

Advantages and Disadvantages of Learning Italian Language by Albanian Immigrants in Italy

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Abstract

Primarily we intend to see that through the data gathered in ground in three generations: the old one, the medium age and the young one, to examine the advantages of learning the Italian language by Albanian emigrants, considering all the internal factors of language and not overlook the external psychological and socio-cultural factors that are crucial in the life of a dialect. The latter are inevitable in bilingual multicultural communities where learning a second language L2 (and in our case Italian) as the need arises to integrate into host communities. On the other hand we cannot overlook also the disadvantages that such a process brings as opposed to the language of origin (L1), where the latter passes disadvantaged. Given such a thing, also think to deal with this issue, because although day by day there are some efforts that foreign cultures are seen as cultural wealth of the host communities, the loss of language, culture and national traditions of origin, for groups or individuals, are another problem that can't be overlooked as they themselves cause a large loss for their nation. Another important problem is also the consequence of such a social occurrence. We will examine one of them: the properly recognizing the standard rate in both languages: L1 (which passes in limbo) and L2 (which cannot be properly endorsement). So we are going to examine three generations and to see which of them can be good possessor of literary standard of both languages. Of course, such a thing will be made taking in consideration all sociolinguistic variables (age, gender, education, status, role, profession, economical strata etc.) Through this study we will try to see both languages simultaneously drawing a parallel line between the mentalities of the respective communities and to see how they find their reflection in language.

Keywords: Sociolinguistics, immigration, clash of languages and mentalities, cultural and linguistic deficit, the standard rate.

As we have determined in the abstract of this paper, foreign language acquisition, despite the positivity that carries, thanks to the indisputable advantages that this process serves, also has its disadvantages. For this reason, we can't speak for embezzlement of the receiving foreign language and mother language, without considering all the phenomena that interfere in this process. As we know, one of sociolinguistic phenomena affecting weight in this process is the phenomenon of Bilingualism.

Initially I'm recalling three conceptions of Berruto for Bilingualism.

Broad conception: the co presence of two or more different linguistic systems in a community's linguistic repertoire

Narrow conception: bilingualism (or multilingualism) is called the fact that all or most types of community are competent (owners) and users of two or more different linguistic systems.

Intermediate conception: we have to do with the bilingualism when two or more linguistic systems that appear in repertory are owned by a number of speakers of a community.

(Berruto 1994: 79)

From the theoretical aspect it may be clear that if it comes to bilingualism, we refer to the repertoire of a community of speakers. So, the object of research is the speaking community and then the reviews can penetrate up to the individual speaker. So reviews can be seen in terms of a *social Bilingualism* also in terms of an *individual Bilingualism*. Moreover, as we will notice by the heterogeneity of the Albanian language community, observations related to one or another type of Bilingualism, depend very much on the types of clusters, as well as their respective characteristics inside a linguistic community.

Of course, it would be quite difficult to draw conclusions like this about the communities and studying their repertoire. That could be done only through major projects of accurate statistical measurements which could lead us to firm conclusions. The only thing that can be achieved is to look to individual speakers, being taken with the phenomenon in question, as well as with the consequences of Bilingualism or languages in contact, etc.

During the development of this issue, we will deal specifically with some specific phenomenon resulting from the

first ones, as the *replacement of code* (code switching), *blending the code* (code meeting) and their subtypes. With regard to such occurrences, we know that the circumstances are of value, the interlocutor etc. Hudson says:

In a multilingual community, different languages are always used in different circumstances and the choice is always controlled by social rules (...) (Hudson 2002: 63)

Regarding the quotation just mentioned, draws our attention the word rules. These rules (social) which according to Hudson's community members learn from experience, are part of their linguistic knowledge. I think that this term should be extended slightly in a wider point of view, associated with language policies in every society or relevant linguistic community. We have always been of the opinion that every society should follow the language policy of his country, and not only, but they must be varied in accordance with different countries and communities. Language policy should work not only in our state institutions, but in the whole society, as well as the rules that society sets itself need to be checked always by the norm. (Troplini 2010)

Macedonian Albanians can never and it will never going to happen to spoke Macedonian language at home, the same situation has existed in Kosovo or Montenegro, but also for Arvanitas or Arberesh the use of the standard (foreign language) in the family, means denial of theirself. Bypassing the fact that their situation seems even vaguely in Bilingualism, we think that it is about those rules dealing with the protection of social values to the language.

