, entertainment, advertising, and more, satisfied the desire.

The results unequivocally demonstrate the importance of cultural context in learning and teaching other languages. Loss of motivation and linguistic proficiency may occur if learners are isolated from their cultural environment. On the other hand, a foreign language may be learned, improved, or maintained by watching foreign programs that encourage culture. Future techniques of foreign language teaching and learning will require researchers in the field of education to take this into account and effectively utilize it.

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# PROBLEM-SOLVING AND STRATEGIES ON INTERPRETING IDIOMS IN SIMULTANEOUS INTERPRETING FROM ENGLISH INTO ALBANIAN

## 1. Abstract

Idioms have been traditionally defined as expressions whose meanings are not the functions of the meanings of their individual parts. Idiomatic language is important, is closely related to certain cultures and situations and poses challenges for student interpreters as it is commonly used by English speaking speakers and experts of the different domains.

Hence it would appear important for interpreting students to develop awareness and reflectiveness in relation to issues and ability to choose appropriate approaches to interpreting idiomatic language especially in simultaneous interpreting due to the constraints that do exist as regards analytical and processing power, time pressure, resources and stress management.

The paper attempts to help conference interpreting trainees detect the idioms and the context, identify their meaning, use different strategies so as to interpret idiomatic language correctly from English into Albanian such as: finding an idiom with a similar meaning and similar/dissimilar form in the target language, paraphrasing, borrowing the source language idiom, omitting etc. It provides examples and analyses the strategies trainee students use and the typology of mistakes they usually make while being exposed to idiomatic language in their interpretation training sessions.

It reviews the researches in the field of interpreting studies by Nolan, Hale, Baker etc. related to interpreting idioms in conference interpreting and provides suggestions as to how research can best benefit interpreter training and assist trainees find the best equivalency of idioms in simultaneous interpreting. Idioms have been traditionally defined as expressions whose meanings are not the functions of the meanings of their individual parts. Idiomatic language is important and it is commonly used in English. It is also commonly used by professionals of different domains. That's why they are considered a hard nut to crack in translation and especially in interpreting. This challenge is related with the huge number in each and every language, the multiple possibilities in their uniqueness of expression, cultural and contextual differences.

Interpreters are always faced with the challenge of finding ways of how to interpret them. Hence it would appear important for interpreting students to develop awareness and reflectiveness in relation to issues and ability to choose appropriate approaches to interpreting idiomatic language. The paper includes and showcases the experience of Master student interpreters from English into Albanian and Albanian into English in the Faculty of Foreign Languages (University of Tirana), Translation and Interpreting branch and their accuracy and difficulties and most common mistakes in interpreting idioms at their classes of simultaneous interpreting.

## 2. Multi Step Approach In Recognizing Idioms And Finding Equivalence

As Mona Baker puts it: "Idioms are frozen patterns of language which allow little or no variation in form and often carry meanings which cannot be deduced from their individual components" (Baker 2011).

While assessing ways of how to interpret idioms and idiomatic language, it is very important to follow a multi step approach as to gradually introduce trainees to the complex nature of idioms.

Interpreters must be able to correctly identify that the speech they are hearing contains idiomatic

language, as that is the first step in ascertaining the meaning in the context or to asking for clarification.

First step in student interpreter training is helping them identify and easily recognize idiomatic language, explaining to them that the meaning of idioms is not the meaning of its component words, identify their metaphorical meaning and the presence of words of atypical use in them.

Following the identification phase is that of finding the meaning from the elements and if the meaning is unidentifiable from its component parts then the next step is context clues. Then the important phase of understanding, analyzing, abstracting and processing of the elements and the context clues paves the way to decoding or deverbilization of the message and then encoding and then to reformulation.

The most important tip we as trainers can offer to student trainees is to avoid literality because as Nolan puts it: One of the most common pitfalls that an interpreter needs to avoid when dealing with idioms is literal translation. Chances are if you interpret one idiom word by word, the result will be nonsensical. (Nolan 2012)

*Let's see it more concretely with one example:*

Prime Minister of Albania, Edi Rama in a meeting erupts over the scandal of bribe taking by the medical staff from hospitalized patients during Covid, trying to condemn the bribe taking phenomenon of some doctors and nurses stated:

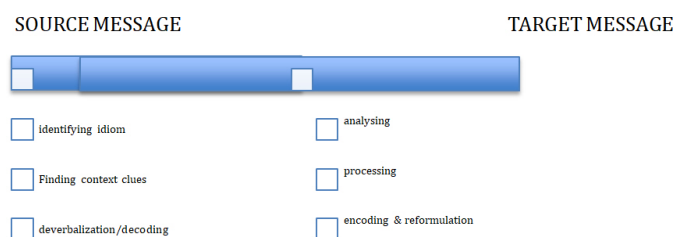
Speaker: Mos jepni rryshfet, nuk ka pyll pa derra. Nuk ka asnjë sistem dhe asnjë sektor ku të mos gjenden fundërrina të tilla!

Interpreter: Don't bribe, there is no forest without pigs. There is no system and sector where such scums can be found

Based on the multi step approach, first the students have to recognize the idiomatic expression: Nuk ka pyll pa derra and then identify the meaning from its parts: pyll (forest) and derra (pig). The meaning implied from this expression is: There is no forest without pigs and if the same meaning and form is used, it doesn't render its implied meaning in Albanian because it has nothing to do either with pigs or forest. The identification of the context clues from the context is: Don't give bribes, the doctors are not supposed to ask for bribes and most of them have the professional integrity not to do that but there is no medical system when all the doctors work with integrity.

After analysing and processing the meaning the process of encoding and equivalence then what you can produce is: You can find fault in every good thing, every place has its flaws, there is no good without evil.

This approach shown in this table can be used as a mind mapping for trainees students when reproducing idioms in TL.





### *Strategies on Interpreting Idioms*

Bearing in mind time insufficiency and lack of resources in interpreting, the correct interpretation of idioms seems like mission impossible. There have been researches dealing with this difficult aspect of simultaneous interpreting, but the best and exhaustive strategies are the ones offered by Mona Baker (2011).

Baker proposes 5 strategies to help interpreters use idiomatic language correctly:

*Strategy 1. Finding an idiom with a similar meaning and form in the target language whenever possible;*

Speaker: Kill two birds with one stone

Interpreter: Me një gur vras dy zogj (similar meaning and form, different word order)

Speaker: You can't hold two pumpkins under your arms

Interpreter: Nuk mbahen dy kunguj nën sqetull

*Strategy 2: Baker (2011) Using an idiom of similar meaning but with a dissimilar form;*

This strategy seems more practical for interpreters because under the stress of assignment, interpreters don't have time to find an identically correspondent idiom

Speaker: Born with a silver spoon mouth;

Interpreter: I lindur me këmishë

In many languages there are different forms to express this phenomenon that in medicine is called: born in amniotic sac, en caul and since it is rare and perceived as a miracle like: born in a shirt, helmet, bonnet, fillet etc. In Albanian the expression is: I lindur me kemishë, fatmadh (born in a shirt)

Speaker: I don't want to eat my porridge cold;

Interpreter: Nuk e haj sapunin për djathë (I don't eat soap instead of cheese)

In the Albanian culture, although porridge does exist and it is eaten warm for breakfast and never cold, tequivalent idiom in is related with neither porridge nor warm element, but instead the culture leads the user towards the use of soap-cheese dicotomy.

*Strategy 3: Borrowing the source language idiom;*

Just as the use of loan words is a common strategy in dealing with culture-specific items, it is not unusual for idioms to be borrowed in their original form in some contexts" (Baker 2011)

Speaker: Curiosity killed the cat-

Interpreter: Kurioziteti vrau macen

Speaker: Who will break the ice?

Interpreter:– Kush do e thyje akullin?

Using a loan strategy in an interpreting assignment is that "it affects target language production negatively (Baker 2011)"

*Strategy 4: Omitting idioms;*

This strategy is applicable when an idiom “has no close match in the target language, its meaning cannot be easily paraphrased for stylistic reason”

Speaker: Let’s get the ball rolling

Interpreter: Të fillojmë (Let’s get started)

Speaker: We’re not getting anywhere. Let’s call it a day

Interpreter: S’po dalim gjëkund. Le ta mbyllim për sot (We’re not making progress. Let’s stop for now and work on this tomorrow).

*Strategy 5: Paraphrasing, which can be adapted when there are no appropriate idioms on the spot;*

Speaker: This is a mission-critical project, so we have to do everything by the book

Interpreter: Ky është një \_projekt i rëndësishëm, kësisoj na duhet t’i përmbahemi procedurës.

Speaker: We can reuse the same strategy as last December, so that’s some low-hanging fruit.

Interpreter: Për t’i thjeshtuar gjërat, mund të përdorim të njëjtën strategji si dhjetorin e kaluar. (To make things easier, we can reuse the same strategy as last December)

Typology of mistakes while interpreting idioms

The trainee students find idiom interpreting as really challenging. During the training they manage to develop awareness and recognition of idioms, but they find it more difficult to choose appropriate strategies to interpreting idiomatic language in simultaneous interpreting due to the constraints that do exist as regards analytical and processing power, time pressure, resources and stress management.

Baker (2011) writes that the problems in interpreting idioms are prompted by two causes, viz., the ability to recognize and interpret an idiom correctly and how to render the various aspects of the meaning of the ST idiom into the TL.

The typology of mistakes they usually make while being exposed to idiomatic language in their interpretation training sessions are as follows:

- failure to grasp the meaning of the idiom when it is unidentifiable by their component parts;
- perceiving the idiom literally, inability to recognize it as an idiom;
- difficulties in deverbaling the messages with idiomatic language;
- difficulties in analyzing context clues as a result of limited time available in interpreting;
- difficulties in interpreting idioms with similar form and meaning;
- difficulties in recognizing culture bound idioms and rendering them in the target language.

### **3. Conclusion**

Interpreters are always faced with the challenge of finding ways of how to interpret idioms from SL to TL. This is way more demanding for interpreting students to develop awareness and reflectiveness in relation to issues and ability to choose appropriate approaches to interpreting idiomatic language and avoid delays in reformulation.

it is very important to follow a multi step approach as to gradually introduce trainees to the complex nature of idioms.

First step in student interpreter training is helping them identify and easily recognize idiomatic language.

Trainee students find it difficult to choose appropriate strategies to interpreting idiomatic language in simultaneous interpreting due to the limitations that do exist as regards comprehension, analytical and processing power, time, resources and finding right equivalence.

The typology of mistakes helps trainees be aware of common difficulties and avoid certain issues that the complex and unique character of idioms in simultaneous interpreting.

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## DIALECTOLOGICAL PARALLELS «DIALECT – STANDARD RELATION IN ALBANIAN LANGUAGE»

### 1. Abstract

Albanian is one of the oldest spoken languages in the history of world languages. It is part of the Indo-European family of languages, in which Germanic, Slavic, Indo-Iranian, Roman, Greek and other languages are spoken by the modest population. This Albanian language in the Family of Indo-European Languages was adopted by the mid-19th century, after some good scientific and historical studies.

The Albanian language has its origin from Illyrian and old trachea (Erich Thumann) and as a result of this, the Albanians are the followers of the Illyrians. (Johannes.). This can be argued by more language elements. Albanian is spoken in many Albanian realms, where besides Albania and Kosovo, we mention the Republic of North Macedonia, Montenegro, Presheva and Bujanovc, Cameri, Southern Italy (Arbereshet) and in some western and eastern Balkan countries.

The beginnings of Albanian written language date back to the mid-15th century, where we should emphasize the first edition of the book of Gjon Buzuku "Meshari."

Standardization of Albanian written language has undergone occasional reforms. The creation of standard language norms starts from dialect structures. It is based mainly on the two main dialects of the Albanian language: Gegerishtja and Toskerishtja, which differ from one another from a geographical "division" from the River Shkumbin, (which flows through the middle of Albania), where in its northern part it is spoken Geg and in the southern part Tosk.

In grammatical terms, Geg has a greater approach to Germanic languages, which is primarily related to the use of participle "paskajore" and suffixes. While Tosk distinguishes in the mass use of the subjunctive. But the mutual influences between them have brought a significant asset during the standardization process.

Written language, therefore not the spoken language, marks the beginnings of language standardization. However, the uses of Albanian dialects in the field of literature, have enriched the artistic values. (By Rada, Naimi, Cabej, Luarasi, Fishta etc.)

This is mostly witnessed by our language - literary history during the 19th and 20th centuries, based on the prominent author of the National Renaissance. (By Rada, Cajupi, Sami Frasheri, Konice, Noli, Asdreni etc.)

In my opinion, today's literary language and dialects, enable considerable openness to language and language freedom. It's the writers themselves, who should be free to choose what they write and how to write.

The Albanian language, as part of the Indo-European language family, has its roots in the ancient period of the Illyrian tribes. So long before the written Albanian language, presented with the first official document entitled: "Formula e Pagezimit, 1462", as well as with the first official written book "Meshari" (Gjon Buzuku 1555). This publication also marks the beginning of the era of old Albanian literature.

This book served mainly for the daily practices and rituals of Catholic religious services. The book also contains translations into Albanian of some parts of the "Gospel", which served to translate from Latin the rituals of the Catholic religious vocabulary.

"Meshari" is written in the Gegerisht language of northern Albania, with the Latin alphabet, with a rich vocabulary, with complete grammatical forms, which let you understand that the written Albanian language has its roots a long time ago.

It is thought that the first writings in Albanian have their origins in the late Middle Ages, when the cultural level of the Albanian people was practically the same as the neighboring peoples near the shores of the Adriatic.

The cleric of Frances Adae, who served successive years as the archbishop of Tivar (1324-1341), expressed among other things in a statement he sent to the king of France, Philip VI, that the Albanian language "despite not being the same as Latin, has the same alphabet as the Latin one". He refers here to some publications in Albanian, which prove that Albanian was written before the 15th century.

The well-known humanist Marin Barleti testifies to the same thing, in his writing on the siege and subsequent reconstruction of the city of Shkodra: "De obsi dione scodrensi", published in Venetic, 1504.

However, for how long we do not have an original document that proves that the Albanian language was written long before "Meshari" was written, the latter turns out to be the first official publication written in the Albanian language.

Later editions, of course, are documented and richer in terms of language. To emphasize here is the golden period of literature of the national renaissance, where the Standardization of the Albanian language finds its beginnings (XIX-XX).

When we talk about the standardization of Albanian, we think about the linguistic "cooperation" of the two main dialects of Albanian, Gegerisht and Toskerisht.

The northern dialect, the Gege dialect, and the southern one, Toske, differ from each other phonetically, but not mainly lexically. The natural border that separates these dialects is precisely the river Shkumbin, which runs through central Albania. The Gege dialect is spoken in its northern part, while the Toske dialect is spoken in the southern part.

As I mentioned a little above, regardless of the phonetic and lexical differences, the speakers of these dialects understand each other without much difficulty. Each of the two dialects of Albanian has its own characteristics. While the northern dialect (Gege) in its morphological system uses the infinitive; (to work), the one from the south (Toske) uses the relative mode: (to work). This means the use of the future tense: Gegerisht (kam me shkue), Toskerisht (do te shkoj).

To arrive at the standardization of the written Albanian language, it took a relatively long time. A time which contains in itself occasional language reforms, which had to be consulted in frequent forums and congresses. The standardization of Albanian has its beginnings in the middle of the 19th century, with the publication of the first Alphabet "Evetari", by Naum Veqilharxhi.

This work served in the mass spread and use of the written Albanian language, where mainly the works of the Rilindas are to be mentioned. The first dictionary of the Albanian language dates back to 1904, authored by Kostandin Kristoforidhi. This dictionary was based on a literal interweaving of the two dialects of Albanian and enabled efforts to bring them closer together.

Until this time, the Albanian language was written in several alphabets. The written texts mainly used the Latin alphabet, but also Turkish, Greek and Arabic.

However, in the All-Albanian Congress of Manastir, 1908, (today a city in North Macedonia), the final decision was taken to use Latin as the official alphabet of Albanian, but with some "necessary" additions. These "completions" have to do with the natural articulation of Albanian, where Digrams (digrams) stand out: dh, gj, xh, zh, rr, etc..., which of course serve to enrich the language and highlight its unique values.

From time to time there have been various studies, opinions, researches, to enable a possible improvement of the articulation of the written Albanian language.

Here I can mention the "Albanian Literary Commission, Shkoder 1916", which chose the middle literary variant, as a unifying linguistic element, defining some counting rules, to facilitate the spelling of the Albanian literary language. These "rules" were later approved at the Linguistic Congress of Lushnje, 1920.

After the Second World War, many meetings, consultations, seminars, language congresses were held in all Albanian regions, with the aim of reaching a common conclusion towards the Standardization of the Albanian Language.

The process of the standardization of the Albanian language lasted for a long time, with the aim of conceding the regional cultures and linguistic approaches of all the Albanian-speaking territories.

"Albanian Spelling Congress, Tirana, 1972" unanimously determined (delegates from all Albanian-speaking regions) the spelling of the Albanian literary language, which was mainly based on the southern literary variant, in terms of phonetic and morphological aspects. In my opinion, very few linguistic elements have been taken into account in the Gege variant of Albanian, starting from the political influence of the dictatorship period, which was dominated by a Toske-speaking majority.

However, as far as the literary aspect is concerned, every author can express himself freely in the dialect even by "avoiding" the standard language. Albanian dialects are an irreplaceable source of the standard Albanian language, which not only enrich it, but also make it unique.

## **2. The Era Of National Renaissance**

The era of national renaissance is known differently as the era of radical emancipatory changes, taking into account the fact that in this period the true national values come to the fore, decently represented by educated people and worthy to penetrate through the "pen" the reality inside and abroad. The so-called revivalists of that time were mainly educated in well-known universities in the West.

In their works (Qosja, 1986), in addition to the approach to coherence and history, the "Language" factor stands out. The language in their writings was natural and understandable for everyone. So here we are dealing with an approach or cooperation of two dialects of Albanian, Gege and Toska.

In the themes of the works of the Revivalists, an "indifferent" attention is noticed, as far as the religious affiliation of our people is concerned. They were "careful" in this point of view, taking into account the fact that Albanians should "know" which faith they "should" belong to.

The process of unification and up to the standardization of the Albanian language has an extension in time. At a time when dozens of dialects were spoken in Albania, of course it was difficult due to the conditions of the time, to think about a quick linguistic standardization and the use of a unique alphabet. The efforts of the revivalists of the time were extended not only in the Albanian lands. This would enable the use of a language understandable for all Albanians (late XIX century).

The so-called "Albanian Alphabet Association", founded in Prizren (1879), titled this process as "Alphabet of Constantinople", where the linguistic principle stands out: "one grapheme, one letter". It is worth emphasizing the fact here, that the basis of every effort for the unification of the Albanian language was the old Illyrian.

The efforts of the renaissance to create a unique alphabet, based on the two main dialects Gege and Toske, aimed to adapt to the characteristics of each of them, mainly the phonetic and lexical aspects.

The Albanian League of Prizeren, with its political and cultural program, became the main inspiration for the patriots and writers of the time in creating a unified alphabet for all Albanians. A year later, the "Society of the Press with Shqip letters", which was also known as the "Alphabet Commission", was established in Istanbul. Members of this association were personalities such as Sami Frasheri, Hasan Tasini, Pashko Vasa, etc.. After a voluminous and intense joint work, finally, it was reached in the approval of the First Alphabet of the Albanian language, which consisted of 36 letters. of these 29 consonants and 7 vowels.

Based on the conditions and the time, this work can be evaluated as the golden achievement of Albanian language research nationwide.

## Conclusion

My work is based on historical linguistic sources, where the constant effort of the Albanians to have a unified national mother tongue, which at its core had its standardization, comes to the fore. When we talk about standardization, we must take into account the fact that this has not been an easy process, because the two main dialects of Albanian, Gegerishtja and Toskerishtja, regardless of the common elements (lexicon), have obvious differences, mainly phonetic, with each other. .

The ordeal of the Standardization of the Albanian written language would go through many "sieves" until the unanimous agreement of all Researchers and Scientists in all Albanian lands. There are dozens of congresses, conventions, studies, researches that have been done to enable a unique language for all Albanians.

The Albanian language is spoken by more than 7.5 million Albanians not only in Albania, Kosovo, North Macedonia, Montenegro, Cameri, Arberi (Arbereshet) etc.. but also everywhere in the world where Albanians live.

Even though we are talking about a unique standardized language, the Gege and Toske dialects are a treasure of the spoken language culture of the Albanian people. In Albanian literature over the centuries we find works written in both dialects, mainly until the middle of the 20th century. Then, as a result of continuous efforts to have a unique written language, Albanian literature (not only) is based on the standardized language. But on the other hand, we notice that there are still publications in Gege and Toske dialects. So the language is not an unchangeable "Law". Dialects can also be



used in the written language, because they are an eternal national asset.

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# EVALUATIONS ON VISUALS USED IN MATERIALS PREPARED FOR BILINGUAL CHILDREN

## Abstract

For 60 years, Turkey has been working on teachers, students, curriculum, and materials to teach Turkish and Turkish Culture to its bilingual population abroad, which formed in the 1950s and intensified after the 1960s, reaching approximately 5 million today. The course and workbooks, prepared in and sent by Turkey in 2019, are used as course materials by the Ministry of National Education. In addition, there is a large number and variety of textbooks and reading books belonging to private publishing houses. In these analyzed books, there are some shortcomings that draw attention. The fact that some of the visuals used in the book pages have negative qualities in various aspects affects the teaching negatively. In this study, in which the findings obtained through document scanning are interpreted and evaluated, it has been tried to be understood, seen, and shown how bilingual Turkish children, who are in a different situation from their peers in Turkey in terms of readiness, background, perspective and universe of meaning and knowledge, perceive and interpret the visuals used on the pages of the textbooks and reading books prepared for bilingual Turkish children living abroad, and what they learn from them. It has been observed that the visuals designed for the materials prepared for bilingual children have situation-specific subtleties and that it is necessary to consider what the visual can express from every aspect carefully. Otherwise, it may be far from what is meant or give a wrong meaning. For this reason, the educator/author should be actively involved in the design process.

## Evaluations About Images That Are Used At Materials Prepared For Bilingual Children

Türkiye, 1950'li yıllarda başlayıp 1960'lı yıllardan sonra yoğunlaşan ve bugün yaklaşık 5 milyonu bulan yurtdışındaki ikidilli nüfusunun Türkçe ve Türk Kültürü Öğretimi için 60 yıldır öğretmen, öğrenci, öğretim programı ve materyal hususunda çalışmalar yapmaktadır. Milli eğitim Bakanlığınca ders materyali olarak en son 2019 yılında Türkiye'de hazırlanıp gönderilen ders ve çalışma kitapları kullanılmaktadır. Bununla birlikte özel yayınevlerine ait çok sayıda ve çeşitlilikte ders ve okuma kitapları da vardır. İncelenen bu kitapların bazı hususlarda eksiklikleri göze çarpmaktadır. Kitap sayfalarında kullanılan görsellerden bazılarının muhtelif açılardan menfi nitelikler taşıyor olmaları öğretimi olumsuz etkilemektedir. Doküman taraması yoluyla elde edilen bulguların yorumlanıp değerlendirildiği bu çalışmada, yurtdışında yaşayan ikidilli Türk çocukları için hazırlanmış olan ders ve okuma kitaplarının sayfalarında kullanılan görsellerin; hazırbulunuşluluğu, altyapısı, bakış açısı, anlam evreni ve bilgi dağılımı bakımlardan Türkiye'deki akranlarından farklı durumda olan ikidilli Türk çocuklarınca nasıl algılandığı, anlamlandırıldığı ve ne öğrenildiği anlaşılmalı, görülmeye ve gösterilmeye çalışılmıştır. İkidilli çocuklara yönelik hazırlanan materyaller için tasarlanan görsellerin duruma özel inceliklerinin olduğu, görselin her açıdan ne ifade ettiğinin ve edebileceğinin iyi düşünülmesi gerektiği görülmüştür. Aksi takdirde anlatılmak istenilenden uzak ya da yanlış anlam çıkabilmektedir. Bu sebeple eğitimci/yazar, tasarım sürecine aktif müdahil olmalıdır.

## 1. Introduction

Language, which is considered the most fundamental attribute of being human (Aksan, 1988: 11), is also one of the essential elements necessary for human communities to acquire the quality of 'society' by enabling communication and understanding among people. (Yıldız, 2015: 79).

The language acquired by individuals from the family they are born into and the community they belong to, which forms the strongest bond between themselves and society (Korkmaz, 1992: 8), is referred to as the 'native language'. In the past, when human beings lived in relatively small, closed communities with limited inter-community transportation and communication, their linguistic presence consisted solely of their native language. However, over time, due to factors such as climate, warfare, politics, and religion initially, and later individual reasons such as basic needs, trade, work, marriage, and education, people belonging to different languages and cultures have migrated or interacted with each other, resulting in the emergence of the use of multiple languages at both societal/national and individual levels. Scientists trace the origins of multilingualism back to the early periods of Islamic history (<https://tr.wikipedia.org>, 2022). However, we observe its real prevalence as we approach modern times. While early studies on the languages spoken in the world often associated bilingualism or multilingualism with colonial countries, it is now evident that this phenomenon is not limited to a specific geography (Haznedar, 2021b: 103). Being bilingual/multilingual has become a characteristic feature of contemporary societies (İnce and Demiriz, 2021: 177).

According to Grosjean (1982) and Beatens-Beardsmore (1986), it is assumed that more than half of the world's population is bilingual or multilingual. İnce, in his work, mentioned that currently the rate of bilingualism worldwide is estimated to be between 60-70% (2021: 429). In the literature, bilingualism is subject to diverse interpretations and evaluations in terms of definition, variety, nature, and quality, depending on its dynamics, emergence/formation, domains of usage, profiles of users, levels, interdisciplinary nature, and the way different scientific disciplines/fields approach the subject.

In Haznedar's general definition, bilinguals are individuals who can communicate with others in multiple languages, both in written and oral form, and possess varying levels of skills in reading, writing, and speaking in these languages for specific purposes (2021a: 5). In the context of our study, bilinguals are specifically referring to our citizens who went to Germany in 1961, followed by Austria (1964), Belgium (1964), the Netherlands (1964), France (1965), Sweden (1967), and Australia (1967) based on labor agreements signed with these countries (Şen, 2016: 1024), along with their children.

Since its inception, the Republic of Turkey has made efforts in various fields, including education, for the population that has exceeded five million today. In the 1950s, when labor migrations were initially considered temporary and illegal, no specific initiatives were taken. However, as the workers attempted to settle permanently and started bringing their families, the Ministry of National Education responded by sending 17 teachers to Germany in 1965 for Turkish language and Turkish culture education for our citizens/children facing bilingualism. Following Germany, an additional 24 teachers were assigned in major centers where Turkish workers were employed in Europe to ensure the education of their children. This was followed by the assignment of 30 elementary school teachers in 1969, and in the same year, a Turkish language curriculum was developed (Şen, 2016: 1025-1029).

Despite numerous efforts both domestically and internationally over the past 60 years, Turkey has faced challenges in determining how to teach language to Turkish children in foreign countries, establishing a standardized approach for teacher assignments, solidifying the legal framework for language classes, and enhancing the quality of instruction. These shortcomings have been observed despite various improvement initiatives undertaken by Turkey in collaboration with local institutions, both within the country and abroad (Şen, 2016: 1023-1033; Yıldız, 2012).

In 2009, a comprehensive study was conducted to develop a curriculum, including a textbook, and as a result, textbooks and workbooks were prepared for students from 1st grade to 10th grade. Approximately 400,000 copies were printed and delivered to the educational counselors/attachés in the countries/states designated by the Directorate General for Foreign Affairs. These materials were intended for the use of teachers and students, and they were delivered in November 2010 (Yıldız, 2012: 14). However, due to the perceived lack of usefulness by students and teachers, these books were discontinued after a few years, and efforts were initiated to develop new materials.

In order to identify the problems related to the Turkish language and Turkish culture course and develop a curriculum, a field study was conducted in Germany, France, and Switzerland by the Ministry of National Education. Based on the findings obtained from this study, a report titled "Analysis of the Current Situation of the Turkish Language and Turkish Culture Course" was prepared in 2017. The findings presented in the report served as the basis for the development of the Turkish Language and Turkish Culture Course Curriculum, which was then developed in 2018 (Karadağ and Baş, 2019: 10). As a result, textbooks were prepared for levels instead of specific grades, ranging from Preparatory 1-2 to grades 1-8, and they were sent to educational representatives for the use of teachers and students. The current primary materials used today consist of this set of textbooks. In addition to these, numerous coursebooks and reading materials prepared by private publishers can also be used.

## **2. Method**

In this study, a descriptive design was employed, and the qualitative research method of document analysis was utilized. Document analysis involves the examination and analysis of written materials that contain information relevant to the phenomenon or phenomena being investigated (Yıldırım & Şimşek, 2006: 187). The data were obtained through scanning the documents, and descriptive analysis was applied to analyze the data collected within the scope of the study. The data, which were obtained or supported through direct quotations, were interpreted and evaluated according to predetermined criteria in accordance with the principles of descriptive analysis.

The significance of this research, which aims to determine the critical impact of materials prepared for bilingual individuals on their accurate learning, is to provide assistance and guidance to material developers. It also aims to investigate how visuals used in materials designed for bilingual children are perceived by the recipients, thereby providing insights to researchers. The main problem statement is: How are visuals used in materials designed for bilingual children perceived by the recipients? Can material developers effectively address the knowledge, experience, level, background, and readiness of bilingual children? What evaluations can be made regarding the accuracy, correctness, or incompleteness of the children's understanding of these elements?

Data Source The population of this research consists of materials prepared for bilingual children living abroad, including books published by private publishing companies abroad and books prepared by the Turkish Ministry of National Education and sent abroad. The sample for the research includes the following books, whose bibliographic information is provided below.

### **3. Documents Examined And Scanned**

1. Türkçe 3, Çalışma Defteri, Turkuaz, Hülya Pilancı, Önel Druck & Verlag, Köln.
2. Yeni Türkçe 2, Mete Atay, Önel Druck & Verlag, Köln.
3. Yeni Türkçe 2, Mete Atay, Önel Druck & Verlag, Köln.
4. Anadilim Türkçe, Hazırlık 2, IGMG, Plural Publications, 1. Baskı, Şubat 2018, Köln.
5. Türkçe ve Türk Kültürü, Hazırlık 1, Ders Kitabı, Mustafa Kurt-Nezir Temur, MEB Yayınları, Ankara, 2019.
6. Türkçe ve Türk Kültürü, Hazırlık 1, Çalışma Kitabı, Mustafa Kurt-Nezir Temur, MEB Yayınları, Ankara, 2019.
7. Türkçe ve Türk Kültürü, Hazırlık 2, Ders Kitabı, Mustafa Durmuş, MEB Yayınları, Ankara, 2019.
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11. Türkçe ve Türk Kültürü 4, Gökhan Arı, MEB Yayınları, Ankara, 2019.
12. Türkçe ve Türk Kültürü 6, Yusuf Doğan, MEB Yayınları, Ankara, 2019.

### **4. Findings And Interpretations**

In this section of the study, the data obtained through document scanning was subjected to descriptive analysis and interpreted, leading to the findings and conclusions.

#### **4.1. Visual Text**

When referring to visuals in the context of reading or textbooks, it typically includes drawings such as photographs, illustrations, or cartoons that are chosen as means of visual representation. These elements are used to enhance the presentation in terms of attractiveness, beauty, and richness. With the advancement of technology in modern times, visual components have gained prominence in various aspects. The development of the press and publishing industry has led to widespread use of visuals in all forms of printed media, particularly in textbooks.

According to the field of language and literature studies, any type of visual element that can be interpreted and serves a communicative purpose is considered as a text, just like any written text. As defined by Güneş, a text is a meaningful structure composed of consecutive words, sentences, paragraphs, and visuals. Texts can be classified into various types: spoken texts for

those conveyed orally, written texts for those conveyed through writing, and visual texts for those composed of visual symbols such as pictures, shapes, graphs, and so on (Tok & Tüzel, 2013: 89; Güneş, 2013: 2-3).

Some of the expected qualities of the visuals used in the examined books within our field of study include the following: being appropriate for the target audience's level, cognitive development, interests, and objectives; having a contemporary design with modern aesthetics; being visually appealing and in harmony with the texts, accurately reflecting the content; being of a size that reflects the nuances of language and allows for various narrative possibilities; addressing the students' needs, preferences, and sensitivities; being effective in developing the fundamental language skills (Canlı, 2015: 105; Çakır, 1990; Demir and Açık, 2011; Güven, Halat, and Bal, 2014: 229).

Based on our examination and perspective in relation to these criteria, the books we analyzed generally possess the accepted qualities within the field. However, during our review, we identified certain deficiencies and errors that can be considered as flawed in terms of the listed characteristics. Some of the main findings are as follows:

#### 4.2. Visuals do not show the content correctly

Images are elements that convey the subject matter. In this regard, they are similar to words and sentences in the text. Just as sentences and the chosen words are crucial and determinant for teaching, learning, and comprehension, images hold the same importance.

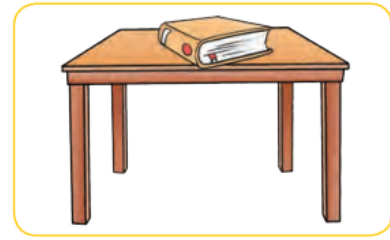
In some books, it is observed that the images do not fully reflect what is intended to be conveyed. In the following examples, the table is not drawn to the correct scale (5/21-24). The image, which is sized to accommodate three books, resembles more of a coffee table than a table (5/62).



masa (1 masa)



**masalar** (4 masa)



4

- Masada kitap var mı?

a. Evet, var. b. Hayır, yok.

The error in the organ drawings where the individual parts of the whole are separately shown in the "Let's Get to Know Our Body" visual is due to the fact that the drawing fails to focus on the organ that is being shown or intended to be shown.

Kelimeleri uygun görsellerle eşleştir.

Soruları şiiire göre cevapla.

ağız  
 bacak  
 diz  
 burun  
 göz  
 kulak  
 el  
 kol  
 ayak  
 yüz

The illustrations for the "mouth" and "face" in the "Let's Get to Know Our Body" visual have been misleading as they represent the "teeth" and "head" more prominently. In order to accurately depict the "mouth," the teeth could have been shown partially while emphasizing the inside of the mouth. Similarly, to accurately represent the "face," the head portion could have been minimized, and the facial features could have been emphasized. (9/185)

In the topic where clocks are taught, it has been overlooked that when the minute hand points to the half-hour mark, the hour hand should align with the space between two numbers. If the statement is "It's half past nine" (5/75), then the visual representation should show the hour hand between 9 and 10, and if it is above 9, the illustration would be incorrect.

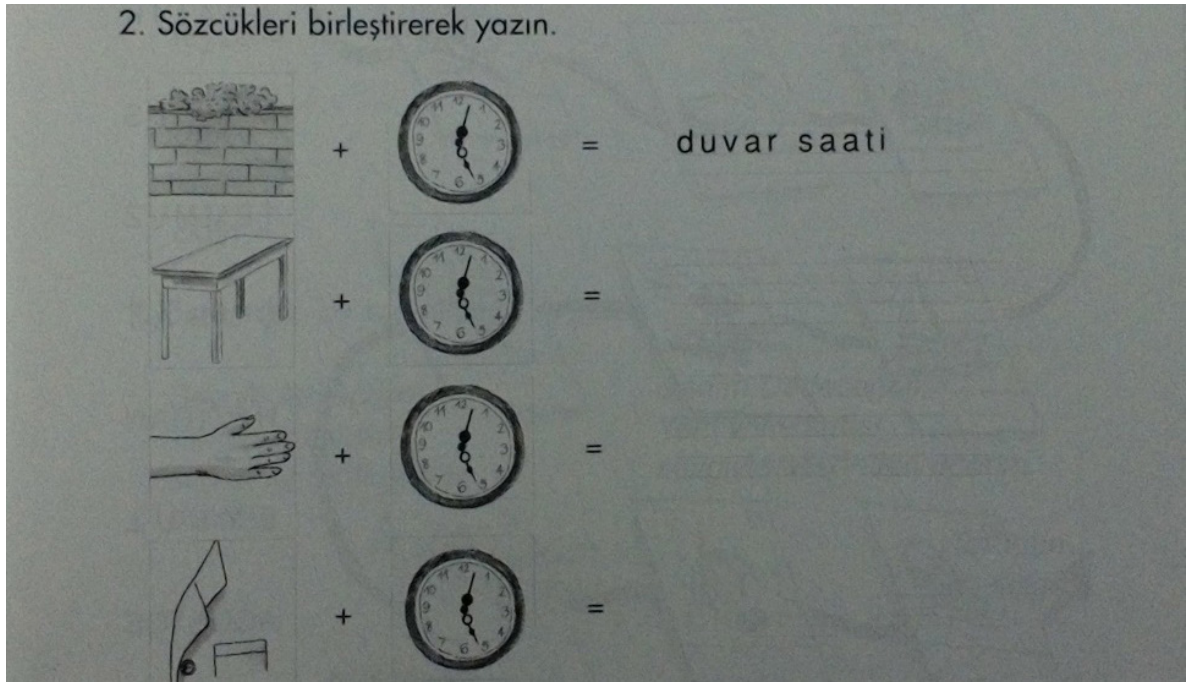
(09.30) Saat **dokuz buçuk**. / Saat **dokuz otuz**. ←





We observe the same mistake in another page where the visual representation of "It's eight thirty" (5/79) is shown. In this case as well, the hour hand should be positioned between 8 and 9, aligning with the half-hour mark.

In this example where different types of clocks are being discussed, we see that the representation of a "wristwatch" (3/29) is depicted using hand and watch visuals. However, according to this narrative style, the "wrist" should have been illustrated instead. If the depiction had included the wall of a room instead of a garden wall for a wall clock, if a small standing clock along with a table had been used for a table clock, and if a pocket watch visual had been used along with a pocket for a pocket watch, then the inclusion of a hand-wrist visual would have been appropriate.



