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ДЕПАРТАМЕНТ “ЧУЖДИ ЕЗИЦИ И КУЛТУРИ”
АНГЛИЙСКИ ЕЗИК**

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**Multilingualism in Kosovo – Minority Languages at Home
and School**

**Многоезичието в Косово - Малцинственити Езици в
Дома и в Училище**

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1. STRUCTURE OF THE STUDY

The introduction part of the thesis shows clearly the research aims, justifying the study and the need for the research to be conducted, the significance of the topic and the limitations encountered during the research. The second chapter focuses on the theoretical background of the problem, providing an overview of relevant literature on the topic of multilingualism, language use, language rights, and community languages. Later this chapter examines multilingualism in the Republic of Kosovo, in its multilingual city of Prizren, elaborating topics such as “Multilingualism in the city of Prizren”, “Linguistic Landscape of the City”, and use of language in public. This chapter is followed by the Methodology part elaborating the main research methods used to conduct the study questionnaires, elite interviews, typically used to interview competent individuals for certain topics and observation and also provides the argumentation of using the above mentioned research methods. Data analysis and interpretation of findings is part of the fourth chapter. Data acquired from questionnaires, interviews and observation are chronologically analyzed and interpreted. Conclusions are presented and discussed in the fifth chapter taking into consideration all methods and instruments used in the research.

2. GENERAL OVERVIEW OF THE STUDY

This research focuses on theoretical and practical issues of multilingualism in and around Prizren, the Republic of Kosovo’s most linguistically diverse city. It examines the city’s linguistic landscape, culture, and values, investigating language use at home, in public, and in institutions. It analyzes language legislation and its often uneven implementation. In the last 20 years the language situation in Prizren has changed dramatically. This research attempts to provide a clear picture of the current language situation of Prizren in the new and independent Republic of Kosovo, and is relevant for minority communities, government, nongovernment and international organizations. The research was conducted in order to shed more light on the concept of multilingual societies as a phenomenon and compare the social, political and cultural implications of multilingualism in Prizren, Kosovo with other multilingual countries, particularly those in the European Union. The central sources for this research are The Constitution of the Republic of Kosovo, the policy on language rights and language use in the country, international publications in the field of multilingualism, interviews with representatives of all language groups in Prizren, questionnaires, and observation.

3. AIM OF THE STUDY

Kosovo is a multilingual country and one of the youngest countries in the world. Coming out of war as a developing democracy it faces under social, economic, political challenges. Under such conditions, it is crucial to determine the situation of language use and language rights among Kosovo’s minority communities. The main aim of this dissertation is to show the coloration between language legislation in The Republic of Kosovo and its implementation. This is particularly pressing given that the last conflict had as a central cause discrimination against language use in the public and private spheres. The dissertation probes whether Kosovo authorities are upholding the language legislation instituted by the international community and confirmed in the Constitution.

The central questions of this dissertation are:

- What is the language situation in Prizren? – Twenty years have passed since the last war in 1999 and many things have changed, including the language situation. These changes in language are part of the research too. Questionnaires, interviews and observation are the main methods in gathering data in order to answer the question.
- What does it mean to belong to a minority language group in Prizren? – The level of democracy in a particular country is measured by the rights that minority language groups enjoy. All language groups in Prizren, but especially minorities, are the main subject of the research.
- How important is it to be multilingual in Prizren? – As elaborated further in the paper, Prizren is the most diverse city in Kosovo and multilingualism is endemic.
- Are there challenges in intercultural communication among communities living in Prizren? – What kind of approach do language communities have towards each other? Is there prejudice?
- Is the Law on Language Use fully implemented? – As proved in the further text, Kosovo has advanced language legislation. However, implementation of the legislation requires high financial and human resources and has proven to be challenging for the country.
- What are the reasons for multilingualism in Prizren? What is the opinion on learning other local languages of people from Prizren? Are there different opinions on learning local languages when comparing younger and older generations?

4. SUMMARY

The main goal of this section is to show different views on multilingualism and provide an overview of studies and research in the field. Firstly, it includes an introduction of multilingualism as a broad topic, related terminologies, and then narrows it to provide an overview of the specific multilingualism and the language situation in the Republic of Kosovo, with an emphasis on language politics in the city of Prizren and its minority languages. In addition, this part analyzes the specificities and the identities of language politics in general with a focus on the representation of the minority languages as constitutionally guaranteed languages in the Republic of Kosovo.

Language is one of the key elements for the establishment and maintenance of interpersonal relations, transfer of attitudes, values, ideologies and cultural models of a particular community. Therefore, language cannot be seen independently from its speakers; it is simultaneously a reflection of their perception of the world and a means of forming value systems that assist us in the world and the people around us. In addition to the policy on minority languages, the second chapter presents and discusses provisions in the Constitution of the Republic of Kosovo itself as the supreme act, and the laws related to the use of languages in the public, at the central and municipal level, in public institutions, in the judicial system and the issue of language in the

context of education and the media. Furthermore, the chapter deals with the use of language at the state level, followed by the official languages in the Republic of Kosovo that enjoy equal status, and the representation of the minority languages in central institutions. Finally it focuses on the right to use one's own mother tongue at meetings of central institutions, as well as at any public meeting. This part aims to present a realistic picture of the strengths and weaknesses of language policy in Kosovo with a special emphasis on the representation of the minority languages in all spheres of the socio-political field.

4.1.1 Multilingualism

When studying multilingualism, you come across different terminologies including Multilingualism, Bilingualism, Plurilingualism, ... To some extent they all refer to being competent in more than one language. There is no agreement of the number of languages nor the competence of nonnative languages. While Bilingualism refers to an individual speaking more than one language, multilingualism is seen as the phenomenon or situation involving several languages in communication. On the other hand, Plurilingualism for the Council of Europe refers to the repertoire of languages or linguistic varieties an individual may use. Analyzed from the morphemic point of view, multilingualism consists of "multi," which means a combination of many, and "lingualism," which is related to language. In the advanced Oxford dictionary, the term "multilingualism" is defined as "Speaking or using several different languages". Multilingualism is a topic that started to be analyzed more rigorously in the second part of the twentieth century. It belongs to the sociolinguistic field of language use studies in society. It is a common topic today in many parts of the world. Translanguaging is considered to be a post-multilingualism era, which defines multilingualism as a very simplistic way of language mirroring. Multilingualism is a field of language studies further reconceptualized by translanguaging. According to L. Wei (2018):

"Translanguaging reconceptualizes language as a multilingual, multisemiotic, multisensory, and multimodal resource for sense- and meaning-making, and the multilingual as someone who is aware of the existence of the political entities of named languages and has an ability to make use the structural features of some of them that they have acquired" (L. Wei, 2018).

He adds that "Translanguaging underscores multilinguals' creativity—their abilities to push and break boundaries between named language and between language varieties, and to flout norms of behaviour including linguistic behaviour, and criticality—the ability to use evidence to question, problematize, and articulate views". (L. Wei, 2018).