Rules link languages with different communities (...), moreover any language is worth to symbolize that community (...) Every language has a social function which another variety cannot perform. These social functions are more or less arbitrary results of history, but this does not mean that they are less real. The same seems to be typical for bilingual communities in general. The main motive of preserving the languages is related to social differences that they symbolize (Hudson 64)

Another type of substitution that Hudson mentions is also the metaphorical replacement code. This type of replacement can be again justified to Macedonia's Albanians, whom although Macedonian is the official language, while working in the office with the Albanians and Macedonians in the same time, when Albanians are present (according to the needs and requirements they have in these institutions) has been observed that, although formally they must use formal Macedonian, they use Albanian language and explain everything in Albanian. Of course for such a phenomenon as for any other phenomenon in sociolinguistics should always have in mind the external factors that motivate these individuals to communicate in a way, even though, according to him, this kind of replacement is related to strong symbolic cargo that languages carry; So it is entirely predictable that bilingual speakers will use the language selection to define the situation and not leave the situation to guide the choice of language.

Even mixing of codes of a language means the realization of the purpose of the conversation in which in the case of the immigrants none of them would not be enough. In this group we include the major part of the immigrants who alternate in conversational discourse both languages in a linguistic cocktail (Hudson 2002). Regarding so, it is enough to register a significant number of immigrants, the majority of whom shall constitute a separate instance. Here's how a student says:

"I asked one of my relatives living in America, because I saw her children eighteen and fifteen years no longer speak Albanian, Moj, në shtëpi çfarë gjuhe flisni ju?! /"What language do you speak at home?! -And she replied: "Shqip, shqip./Albanian, albanian most of the time".

Unfortunately the situation in Albania is such, whenever we will contact immigrants arriving from Greece, Italy, Germany, England, France, America etc, we will fight always with situations of this kind, where violations of the use of Albanian are "frightening", although Albanians try to be careful to avoid this cocktail. While if we turn back our heads overseas next door and see the use of Albanian there, the situation would be even more daunting.

The families of immigrants are classified in three groups: families that educate Albanian emphatically; families who prefer to speak Italian emphatically and third, the majority that undergoes to a linguistic cocktail under the circumstances, situation, interlocutors etc. Italian of the latter is not going to improve, while in their Albanian foreign language words are going to interfere from day to day.

One of phonetic phenomena by which the Albanian is affected and heard more is the emphasis. This is a phenomenon which among other things made the evidence of the language of bread, opinions are divided by breaks associated with *ã*, long *e* and enriched with foreign words, enriched mainly by fixed words *giã*, *ma*, *ou!* *eej!* etc.

Below I'm going to serve a few examples of the immigrants in Siena, Italy collected by researcher Brunilda

Zenelaga interested to many immigration issues.

"E ndjej diferencën (që jam i huaj-B.Z.)... e ndiej nga konfidenca (besimi-B.Z.) që mund të japin, nga mënyra e aproccios (reagimit- 139 B.Z.)... në momentin kur e marrin vesh që je i huaj... Këtu në Siena, në qoftë se nuk të njohin...janë me pregiudizi (paragjykime-B.Z.) si të thuash, ...por kur të njohin pastaj ndoshta e krijojnë atë (besiminB.Z.)...Por, për mendimin tim asnjëherë nuk do jetë...(si të jesh vendasB.Z.). Jam koshient, por e marr si ...një fakt, dhe vaddo avanti (eci përpara-B.Z.) si të thuash". (B. Zenelaga, Doktorate 2013: 135, www.doktoratura.unitir.edu.al).

"I feel the difference (that I am a foreign-B.Z) ... I feel it from the confidence (trust-B.Z) that can provide, by the way of aproccio (reaction- 139 B.Z) ... when they learn you are foreign ... Here in Siena, if they do not know you ... have pregiudizi (bias-B.Z) to speak, ... but when they know you then maybe they create it (trust B.Z.) ... but, in my opinion will never be ... (like being native B.Z.). I'm aware, but take it as ... a fact, and vaddo avanti (walk forward-B.Z) so to speak. "B. Zenelaga, Doctorate 2013: 135, www.doktoratura.unitir.edu.al).

In this example is clearly seen the insertion of foreign language elements. If we notice, the researcher herself has translated into Albanian the examples, although the goal is not linguistic. Such examples are numerous and considered normal in the communication between Albanians. In essence, this example speaks to the issue of prejudice that as we have discussed quite often, reflects clearly even in language.

