
THE LINGUISTIC AND LITERARY COMPETENCIES OF MINORITY PUPILS IN ALBANIA, ESPECIALLY IN THE REGION OF THE KORÇA

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Abstract: The school as the place where younger community citizens are involved, who are involved in the world outside their family environment, greatly influences the formation of the younger generation, outlining their figure as citizens of tomorrow. Root in them the basic knowledge of the various disciplines; equips them with a passport which opened the doors of life. For this reason educational systems are the most important and most influential means, because they provide respect for citizens of different cultural and ethnic.

This topic is intended to treat educational level of students and Macedonian Roma minority in the district of Korça. In the district of Korça is present as the Roma minority and Macedonian. These minorities within the community maintain their language, customs and traditions of countries of origin. The nine-year cycle programs, in schools Liqenas municipality, where Macedonian minority is present, including the Macedonian language, history and geography of Macedonia. The presence of these pre-university education curricula shows the educational politics of the Albanian government to ensure the rights of the minority in our country. Meanwhile, the Roma minority being geographically located in the city of Korça and its suburbs, represents a greater involvement in social life. In the nine-year cycle programs, in schools where they learn, the program lacks their native language.

Given the presence of two minorities in nine years old schools into Korça district, will handle the level of these students in programs of the Albanian language and literary reading; it will analyze linguistic and literary skills, as expressive and standard Albanian language acquisition, along with their native language. It will be an empiric search, based on some testing conducted in the program's nine-year cycle in the respective schools. This topic will be addressed also their features and social features, including the Albanian society and their differences as a result of identity different from that of other peers. The integration of minority students in school uniform program, will make this new generation involved in social challenges of the future. Education constitutes the fundamental right for all people, regardless of religion, social or ethnic affiliation.

The purpose of education is to prepare children and young people to become worthy and active citizens. To do this, education should develop children's intelligence, encourage them to think and reflect in order to be able to face the challenges of the future.

Keywords: competencies, education, macedonians, minorities, Roma

Education constitutes the basic human right, regardless of religion, social strata or ethnicity. The main aim and objective of education is to prepare children and young people to become decent and active citizens. To achieve this, education needs to develop children's intelligence, to encourage them to think and reflect in order for them to become capable to face and cope with the future's challenges. School, as the place part of which are the youngest citizens of the community, who get involved in the world outside their family environment, affects a lot the formation of the new generation, outlines their figure as citizens of tomorrow; establishes the basic knowledge of different disciplines; equips them with a "passport" which opens them the life's doors. For this reason, the educational systems are the most important and influential tools, because they assure and ensure respect for citizens of different cultural and ethnic backgrounds. Nowadays, education has become the main goal of parents for their children and of young people as well. Everywhere in our country is noticed the desire to acquire education in all the levels of the educational system, not only primary and secondary education, but higher education as well. Among the young people that want to acquire education and learn, there are also the pupils of Roma and Macedonian ethnic minorities that live in Korça region. They mainly see the future of solutions to the educational problems on public and private schools, by implicating the government and the society participation in the drafting of legal and sub-legal acts that regulate and discipline solutions to educational problems for ethnic minorities in Albania. Despite their desire and dedication to the acquirement of education, the statistics collected in Korça region show that the phenomenon of school abandonment is present in pupils of Roma ethnicity, while it is not present as a phenomenon for the pupils of Macedonian ethnicity. From the overall number of pupils that have

abandoned school in Korça region, 65 % of them are part of Roma and Egyptian minority. According to the studies made from the Regional Education Directorate of Korça, the reasons of school abandonment from the pupils of Roma and Egyptian minorities are social and economical reasons. The Roma minority is located in Albania around 800 years ago. They have come from Turkey and Greece through Florina (Greece), and have first been located in Korça, Pogradec, Bilisht region and later, with their bohemian life they are distributed throughout Albania. Yet, Roma people are not even a minority, they are only formally named so, because they do not have an accurate country of reference regarding to their origin. Even though they have come to Albania centuries ago, they do not live in an equal way with the other Albanian citizens, because they fall prey to discrimination of the other part of the society very often. Roma community is distinguishable from the other part of the society. They display distinguishable physical features such as the skin and hair color; they also strongly preserve their ethnic customs and traditions and they follow the norms of their own ethnic group. At the same time, on the western shores of Prespa Lake, the big one (Albanian part) across Zvezda Pass, live the Macedonian minority outspread in 9 villages (Liqenas municipality), with a population of 4.548 residents. In the teaching plans of the basic education, specially designed for the school program of this minority by the Ministry of Education of Albania, it is noticed the presence of Macedonian language teaching, together with the Albanian language teaching. Besides the Macedonian language teaching, in these programs it is also present the Macedonian History and Geography teaching. Overloaded curriculum for these pupils with these parallel programs of Macedonian and Albanian language teaching at the same time, is an obvious problem in their linguistic orientation.