Today, there is hardly any country that is monolingual, the reason of the phenomenon is as simple as could be, the need to communicate. Edwards (1994) points out that

"A monolingual perspective is often, unfortunately, a consequence of possession of a powerful 'language of wider communication', such as English, French, German, Spanish, and other such languages. This linguistic myopia is sometimes accompanied by a narrow cultural awareness and is reinforced by state policies which, in the main, elevate only one language to official status". (Edwards, 1994).

A better idea of how multilingualism is spread will be achieved if the number of languages that exist in the world is compared with the number of official languages recognized by states. Based on information from the Ethnologue, 20th edition, there are around 5000 distinct languages across 200 countries. Only a quarter of these countries have more than one official language, meaning that most languages fall under the category of minority or unofficial languages. Even stubborn regimes that have tried to impose a single language in their states have been unsuccessful in their mission. In The Republic of Kosovo and the surrounding countries, governments have tried to impose a single language for official use. Today the situation is as follows: the Republic of Kosovo declared its independence as a multicultural and multilingual

country. After a long struggle with language issues, Northern Macedonia finally understood that the people living in the country must enjoy the elementary right of language use. Also, the other countries in the region including Serbia, Bosnia and Croatia, all of which tried to impose a monolingual society during the break-up of Yugoslavia, currently have multilingual language policies more or less aligning with European Union standards.

To sum up, multilingualism appears to be a complex phenomenon that can be studied from different perspectives, including social and individual, sociolinguistic, educational, language policy, psycholinguistics. As such, there are several definitions of multilingualism depending on the branch of study that has been examined by any particular researcher.

According to Franceschini (2009), “multilingualism is to be understood as the capacity of societies, institutions, groups and individuals to engage on a regular basis in space and time with more than one language in everyday life”. (Franceschini, 2009, p. 33). Barker (2016) believes that “the focus on an individual language user and not just on statistically verified models of numerous language users should become the major aim of multilingualism research” (Gabryś & Barker, 2016). Similar studies have been carried by sociologists, and researchers from the social field of studies. Bloomfield (1933) defines it as “native-like control of two languages” (Bloomfield 1933, p. 56). Seen from the linguistic point of view, Diabold (1961) defines multilingualism as “a positive phenomenon because it has a direct impact on the development of language skills, and bilingual or multilingual people are naturally considered more competent”. Diebold (1961) points out that “bilingualism commences when a person begins to understand utterances in a second language, but is unable to produce utterances”. (Diebold, 1961). One of the simpler definitions of multilingualism is by Kachru (1986) who defines the phenomenon as “the linguistic behavior of members of a speech community which alternatively uses two or more languages depending on the situation and function” (Kachru, 1986. P. 156).

The European Union as a multilingual organization has published many documents on the issue of multilingualism. In 2007 it defined the phenomenon as follows: “The ability of societies, institutions, groups, and individuals to engage on regular basis with more than one language in their day to day lives.” (EU Commission, 2008). From a social point of view Cenoz and Gorter describe multilingualism as (Cenoz & Gorter, 2006). From the applied linguistic view point, Wei (2008) defines multilingualism “as the ability to communicate in more than one language, be it active or passive (Wei, 2008). For the purpose of this study multilingualism is defined as the ability of using more than one language as an individual.

4.1.2 Reasons for multilingualism

There are numerous reasons for multilingual situations in different countries and places. Firstly, countries with multiethnic and multilingual populations often are a result of migration, especially in recent years, due to political crises around the world. People are always in motion seeking a better life and running away from wars. In addition, according to Edwards (1994) “There are also other reasons including, globalization and trade. Immigrants to a new country bring their languages into contact with other immigrant languages, and with those of existing populations.” (Edwards, 1994, p.33). Ultimately, it is the government, the political will of the country that will institutionalize the language and offer basic human rights to people using different languages issues of political allegiance, national identity and power must also be borne in mind. According to Weinreich (1945) “A language, is a dialect that has an army and navy” (Weinreich, 1945). He adds that “one of the basic reasons for multilingualism is simply the need to communicate”. Finally, everyone should be free and enjoy the freedom of language use. If the rights to communicate in a certain language are officially banned by government, it is the people who will find a way to communicate. According to Edwards (1994)

“People will always find a way to use their language within their communities, regardless of the approach that governments or states might have. Whether or not a language is in some way or other recognized in legislation, many societies try to assess regularly the type and extent of multilingualism within their borders.” (Edwards, 1994).

1.4. Advantages of Multilingualism

A group of linguists consider multilingualism a positive development in society and a key component of tolerance and respect. An interesting viewpoint on multilingualism was given by Wei (2008) who points out that “it is ironic to consider multilingualism as a challenge or a problem when it is clear that there are more bilinguals in the world than monolinguals”. In addition, he raises the following question: “Would it not make more sense to look at monolinguals as a problem that is real and consequential, but which can be ‘cured’?” (Wei, 2008). He believes that one of the reasons for countries to declare themselves monolingual was to show the “unity” of the population in their countries, especially in Europe, during their formation. He concludes that “multilingualism is not a problem; however it is treated as such due to specific circumstances that particular states are in.” (Wei, 2008). Besides, Europe as a multilingual union is an example of the benefits of multilingualism. It is true that languages define the identity of a country, on the other hand languages can also be used as bridges of cooperation, respect and mutual understanding. (EU Commission, 2008). According to the European Union:

“A successful multilingualism policy can strengthen the life chances of citizens: it may increase their employability, facilitate access to services and rights and contribute to solidarity through enhanced intercultural dialogue and social cohesion. Approached in this spirit, linguistic diversity can become a precious asset, increasingly so in today's globalized world.” (EU Commission, 2008).

4.1.3 Challenges of multilingualism

In contrast to the above presented opinions, other group of scholars see multilingualism from another perspective and consider it as a threat to community languages that do not have strong political support. Research which represented multilingualism as having negative connotation was common at the beginning of the 20th century. The results of such studies led the researchers to claim that “bilingualism is a mental burden for bilingual children making them uncertain and confused.” (McLaughlin, 1978). In the same way, Reynold (1928) (cited in Saunders (1988) argued that “bilingualism leads to language mixing and language confusion which in turn results in a decrease in intelligence and a reduction in the ability to think” Reynold (1928). Similarly, Jespersen (1922) maintained that a “bilingual child does not learn either language as well as a child learning a single language” (Jespersen 1922). His theory was later supported by Saer who observed Welsh school children in five rural and two urban schools and concluded that “bilingualism leads to lower intelligence”. This theory was quite dominant until the 1960s.