As we have stated repeatedly, to a nation are observed such language communities which tend more towards conservation and such communities that tend more towards innovation, but also such communities the dialects of which, serves as a measure and so on.

If we survey the whole Albanian linguistic community, thanks to the external language factors and their impact on language, to this community will clearly distinguish the early Diaspora from the Diaspora after the early 90s. In the first, we included Arvanites, Arberesh ... etj and with agreements have also included Cham; in the second, all immigrants after '90. Albanians that live in Albania (again with an agreement) we have classified as a separate subdivision, which approximates however slightly to the first group; while Albanians were subjected to mechanical movements within the Albanian state after 90s, are another subdivision that conventionally we classify in the second group. (Troplini 2014: a). Albanians of Albanian state are the unit of measurement of these idioms. Is understandable that such a classification is done for study purposes. So for example, after all this can be raised a question, where to classify Albanians who emigrated before the 90s? Immigration for us has been a process that has had its ups and downs but has always existed (even during the dictatorship).

We recall once again that the ancestors from their lands is done as a group and as such they are placed in host communities, while the displacement of the emigrants was individual and individually they are located anywhere in the world. So we are dealing with two types Diaspora: compact Diaspora and dismantled one.

This interpretation can be read in two ways: 1.The more grouped the immigrant communities are, the more protected they are. On the other hand, this social group is the guest of different language, ethnicity and nation, and therefore, it must integrate in the host language. Such a thing is made through language, as a key factor for integration into society, culture, mentality, development etc.

At this point we think that we should clarify something: although in migration, migrants do not have the fate of living in a group, they have always maintained links to the group; even they enjoy a free distribution, they are labeled as separate communities on similar characteristics they have.

So we think that whether to examine the phenomenon of Bilingualism socially, it would be good that as an object of research we treat the early Diaspora, while reviews of individual Bilingualism, empirical research would be good (according to us) to be directed to the dialects of immigrants.

In the first group (early diaspora Arvanites, Arberesh, Chams) phenomenon of conscious conservation appear stronger than in the other group, so they are more preservative than the second group (immigrants) to which the feature of innovation fosters the change and renewal, therefore the wastage of Albanian. Said a little more specifically, in the first group leads conservation, while in the second group leads the innovation.

Researchs for the first group we have made within *the diachronic sociolinguistics*, of course not leaving aside the synchronic approaches to these dialects and consequently we have reached important conclusions that have been revealed in a series of separate treatments. (Troplini 2014: a,b) In this paper we think to deal more with the second group, where the above phenomena as *replacing the language code* and the *mixing of the language code* are quite apparent and moreover with considerable consequences for the native language.

After all this what seems indisputable is the fact that the role of standard Albanian, Italian, Greek and any (or dialect) other host country language, is such that unifies the language and flattens the differences in language behavior of any individual if that native or guest at a certain place. Also we are convinced that one of the very important variables in

this process (which we will discuss below) is education.

In the dialects of immigrants, from what we see day after day in Albanian families is that Albanian risks to remain in the form of dialects from which they come, and their children will remain just a mere acknowledgement of mother language in the form of the dialect of origin, from time to time combined with foreign words; while for the new generation that was born and will be born in the host country, native language threatens the wastage of Albanian. The following examples show how alive have remained dialectal forms, although it should be pointed out that Geg is alive and is positioned inside Albanian territory.

"(Në familjen time jemi-B.Z.) 8 fëmijë, 2 vëllezër e 6 goca, por nga ana e martesës jemi të ndarë kështu: 4 me 4. Ky historik i përkiste gjeneracionit (brezit-B.Z.) të kalum, nuk ban pjesë ma tek ne, sepse ne nuk po e marrim guximin as me u martue e jo me ba 8 fëmi (...). Por të rregullosh tanë këto gjana e të mendosh me u ba me familje është pak si... Do fillosh të humbësh ca gjana. Egoizmi thotë "të jem rehat sot unë", por nuk është gja pozitive për mu". (B. Zenelaga, Doctorate 2013:143, www.doktoratura.unitir.edu.al).