Our study object includes observations and analysis on the linguistic and literary skills of pupils of the Macedonian and Roma minority, which are distinguishable from the skills of Albanian pupils, because of their relevance in another linguistic communion.

ACQUISITION OF LINGUISTIC SKILLS

The area in which the municipality of Liqenas is extended, with 9 villages where the Macedonian minority lives, constitutes a “*bipart lingual*” area. The “*bipart lingual*” area is that small separated area in which more than one language is heard, but the large majority of speakers are monolinguals, who have little contact with speakers from neighboring ethnic groups. This is a space of the languages which are in contact with each other, so the Macedonian language is in contact with the Albanian language. The contact between these languages has resulted in reciprocal impacts on these languages, by outlining this way the phenomenon of linguistic interference. Balkan is the typical example of the presence of this phenomenon. The linguistic communion of the speakers in this area consists of native speakers of the Macedonian language, while the Albanian language has the status of the second language learned in school. While the linguistic Romani communion does not constitute a “*bipart lingual*” part, because Romani people do not live in a separated border area, but they live within the Korça region. Their linguistic communion consists of speakers who in addition to the Albanian language, which they learn in an equal way with other native speakers of Albanian language, they also speak their native language, Romani language. In this context, we encounter a “two-languages” situation, in which the phenomenon of bilingualism dwells. Bilingualism has been broadly studied by:

- Linguists, that have shown interest on the ways how speakers of a language shelter the impact or the influence of another language in themselves;
- Sociologists and sociolinguists who trace the change in social habits as a function of the changes that language encounters;
- Teachers, interested to diminish the interference effects of a language when the other language is learned;
- Psychologists, who are interested in bilingualism as a natural laboratory for the study of the way by which the mind presents the knowledge. And, of course, by a lot of other interested ones as well.¹

Bilingualism is a term that refers to the ability of a speaker to communicate in two or more languages². This phenomenon is usually present at border areas, especially on those where the geographical boundaries change time after time. Bilingualism in terms of the language usage is a manifestation of the contact in between the cultures. To some people, bilingualism indicates an equal, identical communicative ability in both languages. To some others, bilingualism indicates the ability to communicate in both languages, but having greater abilities in one of them.

Despite the term bilingualism, in the respective literature is also encountered the term “diglossia”. Ferguson (1959) specifies that a sustainable situation of the contact between languages is called “diglossia”, a term by which

he persists the coexistence of the two languages,

¹Paul A. Kolers. (2017). *World of Mind*, pp. 141

²Vesel Nuhiu. (1990). *Ndikimet ndërgjuhësore*, fq. 25.

