
The Youth Language as Witness of Changes in Albania after '90s

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Abstract

Language is a communication and expression tool which at any time and in any society is presented in different versions in dependence of many factors. In sociolinguistic viewpoint when we investigate the links between language and social context, is noted that the language is very diverse, changes in time, in space, in different classes or social strata and in concrete situations. This paper aims to present a comparative view between youth slang, namely the vocabulary used by them in Albania before the 90s with the one after '90s. We tried to argue that the language is made in certain circumstances, especially under the pressure of factors out-linguistic, witness or mirror of the social mentalities. However, this is a superficial treatment, which will be the subject of a more detailed research in the future.

Keywords: language, young, changes, lexicon.

Introduction

Adolescence is not only a result of physical, physiological and psychic development, but also of the cultural and social changes. In modern concepts of personality development, it is understood as specific stage in development that is characterized by sensational psychic, emotional and moral crisis. It is treated as a phase of transition from childhood to maturity. Language (spoken or written), is a tool that allows the expression of concepts, feelings and needs of young people. According to Berruto in language happen 4 types of changes: diachronic (depending on time), diatopic (depending on space), diastratic (depending on social classes) and dysphasic (depending on communication situations).

It is understandable in this context that the language of youth, just like the language of any other social group is not a static phenomenon. It is a socio-demographic phenomenon in constant evolution, both from a demographic perspective, and from it chronologically. It is known that young people talk between them using a language almost "invented" and somehow "strange", with a vocabulary that results often unintelligible from adults. This is a way that young people use to break away from the world of adults, and not being understood by them. The ultimate goal is to customize the language, to leave off their world the adults and create a kind of independence and individuality.

The youth language has always constituted a temptation for researchers, particularly linguists, sociologists and psychologists. The researchers are trying to find a definition to the language of youths and assign a place in the national language vocabulary. But if we consider the fact that adolescence includes a broad age groups (11-19 years old), and appears in dialectal variants, this venture is impossible. Much of sociolinguistics, believe that the language of youth is a new area of research. Arno Scholz says there is no language to young people, because there is no youth as social homogeneous group. (A. Scholz, 2005)

But, according to Radke, in the last century the young were separated for the first time as a group and found their social space. The trend of today's youth is grouping, especially in towns. Their social and communication networks are very extensive. And this creates the circumstances of the creation of a "language" especially for them. According to Radke, the variability of language of youth's is caused by variability between generations. Each generation wants to leave a mark and create a social space for themselves. (E. Radke, 1992)

According to sociologists and psychologists in the language of youth is essential idea of the group. In particular, in their language affects the social environment, relationships with peers. According to K. Mannheim, becoming part of a group means more than just the acceptance of the values that characterize the group; means to "catch" things in that sense, to unbuckle the concepts in that context, to "catch" psycho-intellectual components that are present and accessible to the group. (K. Mannheim, 1975).

On the other hand, this "mission" of young people, so that they purposely modify their language not to be understood by adults, is a factor that hinders the realization of a deep study and with a value of all times on their language. This is because the language of each generation of young is characterized of special features and reflects the social, political, phenomenal at the local level and beyond. As such, it can become a mirror of social mentalities of certain societies in certain epochs.

The object of our research is diachronic change, so the change in time of the language of young people, according to different evolutionary periods. And for the sake of truth, in Albanian studies it is a relatively new experience. In Albanian lexicology there is not any genuine tradition of research in this area.

Early studies in this regard in particular are based on questionnaires that have revealed lexical terms of the specific semantic fields (Klerk 1997; Labov 1992; Walter 1993). Other studies consider lexical collected material (Banfi / Sobrero 1992). Lexical analysis is based on both questionnaires as well as the collection of lexical material. In fact, there is a tradition, though not so scientific of the dictionaries of youth's language, as the one of Heinemann (1990), Ehmann (1996) for German, Goudaillier (1997) Eliane / Kernel (1996) for French etc.

The lexical material examined by us in frame of this work is provided through collection of vocabulary words and expressions of Albanian language explanatory dictionary of 80s and questionnaires conducted among today's youth.

From this observation, we show that lexical of Albanian language has changed enormously after 90s. It has its own explanation. Due to specific circumstances where was found Albania in second world war, and particularly the establishment of communist dictatorship regime that lasted nearly half a century, the youth language of that period was a language more "political". This was a period when youth language modeling influenced above all by schools and fictional literature that was studied in school, selected precisely by the leadership (ruling party).

The language, took over political task trying to fit Marxist- Leninist theory. She began to solidify and calcify, being fed with templates. It was rich with typical expressions that reflect more than everything else the formation communist and communist ideology. Communism built an entire machinery that fabricated the opinion and social behavior. He engaged in this enterprise schools, media, cinema, theater, to party structures in each work center. The official ideology elaborated its vocabulary, which was injected every day in society, through the mental measures of processing industry. The Albanian language of the "new man" was the only window of understanding the world, which of course dictated schematic mentalities hampering any freedom and intellectual lucidity.

We believe that this ideology is clearly expressed in words and expressions mirrored in Albanian language vocabulary of 80s. An overview of the key terms used in everyday think of youth reveals not only changes quantitative and qualitative nature. Concepts of the world, beliefs, life, civic duties, are far of the worldview of the youth today.

Everyday basic topics that are expressed in the youth lexicon, in fact did not differ greatly from those of other social groups. This was understandable, as intended shaping a new generation of revolutionaries who would inherit the revolutionary ideas and worldview. In lexical fund of youth language before 90s highlight some lexeme and typical phrase:

There is no god, do not believe in god, as he conceived as a religious and mystical vision as being higher supernatural, invented by various religions, which allegedly created the world, stands on it and runs everything.