"Po si do ndihet mirë nana jeme kur unë e marr e çoj në Itali, ku nuk do e dëgjonte njeri fare, ku s'ka se me kë me folë, vetëm me mua në darkë? S'besoj se do ndihet mirë". (B. Zenelaga, Doctorate 2013:146, www.doktoratura.unitir.edu.al).

(...)Problemi është, për mendimin tem, kush e ban, të hedhë një hap për me e mbajtë në kam. Domethënë esenca, problem është ta çojmë martesën deri në fund jo ta bajmë... Deri dje (bashkëshorten-B.Z.) e doja shqiptare, por (tani mendoj se-B.Z.) nuk asht...element bazë i domosdoshëm absolutisht. Element i domosdoshëm asht për mu një njeri që të ketë një formim psikologjik, që i jep vendin e parë familjes. Absolutisht, kombësia nuk është...Në qoftë se do vijë shqiptare edhe ma mirë, në qoftë se do jetë shqiptare do ta ketë më të lehtë me komuniku me nanën teme nesër, por nuk është element i rëndësishëm së veçantë absolutisht". (B. Zenelaga, Doctorate 2013:157, www.doktoratura.unitir.edu.al).

Although efforts to prevent the decay process of the mother language should be large, again to the new generation we want to or not, over time this phenomenon can not be avoided, except that here the issue is the pace. Here's a typical example of the model of Albanian families who have immigrated to Italy.

"Fëmijët e mi shqip flasin pak. Ndihen italianë, sienezë. Kanë lind këtu...Vajza ban classico (liceun klasik-B.Z.) Shkolla ma e vështirë... Për konsequencë (për rrjedhojë- B.Z.) edhe ne në familje flasim ma së shumti italisht". (B. Zenelaga, Doctorate 2013:235, www.doktoratura.unitir.edu.al).

On the other hand, we think the wastage of language can become a normal and natural process inhibiting somehow the factors that accelerate the change and in turn boosting the factors that hinder the Albanian wastage. We can not deny that to some immigrants, there is a relatively accurate use of the Albanian language. And what is observed is that the educated speakers use it correctly and not only, educated speakers in Albania, but also educated speakers in Italy. Because the volume we are illustrating this fact with an example, recalling that in any case always have intercalation of words in a foreign language as the speaker says:

"Flas shqip se rri me shqiptarë në kohën e lirë, po edhe italisht ndonjë llaf na del. Kur na fton ose ftojme ndonjë vendali, flasim italisht se i respektojmë". (B. Zenelaga, Doctorate 2013:240, www.doktoratura.unitir.edu.al).

Another example is a reflection of the Dialect of the educated individual. This example clearly shows the indispensable role of education. Although educated in Italy they speak a standard Albanian language quite well.

"Unë bashkëjetoj me një shqiptare. I ruajmë traditat, i ruajmë. Vajza me të cilën bashkëjetoj ka mbaruar dhe ajo shkollën këtu për filozofi e letërsi, bëri dhe një master. Jemi njohur këtu në Siena, duke frekuentuar të njëjtat ambiente... Në fillim vajzat nuk shoqërohen me djem shqiptarë se i shohin çunat shqiptarë ndoshta me mentalitet (tradicional-B.Z.). Vijnë këtu... e kupton, rrinë këtu, shohin, e i duken çunat (italianë-B.Z.) se janë gjoja si më të hapur, me mendje më të hapur dhe kështu çunat shqiptarë i duken një çikë si më "retro" (më tradicionalë-B.Z.), por nuk është kështu. Njëriës ia kam mbushur mendjen që nuk është kështu [qesh]... edhe ... gocat shqiptare ashtu thonë... por t'i shohësh (lidhjet me të huajt-B.Z.) nuk zgjasin. Pse? Sepse për mendimin tim një gjë shihet në një hark kohor më të gjatë, e kupton? Për momentin mund të ndiehesh e lirë, ... por me shqiptarët pastaj janë relazoni (marrëdhënie-B.Z.) që zgjasin më shumë... është kultura. Jemi rritur ndryshe. Edhe pse kemi ardhur 18 vjeç këtu, prapë fëmijërinë e kemi kaluar atje..." (B. Zenelaga, Doctorate 2013:156, www.doktoratura.unitir.edu.al).

After that, we can say that education plays a key role, not only, but should not be neglected the consciousness of the importance of the national language. Not infrequently, children and teenagers born in the host family of simple

workers, even when their parents willingly speak the foreign language of the host country (certainly not well), although in adulthood, those are interested in primer Albanian books to learn the native language. Such a phenomenon occurs because, these children have learned in these countries love and respect for the country of origin.