a variety of which is used in a complementary way to the other, according to the different spheres of activity³. In the linguistic communions of the respective minorities it is noticed a situation of diglossia with elements of bilingualism. It is necessary to make a distinction between the two linguistic communions. In the linguistic communion of the Macedonian community, the Macedonian language is a native language and they widely use it in their social and family life. The members of this community prefer to speak their native language in a lot of aspects of their lives, instead of the Albanian language. Their variety of the Macedonian language constitutes for them the highest variety, the superior language, which is used inside and outside the family alike. The Albanian language, in comparison to the Macedonian variety is considered as a low variety, it is not preferred to be used, even though it has the status of the official language. The behaviour of these speakers towards their own language is defined by the fact that they consider their native language as a representation of their ethnicity. This mainly depends on the political and sociocultural factors. Whereas in the linguistic communion of Roma community it is noticed a pure diglossia situation. Their native language has a very narrow usage among them, it is in the level of the uncodified variety, that is used with family and friends, in housework problems and in the feelings aspect. It is noticed that the Romani people are mostly using among them the Albanian language than their native language. The Romani language has the characteristics of a language that does not own enough prestige or the right prestige to execute strong social control in the respective community. This survey aims to analyse the acquisition of the Albanian language by the pupils of Romani and Macedonian minorities. Language acquisition is the process of learning a native language or a second language. The acquisition of a native language has initially been studied from psychologists and psycholinguists. The acquisition of second languages or foreign languages has initially been studied by the applied linguistics. Those that learn a second language go through the same phases that the children that are learning their native language go through. Yet, people rarely become that fluent in a second language as they are in their native language. There is no data that indicates that learning two languages is more difficult for a child than learning one language. As long as people regularly talk with a child in two languages, the child will acquire both of them easily. A child doesn't need to be extraordinary (or a case of exception), or doesn't need to have any special linguistic ability to become bilingual: as long as the child is exposed to the two languages during his early childhood, he will acquire them both.⁴ Children cannot be equally skilled in both languages. It is more common in this case that they may have been better listeners than actual users of a language. In the spoken language appear less problems if they are exposed to both languages in an early age and simultaneously or at the same time. The environment where a child is raised as well as the family heritage play a great role in the acquisition of a specific language from the child. The acquisition input of the language is the language that the parents use to talk to the child. Language acquisition depends from a specific module, inborn, which differs from the general intelligence. Actually, language acquisition should help in finding out how the heritage and the environment interact. In this context, in both of the communities that are being analysed, both of these elements, the environment as well as the heritage play a crucial role in the acquisition of their native language, as well as the acquisition of the Albanian language. Pupils of Roma community possess the Albanian language at the same level as the other pupils that are native speakers of Albanian language. The environment where they grow up, surrounded of native speakers of Albanian language with who they share their daily life experience; being taught the Albanian language since the first grade of school; as well as the usage of Albanian language in every subject they learn in school, interact together in the complete absorption of the Albanian language from them and in the usage of it without any distinction from the Albanian native speakers. At the meanwhile, it is not possible for these pupils to learn how to write their native language, since there no evidence of the written form of this language. The features that were noted from the study of their written papers in Albanian language, as well as the study of their Albanian language tests are as mentioned below:

- very good command of the grammatical structures of the Albanian language,
- errors in the Albanian language spelling, also influenced by dialectical features: *e mer*; *ka qenë lojtarë*; *ai nuk lotë më*; *ktheu*; *pëlqevi*; (the right versions of which are: *e merr*; *ka qenë lojtar*; *ai nuk luan më*; *ktheu*; *pëlqeu*)

- impacts from the spoken dialectical version of Korça region: *odhi një sy; ay është më i miri; i kishte yrë frika; çeljen e atyre luleve aq të mbrekullueshme*, (the right versions for which, are: *hodhi një sy; ai është më i miri; i kishte hyrë frika; çeljen e atyre luleve aq të mrekullueshme*)
- by tests' analysis we noticed that the grammatical norms learned are satisfactory, Romani pupils are able to distinguish the subject group from the predicate in a sentence; the distribution of the elements of a sentence is generally correct, but it is mixed with elements of the morphological analysis. They clearly distinguish the subject and the predicate, but for the predicate they generally use the term "verb". Difficulties are noticed in the usage of the prepositions in some phrases, like for example: *gjumë me ëndrra; burrë e (rreth) të pesëdhjetave; dashuria e (për) prindërit etj.*

By surveying the paper works of the pupils of Macedonian minority it was noticed that the linguistic knowledge of Albanian language has not been acquired in a satisfactory level. In the written language of these pupils we notice that the structure of the Albanian language is characterized by phonetic, grammatical and lexical features carried from the Macedonian language.

