



LINGUISTIC DIVERSITY AND THE ADVANTAGES OF BILINGUALISM AND MULTILINGUALISM IN MUNICIPALITY OF GOSTIVAR, MACEDONIA

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Abstract:

Bilingualism and multilingualism are the speaker's ability to speak two or more languages. This capability is achieved by the individual speakers, where besides the mother tongue (L1) learners different languages on a parallel basis or gradually, indifferent times and places, creating different language competence, which memorializes in his cognitive and uses the self-actualization in the process of instruction in the language required in compliance with contextual communication situation.

Linguistic diversity reflected in multicultural social community enables all individuals to develop bilingualism and multilingualism skills ranging from family environment with mixed marriages and social environment with formal education systems, formal and informal education for the achievement of personal and collective in ward-processing versatile in every aspect of life.

Achievements of the Individual in ward-processing to multilingual speakers reflected on the enrichment cognitive with different competitive languages, in developing affective achieving empathic on respecting the principle of multicultural democratic society toward psychomotor skills development of oral and written expression in every language, communication towards the provision and acceptance of different messaging and social terms with the facilitation of providing vital existential unemployment challenge in the XXI century.

This project aims to clarify scientific theoretical concepts about bilingualism and multilingualism and with empirical research to illuminate the current state of bilingualism and multilingualism which is used by the speakers to provide vital existentiality in everyday life in the city of Gostivar, Republic of Macedonia. In this research shall use combined questionnaires prepared in advance according to Likert

scale and with alternative questions for three groups of bilingual speakers. The survey will held with employed citizens of three ethnic groups in Gostivar with Albanians, Macedonians and Turks.

Keywords: social community, linguistic diversity, multilingualism, bilingualism and plurilingualism, speech act, communicative competence

Introduction

World language is learning the English language, but in schools in the regions of Macedonia the learner is able to learn in addition to the mother tongue (L1) other languages as elective subjects, usually the languages that surround him. The acquisition of different languages by every individual achieved during lifetime with his exposure in bilingual or multilingual family surroundings and in a social multilingual communion. Not all languages have had the same luck to be equally supported and developed by the *Political Institutes of Education*.

Each language has its own value and is considered as an integral part of every human activity, and for that reason it is studied in detail by many various scientific theories:

In a **linguistic aspect** the language is substantial as a system with its linguistic elements as based on the standard rate, that are used to label all static, mobile, imagined, enriched, personal experience, acting at different times, acting in various surroundings. Linguistic elements through linguistic processes are reflected in the syntactic structure of language (saying) that can be transferred from one language to another language. The more languages we know, the more language competencies we have, that enable us social communications "multilingual" plurilingualism and personal development.

Anthropological aspect considers language as a functional existential tool necessary for humans, whether created by gods or by people's need to adapt to everything that was created in nature.

Social aspect considers language as a tool for maintenance of good relations between individuals with personal interchange of mutual cooperation locally, nationally and globally.

Sociolinguistic aspect, language is considered as a functional tool of social communication, of the mother tongue and other languages, in which the act of communication it is developed "macrosociolinguistics".

Pedagogical aspect considers language as an educational tool for developing of the individuals affective, psychomotor and cognitive competencies.

Psychological aspect considers language as a pragmatic tool of influencing the development of human social behaviour and in shaping the personality of each individual.

Research questions

Bilingualism, today it is considered as a phenomenon which brings advantages to different speakers in four aspects: communicational, cultural, cognitive and strategical for economic benefits. Stream of research questions:

- What is the opinion of public employees about mastering multilingualism in Gostivar?
- What is the opinion of the citizens of Gostivar on learning the language of the closest community to the social community, where they live?
- What is the citizen's opinion in Gostivar on learning the English language?
- What is the citizen's opinion in Gostivar on the applicability of the Albanian language in their activities?

Major hypothesis

Plurilinguistic values in a language are currently the most coveted, from which the most favourite is "*elite English language*" as a noble civilized language, but for the three communities more applicable is the Albanian language.

Auxiliary hypotheses

In Gostivar, individuals are two-way bilingual speakers, primarily between Albanian and Turkish language community, whereas between the Macedonian communities there are less individual bilingual speakers, who own two other languages. We believe that the characteristics of bilingual speakers of the language communities are affected by:

- The status of their language in a social community, socio-economic status of surveyors and external influences on language communities.
- Mastering of Macedonian language by both Albanian and Turkish communities is achieved by the use of the Macedonian language as the official language in state and local institutions.

- Individuals who are less interested in working abroad, are only satisfied with mastering their native language and the majority because it enables them employment in their native land

I. THEORETICAL EXAMINATIONS

1. Language as a Substantial Tool for Individual and Social Communication

Language is regarded as a substantial element of individual and social functioning, self-actualization wilful acts of communication for people to develop social communication, which in linguistics is known as Saussurean Dichotomie (Shkurtaj 2009: 261; Rokaj 2000: 67).

Multilingualism is the substance language and some languages stable in memory of the individual as a competence multilingual static, while self-actualization of the substance multilingual in process (mobility) of one language selected for use in compliance with the situation communication, called transfer process lingual languages, whereas the reproduction of the linguistic substance into structured linguistic systems as understandable articulation expressions in another language as pragmatic messages that reflect the dynamic multilingual performance.

Language as a linguistic substance distinguishes these features: *language is a system of signs and concepts, language is passive memorized into the speakers cognitive, language is a social phenomenon created for people's needs, language has its distinctive forms from the other languages, a language it is captured only in synchrony and it has its norms.*

Lecturing as a process it is developed by the speaker as a linguistic act where actualized language required (code) with the organization of the sign language in the restructuring of strings, the act of speech is an individual act, is the process of mobility of linguistic substance and caught only diachronic in conform with communication situations. (Rokaj 2000: 67).

From a plurilingual speaker languages in the process of the teaching acts are transformed continuously from the language, that is spoken as the first language (L1 in the reproduction of the expressions in the other required language (L2 or L3 or L4) within the situation of the act of the communication.

In order to develop a functional communication act the following elements are activated:

1. **the sender of the message** (speaker or writer);
2. **code** (the language used) communication;
3. **the message** (well-formulated words between the two speakers);

4. **context** (the subject that is discussed);
5. **situations** (official (formal) or informal (informal) and location of the speakers (far or near);
6. **channel** (the tool where communication is held orally or in written form); and
7. **decoding the message** by the recipient (Shkurtaj 2009: 262; Poloska 2007: 53; Poloska 2002: 138; Poloska 2001: 119; Rokaj 2000: 48). Language continuously is processed by the experience of the individuals act of discourse, where during on-going discussions it is observed the process of linguistic effectiveness as reflected by the performance of the speaker wherein three acts are realized :
 - lokution act (knowledge in linguistic norms);
 - elocution act (the content of the statement or what is said?)
 - perlokutiv act (act of instruction in compliance with the situation, context and interlocutor. (Rrokaj 2000: 46).

Languages have been developed in different conditions, with social changes and contacts between the languages, which reflect two forms crossroads of languages:

- a) marginal (neighbouring languages to separate territories);
- b) within the territory (where one language is dominant). (Rrokaj 2000: 153: 161).

Development of languages is achieved with exposures in different contexts and different ways:

- reference context (conversational);
- instrumental context (mass media, mobiles, internet etc.);
- social context (demographic movement, education, public flow of the word).

Intersection of languages has caused a linguistic phenomenon:

- substrate (an indigenous language that contributes words or parts of speech to the language of an invading people;
- superstratum (the language of a conquering population as it supplants that of an indigenous population);
- adstrate (when two languages are in parallel relation, institutionally equal status. (French, Dutch in Belgium).

2. Language Diversity in the World

Linguistic diversity is reflected in the variety of languages used by communities of people living in certain areas, at certain times acting in certain social relations. Linguistic diversity is reflected in the world around 6000-7000 languages in the world, spoken by 7 billion people in 189 independent states and are classified into 12 families

of languages. Each language contains about 50,000 words. 225 in Europe reflected the local language, but there are also non-European languages. (K. E. 2001: 168).

The Council of Europe in Strasbourg in September 26th 2001 promoted the value of all the languages of the world to keep their linguistic vitality, where it was decided that "**26 September European Day of Languages**" to be recognized and celebrated by all with its aim for acknowledgment openly that "*linguistic diversity is a tool for achieving greater intercultural understanding and a key element in the rich cultural heritage of our continent.*" (K. E. 2001: 168).