However, in 1962 Peal and Lambert published the results of a study in which they aimed to overcome the beliefs on bilingualism and multilingualism at that time by conducting research and publishing the conclusions and findings of a famous experiment:

They surveyed 10-year-old children in urban public schools in Montreal, Canada. These children were assessed on a range of cognitive, affective, and language use variables and profiles were developed which equated groups for factors such as socio-economic group and parental education. Controlled groups of monolinguals and balanced bilinguals were then compared and the bilinguals were found to be significantly ahead of their monolingual counterparts in verbal and non-verbal reasoning, divergent thinking and subject matter attainment. Bilingual ten year olds also tended to be further advanced in the school system than monolingual ten year olds. These findings have been confirmed by a number of researchers and studies which found out that

bilinguals are more creative, more flexible and more capable of leading especially complex conversations (Peal and Lambert, 1962).

4.1.4 Kosovo - A brief overview

This section begins with a short overview of the history of the Republic of Kosovo. As it is not the main focus of this study, only some of the aspects of history which might have had an impact on today's language diversity in Kosovo will be mentioned. Later, it narrows to the city of Prizren tackling the use of language on public institutions and private businesses, the linguistic landscape, and the structure of the population. Finally it analyses the language legislation.

Kosova in Albanian or Kosovo in Serbian and the Republic of Kosovo after the war in 1999, declared its independence from Serbia on 17 March 2008 and according to the Ministry of Foreign Affairs of the Republic of Kosovo, 116 countries have recognized its independence, among them the United States, Germany, England, and France. On the other hand, although Serbia recognizes its territory, it refuses to recognize its independence, considering Kosovo as its own province under the constitution of Serbia.

Geographically Kosovo has a central position in the Balkans. It is bordered by Albania to the South, by North Macedonia to the East, by Serbia to the North and Montenegro to the West. "Kosovo was part of Serbia in the middle ages and the 1389 Battle of Kosovo is considered as the defining moment of Serbia's medieval history" (S.L.Jansen, 2012, page 3). During the Ottoman period from the 15th century to the beginning of the 20th century Kosovo was considered as the center for the Albanian movement for independence, with the hub of this movement in Prizren (known as the League of Prizren). After the Ottoman withdrawal from the Balkans, Kosovo was divided between Serbia and Montenegro, with Serbia taking the larger part. During the Federal Republic of Yugoslavia, Kosovo had a status of Autonomous Province within Serbia. The autonomy which was given to Kosovo in 1974 was gradually taken back by Serbia beginning in 1990, which also included prohibition on the use of Albanian in education and state administration. These developments led to ethnic tensions and armed conflict in 1998, which ended with NATO bombing and the removal of Serb military forces from Kosovo.

4.1.5 Constitution, laws and official languages in the Republic of Kosovo

The above-mentioned language situation is institutionally well protected by laws and regulations on official languages in Kosovo. The constitution is the highest legal act of the Republic of Kosovo. Laws and other legal acts should be in full compliance with this Constitution According to Article 1, "The official languages in the Republic of Kosovo are Albanian and Serbian, Turkish, Bosnian and Roma have the status of official languages at the municipal level or will be used as official at all levels, in accordance with the law.

In central institutions, official languages in Kosovo enjoy an equal status. All laws adopted by the Assembly of Kosovo must be issued and published in the official languages. Each version is equally important. All approved must also be published in Bosnian and Turkish. Official notes and documents must be published in official languages. If you are an employee or worker in any of the central institutions, you have the right to use any of the official languages in your work. This right must be made possible by the institution, during the debates that take place in it, procedures and meetings, as well as during any public meetings organized by that institution. Based on your request, the institution must enable translation at all meetings, from one official language to another. If your mother tongue is not one of the official languages in Kosovo, special provisions apply to you in the context of central institutions. If you are a member of the Government and your native language is not one of the official languages, you have the right to use your mother tongue at meetings of central institutions, as well as at any public meeting they

organize. At your request, central institutions must provide translation. If you are a member of the Assembly and your mother tongue is not one of the official languages, you have the right to use your mother tongue in work, debates or other proceedings in the Assembly and its committees, as well as at any public meeting it organizes. At your request, you must be provided with translation into your mother tongue and from it. Any document you submit in your native language must be translated into official languages, and all replies must be delivered to you in your native language. If your mother tongue is not one of the official languages in Kosovo and if you want to file a complaint with the Ombudsman Office, you have the right to present your oral or written submissions to the Ombudsman in your native language

As stated above, the Albanian and Serbian languages enjoy equal status throughout Kosovo and at all levels of government. However, languages of other communities may be elevated to the status of official languages at the municipal level, provided certain demographic conditions are met.

In municipal institutions, official languages in the municipality enjoy equal status. The term 'official languages' here refers to Albanian and Serbian languages and the language of any other community that has official status at the municipal level. This includes the right to receive available services and public documents in that language. Each municipal representative and executive body is obliged to enable this. All official languages in the municipality have equal status in meetings and activities of municipal institutions. Based on request, municipal institutions are obliged to enable translation from one official language to another during meetings in the municipality, as well as during public meetings organized by the municipality. Provisions and by-laws must be printed and published in the official languages of the municipality. All versions have the same weight. Official documents must be kept and published in all the official languages of the municipality. This includes notes from meetings, official notes from municipal, representative and executive bodies, public registers, etc. The official names of municipal institutions and bodies must be printed in the official languages of the municipality, as well as official labels with names of municipalities, villages, roads, streets and other public places.

OSCE regularly publishes reports on the overall situation in Kosovo including a section on language rights and use, which is in high disproportion with the articles from the Constitution of the Republic of Kosovo mainly due to technical and financial issues, here is the conclusion of their report on language use in Kosovo:

In conclusion the implementation of the Law on the Use of Languages remains unsatisfactory regarding the translation of draft legislation. Poor translation of legislation is prevalent both at the central and local level. According to the assessment, many of the identified obstacles to timely and accurate translation of draft legal acts are common amongst most Kosovo institutions, including the following: lack of professional qualification of translators and insufficient funding of translation units; lack of systematic proofreading; lack of public awareness and information; and insufficient supervision. Interview results also suggest that a lack of will on the part of the responsible institutions to draft and issue legislation in all official languages plays a role in a number of cases. (OSCE report on Multilingual Legislation in Kosovo and its Challenges, page 31)

4.1.6 The Language Situation in key public spheres including education, media and politics

Pre-University education in Kosovo is obligatory and guaranteed by the LAW No.04/L-032 on Pre-University Education in all official languages in central and municipal level. According to Article 6 of the law “access to and progression through all levels of pre-university education

shall be enabled in compliance with the provisions of this law without discrimination on any real or presumed ground such as sex, race, sexual orientation, physical, intellectual or other disability, marital status, color, language, religion, political or other opinion, national, ethnic or social origin, association with a Community, property, birth or other status of the pupil or the pupil's family.

Pre-school education for communities is positively discriminated, enabling education in situations when there are low numbers of pupils. According to Article 2.3, "Maximum class sizes and pupil-teacher ratios (with threshold for the establishment of classes or schools teaching in non-official languages lower than normally stipulated). Article 3.2 points out that all documents should be issued in all official languages, "Official documents shall be issued in all official languages; a pupil educated in a non-official language has the right to have his/her official documents kept and issued in his/her language of instruction, in addition to the official languages; According to article a and 2 Textbooks for all languages are guaranteed by the law and offered free of charge especially for minority communities.