Aside from these examples, our books also contain similar errors such as the incorrect depiction of the referee's movements according to the described game (11/47) and the appearance of a child blowing out the candles on a birthday cake with a few lines around the mouth making it seem like they are spitting (8/77).

The intended message and the visuals used to convey it should align with each other in terms of accuracy. The visuals should enhance what is being expressed in writing, facilitate learning, and be clear and comprehensible for children/students.

### 4.3. The Image is Inappropriate for Various Reasons

The visual elements used to describe a subject have their own appropriateness and appropriateness, such as choosing words that may be more appropriate and more beautiful, even if they mean the same thing, or using more appropriate expressions according to the environment and situation.

For example, although fighting, violence, torture, suicide, death, funeral, accident, disability, illness, vomiting, bathing, going to the toilet, etc. are facts of daily life, they should not be shown or talked about explicitly or excessively in a textbook, painting, sculpture, etc. In a few of the books examined, it is seen that this subtlety is not observed. On the page where the subject of 'bathing' is mentioned, the use of a visual of a girl child (5/80), the large, detailed and numerous visuals describing this subject (9/181, 182, 195), and the fact that the narration of this subject is made with sentences containing the words bath-girl child-sister and the related visuals can be considered as a defect. (6/58)



Universal practice is not to show this image of the person who is subjected to a bad, private and degrading image out of respect for the person who is exposed to such an image. More care should be taken in the use of images that require compliance with this

However, in the circle of civilization in which our country is included, there is a tendency to positively discriminate against women in the social sphere, to see them as privileged and to keep them away from a negative image, contrary to the genderless and equal individual policy of contemporary western civilization, due to religious and cultural influences. In this context, it is an expected/accepted principle that the phenomenon of women is reflected positively/well in all kinds of press and broadcasting organs, both written and visual.

In the matching activity below, good/positive/admirable characteristics are given to men and women are characterized and shown with the opposite characteristics. Attributing being 'short and fat' to a woman and being 'tall and thin' to a man, men being very fit and sporty and women being fat and bad looking (5/121) in the visuals is not a correct approach and is not in line with generally accepted principles.

## 2. Oku ve eşleştir.

<b>1</b> O, kısa boylu ve zayıf. O, siyah saçlı.	<b>2</b> O, uzun boylu ve şişman. O, sarı saçlı.	<b>3</b> O, kısa boylu ve şişman. O, sarı saçlı.	<b>4</b> O, uzun boylu ve zayıf. O, siyah saçlı.
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The image shows a matching exercise. At the top, there are four boxes labeled 1, 2, 3, and 4, each containing a description of a person's physical characteristics. Below these boxes are four illustrations of people standing next to bicycles, labeled a, b, c, and d. An arrow points from box 1 to illustration a.

This approach can be seen again in an example given in the following pages of the same book while explaining the subject of grading in adjectives. '1. My mother weighs 75 kilograms. My father weighs 72 kilos. a. My mother is fatter than my father. b. My father is thinner than my mother.' (5/136)

In the gap-filling activity in another book, 'Ibrahim and Hasan are thin, tall and young; Zeynep is short, fat and old' (6/80) was used, and in this series of books, only one image 'girl is thin and boy is fat' (6/83) was encountered. These images are presented to children as if it is normal for women to be fat, and have the potential to create a prejudice that women are fatter than men, which is not desirable.

Within the framework of respect for women, one of the important principles of our culture, the phenomenon of women should be kept away from all kinds of non-aesthetic subjects, writings, expressions and visuals that may create a bad image. With this attitude, it is ensured that the student, who is prepared to join the society as an individual with the subjects taught, learns this delicacy.

Books prepared for students are materials that prioritize learning and try to give them the values they should have and positive feelings and thoughts about life. In this process, religious, national and political issues that go beyond this should not be included, and the material should be positioned in the middle of life in every respect. Otherwise, the learning process will be affected by the negative consequences of moving away from the targeted point for the student, distraction of the subject and attention.

In a few of the books we examined, there is an effort to use images of women wearing headscarves.<sup>1</sup>

<sup>1</sup> It is also partly due to the political agenda of today's Turkish society, which makes us think that it is done in good faith with the idea of maintaining a balance.



When evaluated according to the perspective created for the study and the many similar ones in the field examined, it is seen that the drawings of headscarved women give the impression that they are made in order to be more inclusive and to have this as a feature, to have a different quality from their counterparts, to make an effort to use/show the headscarf, and to create a perception of compulsion. (5/14, 27; (6/41) Considering that even the drawing of the headscarved grandmother did not change this perception, perhaps it can be thought that the issue is more related to the drawing. (7/57) In addition, it was observed that the real picture of the headscarved teacher was better in this respect, relatively broke the perception of coercion, and looked more ordinary and ordinary. (5/82)<sup>2</sup>

Based on the attitudes of a large number of textbooks examined in this study, we can say that the use of images of women wearing headscarves in textbooks is not a preferred practice. Among the documents we scanned, we see this only in one book series. Among them, only 3 out of 12 books/authors used it. In this respect, it can be thought that it would be better not to go beyond the established assumptions in order to carry out the process in a healthy way.<sup>3</sup>

n books that prioritize learning and teaching, such as reading and textbooks prepared especially for children and young people of learning age, universal values, customs and approaches, the requirements of the cultural circle, the religious and national perceptions and sensitivities of the society addressed should be handled as a rule and with subtlety, and it should be ensured that individuals preparing for life can acquire the right perspective on basic issues. For this purpose, the texts and visuals used in the books should have qualities that express the right approach.

<sup>2</sup> In addition, the fact that the image makes one feel the effort to squeeze the headscarf in between, to highlight it in order to make it more visible, is inappropriate as it would harm the phenomenon of the headscarf, which is not in need of approval and acceptance due to faith and respect. This perception may also stem from the drawing's inability to lift the specific weight of the headscarf. In this case, it may be more appropriate to use real photographs instead of drawings. Perhaps it may also be related to the fact that no matter which one is preferred, it is not possible for us to go beyond this perception due to the fact that the eye is not used to the time we are in.

<sup>3</sup> Since the issue of whether or not the headscarf should be used in textbooks in its sociological dimension is not within the scope of our study, the issue was not addressed in this context, but only evaluated in terms of student perception.

#### 4.4. Visuals Do Not Reflect the Text Accurately and Do Not Overlap with the Subject and Theme

In book pages, visuals are used for different purposes such as beautifying the text, making it interesting, enriching and strengthening the subject and theme. In this respect, visuals are expected to complement the narrative in every aspect. However, it is observed that some visuals do not match the narrative in various respects.

In the example below, the visuals of people drawn for a very childish text were made in the form of older/teenage drawings contrary to the text; the visuals did not fully meet the text. (2/71)



In the example below, where a mother and her young daughter are pictured cooking together, the image of the mother does not match the activity. The cooking mother's outfit, except for the kitchen apron, should be a domestic outfit that corresponds to doing kitchen work, while her dress and especially the stiletto heel shoes on her feet are the clothes of traveling and going to the guest house. (6/71)<sup>4</sup>

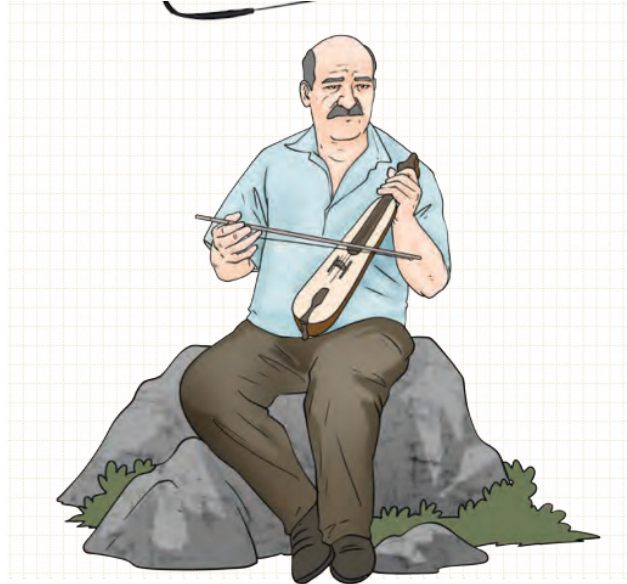
<sup>4</sup> One might think that one cannot cook in this outfit. It can be done, but it is more appropriate for a textbook, which has the task of teaching, to use not the various possible situations, but what is generally accepted, what is commonly done, what is common, what comes to mind at first. For example, in the subject of professions, the profession of doctor is usually depicted with a person with a stethoscope around his neck, even though the stethoscope is a tool used only by a few medical branches. It is important to stick to these motifs, especially in textbooks for young children.



In the image below, which is used in the subject where the instrument 'bağlama' is introduced, the person playing the bağlama is drawn as a bald/bald person. (10/117) This means going out of the ordinary, putting a sign.<sup>5</sup> However, there is no such sign/image for bağlama. In addition, the choice of an image that does not appeal to the eye is also a flaw in terms of presentation.

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<sup>5</sup> In real life, it is possible to see many musicians who play the bağlama and fit the type in this image. However, it is also possible to see long-haired, earringed, bearded musicians who play the bağlama in the opposite way. It is also not appropriate to use them here. For example, there must be people of the type in the image who play guitar and piano in real life, but it would not be the right choice to create an image of this type playing guitar and piano. Among these options, although the type used in the image is the one that best suits the bağlama, it can be thought that it might be a more accurate choice to prefer the average/average type. If more than one 'musician playing the bağlama' image were to be used on the pages, it would have been appropriate to draw one of them in this way, even with a cap on his/her head.



e fact that the same book used a balding/ bald man in the image it used to introduce the kamanche revealed another situation. (10/119) The book, which used images with this feature a few pages apart, unwittingly gave the students information about people who play the instrument as 'middle-aged, without hair' as a reason to generalize. However, this is not the case. In addition, the musician is portrayed as more of an eastern and interior Anatolian type. On the contrary, since the kemeñçe is an instrument specific to the Black Sea region, he should be drawn as a Black Sea person with his facial structure and arched nose. Kemeñçe knowledge should be completed in this way.

As can be seen in these examples, it is necessary that the visuals used overlap with the subject matter, complement/enrich it, and represent it in general in order for the teaching activity to be complete and accurate.

In writing, it is possible to express what is desired to be explained in a way that will be fully understood and not left incomplete with the words and sentences to be used throughout the paragraph or text. However, this is not the case with visuals. All that is described is only what is seen. For this reason, it should be well determined what the visuals express from beginning to end.

In the example below, on the 'Türkiyemizi Tanıyalım (Let's Get to Know Our Turkey)' page of our book, there is a map of Turkey, cities and pictures of the most famous elements of those cities; the Sultan Ahmet Mosque for İstanbul, Pamukkale for Denizli, Mevlana for Konya, cotton for Adana, Van Cat for Van, etc. The color blue and the image of fish jumping in the air were used for the Mediterranean, Black Sea and Aegean Sea. However, when the image of fish jumping out of the blue was similarly drawn for 'Balıklıgöl' in Şanlıurfa, a misleading situation emerged. (4/97)



Taken as a whole, an image creates its own language in its own concept/style. To use the image of 'fish jumping out of the blue' for the three great seas is to make this image equivalent to 'sea' on this map. It is not accurate to use the same image for 'Balıklıgöl' because it is a blue lake with fish in it, and it is far from reflecting the reality. Because the lake and fish here is not an ordinary lake and fish, it is part of a powerful story with other meanings. For this reason, the lake and fish to be drawn for this place should be shown with an image that is not like the others and is special to this place/this story.

In the image below from the annual 'Narenciye/Citrus Festival' in Mersin, you can see models of trains, motorcycles, giraffes and turtles covered with oranges and tangerines.





Mersin'de her yıl Narenciye Festivali düzenleniyor. Aşağıda bu festivalden fotoğraflar var. "Narenciye ürünleri kullanılarak ne yapılmış?" sorusunun cevabını her fotoğrafın yanına yazın.



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It may be interesting to make these models within the scope of such a festival. However, using an image of a 'whirling dervish' sculpture made of oranges and tangerines in a textbook (12/94) is not correct. This means minimizing and devaluing Mevlevism and Mevlana, which is not acceptable in terms of education. Such a photograph should not be used in an instructional book for students.

The use of a photograph of Istanbul taken on a cloudy, overcast and gray day to show the Bosphorus (5/29) is a negative example we encountered in another book in terms of the promotion of our country. The beauty of Istanbul, which was intended to be shown and promoted, could have been reflected fully and accurately with a photograph taken on a day when the waters of the Bosphorus and the sky were blue and the weather was good.

The image below of watermelon being sold in a wheelbarrow on the beach, on the other hand, does more than fail to reflect the issue; it is an image that misrepresents the issue in order to promote Turkey in a bad light. (10/134)



In the example below, the visual does not match the subject and theme. On the page where the Çanakkale War is explained, a common food list and photographs of soldiers in the food queue are given underneath it in order to explain the difficult and harsh conditions of the war and that it was a war of poverty, hardship and sacrifice. While the 'list' at the top of the image is a suitable element for what is intended to be explained, the photograph of Çanakkale soldiers queuing for food with huge basins in their hands below it is in contrast with the subject and theme. (12/118)

## ETKİNLİK



Çanakkale Savaşı, büyük yokluklar içinde kazanılmıştır. Aşağıdaki menüyü inceleyin. Bu konuyla ilgili olarak arkadaşlarınız ve ailenizle konuşun.

<b>15 HAZİRAN 1917</b> Sabah üzüm hoşafı Öğle yemek yok Akşam yağlı buğday çorbası Ekmek tam	<b>26 HAZİRAN 1917</b> Sabah yemek yok Öğle yemek yok Akşam üzüm hoşafı Ekmek tam
<b>18 TEMMUZ 1917</b> Sabah üzüm hoşafı Öğle yemek yok Akşam yarım ekmek	<b>8 AĞUSTOS 1917</b> Sabah yarım ekmek Öğle yemek yok Akşam şekerlessüzüm hoşafı

Not: 21 Temmuz 1917 tarihinden itibaren ordu emriyle dağıtılan ekmek miktarı 500 grama indirilmiştir, çünkü buğday ve un kalmamıştır.



The fact that the visual is more vulnerable than the text is also seen here. If it were in writing, one could even say that each basin was three meals for a whole company of tens or hundreds of soldiers.<sup>6</sup> However, it is not possible to express this detail in a single image. However, for the reader/student, information comes through the image he/she sees. The photograph of queuing for food with huge basins is an image that shows abundance, not scarcity. For these reasons, more than the defect of not overlapping with the subject and theme in this composition with this image, a negative expression has been made, which is not good because it devalues this war / struggle and damages its reputation.

<sup>6</sup> Based on the real information about the battle of Çanakkale, we can easily say that each of the soldiers waiting in the queue stood in line for their own squad or company, and that every meal to be taken into the basin was the meal taken for the entire crowded group of soldiers, but despite this, it is not appropriate to use this visual in the subject expression. For example, there were definitely times when the soldiers laughed and had fun during this war, and perhaps there are such photographs in the archives, but the use of those photographs while explaining this war would not be appropriate for the spirit of this war and the theme that is intended to be given to the students, and should not be used in the course tools and materials prepared for the students.

The drawing of the lower part of the legs of a woman carrying a load with a cart in the War of Independence, which is encountered in another book (10/63-67), does not match the reality of the photograph and the theme of the subject described.

The fact that what is intended to be given with the text and the visuals used accordingly do not fully meet and overlap each other is an important incompatibility that may cause the subject not to be understood or misunderstood. It should be well determined what the visual to be used tells from beginning to end. Before it is placed on the page, it should be made sure that the visual is fully compatible with the subject and theme, and that it does not carry any details that may cause incompatibility, by looking at it with different eyes.

#### 4.5. Other Negativities Related to Visuals

The composition of the visuals between the pages of the book and on the page depending on the whole, their order, and whether they are suitable for the activity to be carried out are other negativities identified.

In the textbook we examined, which addresses the primary school age group, the following negativity emerges due to the way the relevant visuals are used a few pages apart: On page 161 of the book where the subject of eating is covered, eating fish is mentioned and for this purpose, the image of cooked fish lined up side by side on a baking tray is used, and on page 164, the image of cute fish in an aquarium is preferred for the subject of numbers. (8/161, 164) This preference is an inappropriate use for the segment and age group that the book addresses. A



living creature that is shown as cute to a young child should not be shown as an element to be eaten a few pages before.

As can be seen in this example where we can talk about the harmony between the pages of the book, the whole book is also a composition. However, the page composition is even more obvious and visible because it fits into a single glance. The following example is also about the positive or negative impact of images placed one after the other on a single page on learning.



## Etkinlik


Mevsimleri kısaca tanıdık, hepsi de birbirinden güzel, değil mi? Aşağıda verilen resimlerin hangi mevsime ait olduğunu altına yazın.



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The order of the seasons, which in real life are 'spring, summer, fall, winter', is not given in this order in this visual. (10/137-150) Season visuals should be placed on the page according to their real order, the order in which they should be taught to the student. Otherwise, it will negatively affect other learning and make learning difficult.

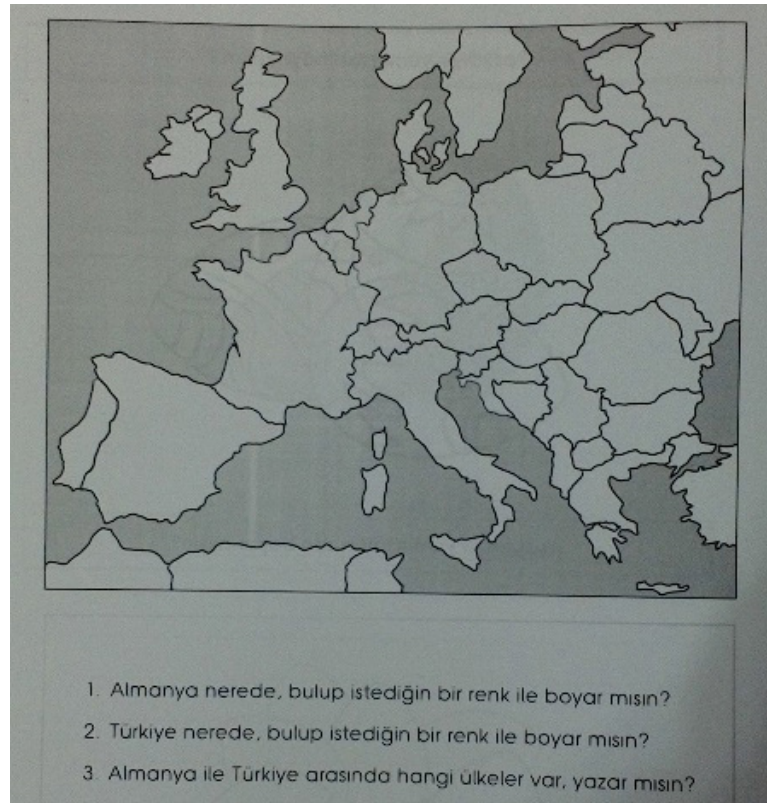


**Örnek:**  
Türkiye'de aynı anda farklı mevsimler görülebilir.  
"Türkiye'nin doğusuna kar yağarken Ege ve Akdeniz kıyılarında insanlar denize giriyor."



For the same reasons, it is possible to make the following evaluation for the image above. The photographs placed on both sides of the text depending on the phrase "While it snows in the east of Turkey, people swim in the sea on the Aegean and Mediterranean coasts." (12/35), which compares the east and west of Turkey with their seasonal characteristics, should have been placed where the snow and sea photographs would be placed in terms of location/direction/location if they were placed on a map of Turkey. Because there is a map of Turkey that has been established in our minds, and these forms are used in the learning process while the information we acquire is embedded in our memory.

In the example below, the visual used is not suitable for the activity. In the worksheet prepared for learning Germany and Turkey on a map, it was asked to 'find Turkey on the map and color it', but a map was given in which only the Aegean region of Turkey was visible and the other parts were not. (1/44)



Composition is as important in the creation of visuals as it is in their placement on book pages and page surfaces. Attention should be paid to whether the right visual is in the right place, appropriate to the way the subject is taught, and compatible with what is desired to be done.

## **5. Conclusions And Recommendations**

The following conclusions were reached in the study:

Based on all the determinations made and the findings obtained, we can say the following about how the visuals to be used should be in general: The visual should accurately express the entity or subject it represents, be appropriate to the assumptions of the society in which it is located, be free from distracting details that may cause different interpretations, be simple, understandable, overlap with the subject and theme it is used, be compatible, be able to clearly show what is intended to be reflected, be responsible in making appropriate choices for the addressee/reader/student, have a pedagogical perspective that is suitable for their taste, aesthetic, emotional and cognitive development.

Although the creation of visuals and the design of texts, studies and activities and their placement on the page; issues related to the publication process related to form and design such as paper, size, binding, cover, color and writing style are directly the product of the publishing house and the relevant designer and fall within their responsibility, our findings in the evaluation process show that the author is also indirectly responsible for this issue.

Before the product is ready for use, it should be evaluated by the author during the production phase, and the author should be involved in the issues that are deemed necessary. Because the product is ultimately the work of the author, all the other elements are auxiliaries of the author and the teaching activity that emerges through the book. And because after a certain time, the author is the only one of the whole team who will be alone with the reader. Everyone will have finished their work and left, but the consequences of whether the book is liked or not, whether it sells or not, whether it is soon out of use or whether it will be used for many years to come, will affect the author the most. An image that does not represent the subject even if the author has explained it very well, a page that is not aesthetically pleasing after connecting or coloring the dots, a word or sentence that does not fit in the space to be filled will make the author directly responsible for the book. For these reasons, the author, together with the relevant officials, should be more effective and decisive in the format, design and proofreading stages.

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# BILINGUALISM AND CULTURAL IDENTITY: ALBANIANS IN ITALY

## 1. Abstract

The following conclusions were reached in the study: *With the rhythms of life today, in a broad context such as globalization, languages expressed in words help us understand how the world works and how it changes depending on what we do and say. Languages serve to understand and build one's identity, they serve to help us overcome discrimination and misunderstanding, to give us dignity and opportunities in bilingual or plurilingual contexts created in the presence of the ever-growing phenomenon of emigration. Thus, learning a foreign language means learning to socialize in that language and socializing through language has a dual function, that of understanding language through social experiences and learning to understand social experiences through language. The purpose of this study is therefore to report the aspects of the bilingualism of Albanian children in Italy and what it means to build an identity starting from two languages and two cultures.*

## 2. Introduction

In the great movement of people and cultures that characterizes our time, the world seems increasingly accessible and cultures less remote. Languages meet, compare and enrich each other without forgetting their origins. Origins, roots are what keep us firmly connected to our identity, family and culture.

*"Language is the friendliest of the things we can't escape from" – wrote Mason Cooley.*

And if we speak about immigrants, there are two languages, the native language, the one that they carry with them and the language of the host country. Double the benefits and double the difficulties.

It is not easy to live in a foreign country and struggle every day to integrate, both from an economic and cultural point of view. To speak the language of the host country without mistakes is almost impossible and it is even more to write it down correctly or without the help of automatic correction of electronic device.

Experience has shown that when a foreigner, and in this case an Albanian immigrant, lives and works in Italy, no matter how well he learns the Italian language, there are always gaps that are not filled at the level of a native.

Over the years, due to the lack of contact, everyday speech or not, even the vocabulary of the language of the country of origin begins to decrease, being reduced to only everyday language.

## 3. Bilingualism: Native Language Versus Foreign Language

*"He who does not know foreign languages, knows nothing about his own" (Johann Wolfgang von Goethe, Maximen und Reflexionen, 1833)*

Bilingualism is a concept which means the simultaneous coexistence of the native language and the foreign language. Their relationship develops proportionally, which means that increasing the expressive and communicative ability in the native language increases the expressive and communicative ability in the foreign language. So they are mirrors of one another.

At the beginning of the 90s, when the communist dictatorship fell and television waves escaped censorship, Albania found itself a bilingual country. Apart from Albanian, the most studied language was Italian, either because of the geographical proximity to Italy or because of easier access to the means of mass communication, such as especially Italian television, from which the Albanians of those years also learned the language. But recently, economic difficulties forced Albanians to leave and emigrate mainly to Italy. And with them, the Albanian language, culture, identity and traditions migrated, which had to be preserved and interwoven with the linguistic and cultural elements of the host country.

Undoubtedly, in this aspect, a decisive role is played by the school and the cultural environment in which the child/student lives.

*"You don't live in a country, you live in a language"* wrote Emile Michel Cioran.

And if you live well in your native language the chances of living well even in a foreign language are greater and in order to increase your comprehension abilities, your communication abilities in foreign language, you have to be great at your native language.

The question that arises in this case is: what would be the best way for parents to transmit their native language to their children?

It is important to learn the native language in a host country (Italy) for several reasons:

#### *Communication reasons*

By participating in the activities organized at school, around the use of the native language, students will have the opportunity to acquire linguistic communication skills, which will allow them to expand their networks of interpersonal relationships. This will also allow to create and maintain good relations with family members (especially grandparents) and relatives. This is very important and also very useful as thousands of people will have the opportunity to have direct access to information related to the country of origin. (Gino Luka, 2017)

#### *Cultural identity reasons*

Cultural identity is a fluid process that varies with different social, cultural and historical experiences. Some people undergo more cultural identity changes than others, those who change less often have a clear cultural identity. This means that they have a dynamic but stable integration of their culture.<sup>1</sup>

Through the native language, students will be able to better understand different aspects of the host culture and will have the opportunity to use it as a basis for comparisons with other cultures. Moreover, they will be able to form an opinion on the values and different ways of perceiving and deciphering their experiences, to create interpersonal relationships and to increase the level of self-esteem and raise the values of their identity. Through the process of learning the native language, immigrant youth learn patterns of everyday life of their peer group, linguistic, cultural and social patterns. They become aware of their historical roots, of relations with other cultures, of the civilizations of different countries, including their own.

Children who have a consolidated cultural identity learn to cope better with the pressure of the

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<sup>1</sup> Usborne, Esther; Sablonniere, Roxane (dhjetor 2014). "Understanding My Culture Means Understanding Myself: The Function of Cultural Identity Clarity for Personal Identity Clarity and Personal Psychological Well-Being". *Journal for the Theory of Social Behaviour* 44 (4): 436. doi:10.1111/jtsb.12061

majority culture group and different cultural groups in schools, and in the future, in the workplace and in society.

According to N. Post, Executive Director of the Ethnic School Board of Trustees, Australia: "*The greatest and most powerful gift a parent can give their child is to teach them their native language and culture.*" (Gino Luka, 2017)

#### *Cultural heritage*

Language is a means of communication that not only conveys meaning and semantics from one language to another, but also transcends cultural, customary and social traditions throughout the generations, preserving the physiognomy and identity of the people who speak it.

Bilingualism brings positive effects on the linguistic and educational development of children. As the child begins to develop his skills in two or more languages during elementary school, he understands the language better and uses it more effectively. Especially where basic knowledge in both languages is developed in parallel, children are able to compare the ways in which the two languages organize and describe reality.

*The limits of my language constitute the limits of my world. All I know is what I have words for.* (Ludwig Wittgenstein)

Studies show that bilingual children can exhibit greater flexibility at the level of thinking as a result of processing information in two different languages. Children's level of development in their native language is a strong predictor of their second language development.

#### **4. Some Observations About Albanian Students Studying And Living In Italy**

Growing up and being educated in a foreign social environment means that most of the time Albanian immigrants are in contact with the Italian language. The situation with the Albanian language is different, except in the family, it is hardly spoken in other contexts. Children in the diaspora go through all levels of the Italian education system such as nursery, kindergarten, school and then society, media, cinemas, free time and games, making the acquisition of the language of the host country almost natural. We said that the ability in one language means a greater potential in the other language as well. In fact, it doesn't quite happen like that. Obstacles, difficulties, problems in most cases appear in the native language, because the presence and influence of factors related to learning the language are missing or it is completely formal and without effects.

Let's take for instance the case of interference.

Language is individual and is subject to a process of discovery of transformative rules from surface structure to deep structure (Noam Chomsky, 1957, 1965).

While the deep structure is the same in both Italian and Albanian (or any other language), the surface structure differs from one language to another, creating endless linguistic acts that characterize human communication. The bilingual student will rely on those points where the surface structures of the Italian and Albanian languages coincide with each other.

The interferences found are of different levels: phonetic, morphological, lexical, syntactic and spelling.

In the oral pronunciation of words, it represents a deviation in the Albanian spelling of those sounds that Albanian has but not Italian, such as (*ë, h, dh, gj, ll, q, rr, x, xh*).

Lack of sounds, loss of diphthong *ia, ie, io, oi* etc. In particular, this phonological change is typical of second and third generation students, who show a better command of the Italian language and a more genuine integration into Italian society compared to previous generations.

Likewise, morphological mutations are another aspect where in many cases we see the root of the word in Italian, while the endings in Albanian, for example: (*cerc(k)oj – cercare it. + oj shq.; guidoj – guidare it. + oj it.etc.*)

As for the syntax, it does not remain intact. Thus, in the second or third generation of immigrants who do not have such strong roots with spoken and written Albanian, in the expression in Albanian, syntactic locutions dictated by the interference of Italian are encountered: (*më bëj me lexu - fammi leggere; kam njëzet vjeç - ho venti anni* etc.)

In the lexical aspect, mainly in the spoken language, the influence of the Italian language is even greater. The need for communication, the necessity of having new words that are missing in Albanian, pushes them to use Italian words. These new words that are used in Albanian undergo phonetic changes when they are brought into Albanian, adapting to gender, number and case, but sometimes they are also used unchanged (*permeso, soxhorno, makiato, etc.*)

"Language, before meaning something, means to someone" wrote Jacques Lacan.

So since language is not only a utilitarian tool, which serves us for pragmatic needs, it is also a manifestation of our individual, national and spiritual identity. It means very much to us, than it means something semantically speaking.

## **5. The Development Perspective Of Albanian Children In Italy**

Speaking of concepts and thinking skills, the two languages are interdependent. The transfer across languages can be two-way: when the mother tongue is promoted in school, for example in a bilingual education program, the concepts, language, literacy and skills that children learn in the majority language will be able to transfer to the native language. The two languages feed each other when the educational environment allows children to be educated in both languages.

Promoting the native language in school helps to develop not only the native language, but also the children's skills in the majority language. We can say that: bilingualism gives linguistic advantages to children; skills in the two languages are significantly correlated or interdependent.

For bilingual children, the best results in school are achieved when the native language is taught effectively in school and literacy in that language is developed. Conversely, when children are encouraged to reject their mother tongue, its development is stunted, personal conceptual foundations and learning are compromised.

One of the strongest findings of educational research, conducted in many countries around the world, is that bilingual programs can promote culture and knowledge in a minority language without negative effects on the development of children in the majority language.

## **6. Why Maintaining And Developing Native Language Skills**

Many young people, including students I teach at university, have returned to Albania to study due to their parents' work. For some of them, linguistic integration is really difficult. This is noticeable when they are given translation exercises from Italian into Albanian. It can be seen that the school in Italy has not provided them the necessary means to protect their studies and not have gaps in their native language or problems with conception and development.

Students who reluctantly accept or ignore it can often suffer from problems of loss of identity or alienation from their parents and grandparents or other family members in Italy or in their country of origin.

## **7. Conclusions**

In an era of globalization, a society that has access to multilingual and multicultural resources has an advantage in its ability to play an important social and economic role on the world stage.

Being bilingual means acquiring two cultures, giving yourself more opportunities to integrate into society or the labor market.

In a moment of strong contact between cultures, the identities of all societies are being transformed. The identities of societies and ethnic groups have never been static and it is pure illusion to believe that today they can remain unchanged. Today more than ever the pace of global change must be followed by educators.

In order to better develop their native language skills, students should study Italian and continue to study their native language: parents can help them by providing them with good textbooks and practicing their native language at home; summer vacations in the country of origin can also help students learn their mother tongue.

However, it is not always easy for children of immigrants who speak a different language than the school language in Italian schools. Some succeed and others would need help. And this help can come from educational policies, which can also be coordinated policies between Italy and Albania, in this particular case. It is important, therefore, that for children who are born far from their place of birth, to think and design the implementation of an integration policy towards their mother tongues, to draw up a political document that will guide the state's relationship with these schools, so that the mother tongue does not remain on a voluntary basis, but to be their competitor in the conditions of a multilingual society.

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# LINGUISTIC IDENTITY AND DIVERSITY IN A MULTILINGUAL EUROPE THAT ASPIRES TO UNITY

## 1. Abstract

The coexistence of many languages in Europe is a symbol of the European Union's aspiration to be united in diversity, one of the foundations of the European project. In addition to defining personal identities and geographies, languages act as a bridge to other peoples and cultures by promoting mutual understanding, integration and social cohesion. Therefore, our identity must be seen in the context of other people's identities, not as an annulment of one's origins and peculiarities, but as participation and complementarity, within a wider common framework, an intercultural mosaic whose image refers to inclusion, not to exclusion. In a more practical aspect, we must take into account the fact that learning languages creates greater opportunities for personal and professional growth. Workers with language and intercultural skills are a vital resource that help society progress and businesses succeed and grow in global markets.

## 2. Personal And Linguistic Identity

Identity is a reflection of the elements that characterized our existence, the features of physical and spiritual physiognomy that distinguish us from others, that make us special.

The concept of identity, in sociology, in the ethno-anthropological sciences or in other social sciences, concerns the conception that a person has of himself on an individual and social level, therefore identity is the set of specific characteristics that make the individual unique and unmistakable. Identity is not immutable, but it transforms with growth and social changes.

And speaking of changes and society, it must be said that the individual can give himself a face and has the sense of existing only within a certain society, a certain nation, a certain cultural and professional category, a certain era to which he belongs. The individual is only one of the pieces of that puzzle called community.

And the most representative element, especially at the international level, of our identity is language. It represents what we are, defines what we know, conveys our culture and traditions, reflects the values we have, the desires, dreams and aspirations we fight for.

*"Each language is an integral conception of the world, not a dress that indifferently shapes each content"* (Antonio Gramsci, 1930)

In fact, a language is a real treasure trove of cultural values and different points of view made evident through sounds, lexical tools, grammatical and syntactical rules. Language serves as a bridge that connects two different semantic shores, two different cultures, two different mindsets, promoting mutual understanding, mutual respect for each other, integration and social cohesion.

Today, when the word globalization is not just a linguistic coinage but a tangible reality, we are inclined to "import" the cultural, social and artistic values of those places we have been and of those people we have met. And for these values to cross any border, of any type and nature, it is necessary to communicate, to dialogue, for the good of common coexistence and mutual integration. Therefore, our identity must be seen in the context of other people's identities, not as an annulment of one's origins and peculiarities, but as participation and complementarity, within a wider common framework, an intercultural mosaic whose image refers to inclusion, not to exclusion. (E. Katorri, 2014)

### 3. Multilingual And Plurilingual Contexts In Europe

Europe is a continent where the linguistic context is diverse and ever-evolving. People and cultures intertwine, exchange, give and take to each other through language or languages. Europe is the cradle of plurilingualism and multilingualism.

But what is the definition of plurilingualism and multilingualism?

Plurilingualism is the use of several languages by the same individual and multilingualism is the co-existence of several languages in within a social group. A plurilingual society is mainly made up of individuals capable of expressing themselves at various levels of competence in several languages.

In a Europe that is always on the move, of languages, cultures and people, multilingualism seems to be the essential vector of democratic citizenship, the most desirable and most effective form of communication in the context of public debate because it transmits values of tolerance and acceptance of differences and of minorities. (Carta europea del plurilinguismo, 2009). Language remains the privileged access to every type of culture, therefore possessing the skills to speak and write "the other's" language means having found a way to break through into his world, into his vision of the world, into his culture, in its being.

Mutual understanding is therefore based on plurilingual competence which is based exclusively on the sharing of a cultural linguistic heritage and is an asset for Europe. In order for the "*differentiation of cultures*", as Lipizer calls it, (Lipizer, 1991:23) not to lead to "*cultural distance*", Europe must preserve the linguistic and cultural biodiversity that distinguishes it.

Languages are essential for many aspects of everyone's lives and are most probably humankind's greatest development. Communicating ideas, aspirations and fears and questioning the world around us makes us the people we are. Languages form bonds, build teamwork and drive everyone's lives forward in a totally unique way. Languages are one of the most basic parts of people's identity. Languages are therefore very powerful but also very emotional tools. They are not only a means of communication, but they also have embedded within them many of the values, aspirations and the way of life of the speakers of these languages. (European Parliament's Committee, 2013) because as Martin Heidegger wrote, *language is the home of the truth of being*.

### 4. United In Diversity

The European Union is a living, diverse and ever-changing structure. Its size and limits are flexible and constantly growing according to the number of member states. Its physiognomy resembles a colorful mosaic that reflects a multitude of identities, languages, ideas, thoughts, cultures, professions, skills, competences, dreams, aspirations, perspectives, but above all interests that come into contact with each other, mix, confront or contradict each other.

Despite all of the above, the motto of the EU remains "united in diversity" (diversity of cultures, customs and beliefs, diversity of languages [...]) *It is precisely this diversity that makes the European Union what it is: not a 'melting pot' where differences merge, but a common home where diversity is celebrated and our many native languages are a source of richness and act as a bridge to greater solidarity and mutual understanding.* (European Commission 2005, 2)



Aware of the importance of affirming the continuity of national entities within it, the Union contributes to the preservation and to the development of these common values while respecting the diversity of the cultures and traditions of the peoples of Europe as well as the national identities of the Member States and the organization of their public authorities at national, regional and local levels; it seeks to promote balanced and sustainable development and ensures free movement of persons, services, goods and capital, and the freedom of establishment. (European Union, 2012)

According to the Charter of Fundamental Rights of the European Union, the peoples of Europe, in creating an ever closer union among them, are resolved to share a peaceful future based on common values.

