



STANDARD LANGUAGE, COMMUNICATION AND PRINT MEDIA

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Abstract:

Language is the main mode of communication in human society. This highly sophisticated and important mode, which is attributed to humans only as conscious social beings, is accomplished through speech. Men use speech as the main mode to bond spiritually, socially, politically, and commercially with others in their community. Seeing language as a distinctive symbol of a nation, the Albanian National Renaissance continually tried to purify its language from loanwords and enrich with words from its own source. Thus, the Renaissance took a difficult step towards creating a literary Albanian language. It took our written language out from its rudimentary state of the past century and placed it on a new track creating a unified literary language as an important matter for our nation. Communication is application of inspirations and requests through a system of symbols. There are many sign systems used by human society in communication including gestures, body movements, or its limbs, vocal sounds, traffic signs, Morse alphabet, chemical symbols, mathematical, physical, programming language and artificial logic language and the language as the essential mode of communication. When we write, communication is not simultaneous and in direct contact with the one whom we address it. Thus, the speaker needs context, intonation, gestures, mimicry, etc. All of these are fulfilled through writing.

Keywords: standard language, communication, media, integration

Introduction

Language as a communication mode is a specific characteristic of human beings. It distinguishes human beings from other beings. Since language is an actual presentation and reflection of our lives, it is an irreplaceable link in order to know all the phenomena of our social life. A society cannot exist without language (spoken or written); therefore, scholars of various fields including philosophers, psychologists, and mathematicians showed an interest in it.

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Thus, speech is actual representation of language on one side and a necessity for human society on the other side. Language does not live and there is no speech outside society. Through generations, our nation has made continual efforts to safeguard language, tradition and its customs. Our national identity managed to survive after all the wild storms and different oppressors, endeavors, imprisonments, and immigrations; together with it, language did also. Today it serves needs of the society and the state in public communication, in functions of its government, administration, politics, economy and education.

Seeing language as a distinctive symbol of a nation, the Albanian National Renaissance continually tried to purify its language from loanwords and enrich with words from its own source. Thus, the Renaissance took a difficult step towards creating a literary Albanian language. It took our written language out from its rudimentary state of the past century and placed it on a new track creating a unified literary language as an important matter for our nationⁱⁱ.

Through centuries ever since the first book published in Albanian, efforts to solve the problem of the Albanian orthographic alphabet were organically incorporated in major political, social, and cultural movements which gave priority to attempts of safeguarding and cultivating national language so that it reaches the levels of a unified literary language. The Congress of Orthography held in Tirana in 1972 crowned these century-long efforts of our nation not only for unification, but also for its standardization. Efforts for purification of literary Albanian language are not a coincidence or isolated phenomena. Such struggles for processing, cultivating, and purifying the language are a common feature for all the literary languages. In linguistic terms, this activity is known as purism. The term “purism” comes from Latin (*Püros*) which means clean, clearⁱⁱⁱ.

In linguistics, purism was valued as a linguistic progressive movement, whereas the overstated one was considered as a negative social movement. Today, standard language cultivation and its conservation from floods of foreign words is an immediate necessity of our times. Just like standard Albanian language, other standard languages too are interesting because they form special relationships with society turning them into a byproduct of a direct and premeditating interference from society. Just like other standard languages, Albanian language too has undergone through processes such as function selection, codification, cultivation and approval. Today, standard Albanian language is fulfilling its mission and function in all the levels of our society.

ⁱⁱ Prof. A. Kostallari, *Gjuha e sotme letrare shqipe dhe disa probleme themelore të drejtshkrimit të saj*, Tiranë, 1973, F.22.

ⁱⁱⁱ Hasan Mujaj, *Kërkime sociolinguistike*, Prishtinë, 2012, F.199.

Communication

The term communication comes from the Latin word “communicare”, German “teilen” which means share something with someone, take part, make unified, accompany. In its initial meaning it means a social activity between two or more people.^{iv}

Communication is application of inspirations and requests through a system of signs and symbols. There are many sign systems used by human society in communication including gestures, body movements, or its limbs, vocal sounds, traffic signs, Morse alphabet, chemical symbols, mathematical, physical, programming language and artificial logic language and the language as the essential mode of communication.