The struggle against revisionism, as revisionism was seen as a bourgeois, opportunist and Marxist ideological and political trend, who was born in the late 19th century in the bosom of the international communist movement, which tried to review the basic principles of revolutionary Marxism -Leninism, especially the theory the Marxist class struggle, the socialist revolution, the dictatorship of the proletariat and the party of the new type, and replace them with the reactionary and anti-scientific theory...

Proletarian revolution, to think and live as revolutionaries:

Revolutionary: (...) fighter steadfast and determined to accomplish the end the issue of the working class and its party in every field of life. Communist of the first hours, the Communists example: named a member of the Party of Labor of Albania, Communist: The one who was imbued with the principles and ideas of scientific communism and acted upon those ideas and principles; The one who conscientiously top supported the program of Communist Party and fought to bring it to life.

Youth (second meaning): political organization that includes boys and girls at a young age, guided by the PLA (Party of Labor of Albania). The naming above was used in order to cut instead of "Youth organization" and the "Union of Youth of Labor of Albania".

Powerful influence in molding the youth in Albania before the 90s had schools, newspapers, textbooks, television. Schools used to play a crucial role in the indoctrination in communist and revolutionary ideas. Furthermore in each school once a week was held the so-called "*political information*", which consisted in reading a political binding material from one newspaper propaganda, "The voice of the people".

Youth Action, or *above the spirit of shares*, was a colorful event, with the participation of the youth, to perform quickly and with revolutionary spirit an important task political, social or economic. It was a great work of socialist construction that was done with volunteer force focused as building roads, rail, forestation, etc. Foreign performances were condemned not only by the youth but the whole society in the figurative sense, they were called actions or concepts that conflict with the principles of Marxism-Leninism.

Enver pioneer, were members of an organization that included children from 10-15 years old and headed by the Youth Union of Labor of Albania, who ministered and propagated communist ideas of Enver (head of state).

After years '90 current political situation changed; was down nearly 50-year dictatorial regime and settled democracy. Major political changes in history of changes is also accompanied by changes in other natures. Albanian society after '90 was faced with extreme variations in terms of the perception of the world and the place of the individual in it, he realized that his civil rights were denied for 50 years and that legally belonged to him. This company had to be oriented towards a world open to the mentality, behavior and freedoms. When a national social community develops and progresses in various fields, economy, science, art, culture, politics, it starts getting complex and this complexity is reflected in the language of that community. As largely political concepts, which were characterized by language, subsided to exist (or at least did not have the semantic nuances that had to dictatorship), the language of the youth was stripped of political tasks.

In the civilized world, that so rapidly included from modern life, alongside various flows that have always existed, but now they have increased, such as shopping, schools, libraries, theaters, cinemas, discos, pubs etc, and massive displacement towards larger centers have received tremendous importance invisible flows, which are not the sole property of the city, such as radio, television, e-mail, the Internet, magazines, books etc. (Shkurtaj G., 2009).

According to Sh. Rokaj, one fundamental changes Albanian language after 90s is its gradual release of "wooden language", which we consider the rigidity imposed within the framework of half a century ideological dogmas. This was reflected in the language of youth, which was void of political terminology.

This resulted not in favor of Albanian, as the gap created by these terms, over the years brought its distortion ... Geopolitical barriers were removed and Albanians began to move more not only from one province to another, which brought mixing of dialects and creating sociodialects, but also outside its borders. The opening of borders to the world increased inflow of remittances from foreign languages, of which were imported ready syntactic structure, away from the usual structure of the Albanian language.

The youth language today is distinguished among other things by some typical topics that are far from the former Albanian society. Many of them were taboo subjects such as sex, love, drugs, dress, music, etc. Even the vocabulary of young people today, revolves around these themes that are part of their everyday life. Lexical Corps used by them which generally has a short duration, consists of words borrowed from the media, the world of the Internet, many popular television programs for youth, advertising slogans, or actuality characters adored by young people as humorous programs, for example: actors and TV presenters, singers, athletes, etc. All of these are foreign to the former Albanian society.

The pressure of globalization brought the use of foreign words, mostly of English and Italian, and later under the influence of television, uses short formulas "discharged" from soap operas, so much in vogue, Spanish and Turkish. Politics governing the pre '90s suffocating pressure exerted mainly Russian, who had been a long tongue of communist Albania's political allies. Youth of the former was oriented mainly towards learning Russian, English and French. After '90s the use of foreign words in the teaching of young people in Albania, as in other countries, there is a tendency that constitutes mode. This influx of foreign words came for different reasons. In the first phase many foreign words readily entered everyday language of youth with new concept or imported from foreign cultures, as week-end, pijama-party, gay, vip etc. On the other

hand we have some foreign words, mainly from English: hot, sexy, nice, miss, star, trendy, lucky, party, crazy; from Italian: firmato, frate, amore, from Spanish: ermanita, Pappie Chulo, ritardato, loco etc., that reflect the desire of young people to be the trend, consistent with the cloud, doggy snob, fashionable and to be separated from adults.

The youth language is in constant change. As we saw, it becomes spokeswoman for mentalities, desires and modern trends. While maintaining links with political realities, social and cultural, influenced by the linguistic and outside language, has different views at different times. One thing is certain; what is fashionable today, suddenly, tomorrow may be a phenomenon of aging.

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