The law on language use guarantees broadcast in all official languages on National Television of Kosovo - RTK, including official languages in municipal level. Positive discrimination towards broadcast in the Serbian language which is not proportional with the number of the Serbian-speaking population in Kosovo. According to Article 1.9. Inclusion of cultural achievements and other achievements of

Serb community and other communities in national radio channels and national television contents in Albanian language; The law guarantees broadcast of two channels and a certain percentage is reserved for broadcast in community languages as stated in Article 1.8 and 3 of the law. According to Article 3. These two (2) channels are obliged to share 15% of their program scheme with the languages of other communities of Kosovo.

The rights, functions, duties and responsibilities of minority communities are defined by the Constitution of Kosovo. Communities in Prizren are an integral part of the municipality and municipal administrative structure which aims to promote the rights of the community and ensure equal access to public services at the municipal level. The Kosovo Law on National Minorities guarantees the presence of political structures in the municipalities. These political structures, together with their constituents and their representatives, aim to establish well-being, a coherent co-existence with other people living in Kosovo through their activities that are reflected in improving the standard of living of all communities.

All public participants in political decisions in Kosovo have a guaranteed right to use the minority languages and beyond the spoken areas provided through translation in public debates, in written documents that enable political participants to conduct unhindered, harmonious and equal work with politicians from the majority population. Politicians have a guaranteed right to publicly approach debates, participation in public radio and television shows, In addition to spoken language, politicians also have a written framework with municipal bodies, where debates, agreements and conclusions are publicly publicized in the media, not only in Albanian, but also in other languages.

There is a good legislation base for minority language use in Kosovo, especially for the use of community languages in all spheres of life. It is regulated with the highest act of the Constitution, law and regulations for language use. Office for language use and rights constantly monitors the situation of languages in all levels and annually reports and comes with concrete measures that have to be undertaken for improving the situation. Other national and international organizations also monitor the situation and report about language situation including EU organizations located in Kosovo, UN mission, non government organizations. Further detailed research is conducted in this paper on language use in Kosovo as macrocosm and Prizren as the best example of multilingualism and multiculturalism.

4.1.7 Minorities in the Republic of Kosovo

The Republic of Kosovo found itself in a difficult position after the liberation and declaration of independence in 2008. Initially, one of the challenges was the process of protecting and guaranteeing the rights of national minorities who have lived there for centuries. The protection of minorities and guaranteeing of their rights is a measurement of the level of democracy in Kosovo. Furthermore it is considered a very important issue for the European integration of the country. It has to be underscored that the government was willing to offer a guarantee for the protection of minorities living in Kosovo. In addition, progressive measures for protecting minorities were approved in the parliament of Kosovo, and the state was declared multilingual and multiethnic, recognizing all minority groups living in Kosovo.

Besides that, language use is even more important for the state of Kosovo, because it has to demonstrate itself as a democratic country where non majority rights are respected, including guaranteeing its citizens the basic rights of language use. Apart from this, the issue becomes even more important taking into consideration the aspiration of Kosovo to one day join the European Union, NATO, and other international organizations. Guaranteeing the language rights for the communities but also other basic human rights, is one way that Kosovar politicians try to demonstrate the value placed on human rights and democracy in Kosovo. During the process of integration into the European Union, Kosovo will be increasingly pressured to respect the basic rights of language use for the communities living there.

Article 1 of the General Provisions states that the Republic of Kosovo guarantees full and effective equality for all persons in the Republic of Kosovo. The Republic of Kosovo respects its national, ethnic, linguistic and religious diversity as a source of strength and wealth in the further development of a democratic society based on the rule of law. It encourages and supports the active participation of all members of the communities in the development of the Republic of Kosovo. The Kosovo Constitution guarantees the rights of six nations (Albanians, Serbs, Roma, Turks, Bosniaks, and Gorani) and Article 5 guarantees two constitutional languages: Albanian and Serbian. In addition, the law guarantees that minorities in a municipality have the right to their own language as an official language (as is the case in the Prizren, Dragas and Peja municipalities, where the two constitutional languages are guaranteed, and Bosnian is also an official language).

Minorities in Kosovo are encouraged to become integrated into society, are encouraged to apply for all positions in state administration. According to the law on civil servants 03/L-149 (2010) article 11, 10% of the central level positions are reserved for “persons belonging to non-majority communities in Kosovo”, and at the municipal level representation should be proportional to the demographic composition of the respective municipality.

In drafting the core document which guarantees the protection of national minority groups the following issues were taken into consideration: the right to education, mother tongue and official language use. The right to be informed on minority languages as well as different rights in order to preserve language, religious and national identity.

During the formation of the state of Kosovo there were major demographic changes. Until 1999 the Serbian community was treated as the majority because Serbia had abolished Kosovo’s autonomous status and it had been incorporated into the broader state of Serbia, with all political power resting in Belgrade. According to Kosovo Agency of Statistics, the number of Serbs registered in Kosovo had fallen to 2%. Albanians, who had been treated as a minority automatically became the majority population consisting of around 95% of the total population based on the 2011 census. The Republic of Kosovo tends to integrate the minorities in society avoiding their assimilation. The legislation framework guarantees and offers the national

community the chance to fully take advantage of all spheres of life, including education, media, business, culture and more.

As shown above, there are numerous definitions on multilingualism and bilingualism which all have one aspect in common, they all define it as the ability of somebody to communicate in more than one language. The reasons for multilingualism are of different kinds but ultimately they all have one overarching reason, which is the need to communicate. Presenting multilingualism as a negative phenomenon to the mankind was just impossible because of the uncountable benefits of being multilingual. Currently the idea of monolingual state only in totalitarian environments. The circumstances, geographical position, events in history are key factors for the multilingual and diverse environment on the territory of the Republic of Kosovo.

4.1.8 Prizren, a brief overview

The municipality of Prizren is located in south-eastern Kosovo. It covers an area of approximately 640 km² and includes Prizren city and 74 villages. According to the 2011 Kosovo Population and Housing Census, the total population is 177,781.

Minorities living in and around Prizren are authentic, even if the names of some of the communities suggest otherwise. For example, the constitutionally protected Bosnian community are not transplants from Bosnia, but rather a community of Slavic-speaking Muslims who until 1999 were mostly referred to as “Muslimani”. S.Idrizi holds the view that “this might be the best choice of this group of people and it is the nearest to who they feel they are.” He considers that “it is the only way to identify themselves and have a standardized language, which will help them to protect from assimilation.”

The population that declares themselves as the Turkish community in the city of Prizren mostly is a mixture of Albanians and Torbesh/Bosnians who have long been settled in the city and speak Turkish as their mother tongue, along with some families with direct heritage from Anatolia. The Turkish language has been considered as prestigious for generations. It was the language of administration during the rule of the Ottoman Empire from the 15th century until the early 20th century in this area. Officials wanted to use the language in their family, trade, and all spheres of life. Today the language is considered as the language of authentic citizens of Prizren, it is used in private businesses, trade and most spheres of life. The language can be considered as a type of the Turkish language which differs significantly from standard language.

