



INTERRACIAL MARRIAGES A PRODUCT OF BILINGUALISMⁱ

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Abstract

In the Republic of Macedonia lives a multicultural population, which speaks different languages. The Macedonian language is the official language in the Republic of Macedonia that is why every citizen learns that language and knows to speak even though his native language is another one. Bilingualism to the citizens of Gostivar has been developed since ancient times, because there have lived and still do many different nations of different cultures. The development of education significantly influenced in the advancement of bilingualism for citizens of Gostivar. One of the most important socio-cultural factors about learning the foreign languages is considered the family, her cultural and social status. The ratio between the level of the education of the parents and the children's achievements can be explained in different ways. Each educated bilingual parent or multilingual demonstrates an example of a speaker with expressive communication skills in two or more languages. Most of the children are bilingual, because they are exposed in a bilingual or multilingual environment, where are spoken two or more languages simultaneously.

Keywords: bilingualism, diglossia, varieties, interracial marriages, mixed marriages, family

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I. THEORETICAL PART

1.1 Bilingualism, Diglossia and Varieties

Bilingualism is that phenomenon, where an individual uses fluently two languages to communicate with others in adjustments on different situations in everyday life and this communication is accepted from the environment as well as from the general sociolinguistic situation. (Shkurtaj 2009:283).

Diglossia is a visible phenomenon and a very interesting situation of languages in contact. Diglossia is the fruit of the situations, when they are in contact two different languages, whereas aside from typological differences, primarily they have functionally distinctive varieties. Ferguson (1959) claims: "*Diglossia labels one relatively linguistic stable situation, which there are regional primary dialects or low varieties and one linguistic variety superior or a high variety*". (see: Shkurtaj 2009:279).

Variety is the phenomenon of the distinction in speaking a language from another one or the speaking of a language in different ways like the dialectal and regional dialects. Weinreich (1953:118) distinguished two varieties:

- Low variety according to him is perceived the native language, which does not subject to any normative control e.g. Arberisht facing the official Italian language in the Arberesh diaspora or Europe or America. Low variety is used as a tool to be understood in all informal and nonstructural situations e.g. conversation in the family, with relatives, with friends. This variety has a less prestigious status than the official one. Uajnrajhut (1953:118) the competence of the speakers of languages in contacts calls it "diasystem". (see: Shkurtaj 2009:279-280-281).
- A high variety is perceived the language which is used in media, in public institutions, in literature, in political conversations etc. This variety has a prestigious status.

The difference between the low and the high variety is displayed structurally: a) grammar, b) in lexicon, and c) phonology. In every family the low variety is used, whereas in the different duty exercises in the institutions are used the high variety. In every family where there is an interracial marriage from different ethnicities, each one from the spouses during the communication with their children uses the variety which belongs to. Interracial marriages happen in a place, with ethnicities are in contact or it can happen with individual from different places with different ethnicity.

1.2 Types of bilingualism

In the development of bilingualism, few factors have an impact:

- Ethnic contacts in environments (areas, regions, territories) national inhomogeneous

- Interracial marriages
- International human contacts (contacts, personal, trade)
- Transmission of the information in different languages from one place (state) to another place (state) through different communication tools: books, movies, programs, internet etc.
Shkurtaj (2009:284) classifies bilingualism in two types:
 - Family bilingualism, a reflection of the interracial marriages within the state and in diaspora
 - Bilingual immigration
 - Geopolitical bilingualism
 - Technical-economical bilingualism

1.3 Family bilingualism

Family is the smallest linguistic and social community of the human society, because it happens the first juxtaposition of the two individuals, that belong to two different linguistic communities, that bond with marriage and create a "microunion" or a "microsociety", that has its own social organization: the husband or "the man of the house", the wife or "the lady of the house", on which will depend the daughters and the sons as heirs, but also as "members" of that communion by having each one its assigned "status" and "role". (Shkurtaj 2009:122).

Family as the smallest cell of the society, which constitutes the first natural and irreplaceable of the environment for the transmission of the native language from mother to child. Family consisting of a married couple and their off-spring represents the main and most important chain of the organization of life within the social framework community. The family environment has an impact on the development of the language or the child's languages.