Conscious of its spiritual and moral heritage, the Union is founded on the indivisible, universal values of human dignity, freedom, equality and solidarity; it is based on the principles of democracy and the rule of law. It places the individual at the heart of its activities, by establishing the citizenship of the Union and by creating an area of freedom, security and justice. (European Union, 2012)

And the only way to understand the world and its different visions, to respect yourself and your roots, not to harm your dignity and value the uniqueness of one's self, is through the language. By enhancing its linguistic heritage by giving equal dignity to all languages, the EU only increases the possibilities of its citizens to have access to greater benefits, to greater opportunities.

Language and languages are an ever-evolving identity tool that help us understand the complexities of the changing and evolving world. It continuously changes, corrects and enhances itself thanks to the implementation of innovative elements consisting of incoming and outgoing loanwords that make it a fluid tool like the rapport that individuals, societies and nations establish among themselves.

Also as George W. Crane said "*language is the clothing in which your thoughts parade in public. Never dress them in vulgar or poor clothes*".

In order to have a healthy, economically and professionally strong society, the EU develops [...] *linguistic protection and promotion policies, first for reasons of cultural identity and then because it believes that a multilingual society is more socially and economically rich and supportive* (British Council 2012, 13).

Research promoted by the European Commission has tried to establish the link between plurilingualism and creativity by stating that [...] plurilingualism positively affects six factors related to the multidimensional concept of creativity including a) mental flexibility: plurilingualism increases the adaptability of the mind according to different communicative and intercultural situations; b) the ability to solve problems, which concerns the ability to analyze and catalog information, evaluate all alternatives, plan actions, solve tasks; c) metalinguistic skills: they include sensitivity towards languages, awareness of the characteristics of each language, identification of ambiguities in communication; d) the ability to learn, especially with regard to memory skills; e) interpersonal skills: the multilingual recognizes the interlocutor's needs, behaves in a manner consistent with the communicative context, knows how to interact with different interlocutors, possesses intercultural sensitivity and skills; f) aging processes: the practice of several languages over the course of a lifetime slows down some processes of age-related cognitive decline (European Commission 2009, 6)

Therefore in a multilingual society, as Europe actually is, the community and the framework within which dynamic realities are delimited which are sources of profit and gain in various sectors including scientific and technological developments (multilingualism constitutes an essential element of scientific innovation because it offers multiple points of view, complementary scientific approaches that increase creativity and enterprise), economic progress (multilingualism is a guarantee of better communication skills useful for commerce and other sectors of the economy), academic advancement (knowing more languages gives a better performance in the study) etc. This gives us the possibility to work, study and travel throughout Europe which leads to greater social cohesion and integration in respect of those democratic values in which we believe.

## **5. Conclusion**

The motto of the European Union is "united in diversity". In fact, the Union sees diversity as a source of inspiration, creativity, wealth, opportunity, and as such it promotes it above all at the linguistic level. Every language has equal dignity, is equally important, must be equally respected, appreciated. Plurilingualism is one of the answers to the "clash of civilizations" and to the various forms of political, cultural and economic hegemony. It erases borders, breaks down barriers, mental ones first of all, giving rise to dialogue and openness towards the partner, towards the construction of a better future, of mutual understanding, of mutual integration. This can only be done through intercultural dialogue, which as we know is not something prescribed by law but arises from the search for relationships, from the exploratory instinct, from the conscious construction of communities in which fluid relationships are invented, from the search for sincere and authentic relationships, from the experience of intercultural encounters, from the symbolic dynamics of looking and being seen, of appreciating and being appreciated. Intercultural dialogue is essential for the construction of a new social and cultural model (Council of Europe, 2008:5). In a globalized and rapidly evolving world, dialogue is the only means that can guarantee that all members of our culturally diverse societies enjoy the same human rights and the same fundamental freedoms. (Council of Europe, 2008:5). Strength lies in unity and unity is strength.

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# THE PHENOMENON OF BILINGUALISM REALITY, PROBLEMS AND EDUCATION MODELS IN THE FOREIGN LANGUAGES TEACHING

## 1. Abstract

The social contexts, in which we all participate, can be identified as societies increasingly marked by multiculturalism and multilingualism. Linguistic diversity and plurality, the link between the mother tongue and other languages, and the implications between this dimension of development and the others mark as themes little declined from a pedagogical and educational point of view. Indeed, plurilingual and intercultural education responds to the right of every individual to quality education: acquisition of skills, knowledge, strategies, and attitudes, diversity of learning experiences, and construction of individual and collective cultural identities. make teaching more effective and at the same time ensure that it contributes more to the success of language education seen as an integration between mother tongue and foreign language(s). The phenomenon of the existence of linguistic contexts in which the communicative competence in the foreign language is perfectly added to the communicative competence in the mother tongue constitutes a particular case of bilingualism. This phenomenon found not only in guided contexts but also and above all in mixed contexts, prompts us to study historical, geographical, and social reasons, to value plurilingualism, and to stimulate linguistic reflection to achieve the best possible linguistic and intercultural education in an increasingly globalized world. In bilingual education, students are taught in two (or more) languages. It is distinct from learning a second language as a subject because both languages are used for instruction in different content areas. The time spent in each language depends on the model. For example, some models focus on providing education in both languages throughout a student's entire education while others gradually transition to education in only one language. The ultimate goal of bilingual education is fluency and literacy in both languages through a variety of strategies such as translanguaging and recasting. The most obvious benefit of bilingual education is proficiency and literacy in two (or more languages). Fluency in multiple languages can lead to increased employment options as well as create more opportunities for intercultural communication. Bilingual education can also support minority language speakers by communicating the value of their home or heritage language, resulting in increased self-esteem. Additionally, bilingual education models have been shown to improve student engagement and attendance as parent involvement in school activities.

## 2. What is bilingualism?

The term bilingual refers to individuals who can function in more than one language. The category of bilinguals is very broad encompassing individuals who are sophisticated speakers, readers, and writers of two or more languages, as well as those who use a limited knowledge of a second language (L2) for purposes such as work or schooling, and who may be literate in only one language (or even completely illiterate). Because of the consequences of colonization, migration, nation-formation, traditions of exogamy, and modernization, some degree of bilingualism is typical of most people in the world.

Bilingualism is a feature not just of individuals, but also of societies. Societies in which two languages are used regularly, or in which more than one language has official status or a recurrent function, can be called bilingual. Bilingualism is often the product of second language (L2) learning after the first language (L1) has been acquired through non-tutored exposure or instruction. Individuals can become bilingual at any age, depending on when the need to learn the L2 emerges or when

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*Keywords: bilingualism, problems, education, foreign language teaching*

instruction becomes available. In some cases, though, bilingualism is a characteristic of a child's earliest language system. For example, children growing up in bilingual households where both parents speak two languages regularly, or where each parent speaks a different language are typically bilingual from the very beginning of language acquisition. Children growing up with parents who speak a minority language (within the larger societal context) may also be natively bilingual, if visitors, neighbors, television, regular caretakers, and other sources make the majority language available. Italian as a second language (ISL) refers to the process of producing bilinguals by teaching Italian as an L2 to learners in an Italian-speaking context. ISL is distinguished from Italian as a foreign language (IFL), which is instruction delivered in a context where Italian is not used regularly outside the classroom, using the instructional techniques and the intensity of instruction required to achieve success. The central role of language in the emergence of key literacy-related skills raises important questions about the nature of literacy development among bilingual children, and, about the impact of bilingual or second language instructional settings on children's emerging literacy-related abilities. There is surprisingly little systematic research on these issues. Since children's abilities in both of these areas have been shown to independently predict English reading performance in middle school, both must be considered critical to children's future academic success. There is also considerable evidence that many key literacy-related skills, including phonological awareness, print concepts, decoding skills, and extended discourse, are transferable from an L1 to an L2. Low-income ILLs, like other children of low socioeconomic status, tend to begin school with relatively few literacy-related skills in general, and they may have vocabularies in each of their two languages that are more restricted even than those of their low-income, monolingual peers possibly because they have had fewer resources and opportunities to acquire at home the language and literacy skills that have been linked to school success.

### **3. Language of Instruction Studies**

One critical question is how effective literacy instruction is linguistically organized in bilingual or second language classroom settings—and to what effect. Bilingual preschool children, typically find themselves in one of three types of classroom language settings: *first-language classrooms in which all interaction occurs in the children's primary language*; *bilingual classrooms in which interaction is split between the primary language and the second language*; and *Second-language classrooms in which L1 is the exclusive language of communication*. Studies of the education offered to L2 learners tend to focus on language use, rather than on the quality of children's learning opportunities. These studies, nevertheless, converge on two important sets of findings.

### **4. Consequences of Bilingualism**

There has been much discussion of the consequences of early bilingualism. Historically, early bilingualism was seen as dangerous, leading to confusion and exacerbating language disorders and language delays. Research has made clear that early bilingualism may bring cognitive advantages, particularly in domains such as helping children understand the arbitrary nature of language and literacy systems. Nonetheless, such advantages are also small few months' precocities on tasks that monolingual children also typically come to accomplish without difficulty. The major positi-

ve consequence of bilingualism is knowing two languages and thus being able to converse with a larger array of individuals, as well as having access to two cultures, two bodies of literature, and two worldviews. For children in language minority communities, maintaining their ancestral language preserves ties to their grandparents and keeps open the option of experiences that build ethnic identification and pride, as well as cultural continuity. Speaking other languages also has economic advantages, as bilinguals are in demand in the new global economy. Given the relatively poor outcomes of foreign language teaching, this trajectory reflects the forfeiture of linguistic resources that might well be conserved with educational policies more focused on maintaining and developing immigrants' language skills in L1 as well as L2.

## **5. Factors Influencing Second Language Learning**

Forces that impinge on the likelihood of successful L2 learning include cognitive influences (*e.g., knowledge of L1, linguistic analysis capacity, memory*), motivational influences (*e.g., interest in the L2, the value of the L2 to the learner, positive affect toward speakers of the L2*), social influences (*e.g., opportunities to interact with L2 speakers, access to user feedback from L2 speakers*), and instruction (*e.g., quantity, quality, design*). These influences all tend to covary with age, with the social status of the learner, and with other factors, such as reasons for learning the L2. Although the myth of a critical period for L2 acquisition dominates public understanding, no biological data are supporting the existence of a critical period for second language learning. Older learners can achieve high, even native-like levels of proficiency in an L2 under the right conditions, and younger learners sometimes do not achieve this level of proficiency. Very young learners in an immigrant situation are also much more likely to lose their first language in the process of acquiring the second, thus ending up monolingual rather than bilingual as a result of L2 acquisition. Questions about individuals' second language learning cannot be understood without simultaneous attention to the larger sociocultural and sociolinguistic framework within which learning a second language is occurring. Certainly, there are cognitive challenges associated with L2 acquisition learning new phonological, grammatical, semantic, and interactional rules is hard.

## **6. Conclusion**

Bilingual education is a broad term that refers to the presence of two languages in instructional settings. The term is, however, "*a simple label for a complex phenomenon*" (Cazden and Snow, p. 9) that depends upon many variables, including the native language of the students, the language of instruction, and the linguistic goal of the program, to determine which type of bilingual education is used. Students may be native speakers of the majority language or a minority language. The student's native language may or may not be used to teach content material. Bilingual education programs can be considered either additive or subtractive in terms of their linguistic goals, depending on whether students are encouraged to add to their linguistic repertoire or to replace their native language with the majority language. Bilingual education is used here to refer to the use of two languages as media of instruction. Bilingual education can also support language revitalization efforts in countries with endangered languages. These dormant languages are heavily intertwined with the culture, place, and identity of the subsequent community, so the creation of bilingual programs to

help re-awaken the endangered languages is extremely beneficial. Generally speaking, the official primary and secondary languages of a country are favored for bilingual programs, but there have been emerging bilingual programs to reintroduce an endangered language to a community. These education policies are fundamental to a community and the next generation's identity development. However, learning from such events has helped spread awareness of language revitalization. The question of whose language and knowledge is more valuable should no longer linger with the help of these bilingual programs.

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# MULTIPLE INTELLIGENCES RELATIONSHIP WITH BILINGUALISM IN LANGUAGE ACQUISITION CONTEXTS

## 1. Abstract

This paper examines the relationship between multiple intelligences and bilingualism in language acquisition contexts. It focuses on the importance of understanding and recognizing students' distinct intelligences and how they can be utilized to create an effective learning environment. The paper investigates how multiple intelligences can be incorporated into language acquisition contexts in order to promote bilingualism. It also explores various intelligences to enhance understanding and motivation among students. Third-year students of the Faculty of Foreign Languages at the University of Tirana were given a Multiple Intelligences inventory to assess their intelligences and develop strategies to use them to benefit foreign language acquisition. Furthermore, the paper discusses the challenges when implementing multiple intelligences in language acquisition contexts. Finally, the article provides recommendations for foreign language teachers in terms of using multiple intelligences to create an effective and engaging language acquisition environment that will lead to bilingualism.

## 2. Introduction

The use of multiple intelligences to improve language acquisition has acquired increasing attention in recent years. This is mainly because traditional language acquisition methods have been found to be ineffective and outdated. Multiple intelligences provide an alternative approach to language acquisition and bilingualism by identifying the different learning styles of students and using these intelligences to create an effective learning environment.

Multiple intelligences refer to the distinct ways individuals process, interpret and store information. It is based on the idea that intelligence is not only limited to linguistic and logical-mathematical skills but that there are other forms of intelligence, such as visual-spatial, musical, bodily-kinesthetic, interpersonal, intrapersonal and naturalist. According to the theory of multiple intelligences, individuals possess a combination of all eight intelligences, but each individual shows or presents a different variety of these intelligences.

This paper aims to study the relationship between multiple intelligences and bilingualism in language acquisition contexts. It focuses on the importance of understanding and recognizing students' distinct types of intelligences and how they can be used to create an effective learning environment. Furthermore, the paper provides recommendations for foreign language teachers related to the use of multiple intelligences to create an effective and engaging language acquisition environment that leads to bilingualism.

### Research Questions

1. How can multiple intelligences be used to enhance the language acquisition process?
2. What challenges arise when implementing multiple intelligences in language acquisition contexts?
3. What are the benefits of using multiple intelligences to promote bilingualism?

### 3. Literature Review

Researchers have widely studied and discussed multiple intelligences in the past few decades. According to Gardner's (1983) theory of multiple intelligences: there are eight distinct types of intelligence. They are important in language acquisition contexts. Language teaching has been, in a traditional way, centred on grammar and vocabulary, but recent studies have begun to explore alternative techniques and methods that focus on the different intelligences.

Later, in a study carried out by Ferreiro and Pérez (2015), the role of multiple intelligences was investigated by the authors mentioned above in language teaching. They found that by incorporating distinct types of intelligences into language teaching, teachers can create an environment where students can develop their language skills more effectively. In addition, Ferreiro and Pérez (2015) express their arguments that by using multiple intelligences, language teachers can create a higher level of student motivation and engagement in the process of language learning, which can lead to better language acquisition.

Then according to Murcia and Rodríguez (2017), including multiple intelligences in language teaching methodology can benefit the development of foreign language skills and help create more engaging and successful language learning experiences for students. They advise language teachers to use multiple intelligences to create an environment where all learners can progress and reach their fullest potential. Additionally, by taking into consideration the different types of intelligences among students, teachers can create activities and lessons made to match the individual needs of each student. By doing this, students are more likely to get busy in language learning. Anyway, multiple intelligences have been widely researched and discussed even before. (Murcia and Rodríguez 2017)

Allard and Laforest (2018) found that incorporating multiple intelligences into language teaching can be effective because they help students develop both language and cultural skills. The debate is that by using different types of intelligences, language teachers can create an environment where students can develop an understanding and fondness for other cultures and their own. Furthermore, Allard and Laforest (2018) suggest that teachers can increase student motivation by implementing multiple intelligences in language teaching, which is an essential element of successful language learning. In addition, Baker (2018) got involved in a study to determine the effects of multiple intelligences on language learning. Their research showed that students who were allowed to deal with activities based on their intelligences manifested a greater understanding of the language.

Tomlinson (2018) conducted a study to investigate the effects of multiple intelligences on language learning. The research concluded that students exposed to activities based on their intelligences showed greater comprehension and understanding of the language. For instance, Dunn et al. (2019) examined the use of multiple intelligences to improve language acquisition in the classroom. Their research found that students who were exposed to activities based on their intelligences showed greater motivation and enthusiasm for learning.

Selemani (2019) studied the use of multiple intelligences to improve language acquisition and promote bilingualism. The research found that students exposed to activities based on their individual intelligences showed greater motivation and enthusiasm for learning. Sheehan (2020) investigated the role of multiple intelligences in developing literacy skills. The results suggested that the use

of multiple intelligences can be beneficial in developing literacy skills, particularly in the context of bilingualism.

Then, Lonnemann et al. (2020) studied the effects of multiple intelligences on bilingualism in language acquisition contexts. They found that students who were exposed to activities based on their individual intelligences tended to become more successful in achieving bilingualism. Another study by Kaddoura (2020) examined the use of multiple intelligences in language teaching contexts. Their research suggested that the use of multiple intelligences can be beneficial in developing literacy skills, particularly in the context of bilingualism. Moreover, Chang et al. (2020) explored the role of multiple intelligences in developing literacy skills. All their findings suggested that the use of multiple intelligences can be beneficial in developing literacy skills, particularly in the context of bilingualism.

People are different and they have different combinations of intelligences. However, all intelligences are important. Gardner (1993) stated, "If we can mobilize the full range of human intelligences and ally them to an ethical sense, we can help to increase the likelihood of our survival on this planet, and perhaps even contribute to our thriving" (p. 12). If correlations are found, then the research would suggest that by using a variety of teaching styles that are sensitive to the learning styles of students, then Howard Gardner's dream might be fulfilled.

In summary, researchers have deeply investigated and studied the role of multiple intelligences in the context of language acquisition. Incorporating multiple intelligences into language teaching methodologies has been shown to have a good effect on developing foreign language skills. It can create more engaging and successful language learning experiences for students. Recognizing intelligence allows teachers to develop activities and lessons in ways that cater to each student's individual needs; hence, increasing student motivation and participation in the language learning process.

It is important to say that studies have shown that incorporating different types of intelligence into language classes not only helps students develop their language skills more effectively but also increases their comprehension and awareness of other cultures. Moreover, using multiple intelligences is beneficial for literacy development, especially in the context of bilingualism. All in all, using multiple intelligences in language teaching can lead to more effective language acquisition; it improves student motivation and creates a better understanding and appreciation for different cultures and languages.

#### **4. Methodology**

The methodology of this study involves administering a Multiple Intelligences inventory to 60 third-year students of the Faculty of Foreign Languages at the University of Tirana. The inventory aimed at assessing the students' multiple intelligences and helped them develop strategies to use these intelligences to achieving bilingualism. The students were provided with a link to the inventory (Multiple Intelligences Quiz - alis (alberta.ca)). Upon its completion, their answers were analyzed and checked, considering the three top intelligences and learning strategies.

Instruments: In this study, a self-reporting inventory was used. Self assessment of individual intelli-

gence preferences, abilities, and learning styles has been explored by several researchers and most of them have found positive and significant correlations between the preferred intelligence strengths and successful bilingualism, as well. Zhang (2005) examined cognitive development, modes of thinking, self-evaluations of one's abilities, which, not only statistically predicted one's preferred way of doing things, including learning approaches, modes of thinking, and thinking styles, but also predicted the degree of intensity of one's interest in different types of careers, one's cognitive-developmental levels, as well as one's personality traits. (p.85).

In the present study, Inventory for Multiple Intelligences (MI) was used to find out participants' multiple intelligence preferences. This instrument was specifically designed to examine the profiles of multiple intelligence preferences as defined by Gardner (1983).

Data Collection: After getting permission from the administration board of the Faculty of Foreign Languages at the University of Tirana, 60 third-year students were selected. Participation was voluntary. A pilot study utilizing the MI strengths of these volunteers was conducted in order to insure the management of the instruments and uncover any possible problems as well as to estimate the required time. After the pilot test, it was found that there were no unclear statements within the instruments and one class hour was enough for the introduction of the instruments, implementation and feedback session.

The study was conducted in class time during regular school schedule. The administration of the instruments adhered to the manual of directions provided by the publishers. Moreover, participants were not allowed to interact with each other during the implementation of the inventories. First, a short orientation was provided for all participants regarding the nature of the study. Learning styles and multiple intelligence theory were briefly introduced and any questions from the students were answered. It was clarified that not any intelligence and learning style types were better than others.

## **5. Data Analysis**

The data analysis involved reading carefully the responses of the students to the Multiple Intelligences inventory. The inventory consisted of questions aiming at identifying the students' strengths in different types of intelligences. The answers were analyzed so that the top three intelligences of each student and the learning strategies could be noticed and used to benefit successful bilingualism. The analysis showed that the students identified different strengths in different intelligences. A statistical value was also given to each intelligence type, allowing for a better understanding of the participants' strong and weak points.

Findings - Linguistic and logical-mathematical intelligences were identified as the primary intelligences for language acquisition. This is consistent with previous research on language acquisition, which has shown that these intelligences are essential for understanding the structure and meaning of language. The strategies developed, such as focusing on language structure and using logical reasoning to understand the meaning of words, are appropriate and beneficial.

The spatial and bodily-kinesthetic intelligences were also identified as necessary in language acqu-

ision. This finding is consistent with the research showing that visual aids and physical activities can be effective in language learning. The strategies recommended to use to reach these intelligences, such as using visual aids to master words and concepts and using physical activities to learn the language, are appropriate and effective.

Interpersonal and intrapersonal intelligences were found to be important in language acquisition. This finding has shown that social interaction and reflection can be effective in language learning. The strategies developed for these intelligences, such as engaging in conversations with native speakers and reflecting on one's language learning experiences, are appropriate and effective.

Finally, musical intelligence was discovered as a critical factor in language acquisition. This finding is consistent with research showing that music can be effective in language learning. The strategies developed to capitalize on this intelligence, such as using songs and rhymes to remember words and concepts and using music to create a more enjoyable learning environment, are appropriate and effective. Finally, the data analysis provides valuable information for developing effective language acquisition strategies.

## **6. Challenges**

The study brought to the fore some issues and emphasized challenges that could arise when applying multiple intelligences in language acquisition contexts. One of the challenges is the need that teachers understand the theory of multiple intelligences and how to apply it in practice. Another challenge is the need to design activities focusing on the different types of intelligences. At the same time, ensuring they are relevant to the language acquisition goals and objectives is necessary.

1. **Time constraints:** Incorporating multiple intelligences into language acquisition activities can prove to be quite time-consuming. Teachers are challenged to design activities that focus on different intelligences. At the same time, they should ensure that they are relevant to the language acquisition goals within the limited time offered.
2. **Limited teaching resources:** Some types of intelligences may ask for specific resources or equipment that may need to be more readily available in language acquisition contexts. For example, students with high scores in musical intelligence may require access to musical instruments or audio equipment, which may only be available in some language classrooms.
3. **Assessment:** Assessing the effectiveness of multiple intelligences in language acquisition contexts can be challenging. Traditional assessment methods may not be suitable for evaluating the impact of activities designed for different types of intelligences. Teachers may need to develop and use new assessment methods that are appropriate for assessing the effectiveness of multiple intelligences in language acquisition.
4. **Resistance to change:** A few teachers might need to be more willing or prone to change. They might prefer to use traditional language acquisition methods. Putting multiple intelligences into practice in language acquisition contexts may require changing teaching practices, which may be challenging for teachers.

5. Student diversity: Students in language acquisition contexts may come from diverse backgrounds and have different language proficiency levels. Teachers may find it challenging to design activities that deal with the distinct types of intelligences while taking care of the diverse needs of the students as well.

As a result, these challenges emphasize the need that teachers be flexible and adaptable when implementing multiple intelligences in language acquisition contexts. Teachers may need to be creative in organizing activities on the distinct types of intelligences while also addressing the challenges that may be present.

## **7. Recommendations**

Based on the results of the analysis, foreign language teachers can use the following recommendations in relationship with the use of multiple intelligences to create a stimulating and engaging language acquisition environment that will lead to bilingualism. These recommendations include:

1. Assess students' multiple intelligences: Before designing language acquisition activities, it is crucial to assess and identify the MI represented in their classes. This can be done through observation, informal conversations, or formal assessments. By understanding students' strengths and preferences, teachers can make activities that focus on their individual needs.
2. Design and organize activities catering to multiple intelligences: as soon as teachers have identified students' multiple intelligences, they can design language acquisition activities focusing on distinct types of intelligences. For example, they can use visual aids for students who are strong in visual-spatial intelligence or music and rhythm for students who are strong in musical intelligence.
3. Incorporate cultural elements: To make language acquisition activities more all-inclusive and relevant, teachers can use many cultural aspects in their activities. Music, art, literature, and other cultural artifacts might relate to the language being learned.
4. Provide opportunities for collaboration: Collaborative activities can be an effective way to invite students to participate and promote language acquisition. Teachers can design group activities on different types of intelligences, such as role-playing, debates, or collaborative projects.
5. Use technology: Technology can be a powerful tool for students to get involved in such a way that language acquisition can be quickly promoted. Teachers can use multimedia resources, such as videos, podcasts, and interactive games, to cater to distinct types of intelligences and provide a more engaging language acquisition experience.
6. Provide feedback and support: Finally, teachers must provide feedback and support to students throughout the language acquisition process. This can include regular assessments, individualized feedback, and additional support for students struggling with certain aspects of the language. By providing support for every single student, teachers can help them develop their language skills and achieve bilingualism.



## **8. The research suggested several potential benefits of utilizing multiple intelligences to promote bilingualism.**

1. Increased engagement: When language acquisition activities are designed to include different types of intelligences, students become aware of such engagement and learning motivation. This can lead to increased participation and better language acquisition results.
2. Enhanced learning outcomes: Students are more likely to gain information and develop language skills more effectively when they are engaged and motivated to learn. Teachers can help students develop various language skills and competencies by incorporating multiple intelligences into language acquisition activities.
3. Improved language proficiency: Teachers can help students develop a deeper understanding of the language and its cultural context by taking care of different types of intelligences. This can lead to improved language proficiency and a greater appreciation for the language and culture.
4. Increased cultural awareness: Teachers can expose students to various aspects of the language and culture by incorporating multiple intelligences into language acquisition activities. In this way, students can better understand and appreciate the cultural diversity of the language they are learning.
5. Personalized learning: By considering the distinct types of intelligences, teachers can provide students with a more personalized learning experience. This can help students improve their language skills. Moreover, teachers can make activities according to their students' individual strengths and preferences.

Utilizing multiple intelligences to promote bilingualism can lead to a more engaging, effective, and personalized language acquisition experience for students.

## **9. Conclusion**

In conclusion, it is of great importance to understand and recognize the distinct types of intelligences among students and how they can be utilized to create an effective learning environment in language acquisition contexts. The paper provides evidence showing that using multiple intelligences can be beneficial in promoting bilingualism and improving comprehension and understanding of the language. It has also identified several challenges that could be present when applying multiple intelligences in language acquisition contexts. This paper has shown that the intelligences identified by the Gardner's MI inventory can be utilized to develop effective strategies for language acquisition. Language learners can use these strategies to enhance their language skills. For instance, mnemonic devices can be employed to help in the retention of new vocabulary, thus making it easier for language learners to master words. For example, engaging in conversations with native speakers can help language learners better understand the complexity of the language, such as idiomatic expressions and cultural nuances. The findings of this paper have important implications for language education. By identifying the specific intelligences most relevant to language acquisition, teachers can develop teaching strategies that target the individual needs of language learners. This can lead to more effective language instruction and better results for learners.

## **10. Limitations Of The Study**

While this paper has provided valuable insights into the use of multiple intelligences to promote language acquisition, some limitations should be considered. Firstly, the sample size of this paper was relatively small, which may limit the generalizability of the findings. Future research should aim at replicating these findings with more extensive and diverse samples.

Furthermore, while the paper has identified several effective strategies for promoting language acquisition, there exist other strategies as well, which are waiting to be explored. Presently, this paper has focused on the use of multiple intelligences in language acquisition, but other factors may influence language learning. Future research should consider the interaction between multiple intelligences and other factors, such as motivation, learning style, and cultural background.

Finally, this paper has focused on the use of multiple intelligences in a classroom environment. However, language learning also occurs outside the classroom, and future research may explore how multiple intelligences can be used to enhance language acquisition in real-world contexts.

In conclusion, this paper has provided valuable insights into the use of multiple intelligences to promote and enhance language acquisition. Nonetheless, there is still much to be explored. Future research should address these limitations and broaden our knowledge of how different intelligences can be used to improve language learning.

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# ÇOK DİLLİLİK DİDAKTİĞİ VE ÇOK KÜLTÜRLÜ DİDAKTİK

## 1. Özet

*Çok dillilik ve çok kültürlü didaktik alanındaki çalışmalar, yabancı dil öğrenme sürecini ve çok dilli bir toplumu geliştirmeyi hedeflemektedir. Fransızca, İngilizce, İtalyanca, İspanyolca'nın birinci veya ikinci yabancı dil olarak öğretilmesi, ikinci veya üçüncü yabancı diller alanında çok dillilik didaktiğine olan ilgiyi açıklar. Tümdengelimli-mantıksal öğrenme kavramına göre, çok dillilik didaktiği ampirik yoluyla hem ilk dil bilgisinin etkileşimini hem de dillerin devam eden ifade edici bilgisine girişini araştırır. Zihinsel süreçlerin analizi yoluyla, ikinci, üçüncü, dördüncü vb. bir yabancı dil edinilir veya bir öğrencinin sahip olduğu bilgi üzerindeki bu dillerin etkisi sağlanabilir. Burada söz konusu olan sadece dil süreçleri değil, aynı zamanda öğrencinin belirli durumlarda nasıl davrandığı ve öğrenme yatkınlıkları ile ilgilidir.*

Dilden söz ettiğimizde, aynı zamanda kültürden de söz etmiş oluruz: okul alanında çok dillilik didaktiği, ikinci veya üçüncü bir dil öğrenen öğrencinin dilsel oluşumuyla bitmiyor. Bu pedagojik ihtiyaçlar için yeterli olmayacaktı. Çok dilli didaktiğin pedagojik özüne ve amacına, öğrencilerin heterokültür temel bilgilerini öğrenme tecrübesine entegre etmek ve bunları kendi amaçları için kullanmak için kendi öğretim yöntemlerine ihtiyaç duyan çok kültürlü bir didaktik eşlik eder. Bir biliş bilimi olarak görülen öğrenme süreci, temel bilgilerinin önemini ve bunların yeni bilgilerle etkileşimini vurgular.

Çok dilliliğin didaktik çalışmaları hem dilsel yüzeyle (*aktarımın dilsel temeli*), hem onun zihinsel işleyişiyle, hem de *öğrenme stratejileri* ve *teknikleriyle* ilgilenir. Çünkü farklı dilleri öğrenme deneyimleri alanında bile farklı varış dillerini öğrenmenin ekonomik etkileri bulunur. Çünkü farklı dilleri öğrenme deneyimleri alanında bile farklı varış dillerini öğrenmenin ekonomik etkileri vardır. Çok dillilik didaktiğinin çeşitli analizlerinin sonuçlarına göre, diller arası aktarım, sadece daha sonra öğrenilen bir dilde ifade ve eylem bilgisini artırmayı değil, aynı zamanda daha önce öğrenilen dillerde mevcut olan bilgiyi sabitlemeyi de amaçlar. Aktarım, farklı dillere ait bilgilerin ve bu bağlamda kazanılan deneyimlerin birleştirilmesi temelinde oluşan didaktik bilgiyi de getirir. Önemli bir husus daha var, o da şu: okul çerçevesinin ve özellikle öğrencinin ana dilinde öğretilmediğinde dil ve diğer dil dışı derslerin öğrenim süresinin sınırlandırılmasıdır.

Farklı dil yüzeylerinin ve öğrencinin zihinsel etkileşiminin karşılaştırılması, öğrencilerin yalnızca tek bir dile duyarlı hale gelmelerini sağlamaz. Öğrenciler, 'Lx' olarak işaretlenen dilin öğelerini ve işlevlerini 'Lx+1' veya 'Lx+3' dillerininkilerle anlamlı veya işlevsel olarak karşılaştırarak, dil yapılarından oluşan ve zihinsel olarak onlarla ilgili olan bir dil bilgisi düzeyi oluştururlar. Bu, diller arası bir tanıma söz konusudur.

(Yeni) bir dilin düzenliliğine gelince, öğrenciler onu ortaya hipotezler koyarak ve inceleyerek keşfederler. Bunun için aktif dillerden gelen aktarımları kullanırlar. Bu şekilde, öğrenciler *kendiliğinden ve varsayımsal bir dilbilgisi* oluştururlar. Tıpkı ana dili öğrenmek gibi, bu dilbilgisi de yüksek derecede sistematik ve dinamiktir, ancak *istikrarsızdır*, çünkü bireyin aktif olarak takip ettiği veya başarılı bir şekilde geçtiği her dilsel eylemden sonra değişir.

Diller arası aktarım süreçleri racılığıyla öğrenciler, farklı dillerde sahip oldukları bilgilere dayanarak *diller arası kuralları* (*aktarımın olumlu ve olumsuz temeli*) birbirine bağlayan ve oluşturan bir sistemler arası keşfederler. Bu aşamada bir bilinç oluşursa: bu çok dilli bir bilinç demektir. Kendiliğinden dilbilgisi her zaman sıfırdan inşa edilmek zorundayken, sistemler arası olumsuz ve olumlu aktarım deneyimlerini uzun süre ezberler. Bu nedenle, kendiliğinden dilbilgisinden farklı olarak bu, nispeten

kararlıdır.

Dilbilimsel ve diller arası bilgi birikimini artırmanın yanı sıra, öğrenme deneyiminin gözlemsel bilincin oluşumunun bir parçası haline gelmesi nedeniyle öğrenme hakkındaki bilgi de artar. Bu, öğrenme sürecinde liderliğin önemini artırır. Böylece, bu durumda sözde interdidaktikten bahsedebiliriz. İnterdidaktik alanındaki büyük talep öğrencinin bakış açısından sunulur ve şu ana kadar kullanımda olan tek bir dilin mevcut didaktik gramerinin, terminolojik belirsizlikler nedeniyle yabancı dil öğrenen öğrencilerin yönlendirilmesinde herhangi bir yardımcı sağlamadığı gerçeğinde ortaya çıkıyor. Aslında bu terminolojik belirsizlikler, dil karşılaştırması alanında verimli olacaktır.

*Beş transfer kategorisi vardır:*

Orijinal dilde diller arası aktarım: öğrenciler kendi dillerinde, didaktik rehberlik altında çok sayıda aktarım temeli keşfederler. Örneğin, kaynak dil olarak İtalyanca, öğrencilerin yararına etkili bir dil köprüsü olarak sözlük alanına yabancı sözcükleri veya ara sözcükleri yerleştirir.

Köprü dilinde diller arası aktarım: öğrencilerin birden fazla dilde istikrarlı bilgileri varsa, bir dili diğerlerinden daha fazla etkinleştirebilir durumdadır (ana dil olsa bile). Bu durumda aktif dil, ulaşılması gereken başka bir dilin edinimi için bir köprü dil haline gelir. Öğrenciler, köprü dilinin sözcüksel, morfolojik ve sözdizimsel bilgisi içinde, başka bir hedef dile ait çok sayıda dilbilimsel aktarım temeli keşfederler.

Hedef dilde diller arası aktarım: öğrenci, bu işlemin dil sistemi hakkında ek bir rapora dayalı olduğu gerçeğiyle karşılaşır. Tüm dillerarası aktarım türlerinde benzer bir tanıma ortaya çıkar.

Diller arası aktarım: bu aktarım türü farklı dillerde aktif bir etkiye sahiptir. Bu tür, dil öğreniminin etkili bir ifadesi olarak özel dil anlayışı üretir. Bu tür, dil öğreniminin etkili bir ifadesi olarak, özellikle dilsel anlaşılabilirliği üretir. Diller arası aktarım süreçleri, öğrenilen her dile yaklaşım desteklediği çok dilli bir temel oluşturur.

Didaktik aktarım: Bu, dilbilimsel verilerin sistemler arası entegrasyonu ile ilgilidir. Oluşum, öğrenme süreciyle ilgili faaliyetler hakkında farkındalık yaratarak yapılır. Bu aktarım türü üstbilgisel düzeyde bulunur. Didaktik aktarım, diğer tüm aktarım türlerini mümkün kılabilmek için gerekli zihinsel eylemlerin temelini oluşturur. Didaktik aktarımın potansiyeli, kendi kendine çalışma sırasında liderliğin kalitesini belirler. Yani aktarım, bilinçli öğrenme ile ilgilidir.

Bir öğrenme nesnesi olarak kendi özelliklerini sunan herhangi bir özel dil gibi, meşhur "good language learner" de sadece çok dilli bir deneyim temelinde oluşturulabilir. Buradan anlıyoruz ki, tek dillilik ve iki dillilik yalnızca dil alanında öğrenme yeterliliğinin azalmasına neden olur.

Gündelik gerçeklik tarafından kanıtlandığı gibi: üçüncü bir dil öğrenmek, yabancı dil tanıma ve yeterlilik hızını önemli ölçüde artırır. Dilleri ve dil öğrenirken kazanılan deneyimleri karşılaştırarak, öğrenciler dil yapılarını ve başarılı öğrenme yöntemlerini öğrenirler. Öğrencilerin "ne kadar çok dil öğrenirsek, o kadar çok faydalanmış oluruz" bakış açısı, dil gelişiminin *proaktif* ve *retroaktif* liderliğinin bir ifadesidir. Çokdilliliğin sadece yeni yabancı dillerin edinimini değil, aynı zamanda bireysel çokdilliliğin korunmasını da gerektirdiği açıktır. Çok dillilik didaktiği, öğrenci gruplarının sosyo-dilbilimsel ve sosyo-kültürel durumunu gözden geçiren ampirik dil kavramı ve onun öğrenimi ile çalışır. Tüm dil bilgisi yabancı dillerle etkileşime girdiği gibi, çok dillilik didaktiği de öğrencilerin kaynak dillerini analizlerine entegre etmeye çalışır. Burada yabancı dil öğrenmenin amacının sadece ana-

dili modeline yönelme olamayacağı vurgulanır. Bu nedenle, gerçek *kültürlerarası iletişimi* gerçekleştirmek daha önemlidir. Bu konuyla, çok dillilik didaktiği, bir yabancı dil öğrenmenin çok zaman alan karmaşık ve doğrusal olmayan bir süreç olduğunu kabul eder.