The new vision for preserving of linguistic vitality of all languages in every country of Europe was adopted by the European Council in 2007 in Strasbourg, with the main aim of Social Policy European to promote the development of policy for education language by all countries as part of European entirety:

- social policy to promote reducing of diversity;
- social policies to prompt promotion and preservation of diversity;
- social policy to incite the preservation of vitality's linguistic diversity as a valuable asset for social communication in local and universal level.

In the Common European Framework of Reference for Languages was concluded that:

- *the "national" language adopted in the educational system, with standard norms*
- *first language spoken by region or generation rates, in which that individual belongs to, the official language of the country or regional or minority language, spoken, written as a national language.*
- *mastering of receptive vocabulary of a language or multiple languages (understanding them), but not with expressive skills (not in the educational system), but from personal experience, mediatic and tourism.*
- *mastering a foreign language with standard norms. (K.E.2007: 9).*

The European Parliament in 2015 the issue of learning a foreign language assessed it an important value for every individual necessary to ensure a better life in Europe, therefore as a strategy "Agenda for new skills and jobs" whereas it identified as a priority the development of language and multilingualism.

2.1 The vitality of a language and types of languages

Every language it is appreciated and valued by the community's own speakers and by the others. The vitality of a language it is achieved by its speaker or by its multilingual speakers in everyday social life in different social communities, affecting even her escort from generation to generation. Languages can be:

- *a dead language no longer spoken in everyday use, that has been spoken before, but no longer has any speakers left are now known as dead languages.*
- *living language that is still being spoken and used by its speakers as a national language*
- *artificial language is a specific language created intentionally for international use, from which Esperanto and Volapük language are distinguished.* (Ibrahimi 2012:31; L. S. 2011:402).

The vitality of the language depends on:

- demographic variables (growth and decline in the number of members of its group);
- positional variables (language status of prestige, economic and political domination of the linguistic community and its history);
- institutional support (the inclusion of language in the media, education, administration, culture). (Gilles 1977).

2.2 National language

Standard national languages were created to unify the speech of speakers of a language community in elaborate language by language standard norms, which continued to spread and institutionalized as a common national language in order to be spoken from other speakers as an official language (e.g. English).

Standard national languages or "*language of truth*" as it was renamed by Hudson (2002: 43) are the ones who have gone through the following procedures:

- selection of a variety or combination of varieties to cultivate a standard language.
- codification of language processing or national standard requires the use of literary language with vocabulary and grammar to "fix" or perceived standard language being used or taught several years in educational institutions, in obedience to the accuracy and clarity of the language for the purpose of its reach to its all speakers and to others in all areas, where they live;
- cultivation of function is achieved by use of the variety in spoken or written form of all functions related to the central government e.g. in parliament and in the courts, in any official document, education and scientific document, but without doubt also in various forms of literature;
- acceptance is achieved when the variety of choice of language is accepted by the population as the only force a unifying linguistic force of the nation.

Languages earn the privilege based on ethnicity which is more privileged that govern national state, while most speakers are forced to speak in that language specified in that state and in the country where the speaker lives. (Ibrahim 2012: 101; Shkurtaj 2006: 106; Hudson 2002: 44).

2.3 Social communities and linguistic communities

Social community is a territorial place, where there are several groups of people that perform daily activities in good relations with each other, whereas as a necessary condition for existence has been the development of different languages as functional tools for communication in different languages, which are spoken by the members of its communities. (Shkurtaj 2006: 109).

Community language is productive in the language prototypes expression of collective identity to where it belongs the speaker, which continuously is processed as language stereotypes of its speakers, expressing their identity but also collectively in conformity with the situation of communication within the group, which belongs. Language cannot be individualized in society, but it fits into different varieties according to the need of the act of communication. Linguistic community is reflected as a communication tool among a group. (Leonard Bloomfield 1933: 492; John Lyons 1970: 32; Charles Hockett 1958: 8).

Robert la Pege and Tabourel-Keller (1985) states: "Every individual creates its systems of verbal behaviour, so that they resemble those of the group or groups who occasionally might want to identified to the extent of which:

- he can identify groups;
- has the ability to monitor and analyse their behavioural systems;
- has strong motivations that push to optimize and adjust behaviour accordingly;
- it is able to adapt its behaviour (see: Hudson 2002: 37).

Every country has a social obligation to its citizens to allow learning of languages institutionally, so that they continuously to be processed by its speakers and settle in their linguistic competence benefit from their personal experience and social communication. Languages are used in various functional roles: a) the speaking of languages in different social communities (one same language to be used in different states and places) and b) the use of many language codes within the same social community (the use of some languages in a social community or a country). (Shkurtaj 2009: 53).

Multicultural social communities are reflected in a organized system with socio-cultural coexistence of deliberate set of individuals who speak and grow its value as a prototype language inherited from linguistic communities, to where they belong. This phenomenon of the diversity of languages was created and developed by situations of languages in contact, but with mutual communication with all members of the linguistic community, which belongs to the community and members of other language in social community, where they live and work.

Ferguson (1959) distinguished two types of bilingual communities: a) consistently stable (the diglossia) and b) unstable. The relations between stable and unstable of the linguistic variabilities of the languages Fishman (1971: 74) classified them into four types: a) diglossia and bilingualism b) bilingualism without diglossia and c) neither diglossia nor bilingualism

3. The Language Expansion

Linguistic expansion is accomplished in several ways:

- The migration of people (migrations, colonisations) or by management products, consumables, etc. technology.
- Variety legitimate (the spread of the products), illegitimate (the displacement of people).
- Short-term language (temporary use of any language).

Linguistic expansion is accomplished in several ways. Language expansion is the process of the expansion of the languages, where one language or variety(language) aims broadening the scope of social functions and always to the detriment of another variety, with the purpose of creating diglossic situations or bilingual in order to change the nature of a language. (Rokaj 2000: 149). The factors of linguistic expansion:

- Linguistic factor (*occurs in languages with genetic affinity with little reflection of sensitivity*)
- Economic factor (*spreading of the comprehensive communication language, such as English*).
- The factor of international politics (*the current interest for English and German in Europe*)
- Factor of internal policy of states (*institutionalization of the languages of the country*)
- Psychological-sociological factor (*historic and cultural relations of the peoples in conflict*).
- Demographic factor (the movement of people for economic, political, religious, invasive).

During expansion four major phenomenons are distinguished:

- *Instilling* (when a language intends to dominate in an important place it into the first language to native speakers for example English in USA, Portuguese in Brazil etc.)
- *Import* (when one language spreads into another territory by creating "linguistic islands" diglossia).

- *Accretion* (use of a language in another state as the dominant standard language, causing diglossia in another language e.g. as French, English, Portuguese in many places in Africa or Slavic language and Turkish the Balkans)
- *Radiation* (when a language spreads a lot into another territory by causing diglossic situation in the country without being a first language with an official status, but it is used willingly and delightfully by the foreign speakers).

3.1 The concept of bilingualism, multilingualism, plurilingualism, polyglotism

Bilingualism and multilingualism are the reflection phenomenon of two or more languages in a given territory, that have been processed in a national language and are institutionalized in different social institutions to be spoken by its own speakers and by the others, but they can be with equal or unequal status (competitive function). (Shkurtaj 2009: 182).

Bilingualism can be:

- active bilingualism it is held in a communicational social political context in two languages;
- passive bilingualism it is held outside the context of the social political of territorial languages;

Plurilingualism as a term does not refer to languages as objects, but to the individuals the master of multilingual communicative competence in the language repertoire of different variations. (Shkurtaj 2009: 182).

Polyglotism (imperfect plurilingualism or analytism) is the linguistic phenomenon displayed in an individual with an imperfect multilingual competence with speaking a foreign language superficially either learned from personal experience or for trading needs.

4. Multiculturalism

Multiculturalism as a term is used for the first time, in 1971, by Pierre Tridon in a speech who was then the President of Canada (explained in the Grant Robert encyclopaedic dictionary), he said: *"... the term biculturalism does not reflect sufficiently our society. The word multiculturalism in this regard is more precise.* "In politics, this term has two purposes:

- a) The maintenance of good relations between different ethnic minorities; and
- b) Defining the relationship between the state and the ethnic collectivises. (Semprini 1999: 147).

Multiculturalism in the 21st Century is of great importance for maintaining the social harmonization with social protection of the rights of all cultures as the dominant culture, as well as minority cultures and can be examined from three perspectives: *a.) planetary, b.) social and c) individual.* (Ibrahim, 2012: 55-56).