The linguistic model that the child gets from the parents, in particular from the mother is valued as the base for the speaking skills and as a startup base for the transmission and full practice of the language skills to each individual. (Shkurtaj 2009:89). The child born biologically prepared to talk, but the speaking of the child is formed together with the physical, spiritual and cultural taking as a model the speaking of the microenvironment. The linguistic models derived from the family environments can be classified:

- The modeling of the mothers language
- The modeling of the father's languages bifurcated (when the mother is from abroad, while the child learns the fathers' language or of the family environment).

- The modeling of the dominant ethnic environment (an environment where the Albanian language should be the dominant one and during socializing with friends of same age, that speak in that language is learned that language called “peer groups”

In cases of interracial marriages, where one parent is from the another place and live in a place, where his language is as that of the environment then the language of the other parent moved from another country it becomes a minority or the opposite, because the language of the child continuously is put in a minority from the environment, which can prompt conflicting situations. (Shkurtaj 2009:284).

The child of a mixed marriage is very likely at young age to learn two languages as a privilege for the linguistic repertoire development. Family bilingualism perfectly balanced, with parents of mixed marriages, if it is developed in a harmonized conditions to the child it offers great benefits: the pronunciation of the words' both languages in the same way, give the child orientation to comprehend two different cultural systems, inspires the child for a cultural civilization and unlocks the child a wide horizon to take cognitive information in two languages or more. (Gj Shkurtaj 2009: 297).

Children who grow up in an environment where two languages are used, since childhood manage to develop the absorption of two languages, in a same age as monolingual children. With a lower rate exposure, the child is unlikely to learn a second language. (Pearson and the others 1997).

Bilingual children have a wider vocabulary from foreign languages, in which their closest person speaks during their growth. If one from the parents speaks in two languages, especially the mother, who speaks a different language from that of the social environment where the child is growing, it is likely to master that language better until the child starts to go to school and to learn the language of the country where he is. In the wholly bilingual development of the bilingual speakers from the age of childhood, several factors have an impact:

- early exposure on second language
- the formation of the different and numerous situations
- the communication in two languages to be continuously constant, so it can be sustainable.

Bilingual children may mix words of two languages when talking, but this is not a sign that they do not master the languages and confuse them, but they do this with the intention to select the word that best expresses their intent. Continuous talking in that language enables the child to become a bilingual master. (Woolfok 2011:55).

Bilingualism is developed in mixed families, where members of the family are speakers of different languages (grandmother, mother, grandfather, that continuously is

a carrier of the language in the family) Bilingualism is a fixed bilingual phenomenon, serving the individual to develop continuously plurilingualism with the learning of different languages based on the need to use the language of the country, where he lives and operates. Bilingualism can be:

- Active bilingualism, that develops in a social and political context of the bilingualism and is reflected in communication in everyday life.
- Passive bilingualism, that develops outside the social and political context of bilingualism, typical for human migration abroad. The movement of the people abroad, that first language or native (L1) cannot use it freely, because it not a known language for the locals, whereas the second language (L2) have it the language of the country where they are displaced, which necessarily must learn it or have learned it from primary education as a result of plurilingual education. This kind of inexpressible bilingualism was named a silent bilingualism from. (Shkurtaj 2009:182).

In the formation of interracial marriages, different factors have had an impact: historical, economic, social, psychological, cultural and emotional.

2. Bilingualism in the Past in the City Of Gostivar

Bilingualism has been present in the city of Gostivar since ancient times in his early writing Janura (1970:256), where he states: *''Albanians in the Pollog of Gostivar, as well as all others in the Republic of Macedonia, speak besides other than the native language and Macedonian language too, especially those that live in villages with a mixed Albanian-Macedonian population and those from the city''*. According to him, Albanians and Macedonians the language of each-other have begun to learn it, since they have started to live together as a result of their interaction due to social, economic and political reasons. (see: Municipal Council Gostivar 1970:256).

Since ancient times Albanians and Macedonians have interacted for securing their vital existence with the exchange of livestock and agriculture, whereas Albanians have taken part in livestock, whereas Macedonians in farming. This interaction have obliged to learn each-others language to facilitate their living. Albanians in Gostivar have become truly real-life polyglots, due to their migration in different places for economic reasons. Most Albanians that have moved abroad have known these languages: Serbian-Croatian, Romanian, Bulgarian, Czech or Slovak. (see: K.K. 1970:256).