Although the Bosnian community supposedly has a mother country in Bosnia, there is no official cooperation between the state institutions of Kosovo and the state institutions of Bosnia. This situation is mainly due to the political relationship between the two countries. Bosnia has not recognized the state of Kosovo due to resistance by the Republika Srpska, which can block action to increase cooperation and which follows the political line of Belgrade, rejecting the independence of Kosovo. It is ironic but Bosnia is one of the few countries that has not established cooperation with the state of Kosovo although it is of high interest for the Bosnian community in the country. The Turkish community has deep and extensive ties with the state of Turkey. Along with the embassy in Pristina, Turkey established a consulate in the city of Prizren. Turkey offers support to the Turkish community in all spheres of life. It supports education by financially motivating students and teachers. It promotes different cultural events showcasing its culture by organizing cultural events. Turkey also offers scholarships to students of all levels for their studies in Turkey. Both of the minorities mentioned above have their language rights guaranteed in the Constitution as well as regulations of language use on the municipality level. Both minorities can organize education in all levels beginning from kindergarten to university level studies.

Because of the unequal distribution of power, states define minority rights including the rights on language use, sometimes in the highest juridical act of constitution. Minorities have been given

an attention after the Second World War and the establishment of the United Nations. The issue of minorities is much more prominent today and it is paid attention to especially in democratic countries. Some of the factors that had a direct impact on the creation of minority groups are the creation of states after the Balkan Wars, World Wars I and II, and in the case of Kosovo, the breakdown of the state of Yugoslavia. Most of the European countries recognize minority groups. Others might not recognize minority groups however they declared the country as multilingual. Based on a table published on infoplace.com on ethnicity and race, there is no country in the world of the single composition of ethnicity or race, except of the state of Greece which declared that there are no other ethnicities living in the country.

Prizren is considered the cultural capital of Kosovo because of its ethnic diversity, cultural monuments, multilingualism and historic events. Prizren Municipality has an area of 627 km² (5.94% of the territory of Kosovo), located in southwest Kosovo with 76 settlements. Based on the last population registration in 2011, there are 177781 inhabitants, with an urban population of 94.517 inhabitants and a rural population of 83.264 inhabitant. According to the census conducted, there are 145,718 Kosovo Albanians, 16,896 Kosovo Bosniaks, 9091 Turks, 2899 Kosovo Roma, 1350 Kosovo Ashkali, 655 Gorani, 237 Serbs, 168 Egyptians and 767 other.

Table 1 Ethnic composition of the population in the municipality of Prizren based on Kosovo Agency of Statistics

1.Kosovo Albanians	145,718	81.96%
2.Kosovo Bosniaks	16,896	9.50%
3.Kosovo Turks	9,091	5.11%
4.Kosovo Roma	2,899	1.63%
5.Kosovo Ashkali	1,350	0.76%
6.Kosovo Gorani	655	0.37%
7.Kosovo Serbs	237	0.13%
8.Kosovo Egyptians	168	0.09%
9.Other	386	0.22%
10.Not specified	381	0.21%

There are 56 schools, 51 primary and lower secondary schools with 25,808 pupils, and 1,877 teachers and 5 upper secondary schools with 7,691 pupils and 373 teachers. Primary and secondary education is fully organized in Albanian, Bosnian and Turkish. There is also a public university in Prizren “Ukshin Hoti”, offering mainly lectures in Albanian, and some study programs are offered in Bosnian and Turkish languages including Education and Computer Science. (source: municipal directorate of education and science, and education statistic are provided by the Ministry of Education, Science and Technology and the website of the University of Prizren www.uni-prizren.com).

Prizren is located at the foot of the Sharr Mountains, near the Albanian and North Macedonian border. This natural geographical position intersects many linguistic currents. The result is the presence of different ethnic groups that speak different languages; a level of linguistic diversity that is a demonstration of the cultural wealth of the Balkans. Conditioned by a heterogeneous

demographic structure, the language in Prizren and its surroundings is inevitably mixed and collective terms and sayings are common. Languages spoken in Prizren are Albanian, a majority language, Turkish, more known as a traditional language, Bosnian, the second largest community language, and Roma.

In terms of preservation and promotion of multilingualism Prizren, and its surroundings, is a rare example in the Balkans. Although there is no special institution that deals with this phenomenon, inter-ethnic interaction, mixed marriages, traditional respect for different religions, multilingual education and the kind of spontaneity in people who use multiple languages in Prizren, are the main elements that preserve and promote multilingualism. Albanian, as the majority language, is used in administration, education and the public life, while the non-Albanian population also uses their mother tongue in education, administration, state local institutions as well as in private life and at home. These characteristics present Prizren in its best way as a unique linguistic oasis. Languages are acquired naturally through everyday interaction. In addition to these abovementioned standard languages which are protected by law, there is a significant amount of dialectal diversity that is the subject of many linguistic and other research.

Prizren is a city where everyday conversation is characterized by constant codeswitching and mixed language use. For example, a conversation in a group can often be heard without any problem, communicators use almost all languages simultaneously. The majority of the population is multilingual, or bilingual speaking at least two of the four main languages in use: Albanian, Bosnian, Turkish and Roma. A further deeper study on multilingualism and everyday social life in Prizren will be more than interesting.

4.1.9 The Linguistic Landscape in Prizren

This part focuses on the linguistic landscape in the city of Prizren. It is populated by multiethnic communities including, Bosnians, Albanians, Turkish, Romani, and Serbs. Little has been done in order to show the language situation in Prizren. Although the situation has been discussed, there have not been any academic publications on the topic. The aim of this part is to show the linguistic landscape of the city by presenting facts including language use in public and private places as well as signboard and information signs.

In order to obtain this information, some characteristic places of the city were chosen for this study. Namely, the main commercial and communication streets going all around the city center, which includes four streets: Adem Jashari, Ankara, Joni, De Rada and The Tahir Zemaj Street. Also part of the investigation was the city center which is known as Shadervan. These places were chosen because they are the most frequented by all communities. The field work was carried out in May 2019. Photos were systematically taken of businesses, cafes, shops, and government institutions. The photos were grouped in units and analyzed.

In total 100 photos were taken of public and private places. 70% of the photos are of private businesses and 30% of the photos are public institutions. Municipal institutions included The Municipality of Prizren located on Adem Jashari Street, the Center for Social Issues located in Joni Street, the Police Station located in the Joni Street, the Cultural Heritage Center, the City Theater, Objects of Cultural Heritage under the management of the Central Government and the Municipal Authority including The Castle of Prizren “Kalaja”, Mosques, and Turkish Baths known as the Hamam,

4.1.10 Languages used in Public institutions

Based on the analyses of the photos, it can be concluded that without any exception, naming of all public institutions has been done in full accordance with the law on language use on national and municipal level in all of the official languages of the municipality of Prizren, including

Albanian, Bosnian and Turkish. English is also always included in naming public institutions and on official documents (passport, birth and other certificates) even though it is not a constitutional language. English was an official language during the Provisional Status of Kosovo from 1999 until the declaration of independence in 2008. According to Article 9.1.51 of the Constitutional Framework of the Provisional Institutions of Kosovo, all laws were supposed to be published in Albanian, English, Serbian and Turkish. (M. Ahtisari, Provisional framework of Kosovo, 1999). Also, according to Article 14.4 of this Constitutional Framework, In case of disagreement, the English version shall prevail. Today English is being used in naming public institutions and in official documents on traditional base.