4.1 Culture

There are close to 300 scientific theoretical explanations for the word "culture". The following explanations are based on the theory of scientists. (Hudson 2002: 83; Qahili 2002: 42 Rokaj 2000: 49; Kutanariç 1996: 843; Kutanariç 1982: 23).

Social community culture reflects cultural with its achievements of all community members, living with mutual relations between linguistic communities or groups of ethnic groups. Distinguishing elements between cultures are reflected in: language, clothing, food, beliefs, customs, values and norms, religious rites, to organizing ceremonies joys and sorrows, at the start of education, working in social activities, exploited leisure, speaking one or more languages (exclusive and elite culture), scientific achievements in every field of life.

The culture of the individual it is the social product of learning more knowledge individually and in association with others, whereas through the process of thinking are transferred in knowledge and reflect the action of doing things of the individual in everyday life by contributing in general to the common good.

Morin (1990: 57) presents the culture as generic where it is developed fundamentally by being loyal to its principals, whereas general civilization is developed by collecting individual experiences.

In the second half of the nineteenth century European culture development begins with the assessment of acceptance of different cultures and civilizations, which reflected the cultural confrontations.

Figure 2: Cultures and civilizations begin to be accepted
in the second half of the 19th century

Culture	Civilization
uniqueness	passage
subjectivity	objectivity
individuality	universality

Every culture has its own norms created to educate its members so that their behaviour to be in conforms to the norms, in which are distinguished:

a) *prohibitive norms* (taboo) to prohibit the theft of assets and the breakdown of the human personality with promoting fear from the holy Gods;

b) *peremptory norm* (social) orient to regulate people's behaviour and are divided into:

1. folkways (criteria of ethical behaviour and clothing);
2. more (the normal functioning of society, are vital and rely on laws).

In political and social field are used quite often, that have the word "culture".

- *Ethnocultural*, the cultural values of an ethnic group in a territory
- *Bicultural*, two cultural values of ethnic communities in one territory
- *Multicultural*, more ethnic cultural values in a territory.
- *Intercultural*, an individual as a holder of different cultures: ethnic, bicultural, multicultural.
- *Ethnocentrism*, depreciation other ethnic culture, while overestimating your own.
- *Xenocentrism*, the preference of someone else's culture rather than of one's own.
- *Cultural Relativism*, adaptability of own culture with the dominant culture
- *Dialogical culture*, the process development of cultural contradictions (Morin 1990: 57).

The new cultural awareness of the 21st Century is achieved through the education of the individuals so they can advance themselves in every field of life, with permanent learning, and a versatile awareness for cultural, individual and social progress.

5. The Appropriation of many languages

5.1 The acquisition of bilingualism achieved in different environments

The acquisition of bilinguality or multilinguality is achieved in family surroundings from a young age, when the baby is constantly socialized by grown-ups in the family or by a caretaker. Two languages are taught at the same time with:

- a) exposition of the baby in the two languages;
- b) the presence in a different situations with different languages;
- c) Continuously in speaking two languages, consistency in plurilingual repertoire. (See: Woolfok 2011: 55).

Bilingualism is acquitted as:

- bilingual families (genetic) reflected by parents of interracial marriages;
- bilingualism migration (migration of people in different countries);
- geopolitical bilingualism;

- technical and economic bilingualism are achieved with technical and technological tools (English language).

5.2. Age appropriateness of a language or languages

Languages are taught at any age, but the acquisition of languages depends on the surroundings where the child is growing. Children, who grow up in bilingual or trilingual surroundings in mixed families, where the mother speaks another language, the father speaks another language and grandma speaks in another language are likely to learn several languages from an early age of childhood. A child learns languages in a parallel and a non-parallel way, one language can master better, while the other one less, but when the child begins to go in school learns to speak better the surrounding language where he is located. (Person, Fernandez, Leweder, Oller 1997).

1) Age of the early childhood

The pre-linguistic phase it is developed with communicative interaction with linguistic and non-linguistic relationship, adults with the child with passive and active role or *''turn talking''*, and with egocentric communication tools, (the child plays the role of attracting attention by the others through himself), with the *''System of signs''* (crying and laughing), vocal (shouting and babbling), with gestures (head movements, pulling, striking, mimic).(Wolffolk 2011:35: Shkurtaj 2009:87).

Linguistic phase begins to develop in a baby after 4 weeks, where the baby with a smile begins to make *''its first attempt to simulate speaking like adults''* dialog with the mother or *''baby-talk''*, vocals with reflexive sounds (shouting, babbling) vegetative sounds (burping, coughing), *''cooing''* (sounds of pleasure and contentment), *''verbal games''* (prolonged babbling e.g. ma-ma, da-da), babbling for *''requests''* and *''declarations''* and with his peers *''peer groups''*. Owens (2005) for the acquisition of expressive vocabulary (expressive vocabulary) and skills of understanding (receptive vocabulary) says:

- Children 2 years old have expressive vocabulary of 450 words, and greater receptive vocabulary.
- Children 3-4 years old have expressive vocabulary of 1000 words, and larger receptive.
- Children 4-5years old have 1500 expressive vocabulary words, and larger receptive.
- Children 6 years old have expressive vocabulary of 2600 words, and receptive to 20,000 words.

2) **Age of the child-student:** Human society with its development developed also the education, so that the individual now has the opportunity to be educated in educational institutions, where it is given the opportunity to learn several languages. An individual can learn different languages with: *formal education* (in educational institutions), *non-formal education* (with the organization of activities of civil society organization), *informal education* (achieved by the individual in his natural way in the family and everyday life, at home, in tourist walk, learning with technical and technological tools for information and communication).

3) **The age of adolescence** is a period when children prepare to become the next generation of adults. Unlike the children, adolescents goal is to be distinguished from the previous teens, which occurs due to constant changes of teenage slang (Chambers 1995: 171) (see: Hudson, 2002: 25-26).

4) **Adult age:** An adult can take a positive attitude to learning a new language, because of self-evaluation to achieve personal educational competence and intelligence of the lack of knowledge of languages or personal plurilingualism. An adult motivated to become speaker plurilingual, there is more consistency in learning the new language more easily and teaches him by linking new language knowledge of the new language (L2) through strategies of learning in support of knowledge of the first language (L1) or more languages (L3 and L4). An adult may found difficulty in speaking the new language only in using the accent of the words during speaking, which during childhood were not able to learn a second language however they may achieve that later in life.

6. Language in Social Communications

Language is the linguistic substance essential, where with its components (words, sentences and phrases) and *non-linguistic elements* (gestures, mimicry, and shouting); it is self-actualised under linguistic process between speakers and interlocutors to carry out an act of intentional communication or social communication, made to:

- a) to exchange information (greetings, clarification, gratitude, invitations, messages ...)
- b) to establish social relationships between people.

Language expresses its functionality in any activity with people as in familiar surroundings and social surroundings. But the language is often used in the speaker's

own inter- authority because it's located on the inside of the speaker when the speaker talks to himself.

Language is used by plurilingual speakers in every country of the world. Poloska (2007: 53) recognized three types of communication: intrapersonal (within an individual), interpersonal (between two individuals) and group communication (within the family or between social groups). Language in conversational communication or reference is used in three types of functions simultaneously:

- *expressive function* (to reflect himself, his personality);
- *appellative function* (to be understood by the receiver of the message);
- *representative function* (pragmatic statement). (See: Poloska 2002: 161; Poloska 2001: 137).

A language it is used in communication between two interlocutors, group of speakers and it is spread with the mobility of the speakers in a linguistic community, that represent in different places around the world individually remotely or closely. It can also spread through the form of different *variety going on through various written works, usually written in dialect form, regional or under the dialect of the country, to which the writer belongs to.*

The value of a processed language it is mostly reflected through the expressive function of the written form in the various activities in the social spheres and it is spread through technological mediatic-informatic techniques. But with the continuously mobility of the speakers, so is the language adapted with the language of its country where the speaker has went or is located.

6.1 Language expressive individualised tools and expressive tool of conformism

"The individualisation of a speaker' it is reflected with the speakers individuality especially with his characteristic timbre which distinguishes him from the other speakers and from personal linguistic experience. Every person from the moment of birth has something special and something personal from appearance as well as in speaking, which distinguishes him from others. (Hudson 2002: 21). But this individual, no matter how special he cannot carry out its own communication or to achieve *"the language of markets"*, but it has similarity with the group or with the community language, who has taught the language produced by other individuals (listener) and some languages by the presence of other languages in a social community. (Shkurtaj 2009: 194; Hudson 2002: 21).