In the period of Ottoman occupation, the Turkish language had been used as official language, in the army, administration, in court and in culture. Many Albanian citizens have known the local Turkish language. This language had been supported to a

great extent from the religionists of that time for the mosque interests, then with the opening of the mejteps some part of the citizens have adopted willingly as language of high class and had begun to use it in their family.

The recognition of the Albanian language, Macedonian and Turkish has been a sign of approachment and solidarity of necessity for communication in their daily chores and orders made by the government of that time. No reign had not tried to stop the development of the languages, but they have been developed with mutual recognition for application in practice. Bilingualism has been developed as a natural process, that even today is quite obvious.

Immigration remains incurable wound for Albanians, who constantly move from their homeland. The destination of migrants to avoid Istanbul begun to go towards Romania, Bulgaria, Czech Republic, Yugoslavia, Germany, Austria, Switzerland, Italy Australia and USA (Shabani 2015:203). Albanians from Gostivar are in every part of the world. Immigration has had an impact in the formation of interracial marriages.

In the city of Gostivar before there were many interracial marriages, whereas the mother usually has been Turkish, Vlach, Serbian, Croatian, Bosnian, Hungarian, much less Macedonian, while the father has been either Albanian or Turk and it has dominated "the language of the father" or that of the family environment, where the child has grown up. These children have had the opportunity to learn the Albanian language or Turkish in the same way. At the end of the 20th century and the beginning of the 21st century in the city of Gostivar are reflected interracial marriages of Albanians with Germans, Swiss, English, Italian due to insurance of vital existence, that has been and still is for some Gostivar citizens.

Also in the recent years we begin to notice interracial marriages between Albanian women from Albanian, that *marry with Turkish or Albanian widowed man*, but moreover and many young Albanian women, that marry with Macedonians. Older women begin to influence the members of the Turkish family, with the exposure of the Albanian language, particularly on their grandchildren, where they are married. Also young Albanian woman that *marry with Macedonians, their native language pass it on their children, even though it is a minority in the Macedonian family or in a state level, however in the social community in Gostivar is an official language.*

These phenomenon present the need for a change in the teaching curriculum on learning the languages *as a necessity to continue and develop the born bilingualism or the one that is started within the family and to adapt the country's linguistic ecology*, but also a willingness for adjustment in the environmental language from where is his mother from, because all bilingual children develop speech language in accordance with their adaption in the "fathers" environment, "mothers", or " under the ethnic environmental reign

II. EMPIRICAL PART

1. Interviews

In this research, they were used methods of conversation through interview made by 16 family members in a interracial marriages and the surveyed method through questionnaires with 70 elementary school students.

Based on the examples of Shkurtaj (2009:90) for interracial marriages and the speaking in different varieties we present some data for some families with interracial marriages in the city of Gostivar. Bilingualism that has started in a family surrounding of some Gostivar citizens was based on few interviews that were developed with friends and family members with interracial marriages. Here we reveal some cases of bilingualism in families of interracial marriages:

1st case: In an interracial marriage, where the husband I. Dervishi was from Gostivar, whereas the mother A Dervishi from Osiek of Croatia (now both deceased) had two children. Children because of their parent's mixed marriage were bound to speak in two languages, Croatian and Albanian. But children when they had started to educate they had given priority to the Albanian language, the father's language the Albanian language.

2nd case: In an interracial marriage, where the husband M Ismaili, was from Gostivar (now deceased), while the wife S. Ismaili was from Bosnia 78 years old and had three children. Children because of their parent's mixed marriage were bound to speak in two languages Bosnian and Albanian. However, when children begun the education, they were educated in Albanian, father's language.

3rd case: In the mixed marriage, where the husband S. Preshova was from Gostivar (now deceased), whereas the mother M. Preshova from Bosnia 80 years old, had three children. Children have learned both languages, but continuously the mother's language has dominated. They have been schooled in the Macedonian language.

4th case: In the mixed marriage, where both spouses were from Gostivar, but differed in ethnicity the husband Q. Banjica was Albanian (now deceased), while the wife H. Banjica 75 years old Turkish. Both of them are of Muslim belief and have three children. Children have learned both languages, but they have continued their education in Albanian, the father's language.