Understanding language symbols should be seen firstly as a social process and not as an individual one. According to Habermas, language “resides” in the purpose of comprehension; thus, the purpose of any communication through a system of signs is transmitting information. Every kind of communication and with every kind of sign systems needs necessarily the following elements: sender, receiver, message, medium, code and channel^v.

Statements produced through acts of communication take on different functions which depend on communication elements. According to R. Jakobson, each one from the above elements interconnects with linguistic functions such as expressive, referential, poetic, conative, and metalinguistic functions. Thus, communication should be considered as a meaningful interconnection of linguistic or non-linguistic symbols which aims exchange of ideas between two or more communicators.

Print Media

When language is used in socially organized relationships, it is necessary that her modes have a substantially defined form. It is the written form that addresses this demand best making language a ground where norms and standard language is processed^{vi}.

When communication functions within context of social, formal, official, public, institutional, relationships, and when we communicate in written or based on it, interconnection of non-language aspects brings forward an organization which is different from the spoken word.

Media

The term “media” (from Latin something that is in between) means to create a network in the distance i.e. a kind of communication which is different from the face to face exchange, interpersonal, or communication in small groups. Although in its original form it is written in plural “media”, in Albanian language this word is written in plural as “medie” (mediet elektronike, mediet e shkruara), English language also uses the plural form “the media”, while French uses the singular form “medium”.

^{iv} Hasan Mujaj, *Kultura e komunikimit*, SHJ “Jakova”, Gjakovë, 2014, F.15.

^v Rami Memushaj, *Hyrje në gjuhësi*, Botime Toena, Tiranë, 2006, F.18.

^{vi} Xhevat Lloshi, *Stilistika dhe pragmatika*, Botimet Toena, Tiranë, 1999, F.176.

Consequently, other terms came into existence derived from the word “media” including mediokrasi, medializëm, teledemokrasi, (the latter is a compound word formed of two words) which are used by scholars to show the influence of media in politics. While, the English expression “mas media” specifies the communication techniques in a spectrum of massive communication means, media that establishes relationships between less people micro-media to name a few.

When we write, communication is not simultaneous and in direct contact with the one whom we address it. Thus, the speaker needs context, intonation, gestures, mimicry, etc. All of these are fulfilled through writing. As pointed by A. Xhuvani, language needs new words to express new concepts regardless if they come from its own sources or are loan words. Therefore, Albanian linguistics relies on scientific criteria and its own language needs when assessing, evaluating, and receiving borrowed and foreign words. A foreign word was borrowed when there was a need to name things or new concepts, a new linguistic style such as scientific, political, or social style.

However, new technological and scientific discoveries bring in foreign words in the spoken and written language in both media and press; thus, the more new terms and words there are in a certain field of science or technology, the harder will people read and understand the written work from that field.

Next, we will present a few foreign words which are used alongside the Albanian word and have the same meaning which we find in electronic media.

1. “konsensus” or “bashkëpunim” - used in sentences “kemi mandate për konsensus si komision...” (Koha Ditore). The word “konsensus” comes from Latin and began to be used recently, but an Albanian word such as “bashkëpunim, mirëkuptim” can be used instead.
2. “konsulent” or “këshillues” – the word found in sentences “qeveria shpreh interesimin për kontraktimin e një konsulenti për eliminimin e licencave” (Koha Ditore). The term “konsulenti” is borrowed from Italian when an Albanian word “këshillues” can be used instead.
3. “ekzekutim” or “zbatim” – found in “që ta ekzekutoj këtë goditje dënimi” (RTK) where the word “ekzekutimi” is borrowed from French and has the same meaning as “zbatim”.
4. “legjislativi” or “ligjvënësi” – seen in a sentence “lehtësimet legislative për investitorë në bazë të konsulentëve” (Koha Ditore) where the adjective “legjislativi” is borrowed from Neolatin languages and has the same meaning as “ligjvënës”.
5. “vibrim” or “dridhje” found in “jetojmë në kohën e vibrimeve” (Koha Ditore), borrowed from Latin but has its own word in Albanian “dridhje”.

The above examples are indicators that show how our print and electronic media neglect the proper use of standard language. Seen from this point, all state institutions are required to engage in implementing the principles of standard language.

Lastly, a special care is needed in order to implement the lexical principles of standard language by journalists, scholars, teachers administration, media and press because the standard language is not only a distinctive symbol of a nation but it is also a state symbol, which in more developed countries it is protected by law.

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