Conformism is the adaptation of the speaker with the social environment, thoughts, attitudes, customs, ways of acting in different activities and linguistic norms. Therefore in order for the individual to learn the language in social collective

composition needs to belong to a social group (linguistic community) as part of a social community whereas he expresses his individuality, and also his linguistic solidarity.

Conformism or solidarity means tribe, province, nation and state. The use of language can also be distinguished by social classes in a social community (the language of the rich and the poor), the speaking of a language according to careers, speech, the speaking of a language according to workmanship, etc. (Shkurtaj 2009: 194).

Languages in the competence of a multilingual speaker reflect *its individual identity as well as of its social collective community or state that belong to European and global level and have an impact in maintaining the vitality of each language.*

7. Communicative Competence

Linguistic communication competencies in different languages enable the individual to provide relief in insurance for overcoming unemployment of the 21st Century, especially those who go into business (Mears, 1998) (see: Woolfok 2011: 55). Communicative competence in the act of speaking involves four components according by Austin and Searle (see Shkurtaj 2009: 267).

- Grammatical competence;
- Sociolinguistic competence;
- Conversational competence (cohesion, coherence);
- Strategic Competence (reproduction of spoken communication pragmatic experiences for strategic communication with individual and social benefits)

7.1 Social oriented spheres of speaker's linguistic act

Language it is used in every social sphere of social speakers organisations, where the language is in linguistic interaction with the role and status of the speaker. Social spheres are those that occur in society of speaking individuals, for different purposes, and therefore are distinguished as a public sphere, religious sphere, family sphere, friendly sphere, professional sphere. (Shkurtaj 2009: 135):

“The speaker speaks in the required language and adjusts his speech on the basis of the social sphere and social identity of his interlocutor to adapt to being placed in simulations with roles in pairing his eligibility status and speakers, but also ongoing compliance with the situation in context, place and time.

A language it is used between family members by the speakers status in relation with the status of the interlocutors report e.g. schools for teaching and learning and absorption of

knowledge in the appropriate language, in public and private institutions to serve consumers, in various meetings to debate on various issues, in public places to provide convincing-argumentative information, in the media to provide information, medical counselling to people in the field of medicine, in the economy to enter into contracts for sale and purchase, in the field of craftsmanship and workmanship in serving to different clients."

7.1.1 Linguistic behaviour of the speakers is conditional on compatibility with the environment and audience

Linguistic behaviour of speakers depends on the physical environment (in office, home, in shop...) and non-linguistic factors with personal linguistic interaction in a language through interaction between people in an act of communication in conversation (gender, age, occupation, position, leader-worker..) situations (respect, familiarity, underestimating hostility and greedy for career, desire for prestige, praise...), the form of communication (oral or written), context (linguistic act, subject, message, functions of interaction) and the status of the speaker, expressed by social identity. (See: Shkurtaj 2009: 275).

7.1.2 The motivation of the individual to achieve multilingual communicative competence

Modernization is a process of individual's development of constantly learning something new, especially with the learning of several languages to facilitate understanding of continual innovation in the 21st Century.

Repertoire of multilingual linguistic competence is established by learning several languages as a necessity for the modern individual for social communication can be achieved at any age that is submitted to the individual to learn a new language.

Languages are much needed in any social activities and communication with each one in everyday life. This phenomenon is achieved by:

- institutional incentives organized by social institutions in various activities;
- incentive outward linguistic factors, such as socializing with peers from other communities;
- the individual's own effort to be flexible in any social activities;
- positive attitude, willing to learn anything new anytime, anywhere and on a permanent basis in solidarity with all others own individual cultural sublimation
- willingness to work with members of other language communities in each of the activities;

An individual nowadays on the one hand has freedom for decision making in the selection of learning something new or new language, but on the other hand has consistently unsafeness to ensure vital *existentiality*, therefore consistently recultures itself with innovation sustained by creating "*one biography with fractures*", because there cannot be progress with inherited models (Beck, Giddens, Lash 1996: 96). Innovations at the same time become a burden and a probability for everyone.

"Each individual of the 21st century needs awareness, self-empowerment, self-regulation, self-evaluation and self-management of learning foreign languages as motivation for inward self to communicate with others without hindrance and independently with the verbal expression and written assurance of vital existentiality for life."

II. EMPIRICAL PART

Research Methodology

The research was conducted with the review of secondary sources with the method of descriptive analysis of scientific theory and official documents and primary sources revealed through a survey of the empirical method, in which were used empirical methods, comparative, quantitative and qualitative analysis. An assessment instrument was a questionnaire structured with open questions according to the Likert scale with alternative selection questions in three languages English, Macedonian and Turkish developed with citizens of Gostivar young employed adults of the three entities. Secondary sources were reflected in the table.

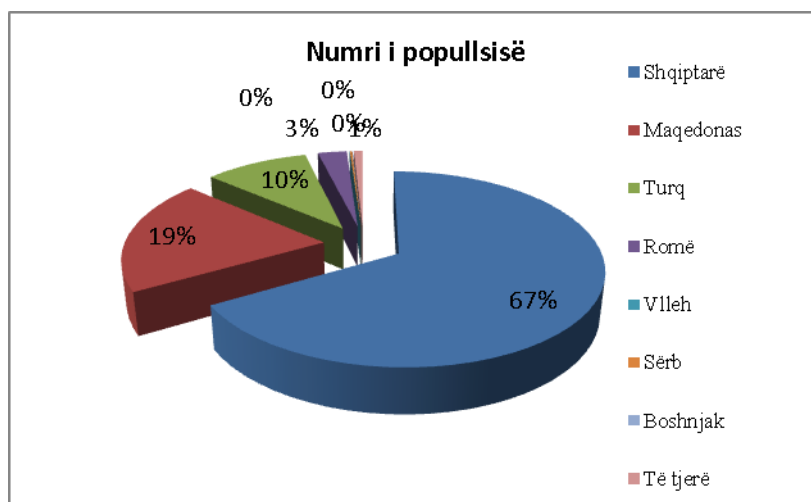
All secondary data and primary sources cannot be reflected in the graphs and table, because of the restriction that imposes our work, but the findings were analysed until clarification of its conclusions and recommendations.

1. Multicultural Social Community of Gostivar

On the basis of secondary data based on official documents of Census 2002 in Macedonia, where it is clear that the population in the town of Gostivar is multi-ethnic or multicultural, but with a higher number of population reflected the population of Albanian ethnicity 67% also notably within the territory.

Table 1: Demographic Data – City of Gostivar according to 2002 Census of Population

Classification of the population by ethnic groups in the town of Gostivar in the 2002 Registration year									Total
Ethnicities	Albanians	Macedonians	Turks	Romani	Vlachs	Serbs	Bosniaks	Other	
Number of population	54 038	15 877	7 991	2 237	15	160	39	685	81 042
In %	66,60 %	19,50 %	9,80 %	3,80 %	0,01 %	0,19%	0,04 %	0,84 %	100,00 %
Classification of the population according to gender in the 2002 Census									Total
Gender	Female				Male				Total
Number	40 535				40 507				81 042
In %	50.01%				49.99%				100%



During the last years in the town of Gostivar the migration of people outside the country has risen, but the population of ethnic Albanians and Turks is increasing, which will certainly be reflected in the next population census. (See: www.gostivari.gov.mk).

2. Linguistic Diversity in the Social Community of Gostivar

In the social community in Gostivar are reflected some linguistically diverse communities, where different languages are used. The Albanian speakers group as a functional expressive tool use the Albanian language, the Turkish speakers group as an expressive tool use the Turkish language, while other groups of linguistic communities as Romani, Bosnian, Serbian, etc. as an expressive too, use the Macedonian language, which is the official language in the Republic of Macedonia.

The reflection of different languages is the result of the intersection of languages in contact within the territorial and extraterritorial, because of its geographical position and historical factors are used several languages from three families of the world

language. The classification of the languages that are used by the world languages families, that are used in Gostivar based on the theory of linguists (Poloska 2001: 27-41; Rokaj 2000: 166):

- of Indo-European families: 1) Albanian language, 2) the branch of Slavic languages: Macedonian language, Slovenian, Serbian, Croatian, 3) the branch of Germanic languages: English and German language are taught in educational institutions, 4) Romanian language (spoken in a Romanian family settings) and 5) of the Indian branch: Romani language.
- altaic languages: Turkish language
- semito-hamitic linguistic family: arabic (semitic group) taught in Madrasa.