5th case: In the mixed marriage, where both spouses were from Gostivar, but differ by ethnicity the husband M. Tufai 68 years old is Turkish, while the wife Sh. Tufai 65 years old Albanian. Both are with Muslim belief and have three children. Children have learned to speak in both languages, but they have continued education in Turkish language, the father's language.

6th case: In the mixed marriage both spouses are from Gostivar, but differ by ethnicity the husband R. Halimi 82 years old is Albanian, whereas the wife Z. Halimi is 75 years old and is Turkish. Both are with Muslim belief and have two children. Children have learned to speak both languages, but they have continued their education in Albanian, the father's language.

7th case: In the mixed marriage, where the husband J. Bajraktari (now deceased) had been Turkish from Gostivar, while the wife M. Bajraktar 72 years old Bosnian from Bihac in Bosnia they have four children. Children have learned to speak both languages, but have continued education in Turkish, the father's language.

8th case: In the mixed marriage, where the husband H. Hasani was Albanian from Gostivar, whereas the wife S. Hasani from Vladicki Han from Serbia (now deceased) had three children. Children had learned both languages, but were schooled in Macedonian.

9th case: In the mixed marriage, where the husband D. Sulejmani was Albanian, whereas the wife M. Sulejmani Serbian (now deceased) had four children. All children had learned both languages, but were schooled in Macedonian.

10th case: In the mixed marriage, where the husband H. Karpuzi was Albanian from Gostivar, while the wife B. Karpuzi 70 years old Serbian had one child. Their son had learned both languages, but was schooled in the Serbian language, the mother's language in Beograd.

11th case In the mixed marriages, where the husband S. Smileski 50 years old is Macedonian from Gostivar, whereas the wife A. Smileska 40 years old Albanian from Shkoder of Albania have two children, that speak both languages, but are schooled in Macedonian.

12th case: In the mixed marriage, where the husband D. Srezoski 53 years old is Macedonian from Gostivar, while the wife S. Srezoski 42 years old from Shkoder of Albania have one son. The son speaks both languages, but is schooled in Macedonian, the father's language.

13th case: In the mixed marriage, where the husband M. Smilevska 52 years old is Macedonian from Gostivar, while the wife Sh. Smilevska 40 years old Albanian from Shkoder have two children. The children speak both languages, but are schooled in the Macedonian language.

14th case: In the mixed marriage, where the husband I .Zenku 55 years old is Albanian from Gostivar, while the wife Z. Zenku 52 years old Macedonian from Gostivar have three children, that speak both languages, but are schooled in Albanian.

15th case: In the mixed marriage, where the husband N. Demiri is 59 years old is Albanian from Gostivar, whereas the mother S. Demiri 54 years old is Turkish from

Gostivar have five children. Children speak both languages, whereas they have been schooled in the Albanian language.

16th case: In the mixed marriage, where the husband Sh. Ademi 59 years old is Turkish from Gostivar, while the wife B. Adem 45 years old is Albanian from Elbasan Albania, have two children. Children speak two languages, whereas are schooled in Albanian.

The data presented from these conversations indicate that interracial marriages are a product of bilingualism in Gostivar. All individuals that speak Albanian or Turkish during their education in the educational institutions learn Macedonian as well, which is the official language. While children that are from parents of mixed marriages Macedonian-Albanian have no option to learn Albanian in the educational institutions according to the standard norms, even though they do speak Albanian at home. The Albanian language is advantageous to be put in the teaching curriculum as an elective subject for Macedonians and Turkish students, because is necessary for everyday life communication in the city of Gostivar.