4.1.11 Language used on private businesses

Languages used on private business signs are in huge discrepancy with the public institutions. There is almost a monolingual situation in the area of our interest. There is an absolute dominance of Albanian. Out of 100 photos, there were 70 photos of private businesses taken. On 100% of them there was Albanian language. Only 2 private business could be identified using Bosnian along with Albanian and Turkish. A lower rate of Bosnian language was expected because of its similarity with Serbian, a language against which many hold a prejudice due to Serbian crimes committed during and before the war. Due to Prizren's reputation as a Turkish-speaking city, there was an expectation for much more Turkish than was found. However, in the area of observation, Turkish was present on the signs of only three businesses. This language situation on businesses requires a further detailed study in order to identify the reasons for such discrepancies between the numbers of speakers with the representation of community languages around the city.

These results beg the question: If Prizren is so multilingual, why is there so little representation of Bosnian and Turkish? One of the main reasons for this situation could be the similarity between Serbian and Bosnian. Many things have changed since the last war in Kosovo in 1999, so has the linguistic landscape. People might have different perceptions and prejudice towards businesses using Bosnian/Serbian. On the other hand, these might be interpreted as further evidence of people's multilingual capabilities. This goes in line with the findings of our survey done with all communities, which shows that minorities have much higher multilingual capabilities which can be found under data analyses of the questionnaires. Private businesses owned by Bosnians and Turkish owners in most cases use only Albanian or English because they don't want to be identified with the Bosnian language, which is perceived to be identical to Serbian, and in this way lose potential clients. Finally, private businesses are not obliged by any law to respect the language legislation. A further research on reasons of language used on private businesses would be of a great interest.

5. METHODOLOGY AND DATA COLLECTION

Questionnaires, interviews and observation were the main methods used in this research. The questionnaire was designed carefully in order to get as much information as possible about the language situation in Prizren but at the same time not to overload it so it becomes challenging for the respondents to fill in. A total of fourteen questions were chosen to conduct the survey in order to achieve the research goal.

Interviews are supplementary instrument of the questionnaires because comparing the data of the questionnaires and the data gathered from interviews has been carried out for the purpose of getting more realistic representation of the language situation in the city.

The purpose of choosing observation as a method in conducting this research is to measure the use of languages in real life situations, in public places including the street, gathering points, and also institutions, such as schools and public administration buildings. Some basic principles of the observation method that were used are: Observation is conducted without the knowledge of the actors involved in the conversation and without interviews prior or after the observation.

5.1.1 Questionnaires

Questionnaires are a very common method in research on language issues and are suitable for collecting demographic information on speakers, quantifiable data on language abilities, practices, and attitudes. In studies on demographic structure, research studies on minorities for example, questionnaires are helpful to get an idea of who, when and where the different languages are spoken and of attitudes towards them. In migrant group contexts, they may be used to investigate the extent to which family languages are maintained. (Codó, 2009). According to A.L & U. Jessner (2014) “Methodology in traditional and current bi- and multilingualism research includes research approaches and instruments that range from questionnaires, observations, and elicitation techniques to corpus work, and also involves specific criteria for the analysis of a given phenomenon, for instance criteria for the classification of code-switches as done by Gardner-Chloros (2008) on bilingual speech data Li Wei & Moyer 2008. (Aronin, Larissa & Jessner, Ulrike. 2014). Some of the studies that have used questionnaires in multilingual studies, and were taken as an example for this study are “Urban Multilingualism in Europe” by Prof. John Edwards. In the framework of this research method, a questionnaire was used designed to meet the main needs for the thesis. The main aim of the questionnaire was to find information about the language situation in the city of Prizren. The questionnaire explored issues of mother tongue and second language learning, language use at home and institutions and public places, and finally opinions on local language learning. The questionnaire is in line with the already stated goals and aims of the research thesis and is the most important source of information taken into consideration in this thesis. Furthermore the questions were designed in order to find out about the local language competence, way of acquiring local languages, freedom of mother tongue use, especially of minority language groups, language competence of officials in public administration and more.

Questionnaires were delivered to students of Faculty of Education of the University of Prizren. Information was gathered from this particular faculty for several reasons. First of all the faculty of education offers studies in the three community languages: Albanian, Turkish, and Bosnian. This diversity of students as well as their particular level of knowledge in terms of language use and language rights made this environment perfect for the collection of data on multilingualism in Prizren. In conducting this research, it was also very important to have an external view of the language situation in Kosovo, therefore the annual report of the OSCE mission as an international and serious organisation, which reports on the language situation and language use throughout the country, was taken into consideration. The report analyses the situation as well as gives recommendations for language policy. As the issue of language use is complex and sensitive, it has been decided that the interviewees come from the respective communities and have contributed in some way in promoting their community.

When choosing the research methods for the present investigation two factors were taken into consideration, reliability and validity of the information. The questionnaires were spread throughout the faculty of education to students of all communities and could be compared with the data gathered from interviews. In this way reliability could be ensured.

5.1.2 Interviews

Interviews are common in the research of language use and study of language vitality across countries. Interviews are considered multidimensional as they might involve many direct and indirect approaches in order to come to the desirable goal. Codó (2009) points out that:

“The advantages offered by the interview as a method for gathering samples of spoken data are two. First, it is generally easier to set up an interview with selected informants than to get permission to record naturally occurring talk; secondly, the interview offers a more controlled environment for researchers looking for specific language forms (e.g. instances of past simple use by Spanish-English bilinguals) than naturally occurring social interaction”. (Codó, 2009).

Heaton says that “data collection can be derived from a number of methods, which include interviews, focus groups, surveys, telephone interviews, fieldnotes, taped social interaction or questionnaires.” (Heaton, 2004, p. 37). According to Kvale (1996) “interviews are a systematic way of talking and listening to people and are another way to collect data from individuals through conversations. He considers interviewing as “a way to collect data as well as to gain knowledge from individuals.” Kvale (1996, p. 14). On the other hand Cohen, Manion and Morrison explain “ The interview is not simply concerned with collecting data about life: it is part of life itself, its human embeddedness is inescapable.” (Cohen, Manion and Morrison 2000, p. 267).

Using interviews in research is known to be time-consuming, that is why a small number of in depth interviews were incorporated. This allowed to go in depth about the language situation in the city. It has also been decided to have at least a representative from each language community who were chosen based on their curriculum vitae. Their knowledge and involvement in the language use issue, contribution in their community as well as involvement in everyday life issues in the community but also in the country were also taken into consideration.