Albanian language although constantly underestimated by the other languages of different invaders retained its vitality, developed and continuously carried to the next generation as national language. Current students, who study in 2015 in the education system in the future when they finish secondary education, will master five languages from the three world family languages. In a more prestigious position is the Albanian language, because there are more Albanian speakers (66.60%) and currently in the town of Gostivar it is the official language parallel with the Macedonian language, which is the official language in Macedonia.

2.1. Multilingualism in Gostivar

Multilingualism in Gostivar in public educational institutions it is implemented in three languages: Macedonian, Albanian and Turkish.

Figure 1: The implementation of multilingualism and the world's elite language
(English language)



In Figure 1 we notice that in the social community of Gostivar, in every public institution Albanian language, Macedonian language, Turkish language are used and also English language as "*world's elite language*". In every social sphere languages are used in support of standard norms and reflect the linguistic behaviour in conformity with the working culture, but in some cases also in conformity with the speaker if you speak diglossic.

Different careers oblige the speaker to reflect his social identity of his pairing of roles to adjust with its language behaviour in several languages on adaption with its

status and its role, which it takes through the act of communication in conformity with factors beyond language as: situational, case, context, interlocutors, place and time.

3. Internal Political Factors Affect the Development of Languages

3.1 The status of languages in local and national level in the Republic of Macedonia

Secondary data are based on official documents of state and local governments, considered as internal factors with their institutional support as influential in the development of languages. According to section 7 and 36 of the Law for local self-determination ("Official newspaper of RM" No. 5/02), the Council of the Municipality of Gostivar in the session held on 25.01.2006, approved the "*Statute of the Municipality of Gostivar*" where are defined the General provisions. In section 61 it is written; "*The informing of the citizens it is performed in the official languages used in the municipality. The Municipal Council with special verdict may appoint that for some information to be in the language that is not an official language in the municipality, but to be in that language spoken by some residents of the Municipality*".

This law is in accordance with the purpose of the Constitution of the Republic of Macedonia adopted on 17 November 1991 in support of the historical past and free will, expressed by the citizens of the Republic of Macedonia in the referendum of 8 September 1991, as well as its historical fact that Macedonia is established as the national state of the Macedonian people, in which it is ensured full civil equality and permanent coexistence of the Macedonian people with the Albanians, Turks, Vlachs, Romani and other nationalities that live in the Republic of Macedonia.

The purpose of the Constitution of Macedonia very clearly has defined the five objectives. The first objective it is stated in the constitution of the Republic of Macedonia as a sovereign, independent and democratic civic state. The second objective it is stated the rule of the law as the fundamental system of the government. In the third objective it is stated the assurances of human rights, civil liberties and national equality. In the fourth objective it is stated the insurance of peace and coexistence of the Macedonian people with the other nationalities living in the Republic of Macedonia. In the fifth objective it is stated the security for social justice, economic welfare and progress of personal and mutual life for all nations living in the Republic of Macedonia. The Constitution of the Republic of Macedonia it offers opportunities for progress of each individual.

3.1.1 Status and the rights of the linguistic communities

In section 7 in the Constitution of the Republic of Macedonia, the Law for languages, which was replaced with Amendment V on November 16, 2001 (number 07-3795/1) with the Ohrid Agreement on August 13, 2001, for most it is a document, which restored peace in the country and ended the conflict in 2001, in which were adopted the frameworks of interethnic coexistence and Euro-Atlantic perspective of Macedonia. Also it approved the issue of the linguistic phenomenon of expansion of the two languages to be official with the same prestige or adstrate, whereas the Albanian language becomes an official language in the Albanian-majority settlements

In the first paragraph states: *"In the whole territory of the Republic of Macedonia and in its international relations, the official language is Macedonian and its Cyrillic alphabet"*. In the second paragraph it is noted that another official language is the Albanian language, which is spoken by over 20% of citizens, so that the Albanian language earns the official status in settlements with Albanian majority, whereas both languages can be used as an official language in local and regional units by every citizen. Also the two languages can be used for research of any documents and taking any documents in the desirable language. Citizens can address in both languages in the Ministry, but by the Ministries the responses can be taken only in the official Macedonian language, which is at the state level. This right can be used for all languages in all countries with the majority over 20% of the population

In the third paragraph it is stated that the Albanian language should be perceived as the language spoken by the majority of the citizens.

In the fourth paragraph it is stated that the use of the languages and the alphabets in which at least 20% of citizens speak in the local self-government units, the authorities of local self-government make the decisions. This paragraph enables the local self-government units to take initiative for learning the languages of the country's educational institutions as languages for individual development of its citizens, whereas it affects also the social development.

In support of Section 115 of the Constitution that undergoes changes on November 16, 2001 (number 07-3795/1) with the Amendment XVII on 25.01.2006 approved the Statute of the Local Self Government, and in Section 87 it is noted: *"The Council for the self-determination local forms gives initiatives and proposals to municipal authorities on issues in the field of education, health, social security and other issues of interest to citizens."* Also, primary education law no. 103/2008, 135/2014, Article 25 paragraph 3 states that *"The primary school curriculum includes mandatory and elective subjects, additional lessons and complementary lessons and also class community hours"*.

This article is in accordance with the fifth goal of the Constitution, which states: "*economic wellbeing and prosperity of personal life and common*" allows the Council for forms of local self-determination giving initiative and proposals to the competent authorities of the municipality on issues in the education field, where you can examine the issue of the inclusion of the Albanian language in the curriculum as a language which is necessary for the facilitation of social communication and as a necessity for all citizens of Gostivar especially Macedonian citizens and Turkish, because its majority according to the census in 2002 it was 66.60%, which means that even the users are more Albanians.

Based on these data, which currently are older and certainly now this number may be even higher, at every vital activity the client has priority. Therefore, in those countries where the need for such a requirement to adapt to the labour market, to all citizens should be given the opportunity, that languages that are necessary for social communication to be taught in the educational system moreover they should be free of charge, because those citizens are too tax-paying for the formation of the municipal and state budget in conform with Section 44, which states: "*Everyone has the right to education. Education is accessible to everyone on equal terms. Primary education is compulsory and free*".

In Section 48 it is stated: "*In schools where education is conducted in the national language, it is also taught the Macedonian language,*" but this should also function in a local level where education takes place in the language of national majority, to be taught the language of the majority by the minority communities in a local level as a vital necessity and effective communication in everyday life. This article relates to the theory of Bernstein Bazil (1958-1972) for "*linguistic deficit*" of children of the lower classes, in which he states: "*lower social classes are affected by the inadequacy of their language*". Bernshtain considered as a determinant of inequality on the social opportunities. Different styles of languages fit to the needs of the speakers to different social and psychological needs, which Bernstein considers crucial for affiliation to a social stratum (see Shkurtaj 2009: 80).

Basil Bernstein (1958-1972) in his study of lack of linguistic competencies called it "*the linguistic deficit*" while Worf (1956: 212) "*linguistic relativism*" the necessity for adaptation in a local level for mastering the linguistic competencies. The combination of the Bernstein's theses and Worf's linguistic relativism states: "*The social structure is the one that determines linguistic behaviour, which then with a circular process reproduces it.*" Reproduction of the social structure through behavioural language, is related to benefits, that Albanians and Turks have by learning the official language and are actually real bilingual, while Macedonians express a "*deficit linguistic multilingual*

competencies" lack of knowledge of the territorial languages or of contact, of the Albanian language because the state system did not enable them to learn the Albanian language, so they can be prepared for "*linguistic relativism*", by mastering the linguistic competencies in a local level.

Albanian language has not yet achieved its reputation to be of equal status with the Macedonian language at the state or state institutions, as an official language, even though it is spoken by the majority of the population in Macedonia, but at a local level, where the majority are Albanians has started to function. Languages are very necessary for better livelihood of the people, so they should be supported by the state and the local institutions, to be taught in the educational institutions.

3.2 International Factors that affect language development

Gratitude and praise belongs to all members of the international organizations that are working with their activities by improving inter-ethnic relations and the establishment of civic values of the citizens of Gostivar. Also continuously give their contribute to improving living standards by providing assistance for re-culturation of all its residents for a better coexistence in terms of progress of the country :BNJVLZELS, EU Info Centre, the Gostivari, IPARD, DEC-EGR , UN, UNICEF Early Child Development, QEMVP, EU Info Point, the EEAS, EU delegations' websites, UNDP. Their activities contributed to raising citizen's awareness continuously and conceptualize their human rights as individuals that belong to this society. Also by raising their culture they continuously learn to seek their rights that have a rightful need as citizens in their town.