2. Presenting Students Survey Results

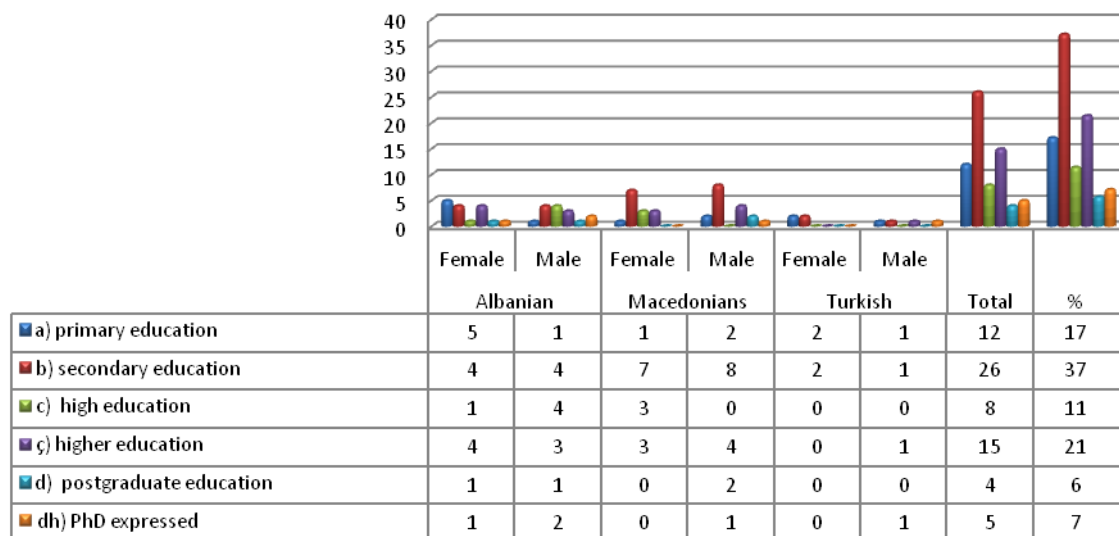
The research took place in four primary schools in the city of Gostivar with 70 students 8th grade from 10 students of the three communities Albanian, Macedonian and Turkish.

Table 1: B. The number of the students surveyed in primary schools, samples

Students	Total students according to gender and ethnic belonging										Language teaching			Total :70 %
	F					M					A	M	T	
Total number of the students from everyone primary schools	Fa	Fm	Ft	Fr	Fs	Ma	Mm	Mt	M	Ms	30	30	10	
	15	11	5	2	3	15	8	5	2	4				
Total:70	36(51%)					34(49%)					70			(14%)

This questionnaire was structured in 12 open-ended question or alternatives, but taking into account the limitation that imposes us in this questionnaire with graphic we will present only two last questions, relating to this work:

24. Please circle the answer, that corresponds to the level of education of your parents!

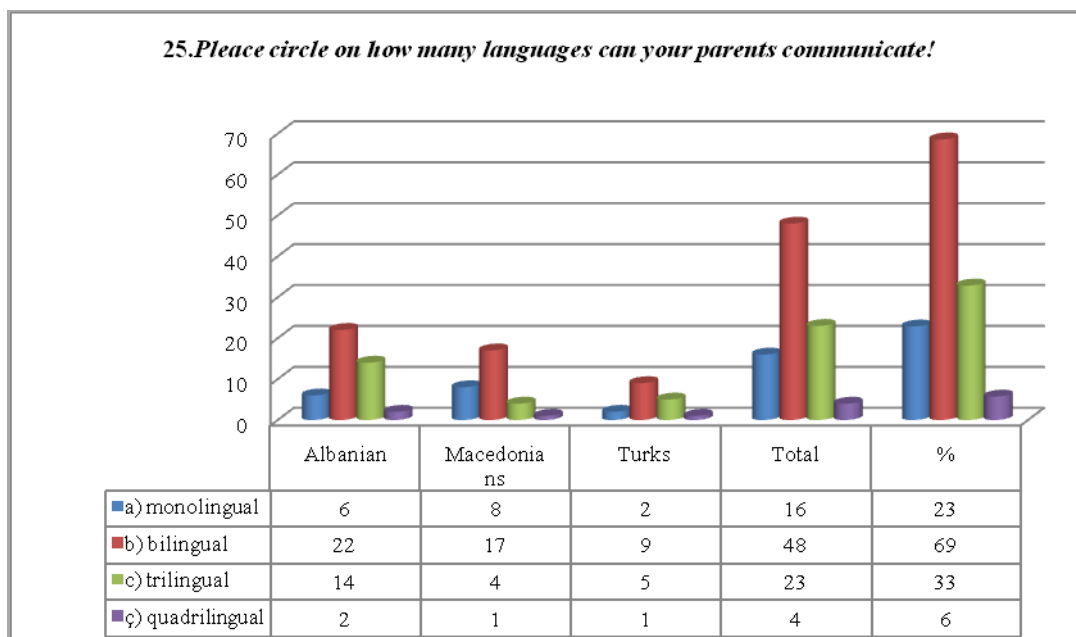


The students in question 11. Please circle the answer that corresponds to the level of education of your parents! The data reflected on their parents education, is the driving, motivational and decisive factor for plurilingual education of the children in primary schools.