Çok dillilik didaktiği, diller arası dil işleme ve öğrenme süreçlerine ilişkin bilişsel çalışmalara dayanarak, *farklı öğrenci grupları için öğretimde alıştırma modelleri ve liderlik süreçleri* geliştirir. Bu, hem bir öğretmenle öğrenme hem de otonom öğrenme için geçerlidir. Bu nedenle, çok dillilik didaktiği, geleneksel öğretim araçları ve yeni teknolojiler alanındaki kullanım ve uygulamanın deneysel olarak incelenmesini gerektirir.

## 2. Çok Dillilik Ve Kültürlerarası Öğrenme Didaktiği

Dilden söz ettiğimizde, aynı zamanda kültürden de söz etmiş oluruz: okul alanında çok dillilik didaktiği, ikinci veya üçüncü bir dil öğrenen öğrencinin dilsel oluşumuyla bitmiyor. Bu pedagojik ihtiyaçlar için yeterli olmayacaktı. Çok dilli didaktiğin pedagojik özüne ve amacına, öğrencilerin heterokültür temel bilgilerini öğrenme tecrübesine entegre etmek ve bunları kendi amaçları için kullanmak için kendi öğretim yöntemlerine ihtiyaç duyan çok kültürlü bir didaktik eşlik eder. Bir biliş bilimi olarak görülen öğrenme süreci, temel bilgilerinin önemini ve bunların yeni bilgilerle etkileşimini vurgular.

*Tümdengelimli ve disiplinler arası öğrenmenin* pedagojik öncelikleri, dillerin gelişiminin dışında bile açıkça görülür. Bu aynı zamanda okul metodolojisinin öğrenci oryantasyonu lehine önemli ölçüde yeniden yönlendirilmesini gerektirir. Bu aynı zamanda öğrenci oryantasyonu için okul metodolojisinin önemli ölçüde yeniden yönlendirilmesini gerektirir. Başlangıç bilgilerinin öğrencilerin kültürel oluşumu ile yakından ilgili olduğu, ailelerinden, yaşam deneyimlerinden ve ayrıca okulda okudukları diğer derslerden yabancı dil öğrenmelerine katkı sağladığı anlaşılmaktadır. Öğrenilen her dil, başka bir kültüre pencere açarak aynı zamanda dünyaya bakış açımızı genişletir. Bu, her şeyden önce çok dillilik ve çok dilliliğin zenginliğini açıklar; ayrıca dillerimizin benlik kavramlarımızı etkilediği gerçeğini açıklıyor. Dolayısıyla, bir dilin veya kültürün dışlanması veya öğrenilmesinin yasaklanması, heterokültürel kişilerin kimliğine karşı bir suç oluşturmaktadır. Uygulamadaki tek dillilik ve tek kültürlülük akımına yanıt vermek için, çok dillilik didaktiği, bir çıkış dili ile başka bir varış dili arasındaki sınıf çalışmasının geleneksel iki kutupluluğunu diğer kültürlerin lehine açan pedagojik kavramlar geliştirdi. Bu açıklık, komşu ülkelerin kültürlerine, öğrenilmiş dillere ve göçmen ailelerin çocuklarının *"last, but not least"* deneyimlerinden bahseder. Açık çalışma yöntemleri öğrencilerimizin çok kültürlü davranışlarına aittir. Barış için pedagojinin hizmetinde olan ve öğrencilerin sadece bir dili, iki dili ve ilgili kültürleri tanımasını sağlayan değil, aynı zamanda çok dillilik didaktiği temelinde birçok kültürün buluşmasını sağlayan bir didaktik vardır. Modern medya çağında ve çok kültürlü bir toplum çerçevesinde, akustik ve görsel açıdan birçok yeni kültür artık erişilebilir hale gelmiştir. Bunun sonucunda öğrenme artık geleneksel sınıflar veya üniversite salonları ile özdeşleştirilmiyor. Öğrenciler yabancı diller ve kültürlerle çevrilidir. Bu nedenle, bugün eğitimin durumu kendi içinde kültürlerarası sayılır. Yeni kültürlerle tanışma, göçmenlerin kültürlerinin kabulü ve medya yoluyla öğrenme yeri farklı kültürlerin ve halklarının buluşma yeri haline gelmiştir. İşte burası kültürlerarası öğrenme için doğru yeridir. Her gün çok sayıda yabancı kültürle karşılaştığımız için, her türlü kültürel yabancılığa aşina olmak mümkün değildir.

Bu nedenle, kültürlerarası öğrenme alanında aşağıdaki prensipler esastır:

*Kültürlerarası öğrenmenin özelliği, öğrenciye yabancı kültürleri ve kültürlerarası iletişimin sorunlarını anlama fırsatı vermektir. Öğrenciler, ailelerinin ve çevrelerindeki kültürünün, binlerce kültür arasında bir veya iki kültür biçimi olduğunu öğrenirler.*

*Kültürlerarası bir tartışmanın organizasyonunu düzenleyen metakültürel stratejilere dönüş.*

*Kendi iletişim pratiğimizde dilleri ve kültürleri yansıtarak kültürlerarası bir yeterlilik oluşturmak: Neden ana dile ihtiyacım var? Neden İngilizceye ihtiyacım var? Ya seçtiğim dil? Arkadaşımın ailesiyle başka bir dil konuştuğu ne anlama geliyor? Neden bu dili sınıfta konuşmasına izin verilmiyor? Onun dili ile benim dilim arasında benzerlikler ve farklılıklar var mı? Yazılı halleriyle öğrenmediğim dilleri anlayabilir miyim? Kendi dilimde neleri net ifade edemiyorum ve bildiğim başka bir dilde neleri daha güzel ifade edebiliyorum? Yani, hepsini listeleyemeyeceğimiz çok sayıda çalışma kanıtlar görüyoruz. Çok kültürlülüğün yeni bir yabancı dil öğrenme kültürünün ayrılmaz bir parçası olarak yorumlanabilecek bir sektör içerdiği görünür. Bunun günümüz toplumunda yabancı dil öğrencilerinin içinde bulunduğu koşulların sosyokültürel alanlarıyla yakından ilgili olduğunu gösterdik. Sonuç olarak müfredat tasarımının bir ön çalışma gerektirdiğinin altını çizmek lazım. Çünkü eğitim ne kısa vadeli bir siyasi perspektife, ne de eğitim politikasını etkileyen tek taraflı ekonomik çıkarlara bırakılır. Benzer diller (aynı dil ailesine ait olan) arasındaki anlaşılabilirliği artırarak çok dillilik didaktiği, kültürlerarası öğretime önemli bir katkı sağlar.*

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# THE ALBANIANS IN VENETO AND THE INFLUENCE OF THE DIALECT IN THEIR COMMUNICATION

## 1. Abstract

This article aims to emphasize the integration of the Albanians in the Italian society through the Italian language and in particular through their dialects, referring to the Venetian one.

Many Albanians as well as other foreigners try to get a better understanding and make better use of jokes in the Italian society through the Venetian dialect or other dialects used where they are located. However, this does not happen only among the youth but also among the elderly, who unlike them, have come to the host country and use the Venetian dialect in accordance with the profession they do. These Albanian emigrants who strive to speak the dialect of the host country and sometimes try to imitate at all costs the dialect in order to look like they are viewed ironically by their Albanian compatriots. The linguistic resemblance happens when immigrants have a negative perception of their native country, or because of their economic or social status. This problem does not only belong to the Albanian society but also to other foreigners living in Italy.

Finally we come to the conclusion that the use of dialect enriches the national language evoking a world.

Grown up in a closed, ethnocentric, homogenous and approving cultural environment, the Albanians of the totalitarian period were presented with a substantially mutilated identity. During the Albanian dictatorship the society offered the individual a strong and well defined identity. This 'steel-like' identity, on the one hand gave the individual a certain security, but on the other it oppressed him, as it forced him to comply with its rigid and closed rules.

In the 90s with the explosion of emigration and the Albanian society is faced with a free and modern world, with the nuclear liberal married family, with a modernized youth, a different culture and a different world of living. As a result the society has the first contact with this culture and especially with the language in which it encounters the first difficulty. Some society members, thanks to some little knowledge of the Italian language, learned through television, manage to enter society first. According to Camilla Bettoni, the emigration from the country of origin to the country of residence causes the old mother tongue (L1) that immigrants bring with them to come into contact with the new language (L2) they encounter wherever they settle. Hence, we come to the conclusion that migration creates bilingualism.

My research is based more on emigration to Veneto, in this part of the North where foreigners include not only Albanians, but also Romanians, Moroccans, etc. who inevitably have intercultural, economic and social exchanges.

But what is the 'language' spoken today in the Veneto region or in other regions of Italy? In which linguistic space do the Albanian emigrants as well as other foreigners find themselves and enrich their living and working experiences? What is the everyday reality of communication in the markets, schools and gatherings of teenagers? Why do immigrants, young citizens, for example, in the Veneto region, starting from the children who attend school, love the dialect as much as the Italian language? Upon arriving in Italy the Albanians learn the Venetian dialect or another, which in the meantime becomes the common language they use in workplaces such as workshops and factories; But much more difficult and challenging is learning the new language for academic reasons, especially in relation to the lexicon needed in the study of various disciplines. A study entitled "The language of the new Venetians", carried out by the Quaeris Institute in Treviso on behalf of the

social cooperative "Insieme si puo'" and Inspiration Foundation shows that the emigrants like the dialect. In addition to lagoon Venetian, in Veneto we also find the central-southern dialect (spoken in Padua, Vicenza and Rovigno), the northern dialect (spoken in Belluno from the south via Feltre, Cortegliano, Vittorio Veneto and Treviso) and Veronese (Ferguson, 2003, p. 454-455). The dialects of Veneto today have been homogenized towards Venetian, although the differences are still quite distinct (Ferguson, 2003, p. 452).

The research of Cortelazzo and Sobrero (Marcato, 1997, p. 564) has highlighted that the young language is a mixture of the following elements:

- . A base of conversational, informal, playful Italian
- . A dialectal layer
- . A "traditional" gregal stratum
- . An "innovative" gregal stratum, often ephemeral
- . A layer coming from the language of advertising and the mass media
- . A layer made up of foreign language inserts, particularly English, but also Spanish (Sobrero, 1993, p.99-102).

Let's have a look at an exchange between two foreign emigrants who live in the deep Northeast, in the Veneto region. "Ciao bea". "Come stetu? Come xea (Ciao bella. Come stai? Come va?)

These are expressions that all young Albanians, as well as other foreigners know and use in their communication in bars with friends and discos. On the other hand those who work and are in close contact with older people use more useful terms for their profession. The migrant worker is convinced that the dialect is useful in their work and to develop relationships in the area. One between two people interviewed think that this use makes them feel more like real Venetians. According to a survey carried out by CGIL: "The point is that many Venetians, actually a lot, do not even know Italian, but it becomes almost an obligation for the foreigners to match them on this level."

The National language and the dialect of the Italian foreigners come together and combine in a single language, which according to Tucciarone often influence one another as a result of their status as languages in contact. According to the research done in Treviso, presented at the conference mentioned above and which is deepened by me (as a person who has lived there for a long time), in relation to the Albanians, the word most widely known and used by both young and elder Albanians is "Carega", chair, which has the same meaning as the word "karrige" in the Albanian language, and "goto", bicchiere (glass), which even in the Albanian language is written and pronounced as "got". This is also due to the fact that during the invasion of Albania by the Serenissima, the Venetians have left traces in the language and it is very convenient for the Albanians to use words and expressions the same as theirs. While women workers (the Albanian ones being considered) most of whom work in the field of taking care of the elderly or the sick, have more confidence in the use of functional terms such as "magnar" (mangiare) (eat), "camisa" (camiccia) (shirt), "panti" (pantaloni) (trousers), "fadiga" (fatica) (fatigue), "toea" (tavola) (table). However, male workers who in their profession are more manual labor oriented as workers or artisans, adopt the language close to the profession they do, while the youth use words and phrases related to socialization as well as words and idioms borrowed from the language of their Venetian peers, such as

: amigo " (amico) ( friend), " fora " (fuori) (outside), " busia " ( lie) , "situ drio menarme pal ces-to", which means more or less " are you kidding me " or "tasi va che x mejo " (taci che è meglio) ( you`d better shut up). The widespread use of the dialect in conversations with the alternate use of the Italian language and the Venetian dialect gives birth to a kind of trilingual slang. More than half of the young Albanians but also other foreigners deem it important as a means of socialization. Indeed, research shows that 30 percent of the interviewees would like to be taught at school and most of them say that thanks to the dialect they feel more "Venetian ".

"The dialect cannot be taught in schools", says Prof. Melillo, because "the dialect is acquired" and "because each one builds it himself". "Speaking using the grammar of the dialect would be mere madness ".

The Albanian emigrants who strive to speak the dialect of the place where they reside - I refer in particular to those who have moved abroad recently - are often regarded with irony by the locals especially when they want to imitate them and look like them at all costs. The linguistic assimilation occurs when immigrants have a negative perception of their group, for reasons of economic or social status. The desire to become like the others, even through the process of "scimiotamento", is understandable and justifiable (as a result of the negative image Albania had in those years).

At the beginning of the 90s when the negative myth of the Albanians was at its peak, I didn't "dare" speak in Albanian at university premises because I felt uncomfortable. I feared that I would be prejudiced. Moreover, I tried to learn the dialect because I thought that in this way they would not know where I came from. This situation was quite different from that in which some English people who spoke their native language in a high voice were noticed with curiosity by all. Many of the new immigrants possess languages that, unlike the dialects of earlier comers, can be adapted with equal prestige if not superior to Italian language itself, and this is certainly an obstacle to their abandonment and, correspondingly, a smaller incentive to Italian language learning.

A different thing is witnessed among the second generation who learned this language and the dialect like their first language even though their basic language was their mother tongue. The Albanians who have arrived recently in Italy have learned this language because like anyone whose basic language is their mother tongue (which is often a dialect and not a national language of the country of origin) have socialized with peers and, usually, the country in which they live becomes their home. Educated in standard classrooms and in front of European TV channels these people have interests, lifestyles and desires of consumption that tend to faithfully follow those of their counterparts: they hardly consider using the ways of integrating accepted by their parents. Anyway, although they are born, grow and speak dialects of the Italian regions, they are not considered the same.

Returning to the Albanian emigrants not born in Italy, so the first generation, according to the work they do and especially women who work as caregivers help us witness the rediscovery of words now obsolete that many local Venetians do not even know. The word "intimea", which is the cushion cover and is used by older people, and probably even the foreign caregivers often use it because working with them they fail to pick up words that are not used in everyday communication. "In this way - says the sociologist Charles De Giorgio, curator of research - immigrants help to preserve and pass on the heritage of the dialect. So we have a trilingual awareness: the use of the mother tongue in the family, of the Italian language in institutional relationships and of the dialect in the

workplace and with friends.

"The Venetian language" - says Rina Biz President of the "Inspiration " Foundation and Anita Leurratti president of the "Insieme si può" cooperative: which is a sign of identity for the Venetians as well as for the immigrants living in the Veneto region, creates more spontaneous relationships and is an essential element for integration. On the other hand, according to Tullio Telmon, dialects of the countries of origin of the new Venetians are parallelly either repudiated or forgotten, or in the best cases confined strictly to family use and, above all, are not transmitted to new generations. This latter aspect puts together the newcomers with the natives: even some of the latter, in fact, decide to reject the dialect from the education of their children, who will grow like monolingual Italians possessing passive skills in the dialect of their origin; skills due to the fact that, for the most part, those parents who decide to pass on the Italian to the children, however, continue to use their own dialects between them.

Therefore, the children born there socialize with their peers and often speak the dialect. If the second generation uses less and less the language of their parents, more and more limited will be in areas outside of the house, always with their relatives (mostly old ) at home, and this language is increasingly mixed with the new. It is not surprising that children do not reach their full competence in the native language of the family: the natural progression from childhood to adulthood language that children perform in the monolingual native speakers as they grow increase and develop their communication needs of children of immigrants no longer takes place in the old imported language, but in the local one of the new country. For them everything new and unfamiliar happens in the new language, not just the adult of an official school reality, but also that of their peers in the neighborhood. The mother tongue, however, a simple family instrument, too feebly aided by some talk in the local shops, some elderly relatives, a few visits to the country of origin, is fossilized. Finally, when we get to the second generation, which in turn raises their children abroad, we see that the evolutionary cycle of the imported language practically closes. What remains of the old language, what is transmitted to the third generation? Sometimes, if the grandparents have not learned Italian, grandparents and grandchildren do not communicate because they no longer share any languages .

Being the dialect of the language of their grandparents, the concreteness of the language, the language of the children of the countryside and the men of poor culture, but also language of being able to express their identity, therefore the deepest feelings of high poetry.

The dialect is above all "Life", says Prof. Armistice Matthew Melillo at a conference. Since it is the necessity of the people to communicate, it proves wrong those who in a peremptory way claim, "I do not speak in the dialect!".

The dialect is the language that promotes the socio-cultural identity, both on the diachronic and synchronic level, with certain terms being its tangible effects of the people that have come and settled in a given territory: Greeks, Romans, Lombardians, Abruzzo etc.

The dialect is a form of high literary composition – almost hyperdialect, if we think that the insertion of a term, an aphorism or dialect expression enriches all the text in the national language, evoking a world.

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# POLICY AND PRACTICE IN PRIMARY ENGLISH LANGUAGE TEACHING IN ALBANIA - A CASE STUDY

Introduction to English in the primary level of education is no longer a new venture. For many decades now this has been the case in many countries all over the world, especially in developing countries. The reason is already familiar: the emergence of English language as a global language. Globalization of economy is encouraging the globalization of English further. This ever-increasing demand for English has resulted in the introduction of English as a compulsory subject at younger ages, and Albania is no exception to that. On May 2021, the Ministry of Education, Sport and Youth of Albania approved the English Language Syllabus (ELS) for grade 1, thus marking the academic year 2021-2022 as the first year during which English was to become a compulsory subject in the first grade.

This paper aims to provide information on the current situation in Albania regarding the introduction of English as a compulsory subject in grade 1. The information includes data collected from an investigation conducted in a school located in Tirana, where five first grades at the primary level were observed for a period of three months. Classroom observations and interviews with English teachers were carried out to collect information about how English classes are taught to first graders in Albania, to analyze policy and practice regarding English language teaching to the first grade and to get an opinion based on teachers' experience whether this is the right age to start teaching English.

## 1. Introduction

Globalization and virtual communication and education have very often been cited as among the key factors why English has become a lingua franca. However, it is worth mentioning two other factors which have had a prominent impact on making English as the most studied language by people worldwide. The first of them being the Barcelona European Council (2002), and the other one being the European Survey on Language Competences ten years later (2012), which brought about significant changes and reforms in many countries, especially with regards to starting the first foreign language early. Most of the European countries chose English and in nearly half of the education systems, it became a compulsory subject. For example, in Belgium in Germanophone and Flemish state schools English starts as early as 3 years old, in Denmark, France, Germany, Italy, Latvia, Macedonia, Malta, the Netherlands, Norway, Poland, Portugal, Serbia, Spain, Luxembourg, Sweden and Finland English is taught at six years old, whereas in Hungary, Turkey, Bulgaria and the Czech Republic at eight years old (second grade)<sup>1</sup>. Albania has only recently joined this initiative. On May 2021, the Ministry of Education, Sport and Youth of Albania approved the English Language Syllabus (ELS) for grade 1, thus marking the academic year 2021-2022 as the first year during which English was to become a compulsory subject in the first grade. This was a major shift from teaching a foreign language (English in particular) in the third grade, which had been the case since 1992. This recent shift may also justify the lack of data for this particular topic since this policy has been only recently implemented.

## 2. Overview of basic education in Albania

Basic education in Albania is compulsory and lasts 9 years. Children start basic education at the age of 6 and it consists of two cycles – the primary cycle or level and the lower-secondary level. The primary level is composed of five classes (I-V). Children complete this level of education by the age

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*Key words: first grade, English as a compulsory subject, policy, practice*

<sup>1</sup> *Language Issues, the journal for NATECLA, www.natecla.org.uk ISSN 0263-5833*

of 10. After that they attend the lower secondary education (VI-IX) and upon its successful completion the students receive a Leaving Certificate (Dëftesë Lirimi)<sup>2</sup>.

The Curriculum Framework is structured in six levels, which represent periods with common characteristics in terms of children's development and the curriculum requirements. In the primary education, there are 2 levels – level 1 (I-II) and level 2 (grade III-V). At level 1, pupils acquire basic knowledge and at level 2 they reinforce and consolidate such knowledge for further development.

The fields of study covered by basic education are Languages and communication, Mathematics, Natural sciences, Society and the environment, Arts, Physical education, Sports and health, Technology and ICT. The field 'Languages and communication' enables students to develop and use languages as means of communication in everyday life, as well as in their professional and social activities. This field includes the subjects 'Albanian language', which is studied in all the curriculum levels, from pre-school up to the twelfth grade, 'First foreign language' starts at level 1 up to level 6, and 'Second foreign language' starts at level 3 (sixth grade). It could be either French, Italian or German language<sup>3</sup>.

The context of early language learning in Albania has been shaped by several national curriculum documents such as the Curriculum Framework/Korniza Kurrikulare e Arsimit Parauniversitar të Republikës së Shqipërisë, Core curriculum for the curriculum levels 1-6/ Kurrikula bërthamë për shkallët e kurrikulës 1-6, and Subject Syllabuses/ Planet e programet lëndore (in our case English Language Syllabus for Grade I)<sup>4</sup>.

### 3. English Language Syllabus

Since the Albanian government is "focused on developing and aligning its education policies and practices with European and international agendas"<sup>5</sup> on May 2021, the Ministry of Education, Sport and Youth approved the English Language Syllabus (ELS) for grade I. The CEFR level that should be taught to first graders according to the syllabus is Pre-A1 level, which identifies young learners as language users who are gradually introduced to English language and culture and who rely upon a repertoire of words and a set of expressions. The syllabus has been designed to help every young learner reach one's own full potential through a program of learning that is relevant and age appropriate<sup>6</sup>. It is based on the National Curriculum Framework, The Common European Framework of Reference for Languages as well as the CEFR Companion Volume.

The overall approach of the syllabus is not focused on in-depth study of linguistic elements. Rather, learning experiences are achieved through interaction, activities, games and projects. Some of the aims of the English Language Syllabus are to foster positive attitudes and appreciation of the English language and culture; to develop learner's awareness of other cultures and traditions through

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<sup>2</sup> Visit [www.arsimi.gov.al](http://www.arsimi.gov.al)

<sup>3</sup> See *Ministria e Arsimit dhe Sportit. Korniza kurrikulare e arsimit parauniversitar të Republikës së Shqipërisë. [pdf] Tiranë 2014, pp.27, 29, 35-36. <https://www.ascap.edu.al/korniza-kurrikulare/>*

<sup>4</sup> See *Ministria e Arsimit dhe Sportit. Korniza kurrikulare e arsimit parauniversitar të Republikës së Shqipërisë. [pdf] Tiranë 2014, pp.27, 29, 35-36. <https://www.ascap.edu.al/korniza-kurrikulare/>*

See *Ministria e Arsimit dhe e Sportit. Kurrikula Bërthamë për Klasën Përgatitore dhe Arsimin Fillor. [pdf] Tiranë, 2014, p. 6. <https://www.ascap.edu.al/wp-content/uploads/2020/02/Kurrikula-Berthame-per-Klasen-Pergatitore-dhe-Arsimi-Fillor.pdf>*

See *Ministria e Arsimit, Sportit dhe Rinisë Agjencia e Sigurimit të Cilësisë së Arsimit Parauniversitar. Programi i gjuhës angleze për klasat e para. [pdf] Tiranë, 2021. <https://www.ascap.edu.al/programi-i-gjuhes-angleze-klasa-i/>*

<sup>5</sup> *Education Policy Review: Issues and Recommendations – Albania, UNESCO April 2017, p. 6*

<sup>6</sup> *Programi i Gjuhës angleze 2021, p.3-11*



listening and speaking; to develop the learner's ability to engage in communication activities accordingly and to actively listen and appreciate the significance of tone, facial expression, gesture; to develop phonemic awareness and a range of comprehension strategies, etc.

The syllabus emphasizes the importance of the goal of English language learning, that is to develop communicative competence. By developing communicative competence, young learners are capable of conveying and receiving messages successfully; using language to participate in everyday social interactions; expressing their needs, likes and dislikes; and establishing relationships with others.

As a subject, English is taught in 2 - 45-minute lessons per week for a period of 35 weeks which equate to a total of 70 classes during a school year. The syllabus offers flexibility as to the use of the number of classes available per competence so that the young learners' needs are met. Based on the syllabus, nearly 60-70% of the teaching classes within each competence should be used to introduce new knowledge and concepts, and nearly 30-40% should be used for revision, tests, and projects etc<sup>7</sup>.

The right instructional methodology makes for an effective teaching and learning process. The National Curriculum Framework of the Albanian Republic emphasis the student-centered instruction, collaborative learning and utilization of technology in the classroom to provide young learners with authentic material. The Syllabus instructs teachers to cover activities and provide experiences for all domains of development through play, interactions and the environment.

#### **4. Methodology**

This case study has an evaluative and descriptive purpose and that is to describe and evaluate the implementation of a new policy in the Albanian education curriculum - the introduction of English as a compulsory subject in the first grade in "Edith Durham" 9-year school during the third trimester of the academic year 2021-2022. It aims to investigate the real situation and experience of the teachers, whether there is any gap between policy and practice and discuss with teachers whether this was the right decision to take.

The study took place in an EFL teaching context, in a lower-secondary school situated in Tirana, Albania. "Edith Durham", which is one of the best performing public schools in Tirana, consists of 40 primary level and lower secondary classes. 67 people are part of the staff, out of which 3 are part of the management staff, 2 of psycho-social services and 2 assistant teachers. There are a total of 1555 students and the school boasts an average grade of 8.5.

The foreign language program in "Edith Durham" consists of two foreign languages: English as a first foreign language and French as a second foreign language. English used to be taught from the third grade in primary school up to the ninth grade in lower secondary school. Since English was introduced in the 2021-2022 academic year as a subject in the first grade in primary school, it will only be the following academic year (2022-2023) during which English will be taught in the second grade as well.

In accordance with the Common European Framework of Reference (CEFR), the primary grades (with the exception of grade II) lead to the A1 level and by the end of lower secondary school (grade IX) learners are estimated to have completed the B1 level.

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<sup>7</sup> *Programi i Gjuhës angleze 2021, p.31*

Lesson resources for the primary level include Young Stars 1, 2, 4 and 5 (MM Publications) textbooks for grade I, III, IV and V respectively. Students are allocated a student's book and a workbook both accompanied with CD/CD-ROM as well as an alphabet book for the first grade. Teachers are equipped with a teacher's book, class CDs and flashcards, all of which are provided by a Ministry-approved publishing house in Albania. There are 5 English teachers in total who teach 20 hours per week, each teacher assigned to different grades. Teachers have undergone either the 3+1 years or 3+2 years training, which has earned them a Diploma in English Language Teaching. Out of the five English teachers the school had, 4 of them taught English in the first grade. These teachers were part of the observation and were interviewed by the end of the research.

Participant	Gender	ELT Experience (months/years)	TEYL Experience (years)	2021-2022 Teaching Assignment
T1	Male	15 years	5 years	Grade 1, 4, 8, 9
T2	Female	14 years	6 years	Grade 1, 3, 4, 5
T3	Female	15 years	15 years	Grade 1, 5, 7
T4	Female	6 months	1 month	Grade 1, 8

*Table 1: Summary of participants' gender, teaching experience, teaching assignments*

T1, male, has an experience of 15 years in FL teaching and 5 years of ELT experience. He was graduated with a degree in English Language Teaching, a training he has undergone for 3+1 years. He teaches to one class in the first grade and one class in the fourth grade. He also teaches English to classes in the ninth grade and one class in the eighth grade.

T2, female, has 14 years of experience in FL teaching and has been teaching English in the primary level for 6 years. She also has a Master's degree, which she has earned studying abroad. As a result, she teaches English as a professor at the Faculty of Foreign Languages, Faculty of Economy, Tirana University as well as at the University of Medicine in Tirana. She teaches English to classes in the third, fourth and fifth grade.

T3, female, has an extensive experience of 15 years in FL teaching, specifically in TEYL. She has graduated with a degree in English Language Teaching, a training she has undergone for 3+1 years. She also teaches English to classes in the fifth and seventh grades.

T4, female, has the least experience in FL teaching (6 months) and she has been TEYL for only 1 month. She has a bachelor's degree in English Language, as well as Master's degree in English Language Teaching. She teaches English to fewer classes compared to the other teachers since she is also employed as teacher in another school. She teaches to two classes in the eighth grade as well.

Five classes in the first grade at primary level were observed for a period of three months during the academic year 2021-2022. The number of pupils per each observed class in the first grade varied from 30 to 34. Pupils are aged between 6 and 7 years old, with one pupil with special needs/disabilities in each class, who is accompanied by an assistant teacher.

	Number of students	ELT Teacher
Class IA	32	T4
Class IB	33	T2
Class IC	34	T3
Class ID	30	T1
Class IE	31	T2

Table 2: Summary of the number of students and ELT teachers corresponding to each class

## 5. Data method And Collection Procedures

The purpose of the research is to contextualize and interpret. The methodology of this research is a mixed one, it includes desk research on the literature about the curriculum and national policies, and in terms of data, the researcher makes use of field notes, interviews and written documents. Data analysis and categorization is of an interpretive nature where descriptive language is used.

In-class observations were carried out for a time period of three months or 12 weeks during the academic year 2021-2022 in 5 classes in grade I. Data has been collected on the physical setting (the classroom environment and its organization), people (the role of individuals and their relationship), system (formal or informal, planned or unplanned) and behavior (timing, routines which establish a regular pattern of classroom behavior) and events which are a set of related events which provide the basis for routines.

Interviews were also used to find out more about teachers' opinions, experience and attitudes about the implementation of English as a compulsory subject in the first grade at primary level. Interviews were highly structured in nature, because the exact wording and order of questions were determined in advance. The four English teachers who teach in the five first grades were interviewed orally and recorded with the school director's and their permission.

## 6. Data analysis

The analysis sought to provide qualitative data and how the data collection methods combine to answer the research questions posited in the study. The standardized open-ended interview is high-

ly structured and provides no flexibility in the format of the interview. Because all the respondents are asked identical questions the collected data are comparable, thus making the data analysis process easier. Verbatim transcriptions of the interviews were performed. A combination of case analysis and cross-case analysis was used as an approach to organizing data in order to highlight the individuals involved in the study and how they differ from one another and organizing the responses of several interviewees according to the topics raised in the interviews. Transcriptions were coded with thematic labels and responses, after multiple reading, reoccurring themes were developed.

## **7. Ethical Considerations**

This study has received ethical approval from the participants and school authorities. Prior to commencing the research, participants were informed about the purpose of the study and their right of confidentiality. Participants had the right to refuse as participation was voluntary. Consent for participation was asked in a written form via email, prior to the interviews and observations.

Confidentiality was assured with the removal of identifying information. Questionnaires had no identifying marks (name, address, etc.) to ensure complete anonymity. Interviewed participants were assigned pseudonyms such as "T" (teacher) and 1-4 "number". The interviews were recorded, and the audio files were password protected and stored on a drive. Original audio files were deleted immediately upon writing up interview transcripts.

## **8. Data Analysis And Discussion**

This section presents and discusses the data arising from the observations and interviews. Each issue is addressed and details relevant to what is being investigated are provided to be then followed up by discussions.

With regards to how English classes are taught in the first grade, the researcher has used data from the observations which are analyzed in terms of physical setting, people, system and behavior.

In terms of physical setting, all five classes were similarly organized: the classrooms were small for the number of pupils, its layout consisted of long rows with pupils sitting in desks of two. This layout remained consistent throughout the observation period and was marked by a stable and quiet environment. All five classes were technologically integrated with a main computer or laptop controlled by the teacher and a video projector. Teachers always stood in front of the pupils, often moving between rows to check on pupils' progress and help them. In some instances, pupils could go in front of the class for particular activities, but for the majority of the lesson they would stay seated, with many failing to do so, as they completed their assignments standing up. Each classroom had its own cultural island with a variety of posters in English, and pupils' projects displayed as well.

With regards to people, teacher-pupil interactions were rather formal in all five classes, where the teacher stood in a higher position in terms of power relations. Teachers acted as facilitators and helped with information access, and pupils, as active learners, processed and retained information.

Despite the formal nature of this relationship, some teachers treated pupils more amicably as compared to older learners. Pupils had the tendency to talk out of turn but displayed a more respectful attitude towards the teachers as compared to their peers.

When it comes to system, in all five classes, a formal procedure was carried out starting with the teacher greeting pupils and they greeting back to teachers. Pupils were instructed to open their books and homework. Roll call was avoided, teachers corrected pupils' homework, repeated instructions for those who had yet to open their books and show their homework. After marking their homework, teachers went in front of the class, wrote the date on the whiteboard, which marked the beginning of the lesson. A five-minute break followed after the first lesson hour (45 minutes). By the end of the lesson, teachers instructed pupils about their homework (in Albanian), which in most cases included workbook exercises to be completed or the new words written down again.

And lastly, behavior: typically, the most significant activities occurred at the beginning of the lesson. Pupils were introduced to the new words of the lesson in a warm-up activity after which, they would repeat after the teacher. Teachers played the CDs and pupils listened to the new words again, then repeated two or three times. Afterwards, the teacher wrote the new words on the whiteboard (English – Albanian) and instructed the pupils to write at home three or five times each new word.

Instances where pupils raised their hands or stood up to ask what a particular letter is, were common in all five classes. It took them between 20 to 40 minutes to write the new words, depending on the number. Some managed to finish within the first hour and the teachers checked their work and marked their mistakes. Pupils either listened to a song or story, depending on the topic. In the case of a song, they would listen to it up to three times, then they would sing along. In case of a story, they would listen up to three times as well and after each sentence was paused, pupils would repeat. Since the stories were usually accompanied with picture frames, the teachers would ask students to point at the appropriate frame as the CD played. Then, pupils would point out the new words from the vocabulary section in the right frame. When listening to songs, all teachers would either add movement or miming. Game-like activities were held to encourage each pupil's participation. Pupils come in front of the class or answer from their seats questions the teacher asks. These activities have proven to be successful in lessons whose topic was about body parts.

In T1 class, students were more active and answered more easily when asked questions in Albanian as compared to English. Moreover, T1 relied on flashcards to introduce the new words as well as for follow-up activities which aimed to reinforce the new vocabulary items with oral repetition.

T2 preferred storytelling as a follow up activity for stories. Pupils were asked to interpret the picture frames and tell a new story of their own either in English or Albanian, many of whom preferred the latter.

T3 relied on the video projector and would use it in almost all her classes. She would display the lesson pages for the whole class to view and constructed activities around this arrangement. Pupils were eager to go to the whiteboard to answer the questions or complete the activities.

T4, would divide pupils into teams and make them compete. In one lesson about body parts, three representatives from each team would come up to the whiteboard and were asked to point to a body part. The one who answered faster and correctly, would get a point and the teams with the highest number of points would win.

## 9. Discussion

As much as there were similarities, there was also variance, especially in terms of behavior.

Lessons were quite structured as teachers would follow the lesson plan and the instructions in the teacher's book. Activities consisted of developing listening skills and vocabulary, other activities included drawing and speaking. Physical games were successful in encouraging participation of all pupils as well as technologically integrated lessons.

Instructions were given only in Albanian and very little in English. Pupils would make spelling errors or fail to recognize letters written on the whiteboard. In such cases it was the teachers who corrected each pupil. During activities, peer correction was employed in case pupils were unable to correct themselves and teacher correction was used as a last resort.

Despite teachers' claims of focusing on developing either listening or speaking skills, the main activity revolved around vocabulary acquisition and less focus was given to basic sentence structures, implying that either teachers have the firm belief that vocabulary acquisition is what makes language or distrust in the pupils' capabilities of learning sentence structures in English.

Based on the observation of these five classes, it is worth mentioning that teachers employed child-friendly methodologies. But such methodologies which focus on teaching vocabulary and unanalyzed language chunks through stories, songs and rhymes, are being disputed by studies which claim that "children as young as 8 years of age are able to learn grammatical terminology to use for analysis and further learning"<sup>8</sup>. Research also suggests that more challenges should be offered to young learners in addition to fun activities and such challenges include teaching metalanguage and more focus on how the language works<sup>9</sup>.

With regards to the second issue which is about compliance between policy and practice, the researcher has considered teacher qualifications, instruction time and methodological approaches.

All four interviewed English teachers have degrees in English Language Teaching, with only one of them lacking teaching experience (T4) as she had been teaching English for only six months. However, only one out of the three more experienced teachers had been teaching English at the primary level for 15 years. All three teachers had experience in teaching English at the primary level starting from the third grade up to the fifth grade. The policy of introducing English in the first grade was approved in May 2021, therefore offering no timespan for adequate training during the summer months. As a result, training courses could only be held during the 2021-2022 academic year. All four teachers stated that they had not been part of such trainings as they were never invited.

With regards to instruction time, "Edith Durham" is a public school, and the number of instruction hours is determined by the Ministry of Education. As a result, English is taught 2 – 45 - minute lessons per week for a period of 35 weeks, equal to a total of 70 classes during a school year. The four teachers used a student-centered approach by encouraging student participation. Their focus was primarily on listening and speaking skills and they employed a variety of activities and techniques among which listening to songs, dialogues and stories, discussions, videos, acting out dialogues, etc.