Figure 1: Plurilingualism in a cultural event in the town of Gostivar:

26 September - European Day of Languages



If this show is in English, is somewhat understood by the three parties, but if it is in its indigenous language for e.g. Albanian won't be understood by the Macedonians and the Turks or if the show is in Turkish won't be understood by the Albanians which are bilingual Albanian-Macedonian, but if it is in Macedonian it will be understood by the both ethnicities Albanians and the Turks, whereas Macedonians from the native languages do not speak not even one language, neither Albanian nor Turkish.

All this phenomenon of "*multilingual deficit*" is a consequence of non-institutionalisation of the languages in the educational curriculum at the right time.

3.3 Demographic, historic and economic factors affect the development of the languages

Gostivar has consistently been ruled by others, in which have been stratified quite linguistic superstrats of different languages. As societies were developed languages as well were coming in expression the linguistic prestige of the languages. During this development, the Albanian language was developed by its citizens and managed to save its linguistic vitality. This city it has consistently been a cultural and linguistic diversity, and therefore most people are masters of several languages that has influenced the culture of elevating to respect the principle of multilingualism and multicultural development. Many citizens for political, historical and economic reasons in the past have left their homeland and now live in different countries of the world particularly in countries of the European Union, the US, Turkey etc. where they have created their own families.

3.4. The conversational context begins in familiar environments, and evolves in social environments in direction of development of plurilingualism in Gostivar

Mixed marriages affect the development of biological or genetic bilingualism of their children with the birth of the baby as bilingual substance ready for the development of plurilingualism of individuals in Gostivar. Most of the mixed marriages often change their position in the social community environments with various temporary visits to their homes where they visit their relatives by becoming the bridge between the cultures of the country of Gostivar with the other cultures of the countries.

Bilingualism can also take place in mixed families, where family members are speakers of different languages (grandmother, mother, grandfather, that language is constantly a bearer in the family). Bilingualism is already bilingual phenomenon, serving individuals plurilingualism continuously develop with the learning of different languages based on the need to use the language of the country where the individual lives and functions.

In the town of Gostivar earlier there has been quite mixed marriages, where the mother usually has been Turkish, Vlach, Serbian, Croatian, Bosnian, Hungarian, much less Macedonian, and the father has been Albanian or Turkish whereas it has dominated "*the language of the father*" or family surroundings where the child has grown. These children have had the opportunity to learn Albanian or Turkish by their mother side in equal way. In recent years this phenomenon has begun to change, where

parents with more mixed marriages between Albanians and Turks (or husband or wife). At the end of the 20th century and at the beginning of the 21st century in the town of Gostivar are reflected marriages of Albanians with Germans, Swiss, English, Italian, Albanian due to ensuring vital existentialism, which has been and still is "*wittiness adjustment of existential vitality*" for the people of this territory.

In the 21st century we start to notice the phenomenon of marriages of Albanian women from Albania, who marry widowed Albanian or Turkish man, but also many young women who marry Macedonians. Older women start to influence the members in the Turkish family, with exposure of the Albanian language, especially to their grandchildren, where they are married. Also young Albanian women that marry with Macedonians pass their native language to their children, even though that is a linguistic minority in a Macedonian family or in a state level, but in the social community in Gostivar it's an official language. These phenomenons present the need for change in the teaching curriculum of the teaching of the languages as a necessity to continue forward and develop born bilingualism or the one that has started within the family.

3.5 Instrumental context affect the development of the languages in Gostivar

All linguistic contexts (referral, instrumental and social) have influenced the development of bilingualism, multilingualism in the town of Gostivar and the plurilingualism of its citizens. In Gostivar operates the electronic media to inform citizens of different information in different languages: TV-media, TV2, The Voice of Chegrane and Globe and Radio-Media are operating in three stations: Radio PRO-FM, Radio Cometa, Radio Wave. Also great merit in the development of good bilingual relations and multicultural has TV Alsat-M, which with it radiation affects in each house of the citizens of Gostivar. The rapid development of techniques and technology also influences the development of languages. Public circulation of free speech allows everyone to understand any information in their own language.

Plurilingual speakers can communicate with others through different communication tools (cell phones, laptop, computer with the use of the Internet), in which by speaking his language and the other languages affects the development and the preservation of its linguistic vitality of its language and other languages. Languages through different tools can break through everywhere in the world, like the English language and now happening also with Turkish serials, that reflect its language and culture.

3.6 The social context of people's awareness to achieve plurilingual education is achieved in the educational institutions

In the town of Gostivar there are 10 primary schools and 20 schools in suburbs, 6 high schools, which 4 are public and 2 private, and two universities and one dispersed university that allows citizens to present progress more quickly in any vital aspect. Also the school for adults functions, for people who have not been able to finish their education on time for various reasons. The movement of the citizens in different places impacts on their awareness of raising democratic cultural values.

A multilingual speaker with an Albanian identity (Macedonian or Turk) in Gostivar, thinks Albanian (in his native language, but he can speak in different languages Macedonian, Turkish, English or German (or in another language to communicate with others by representing every linguistic community, the city of Gostivar, as well Republic of Macedonia in a European level and Europe in a global level.

In one such rally for example if an audience has more plurilingual speakers, then the speaker does not need to speak on many languages and there is no need for translation to be done by someone else, because it is understood by the audience, this affects the duration of the rally. Also if a speaker teaches a language institutionally he then can express himself in several languages fluently clearly, accurately and in the right place at the right time in conformity with the interlocutor or other speakers.

III PRIMARY DATA

The research aimed to reveal the attitude of the employees for the implementation of multilingualism (several languages) in their activities and the achievement of individual plurilingualism. The survey was conducted with a questionnaire in three languages on 11-16.04.2015 by 10 citizens of the three ethnic groups: Albanian, Macedonian and Turkish in the town of Gostivar. This sample based on the majority Albanian population, which is reflected by 66.60% in the local town of Gostivar, has not been determined proportionally fair, but it was done intentionally for attaining individuals' attitude in the minority communities in local level (even though in a state level they are a majority), regarding with the use of the most important language in their activity so they can ensure their vital existence. To illuminate the benefits of multilingualism a survey was conducted with three different groups with different social status of their activities moreover they were surveyed administrative workers, retailers, traders, nurses, dentists, ...to observe linguistic behaviour in the social spheres with conjugated roles in their activities.

Data interpretation

The data reflected in the survey with employees of different activities are reflected in table D.1., where are visible variables of different ethnic groups, age groups, genders and occupations. All these variables reflect the opinion of the citizens of Gostivar for the value of multilingualism, that linguistic diversity provides them in the territory of Gostivar for development of individual plurilingualism as a noble value. This multilingual value provides them opportunities for development of communicative competencies in different languages thereby communication it is facilitated in various activities. Linguistic behaviour of the speaker is conditional on compatibility with the environment and the audience.

Table D.1: Employee survey data in the city of Gostivar

Albanians					Macedonians				Turks			
Occupation	Preferred language	Age	Experience	Gender	Preferred language	Age	Experience	Gender	Preferred language	Age	Experience	Gender
Director	Albanian, Turkish, English	30	8	M	Macedonian Albanian	30	5	F	Albanian, Turkish, Macedonian, English	40	15	M
Accountant	Albanian, English, Macedonian	25	1	F	Albanian, Turkish, Macedonian,	24	1	F	Albanian, Turkish, Macedonian	40	4	M
IT Employee	Albanian, English, Macedonian.	28	5	F	Albanian, Turkish, Macedonian., English	27	1	F	Albanian, Turkish, Macedonian.	37	17	M
Auto-Mechanic	Albanian	57	30	M	Albanian, Turkish, Macedonian	22	1	F	Albanian, Turkish, Macedonian	28	5	F

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Psychologist	Albanian	26	2	F	Albanian, Macedonian	32	8	F	Albanian, Macedonian	52	22	F
Economist	Albanian	25	2	F	Albanian, Turkish, Macedonian.	35	10	F	Albanian, Turkish, Macedonian.	40	10	F
Hairdresser	Albanian	24	3	F	Albanian, Macedonian	24	4	F	Albanian, Turkish, Macedonian	30	5	F
Salesclerk	Albanian	23	9	F	Albanian	37	9	F	Albanian, Turkish, Macedonian	23	9	F
Mechanic	Macedonian	21	2	M	Albanian	27	3	M	Albanian, Turkish, Macedonian	50	20	M
Accountant	Albanian	23	2	M	Albanian, Macedonian	30	3	M	Albanian, Turkish, Macedonian	23	2	M

Table D.1. It is observed that linguistic behaviour of employees carries out various activities in the social sphere. Their linguistic behaviour must be in conformity with the biological environment as "*linguistic ecology*" as it is named by Shkurtaj (2009: 65). We notice that respondents are adults, the social status of employees of different professions, with belonging to different ethnic groups, speaking different languages, with different gender, age and different experience.