PHONETIC FEATURES

In the written and spoken Albanian language of the pupils of Macedonian minority we notice phonetic features of the phonological system of the Macedonian language. These features form a phonetic subsystem in spoken and written Albanian language. All members of the Macedonian minority are distinguished by the pronunciation of specific phonemes of Albanian language. While in the written form we notice:

- the usage of the consonant "l" instead of the "ll": *e gëltiti (l for ll); balena është një gjalesë që jeton në ujë*; the usage of the consonant "s" instead of "sh": *lule shumëngjyrëse; do që të largohes*;
- the usage of the consonant "v" instead of "P": *çvarë mendon*;

Grammatical features:

- the usage as passive verbs of some verbs that in the Albanian language are used as active verbs:
u shëtitëm disa herë me varkë (instead of: shëtitëm disa herë me varkë) ; liqeni që u shëtisëm ishte (instead of: liqeni në të cilin shëtitëm ishte); jam lindur në (instead of: kam lindur në); ishte një djalë që nuk ishte hipur asnjëherë në anije (instead of: ishte një djalë që nuk kishte hipur asnjëherë në anije); shëtitemi përgjatë bregut (instead of: shëtisim përgjatë bregut); të gjithë njerëzve u është interesante për të dëgjuar një prallë (instead of: për të gjithë njerëzit është interesante të dëgjuarit e një përralle); ishte hera e parë që hipej në anije (instead of: ishte hera e parë që hipte në anije); ai shikohej si i çuditshëm në të gjitha anët (instead of: atV e shikonin si të çuditshme në të gjitha anët); sepse njerëzit mësohen ndonjë gjë nga përrallat (instead of: sepse njerëzit mësojnë ndonjë gjë nga përrallat); edhe pse nuk kam japur gjithçka që kam (instead of: edhe pse nuk kam dhënë gjithçka që kam); është lindur në tetor (instead of: kam lindur në tetor); ne ndihmohemi njëra-tjetra (instead of: ne ndihmojmë njëra-tjetrën); është lindur ndonjëherë ideja (instead of: ka lindur ndonjëherë ideja); m'u falenderua (instead of: më falenderoi);
- subject - verb disagreement in number
në zgjidhjen e problemeve nuk më ndihmon asnjëri por unë e zgjidh vetë (i zgjidh vetë); aty gjendet hotele, resturante të ndryshme (gjenden); rrugës flasin për ushëtimin; kur mbërritëm në shtëpi ishim shumë e gëzuar (të); në të ardhmen duhet të ndryshojë shumë gjëra (ndryshojnë);
- errors in the usage of nouns in the right noun-cases:
fshatari e kapi pula (instead of: fshatari e kapi pulën); ajo rinë në banga e parë (instead of: ajo rri në bangën e parë), kurse unë në të dyta (kurse unë në të dytën); ne ndihmohemi njëra-tjetra (instead of: ne ndihmojmë njëra-tjetrën); kur zbritëm aty e pamë vendi të bukur (vendin e bukur); për të të dhënë kjo perlë (këtë); ky udhëtim do ta mbaj menëd për të gjith jetën time (këtë);

³GJ. Shkurtaj, (1996). *Sociolinguistika*, fq. 125

⁴*Britannica Concise Encyclopedia*. (2006) pp. 502

- spoken language features, found or used within their own ethnic group, for example: *pas stinës së pranverës vin stina e verës, pas stinës së verës vin stina e vjeshtës; ka qenë një ga lojtarët; unë ndjek një tenelovelë*, (the right versions of which are: *pas stinës së pranverës vjen stina e verës, pas stinës së verës vjen stina e vjeshtës; ka qenë një nga lojtarët; unë ndjek një telenovelë*)

-the usage of the Objective case (or Accusative case) instead of the Nominative case:

e hoqi mendjen nga atë gjë (nga ajo gjë); sa e rëndësishme është për ty mbështetjen nga njerëzit e afërt (mbështetja); kur djali shkoi te kolombrenë (kolombreja); këtë dashuri të madhe për futbollin ka ardhur nga babi im (kjo);

-the usage of Objective case (or Accusative case) of the nouns instead of the Ablative case:

të luftonte kundër kolombrenë (instead of: të luftonte kundër kolombresë);

-the usage of the Nominative case of the nouns instead of the Ablative case:

mes ato fusha të bukura me një liqen i madhe me ujë të pastër (instead of: mes atyre fushave); që të luftonte kundër kolombreja (instead of: kundër kolombresë); ndaj të tjerët (ndaj të tjerëve); midis njerëzit (njerëzve);

-the usage of the Ablative case of the nouns instead of the Nominative case:

këto dy vende të përshtatura për jetës tonë të përbashkëta;

-the usage of the Ablative case of the nouns instead of the usage of Objective case (or Accusative case):

që ta merrte me vetes;