Overall, teachers' qualifications, instruction time and teaching methodologies seem to in line with

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<sup>8</sup> Bouffard and Sarkar 2008 as cited in Pinter 2011, p. 161

<sup>9</sup> Edelenbos, Johnstone and Kubanek 2006 as cited in Pinter 2011, p. 161

the current national foreign language policy.

With regards to the third issue, the information received from the interviews with the teachers centered around the classical issue whether the decision to introduce English in the first grade is beneficial or not, and on the issues teachers faced during this first year. When asked about their thoughts on whether the introduction of English in the first grade was the right decision, the participants responded as follows:

T1: 'First grade pupils have difficulty writing in their mother tongue. In other words, they must assimilate their mother tongue first before jumping to English. However, if the focus is only on speaking and listening, this is the right decision.'

T2: 'Yes and no. No, because learners are too young and they are easily distracted, the didactic material load could be overwhelming for them since they are not used to it. Yes, because children are already exposed to English through YouTube, TV, films, online gaming, etc.'

T3: 'Yes, I do think this was the right decision to take because English is now learnt through animated films and songs. They can easily learn it while playing.'

T4: 'Yes, it was the right decision. I've noticed that pupils have no difficulties learning English. They are enthusiastic and even interested in learning it.'

Both T1 and T2 were ambivalent on their responses as compared to T3 and T4 who shared a positive attitude towards the new policy justifying it with the technological development and the role of English nowadays.

All of the interviewed teachers reported that they face many issues during the teaching process. In the case of first graders, their responses varied from spelling mistakes, poor participation, to low focus and management:

T1: 'Writing down the new words. They make spelling mistakes when learning new words and as a result, writing them down gets tiring. Their limited knowledge makes it harder for me to go further (in terms of activities).'

T2: 'Not all pupils participate, especially when something new is taught. After the new information is retained, pupils find it easier to participate. They are young and when they have 2 classes of 45 minutes, they tend to lose focus on the second class as compared to the first one.'

T3: 'At first, it was difficult to keep them focused. They didn't know what a workbook is, what the alphabet is. This was the case for a while until the video projector came in and the pupils found it easier to concentrate.'

T4: 'I find them difficult to manage. Managing highly active and low concentration pupils, those who don't follow rules and instructions when it comes to classroom activities are very challenging/ issues with managing ...'

## **10. Discussion**

All the four English teachers had a relatively positive attitude towards the introduction of English in the first grade. This positive attitude comes due to the teachers' belief that L2 exposure through

films, TV and YouTube, etc. has increased their English level as compared to former pupils. Only two teachers displayed ambivalent responses, claiming that pupils lack a metalinguistic awareness of what a language is composed of, and their young age is the main reason why they fail to follow instructions or are in constant need of attention and therefore, require constant instruction for each step of a particular process or activity.

## **11. Conclusion**

Lessons were quite structured, and activities consisted of developing listening and speaking skills and vocabulary, as well as drawing. Physical games and technologically integrated lessons encouraged student participation. The main activity revolved around vocabulary acquisition.

Teachers' views and reported practices seem to be quite unanimous with the current national foreign language policy. Teachers' qualifications are in line with the national requirements to teach English. However, teachers lack adequate training to teach pupils in the first grade. Since this is a public school, it is mandated that English classes are taught 2-45-minute lessons per week in line with the syllabus. English teachers employed student-centeredness, differentiated instruction and integrated technology.

The study indicates that the English teachers had a relatively positive attitude towards the introduction of English in the first grade. This positive attitude comes due to the teachers' belief that L2 exposure through films, TV, YouTube, and online gaming, etc., has increased their level of English compared to former pupils.

## **12. Implications**

This study raises some important implications.

Overall, the age factor did not pose any issues, however the introduction of English as a compulsory subject in the first grade in such a short period has resulted in teachers' lack of training. Teachers require more training as it was shown that only one out of 4 English teachers had an extensive experience in teaching young learners in primary level. However, this does not justify the fact that neither of them had any sort of training or qualifications to teach first graders. The Ministry of Education should focus on providing valuable in-service courses and specific training to teachers who teach this targeted age group.

As for time allocation, there is not much room for flexibility in terms of distribution since the study has taken into consideration only one public school. However, despite pupils' level of English, the very young age should be considered since they show a low level of concentration. Thus, a review of the intensity and distribution of instruction time is recommended.

Child-friendly methodologies which aim at developing communicative competence are effectively realized at the level of classroom practice. Nevertheless, the claim that pupils have higher levels of English offers room for investigation into the extent to which these methodological principles are adequate for the learners' needs.



### **13. Limitations And Recommendations For Further Research**

The data collected represents a convenience sample unlikely to be representative of Albanian primary schools in general. Therefore, the results are not generalizable for all English as a foreign language context in Albania.

The study may have yielded more reliable results if more teachers had been interviewed and more classes had been observed in the data collection process. Moreover, interviews with school principals and the curriculum planners at the Ministry of Education would help to collect more reliable results.

Replicating this study and including a broader sample with the addition of observations for longer periods of time would be recommended. It is also important to include insights from curriculum planners as they are stakeholders in policy making.

Stretching the research over a higher number of schools in Albania as well as observing more classes in the first grade would help in investigating whether classroom realities meet curricular rhetoric.

Moreover, an analysis of pre- and post-experience teacher education provisions and an assessment of the appropriateness of these provisions and how they affect the English language teaching process is recommended.

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## COMMUNICATIONS ACROSS CULTURES. CULTURAL IDENTITY WHEN TRANSLATING IN DIFFERENT LANGUAGES.

Communication across cultures or between people of different cultural backgrounds has always been and will probably remain an important precondition of human co-existence. It is impossible to learn all the languages of the world, and precisely for this reason the role of the translator is very important. Intercultural communication relies closely on translation and interpretation, which are two very necessary means for creating a bridge to pass the message from one language to another and from one culture to another, thus, translation of any form became the indispensable means to bridge the gaps between two languages.

Translation is one of the most ancient linguistic phenomena, it was considered a necessary solution that brought the large number of languages around the world. Not everyone who knows two languages can be a good translator. A good translator must have a comprehensive knowledge of both source or target language and culture. The purpose of this paper is to provide a framework of factors that are important to cross cultural communication.

### 1. Introduction: Translation As A Cross-Cultural Activity.

For a long time, translation was considered just an act of transmitting language. Catford (1965) believed that translation transmitted the textual material from one language into equivalent textual material in another language<sup>1</sup>. Nida and Taber (1969) had a different idea though. They believed that translators should find the closest natural equivalence in the target language according to the meaning and the style. They further acknowledged that conveying the correct meaning is also important in translation<sup>2</sup>.

As Ken Liu, an American writer said: "Every act of communication is a miracle of translation"<sup>3</sup>.

Theory, explanation, and practical use of translation are the focus of the branch of study known as translation studies.

Translation Studies can also be characterized as an inter-discipline that touches on a variety of other diverse fields of knowledge, including comparative literature, cultural studies, gender studies, computer science, history, linguistics, and philosophy<sup>4</sup>. This is because it examines translation both as an interlingual transfer and as an intercultural communication.

The ability to translate and as a consequence communicate is a skill that is in high demand.

Communication between languages and cultures must be effective and efficient in today's multilingual and multicultural society.

Relationship building, knowledge transfer, and information transmission all benefit from translation's significant function and positive impact.

In the modern globe, many nations and cultures are interconnected by economic and political alliances as well as simple cultural interactions.

However, there are several challenges that could also add to the complexity of these partnerships.

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Key words: Cultural Identity, Translation, Culture, Languages,

<sup>1</sup> J.C Catford 1965 "A Linguistic Theory of Translation" An Essay in Applied Linguistics. Oxford University Press, Oxford.

<sup>2</sup> Eugene Albert Nida, Charles Russell Taber 1969 "The Theory and Practice of Translation" E. J. Brill, 1969

<sup>3</sup> Ken Liu, *The Paper Menagerie and Other Stories*, Preface, Head of Zeus, 2016

<sup>4</sup> <https://blogs.exeter.ac.uk/translation/blog/2018/04/17/what-is-translation-studies/>

Since most of these contacts are made between nations and non-English-speaking individuals, these discrepancies are frequently structural, which makes communication more challenging.

## **2. Translation Is Culture. Understanding The Relationship Between Translation And Culture.**

Translating a document, a book, or a movie from one language into another entails more than just translating words; it also entails translating notions from one civilization or one group of people into another.

A translator must maintain the cultural term's individuality and understand that they cannot fully incorporate it into the target language. For example, we refer to "culture bound terms" when dealing with references to a different cultural material (architecture, clothing, cuisine) or to a different and specific sociocultural system (religion, rituals, economy)<sup>5</sup>.

A professional translator should master these cultural differences in order to preserve the meaning of the terms within the text.

Traditional discussions frequently refer to "culture-specific" concepts as the "difficulties of translation," or the concepts that are especially difficult to translate. Examples of these concepts include even the Albanian words "çitjane", "raki", "çifteli", "fli", etc all of which are peculiarly Albanian words and not really like the Western trousers, alcohol drink, musical instrument, or the kind of dish which is quite popular in the north of Albania.

But as time goes on, it has become clear that not only are these individual elements culturally specific, but that the entire language is also, in some way, unique to the society to which it belongs.

The significance of translating in culture becomes relevant in this context. To gain a better understanding of the correlation between culture, translation, and language, let's examine their respective definitions.

*Language:* According to the definition of Encyclopaedia Britannica: "language is a system of conventional or written symbols through which human beings, as members of social groups and participants in their culture, communicate"<sup>6</sup>.

Meanwhile Collins defines language as "A language is a system of communication which consists of a set of sounds and written symbols which are used by the people of a particular country or region for talking or writing."<sup>7</sup>

In other words, language refers to the intricate communication system that people adopt, which varies based on their cultural background. It constitutes the primary means of communication in every culture.

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<sup>5</sup> *Translation and culture, a constructive interdependence.* Online article published in 2017. <https://bilis.com/en/blog/translation-and-culture-a-constructive-interdependence/>

<sup>6</sup> <https://www.britannica.com/browse/Languages>

<sup>7</sup> <https://www.collinsdictionary.com/dictionary/english/language>

*Culture:* Culture, on the other hand, is "the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression. It is the full range of learned human behaviours patterns" (Newmark, 1981)<sup>8</sup>. According to Richards (1983), culture means "the total set of beliefs, attitudes, customs, behaviours, social habits etc. of the member of particular society."<sup>9</sup>

Thus, culture is a reflection of human behaviour and can be understood by analysing social habits, beliefs, traditions, and customs. Language also plays a significant role in understanding culture, and translations may be necessary for those who are not familiar with a particular language.

*Translation:* Catford (1965)<sup>10</sup> defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)". Another definition given by Catford (1965)<sup>11</sup> is that translation is "a process of substituting a text in one language for a text in another".

While according to Newmark (1981)<sup>12</sup>, "Translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language. Each exercise involves some kind of loss of meaning, due to a number of factors".

Thus, translation is a conversion process that enables speakers of various languages to comprehend one another's viewpoints and continue to have productive conversations.

Once more, it comes down to bridging cultural gaps and doing away with any that may still persist.

Translation plays a significant role in culture and language because it advances the cause of improved communication between two parties.

#### **a) Relationship between culture and translation.**

As we already mentioned the goal of translation is to bring nations closer and promote economic and cultural interaction. According to American translation theorist Eugene Nida, translation in this case could be defined as: "Translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style".<sup>13</sup>

When we talk about maintaining the meaning, we mean that it should make it easier for a reader to relate to the text and comprehend any references in his own language.

Cultural variations have a significant impact on translation, and the accuracy of any translated material is directly correlated with the translator's familiarity with the target culture.

This suggests that translation challenges a translator's knowledge of the cultural context of the target languages as well as their linguistic proficiency.

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<sup>8</sup> Newmark, P. (1981) *Approaches to Translation*. Pergamon, Oxford and New York.

<sup>9</sup> Jack C. Richards (1983) *Language and Communication*, 1st Edition, London Routledge.

<sup>10</sup> J.C Catford 1965 "A Linguistic Theory of Translation" *An Essay in Applied Linguistics*. Oxford University Press, Oxford.

<sup>11</sup> J.C Catford 1965 "A Linguistic Theory of Translation" *An Essay in Applied Linguistics*. Oxford University Press, Oxford.

<sup>12</sup> Newmark, P. (1981) *Approaches to Translation*. Pergamon, Oxford and New York.

<sup>13</sup> Nida, E. A. and C. R. Taber. (2004). *The Theory and Practice of Translation*.

### **b) *The translator as a cultural agent***

While translating the translator assumes the role of a cultural agent. The completed text is a semiotic cultural product, just like the original text. Considering the fact that the translators have years of experience working with diverse audiences which come from different cultural backgrounds they are aware of the most effective techniques that are also the most socio-culturally appropriate. As a consequence, the translator as a cultural mediator is not only bilingual but also bi-cultural.

Translation shall inevitably be influenced by the cultures of each language that is being translated.

By experimenting with the implicit/explicit relationship between the languages, the translator will bridge the gap between them to arrive at the correct meaning, he must also consider the social conventions and practices which in some way affect translations.

### **3. Importance Of Culture In Translation. Literal Or Contextual Meaning?**

Understanding context is crucial while learning to speak a new language and is also crucial when translating or interpreting.

Competent translators would often choose contextual translation over literal translation because they recognize the value of context.

Contextual translation may be a small or large part of a translation project depending on the precise nature of the content. For example, scientific translation tends to be very specific which means there are usually fewer possible alternatives when choosing the right words in another language compared to literary translation.

The translator must be able to assess the significance of each sentence's cultural context, determine the phrase's true meaning—which is not always what it formally means—and transmit that meaning in a way that makes sense both in the target language and in the context of the target culture.

Different cultures have varying institutions and practices, as well as deeply rooted belief systems that differ from one another. As a result, the words associated with these culturally based psychological entities may only have meaning in their respective language and may not be accurately conveyed through translation without the expertise of someone knowledgeable in both the source and target languages.

It is important to recognize that what is considered taboo in one culture may not carry the same weight in another culture. When it comes to translating languages, it is crucial to be aware of the moral and spiritual values attached to certain words and symbols in order to accurately convey their meaning. The values aspect of translation is often where misunderstandings and difficulties arise.

#### 4. Translation Of Cultural Bound Terms.

Culture-bound words, also known as lexical gaps, refer to the fact that the cultural information contained in the source language cannot be found in the translated language. Related to the translation strategies of culture-bound words they can be divided into two major categories: domestication and foreignization.

Schuttleworth and Cowie have defined foreignization as a term used by Venuti to represent the type of translation in which a TT is produced which deliberately depart from target conventions by keeping something of the foreignness of the original. While domestication refers to the translation which is oriented to the target culture and in which unusual expressions to the target culture are transmuted and changed into some familiar ones so as to make the translated text easy to be understood by the target readers<sup>14</sup>.

The difference between these two main translation strategies was made by Lawrence Venuti<sup>15</sup>, who explained that "either the translator leaves the author in peace, as much as possible, and moves the reader towards him; or he leaves the reader in peace, as much as possible, and moves the author towards him". The act of "leaving the author in peace" may be equated to foreignizing the text 'as much as possible' and the act of "leaving the reader in peace" may be equated to domesticating it.

Generally speaking, foreignization is based on retaining the culture-specific items of the original, like: personal names, national cuisine, historical figures, streets or local institutions whereas domestication focuses on minimizing the strangeness of the foreign text for the target readers by introducing the common words used in the target language instead of providing readers with foreign terms.

#### 5. Conclusions

As more contemporary studies have demonstrated, it became clear that literary texts were not primarily composed of language but rather of culture, considering language to be in fact a vehicle of culture.

Thus, the translation of a literary text became a transaction, not only between two languages but rather a more complex negotiation between two cultures. The translational unit was no longer a word, a phrase, a paragraph, a page, or even a text; rather, it was the entire language and culture that made up that text.

Cultural differences do, in fact, have a significant impact on translation, and the accuracy of every translated text is directly correlated with the translator's familiarity with the target culture. This suggests that translation challenges a translator's knowledge of the cultural context of the target languages as well as their linguistic proficiency.

Given that the goal of translation is to attain semantic equivalence, this can only be done with a strong understanding of both the cultural backgrounds of the target and source languages.

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<sup>14</sup> Schuttleworth & Cowie. (1997). *Dictionary of Translation Studies*. Manchester: STJE Rome Publisher.

<sup>15</sup> Venuti, L. (2000). *The Translation Studies Reader*. New York and London: Routledge, p75.

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# THE SECOND LANGUAGE, BETWEEN AND CULTURE

## 1. Abstract

Teaching a second language is a beautiful experience precisely because of the surprises that arise during class time. It is a different language from the mother tongue and as such brings with it linguistic and cultural innovations. These elements create hilarity in the classroom with everyone's mistakes but also highlight problems both from the mother tongue teaching background and acculturation issues. The transition from a language full of consonants to a language full of vowels or even full of diphthongs forms often requires continuous explanation and correction in the classroom. The confusion created by the use of the auxiliaries to be and to have, on the other hand, is an important step that deserves continuous explanations and examples. Other problems arise in the explanation of: conditional, subjunctive, articulated prepositions, combined pronouns, etc.; naturally each of them asks for time and patience, for a complete elucidation of the topic in question.

Being a foreign language teacher is a great experience. You teach people to use another code, a different system than the mother tongue language. I would like to focus on important elements of second language teaching that have a daily impact on us and our students.

How to teach Italian to a foreigner? How to put another language in the student's head?

Of course, each teacher chooses a method that is more efficient than the others as a basis for teaching a foreign language. This calls for years of experience, experience that must also be shared with colleagues if the method is successful

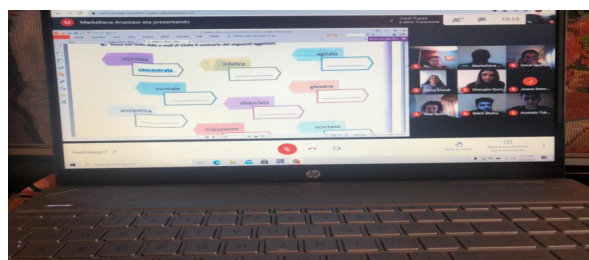
Regarding learning of the second language

It is formal learning with course attendance, guided learning. Guided learning is the result of research and selection made by the teacher in relation to the teaching objectives.

The classrooms in which the learning of the Italian language takes place, are placed in a foreign context, it is an Italian learned abroad, in our case, in Albania, outside both the presence of Italians and of Italy.

There are a number of factors that affect the outcome of learning which are: Mother tongue, education background, age, second language proficiency level, motivation for studying Italian, ability to learn a new language.

Regarding to the characteristics of the learners: they generally are students of the Italian language, from the Faculty of Foreign Languages, University of Tirana, young people who want to work in *call centres*, students of medicine, dentistry, taking the Catholic University of Zoja Këshillit të Mirë, high school graduates who want to continue their studies at this University; young people who want to study in Italian universities; intellectuals who need communication and mastery of the Italian



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Key words: Second language, teaching, culture, students, problems

language for work reasons; religious; Albanian traders, who want to study the Italian language for business reasons, etc.

Learning Italian takes place in a non-Italian-speaking setting, but it is not true that in Albania there is a lack of communication in spoken Italian, Albanian former students trained in Italian universities, emigrants who worked in Italy for a period of time and then returned to Albania; Albanian children born and raised in Italy and integrated respectively in Italian schools and then returned to Albania; Albanians currently working in Italy, etc. Naturally there is no lack of important elements of the Italian economy established in Albania. The 2,675 companies with Italian participation present (2021 data) make Italy the first country in terms of number of foreign companies active in Albania, representing over 40% of all foreign companies active in Albania and constituting an important slice of the production system and Albanian employment. Medium-large industrial groups have established themselves mainly in the energy, construction, agri-food and banking sectors (the Italian Intesa San Paolo is the fourth largest bank in the country). The energy sector has been the most successful field for high-level Italian penetration. The textile, clothing and footwear sectors represent the main source of employment in manufacturing.

But this knowledge of Italian is not sufficient for learning. To transform it into a lasting acquisition it must be accompanied by practice, through oral, written production, exercises.

One of the main elements of teaching is classroom management. Regarding class management, we try to create cooperative learning, students collaborate with each other to talk about different topics with equal participation, with personal responsibility with interaction between them. Language learning is integrated into it. The teaching material is stratified for a gradual acquisition of linguistic knowledge. It starts from the understanding of the disciplinary vocabulary to finally move on to the creation of a real conceptual map.

## **2. Regarding The Communication Techniques There Are A Lot Of Questions**

In his book, Watzlawick, says that: "One cannot not communicate"<sup>1</sup> but how to communicate in another language, since language "is a communication medium and interaction with people of another society and another culture?"

The primary requirement of learners of the Italian language is to be able to communicate in Italian as soon as possible. This is achieved through the development of listening skills and understanding of oral messages. We work towards the acquisition of basic vocabulary. Meanwhile, a presentation of the basic grammatical structures is given. We then move on to consolidate reading and writing skills. We start with the presentation in the mother tongue and then teach how to communicate the same sentence in Italian. Continue through autobiographical elements, self-description, classmate description, class description etc. Then we move on to an intermediate stage. We move on to reading the text which has several extracts which, of course, are interpreted through linguistic-textual simplification. You pass from the specialist language to a level very close to the language of basic communication. This is accomplished with the choice of words of the basic communication; the use of keywords, avoiding metaphorical speaking, choosing from the morphosyntactic part, short sentences, using the present or past tense. The text is simplified through a logical, chronological organization of the contents, not exceeding the amount of information. Key words in a text are underlined

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<sup>1</sup> Watzlawick's Five Axioms". [www.wanterfall.com](http://www.wanterfall.com). Retrieved September 8, 2021.

on the student side. Texts from different fields are chosen, such as literature, music, history, geography, medicine, biography of famous people, situations that collide in everyday life such as: an invitation to a restaurant, biography of famous Italian people, etc.

### 3. Regarding Training

There are degree courses, such as at our Faculty of Foreign Languages, Department of Italian Language, which provide for the study of Italian linguistics, general linguistics, sociolinguistics, Italian literature, history, philology, teaching of Italian, which are naturally designed for students Albanians, therefore foreigners. Obviously the training courses and certifications serve to build a theoretical basis which will then allow, in practice, thanks to which it will be possible to build one's linguistic competence and the value of one's study path.

Regarding Italian language courses, of course the teaching of the language is primary, while knowledge in different fields are important factors in discovering the specialized language in the field of science, humanities, etc.

Naturally the teaching starts from a phase of absolute non-knowledge and then moves on to the next levels adding more information and teaching important elements of morphosyntase, communication, audio and writing.

### 4. The Issues

Of course, different problems in all fields of study are encountered in every lesson hour, starting with the teaching of Italian phonetics. We have to teach students new sounds; from a language full of consonants, as is the Albanian language, to pass into a vocal language, even diphthongated or tritongated as Italian is.

Students have difficulty pronouncing words like: *suono*, *aereo*, etc. They are words that support at most two consonants and formed in this line: two diphthongs consonant two other diphthongs. To pronounce these words we teach how the muscles of the mouth and face move, watch how the speaker's mouth moves, feel where the tongue is while pronouncing a certain sound.

The mouth triangle game helps and gives immediate results to represent the way our tongue moves while we pronounce the vowels a,e,i,o,u. Even the mouth-opening exercises to pronounce vowels and accented vowels help a lot in the learner's introduction into the phonetics of Italian. The difficulties are felt in the pronunciation of the word *telefono*, they pronounce it as in Albanian with the accent on the letter o *telefonò*, while in Italian the accent is on the second e. Another problem encountered in the classroom is the use of double consonants. When to write doubles? How to pronounce them? In this case I compare it with a red light: if we see double consonants we have to stop. Very often the problem arises of words that have two double consonants, for example: *cartelletta*, *graffetta*, *carrello*, *orsacchiotto*.

A special case to be analyzed, is the sound -gli -λ, which does not exist in Albanian. Here again we do the exercises:

1- The tip of the tongue behind the teeth and the upper part of the tongue on the palate, the

mouth smiling, the air passes on the sides of the tongue

2- Let's lengthen the pronunciation of the- l-, -j- between the palate and upper teeth. Then we do the exercises of the words in -gli-, and then we add gli + a; gli+e; gli+o; gli+i+u.

As far as the phonetic part is concerned, students also find it difficult to pronounce vowels with and without accent. In Albanian there are very few words accentuated at the end, and it is difficult for them to get used to a pronunciation at the end of the word.

Regarding the grammar, the main neo of a foreign language, it is true that the students really like the communicative part of the lesson, the role play when they read a dialogue, but when it comes to teaching grammar, I don't see them as particularly enthusiastic. If for many of them it is easy to learn the grammar rules, it is too difficult to understand the exceptions to the rule for example: When we teach the present perfect tense, it is too difficult for them both to choose the right auxiliary and to find the irregular past participle. Another case is the use of the imperfect or present perfect tense, not to mention the use of the subjunctive. A specific case is the conditional where the Italian verbs that expresses desire are included, but in Albanian grammar, it is a separate mode that includes the verbs that expresses desire.

There are also semantic differences: there is confusion between the two auxiliary verbs to be and to have

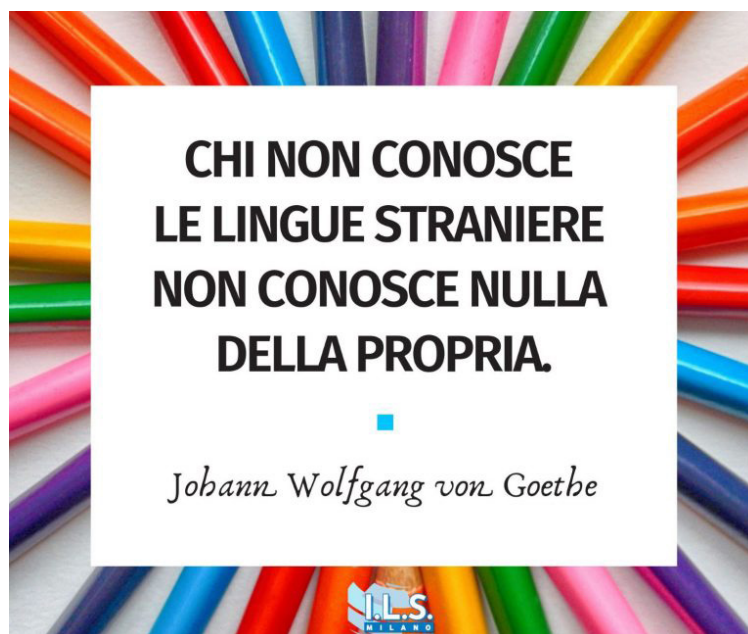
In the Albanian language it is said: *Sa vjec je?* (Literally:-How old are you?) While in Italian How old you have? So it is explained that even if it sounds strange in Albanian, must be used the verb to have and not the verb to be. Other semantic difference that also create hilarity in the classroom is the use of the word *simpatico* which in Albanian means cute, while in Italian it is used to describe a person's interesting character.

Another semantic difference between the two languages is the word *elegante*. If in Italian it is used to describe a person "who has both grace and simplicity, revealing care and good taste without affectation or excessive refinement, in Albanian it means thin. Also in this case the reactions in the classroom are many and varied. Some students say that:- I told my Italian friend that I am more elegant than her, or:- You are not so elegant, you are normal, etc., thus explaining their mistakes in their own language half Albanian and half Italian. Often they are ironic with themselves, and if I don't take matters into my own hands, risk the failure of the lesson hour with laughter and comments on the subject and their impressions.

Another aspect to evaluate is non-verbal communication. There are opposite ways to communicate yes and no, respectively in Italian yes with a movement of the head from up to down and no from left to right; in Albanian it is the opposite of it.

Regarding the purpose of the evaluation, it is educational and training on the other hand.

Traditional assessment does not focus on what the student can do with what he knows but stops at what he knows. But the purpose of the evaluation contributes to the improvement of learning and educational success, promotes self-evaluation in relation to the acquisition of knowledge. The didactic and training work leads to learning through motivation to study, curiosity for knowledge, working in a team for a common goal.



## 5. Conclusions

Teaching a second language is beautiful precisely because it is so difficult. The main difficulties collide in the phonetics, with the diphthongized forms, the double consonants, sounds different from Albanian; morphology such as the use of the auxiliaries to be and to have, the past participle, the subjunctive, the conditional; the syntax .

Naturally they diminish when both the teacher and the students side are willing to achieve the main goal, learning the language as a system.

The Italian language is chosen by many students, and for this reason and not only for this, we teachers have the task of responding to these requests. Since most of them don't know a single word of Italian, it's up to us with all the possible means we have, study methods, audio-visual instruments but also through a great desire to understand the way students manage to learn better a foreign language.

The best feeling I've experienced in all these years of teaching a second language is that students arrive and don't know a single word in Italian, and when they finish the course, they are fluent in this language. This is the best gift for any teacher!

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# ENGLISH AS AN INTERNATIONAL LANGUAGE FACILITATING COMMUNICATION, EXCHANGE OF STUDENTS IDEAS AND THEIR CULTURAL PERSPECTIVE

## 1. Abstract

In the globalized world more and more people are becoming bilingual. For whatever the reasons and the conditions, the fact that people need another language in addition to their own native language to be able to communicate and to survive today presents a common feature of our everyday living. This need arises at home when we need to relate to foreigners, or abroad when people are living, working or studying there. This is more evident with English which has become an international language with a main function of helping speakers to share with others not only their ideas but also various cultural perspectives. In most cases English users are people of different cultures using English as the language of communication. This entails that the foreign language teachers should clearly identify the reasons why their students want to learn the language and use effective methods and technique to make learning easier and faster. Special attention is to make students benefit from being bilingual such as being open-minded, being aware of one's culture and the other culture, appreciation of the other's culture and what is more important acceptance of that different culture from their own. Taking into consideration that English is taught in all levels of education in Albania, to be able to draw some grounded conclusions and lessons we conducted a survey about the reasons why students study English, why they see it as a powerful means of integration, and its usefulness at home and abroad. The survey was given out to 60 bachelor students, majoring in English. The data shows their preferences and their needs for a better mastering of the foreign language and to a certain extend even equal to the level of perfection as their mother language. It is highlighted that students need various learning strategies including on sound reading and writing ones, because they sometimes perform badly in reading and writing tasks. The study elaborates ways of engaging students in reading and writing activities that comprise different texts, topics, objectives and cultures. Using a variety of reading texts from different field of life and form other countries will lead not only to language skills improvement but also to communication and integration skills. Introducing writing topics from variety of fields and other cultures, including many of intercultural comparative nature and with focus on English language rhetoric helps them familiarize naturally and integrate themselves at the pace of native speakers. The study concludes with some practical suggestions deriving from the survey and our teaching experience.

## 2. Introduction

Today more and more people are becoming bilinguals for various reasons. In the same living, working or studying environment we can see people using their mother tongue and another common language, in most cases English. As such the English language learning and teaching is a growing concern everywhere in the world.

The need for being bilingual rises from the need to live and survive throughout daily routines as well as integration into academic, business and global world. People use English as their language for many reasons from being able to communicate and to survive the daily routine, at home when in need of relating to foreigner, abroad when people are living, working or studying there and whenever in need to share with others not only their ideas but also various cultural perspectives. This widespread of bilingualism has given rise to a wide range of studies about the reasons, benefits and problems created. Taking into consideration that English is taught in all levels of education in Albania, to be able to draw some grounded conclusions and lessons we conducted a survey. Reasons

why students study English, why they see it as a powerful means of integration, and its usefulness at home and abroad were part of the pool of questions asked. The survey was given out to 60 Bachelor students, majoring in English.

The data shows their preferences and their needs for a better mastering of the foreign language and the culture imbedded in it. It is highlighted that students need various learning strategies including sound reading and writing ones as well as other basic skills. The study elaborates ways of engaging students in reading and writing activities that comprise different texts, topics, objectives and cultures. Using a variety of resources will lead not only to language skills improvement but also to communication and integration skills within certain cultural contexts. Introducing topics from a variety of fields and other cultures, including many of intercultural comparative nature and with focus on English language rhetoric helps them familiarize naturally and integrate themselves at the pace of native speakers.

### **3. What is bilingualism?**

This is a term defined in many different ways by different researchers. We refer to the use of two different languages Language A and B, which are mastered at different levels by the language users. There are people who learn the languages simultaneously, or one after the other. Others learn another language for different reasons, called circumstantial bilinguals (Valdés, G., 1992). Because of different situations Cunningham-Andersson and Andersson (2004) write " We avoid the use of the term bilingual to describe people in this book. A person can have a bilingual upbringing, or childhood, and a family can be bilingual or have a bilingual home. That means that two languages are involved. To talk about individuals as bilinguals is difficult." (p. xii) (Cunningham, U., & Andersson, S. (2004) , Dörnyey (2009) states that bilingualism comes as " a range of different patterns and combinations of acquiring and knowing multiple languages [...]" Being bilingual is beneficial to individuals, especially young learners. Students can interact effectively with other people of different cultures and can become more empathetic. They profit from both cultures, from the wisdom they carry, their customs, social habits, folklore, music and so on. Having more sources of getting knowledge and skills allows bilingual students to be more openminded, unbiased and helps with to have new and different perspective on life.

### **4. Intercultural Education**

Intercultural education is part of foreign language teaching and learning. This results from the fact that culture and language are interrelated. UNESCO guidelines on intercultural education (2006) state that "Language is one of the most universal and diverse forms of expression of human culture, and perhaps even the most essential one. It is at the heart of issues of identity, memory and transmission of knowledge." page 13. Hence when people learn the language, they do not simply learn words and phrases, but they learn them in the cultural context they are used. So language helps us to communicate socially, whereas culture teaches us how to behave and interact with others. It benefits students to be able to interact in a global and diverse world as they acquire skills of empathy and flexibility while they are at school.



Byram (1997) defines the competence in intercultural communication as the ability to use a second language to interact successfully with someone from different cultural and linguistic backgrounds. Thus to reach the goal of successful communication between language users of different cultures students should use proper linguistic and paralinguistic strategies. He also gives a model of intercultural communicative competence which involves - Knowledge, Attitudes, Skills of interpreting and relating, Skills of discovery and interaction and critical cultural awareness (1997).

There are three important principles of intercultural education as defined by the Guidelines (2006). 1) It respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all. 2) It provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society. 3) It provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations ( Guidelines, 2006).

As intercultural education includes knowledge, attitude, skills and behaviour which are mostly taught and developed at schools the role of formal education and the teachers is paramount. When learning foreign language students are exposed to elements of culture of the other language. This knowledge comes from different texts students use at school, in addition they are in contact with the other culture through their contact with internet material, literature, films travel etc. School prepares them to be better aware of their own culture and the other culture by making them more empathetic and able to respond positively to differences and diversity.

The teacher should apply a highly interdisciplinary approach in the language class in order to engage students in the process of acquiring language skills and culture awareness. Teachers are intercultural social workers that help their students to bridge the linguistic and cultural gap with the others. They must have clear and open attitude and approach towards their own culture and the culture of the target language so that to guide and help their students to be interculturally educated by doing research, independent work and collaboration with their peers' students. It is important for teachers to give knowledge of the other, including cultural practices, and processes of interaction, skills to identify their own views, discuss stereotypes and develop tolerant, open-minded and empathetic attitude to others. Through different activities, role plays, discussions and simulations students learn how to evaluate critically different practices and be prepared to understand, accept and function in a multilingual and multicultural environment.

One effective technique is to compare two different cultures, by not overestimating or underrating either of them. Intercultural education does not mean learning some isolated elements of the culture, it is integrated in the language teaching and learning, it must be implicit and explicit. We must not take it for granted that if students get information about an aspect of culture through reading, or watching a video they automatically have acquired culture knowledge. The phenomenon must be discussed, compared and contrasted so that students can understand it better, develop curiosity and critical thinking, leading to a better language and culture knowledge acquisition.

#### **4. Learning Strategies In Foreign Language Learning**

People who know two languages make increased use of their learning strategies (Dörnyei, 2010a).

Language learning strategies are "any thoughts, behaviors, beliefs, or emotions that facilitate the acquisition, understanding, or later transfer of new knowledge and skills" (Weinstein, Husman, & Dierking, 2000, p. 727) Oxford (2002) writes, "[...] these strategies can facilitate the internalization, storage, retrieval, or use of the new language" (p. 124). O'Malley and Chamot (1990) and Oxford (1990) have devised taxonomies of language learning strategies, which are classified into cognitive, metacognitive, social and affective strategies. Studies conducted in the field of foreign language learning and bilingualism show that more students use these strategies the better they learn the language.

Learning a foreign language is closely related to and dependent on the right strategies used. The strategies suggested by literature are not only aimed at learning a language, in fact they are culture learning. Learning a language is not like learning a lesson. It requires immersion in the language culture and steady work, skills necessary for every daily activity. Students should read and listen to interesting material from all fields of life, thus getting acquainted with the culture of the language. They listen to dialogues in the train station, in a shop, in a school etc. They see videos of a foreign park, house, football field. They see and imitate foreign speakers and learn not only the movements of the face muscles but also their body language, the way they use their voice to express different messages. By choosing to read or listen to topics of interest to themselves they are exposed to the culture in the films they see, comics or news they read, dialogues or plays they watch.

The use of effective foreign language learning and teaching strategies helps the teacher to carry out intercultural education. These strategies include the design of authentic tasks which are done in groups, problem-based learning, projects, discussions on set topics. Students develop language and content skills and are more engaged in topics of everyday interest. The language they learn is closely connected with their interests. It makes sense when in context, which is always cultural context.

The teacher models the strategies and allows students to apply these in their future learning. Likewise the teacher models the intended behaviour, which is practiced in class and is expected to be rehearsed by students.

## **5. The study, research methodology and study results**

Since intercultural awareness in intercultural communication, it is likely to include participants' beliefs, attitudes, motivations, behaviours. Our study aimed at identifying students' beliefs about intercultural education through learning a foreign language, their benefits and needs.