All respondents express their viewpoint that the most preferred language to use in their activities is the Albanian language, as the language of the majority in the social community in Gostivar. These data indicate that the Albanian language must be learned by all parties even though the Albanian language hasn't been spoken before from neither parties, neither from Macedonians nor from Turks in the educational system. It is evident that these individuals are born in the 20th century, but they are still working and operating in the 21st century and now express the need for learning the Albanian language, because they have "*deficit of multilingual competence*" according to Bernstein Basil's theory (1958-1972) "*deficit of linguistic competence*", moreover linguistic deficit of the language, that is very needful for social communication in the city of Gostivar, the Albanian language. All respondents are representative of the generation that should review this matter and to allow children in the future to master multilingual competence.

Questionnaire Results of Employees in Different Social Spheres

APPENDIX D

1. Do you need to use native foreign languages to communicate with your customers?

Respondents to this question their views have expressed in the options:

a) totally agree have expressed total of 22 (73%) from the 30 respondents, where 9 (30%) ethnic Macedonians, 8 (27%) females and 1 (3%) male while 9 (30%) from the Turkish ethnicity, 4 (13%) and 5 women (17%) males, whereas from the Albanians ethnicity have expressed less than 4 (13%) Albanian women, while men haven't express any view.

b) agree, only 5 (17%) of Albanian men.

c) partially agree 3(10%), from 1 (3%) Albanian, 1 (3%), 1 (3%) Macedonian and 1 (3%) Turkish.

The reflected data indicate that the town of Gostivar mostly needs to use foreign native languages, Macedonians and Turkish parties have expressed their view in the option "totally agree", whereas from the Albanian parties it is claimed only by 4 (13%) females and in the option "agree" 5 (17%) males. Most commonly used languages in the social communication are the native languages, from which the Albanian language is distinguished the most, because of its social structure of the Albanian majority, by which simultaneously makes it the community's customer's majority.

2. Have foreign languages helped you to study more throughout schooling?

On this question the employees have expressed their view in the option partially agree 13 (43%), out of which 5 (17%), 3 (10%) females and 2 (7%) males from the Albanians parties, while from the Turkish ethnicities 5 (16%), 3 (10%), females and 2 (7%) males, whereas from the Macedonian parties 3 (10%), 2 (7%) females and 1 (3%) male. Foreign languages from this generation that actually are employed are not highly valued. In the period when these citizens have been schooled during the educational process undoubtedly foreign languages were not given much importance, however languages for the current students are a necessity for an independent learning.

3. Do you need English to ensure the work place where you live?

On this question their attitude have expressed 7 (23%) surveyed in the option strongly disagree, whereas from the Turkish ethnicity 5 (17%) have expressed their

opinion, 3 (10%) females and 2 (7%) males, while from the Macedonian ethnicity have expressed their opinion only 2 (7%). The data show that it has been achieved the awareness of the population on the inapplicability of the English language in the local practise, because this language does not apply to the activities of daily life in their territory, since it is passivized or fossilized in the memory of the individuals, who are employed in their homeland, whereas for those who go abroad it is only a preparation for communication with others, when they are abroad.

4. Are native languages practical to you in everyday life?

In this question it is reflected that the majority of the surveyed have understood that greater value in their country has language contacts: Albanian language, Macedonian and Turkish.

Totally agree have expressed 28 (93%) from the 30 surveyed, where 10 (33%) individuals from the Albanian parties, 5 (17%) females, and 5 (17%) males, from the Macedonian parties 8 (27%) individuals have expressed their opinion 6 (20%) females and 2 (7%) males, while Turks 10 (33%), 5 (17%) females and 5 (17%) males. Everyone is convinced that for every day practical use they need the native languages.

5. Do you think that mastering many languages is an asset for the individual?

The data presented in this question indicate that the citizens of Gostivar have achieved a positive appreciation for the usefulness of multilingualism. Their views are these:

a) totally agree have expressed 20 (67%) from the 30 people surveyed, where Albanians 10 (33%), 5 (17%) females and 5 (17%) males, Macedonians 4 (13%), 2 (7%) females and 2 (7%) males, whereas from the Turkish parties have expressed their view 6 (20%), 2 (7%) females and 4 (13%) males.

b) agree only 2(7%) females have expressed their view from the Macedonian parties.

c) partially agree have expressed their view 2(7%) females and 2 (7%) males from the Macedonian parties, while Turks 2(7%) females and from the Albanian parties none. Each one from the community in Gostivar perceives the values of multilingualism as individual assets.

6. Do you think that the new generation in the future will live in their homeland?

In this question the surveyed, their view have expressed on the options:

a) totally agree have expressed 16 (58%) from the surveyed , where Albanians 6 (20%), (13%) females and 2 (7%) males, from the Macedonian parties have expressed only 2 (7%) males, while from the Turkish parties 8 (27%), 4 (13%) females and 4 (13%) males.

b) agree only 2(7%) Macedonian females.

c) partially agree have expressed 6 (20%) from the surveyed, whereas Albanians only 2 (7%) males, while from the Macedonian parties only 2(7%) females, and from the Turkish parties only 2 (7%) females.

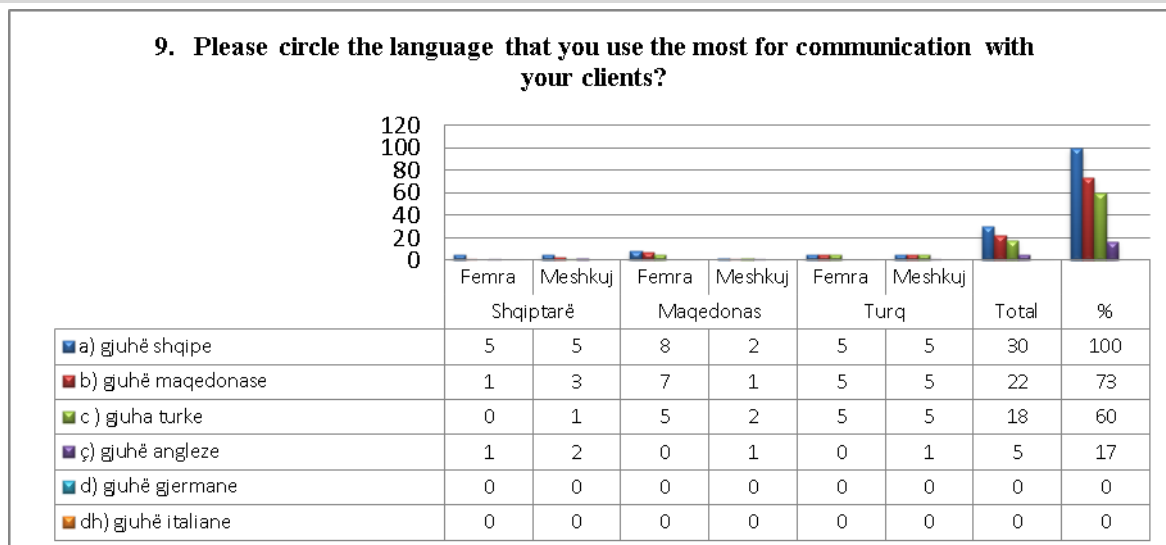
This data points out a belief of the employed generation (who may actually be the parents of the generations in primary and secondary school) that the next generations will stay in their homeland and will contribute with their work to the benefits of its citizens.

7. Do you think that the new generation in the future will live abroad?

On this question in the options: partially agree have expressed their view 25 (90%) out of all ethnicities, from the Albanian parties 9 (30%), 4 (13%) females and 5 (17%) males, from the Macedonian parties 6 (20%), 4 (13%) females and 2 (7%) males, while from the Turkish parties 10 (33%), 5 (17%) females and 17 (%) males.

This data indicate that better economic income and better conditions are those that motivate young people to go abroad and to willingly learn the English language as a preparation, since this language is spoken all over the world. This question is more convincing than the previous one, where 16 (53%) individuals expressed their view, whereas in this question 27 (90%).

8. Do you think that frequent use of more languages can eradicate the hatred between individuals? On this question have expressed their view 10 (33%) from the surveyed. This is an indicator that hatred is an old wound that has existed from earlier times, that is why they think that having to speak each-others language won't make this hatred go away that has been planted over the centuries, yet one part from the Turkish 4 (13%) and from the Macedonians parties (7%) are hopeful that hatred may come to an end, if each community speaks the language of the other community.