The question arises, why always the languages and cultures of communities such endangered? What are the reasons?

First is the problem of *integration*; specifically, the advantages of foreign language acquisition in the process of integration with the host community, considering the language of the community as a language of prestige, to ensure coherence with the relevant social group. Certainly for a good appropriation of both languages feel that here play role slowing and accelerating factors. As slowing factors will be considered related dialects of relevant languages. Secondly, as such may be considered *the clashes between mentalities, cultures and different languages* (both inside and outside the country), which will be considered as surmountable obstacles, as long as we would not have enforced imposition or official discrimination.

Above all (remember Berruto's quotation):

Language and language behavior, are a powerful factor of identity and cohesion of a social group both inside and outside: who speaks in an inconsistent manner with habits and implicit group rates in general is subject to society sanctions (. ..) then, groups have a hierarchical social organization, language skills of the most influential groups in general have prestige, which means they are considered the most important and "better" than the others, the other groups (Berruto 1994: 96).

In a portion of immigrants, there is a sort of "*prior association*" (Berruto 1994: 99). Prior Association is interpreted in different ways, but in the context of sociolinguistics it comes to the part of immigrants, mainly of middle generation, which run quickly to the prestigious Dialect, without yet forgetting the customs and values of the social group of origin. Although they run to the prestigious Dialect, this does not mean that they speak well this idiom, contrariwise In this kind of reasoning of course is automatically excluded the new generation educated in the host country. Mostly it comes to the middle generation to whom is evidently noticed this kind of phenomenon.

After 90s in Albania, within the mechanical movements of population inside and outside the country, we had crash mentalities, different mentalities and cultures. The following example is an example which shows that mentalities and cultures unlike most emancipated, give rise not only to not return home, but to consciously abandon not only the country of origin, but also the values of this country, one of which is the language of origin. Of course these are extreme cases, but often mostly encountered in uneducated individuals, but also to any literate who has been driven by prior socialization and has left everything. Below is an example of a message of an immigrant educated Albanian woman to an Albanian relative that lives in Albanian state.

*Buongiorno tesoro...riesco a parlare meglio in italiano. ...porta pazienza. Come stai? ??mi manchi molto e non ci sono stata & matrimoni e nascite. ..mi dispiace molto ma con il cuore ci sono sempre... ti voglio bene...
Përshendetje e dashur... arij të shprehem mirë vetëm në italisht. ki durim. Si je? ??më ka marë shumë malli, nuk kam qenë as në dasëm dhe as gjatë lindjeve të fëmijëve. ..më vjen shumë ke,q por me zemër kam qenë gjithmonë aty...të dua shumë...) (J.T, 37 vjeç)*

Of course it must be said that in most of these cases, parents are those who have first abandoned the language of origin, preferring that even in family to speak the language of the host country.

On the other hand, this factor will not be called such (accelerator), if in parallel with not left neglected *the cultivation of the mother language* as the language of the family and the nation that among other things directly influences on storage links with the country of origin. There are families who emphatically speak and educate Albanian. Although born there or immigrated very young, their Albanian is relatively well preserved. Within the family, thanks to freedom with each-other they alternate dialects, even phrases in both languages, but other Albanians reach so far as to ask: Excuse me, I can not find the word in Albanian, I forgot how it is called, but they do not say it immediately in Italian after they are aware that if they say it in the foreign language, the message may not be caught.

For immigrants, one of the most effective factors that influence directly in the integration process is the education, while the latter should be the basis for the preservation of the native language. So, it should be made available to both languages, foreign language- mother language placed in a convergent report, in the form of two *communicating vessels* in the service of each other. In this way thanks to a convenient method we manage to orient immigrants towards a real integration process without cultural and linguistic deficits. So, shortly we should do what developed countries have made undergoing to the phenomenon of immigration with time and for more considering Bilingualism as a quite positive

phenomenon, as such a thing it is, then said it clearly in popular language, a chance at life.

If we had a really bilingual process of the use of languages, then we pretend that the Albanian of immigrants followed more or less the development of the general Albanian (Albania's state) at least in terms of standards and in turn Italian, English, or German used by immigrants evolve from day to day towards a developed standard of these idioms.