60 questionnaires were given out to English language students, First year of study in the Bachelor Study program, Faculty of Foreign Languages, University of Tirana. The average age of this group is between 18-20 years, of which 87.8% are females and 12.2% are males. The questionnaires were filled online

*The questionnaire includes three sections:*

- There are 15 statements on the main perceptions of the importance of the foreign language learning and its role in verbal and non-verbal communication as interrelated with intercultural communication and context.

- The second section consists of 18 statements on learning strategies.
- The third section comprises 10 statements about students' attitude to language learning.

The students had a good mastery of English (where 33.3% rated their English performance as fluent, 17.8% excellent and 46.7% well) they also had experience in communication and intercultural training. When asked if they had studied any subject related to English-speaking countries, such as British/American culture, literature, history, politics or the arts, 100% of them answered "YES". 96.3% of the participants had never travelled abroad. So, the practical aspect and the contextual confrontation with the culture of other countries is missing in this group.

The questionnaires are aimed at analysing the attitude of students, students, intercultural communication, as well as the impact they have on the learning and use of the second language, especially English and vice versa. This was achieved through a scaling of responses, ranking their responses from the most positive to the most negative, on a descending Likert scale.

The students majoring in English were given 15 statements on the reasons of studying English, and the age when they started. 90% had started learning English at the age of 8, as English was their core subjects. 80% had followed a private course.

#### *I. Students perceptions on the benefits of language learning:*

- 1) Studying a foreign language will improve my chances of getting a job. 100 %
- 2) Studying a new culture helps me meet new and interesting people. 90%
- 3) A foreign language helps me to further my studies abroad 70%
- 4) A foreign language helps me understand foreigners better 80 %
- 5) I can communicate better with foreigners in a common language 90%
- 6) Studying a new culture enables me to be open minded 80%
- 7) A foreign language helps me to read literature in the target language 80%
- 8) A foreign language helps me to enjoy travel abroad. 50%
- 9) A foreign language helps me to be a better reader in my language. 40%
- 10) Studying a foreign language has helped me understand some foreign customs better. 50%
- 11) Foreign language study enhances listening skills and memory. 60%
- 12) Foreign languages expand my view of the world, 80%
- 13) Foreign languages help me to enjoy art, music, dance, fashion, cuisine, film, 60%
- 14) Foreign languages help me to use different Apps 70%
- 15) I know how to navigate and browse well because of knowing English 90%

The answers to the above statement show that Albanian students evaluate knowledge of a foreign language as it makes them better communicators and prepares them for their future career. Knowledge of English has enabled them to understand foreigners better ticked by 80 % of the participants, to communicate with foreigners (90%) and navigate the WEB (90%). The data of the first

section of the questionnaire show that students recognize the benefits of learning and knowing English, as it has made them more aware and open minded, which are required traits for people nowadays.

The second section of the questionnaire consists of 18 statements which are strategies students usually use to learn the language and the culture of the target language country or that the teacher applies in their class.

## *II. Strategies used by students to learn a foreign language*

- 1) I read stories and poems 50%
- 2) I listen to audios everyday 70%
- 3) I watch videos in English 80%
- 4) I take part in a role play 40 %
- 5) We discuss cultural aspects of the reading material 45%
- 6) I do research if I have problems with cultural aspects of the text 40 %
- 7) Teachers ask us to do research on cultural aspects 50%
- 8) Join a forum with English language speakers 30 %
- 9) Watch films in English 80 %
- 10) Listen to songs in English 65 %
- 11) I write messages in English 35 %
- 12) I write comments to audiobooks or videos I watch 20 %
- 13) I learn English from my coursebooks 100%
- 14) I speak with natives in my hometown 30 %
- 15) I speak to virtual friends on line 30 %
- 16) I take part in simulations in class on culture aspects of the text 60%
- 17) I use the internet to buy items of clothes 80%
- 18) I carry out projects with focus on culture 60 %

Students employ a variety of learning strategies that help them to master the language and culture. Statements 4,5,7 , 16,18 , namely: Taking part in role play 40%, discussion of cultural aspects of the reading material 55%, teacher asking us to do research on cultural aspects 50%, taking part in simulations in class on culture aspects of the text 60% , carry out projects with focus on culture 60 % are related to activities carried out in the class by the teacher with the aim of developing knowledge and skills to students. They were ticked by 40 to 60 % of the students, which shows that more engaging activities should be organized. Only 45 % state that different topics related to culture have been discussed in class. This shows that teachers do not always connect language teaching with culture teaching. This comes from the fact that they do not have a clear idea of what intercultural education is, what skills to educate to their students and how to make the foreign lan-

guage culture more tangible to the students.

The third section has 10 statements about the attitude of students to the foreign language and the wellbeing it leads to and was analysed using the Likert scale assessment identified by the following answers in statements rated in Likert scale: 1) strongly disagree 2) disagree 3) neutral 4) agree 5) strongly agree as per below:

- 1) I feel good when I read books in English – 3.7
- 2) I enjoy learning English – 3.5
- 3) I feel embarrassed when I speak to native speakers- 3.4
- 4) I enjoy talking to native speakers – 3.1
- 5) I find it difficult to understand some films because of the idioms use – 3.1
- 6) I enjoy listening to music when I understand lyrics -3.1
- 7) The teacher makes us feel comfortable when discussing cultural stereotypes – 3
- 8) I am good at small talk – 2.5
- 9) I participate in jokes in English – 2.3
- 10) I feel confident when I speak to native speakers – 2.1

The above statements show students' attitude and feelings towards the language and its culture. They enjoy learning and reading English with a mean of 3.7. Results show that they enjoy listening to languages and discuss on cultural aspects. Statement 8 (mean 2.5), statement 9 (mean 2.3) and 10 (mean 2.1) show that students find it difficult to carry out small talk, understand jokes that are culturally coloured and feel embarrassed to communicate with natives because of not having the cultural formation.

Summing up, when we build up a lesson we must take into account students' preferences, their attitudes and feelings. As students use different learning strategies, the teacher use a variety of activities to meet all of them.

## **5. Conclusions**

Our century has faced the people with developments in technology which has brought about migration and the need for people to learn another language in addition to their own native language to be able to communicate and to survive in a multilingual environment. Intercultural education is the key as it allows people to understand the others and cooperate with them. This entails that the foreign language teachers should clearly identify the reasons why their students want to learn the language and use effective methods and technique to make learning easier and faster. In this way they are better prepared for the future. Intercultural education is more than simply learning vocabulary and grammar, it is personal development and allows students to respond to the other culture and interact with people from these cultures when in contact with that.

This education is carried out in schools and teachers should be aware of the two different cultures

and be trained to use and model the right strategies in class, to conduct effective activities and tasks with the focus on culture. It is important to expose students to real life situations and to authentic tasks and materials. It is the teacher who with their knowledge and skills on intercultural education will help students to acquire knowledge and skills to learn the language and integrate in bi-lingual multi-lingual environments if necessary.

The more technology develops nowadays and globalisation affects our lives, the more efforts are needed by all stakeholders engaged in the language learning process to perform in a flexible and creative way.

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# ANGLISM IN POLITICAL COMMUNICATION IN SOCIAL NETWORK THROUGH GRAMMAR AND SEMANTIC, TRENDS AND INNOVATIONS

## 1. Anglicisms in political communication in social networks - through grammar and semantics, trends and innovations

It is already known that the political, economic and social changes in our country are accompanied by the penetration of foreign words and linguistic structures, especially from English, which is increasingly turning into a global language. It is accepted that the mutual influence between different languages constitutes an essential part of their evolution. However, in recent times, the influence of the English language on the Albanian language has become a phenomenon that goes beyond simple cross-linguistic exchange and therefore deserves a special attention.

Our paper aims to investigate the use of anglicisms in the Albanian language, a current topic given the density of borrowings from English in the Albanian language today. For this reason, we have focused on the Albanian political discourse of recent years, trying to analyze a corpus of posts made by the politicians themselves on Facebook and Twitter.

Bearing in mind that the language plays an informative and educational role through the analysis of their semantic and syntactic structures, we will try to answer such questions as: Does the language of Albanian politics prove something about the society in which it is developing? Is it more related to currents of common thought or to specific individual ideological characteristics?

Furthermore, beyond the greater or lesser competence of those who, in politics, choose to label concepts with English expressions or terms, the fact remains that ultimately, Anglicisms in politics often obscure the meaning of the concepts to which they refer, since words or phrases are morphologically and syntactically very distant from their Albanian language correspondent and therefore are completely unclear for a large part of Albanian language speakers, especially the elderly.

Today, a seemingly contradictory trend is observed. On the one hand, the people and countries want to be involved in the flows of Globalism, to become part of the big world, as is the great desire of our people to become part of the European Union, but on the other hand, each of us will preserve in the eddies involving identity, individuality, what makes it different from others, distinct. This has caused cultural globalization to be involved in two processes: in the unification and equal evaluation of different cultures within the whole, but also in the cultural re-evaluation, especially of small people, because this has to do with the concept of respecting the rights of to the person who is more narrowly concerned with respecting the cultural features of others, respecting the language of minorities, religious affiliation, etc.

In this context, the question naturally arises: what would happen to the Albanian language, which was protected and bequeathed to us by our ancestors?

"If for other languages the risk from globalization is smaller, at the present moment, because they have been open societies to it faster than ours and therefore their language has encountered these problems faster, for us Albanians the risk of language interpretation is current."<sup>1</sup>

This fact became evident after the nineties in Albania, when thousands of immigrants traveled the world's roads, mostly in Greece and Italy, but there were also many in other countries, especially in English-speaking countries. Even many centuries ago, Albanian was under the pressure of foreign languages with cultural prestige such as: Greek, Latin, or Turkish. But never as in these years

has it happened under the simultaneous pressure of several languages. Foreign words are pouring in from all possible directions and in most cases in the conditions of bilingualism. The economic problems we faced as a country did not leave us time to notice them at the right time. However, in recent years, concern has appeared in various writings, not only by linguists who have the duty to take care of the language, but also by men of letters, although it is the latter who in most cases brought words and constructions unnecessary strangers.

Families and especially their children who have returned from emigration are easy to spot. What impresses us are not only the large number of foreign words, but also the intonation that only Albanian can have. When the tongue can be touched here, the alarm has gone off in time.

What we said above was a finding in a narrow plan. More broadly, we should see Albanian in the face of what is considered the language of globalization, English.

Today we are facing contradictory phenomena in Europe. On the one hand, there is talk of a United Europe, of removing borders, of common economic policies, of the fight against global hunger and terrorism, of Euro-Atlantic integration or NATO, on the other hand, we have respect for the language of every country, even minorities. In this display of opposites, everyone is looking for a solution. If we refer to the past, efforts for communication between peoples with different languages were early. Examples for this are music notes, mathematics, computers, even Esperanto.

"If the trend of European unification goes hand in hand with the trend of language multiplication, the only possible solution is the full acceptance of a European conduit language" that U. Eco calls "International auxiliary language (IAL)"

This language that will facilitate these relationships, that will further integrate us into the big family with which we will communicate in the integration processes, seems to be becoming English day by day.

But how should we see the words and expressions that come from it? To be afraid and isolated again? The main problem in this new situation is not so much the introduction of words from English (which of course must be kept under control), but not to construct sentences like in English and to listen to Albanian words with an English accent, as is happening with many other languages in the world. "Other European languages in recent decades have been considered as consequences of the English impact during globalization."<sup>2</sup>

Although the Albanian word best fulfills its functions, the following sentences taken from the Tirana media: Anchor and moderator, icon of serving information with an excellent performance, and in Pristina: Kosovar citizens are being provided with the Ordinary Passport, but that of UMNİK will also be valid for some time they sound foreign to our ears. Based on the examples above, we note that the terms used such as: announcer, serving, performance, ordinary, valid, but also others that are heard, such as, opportunity, influence, option, experience, inclusion, leader, input, output, etc. they only have the responsible ones in the Albanian language, but they remain separate in use in our language. Coming from a different mentality and culture, they do not create a variety of word formation, but it seems as if the responsibility of Albanian "takes them by the hand" to put them into sentences and connect them with other words, therefore they are as such predetermined to come out one day from Albanian. In our language will remain those words that have entered to mark new things, or those whose semantic value is wider than the Albanian word, as well as those



that have become a source with the means of Albanian to form words of new, eg: computer (computerist, computerization); model (model, modeling) and continuing with energy, identity, standard, surprise, accreditation, etc. Sot po vihen re edhe ndërtime a sintagma disa prej të cilave ndihen si mish i huaj brenda strukturës së fjalisë së shqipes, kurse disa të tjera edhe pse mund të jenë kalke janë ndërtuar mirë, sipas strukturës së gjuhës sone, nuk bien ndesh me të, p.sh. *sjell në vëmendjen tuaj* (ang. bring in your attention), *marr në konsideratë* (ang. take into consideration) *jam e interesuar rreth jush*, (ang. I'm interested about you), *kemi rrjedhje truri nga universitet* (ang. brain drain). In this regard, the opinion of S. Mansak is correct: "... being against the distortion of the syntactic structure of Albanian according to foreign models... to evaluate as reprehensible a syntactic construction of standard Albanian, it is not enough to find its responsibility in a foreign language... The standard language, the language of culture, literature, science and technology cannot remain at the popular level. It develops by giving and taking with other languages. It is important to see if the construction is in accordance with the typology of the Albanian language."<sup>3</sup>

Such expressions, on the other hand, unlike foreign words, people find it difficult to distinguish them as such, on the contrary, they seem to eat the level of communication.

Since no people in today's world can live with unchanging habits and knowledge for centuries and centuries, hardened in their own culture and rituals, even in our country many people, organizations and businesses have added or have constant contacts with literature and foreign persons. This has resulted in a new way of thinking which is reflected (as we noted above) in the linguistic organization.

Standard Albanian seems to be resisting well, so far, the confrontation with foreign languages. This can be said for its phonetic, morphological and to some extent syntactic system, but not for the lexical system. In the daily vocabulary of today's young people, words like: *klab* (eng. club) *trendi* (eng. trendy) *daunlodoj* (eng. download) *tok-shou* (eng. talk show) *parti* (eng. party) *dixhej* (eng. .dj) etc.

It is, precisely, this generation, which risks losing the language. On the other hand, it is our responsibility to find the solutions in this situation. It is true that they are difficult to find and we cannot believe that even now the expression has eternal value: "Albania has found its ways of salvation for centuries"

We are all aware that we need to learn a foreign language well, just as we need to know our mother tongue well. The latter should be taught well at school, because students, while diligently learning English and strictly applying its rules, do not show the same care for Albanian. They must be prepared to cope with situations and communications with flexibility and lexical wealth, to be educated with the love of books. The Albanian language should be included in the educational programs of all educational levels. To be more open to dialect words, to rummage through old literature to borrow words (the best example is the word *méton*, which is also widely used by the media).

What is more problematic is that these anglicisms are, more often than not, actually pseudo-anglicisms: in fact, they are either given meanings different from those they have in English, or become shortened borrowings – or even structures of wrong and meaningless.

Today's political language is obviously rich in loanwords from English, which in our language have been increasing since 1990. By analyzing a sample of speeches made by politicians themselves, to

see the type of language used by our political class . we assert that the language of politics seems to be today more than ever at the mercy of "linguistic fashion". Moreover, the paper highlights the misuse of anglicisms, in other words, pseudo-anglicisms.

But we can't tell people to use this word and not that, because everyone chooses the best possible way to be clear in communication, so it is necessary to work so that language policies and especially language planning are oriented towards in today's conditions. This is the only way to face this social "trendi" (eng. trendy) which is called English.

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# LANGUAGE ACQUISITION PROCESS IN BILINGUAL CHILDREN PROBLEMS ENCOUNTERED BY TEACHERS

## 1. Abstract

Mother tongue plays an essential role in a child's second language acquisition. The process of language acquisition in bilingual children is done unconsciously by allowing them to be knowledgeable in both languages they speak. This paper turns the attention on the growing multiculturalism in schools which results in acceleration of the number of bilingual children. It examines the problems encountered by teachers in a bilingual context. The aim is to provide a framework of the common problems with which bilingual children are faced due to the language interference and help give suggestions on improving these problems. It provides insights on the relationship that exists between mother tongue and second language. A child's native language can influence the way the brain processes information in the second language. The paper goes on to consider the cognitive and linguistic reasons why bilingual children are faced with issues that are to be tackled. Identifying and addressing these issues will facilitate teachers to using effective education strategies and adequate teaching techniques for bilingual children.

## 2. Introduction

Bilinguals are defined as individuals or groups of people who are knowledgeable and make good use of two languages. Bilingualism, in and of itself, is a linguistic behaviour that has multi-dimensional and complex aspects. Along with the processes of globalization, migration and educational purposes, bilingualism has turned into a very important issue when it comes to academic research.

It is ideologized that bilingualism is the coexistence of two linguistic systems which aid the individual develop a critical perspective and a better understanding on language practises. On the other hand bilingualism is considered to have adverse impact in aspects such as linguistic and cognitive competence for the mere fact of the individual being in contact with two linguistic systems. Differences in the points of views clearly suggest that bilingualism is a highly complex matter.

Linguistic development and language acquisition in early childhood are of great importance because are related with the child's psychological needs. Simultaneously this satisfies the child's curiosity, enables to acquire information through which thoughts, feeling and experiences are shared. The educational development is quite dependant on the early process of language acquisition. Anything that interfered or became an obstacle would create a gap in linguistic and cognitive development. Significant linguistic competency changes can be noticed within the first few years of life (Menyuk, 1971). A lot of focus has been given to language acquisition by monolinguals but recently researchers are very much concerned on children who speak different languages. However there seems to be not enough systematic investigation on children who acquire two languages simultaneously during the early part of their lives.

Many teachers who undergo the process of teaching bilingual children are confused whether being bilingual is helpful to the child's linguistic formation or hinders it and slows it down. Parents are also worried and they tend to pose such questions to teachers. How should teachers respond in such case? What advice should be given to teachers in order to overcome obstacles related to teaching bilingualism? This paper aims to shed light upon the common problems that bilingual children face when it comes to the aspect of communication as well as discover some problems that teachers encounter during the teaching process. It also provides suggestions on improving and overcoming

these problems. It reviews the state of art in the field of bilingualism as well.

### *What is bilingualism?*

Bilingualism is a word used by many people in many contexts and several definitions are associated to it. A very general and well known definition of bilingualism is the ability of speaking two languages (Wald, 1974). However by this broad definition not much balance is given to the spoken languages neither in terms of use nor in terms of knowledge.

Regarding the field of language acquisition Saussure stated *langue* (the knowledge of language) and *parole* (the use of language) as two distinct but closely related and interacting concepts within the framework of language development (Jean Lyon, 1996). By this theory it is implied that knowing is not the same as doing. The majority of European children are taught a second language in schools like English, French, Italian, German, etc. but only a few of them make use of their second language. According to Baetens-Beardsmore (1982) bilingualism is viewed as a continuum along which individuals know and use two languages to varying levels. Children who acquire the first lessons of two languages before the age of three are defined as primary bilinguals and the ones who learn a second language later than the age of three are defined as secondary bilinguals.

Due to the wide variety of social and theoretical contexts, research on bilingualism must consider several disciplinary levels and perspectives. This paper makes an overview on the relationship that exists between bilingualism and linguistic and cognitive competence. Being that there is some confusion in considering these relationships when giving a precise definition to what bilingualism is, some points of view are mentioned below. There exist different points of view which have created discrepancies in the definitions made on bilingualism.

When bilingualism is viewed as an ability of individuals who possess two linguistic systems, it is called cognitive bilingualism (Rosenberg, 2010). Researchers aim at analysing and understanding the aspect of using two linguistic systems inside the mind of a bilingual. In this viewpoint, the relationship between language and mind and how both of these systems are conceptualized and neurologically represented is bewildering. It is of crucial importance to understand the degree of a person's mastery of the two language systems and how these systems interact with each other.

In addition, when bilingualism is viewed as a characteristic of social conditions, it is called as social psychological bilingualism (Rosenberg, 2010). In this case the focus and emphasize is not much concerned with the linguistic aspect but rather with the social correlation of the two languages. Grammar and definitions are not of great importance in this viewpoint. The symbolism of group connection that the languages communicate to the individual is the main point of emphasis.

Moreover, when bilingualism is viewed as a characteristic of societal units, it is called societal bilingualism (Rosenberg, 2010). According to this perspective, language serves to identify members of a group and preserve their collective identity. As a social concept, bilingualism has been used to explain how groups of people interact with institutions as well as with one another and how linguistic borders relate to group or institutional boundaries. (Kenji Hakuta, Bernardo M. Ferdman, Rafael M. Diaz, 1987)

There have been many theories and levels of conceptualization on bilingualism, which have preoccupied researchers of different periods of time to give definitions. Many people see bilingualism only

as an asset to possessing two languages but few consider the adverse effects posed on bilingual children.

### **3. Second Language Acquisition**

Second language education is a topic that has generated increased interest across the globe. The number of children speaking another language, who are entering school, is getting higher and higher. English is usually the second language that is taught in some schools. Teachers are challenged to help these children learn English, making use of the linguistic system of their first language. According to Stefansson (2013), the study of second language acquisitions (SLA) examines how language learners acquire a second language (L2) in addition to their primary language (L1). The purpose of learning a second language is to master it for the child to be proficient in both mother tongue and second language. Second language acquisition is concerned with the way how people learn another language other than their first language. Its focal point is on the processes of learning the language and it draws on the disciplines of linguistics such as syntactic and pragmatic theories, sociolinguistics, discourse analysis, etc. The process of analysing and understanding second language acquisition is not specific according to languages.

The primary aim of SLA is not on improving teaching practice, rather than understanding how second linguistic systems develop within learners (Claire Kramsch, 2000). Only after realising how this process occurs can teachers help in improving their teaching practice. Studying second language acquisition is not the same thing as studying how to teach second language. Neither is it the same as to study how children acquire their first language. The last two, are very distinct processes as mother tongue refers to children acquisition of the native language and it is an unconscious process without being aware of grammar and other linguistic rules. No instruction is needed in this phase as it happens naturally just like crawling. On the other hand, second language acquisition is a conscious process which occurs actively through education (Bialystok, 1981). The nature of these languages and their development is of great interest to SLA, as well as the nature of bilingualism.

#### *Language Interference*

The art of knowing and speaking two languages is highly related to language competence. The abilities of speaking, thinking, making appropriate use and differentiating between languages are part of this art. Meanings and connotations are very important in switching between languages for achieving maximum impact on conveying a message.

At times, communication in the second language becomes difficult because languages interfere to each other. More often than not is the first language which interferes the most by causing mistakes in expressing the right way in the second language. The goal is to help children overcome learning difficulties caused by this interference which is also called language transfer. This is a process in which the learner thinks that the two linguistic systems are alike, until he realises that they are not. Native language or the first language influences the second language or the language that is learnt slightly later than the first like in the case of bilinguals. This influence is considered to be positive when it facilitates the process of learning the second language due to its similarities, but it can also be negative when it hinders the meaning from what it should be in the second language. The term interference is used when the transfer is negative (Allard et al., 2011). This phenomenon

is more complex than was initially believed. Generally speaking if the first and second language are related and have some similarities, proficiency is achieved with more ease than it would be if they were not related.

#### **4. Code Switching**

Code switching is the process of shifting from one language system to another (Omoniyi, 2005). This usually depends on the conversation setting or social context. Bilinguals, who are able to speak fluently in both languages, more often than not tend to switch between languages for various reasons. Code switching or else known as language mixing, occurs when a word or a phrase in one language is substituted with a word or a phrase in the other language. These language switches might occur in the end or beginning of a sentence, but also mid-sentence. And the transition from language to language becomes a smooth stream of speech. Here is an example of the Albanian and English language code switching.

The first one is an example of code switching occurring in the beginning of the sentence the second is mid-sentence and the third one occurring at the end of the sentence.

1- I know that, por nuk më pëlqen.

I know that but I don't like it.

2- Është better nese e bëjmë ashtu.

Its better if we do it like that.

3- Flasim anglisht se na duket më *nice*.

We speak English because it seems better. (in Albanian we use the word nice)

The question that arises here deals with how such sentences can be formed and interpreted because this involves two grammar systems at the same time. Bilinguals do not merge all items into one in code switching.

The case of Albanian and English language makes it easier for such sentences to occur because Albanian language does not have a fixed sentence order rather a free word order. This is mainly because of noun cases and verb inflections. Having such feature, makes it easier to adjust the words in English right where they belong and make sense in Albanian language.

#### **5. Problems Encountered By Teachers**

Bilingualism is a complex issue which has been addressed by many scholars, professors, researchers, linguists and teachers. What makes it so complex is the fact that bilingualism has a dual effect upon individuals, specifically speaking in this paper, upon children. Many researchers have been mainly focused on the positive effects it has on children but not enough attention has been given to the negative effects. One of the negative effects encountered by teachers, deals with what is mentioned above about code switching and explores how it effects other aspects of bilingual's communication.



*Code switching or language mixing*, the practice of combining two languages, can cause great confusion. Parents begin to preoccupy whether their children are able to differentiate between the two languages they speak. For example a child that is simultaneously learning Albanian and English language can produce a sentence like the following:

“Do luajmë together?” = “Are we playing together?”

Code switching is a natural behaviour for bilingual children because they know certain words better in one language than the other. This calls for constant demand to choose between competing alternative words. This process happens unconsciously, but bilinguals should be able to control it. So when they speak in their first language, they must intentionally switch off the other language. Such phenomenon gives rise to two other issues. The first one deals with bilingual children’s vocabulary size knowledge and the second with making language processing slower.

*Size of vocabulary knowledge is a matter of vocabulary enrichment.* Being that bilingual children have two active languages and they are present in environments where both these languages are spoken, their vocabulary expands depending on these environments. However if one language is mostly used at home and the other one is used at school and outside of the house, the vocabulary that the child is being exposed to is different. This means that the vocabulary of one language might be richer than the vocabulary of the other language. Also they may use words in one language that they do not often use in the other language. Such disadvantage has been observed in bilinguals making their languages vocabulary richly different.

*Slower language/lexical processing* is caused by language mixing and the confusion of competing between two languages to find the intended word. Acquiring two language systems slows down the process of thinking and choosing between words because this can be considered as an added step within the process of thinking towards communication. The need to find the right word when there are two alternatives or when only one alternative comes to mind but it is not in the sought language requires a bit more time to decide and therefore renders the process slower. When in early childhood, some bilingual children tend to start speaking later than their peers. They experience a *speech delay* (Bialystok et al., 2009) which has been proven not to be a problem of great concern. Nevertheless it is caused exactly by being exposed to two languages. Also bilingual children experience *fluency delay* (Bialystok et al., 2009) which takes longer for them to become fluent in both languages. Being exposed to double the amount of vocabulary might make it a bit harder for them to absorb everything.

Another problem encountered by teachers is the fact of dealing with *passive bilinguals*. This happens when a child understands a second language very well but does not choose to communicate in that language. Some reasons that cause this are lack of exposure to the language and the absence of a need to speak in that language. The latter usually happens when parents also understand their bilingual child’s second language.

Moreover there are encountered problems in reading and writing. Learning how to speak is a process which develops naturally. Reading and writing on the other hand require education and instructions. Unless bilingual children are not educated in both languages in terms of reading and writing they will perform these process only in the language in which they receive education. Because of this reason some bilingual children will not become proficient in both languages as they

grow older for one language will be more dominant than the other.

## **6. Conclusion And Suggestions**

The coexistence of two linguistic systems in a child is a highly sensitive matter and is gaining a lot of ground lately. This is because mostly parents, teachers and some researchers have focused only on advantages of being and teaching bilingual children. After facing a number of problems they turned their attention towards the challenges they were facing. This required further and thorough examination and analysis as how bilingualism impacts children in many aspects of their life, especially in languages and communication. After having identified some problems encountered by teachers, their nature and after making an analysis as to what bilingualism is and how this process is developed, some ways of tackling the above mentioned issues are suggested.

Children have a tendency to use whatever word they know to express themselves and in bilingual children that results in code switching. In this case teachers but also parents, as they play an important role in children's education as well, must correct the child. Sometimes it is believed that children learn from their own mistakes and correcting them very often might produce a negative effect. However in the case of bilinguals teachers must interfere by correcting their mistakes because of the presence of two language systems which might confuse the child. The teacher should suggest the sentence in the correct form and ask the child to repeat, as repetition will make them remember and acquire patterns more easily. Teachers and parents, depending on children's age, must read to their children to increase and enrich their vocabulary. This is also helpful to the bilinguals' problem of having one language's vocabulary richer than the other's. A collaboration taking place between teachers and parents would have a major impact in improving bilinguals' ability to choose the right word in the right language, by noticing the children's type of mistakes and by working on them during school activities or play time. Such collaboration is of great importance because children might express themselves more freely at home and therefore the parent can notice more details.

The greatest help to improve and tackle the challenges which bilingual children face because of mixing two languages certainly comes from parents and teachers. To improve language fluency they must stay very close to the child individually by talking and playing. Even if the child does not participate in speaking, the parent or the teacher should continue to talk, in order to urge him/her to engage. Asking questions to children is a good practice to make them speak. They may not even answer because of not knowing what to say, not knowing which language to choose or maybe they might experience emotional instability because of not speaking. No matter the case the teacher and the parent should offer hints or suggestions to make the answer easier. Singing songs that rhyme very often help to remember. Another way of engaging in speaking is by not finishing the sentence for the child will do so. It usually is a word at the end which does not make it hard for the child to utter. Repetition is important here as well, because if the child remembers the song by repeating it many times, the odds are that there will be an engagement.

In the case of passive bilinguals, being that there should be a need for the child to converse in the passive language, teachers and parents must create a "need". Often by telling the child that they only understand in the target language (the passive language), will create a need for them to com-

municate in that language. By making the child stay in continuous contact with a relative or friend who only understands their passive language, will also create a need to explain everything in that language. By doing so they are practicing the language and enriching the vocabulary.

Just like education in the language that the child is exposed to in school, is important, education in the other language they speak is important equally. If the language is only spoken and not written, there will not be proficiency. As a result the child will not know how to write or read but only to speak. Having a tutor to learn and improve is a good help. Reading every night will make great difference and engaging in activities such as writing letters and cards will develop the skills of reading and writing. Exposing the child to the passive language, which usually is the native language, will help improve the skills needed to become proficient.

Another helpful practise would be to engage teachers who are proficient in both languages as the bilingual children, by helping them in both linguistic systems equally. However there can be children coming from different countries so this might be difficult to implement but not impossible if considered. Also the learning materials must be fit to bilingual children and in both languages. These suggestions call for further discussion as they need to be thought thoroughly.

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# THE ACQUISITION OF INTERCULTURAL COMPETENCE FOR DE-CONSTRUCTING STEREOTYPES DERIVING FROM THE JUXAPOSITION OF TWO DIFFERENT CULTURE MODELS

## 1. Abstract

The purpose of this research is to highlight the importance and the role of culture and the acquisition of intercultural competence within the framework of foreign language teaching. Because of this, in the beginning, the meaning of "culture" within the glottodidactics viewpoint has been analysed. Furthermore, there have been analysed aspects of approach to a foreign culture that can be summarized in the cultural process. Moreover, the cultural pattern and its analysis are essential to decipher the concept of culture, for it implies its smallest most meaningful unit. On the other side, this trend of analysing cultural patterns by exciting familiar elements, eliminating distinguishing characteristics and highlighting only the common ones, enable the build-up of stereotypes or solid collective beliefs. As a conclusion, it is the educating duty of the teacher to enable their students, through a comparative and reverse analysis, to respect everything that is different from their culture in the culture of the language being studied and, in the meantime, to highlight the common elements of both cultures. Therefore, the teacher will play the role of a facilitator in the process of learning the intercultural competence, where both the teacher and the students, are involved in the road of getting familiar, discovering, interacting, exchanging, sometimes subconscious but real, and the latter is a source and its role is active in the build-up of intercultural acknowledgment.

## 2. Language-Culture Binomial

It is now clear even to teachers of foreign languages that to learn how to teach a language does not simply mean to provide knowledge about the language, but also to be able to use the language as an action tool, that is, to put this tool into context, meaning; to take also in consideration the culture where this tool will be used. Language is represented as a binomial intertwined with culture. Actually, language is linked to culture in many ways, sometimes complicated and not easily directly perceptible. Due to this, the relationship between language and culture is defined as an undivided binomial. (Celentin, Serraggiotto 2006).

First, learning a living language implies to brand it as a small cultural world, enabling us to express ourselves by using not only a grammar different from the native language, but also a different gamma of cultural values.

But what is implied today on culture and how is it linked to the didactics of foreign language?

Without dealing with different definitions of culture term, we need to highlight that in glottodidactics it is already surpassed the idea of literature, art, music, history and philosophy of a country. Because of this, we refer mostly to the definition referring to the cultural anthropology that implies the culture (way of life) as a typical and historically changing way through which a people provides answer to common natural needs: way of feeding, dressing, living, social organization, etc.

On the other side, culture cannot be seen as a product, but it is an internal, collective and taught thing. (Bruner 1997). It is learnt before the formal teaching within an educating premise.

It is worth mentioning the definition of culture provided by the researcher Hofstede (1991) "it is a collective mental programming that distinguishes among the members of a group/category from

those of another group or category, as a metaphor of a *cultural program*". So, culture as a mental program through which we read, interpret and interact with the reality; as a mental garment, not universal, but different for each culture. A characteristic of this mental program is that we do not know how it works exactly, because we have automatically learnt it within the language and culture, we use it *automatically* and *unconsciously*, carrying on with the understanding of the world without asking ourselves how much of what we understand passes through our cultural filter. This is the reason through which we often understand and percept differently from ours, because we use a different mental software from our own.

The same thing happens with the native language, where the acknowledgment of grammatical and syntax structures is internal and rarely conscious. When we communicate in a foreign language, we do not understand that we are using our mental software, we don't even understand when we apply it in a different structured language. Also, in general, it is not consciously understandable that the linguistic and cultural software are so intertwined that they cannot be used and understood as separate.

It should be taken into account the fact that the concept of culture and language is a dynamic one, for the culture is always undergoing a process of change, due to the interaction and continuous relations among the individuals. (Celentin, Serraggiotto 2006)

On the other side, it is difficult to reflect on the meaning of culture, because we are totally absorbed in it and the majority of it is unknown to us. (Fennes, Hapgood 1997) Due to this, even in glotto-didactics it seems that there has not been reached an agreement related to the learning of culture in the atypical meaning, whereas the process of learning a language is crystal clear and object of many deep studies and part of many debates.

### **3. Aspects Of Cultural Approach To Foreign Language**

In general, it is discussed about *culturalization* (Balboni: 1999b) referring to the process which enables a person to be accepted in a linguistic community, his own or a foreign one.

*Inculturalization* (Balboni: 1999b) is a social process via which every individual learns the social, linguistic and cultural rules of its social-cultural context and accepts to be a part of it and socialize. After he has become part of the community, the individual could decide to change some aspects of culture.

On the other side, *aculturization* (Balboni: 1999b) is the process via which an individual embraces a language or a culture different from his own, one that does not belong to him. Within this context, the prefix "a", of a Latin origin, shows an action of closeness. So, the term aculturization can refer to a contact with a culture other than the one of origin in a foreign context.

Within the framework of glottodidactics, according to the humanist-affective approach, in order to learn a language, the auto realism is needed (Balboni 2002), so that an intercultural perspective can happen only through the understanding of cultural patterns of other societies. In other words, it is important to understand other ways through which different societies have fulfilled different needs, according to the definition of culture of Lévy-Strauss: "culture is everything else but nature".

This should not lead to the early assimilation of all displays of foreign culture, but to its reflection, approach and understanding. The ability to observe and evaluate different behaviours that form specific cultural patterns, needs a mapping, as mentioned above, that goes through three processes of culturization.

With regards to *aculturization*, it is important to highlight the fact that the acknowledgment of the other culture can be a purpose on its own or it is necessary to socialize in the foreign culture, an objective of the teaching of foreign languages.

It is known that a foreigner cannot provide changes in a culture, because the host community can regard it as a threat. In order to avoid such a mistake, *aculturization* can aim to the cultural relativity, tolerance or intercultural interest.

Cultural relativity represents, with no doubt, a concrete objective of the process of *culturization*, because it makes possible to understand the fact that every culture is valuable in its own field and it deserves respect for that. (Freddi 1983; Pavan 2000) In fact, in many cases, mainly in countries of different cultures, the intercultural tolerance can be achieved, that is the co-existence amongst individuals of different cultures, whose patterns are acceptable, even though they are not always understandable and valued.

The greatest essential achievement of *aculturization* is the intercultural interest, that is, understanding that the cultural change is a value, wealth, and that change should not only be tolerated, but it should also be studied, carried further, evaluated, not only to reach coexistence, but also interaction.

#### **4. Comparison Of Cultural Patterns**

To make possible the conduct of *aculturization*, the notion of cultural patterns is necessary, implying the smallest meaningful unit of culture. So, the cultural pattern represents the response of a culture to a certain issues. According to Willey (1929) culture is "a system of normal responses patterns, related and dependent", whereas Kluckhohn and Kelly (1945) define culture as "a system of a historical origin of internal and external living patterns that are experienced from all members of a group". Also, the pragmatic-cultural perspective of Bruner (1997) highlights the fact that learning a language means also leaning cultural patterns related to the language being studied.

Cultural patterns change in time also according to different viewpoints: they can be not authentic, for they have been surpassed or changed into stereotypes because of generalizations or simplifications. They could also not apply to the whole community: standard cultural patterns are less than the regional ones.

In a glottodidactic viewpoint, researcher Robert Lado in the work "Linguistics across Cultures" (1957) analyses the position of cultural anthropology and provides a table of analysis which can be used for reflections on cultural patterns in their linguistic displays. According to Lado, in order to describe and compare cultural patterns at least three data have to be taken into consideration: form in which the pattern is presented; *distribution* through which other patterns are arranged; social meaning and cultural meaning it applies. *Culturization* becomes complete in the cases when the meaning is analysed, besides form and distribution of cultural patterns.