Specific type of interviews was chosen known as “elite”. These interviews are conducted with personalities who have a certain contribution in the society and can give a qualitative view point on the particular topic. It was assured that people are well informed about the language situation in Prizren and come from all communities of the city. The following personalities can well represent the language situation based on the criteria set above: former University Professor, S. Idrizi, University Associate Professor N. Malta, University Associate Professor Sh. Millaku, University Assistant Professor V. Bajrami, PHD candidate S. Neziri, Mr. E. Galushi translator of Albanian-English-Roma. As already mentioned the interview was designed to be semi structured and the questions chosen are in line with the already presented aims and objectives of the research thesis. Through interviews it is meant to find out in depth about the language situation in the city based on the perspective of each community representative. Their opinions and comments on the language legislation in the country, what they think about the language tolerance in the city, their rights of language use and the real situation on the field, the freedom of native language use, integration and much more depending on the course of the interview. The initial questions of the interview are presented in the table below. The questions directly and indirectly cover a whole range of language use issues including the interviewees’ personal opinion on language situation. How do they see the phenomenon of multilingualism in Prizren and the tendency of all communities to speak Turkish. They were able to present the language situation within their language community in terms of language vitality, intercultural relationship with other communities and more.

5.1.3 Observation

The next research method used was observation. One of the examples of using observation on the study of language use is a study carried out by Siadero in 1980 in the Basque region in Spain.

He repeated the observation every four to five years in order to observe language vitality. Today, the data gathered by him is essential for the findings on the situation of the Basque language. This observation carried out in the Basque region in Spain would encourage later researchers to carry out similar studies in different cities around the world. Today observation is widely used by researchers who aspire to find more about language use, language vitality, multilingualism, language preference and many other issues related to language, especially in multinational and multilingual countries.

One of the aims of this research is to determine the real situation of language use in public spaces, and observation is the most suitable method. Since subjects are not aware of your observation, they are not inconvenienced and act in the most natural way. This enables the interviewer to get the most authentic and real information from the field. Spontaneous conversations are the focus of the observation. It might be a casual conversation among friends, conversation of a customer and a baker or a shop keeper, a conversation between a waiter and a customer, bus driver and passenger, etc. The focus of the observation is the language in which the conversation takes place. In order to carry out the observation the form of evidence was designed which helped to gather and process the data.

6. DATA ANALYSIS AND INTERPRETATION OF FINDINGS

6.1.1 Data Analysis and Interpretation of findings - Questionnaires

As already stated in the methodology part, questionnaires are considered among the main methods of research in order to acquire necessary data for the analyses of the language situation in the city of Prizren. It is important to point out that the questionnaires were anonymous which guaranteed confidentiality of the respondents and in this way a truthful data was guaranteed. The first couple of questions were regarding the gender and whether the respondents were married or not. All other questions were directly related to language use and personal opinions on the issues of language.

The total of 221 questionnaires were completed and were used as the base for the interpretation of the data. From the total number of the questionnaires gathered, 83% are female, 16% male and 1% of the respondents did not specify their gender.

Language is quite a sensitive issue, especially for the time and place of the research. It was decided that respondents should be old enough in order to understand some concepts of language and the socio-political situation of the city and the country. This is the reason the survey was conducted at the University of Prizren, specifically at the Faculty of Education where studies are offered in three community languages, Albanian, Bosnian and Turkish. Most of the respondents were between 18-23 years old. There was also a considerable number of students that did not specify their age, a total of 32.

From a total number of 221 respondents, 219 responded to the question “What is your mother tongue?” Based on the responses five different local languages could be identified as mother tongues of our respondents. 103 declared that their mother tongue is Albanian, 52 Bosnian, 58 Turkish, 1 Gorani, 1 Romani and 2 of the respondents declared that they are fully bilingual and that their mother tongue is Albanian and Turkish. One fully bilingual respondent declared that his mother tongues are Bosnian and Gorani.

On the question “What other languages do you speak besides your mother tongue?” around 8% of the respondents did not specify if they speak another local language. 3.62% declared that they

can only Turkish, 6.79 declared that they can speak only Bosnian, 2.26% are multilingual in Bosnian and Turkish. The majority of respondents, or 45.7%, declared that they can speak only Albanian. There are 5% of respondents bilingual in Albanian and Bosnian. Trilingual respondents, speaking Albanian, Bosnian, and Turkish, represented approximately 7% of the respondents. There is only one student who declared that he could speak Roma.

Around 35% of the respondents declared that they learned the language at school. 25% declared that they learned the second local language from friends and in their families 5% of them said that they learned the language at work, marriage and other.

It is important to point out that based on stu plan and program in elementary schools, children attending school in the Bosnian or Turkish language tracks are obliged to study Albanian in school, whereas Turkish and Bosnian are not offered to children attending school in the Albanian language track.

The majority of employees in public institutions are Albanians, and the language of communication is Albanian. Employees coming from communities, being exposed to Albanian speaking majority are able to learn Albanian. Albanians are exposed to Bosnian and Turkish in neighborhoods with a high density of these communities, and as a sign of respect they often speak the language of these communities. Turkish language is considered traditional, spoken during different periods of time regardless of the official languages spoken in public institutions. As the survey showed, it is important to point out mixed marriages which are happening among these communities in all possible combinations. People might pay more attention to the religious origin of their partners, even though there are also cases of intermarriage between different religions.

Education in one's mother tongue is guaranteed in the Constitution, the law on education, as well as in regulations to all citizens of the Republic of Kosovo regardless of their nationality. The issue is explained in detail in the part on language legislation and situation in the Republic of Kosovo. However many students, mostly children coming from the Bosnian and Turkish communities, decide to conduct their education in another language for different reasons. Based on the answers provided by the respondents it comes out that around 5% have decided to attend school in a language other than their mother tongue. The reasons might be different, but most commonly the reason is easier integration in society, plans for further studies in fields that are not offered in community languages, and better job opportunities. As shown the respondents belong to the post war generation, otherwise the picture including generations before the 1999 war would be different.

On the question, In what language did you get educated? Around 60% of the respondents declared that they attended Albanian-language schools. 22% declared that they attended Bosnian-language school, 25% of said that they attended Turkish-language schools. Less than 3% declared that they attended school in Serbian or other languages. The above results are to be expected and are in line with the population in Prizren and the region. It is important to point out that there are not official schools running in Serbian by the Kosovo institutions even though there is legal basis for that. People have changed their language of interest to follow education, especially primary and secondary education. Before 1999, there were Serbian institutions in place. As a matter of fact, Serbian was the only official language at all levels even though the population on the ground was in total discrepancy. During that time communities, mainly Turks and Bosnians, had chosen to attend Serbian-language schools because it was the easiest way of getting a job and building a closer relationship with the regime which could bring concrete privileges in a time of economic scarcity. The situation drastically changed after 1999, and after the replacement of the administration with Albanian. After the installation of the United Nations

Mission in Kosovo administration, known in that time as UNMIK, all languages that existed in Kosovo depending on the region and the settlements of communities were in use. Since then, minorities are increasingly adapting to Albanian and attending Albanian-language schools, considering it as the language of the future in the country which will ensure better perspective and easier integration and easier path to employment.