- a) *primary education* total 12 (17%) of the students have expressed their opinion, of whom ethnic Albanian have expressed 6(9%), whereas from the ethnic Macedonians 3(4%) and from Turkish ethnicity 3(4%).
- b) *secondary education* expressed total 26(37%) of the students, from which Albanian ethnicity 8(11%), whereas Macedonians 15(21%) and Turkish 3(4%).
- c) *high education* expressed total 8(11%) students, from which Albanians 5(7%), whereas Macedonians 3(4%), while Turks none.
- d) *higher education* expressed total 15(21%), from which Albanian 7(9%), while Macedonians 7(9%), whereas Turks only 1(1%) of the students
- e) *postgraduate education* expressed total 4(6%) from the students, from which Albanians 2(3%), whereas Macedonians 2 (3%) while Turks none.
- f) *PhD* expressed total 5(7%) students, from which Albanians 3 (4%), while Macedonians 1 (1%), whereas from the Turks only (1%) student.

The data reflected are indicative that the parents of the students surveyed are mostly with *secondary education* 26(37%), while there is also with *primary education* 12 (17%) students, with *higher education* 8 (11%) students, with *high education (university)* 15(21%), *postgraduate education* 4(6%), and with *PhD* 5 (7%). The data indicate that the parents are the ones who encourage their children to learn several languages or

incentive for plurilingual education for children in primary schools if they have seen benefits or their lack when using in their functional activities.



The students in question 12. *Please circle on how many languages can your parents communicate!* Have revealed their claim for the exposed languages from their parents, that simultaneously have been their first source of biological bilingualism.

In their language selection were noted in the questionnaire only few languages, that our citizens can speak, but students had added some other language combinations, in which certainly their parents from mixed marriages speak.

- a) monolingual expressed 16(23%) students, from which Albanians 6(14%), whereas Macedonians 8(11%), while Turks 2 (3%).
- b) bilingual 48(69%), from which Albanians 22 (31%), whereas Macedonians 17(24%), while Turks 9(13%).
- c) trilingual expressed 23(33%) students, from which Albanians 14(20%), whereas Macedonians 4 (6%), while Turks 5(7%).
- d) quadrilingual 4(6%) students, from which Albanians 2 (3%), while Macedonians 1 (1%), and Turks 1 (1%).

In the above options, some students have only circled the options, while others had marked for their parents speaking in several languages:

- *monolingual* : Albanian language / Macedonian language / Turkish language
- *bilingual* : Albanian - Macedonian language / Albanian - Turkish language / Albanian - English language / Albanian - German language / Macedonian - English language, Albanian - French / Turkish - Macedonian language / Turkish - Albanian language

- *trilingual* : Albanian - Turkish - English language / Turkish - Macedonian-English / Turkish – Albanian - English language
- *quadilingual*: Albanian – Macedonian – Turkish - English language / Turkish – Macedonian - Albanian - English language / Macedonian - Turkish - English-Serbian language.

3. Conclusion

Based on the current situation, that reigns in Gostivar the bilingual speaking has been present in this area, while today bilingualism that is taught in the educational institutions makes Albanians and Turks truly bilingual speakers, whereas Macedonians if they had learned the Albanian language within the educational institutions from primary school, today they would be bilingual speakers and aside from Slavic languages. Bilingualism currently is implemented in every institution in the city of Gostivar that is why in this territory bilingualism will be forever present. Most Gostivar citizens have reached their plurilingual education, because during their education they learn different languages according to the linguistic norms. Bilingualism which is started in a family surrounding is developed in the educational systems and independently through the help of technical and technological tools. Parents today in Macedonia are plurilingual, because of their plurilingual education provided in the educational systems.

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