Formal difference is more than enough to define whether it has to do with different cultural patterns. For example, Italian breakfast compared to the Albanian one is represented in different ways, starting from the form, that's why it deals with different cultural patterns that have in common only the fact that they are the first meal of the day. But formal equality is not enough to confirm that the cultural pattern is the same. So, for instance, British and Italian parliaments are composed of two chambers, but the distribution of decision-making and its institutional meaning is different. By the analysis of cultural patterns meaning, we can achieve *culturization*. Taking into account the above-mentioned example, if we analyse the meaning of both chambers of Italian parliament, it is very different from that of American ones that have a selective nature and form.

So, it is possible that we perform such an analysis to all cultural patterns, providing a detailed explanation, treated not as solid forms, fixed once for all, transported from one culture to another without any kind of interpretation. Even within the same culture, it is possible to observe a typology when the cultural pattern embodies full and authentic meaning only when approached to other varieties of the same kind, such as historic, social, geographic, etc.

### 3.1 Undoing of stereotypes

Of Greek origin, the term stereotype (solid trace) indicates a predefined idea, a fixed, solid prejudice, not based in the direct experience, of an illogical origin, difficult to eradicate. Usually, this idea comes from a simplification of generalization mechanism used by people to approach in a strategic way the reality, the outer world. So, the stereotype is configured as a tool of organizing data or information, which makes possible to create an idea in general regarding something, by ranking in a functional way our further knowledge. On one side, this system is an important and essential element needed in order to clarify the ideas on the chaos of perceptions, elaborating leading ideas that play the role of referring points in interpreting and defining reality and situations (Tajfel 1988). On the other side, this trend of exalting known elements, eliminating distinguishing characteristics and highlighting only the common ones, makes it possible for the stereotype to change into a solid collective belief, which prohibits us from "seeing the others" and "look beyond", to point out details, qualities, causing a more isolating behaviour regarding elements of the other culture we suppose we know a priori.

Therefore, with the purpose of learning an intercultural competence, it is important to learn the management of stereotypes, limiting them to use only for the purpose of an initial organization of experience, discussing them with the aim of listening to others, for which it is suspended the value judgment of reaching the making of sociotypes, that is, interpretations that come from a rational prejudice of stereotypes thanks to the direct experience.

So, cultural patterns should be placed in their origin context and be analysed according to criteria that belong to the culture which created them, and in this way they become more meaningful and easy to understand for what they are and not as eccentric or deviating behaviour regarding universal norms. Actually, one of the purposes of intercultural didactics is to try to eradicate teaching that is based on stereotypes and promote one based on sociotypes. As Balboni (1999a) suggests, this attempt is done, not only within the "against others" perspective that is with "hetero-stereotypes", but also "seen from ourselves", that is "auto-sociotypes": in this way, with the obligation to generalize, we accept that the most attractive stereotypes are only generalizations.



Due to this, it is the duty of the language teacher to orientate the students to a comparative analysis of the cultural patterns and the values of their culture with regards to the culture of the language being studied. So, the teacher has the educating duty, through a comparative and reverse analysis, to make possible for the students to respect everything that is different from their culture in the culture of the target language, and in the same time to highlight common elements in these cultures. We should not leave apart cultures represented by different regions, for the general culture is composed also from the grouping of different regional components.

In reality, the only way to observe critically a different culture is to compare it with the personal culture, in order to define the starting point of parameters and paradigms that lead to common things, but also to find what cannot be compared. It is important for the teacher to insist on similar elements, even though the trend is to compare changes that are more simple and easier to be perceived, in order to attract attention. For this it is necessary to use authentic materials, so that the student can become independent in the selection of such materials. (Pavan 2000)

## **5. Conclusions**

Therefore, starting from the theoretical basis regarding the meaning of didactics with intercultural perspectives and the role of culture within the language and vice versa, the teacher of foreign language achieves, via professional experience, to gain competences and knowledge that will assist him in no more carrying on superficial analysis and prevent him from creating stereotypes of personal cultural patterns and "other" culture, avoiding thus the acceptance of this culture as being presented and achieving a comparison competence and mutual understanding.

The teacher, besides the fact that he needs to be conscious about his own cultural identity and his country, he must be able, through his capabilities of understanding and readiness, to transmit values of his own culture to his students. So, the teacher should play the role of facilitator in the process of learning intercultural competency, where the teacher, as well as the student, are involved in a journey of getting familiar, discovering, interacting, exchanging, sometimes unconscious but real, and the latter is a source and has an active role in the build up of intercultural acknowledgment.

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## INTERSEMIOTIC TRANSLATION AND THE ROLE OF THE IMAGE IN ADVERTISING

Advertising is now part of our everyday life. Advertising is everywhere. With globalization and the need to export the products of each country all over the world, in a globalized world where those who do not communicate cease to exist, the translation of advertising has assumed a fundamental importance. This paper intends to analyze advertising translation, focusing on the importance of the image. Advertising is used to launch a product on the market, capture the attention of possible consumers, to convince customers, to get them to buy your product. For this reason the role of the image and its interpretation have a very important role because all components are connected to each other. The act of translation can't be limited to the verbal dimension, the visual component plays a very important role in most forms of advertising. Different examples will be provided to sustain this argument. The role of the intersemiotic translation and the prominent role of the translator who has to be a transcreator too. What are the skills and abilities that must characterize a good advertising translator?

I would like to start with a phrase of Don Draper (the director of the creative department of the advertising agency Sterling Cooper) from the famous American series *Mad Men* (episode1).

"Advertising is based on one thing: happiness. And you know what happiness is? Happiness is the smell of a new car. It is freedom from fear. It's a billboard on the side of the road that screams with certainty that whatever you do, it's okay. You're okay."

In the advertising world, Bernbach one of the greatest creator of all time, says: "Why should any person see your message? The reader doesn't buy the magazine, or listen to the radio or the TV to see and hear what you have to say. Who cares to say all the right things of the world if no one is going to read them?" and believe me, no one will read them if they are not told with passion, originality and imagination [...] if they are not, therefore, different"(Mancina 2007:213) .

In other words positive emotions draw the attention of the consumer.

The language of advertising, as a mirror that reflects different materials of everyday language, collects them to deform, distort and synthesize them, so that the new materials suit the speakers. It captures the new trends of the contemporary language, instrumentalizes it and makes it its own. This means that the advertising text must be filled with words and expressions that evoke the feelings in a consumer and brings images "that shake the imagination of the reader, that are, words that have some emotional power, capable of psychological and emotional thrill"(Andrade 2015:91) With one of the strangest formats, far from the rules of language, the advertising language is capable of making you its own, to remain in the memory, not easily forgotten while influencing the world around. In today's world anywhere the 'Eye Can See, It's Likely to See an Ad'. "We never know where the consumer is going to be at any point in time, so we have to find a way to be everywhere," said Linda Kaplan Thaler, chief executive at the Kaplan Thaler Group, a New York ad agency (Nytimes 2007). Here is where the fundamental role played by translation enters the picture, because international brands rely on advertising translation to help them connect with the foreign-speaking markets they are targeting. Any good translation must preserve the style, transmit emotions, culture, etc., but in some types of texts such as advertising ones, where different elements are included, the translation turns into a challenge and requires a creative spirit. The target many times is not just the consumer, but also other interest groups, which means the text

should be suitable for everyone. While translating the advertising material, you need to consider both the local cultural context as well as the wider global cultural climate. Translate with Creativity means Transcreation. During the transcreation process, you need to consider each element of your adverts such as logo, copy, images, product or brand name. Advertising translation is a great way to connect brands with multilingual audiences. Successful advertising campaigns don't just help you sell your products, but also etch your brand story into the minds of your potential consumers. Karina Alvela (Lester 2014), international marketing consultant defines some points to keep in mind to achieve a better transcreation process:

- Clearly defining deadlines for the texts completion and revision
- Defining a contact between companies and services
- Involving the right people in the process at the right time
- Establishing a procedure work to enable rapid and standardized testing.

Transcreation requires special skills, as the skills of the translator and the creative spirit of the author (copywriter) are combined. We are dealing with layering of meanings, colors, and rhythms in another culturally different language, being familiar with the product to be presented and being able to write about it full of enthusiasm. A wrong translation, which does not suit these local colors, or does not give importance or fails to excite the recipient of the message, presents an unsuccessful advertising message and may have serious consequences for the company that commissioned the translation. "Markets are people and not products. There may be global products, but there are no global people. There may be global brands but there are no global motivations to buy these brands. "Faithful translation does not exist, advertising texts should not be translated, they should be written" (Anholt 2000:3). Because "words have incredible power and are what sell"(Ceriani 2021: 120). Behind those words hides the whole world of the product, a whole social and cultural background. Therefore the translator-localizer-transcreator of the 21st century must be a cultural professional capable of breaking down messages within communication. His role is becoming more and more important, except technical skills and semiotic training, it can be said that the translator has acquired other skills. He has become an expert of intercultural communication, an expert of cultural codes, an expert who 'sells', values that will make him incomparable in the local market, since, paradoxically, globalization has added feelings of local identity. In a culturally global era, technical "knowledge" related to the cultural aspect plays a decisive role in the success of the product, such as adaptation of local time, dates, measurements, currency, changing addresses, meaning of colors, symbolism of geometric and architectural forms, cultural stereotypes, social clichés in a given society, religious beliefs, national spirit, etc. These are values that make the localization translator what is defined as cultural 'added value'. So, here we can say that the main difference between transcreators and traditional translators, even those involved in advertising campaigns, is that they know where to put their cultural knowledge in the service of the company's goals (the Scopos theory). As for the analogy between visual structures and verbal structures, Kress and Van Leeuwen make the following observation: "The meanings that can be derived from language and from visual communication partly overlap, some things can be expressed both visually and verbally, and partly differ, some things can only be expressed visually and others only verbally. But even when something can be "said "both visually and verbally the way in which it will be said is different." (Kress and Van Leeuwen (2006:286). So, this means that what is expressed in the message

through language, through the choice of words and semantic structures, in visual communication is expressed through colors, according to a certain selection, or different composition structures. On the other hand, it becomes more difficult for translators to adapt the text, as the consumer expects to draw their own conclusions based on the image or illustrations. But starting from this fact, that the image leaves room for interpretation, translators can try to adapt the text, focusing on aspects that they think are more suitable for the audience or for the culture where they are translating. So, in the translation of advertising texts, translators must cross the "imaginary border" between word and image, discover the threads that connect them and cut them. If this does not happen, they will not be able to create the full meaning of the text and the persuasive function, that is the most important, will not be realized. We can therefore say that the image operates on two levels, the first is the iconic one; images known from everyday life through perception. The second is the plastic one, where abstract ideas and concepts are expressed (it goes from the denotative real plan to the connotative one, values and meanings associated with it). The expressive plan of the image and the grammatical plan are closely related to each other and it is difficult to perceive them separately, but such a division serves us to better understand the functions they perform in an advertisement. (Smith 2008:85). Both text and image are read, the social-cultural context even in this case takes on an extraordinary value in the comprehensibility and success of an advertising campaign. Today, the language of images has the same value and importance in the process of understanding, although the functions they perform are different and complement each other. Advertising codes operate in a double verbal and visual (where we can also add gestural and tone of voice). When the image and the written text are part of an advertisement, the study of the language cannot be done without the study of the visual side, which means that the translation cannot be complete without the combination of the two. Also, color is an essential part of any advertising campaign – as we said before- because it can affect our brain in one way or another, it can influence consumers feelings and can lead them to the products. Consumers first draw on color than on images and persuasive words and messages. Different colors evoke different feelings. As an example, is chosen the advertising campaign of the Vodafone company in four different countries (Albania, Italy, North Africa and Turkey) relating to violence against women.

The choice of graphics and images vary from one ad to the other, because different countries have their own sets of values, expectations, beliefs and cultural sensitivity, but the main colors are the same and play an important role in the transmission of the message. Red for example is an intense color. Brands utilize this powerful tone to convey characteristics such as: courage, boldness, action, passion etc. In our case, the color red encourages the heart to act using the app for help, and the color white used for the letters is well-known for its attraction and eye-catching qualities.

In this other example of the coca cola company we see a perfect combination between image and text, in both ads, in the Albanian and in the Italian one. What is expressed in words is also translated in image. (More Albanian or Italian than you think). The visual fits perfectly with the culture of the respective countries, where the ad presents a girl with the main characteristics of each country, in order to attract as many local consumers to the product as possible. As Mary Well Lawrence says: "Advertising is not a science, it is persuasion, and persuasion is an art, it is intuition that lea-

ds to discovery, to inspiration, it is the artist who is capable of making the consumer feel desire." In conclusion, we can say that visual translation is just as important as the verbal one. It is a way of communication between different languages and cultures. Image is a form of expression to clearly say something that cannot be expressed otherwise, to say differently something that has been said in other forms, but what is most important it helps to create a connection with the consumer.

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# WHO DO YOU THINK YOU ARE? MATTERS OF IDENTITY AND OTHERNESS IN DYSTOPIAN NOVELS

This paper seeks to observe various ways in which the concepts of identity and otherness are placed at the center of dystopian novels, as well as how they are constructed and developed in these settings.

Eventually conforming to or clashing with a dominant narrative built and controlled by authoritarian power as a vital mechanism of control and subjugation, in the societies depicted in these novels the fate of the individual character is inextricably linked to the divisive concept of supportive insider versus opposing outsider, which in turn affects their decision to contribute to either the strengthening or the destruction of these power structures.

Much like in real-life instances encountered in societies ruled by oppressive regimes, regardless of this decision, the existence of an enemy in the form of someone embodying traits of otherness is actually crucial to the survival of the controlled narrative. As a result, the construction of the individual identity of selected characters is challenged by a pre-made assortment of traits labelled as otherness, as we will observe here more closely in novels such as *The Handmaid's Tale*, *The Testaments*, and *Brave New World*.

## 1. Introduction

The theme of identity and its construction is often placed at the center of dystopian novels, which are especially preoccupied with societal structure and the individual's role in it. Considering the events or developments that have transformed the societies depicted in these novels, the need to survive while adapting to the new systemic forces that often turn sinister and suffocating becomes one of the central challenges placed before the citizens of these worlds. Here we will observe how the characters of these novels face these challenges, the forces that affect the course of their lives, as well as the results of their limited choices on their social position and fate, along with the implications this has for the dystopian societies.

In many dystopian novels, including *The Handmaid's Tale*, *The Testaments*, and *Brave New World* the beginning of the new era is marked by a near-catastrophic situation that threatens the very existence of society. As a result, the mechanisms that ensure the normal system checks and balances are disrupted, and the promise of restored safety becomes of paramount importance.

In the case of the *Brave New World*, the event is a time of great turmoil and suffering in the past, known as the Nine Years' War. In the words of Mustafa Mond, this war resulted in widespread destruction and loss of life, and after it ended, the World Controllers established their new social order to prevent such chaos from ever happening again. As he puts it, "There was a choice between World Control and destruction,"<sup>1</sup> a statement that, when incorporated into the propagandistic narrative, portrays the dystopian regime not just as an acceptable or efficient form of government, but as the only alternative able to avoid the total annihilation of society. It is this belief that conceptually

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Key words: otherness, identity, belonging, dystopian, dominant narrative, literature, novels.

<sup>1</sup> Atwood, Margaret. *The Handmaid's Tale*. Penguin Random House, 2017, p. 57.

raises World Control to a level where any scrutiny towards it, any act of non-conformity or disobedience becomes a dangerous act of treason towards society and everyone in it, thus justifying the serious consequences faced by the perpetrators of such acts.

In the case of the Handmaid series, the establishment of the authoritarian regime known as Gilead is described as rather gradual, with people slowly adjusting to new realities as they happen in front of their eyes, almost unaware that their power is being stripped away from them until the "catastrophe" occurs, in which the president is assassinated, the Congress gets "machine-gunned"<sup>2</sup> and the people wait in front of the TV, trying to come to terms with a situation that defies their sense of reality:

"That was when they suspended the Constitution. They said it would be temporary. There wasn't even any rioting in the streets. People stayed home at night, watching television, looking for some direction. There wasn't even an enemy you could put your finger on."

This is how the people become unwittingly complaisant as a new regime is being established, with the army taking over under the pretense of keeping everyone safe.

"Things continued in that state of suspended animation for weeks, although some things did happen. Newspapers were censored and some were closed down, for security reasons they said. The roadblocks began to appear and Identipasses. Everyone approved of that, since it was obvious you couldn't be too careful. They said that new elections would be held, but that it would take some time to prepare for them. The thing to do, they said, was to continue on as usual."<sup>3</sup>

The idea of common safety thus overpowers the usual principles of freedom and self-fulfillment granted to individuals in democratic societies. This is the reason why the creation of an atmosphere of fear and terror caused by a certain threat to society is vital for the functioning of the authoritarian regimes depicted in these dystopian novels. As we see in both novels, placing this threat at the very core of their propaganda, authoritarian regimes request their citizens to voluntarily renounce their own freedoms and those of their peers. Once the regime is fully established and has gained enough strength, the interference with the citizens' lives becomes more pronounced and the patterns in which this is achieved become more complex and ambitious.

The propagandistic implication that their chosen way is right, which helps make the sacrifices justified, is also supported by religious-sounding overtones giving the idea of a divine predilection, with inspirational propaganda that in *The Handmaid's Tale* can be seen starting with the very choice of the name of Gilead and the rather frequent use of seemingly religious greetings, expressions, and rituals<sup>4</sup>, while in *Brave New World*, despite the rejection of religion in the name of science that goes as far as the resulting substitution of "Lord" with "Ford", in the unconditional reliance on science and technology that gives them godlike power, and in their distorted version of paradise offered to them daily by soma.

In addition to the safety and survival element that authoritarian regimes present as the reason for the limitation of freedom of individuals, there is also the promise of a better future and the promotion of the idea that necessary sacrifices are the only way to achieve that. "One can't have something

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<sup>2</sup> *Ibid.* pp. 182-183.

<sup>3</sup> *Ibid.* p. 183.

<sup>4</sup> Tennant, Colette. *Religion in the Handmaid's Tale*. Fortress Press, 2019, p. 59.

<sup>5</sup> *Ibid.* p. 272.

for nothing,”<sup>5</sup> says the Controller to Watson in *Brave New World*.

Eventually, as we see in both books of the Handmaid series and in *Brave New World*, and also in other dystopian novels, the individuality of the citizens becomes contingent to the limitations placed by the regime authorities. Their rights as individuals become less and less important in the eyes of the authorities, and their value is only seen in relation to the roles and functions they have in society. Instead of being free citizens with a right to thrive and develop in their own ways, they are required to meet every expectation of the authorities for them and to obey the limitations of rights arising from their assigned roles. Any unwillingness to conform with the specifications can result in disastrous consequences, such as ostracization and death, which remain justifiable under the guise of public interest and safety. Each severe punishment is supposed to serve a two-fold function: first, it is supposed to eliminate the threat to the regime posed by individuals who need to either be isolated so as not to form larger groups with others like them, or become deactivated so as not to cause direct harm; second, it is supposed to serve as a warning to other people around them, to keep them from engaging in similar behavior. For this reason, a lot of the punishments are especially inhumane, and are carried out in very public settings and forms.

This gives way to two large groups of individuals: one made up of people who, in the face of overwhelming pressure, conform with the expectations of society towards them and seek to fulfill the role that has been assigned to them, and the other group consisting of individuals who either consciously oppose the directives, or are somehow unable to meet them.

As we suggest above, the existence of the latter group, performing the function of the other, can be just as useful to the propaganda created by the authoritarian regimes in these novels, for as long as it does not constitute a real threat. For this reason, just as the functions in society of the conforming individuals divide them in many specific groups in both novels, the ways individuals can obtain the status of the other vary in function and can result in different outcomes in terms of punishment.

Despite being two sides of the same coin, in these dystopian novels identity and otherness are not natural developments resulting from a combination of societal forces. Instead, they become mechanisms of submission and control at the hands of the ruling class enforcing these concepts on the citizens of their regime, who are forced to either abide by them, or suffer the consequences of being excluded from one of these categories and becoming a part of the other.

## 2. Identity And Societal Structure

In dystopian novels, because identity is a target, the way it is built and developed can undergo unexpected changes and even transformations based on the expected roles it is supposed to play in the society.<sup>6</sup> Characters may be forced to take on different identities depending on the situation, or they may struggle to define themselves, who they are and who they aim to become.

The main reason for that is that, as something harder to control, individuality can make it hard for authority structures to exercise their power. Resultantly, they find ways to establish strict bounda-

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<sup>6</sup> Gordin, Michael D., et al. *Utopia/dystopia: Conditions of Historical Possibility*. Princeton University Press, 2010, pp. 1-3.

<sup>7</sup> There is a similarity between dystopian novels and utopian novels when it comes to the personal versus the collective. See: Claeys, “Foreword” in Gregory in Fisiak, T., and Katarzyna O. *The Postworld In-between Utopia and Dystopia: Intersectional, Feminist, and Non-binary Approaches in 21st Century Speculative Culture*. Routledge, 2022, pp. xix – xxii.

ries as to what is accepted and what is not accepted for people to be, and even go as far as setting up and imposing a whole hierarchy of societal structure while also defining the position and role of each individual in the framework of this hierarchy.<sup>7</sup> This is often the case with most dystopian novels, of which the ones that we are observing closely here are classic examples. Both Margaret Atwood's *Handmaid series* and Aldous Huxley's *Brave New World* explore the theme of societal structures and how they affect the lives of individuals in their respective dystopian societies.

In Margaret Atwood's *The Handmaid's Tale*, the protagonist Offred is stripped of her name, taken away from her past life, her family, and forced to take on the identity of a handmaid, as her category is named in Gilead. As a part of a larger structure, her role is defined by her usefulness to the system. She is not seen as an individual beyond her societal function, and her ideas, beliefs, and even her right to live have meaning only within this functionality or otherwise her failure to be useful.

The society in "The Handmaid's Tale" is oppressive and dehumanizing on many levels, with gender divisions being clear and at the very basis of the classification. As in the case of Offred, an important role in this division is played by the women's reproductive abilities, thus their usefulness in producing offspring or their inability to do so, as well as the "quality" of the offspring in terms of them being healthy and thus worthy, or "unbabies". Aware of her position, Offred calls herself and the other handmaids "two-legged wombs".<sup>8</sup>

On the other hand, the fact that the Handmaids are able to reproduce does not guarantee them a permanent status, but rather a temporary one, in the same way that their fertility is time sensitive. Their usefulness is constantly tested and their social standing and their very place in society can majorly change accordingly, making their identity extremely fickle.

Similarly, the roles of women who are not directly involved in the reproduction chain are still defined by their functional roles in society, which are just as susceptible to being lost in case of the women's defiance or inability to conform to the rules.

Thus, the Wives, women married to high-ranking officials in the Republic of Gilead, are expected to be obedient to their husbands and to run the household; the Marthas are expected to be obedient and to perform their duties of domestic servitude without question; the Aunts are responsible for training and disciplining the Handmaids, whereas the freer women, Econowives, who seem to have more freedom than the abovementioned categories, are expected to be almost invisible and not challenge their assigned role of being outside any sort of power dynamics, with the limitations of their role as clearly defined as any of the other types.

On the other hand, the men act as military commanders, doctors, and other positions of power. Although their place in society is much more favorable, there is still tangible danger hanging over the head of anyone attempting to cross the well-defined boundaries of social division.

In the case of *The Brave New World*, the social division is even more pronounced, as it starts at the embryonic stage, with embryos conditioned and deliberately manipulated to fit their assigned social status, thus producing citizens with specific levels of physical and mental abilities. This enables them to occupy certain positions in society but also prevents them from rising above their assigned caste.

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<sup>8</sup> Atwood, Margaret. *The Handmaid's Tale*. Penguin Random House, 2017. p. 146.

We thus have:

1. *Alphas*: As the highest caste, The Alphas are the most intelligent, physically fit, and socially privileged individuals in the society. They are the ruling class and occupy the most powerful and prestigious positions.
2. *Betas*: The Betas are the second-highest caste, and they are also intelligent and physically fit but somewhat inferior to the Alphas. They have important but slightly lower-status jobs than the Alphas.
3. *Gammas, Deltas, and Epsilons*: These castes are progressively less intelligent and physically fit than the Alphas and Betas. They are assigned menial jobs, such as factory workers, janitors, and sewage workers, and they are unable to fill any position other than the ones they were conditioned to while still in the embryonic stage. In order to become what they are, they are submitted to Bokanovsky's Process, a method that allows a single embryo to be divided into large numbers of identical twins, with lower-caste twins being more numerous than higher-caste ones.

All this conditioning and role assignment meets the main objective of each of the regimes depicted in these novels: that of being able to control their citizens as meticulously as possible, which makes authoritarian ruling over them a lot easier.

### 3. Otherness and the price of not belonging

In spite of the highly restrictive mechanisms employed by the government described in each novel, the matter of free will remains an issue to grapple with in each instance. However, it is worth mentioning that this is only the case with the citizens who even have a choice to start with. Many of them, like the Gammas, Deltas, and Epsilons in *Brave New World*, or the unbabies in the Handmaid series have permanently lost the ability and possibility of a choice, the former due to reprogramming, and the latter due to immediate exclusion. A lot of the others, who are physically able to distinguish between right and wrong for themselves or the society they are in, have become mentally incapacitated due the constant terror that the authorities exercise upon them, so the question of whether they are really able to weigh their options and make an unconventional choice deserves at least some consideration. Nevertheless, in all three novels in focus here, there still exist characters who are able to make a choice and do so.

In many dystopian novels, the propaganda presents choice as a burden to be carried by people. In Zamyatin's *We*, for example, the State newspaper famously announces that "If [all beings] will not understand that we are bringing them a mathematically faultless happiness, our duty will be to force them to be happy."<sup>9</sup> In the same way, in *Brave New World*, Mustafa Mond explains how the control of the authorities, which the people submitted to and gave up their freedom for, "hasn't been very good for truth, of course. But it's been very good for happiness."<sup>10</sup> In his words, he sees happiness as a choice that must be made for people, since it is the right way to go and the best thing for them. Taking away the choice in this case is presented as removing the possibility of a

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<sup>9</sup> Zamyatin, Yevgeny and Zilboorg, Gregory (transl.) *We*. E.P. Dutton, 1952, p. 3.

<sup>10</sup> Huxley, Aldous. *Brave New World*. Harper & brothers, 1946, p. 274.

<sup>11</sup> Atwood, Margaret. *The Testaments*. First edition. Nan A. Talese/Doubleday, 2019, p.75.

<sup>12</sup> Atwood, Margaret. *The Handmaid's Tale*. Penguin Random House, 2017, p. 222.

mistake that many people would probably end up making due to being deceived by "truth", an idea reiterated in other parts of the novel.

In the Handmaid series, the idea of the sacrifice for the greater good becomes dominant. The Aunts teach women that "the few must make sacrifices for the sake of the many,"<sup>11</sup> and the Commander tells Offred that "[y]ou can't make an omelette without breaking eggs."<sup>12</sup>

In its entirety, the propaganda uses all the spectrum of mechanisms to convince those who have a choice to opt to conform with the rules of the regime, thus willingly allowing their identity to be shaped in accordance with all the specifications that would make them harmless and useful. Fear is of course the main tool used by the regime, a fear at times so extreme that it becomes abstract and unmotivated by a narrowly explicit source, while not excluding specific fear such as that originating from threats to personal safety. In the case of *Brave New World*, the threat is more implicit, mainly because reprogramming prevents such a large number of people from having a choice. Additionally, all the discussions that disclose what the options are, happen among people in the highest castes of society, whose high level of intelligence allows them to deliver or otherwise receive veiled threats that achieve their goal without providing many details, and whose small number makes them easy targets of supervision, thus eliminating some of the threat that they could pose to the regime. The unchangeable condition of the lower castes of society and their effortless control is partly the reason for the existence of Savage Reservations, a place where outcasts are allowed to lead a much freer existence and that a very restricted numbers of people from the higher castes, such as Bernard Marx, are allowed to visit with a special permit. Despite their allure for some, Reservations are not a very good choice for those born outside of them not only because of their harsher conditions and potential risks from diseases and animals<sup>13</sup> but also due to the absence in them of soma, which helps turn them into places of punishment. The comfort of living in a society where the burden of choice has been lifted and truth is carefully diluted and trimmed, is for some people, including Mond, who has at some point been tempted by the freedom in the islands<sup>14</sup>, too good to live without.

In the Handmaid series, Colonies are a similar option, in the sense that they are a place serving as an alternative location where people who disobey or become useless to the regime can be sent to, as in the reservations in *Brave New World*, although many differences exist between the two places. Due to the colonies being almost inhabitable as a result of severe environmental pollution from large deposits of toxic waste and radioactive spills, being sent there as a punishment would also eventually mean death. The people in them are not described as free from the control of the regime. They are sentenced to hard labor, although the type of labor and the circumstances of the eventual death partly depend on the type of colonies in which they are sent. On the other hand, although other countries exist and border Gilead, going to them is not a free choice, and many people venturing to escape to Canada seriously risk their lives in the process.

Moreover, in this series, the punishment for people choosing or failing to conform to the role assigned by the regime is likely to be more severe than just being sent to the colonies. Both *The Handmaid's Tale* and *The Testaments* describe many cases of atrocious public executions that take place in the city square or other locations in which specific categories of the public, such as the handmaids, are urged to participate. Less public executions are also quite popular and frequently used to eliminate those who are incapable of fitting the mold. In chapter 33 of *The Handmaid's Tale*, for

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<sup>13</sup> Huxley, Aldous. *Brave New World*. Harper & brothers, 1946, pp. 120-121.

<sup>14</sup> *Ibid.* p. 272.

example, Moira tells Janine:

"They won't send you to the Infirmary, so don't even think about it [...] They won't mess around with trying to cure you. They won't even bother to ship you to the Colonies. You go too far away and they just take you up to the Chemistry Lab and shoot you. Then they burn you up with the garbage like an Unwoman."

This unceremonious form of discarding people, on certain levels even more inhumane than the putting of corpses on public display or the use of executions as events of entertainment, adds to the atmosphere of fear due to its seemingly more random nature: as if the crimes of those sentenced to this form of punishment fall into a grayer area than of those whose involvement in clearly defined infractions grant their executions the approval of the public.

These are some of the ways in which characters in both of these dystopias can become outcasts of their respective societies and thus become forced to suffer the consequences of opposing the highly oppressive regimes depicted in these novels.

#### **4. Conclusions**

Identity and otherness are at the very center of *The Handmaid's Tale*, *The Testaments* and *Brave New World*. The effects of the intrusive interference of the respective governments in the lives of their citizens vary, but all three novels show how meddling with the definition of what identity and otherness are in a society can - to a very large degree - affect the outcome of a regime's attempts to control the lives of its citizens. As a result, this proves to be an area of great focus by the regimes in each of the novels.

Here, we examined how the oppressive regimes establish control over the lives of their citizens, concentrating on the scale and modalities of the propaganda used to define the governments' expectations of their citizens, along with the punishments for those who do not conform. We described how the authoritarian regimes in these novels interfere with the lives of their citizens to render them useful and harmless, while also concentrating on the repercussions suffered by those who fail or choose not to meet these expectations.

In conclusion, although the societies depicted in these novels differ from one another in many ways, the fact that they are ruled by two authoritarian regimes sharing the same goals of achieving totalitarian control creates many similarities between them. Both regimes employ propaganda and coercion to influence the development of the individualities of their citizens and force them to only view themselves in relation to the societal roles assigned to them by the authorities through ostracization and punishment.

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# BILINGUALISM AND IDENTITY BY AUTHORS WITH A MIGRATION BACKGROUND

## 1. Abstract

Language is considered to be a key identity-forming element that distinguishes one individual from another, which is what makes a group into a group. Aspects such as language, origin, territoriality, institutions, values and norms are decisive for a cultural identity. Nowadays, cultures are strongly connected and they are also hybridized. This situation of the world shows that the individuals are also shaped transculturally, their identity consists of several cultural elements. Most people are culturally hybrids because they have multiple cultural backgrounds. Language has a double function: as an object of identity construction on the one hand and as its medium on the other. Language can be of great importance in identity development. Various studies have shown that people who no longer speak their heritage language can still feel a sense of belonging to the ethnolinguistic group. This work is dedicated to this topic by focusing on the identity problem and intercultural perception processes in the analysis of literary texts by authors with a migration background. Literary texts are selected for the analysis that approach the complex of issues of migration, identity and the perception of others from different perspectives.

## 2. From monolingualism To Multilingualism

Up until the 20th century, language was considered an identity-forming element that could ensure coexistence within a state and national identity was understood as linguistic identity. In this sense, multilingualism was seen as a sign of a lack of loyalty to the national community. The prevailing idea was that "man can only feel comfortable in one language".

According to Leonard Bloomfield (1933), bilingual means being at native level in both languages. In the 1950s, broader understandings of bilingualism and multilingualism emerged. In the middle of the 20th century, the debate on the topic of multilingualism increased in the European academic landscape. There was a consensus that individual bilingualism or multilingualism did not mean that a person had to speak two languages equally well or "at native speaker level" in order to be considered multilingual. Over the years, the definition of multilingualism has changed. According to Gogolin and Lüdi (2015): In purely functional terms, individual multilingualism is defined as the ability to communicate in multiple language contexts - regardless of how the languages involved are acquired or how well they are mastered."

## 3. Advantages Of Multilingualism

Since the middle of the 20th century, and especially in the 21st century, Europe has experienced major migration movements. Migration movements have contributed to the fact that contact between cultures and the experience of cultural differences are part of everyday life in the European context. Globalization and migration promote language changes and multilingualism. Multilingualism was and still is the norm in many parts of our world. Children from migrant families in Germany usually grow up multilingual, since they come into contact with other languages in addition to

German as the general language of their surroundings, for example through communication within the family, with friends, relatives and acquaintances in Germany or in the country of origin of their families (Rauch 2019). In Germany, for example, it is estimated that every third child has a migration background and therefore knows different languages. The number of children and young people with a migration background is significantly higher than the average for all age groups – especially in urban areas. Scientists claim that “learning languages is a similar natural process for young children as learning to walk. There would be no conscious decision for or against a language.”

Children who have grown up multilingual have advantages when learning other languages later on. The main reason for this: The children develop a completely different feeling for the systematics of language, its functions, its structure. Some linguists are therefore even advocating Chinese or Turkish as a subject at school, alongside English. The idea behind it: The children learn more about the systematics of language. (Gogolin, 2010)

It's true that most European schools encourage bilingualism.. In most countries, English is taught from the 1st grade. Another foreign language, for example French, German, Spanish or Italian, will be added later. According to the European Framework of Reference for Languages, most students should leave high school with three languages. However, the educational system becomes paradoxical when it comes to supporting children who are multilingual even before they start school. For them, German is becoming the language of education, other native languages are secondary. "Turkish or Russian as a family language is often viewed negatively by teachers and educators, in complete contrast to prestige languages such as French or English." (Gogolin, 2010)

Additionally, immigrant literature is becoming more prevalent in school literary courses. Turkish authors' writings are particularly significant because they represent the largest ethnic minority in the Federal Republic of Germany at the moment.. In 2022, 1.49 million Turks lived in Germany. (Statista.de)

#### **4. Literary Multilingualism**

Literary multilingualism has been resurrected as a scholarly topic in the last two to three decades. Migration and globalization, which encourage multilingualism and language shift, are key factors in this. As a result, there is more literature written by authors who use the new language in addition to (or instead of) their native one. Literary writing did not historically depend on the author's native tongue, as is sometimes claimed today. Writing in two languages was not merely a style exercise; depending on the sort of content, it was also advised as a strategic consideration. The author had a variety of languages to select from regardless.

On the other hand, multilingual writing has a considerably older history in literature. Multicultural and intercultural concepts have enriched literary production in the German language and have given rise to a separate literature by authors of non-German origin who choose a literary language other than their mother tongue. The result is a literature whose texts reflect one's own migration experiences with new metaphors and idioms, with linguistic creations or modified idioms and form a new identity.

Translation or self-translation is frequently the first step in literary work in the target language.

Some authors use two languages, depending on the genre of content. Others, however, offer parallel translations of a same book in two languages. Therefore, attempts at typology or generalization are quite unlikely.

The focus is not only on internal textual multilingualism, but also on forms of incorporation of the first language into the literary language, on the presence of the "first culture" in the "second culture," and on the inventive handling of language- and culture-immanent peculiarities. These factors have rarely been taken into account in research, which is in part because there isn't a methodological technique that can be customized to the author's aim and personal preferences. Only lately have case studies that concentrate on these factors been published. For example, Yeşilada emphasizes the need to ask about the "literary-aesthetic content, the writing process, the underlying poetics" (Yeşilada 2012: 32) of intercultural literature, and implements this for the Turkish-German literature of the second generation.

## 5. Turkish-German Literature

The classification of minority writing has been challenging since it first appeared as "Gastarbeiterliteratur" in the early 1970s, leading to a variety of labels, including *Ausländerliteratur*, *Literatur der Betroffenheit*, *Migrantenliteratur*, *Wahlheimatliteratur*, *Deutschlandliteratur*, *Interkulturelle Deutsche Literatur*, *Neueste Deutsche Literatur*, and *Literatur der Migration*. The writing of the Turkish-German minority has been repositioned in German literature over the past 20 years, and efforts have been made to include it in the category German literature. The pioneers of the concept of migration literature, Franco Biondi and Rafik Schami, concentrated exclusively on labor migration as the context of its origin, which led to the concept of "guest worker literature". They tried to restrict the genre of the new migrant literature for political reasons. The term migration literature defines the field of migration literature differently and also includes immigrant authors who do not write migration literature. Migration literature research is attempting to make this term available to other authors in the context of European migration literature research (Ehnert 1988).

The literature of the generation of the first immigrants in the 1960s was mainly compiled in autobiographical form and dealt with the emigrants' longing for their country, life in two worlds and two languages, Germany as a dreamland that promised prosperity, etc. It is understandable that the term "German-Turkish literature" is more appropriate for the second generation of immigrants, since both the topic dealt with in the works of this literature and the literary language have already changed.