As we are all aware, the Albanian society needs today are such that they require not just a standard Albanian, but a well-developed standard. And, in turn, needs to migration requires not only a good knowledge of local standards but also a good knowledge of the standard language. The specific way in which language is not merely a mean of integration, but much more, a liaison tool and whether to use Hudson's term, the speech is a *social interaction* in a wider context.

So as we see, several factors come into play simultaneously in the process of acquiring two languages. During the dictatorship in Albania it has been well-differentiable two classes: *the labor one* and *the intellectual one*. These two types of subdivision have existed not only within the country but are also reflected in emigration. They once go hand in hand and once again intersect. Representatives of the so-called intellectual layer are both in the city and in the countryside. Rustic intellectual tends to imitate intellectual citizen and through imitation and intelligence try to close the Bernstein's gap. Of course if we had immigrants from this layer in any case they will not belong to the not small group of trainees who dare to deprive the family, but also young families in their language, culture and mentality of their nation.

From direct researches and observations of this group, I would include the working class predominantly of rural origin, who underwent a difficult life economically in Albania. This labeling is not mainly racism, but it is this layer which tries to integrate with heart and soul and remains without language, with ordinary and lame Italian, English, German, with an Albanian dialect introverted. Most of the immigrants belong to this class. As I mentioned above, it is painful to think that it is the younger generation, which, although is integrated quite well in the host countries, is educated in a open society, advanced and principled that cultivate convincingly love for the country of origin and language of the family. Such of awareness they earn in the host countries. There have not been few cases in Canada, Germany, England, Italy, where the children themselves, although in adolescence or adulthood, were interested to learn the Albanian language, as they are already educated with respect to the place and language of their ancestors. One thing can be said with regret, since this type of awareness they have gained substantially from the values fostered in another place. Some of the examples that will be discussed below, show that mainly educated peoples in the host country do not speak well not only the foreign standard, but also the native one.

On the other hand, to immigrants, orientation towards the language of the host community, is somewhat helped by the problem of *discrimination*, thanks to which arises the issue of linguistic prejudice. Another complicating factor is the fact that migrants are not placed in groups as happened with Arvanitas or Arberesh. It interferes with the normal Albanian cultivation and encourages them more to this lost path.

From direct interviews with immigrant parents, we have learned that one of the reasons for not returning them is the education of children (the majority of children in emigration have a good performance in school, it seems they have overcome the linguistic deficit and have overcome this gap quite well) and then the employment. However we think that there is another reason under it. They think they are integrated, feel good in completely open and democratic society along with the Albanian society which is a post-dictatorship society which has lagged far behind in the mindset, culture and emancipation with all the tearing changes, sometimes misunderstood that this society is undergoing today. That explains the fact why immigrant families are scared by the idea of returning even if they have employment opportunities. The following examples show that this undergoing factor exists although in most of cases it is silent (unexpressed).

The following example shows how are integrated the immigrants in mentality and culture, or rather how they want this kind of integration as they understand the values of a most advanced nation.

"Unë kam ndryshuar shumë, jam rritur, kam përgjegjësi mbi veten time që nga dita e parë që ika nga Tirana edhe jam shumë krenare për rrugën që kam zgjedhur edhe se si e kam kryer këtë detyrë. Familja ime është shumë krenare për mua. Unë jam e kënaqur nga vetja ime, jam independente (e pavarur- B.Z.). Arij të komunikoj më mirë me familjen time edhe me këdo që më rrethon. E di vlerën e parave, e di vlerën e miqësisë...Unë jam shumë e kënaqur për çfarë jam sot dhe tani. Them se femra është më e pavarur. Nuk kam probleme nga paragjykimet e askujt edhe nuk i bëj probleme vetes për asgjë. Nëqoftëse një gjë nuk më shkon mirë, e them ose veproj dhe marr përgjithësi për veprimet e mia. Mendoj që është më se e drejtë që fëmijët të shkëputen në moshën 18 sepse kanë nevojë të jetojnë, pastaj me shpresë që mos të marrin rrugën e gabuar, por këtë s'e ndalon dot si 18 si 30, po e ka në mendje do e bëjë". (B. Zenelaga, Doctorate 2013:151, www.doktoratura.unitir.edu.al).