-the usage of the Nominative case instead of the Dative case

përrallat i duhen njerëzit;

-the usage of the Objective case (or the Accusative case) instead of the Possessive case (or Genitive case):

e hetoi sipërfaqen e detin (e detit); nuk ia kishte zënë në gojë punën e peshkaqenit misterioz (e peshkaqenit);

-the usage of the Nominative case instead of the Possessive case (or Genitive case):

lumturia e familja ime (e familjes sime); të mbushësh mendjen e nënës jote (e nënës tënde);

- errors in person with the verbs and the possessive clitic:

në të ardhmen duhet të ndryshojë shumë gjëra (të ndryshojnë); nqse do të jen të lumtur (do të jenë të lumtur) edhe unë do të jam i lumtur (do të jem i lumtur); më pëlqen kur unë i kërkoj ndonjë gjë të atit;

-errors in number:

rrëfejnë në mënyrat gjithnjë të re (të reja); të mos punoj puna të rënda (punë të rënda);

-verb tense errors:

qeni shikua një krimb; kur e shikua fshatari pula të e haj krimbin dhe gjahtari fillua me vrap të kap pula për gjah; donim që ajo ditë të mos mbaron kurë;

-errors in the usage of the connective articles with adjectives (note: *The adjectives in Albanian language are usually accompanied by the connective article, which is determined by the gender, case and the number of the noun*):

të jesh të gatshëm të rrezikosh (i, e gatshme të rrezikosh); mes ato fusha të bukura me një liqen i madhe (liqen të madh); nëse do të isha një peshk të madhe dhe të notoja (një peshk i madh); të krijoj një familje e lumtur (familje të lumtur); ajo me gojën të saj të madhe katapen peshq të tjerë të vegjël (me gojën e saj të madhe); që të bëhet sa më të bukur (sa më e bukur); kam njohurë një vajzë shumë e mirë në shkollën (shumë të mirë); kur mbërritëm në shtëpi ishim shumë e gëzuar (shumë të gëzuar);

-the misusage of two “objects” in the sentence - the clitic of the Objective case (or the Accusative case) together with the noun in the Objective case (or the Accusative case):

fillimisht e vizituam portin e Durrësit (fillimisht vizituam portin e Durrësit);

pastaj shkuam e vizituam kalanë e Durrësit (pastaj shkuam vizituam kalanë e Durrësit); e vizitova sheshin Skënderbej; (vizitova sheshin Skënderbej)

LEXICAL FEATURES:

Surveying the written Albanian language there weren't noticed any lexemes of Macedonian language. Pupils of the Macedonian minority when using the Albanian language, do not use words of their native language. A separate meaning of the word “babo” for “baba” (*father*). Apparently, this pupils are able to clearly make the lexical distinctions between the two languages. Spelling errors are also noticed in the written Albanian language of these pupils, in their paper works and their tests. The spelling errors are thought to be part of the general spelling errors of all the pupils of their age, though, and not only of the pupils that are part of minority groups. We notice:

-errors in the usage of the vowel “ë”:

Prallat (përrallat); fëmijëria (fëmijëria); të vështir (të vështirë); kryesishtë (kryesisht); e vetë (e vet); kuvendin e Shqipris (kuvendin e Shqipërisë); si të realizojm (si të realizojmë); çfarë të frikson (çfarë të frikëson); brënda (brenda); fjal (fjalë); kamë frikë (kam frikë); fëmijëria ime (fëmijëria ime); si e vlerëson lojën time (si e vlerëson)

lojën time); *një lum (një lumë)*; *brënda (brenda)*;

-errors in the usage of consonants:

-the consonant “j” instead of the vowel “i”: *emocjonet (emocionet)*;

-the misuse of the consonant “r”: *erësira (errësira)*; *e marin me mend se përrallat (e marrin me mend se përrallat)*; *të riturit (të rriturit)*; *një regull (një rregull)*; *kur aritëm (kur arritëm)*;

-errors in the usage of the apostrophe: *për tî gëzuar (t'i)* ; *për tî lexuar (t'i)*;