We can mention here some authors who represent a universal intellectual point of view and do not fit into the above definitions, such as the Turkish writer and translator from Izmir Yüksel Pazarkaya. *Heimat in der Fremde?/Yaban sıla olur mu? /Home in the strange land/* (three short stories) by Yüksel Pazarkaya has been published in two languages, Turkish and German. The translation into German was provided by the author himself and the book also includes a language exercise section, also by the author and a foreword on the importance of bilingualism by Viktor Augustin. Pazarkaya was born in Izmir and has been in Germany since he was 18 years old. He professes an unconditional love for the German language and says he enjoyed it as much as he enjoyed his

Turkish. He has lived in Germany for a long time and builds bridges between two cultures with his work. Pazarkaya recognized early on that German literature would benefit greatly from foreign authors and their experiences with "life abroad". He comments on the process of adjusting to the foreign country: *"Being foreign has gotten used to us, I have overcome being a foreigner."* (Pazarkaya 1988:100)

The book contains three short stories that deal with the topic of the search for identity. "Stefan didn't want to play catch with Ender today because Ender wasn't German... When Ender got home, he asked his parents the question: *"What am I?"*, which they find difficult to answer. Because he was born in Germany, went to kindergarten here and is in first grade at the German school. He learned German like a mother tongue.

*"He learned German like a mother tongue... Sometimes he has the feeling that there is a difference between them, because German children don't speak Turkish"* (Pazarkaya 1980:15)

In society, there is a racial distinction between natives and foreigners, and children are also discriminated against. "You are not a German like me" (Pazarkaya 1980:7) The author describes a perplexed and concerned child who is rejected by the German children at school, which leads to isolation. He describes children who live in two cultures and regularly doubt where they belong.

By immigrating to Germany you can be in a foreign country in "Gurbet". For these reasons, Gurbet has been addressed in various literary contexts. In the Turkish-German literary context, Gurbet addresses the suffering in the new country. One can be in a foreign country in "Gurbet". This applies to all genres; Yüksel Pazarkaya's poetry collection *Incindiğin yerdir gurbet* (Gurbet is the place where one gets hurt, 1979) and the bilingual short story collection *Home Abroad?/Yaban sıla olur mu?* (1979) have both considered Gurbet as the main concern. Pazarkaya writes, "despised, expelled, dispersed, withered, cursed, when a person is not respected, then he has fallen into gurbet's web. To this enumeration of sensations, he adds loneliness: "in gurbet, a person is hopeless and desperate, someone without a branch to hold onto." (Pazarkaya 1979:65)

Aras Ören is another author who repeatedly deals with the themes of foreignness and identity in his literary works. Aras Ören's Poem *What does Niyazi want in Naunynstrasse?* forms the first part of his Berlin trilogy. *What does Niyazi want in Naunynstrasse?* is considered to be the beginning of "guest worker literature". In it, Ören describes »human landscapes« – populated not only by migrants who ended up in Naunynstraße, but also by long-established residents who had no desire for the scent of thyme. He portrayed not only Turkish migrants, but also their German neighbors, pensioners, with their worries and prejudices. *"I wanted to hand out business cards between the long-established and the newcomers"* says Ören. (Hans Christoph Buch 2021)

"After 'Naunynstraße' I wanted to publish a book every year until the Turks are recognized as part of society"

"Today, Berlin can no longer be imagined without Turks," says Ören. Certainly, in 1973 the Spiegel could headline: 'The Turks are coming - save yourself, who can'. But even today you can still read on posters in Kreuzberg 'New Germans - Let's do it ourselves!'

Aras Ören is able to bring together the fight against prejudice, the pursuit of equality, and the sensitivity of Turkish-German culture. Ören tells of people "who arrive in a foreign country with nothing

but a plastic suitcase in their hands". This turns him into a writer whose themes are the great challenges of the 20th and 21st centuries: the migration of peoples in a global world.

## **6. Conclusions**

The history of "migration literature" in Germany has taken a new direction since 1995, also thanks to the so-called "Kanak Attak" movement, a group of anti-nationalist, anti-racist people. The great turning away from "migration literature" or "foreign literature" was marked in 2000 with two anthologies: Ilija Trojanow (ed.): *Döner in Walhalla. Texte aus der anderen deutschen Literatur.* (Köln: Kiepenheuer & Witsch) and Jamal Tuschnik (ed.): *Morgen Land Neueste deutsche Literatur.* / (Frankfurt/Main: Fischer Verlag) Ilija Trojanow poses the question: "What traces are left by the guests who are no longer such?" While in the other book "Morgen Land" it says: "If they are too foreign, then you are too German."

It is no longer about the possibility of integration into German society. If the origin of the authors is no longer in the foreground, but actually their literature, then the aspect of self-representation, which is important for postcolonial literary studies, will play a lesser role. There are almost no categorizations as "home" or "foreign". The most obvious is the impossibility of reaching a place, a space, a system, a society. This means that the possibility of integration or separation from another company is no longer relevant.

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# PROBLEMS OF BILINGUALISM IN CATALONIA

## 1. Summary

This article examines the problems and challenges associated with Spanish-Catalan bilingualism in the region of Catalonia. Catalonia is an autonomous community in Spain where both Catalan and Castilian (Spanish) are official languages. Through a sociolinguistic analysis, the tensions and barriers that arise in relation to the use and promotion of both languages are explored, as well as the political and cultural implications that this entails. Although bilingualism is a distinctive characteristic of Catalonia, it also poses challenges that require attention and adequate solutions for a harmonious and respectful coexistence between both languages.

## 2. Introduction:

Catalonia is a region rich in cultural and linguistic diversity. Catalan, as the community's own language, has historically been important in terms of identity and cultural expression. However, the presence of Spanish as the official language of Spain is also significant, and many people in Catalonia are bilingual or proficient in both languages. Although this bilingualism can enrich Catalan society, it also poses challenges that need to be addressed.

The situations of bilingualism are produced by the collision in the same territory of two languages: violent invasions, the establishment of foreign commercial headquarters, massive immigration...: this is what Joan Artes says in his article "The problem of bilingualism, with special reference to the Catalan case". In the case of Catalonia, the development of a situation of bilingualism has been influenced by a combination of historical, political, cultural and social factors. Some of the key factors that have contributed to this situation are the following:

- 1. History and cultural heritage:* Catalonia has a long history and a rich cultural heritage that has influenced its linguistic identity. Catalan has historically been considered a language of the region and has played an important role in the expression of Catalan identity and culture.
- 2. Language policies:* The language policies implemented in Catalonia have had a significant impact on the promotion and development of bilingualism. The protection and promotion of Catalan as its own language has been a priority in the region's educational and administrative policies.
- 3. Immigration and linguistic diversity:* Immigration of people from different parts of Spain and from other countries has contributed to linguistic diversity in Catalonia. Many immigrants arrive speaking mainly Spanish, which has led to an increase in bilingualism in the region.
- 4. Sociopolitical context:* The sociopolitical context of Catalonia has had an impact on the development of bilingualism. The autonomy movement and the feeling of Catalan national identity have influenced the promotion and defense of Catalan as its own language, while Castilian continues to be an official language throughout the Spanish territory.
- 5. Education:* The education system has played a crucial role in promoting bilingualism in Catalonia. Education in Catalonia is taught in Catalan, with the aim of preserving and promoting the use of this language. However, Spanish is also offered as a co-official language and bilingualism

is encouraged among students.

*6. Economic and labor aspects:* The economic and labor reality of Catalonia has also influenced the development of bilingualism. The region has an important tourism and economic sector, which has generated the need to communicate in different languages, including Spanish, to satisfy the demands of the labor market.

These factors have interacted with each other and have contributed to the situation of bilingualism in Catalonia, where both Catalan and Spanish coexist and are used in different areas of daily life, such as education, public administration, the media and the social interaction.

When we talk about bilingualism as an opportunity to enrich the culture and linguistic heritage of a society, it is also important to point out that it can become a problem if it is not managed properly. In the case of Catalonia, bilingualism has been the subject of political and social debate for decades, generating tensions between supporters of the preferential use of one language or another.

### **3. Problems Of Spanish-Catalan Bilingualism In Catalonia:**

1. Unequal perception: There is an unequal perception of the value and prestige associated with each language. Some people may feel that Catalan is threatened by the dominance of Spanish, while others may perceive that Spanish is marginalized in certain contexts.
2. Language policies: Language policies have been a contentious issue in Catalonia. The measures adopted to promote the use of Catalan, such as language immersion in schools, have generated debates and tensions. Some argue that these policies may limit access to Spanish and undermine the linguistic rights of Spanish speakers.
3. Bilingual education: Bilingual education is a fundamental aspect in Catalonia. However, there are challenges in implementing an educational system that promotes balanced proficiency in both languages. It is important to ensure that students have adequate access to Catalan and Spanish and that they can develop strong language skills in both languages.
4. Linguistic discrimination: One of the problems that have arisen in Catalonia is linguistic discrimination, which occurs when a language is used as a tool for exclusion. In this sense, cases have been denounced in which Spanish is discriminated to the detriment of Catalan, which has generated a feeling of rejection towards the Catalan language on the part of some Spanish speakers.
5. Cultural identity: In addition, bilingualism in Catalonia has generated a political debate around the region's cultural identity. While some political parties defend the preferential use of Catalan as a way to protect and promote Catalan culture, others argue that this policy excludes Spanish speakers and goes against the unity of Spain as a country. When some citizens can identify more with Catalan, while others feel more comfortable using Spanish, this can also generate tensions and disagreements in society, which is of no use to any country.
6. Political tension: it is a problem related to bilingualism in Catalonia. The issue of bilingualism has been the subject of political and social tensions, particularly in relation to the question of the independence of Catalonia. Some pro-independence sectors see bilingualism as a tool to promote



Catalan identity and independence, while other sectors maintain that bilingualism should not be used as a political instrument.

Spanish-Catalan bilingualism in Catalonia, as a cultural and linguistic wealth must be cultivated and protected. It is essential to find solutions that promote an equitable and respectful coexistence between both languages, recognizing the importance of each one and guaranteeing the linguistic rights of all speakers.

#### **4. Strategies To Address The Problems Of Bilingualism In Catalonia:**

1. **Balanced education:** It is essential to implement an educational system that promotes balanced competence in both languages. This means offering adequate opportunities and resources for students to develop solid skills in both Catalan and Spanish. Bilingual education programs can be designed to guarantee equal access and full development of both languages.
2. **Awareness and promotion:** Awareness campaigns should be carried out that highlight the importance and value of bilingualism and linguistic diversity. This may include educational activities, cultural events, and promotion of literature and cultural production in both languages. It is essential to promote respect and appreciation of both languages and combat prejudices and stereotypes.
3. **Inclusive language policies:** Language policies must be balanced and guarantee the linguistic rights of all speakers. It is important to promote the use and promotion of both languages without disfavoring or marginalizing either of them. This implies reviewing and adjusting existing policies to guarantee equal opportunities and equitable access to Catalan and Spanish in all spheres of society.
4. **Foster coexistence and dialogue:** A harmonious coexistence environment should be promoted where speakers of both languages can interact and communicate respectfully. This may include initiatives that encourage intercultural dialogue, language exchange and collaboration between Spanish and Catalan speaking communities. The goal is to build bridges and overcome any barriers that may exist.
5. **Support for research and language teaching:** Investing in research and teacher training on Spanish-Catalan bilingualism can contribute positively.

In conclusion, bilingualism in Catalonia is a complex and diverse issue, which requires a balance between the use and promotion of both languages, and the appreciation and respect for all the cultures and languages present in the region. It is important to foster balanced bilingual education and promote equal opportunities for all speakers of both languages. Likewise, linguistic discrimination and the politicization of bilingualism must be fought to guarantee an inclusive and cohesive society in Catalonia.



# BILINGUALISM AND ITS IMPACT ON LANGUAGE AND COGNITIVE FUNCTIONING

## 1. Abstract

In today's globalized world, it is increasingly apparent that bilingualism is the norm rather than the exception. Some countries support bilingual populations not only due to the diversity of their citizens' cultures and languages but also because of increased global mobility, which has increased the number of bilingual people at all levels of society. The regular use of two languages by bilingual people significantly impacts language and cognitive functioning systematically and significantly. Before looking into the effects of bilingualism on cognitive functioning, we first examine the linguistic aspects of bilingualism in terms of children's and adults' language acquisition by analyzing the process of immersion and considering the stages of second language learning. In this paper we discuss the importance of being bilingual and some challenges bilinguals encounter. Each of these situations is linked to a unique set of social, cognitive, and individual factors; these factors undoubtedly influence any potential effects of bilingualism and help to determine them. Bilingualism has a considerable impact on educational policy. Due to globalization, proficiency in multiple languages is growing in importance.

Bilingualism is a topic of great significance within the field of sociology of language, and is widely studied by linguists and sociologists. It refers to a person's capacity to speak two or more languages and is common in countries where individuals are taught a language other than their mother tongue<sup>1</sup>. During language acquisition, a person progressively learns to comprehend, produce, and use language for various purposes, including communication, social interaction, and cognitive development. Some people are naturally bilingual; others aspire to become bilingual later in life. Various factors underlying these disparities make the bilingual experience profoundly heterogeneous and modify its possible outcomes. In today's globalized world, where international communication and interdependence are becoming increasingly prevalent, bilingualism is frequently viewed as an asset. Bilingualism necessitates the speaker to be proficient in two languages, namely their native tongue and an additional language that can be learned or acquired. Although *language learning* and *language acquisition* are frequently used instead of each other, there is a clear distinction between them<sup>2</sup>. First, language learning refers to the outcome of instruction in the rules of the language. In contrast, language acquisition refers to the unconscious and natural process of acquiring a language without knowledge of its grammatical norms. We can conceive of the former as learning a (secondary or third) language in school or with a tutor and the latter as understanding one's native tongue as the child of bilingual parents. This classification encompasses a variety of bilingual individuals, including speakers whose bilingual proficiency varies widely. A bilingual person may have learned two languages concurrently during infancy (*simultaneous bilingualism*), whereas another may have learned two languages sequentially (*sequential bilingualism*)<sup>3</sup>.

There are numerous reasons why individuals become bilingual. Some of them include: having parents of different nationalities who speak two other languages; moving to a country where the language is different from one's native tongue; being required to learn a second language for business purposes; desiring to learn a second language for personal reasons; and studying religions<sup>4</sup>.

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*Keywords: bilingualism, cognitive functioning, language acquisition, society.*

<sup>1</sup> Pearson, B. Z. 2008. *Raising a Bilingual Child: A Step-by-Step Guide for Parents*. New York: Living Language (Random House)

<sup>2</sup> Petitto, al 1987, *On the autonomy of language and gesture*, *Cognition*, 27, 1-52

<sup>3</sup> Wong Fillmore, L. 1979, 'Individual differences in second language acquisition' in C. J. Fillmore, W-S. Y. Wang, and D. Kempler (eds.): *Individual Differences in Language Ability and Language Behavior*. New York: Academic Press. pp. 203-28

<sup>4</sup> Nation, I. S. P. 2001. *Learning Vocabulary in Another Language*. Cambridge: Cambridge University Press

Each situation is associated with a distinct set of social, cognitive, and individual variables, which unquestionably influence and determine any potential effects of bilingualism. Each case involving multiple language use encompasses different assumptions regarding expectations for education, values surrounding literacy, language proficiency standards, the purposes for which one or both languages are used, the level of community support for the home language, and the individual's identity as a majority or minority culture member. Incorporating numerous languages into daily life cannot have a unique or conclusive effect. Bilingualism has consequences for educational policy and social organization.

## 2. The Study Of Language Acquisition

The process of acquiring a language is referred to as language acquisition. Researchers distinguish between two categories of language acquisition: *first language acquisition* and *second language acquisition*<sup>5</sup>. Acquisition of a first or native language means developing the ability to comprehend and use a language to communicate with others. Acquisition of a first language is a universal process, despite the native tongue. Babies listen to the sounds in their environment, begin to imitate them, and eventually produce their first utterances. The progression of the process is the most remarkable aspect of a young child's language acquisition. The fact that the child's ability to learn a complex symbolic language is not diminished when confronted with the challenge of learning two is more remarkable than this accomplishment. The primary milestones of competence in sounds, words, and sentences, which are the basis for language acquisition, are attained at comparable ages for children growing up in monolingual and bilingual households. Because they are still developing and more receptive to language acquisition, children who grow up in bilingual households acquire fluency in both languages. The question arises: How do children learn two languages simultaneously? According to Eimas, Siqueland, Jusczyk, and Vigorito<sup>6</sup>, almost from birth, children can detect the contrasts that characterize the phonological system of all human languages. Still, their ability to perceive these contrasts in languages not heard in their environment begins to deteriorate. Thus, until approximately six months of age, there is no discernible difference between monolingual and bilingual neonates' perceptions of phonetic contrasts. Infants raised in bilingual environments develop distinct phonological representations for both languages by the age of fourteen months. Bilingual infants acquire the phonological foundations of both languages at roughly the same rate as monolingual infants acquire the phonological foundations of their native language. The most prominent indicator of children's progress in language acquisition is their ability to acquire new words, particularly their first word. The developmental milestones associated with this achievement are comparable to those related to developing the phonological system for children learning multiple languages. The average age at which an infant speaks their first word is one year, regardless of the number of languages in the environment and, more importantly, whether both languages are spoken, one is said, and one is signed. Families with bilingual or polylingual members, or those who reside in bilingual countries, emphasize the process of language acquisition to instill a solid sense of foundation and logical thought in children who learn that language. If one knows one language, another language's structure, tone, and intonation may feel familiar. Because languages influence one another and some languages belong to the same family, the subliminal mind of a bilingual or polylingual learner can recognize specific shared characteristics<sup>8</sup>.

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<sup>5</sup> Ellis, R. and G. Barkhuizen. 2005. *Analyzing Learner Language*. Oxford: Oxford University Press.

<sup>6</sup> Eimas, P. D., Siqueland, E. R., Jusczyk, P., & Vigorito, J. (1971). *Speech perception in infants*. *Science*, 171(3968), 303–306

<sup>7</sup> Pearson, B. Z. 2008. *Raising a Bilingual Child: A Step-by-Step Guide for Parents*. New York: Living Language (Random House).

<sup>8</sup> Petitto, A. 2001. *Bilingual signed and spoken language acquisition from birth: implications for the mechanisms underlying early bilingual language acquisition*. Cambridge University Press

Second language acquisition presupposes a long process through which individuals who know a first language learn the elements of a new language, including vocabulary, phonological

components, grammatical structures, and writing systems. Age, motivation, first-language proficiency, and learning preferences are some of the factors that influence successful language acquisition<sup>9</sup>. It is commonly believed that young children acquire language quicker than adults. Conversely, adults develop languages at a reduced rate due to the formation of cognitive patterns associated with their native language. However, older learners typically have a greater metacognitive awareness and are better able to recognize language patterns, which can accelerate the process of language acquisition. There are six phases to acquiring a second language<sup>10</sup>: The *first phase* is "the silent period," during which the student absorbs the new language but does not speak it. This period typically lasts six weeks or longer, depending on the person. The *second phase* is when a person begins to communicate using simple words and sentences, but the emphasis remains on listening and absorbing the new language. Early in the production process, there will be many defects. In the *third phase*, the frequency of speech increases, as do the lengths of words and sentences, but the individual continues to rely on context clues and familiar topics. Vocabulary continues to expand, and errors diminish, particularly in frequent or recurrent interactions. Later, speech is fluent and error-free in social situations. Due to vocabulary and phraseological gaps, new contexts and academic language are complicated, and individuals will need help to express themselves. In the *fourth phase*, speech is relatively fluent and error-free in social situations. New contexts and advanced level language are challenging, and the individual will need help to express themselves due to vocabulary and phraseological gaps. During the *fifth phase*, second-language communication is fluent, notably in social situations. There are gaps in vocabulary knowledge and some unknown expressions, but the individual can speak almost fluently in novel situations or academic contexts. Very few errors exist, and the individual can demonstrate higher-order reasoning skills in the second language, such as expressing an opinion or analyzing a problem. And in the final phase, the individual communicates fluently in all contexts and can effectively navigate new contexts and academic material. At this phase, the individual may misuse idiomatic expressions, but communication in the second language is essentially fluent and effortless.

As in any other learning situation, a language learner's time to master a language varies from person to person. J. Cummins, C. Snow, L. W. Fillmore, and D. Kempler<sup>11</sup> name the second language learning stages as *preproduction*, *early production*, *speech emergence*, *intermediate fluency*, and *advanced fluency*, and they estimate that it takes between five and seven years to attain advanced fluency. It applies primarily to students with solid language and literacy abilities. Otherwise, it takes between seven and ten years to acquire advanced fluency<sup>12</sup>. Parents and families are highly interested in their children acquiring a second or even a third language for various reasons and benefits. Furthermore, bilingualism is often disregarded by older people while it is heavily embraced by young children and adolescents. While it is simpler for more youthful individuals to learn or acquire a language and more difficult for older individuals, it is discriminatory to encourage older bilingual learners to abandon the language<sup>13</sup>. Although there are numerous language learning methods, most linguists agree that *immersion* is the most effective. Immersion occurs when a person

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<sup>9</sup> Berko Gleason, J., N. Bernstein-Ratner (eds.). 2009. *The Development of Language* 7th edition. New York: Allyn and Bacon.

<sup>10</sup> Tarone, E. and B. Swierzbis, 2009. *Exploring Learner Language*. Oxford: Oxford University Press

<sup>11</sup> Wong Fillmore, L. 1979. C. J. Fillmore, W-S. Y. Wang, and D. Kempler (eds.): *Individual Differences in Language Ability and Language Behavior*. New York: Academic Press. pp. 203-28

<sup>12</sup> Krashen, S.D. 2003. *Explorations in Language Acquisition and Use*. Library of Congress Catalog

<sup>13</sup> Schachter, J. 1990. 'On the issue of completeness in second language acquisition.' *Second Language Research* 6/ 1: 93-124

<sup>14</sup> Karniol, R. 2009. *Second language acquisition via immersion*. Cambridge University press.

is enveloped by the target language and required to use it frequently<sup>14</sup>. There are various forms of immersion, such as *complete*, *partial*, and *submersion*. Individuals must use the target language in all aspects of their lives, including their residences, social interactions, and places of employment. Individuals engage in partial immersion when they use the target language in specific social contexts, such as language courses or study abroad programs. *Submersion* is when a person is immersed in a culture where the target language is spoken but does not require the target language for daily requirements. Formal education can help students develop their grammar, vocabulary, and syntax, enhancing their social and academic communication skills. Even so, more than immersion may be required for language acquisition. Formal instruction is still crucial, particularly for language learners who must acquire academic language proficiency or who desire to advance to higher levels of proficiency.

### **3. Advantages And Disadvantages Of Being Bilingual**

Bilingualism and language acquisition are closely intertwined, and research demonstrates that being bilingual has many advantages. Language is not just a means of communication; it also influences how we perceive and comprehend the world around us<sup>15</sup>. Numerous studies have demonstrated that bilingualism has more benefits than drawbacks. Bilingual individuals have a unique outlook on life, which enables them to navigate diverse cultures and societies. Knowing multiple languages empowers an individual to acquire a different understanding of the world by allowing them to see things from different angles. One of the primary advantages of bilingualism is the ability to improve communication with a greater variety of individuals. In today's globalized society, speaking multiple languages is advantageous in personal and professional situations. Bilingualism has been associated with cognitive advantages. Studies have demonstrated that bilingual individuals possess superior problem-solving abilities, greater creativity, and enhanced memories compared to monolingual individuals<sup>16</sup>. Bilingual children are more attentive and focused when communicating, especially when transitioning languages. In addition, bilingual children are more adept at focusing on what is essential. In addition, bilingualism provides access to a broader variety of information sources. In today's technologically advanced society, it is simpler for bilingual individuals to access news and information from various sources. Researchers have also discovered that bilingualism positively impacts the onset of certain disorders, including autism and attention deficit disorder. Bilingualism also improves mental health by strengthening the intellect and preventing cognitive decline. The association between bilingualism and a delay in the onset of cognitive decline in elderly adults suggests that bilingualism may have a protective effect on the brain. Research indicates that being bilingual delays Alzheimer's disease symptoms. Research documents that, bilingual children have certain advantages over monolingual children regarding language acquisition. It has been discovered that bilingual children have better attention control, greater cognitive flexibility, and enhanced meta-linguistic abilities. These abilities can contribute to improved academic performance and cognitive development as a whole.

Nonetheless, bilingualism and language acquisition face many challenges. In the early phases of language acquisition, bilingual children may experience a delay in language development in one or both of their languages<sup>17</sup>. Children may experience perplexity and frustration if they are not adequ-

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<sup>15</sup> Paradis, J., F. Genesee, and M. B. Crago. 2011. *Dual Language Development and Disorders: A Handbook on Bilingualism and Second Language Learning* 2nd edition. Baltimore: Paul H. Brookes.

<sup>16</sup> Cummins, J. 2000. *Language, Power and Pedagogy: Bilingual Children in the Crossfire*. Clevedon: Multilingual Matters

<sup>17</sup> Paradis, J., F. Genesee, and M. B. Crago. 2011. *Dual Language Development and Disorders: A Handbook on Bilingualism and Second Language Learning* 2nd edn. Baltimore: Paul H. Brookes

ately exposed to both languages or pressured to prioritize one over the other. Parents and other caregivers are essential to fostering bilingualism and language acquisition. Bilingual children must be exposed to both languages consistently. In addition, parents and caregivers can provide bilingual children with opportunities to exercise their language skills, such as through reading, watching television, and conversing with relatives who speak the same language. Bilingual individuals may encounter difficulties such as language delay, language mingling, and identity issues<sup>18</sup>. Parents and teachers can play an essential role in promoting bilingualism and supporting their children's language development. It is essential to note that these disadvantages are not universal and that many bilingual people need to experience them. The advantages of bilingualism frequently outweigh any potential disadvantages.

#### **4. Conclusion**

Bilingualism is a complex and varied phenomenon that incorporates a range of proficiency levels and speaker subtypes. It has become increasingly important in today's interconnected world because it provides individuals with numerous advantages, such as improved social skills, cognitive abilities, and cultural exposure. Bilingualism is essential for achieving an effective equilibrium with cultural-linguistic affiliation or identity. In addition, bilingualism has a positive effect on the development of certain disorders, making it an essential factor in the development of adolescents. Although difficulties may be associated with bilingualism, such as a delay in language fluency and identity issues, they can be surmounted with time. Furthermore, it is essential to distinguish between language learning and acquisition, as they provide individuals with distinct experiences. While bilingualism is frequently encouraged in younger children, it should not be discouraged in elderly individuals, as the process of acquiring a language is never-ending and offers significant benefits regardless of age. Language acquisition should be a priority in educational systems, and a combination of formal instruction and immersion is necessary to acquire language proficiency. Educational systems must emphasize language learning to equip students with the skills required for success in a globalized world. While age and other factors can influence language acquisition, anyone can learn a second language and open up new possibilities and opportunities with the proper resources. Ultimately, bilingualism is a valuable skill that can boost an individual's personal and professional development, and its significance in our globalized society cannot be overstated.

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<sup>18</sup> Schachter, J. 1990. 'On the issue of completeness in second language acquisition.' *Second Language Research* 6/ 1: 93-124.

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# THE HISTORY OF ALBANIAN IMMIGRANTS AFTER THE 90'S AND THEIR LANGUAGE AS A COMPONENT OF INTEGRATION

## 1. Abstract

Albanian immigrants who left Albania after the 90s live and work in Europe. The article aims to analyze the situation of the Albanian mother tongue among the youth of these immigrants who were partly born, and most of them were raised and educated in different countries, with one culture and another second language. How safe and competent do the young immigrants who live and work in these countries feel, in the use of their native Albanian and foreign languages.

In which linguistic plane are obstacles and uncertainties presented? Is language interference an obstacle to the use of the mother tongue? Starting from the importance of this topic, especially since genuine studies and scientific sociolinguistic research in this field regarding Albanian immigrants in Europe are completely missing, we will try to present our analyzes on the linguistic level, including the linguistic differences of Albanian and the foreign language in terms of morphosyntax and lexis, focusing on young people who were born, raised and educated abroad and whose mother tongue is Albanian, which they learn in the family until preschool age. The differences and similarities between these languages are reflected and leave traces in the consciousness of Albanian speakers, who are under the influence of these languages and cultures. Language mixing and switching to another language bring linguistic interference, which can manifest in written and spoken language at any level of the language: (a) phonetic-phonological interference, (b) morphological-syntactic interference, (c) semantic-lexical interference. In the linguistic process described above, in most cases, we will notice that the linguistic elements of the dominant language (foreign language) will appear in the less developed and weak language, (Albanian language). It remains a commitment of the Albanian state to increase the number of Albanian language teachers in foreign countries, with the aim of avoiding assimilation and preserving linguistic identity.

In the aftermath of the 1990s, many Albanian immigrants left Albania in search of better opportunities and a brighter future. These individuals, particularly the younger generation, were born, raised, and educated in different countries, exposed to a new culture and language. This article aims to analyze the situation of the Albanian mother tongue among these immigrant youth living and working in Europe, exploring their feelings of safety and competence in using their native language alongside foreign languages.

"Knowledge of the country of origin is not the only aspect to consider; preserving longstanding family connections is also crucial. Kielhöfer/Jonekeit emphasize that it is rare for a person to speak both languages equally. In most cases, there is an imbalance between the two languages. Hence, a distinction is made between a "strong language" and a "weak language" (Kielhöfer/Jonekeit 1998: 11f). The development of the weak and strong language depends on various factors and exists within a cause-and-effect network. Such factors include how a language is used and the intensity of its usage. Equally important are the learning period and subsequent practice in that language. Emotional, social, and personal reasons should not be overlooked either. The classification of a strong and weak language is based on a simple explanatory model: generally, the better mastered language is considered the strong language. Consequently, it is preferred and spoken more frequently. Conversely, the weak language is used less frequently and therefore practiced less (Kielhöfer/Jonekeit 1998: 12). In fact, the distinction between the strong and weak language is unclear. Bilingual individuals rarely have the free choice of language. Specific situational factors often determine language choice, such as meeting old school friends or the ability to communicate quickly in emergencies. One aspect that should not be neglected is the cultural framework in which bilingual children grow

up. Awareness of the respective language is only developed through cultural belonging. Subsequently, it depends on the strength of cultural roots whether this language will be passed on to future generations or rejected (cf. Luchtenberg 1995: 61f). In the case of bilingual individuals, a classification can be made based on their cultural belonging and identity. It can be said that bilingual individuals who identify with both cultural groups and their respective language are also fully accepted members of both groups. In these cases, both languages are usually equally well mastered. In monocultural bilingualism, both languages are spoken well, but the identity is only associated with one cultural group. Non-cultural affiliation is most noticeable among the children of migrants”.

For this study, the selected group consists of "individuals who are bilingual in Albanian and another country." Those who do not have Albanian origin, even if they have learned the language themselves through contacts with Albanians, as well as individuals who are not Albanian but may be married to Albanians, have been excluded from this group. Therefore, the sample (or selected group) consists of the Albanian population.

The methodology used in the study is a combination of quantitative and qualitative methodologies. The sampling used is a combination of purposive sampling and snowball sampling. The bilingual individuals in this study referred other bilingual individuals. Structured questionnaires and semi-structured interviews were used as data collection instruments.

Methods used for data collection: The main basis for collecting data are the interviews, which are divided into group interviews and individual interviews. Group interviews aimed to assess the preservation of Albanian culture, traditions, customs, and habits. The most essential tool in this study is the individual interview organized based on the questionnaire. The questionnaire questions are standardized, which facilitated the presentation of many preliminary findings in tabular form. Meetings with bilingual Albanians were made possible through various personal contacts. Group interviews were organized not only in the homes of the local Albanians but also in public places such as clubs, cafes, or Albanian associations. Through group interviews, we gathered detailed information about the social organization and cultural activities of the local Albanian population. Individual interviews took more time and also form the basis of this work. Regarding the evaluation (judgment) of factors that influence different types of identity and assimilation processes, we tried to gather as much information as possible about the socio-cultural situation of the interviewed individuals. Languages used in the interviews. The languages used in the interviews is Albanian.

Language serves as a powerful carrier of cultural heritage, encompassing traditions, customs, beliefs, and values. For Albanian immigrant youth, the Albanian language acts as a bridge that connects them to their cultural roots. It is through this language that they gain access to the collective wisdom and knowledge passed down by their ancestors. However, living in a foreign land presents obstacles and uncertainties when it comes to maintaining their mother tongue.

The linguistic plane becomes a battleground where the complexities of language interference manifest. The differences between Albanian and foreign languages, particularly in terms of morphosyntax and lexis, can pose challenges for the immigrant youth. Constructing sentences, using grammar structures correctly, and selecting appropriate vocabulary become daily struggles. These linguistic hurdles can impact both written and spoken language proficiency, creating a sense of unease and insecurity among the youth.

At the phonetic-phonological level, the clash between the phonetic systems of their native Albanian language and the dominant foreign language can lead to pronunciation difficulties. The influence of the foreign language can cause challenges in accurately reproducing the phonetics of their mother

tongue. This further adds to the linguistic uncertainties they face.

Morphological-syntactic interference arises as the rules and structures of Albanian and foreign languages may not align. Immigrant youth find themselves grappling with grammatical errors and syntactical inconsistencies as they navigate through these linguistic nuances.

Moreover, semantic-lexical interference poses its own set of obstacles. Finding equivalent words or expressions that capture the nuances of meaning in both languages can be a daunting task. This interference can lead to errors in word choice and communication, further impacting the confidence and competence of the immigrant youth.

In addition to the linguistic challenges faced by Albanian immigrant youth in Europe, it is essential to consider the impact on their cultural identity. Language as a Carrier of Culture: Language serves as a carrier of cultural identity, encompassing traditions, customs, beliefs, and values. For Albanian immigrant youth, the Albanian language plays a vital role in maintaining a connection to their cultural heritage. It serves as a medium through which cultural knowledge is transmitted across generations.

The Albanian language enables immigrant youth to engage in cultural expressions and participate in traditional practices. It facilitates communication within their community, allowing them to celebrate cultural events, festivals, and maintain ties with their homeland. Language proficiency empowers immigrant youth to actively engage in cultural activities and express their cultural identity.

Living in a multicultural environment can expose immigrant youth to various influences, potentially leading to cultural assimilation. The use of a dominant language and immersion in a different cultural context may pose challenges to the preservation of Albanian cultural identity. Language proficiency becomes crucial in safeguarding and nurturing their cultural roots.

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As immigrant youth navigate their multicultural lives, they develop hybrid identities that encompass both their Albanian heritage and the cultural influences of their adopted countries. Language plays a pivotal role in this process, as it shapes their perception of self and influences their ability to integrate into different cultural contexts while retaining their Albanian cultural identity.

Efforts to preserve Albanian culture among immigrant youth should focus on promoting language proficiency and cultural awareness. This can be achieved through various means, such as:

- Language Education: Providing accessible and comprehensive language education programs that cater to the needs of immigrant youth. These programs should emphasize not only language proficiency but also the cultural aspects embedded within the language.
- Community Support: Establishing community organizations and support networks that foster a sense of belonging and cultural pride. These platforms can facilitate cultural events, language exchanges, and opportunities for cultural exploration.
- Family and Home Environment: Encouraging families to maintain Albanian language usage at home and actively transmit cultural knowledge to younger generations. The home environment plays a crucial role in nurturing cultural identity and language proficiency.
- Cultural Exchanges and Connections: Promoting connections with the Albanian homeland th-

rough cultural exchanges, visits, and collaborations. These experiences can strengthen the sense of cultural belonging and provide opportunities for immigrant youth to engage with their cultural heritage.

Conclusion: Preserving Albanian culture among immigrant youth in Europe goes beyond language proficiency. It involves fostering a strong sense of cultural identity, allowing them to navigate their multicultural lives with confidence and pride. By recognizing the significance of language as a carrier of culture and implementing strategies to support language development and cultural preservation, immigrant youth can maintain a strong connection to their Albanian heritage, ensuring the longevity of their cultural identity in a diverse and globalized world.

However, the preservation of Albanian culture and language goes beyond individual efforts. It necessitates collective action and support. Recognizing the importance of linguistic and cultural preservation, the Albanian state should take steps to bolster the education and linguistic development of its diaspora.

Increasing the number of Albanian language teachers in foreign countries is crucial to avoid assimilation and preserve linguistic identity. Accessible and comprehensive language education programs tailored to the needs of immigrant youth can provide them with the necessary tools to strengthen their proficiency in their mother tongue. By fostering language skills alongside cultural awareness, these programs empower the youth to actively engage in cultural expressions and maintain their ties with their Albanian heritage.

Furthermore, community organizations and support networks play a significant role in nurturing a sense of belonging and cultural pride. Cultural events, language exchanges, and opportunities for exploration and celebration can create spaces where Albanian immigrant youth can connect with their roots and foster a deeper understanding of their cultural identity.

Within the family and home environment, there lies immense potential for the transmission of cultural knowledge. Encouraging families to maintain Albanian language usage at home and actively pass down cultural traditions can fortify the immigrant youth's connection to their heritage.

Ultimately, the preservation of cultural identity among Albanian immigrant youth requires a holistic approach. It demands collaborative efforts from the Albanian government, educational institutions, community organizations, and families. By recognizing the significance of language as a carrier of culture and implementing strategies to support language development and cultural preservation, the Albanian immigrant youth can embrace their multicultural lives with a strong sense of identity, pride, and belonging.

The challenges faced by Albanian immigrant youth in Europe in maintaining their Albanian mother tongue alongside foreign languages are significant. Linguistic obstacles, such as interference at phonetic-phonological, morphological-syntactic, and semantic-lexical levels, pose challenges to their language proficiency. The Albanian state should prioritize supporting the education and linguistic development of its diaspora, empowering them to maintain their linguistic identity in a multicultural society. By doing so, the Albanian immigrant youth can navigate their multicultural lives with a strong sense of belonging and preserve their cultural heritage.

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