In chart 9 it is reflected the opinion of the respondents from Gostivar for the most necessary language for communication with different clients in their activities. Every adult after reaching the necessary educational competencies is employed, whereas in the exercise of their duty begins to value each personal competency, also begins to value the assets of the multilingual competencies as part of the general competencies.

Every employee in any activities of everyday life communicates with the rest either orally or in writing to ensure vital existence, whereas languages obtain their functional usefulness. Their opinion is expressed on few options:

a) for Albanian language have expressed their view 30 (100%) Albanian individuals, 5 (17%) females and 5 (17%) males, from the Macedonians 10 (33%), 8 (27%) and 2 (7%) males and from the Turkish parties 10 (33%), 5 (17%) females, and 5 (17%) males.

b) for Macedonian language have expressed their view 22 (73%) individuals, where from the Albanian parties 4 (13%) individuals, 1 (3%) female and 3 (10%) males, from the Macedonian parties in total 8 (27%), 7 (23%) females and 1 (3%) male and from the Turks 10 (33%), 5 (17%) females and 5 (17%) males.

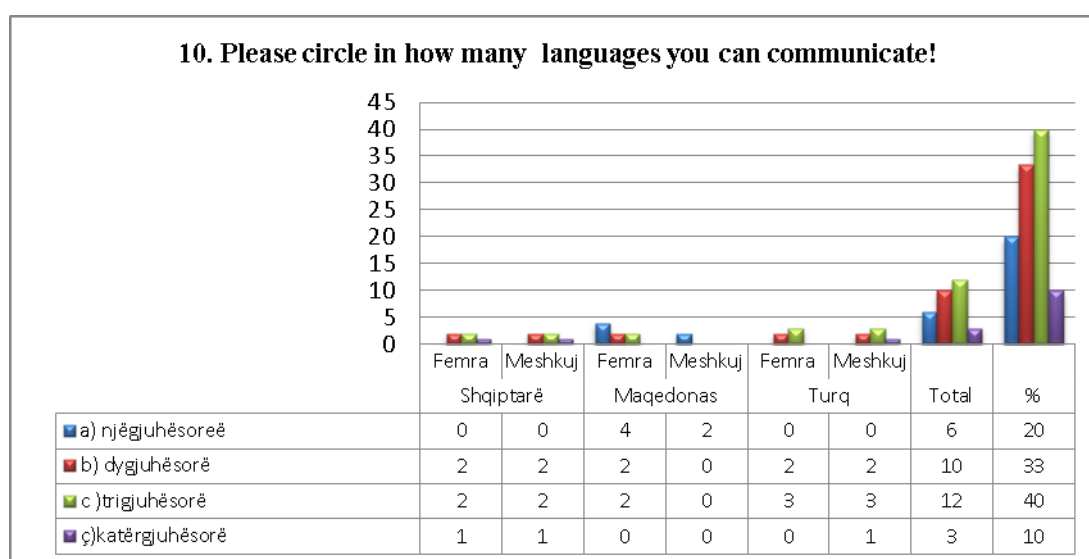
c) for Turkish language have expressed their view altogether 18(16%) from the surveyed, whereas one Albanian has expressed his view 1(3%), while Macedonians 7 (23%), 5 (17%) females and 2 (7%) males, while 10 (33%) Turks have expressed their view, 5(17%) females and 5 (17%) males.

d) for English language 5(17%) people have expressed their view, where 3(10%) Albanians, 1 (3%) female and 2 (7%) males, from the Macedonians 1(3%) male, while from the Turks 1 (3%) male.

e) German language

f) Italian language

These data endorse the hypothesis that the English language as "*the language of the Elite*" is the most desirable, but Albanian language is more applicable in the territory of Gostivar. All individuals have expressed their persuasive view that the English language even though has been taught in the educational system during their studies, this language does not apply in their activities, but in their activities are applied languages of contact or the native languages. Hence, the need for institutionalization of the Albanian language as an optional subject in the primary and secondary educational systems to Macedonian and Turkish students.



In chart 10, the opinions of the surveyed are reflected on several options:

a) monoglot or native language have declared 6 (20%) individuals, where Albanians none, while Macedonians 6 (20%), 4 (13%) females and 2 (7%) males, while from the Turkish side no person has revealed their multilingual competencies.

a) bilingual 10 (33%) individuals, whereas Albanians 4 (13%), 2 (7%) females and 2 (7%) males, while Macedonians only 2 (7%) females, where Turks 4 (13%), 2 (7%) females and 2 (7%) males.

c) trilingual 12 (40%) individuals, where Albanians 4 (13%), 2 (7%) females and 2 (7%) males, while Macedonians are 2 (7%) females and Turks are 6 (20%), 3 (10%) females and 3 (10%) males.

d) quadrilingual (polyglot) altogether 3 (10%) individuals, where 2 (7%) Albanians, 1 (3%) female and 1 (3%) male have revealed their multilingual competencies.

Conclusions

1. The data illustrated indicate that in the town of Gostivar there is more need for contact languages for communication, moreover from the Macedonian parties and from the Turkish parties is necessary the use of the Albanian language, while for the Albanian parties they need to use the Turkish language, due to the fact that the Macedonian language is already spoken by the Albanian community and the Turkish, which also contribute to its vital language preservation.
2. This generation, that currently are employed have not expressed a positive view about the assets of foreign languages for learning them or for the development of plurilingualism, even though this phenomenon is very much needed from a planetarian perspective or in its vision for globalisation and its mission.
3. The data are an indicator that the awareness of the population about the inapplicability of the English language in local practise has been reached, because this language is not applied in everyday activities in their homeland. This language even though it is taught in the educational system for years it is passivized in the memory or fossilized from the individuals, that are hired in their homeland, whereas for those that go abroad it's a preparation for communication if they go abroad.
4. Each one from all the ethnicities has understood the usefulness of the languages in contact.
5. Each Gostivar citizen perceives multilingualism as an individual asset.
6. Adults 16 (53%) think that the next generations won't leave their homeland, but will live here, which is an unconvincing indicator, but only a parental expression towards their desire for younger generations not to desert their homeland.
7. Opinion of adults reflected on 27 (90%) people is an indicator that the economic situation and the better conditions for living are those that motivate young people to abandon their homeland.
8. The citizens of Gostivar think that even if they do speak each other's language hatred won't eradicate, because hatred is an old wound that has existed from earlier times, that is why they think that having to speak each-others language won't make this hatred go away that has been planted over the centuries, yet one part from the Turkish 4 (13%) and from the Macedonians parties 2 (7%) are hopeful that hatred may come to an end, if each community speaks the language of the other community.

9. The Albanian language is the most applicable language in every social sphere in the city of Gostivar, with 30 (100%), out of which 10 (33%) Albanians, while Macedonians 10 (33%) and Turks 10 (33%). From all the ethnicities the application of the Albanian language considers it the most necessary in the exercise of their duty in each profession. The citizens of Gostivar are more Albanian, which simultaneously makes them the majority customer's local markets.
10. In the city of Gostivar about 12 (40%) are trilingual speakers, 10 (33%) bilingual speakers from the 30 surveyed individuals, whereas monolingual speakers 6 (20%), but are also reflected quadrilingual (polyglot) speakers 3 (10%).

Recommendations

- The phenomenon of multilingualism is present within the institutions in Gostivar, but it should be, too, enabled for the Macedonian and Turkish citizens to learn the Albanian language in primary schools, as Albanian and Turkish students learn the Macedonian language.
- The institutionalization of the territorial languages is very much needed for the facilitation of the communication inside the territory and within the neighbouring territories as well.
- Mastering languages enables the individuals to communicate freely with everyone that is why multilingualism should be supported and function in towards the advancement of the multiculturalism principle in the Republic of Macedonia, since it is a multicultural country.
- Languages currently are a desirable trait by all the communities thanks to the educational achievement of each individual with the creation of the different educational competencies that actually are reflected with the accomplishment of the change in their attitude for learning different languages as an essential necessity for orientation of linguistic behaviour on different languages in social spheres.
- Multilingualism is a noble individual asset, invaluable for each and for every social system, because it easily facilitates the way of living in every social activity.
- Dialogic linguistic culture still has no stop, but nowadays a new awareness appears to each individual to each community about the multilingual assets and about the individual plurilingual development..

- Each language learned in youth brings benefits in the future.

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