ACQUISITION OF LITERARY SKILLS

What we encounter in the paper works of the pupils of the Macedonian and Roma minorities, despite their linguistic skills it is also their literacy capability in the written works they have conducted in their respective schools. Taking into consideration the usage of the figures of speech in literature, this pupils encounter difficulties when it comes to the usage of tropes, which is sometimes found as completely meaningless and unfunctional in their creative writing. This leads to the conclusion that the creative writings of the pupils of the Macedonian minority are really poor and completely disused by the pupils of the Romani minority. For example, if fairytales are a reflection of our lives, they, are not interpreted as a figurative part in the writing paper works of 8th grades' pupils, but as an enumerative non- figurative part of our everyday lives. In other words, the treatment of trope as a genuine linguistic figure is missing. In the meantime, their inner world, for the topic “My inner world”, is not conducted as part of the tropes, as well, better saying that it is easily confused the metonymy- synecdoche relation, to present less or more distinctive elements of the features of the inner world of the children. Besides that, another conclusion can be drawn from the main causes that arise as part of the flaws of the complete acquisition of the literary- theoretical side of the pupils of this area, who are not capable to turn the taken knowledge into a creative process, something that leads to the dimness of their artistic tastes. The Romani pupils totally ignore the usage of the tropes by presenting elements of the non literary everyday slang.

Pupils' ideas, expressed in their creative writing are often shallow for both minorities. When their ideas are overlaid with the literary material, they immediately motivate the attempts of their spiritual world for a non truncated literary expressivity. The literary thinking applied in the creative writings deeply penetrates in artistic details to turn them into emotions, desires or to make concrete evidences of them in life. Literary capability expands their fantasy, make them judge, evaluate and think as an integrated part in our society, in order for them to be determined and consistent in their beliefs. The proper literary use of the words make them tools of intelligence and transmitters of everyone's thinking. In this aspect, they become a strong expressive tool for the verbal and non verbal communication. The stronger this formation is, the stronger the formation of the personality is for them. Nothing can substitute the strength of the literary language. Seen in this aspect a pupil writes: “This poem, of Lasgush (Poradeci is the poem the pupil refers to) is for real the most beautiful, one of the most beautiful of Lasgushi's poetry.” This opinion is very faint and it remains a general stereotype that says nothing, when even the explanatory argument is vague and faint as well. After that, the pupil, for the creative work quoted, dissolves the inner side of the poem with the usage of a language with long sentences, but this time emphasizing what he himself thinks the beauties of that city are, or by also taking into consideration what he has heard from other people before. Regarding the conclusion part of the writing work built on the same poem of Lasgush, we encounter a synthetic closing from both minorities, that can be a very known or overheard statement, such as: “This is a really beautiful poem since it looks like we are seeing what the poet is describing...”

This way, with this manner of writing, he just got rid of what he was asked to write, better saying another half of a page has just been filled and this is the moment when his writing work finishes. Anyway, I think that this manner of writing is an integrated attempt from the pupils themselves. Romani children especially, should avoid the non literary situations, the general and empty ones. At the meantime, the pupils of the Macedonian and Romani minority, in order to understand this poem or any other poem of the educational program of the Albanian language and literature they are part of, or in order for them to be part of the coherence, the strength and the beauty of literary capability, which peculiarly flow from its linguistic and literary decomposition, they should create their synthetic feelings and fantasy. In order for a work like that to be properly conducted, individual culture and taste are needed...

CONCLUSION

As a conclusion, we can admit that the linguistic communions where the speakers own more than one language constitute a communion with great values; not only linguistic values, but also cultural and social values. Besides

that, the acquaintance of two languages constitutes some advantages:

Firstly, many linguists think that the acquaintance of a second language affects the cognitive development of the child.

Secondly, speaking the language of their ethnicity can be of a real importance for their feeling of cultural identity.

On the contrary, the child would feel a foreigner inside his own family; speaking his family language gives the child a feeling of identity and a sense of belonging.

Thirdly, in a global society speaking more than one language constitutes an advantage for everyone.

Fourthly, the data show that the education of a child in a language helps with its ability or its evidence to pass the exam at the second language and the impact is greater when the smaller one language is and the most refined the other is.

Finally, for people of every age and profession, the acquaintance of a second language encourages or motivates the acceptance and the recognition of cultures that meet or cross each other. The linguistic and literary errors distinction in Albanian language, their gradual improvement, shows the inclusion phenomenon of the integration of the minorities themselves in our country, even though in a slow pace. By all means, this fact needs to be admired.

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