"Gruaja sieneze, s'po pretendoj me thanë gruaja italiane se s'i njoh raportet në qytetet e tjera, por gruaja sieneze, ka një peshë të madhe, gjë që duhet ta ketë realisht në të gjitha familjet në fakt. Këtu ka një gjë, që burri respekton ma tepër se tek ne grunë. Se gratë janë, duke filluar nga zgjuarsia, bujaria, janë ma të sakrificës, janë ma bujare se ne (burrat-B.Z.),

janë ma të mençme se ne dhe ne me atë vulgaritetin tonë mundohemi...ta ndrydhim, këtë pjesë të grusë...kurse këta (italianët-B.Z.) (B. Zenelaga, Doctorate 2013:154, www.doktoratura.unitir.edu.al).

In the situations of bilingualism we also have some interferences that matter though we will classify as second-hand, such as mixed marriages (where one of the languages becomes halogen) pathological diseases etc.

And because of mixed marriages, parents guide their children from the most prestigious language; such a thing is observed even when the mother is foreign and therefore has decided to live in the husband's place and vice versa. Undoubtedly, this problem has its own extreme cases. This is the case, even though few in number, are praised the cases when the foreign wife (husband) decides to live in her country, yet she/he nurtures the children both languages (Albanian- Italian, Greek, English etc). So it increases the number of bilingual children, having learned the value of Bilingualism. I do not think that in such cases children have difficulties, but these children are lucky, because a bilingual child has nothing to lose.

It would be ideal if it was viewed in the same way such a thing by Albanian immigrants themselves, who with a little dedication and intelligence will not lose but will only win; would gain a different culture, a more open, a better education, etc, and dignity at the same time. While in terms of discrimination and prejudice, these phenomena have always been derived from the arrogance and as always they have been and will be surmountable phenomenon of human intelligence.

As to *pathological diseases* in speaking, we would add that they appear prominently in emigration. These issues relate primarily to the development of child psychology. A vulgar explanation just to understand is this: the child appears psychological consequences in front of two languages of his dilemma about what language should he choose and therefore does not show for either communication skills. By examples delivered has been observed that in most cases the parents to avoid these problems (frightened), have preferred to orientate their children to the language of the host country.

If we refer to the Dialect according the generations everything is understood in the following example which shows how a child learns Italian to her grandmother.

"Ishim me mamin në makinë dhe (mbesa-B.Z.) i thoshte (mamit-B.Z.) me atë shqipen e vet, siç mund ta flasësh një italian shqipen, po asaj i kishte shumë lezet si fëmijë i vogël : "Ti nëna mos u mërzit tani, se duhet ta thuash disa herë fjalën që ta mbash mend" Po mami ... e pyeste disa herë: "Si i thonë çekicët?" "Martello,- i tha. [qesh].- Si mund të harrohet martello?" Dhe një herë i thashë unë: "Me çfarë erdhe këtu Franci, me ashensor?" (më tha-B.Z.) "No zia "siamo saliti", no "abbiamo saliti" da scale." (teze, jemi ngjitur, jo kemi ngjitur-B.Z.) Unë ...zbritjen dhe ngjitjen e kam mësuar nga ajo (nga mbesa- B.Z.)". (B. Zenelaga, Doctorate 2013:230, www.doktoratura.unitir.edu.al).

Following this example and all the examples presented during the paper, it is self-evident that the dialect between generations is converging. Yet the older generation remains faithful not only mainly Albanian dialect, but even the mentality and traditions of the mother country. Secondary generation speaks a general Albanian or a mostly general Italian of everyday use, the phenomenon of the prominently socialization is displayed prior to this generation; while younger educated generation of emigrants speaks a relatively good standard of Italian and Albanian. The younger not educated generation of emigrants speaks good general Italian and an relatively fragmented Albanian with Italian words and dialect words. This generation even though young, is closer to the middle generation. We have reached to these conclusions given that the country's largest amount of immigrant is the working class.

However a more general conclusion regarding such matters would be this: even though minority cultures seen today with quite positively within a whole world Interculturalism, we can not overlook the problems associated with them, in particular, with the deficit that this cause to the country's language and culture of origin. The properly mismanagement of bilingual situations that should at least aim at the recognition, respect and properly development of the norm of both languages, leads to serious problems not only for the individual speakers, but for the whole community of the country of origin language. In this social context, the Albanian language, this special, old, strong language, still alive today; a language which could preserve its originality for centuries (think here of its contacts with Greek, Latin, Romanian, Turkish, Slavic, etc), today is paying an enormous tribute.

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