One survey question asked “How important is it to know the local languages in Prizren?” with 1 being “not important” and 5 being “very important”. The answers from Albanians, Bosnians, and Turks resulted in predictable fashion. Albanians on average see much less importance in learning local languages, while the majority of Bosnians and Turks deemed this as “very important”. The single Romani survey respondent rated the importance of learning local languages as a 5, “very important”, and said he speaks Romani, Albanian, and Turkish. A clear trend emerges that the more vulnerable communities see the necessity for multilingualism to function in Prizren, while Albanians know they mostly can get by with local language monolingualism. Although the average valuing of local language multilingualism by Albanians was significantly lower than the other communities, there are still a significant number of Albanians who rated it as a 4 or 5. The following chart compares attitudes towards local language multilingualism, with one group being Albanians from Prizren and the other being Albanians from outside Prizren. It was predicted that even monolingual Albanians from Prizren would value multilingualism higher, as Prizren is represented as the multicultural and multilingual city of Kosovo.

These two charts show the same data in different ways. Clearly, Albanians from Prizren rate the importance of knowing local languages higher than those from the village or other parts of Kosovo, as expected. In plain numbers, almost as many Albanians from Prizren rated the importance of knowing the local languages at the highest level as did Albanians from outside Prizren, even though Albanians from Prizren represented less than a quarter of the Albanian respondents. Albanians from Prizren on average rated local language importance at 3.4 while Albanians from elsewhere on average said 2.66. This difference was not as large as might have been expected based on what people have asserted as the differences between urban and village cultures. This data supports previous observations and predictions as to the relative importance each community would place on local language multilingualism.

The majority of respondents are interested in learning another local language. Turkish seems to be more attractive to other language groups, 17% or 39 respondents expressed their willingness to learn Turkish. Around the same number are the respondents who did not answer the question. Albanian is also attractive to respondents coming from minority language groups, 12% or 27 students want to learn Albanian. Bosnian and Serbian make around 15% of interested to learn this language. It can clearly be concluded that many students misunderstood the question and pointed out their willingness to learn other non local languages. The multilingual tradition of Prizren will be kept alive for a time longer by the linguistic minorities, out of the necessity to adapt to the now Albanian language environment. Without reciprocal learning, in a generation or two the vibrant Balkan Ottoman-style multilingual urban space may shift towards monolingualism.

Data shows that all of the communities value learning another local language, some more and some less. It is minorities who highly take learning another local language very seriously. This ensures the continuation of the multilingual tradition in the city. Around 40% of respondents see learning another local language as highly important. Around 30% of the respondents don't really see the learning of the local language as necessary, mainly respondents coming from Albanian majority are less likely to learn another local language. This results are expected because of the domination of the Albanian language and the need for integration of minorities into the society.

In response to the question, “Do you feel free in using your mother tongue?” 90% of respondents answered that they feel free using their mother tongue and around 10% answered that they do not feel free using their mother tongue. The 10% of the respondents belong to the minorities mainly Bosnians whose language is very similar to Serbian. This is due to the prejudice that the majority of Albanians might have towards them because of the language use and the well-known relationships between the communities. The situation has changed in positive way since 1999 when the armed conflict ended. Tensions reduced, the Albanian majority is used to having communities around speaking other languages and can distinguish the Muslim community speaking Slavic language with the Serbian community.

The above graph compares attitudes towards using local languages in state institutions. As seen in the graph, Albanians dominates with around 50% of respondents who only use this language in communication in the public institutions. Linear representation of Bosnian and Turkish is to be noticed. Majority of respondents coming from minority language groups use also other local languages in accomplishing public services in local and central institutions.

On questions 11, 12, 13 and 14, “Do you face difficulties in accomplishing everyday tasks due to lack of language knowledge?”, “What language do you use in accomplishing official tasks (school, municipality, state institutions)?”, “Can you complete different tasks in state institutions in your mother tongue?”, and “Have you ever met state officials that can’t speak your mother tongue?”, which as shown are very related to each other, show that around 35% of respondents face difficulties in conducting official tasks at state institutions due to the lack of knowledge of local languages by the state employees in local administration. Forty percent of the respondents have met state officials that can not speak the language of the respondent. Around 15% of the respondents didn’t answer. This shows a huge gap between the legislation on language use and the real situation on the ground, even though there are guaranteed services to be offered in community languages, especially in the areas populated by minorities where there is special legislation of language use in place as explained it the part on language legislation in Kosovo. The situation is created mainly because the old generation of people who were also part of the ex-Yugoslav system; they mainly speak local minority languages, and after their retirement they were replaced by mainly young Albanians who could speak only Albanian and as shown in the graph on language preference to learn, do not show an interest in learning other local languages. This has brought about the situation that many officials coming from the Albanian community working in the administration can only offer services in Albanian. Services in other local languages can be mainly offered by employees coming from minorities who, based on the statistics shown on language preference to learn, show more interest in learning other languages and as a matter of fact are multilingual and can offer services in other languages as well.

Albanians from Prizren are more likely to value learning local languages higher, while Albanians from the village/other consider it less important. The graph below shows the same data by percentage. The darker the bar, the higher the value is of valuing local language multilingualism.

The Albanian community, compared to the Bosnian and Turkish communities, are clearly less multilingual. 80% of the total number of respondents who declared that their first language or mother tongue is Albanian, declared that they can speak only one local language. On the other hand, around 30% of the Bosnian speaking community said that can speak only one local language. Around 10% of respondents declared that they can speak two local languages.

Around 25% of the total number of respondents who declared that their first language or mother tongue is Bosnian, declared that they can speak only one local language. On the other hand, around 80% of the Albanian speaking community said that can speak only one local language.

Only 1% of respondents declared that they can speak two local languages. And around 80% of Bosnian speaking respondents can only speak one language.

The Turkish community came out to be the most multilingual. Around 5% of the total number of respondents who declared that their first language or mother tongue is Turkish, declared that they can speak only one local language. Whereas around 60% of the Turkish speaking community said that can speak another local language. Around 35% of respondents declared that they can speak all three local languages.

Prestige and urban cultural identity two of the reasons as stated by interviews and respondents.

6.1.2 Data analyses and interpretation of findings out of interviews

- **Language Situation in Prizren**

All interviewees consider the language situation in Prizren as a positive feature of the city without expressing any concerns. This multilingual situation in Prizren is viewed as a treasure and something that has to be cultivated and developed even further. According to S. Idrizi “Prizren has always been a place of diverse use of languages which is a rare cultural fortune.” He adds that in this town languages such as Albanian, Bosnian, Turkish more known as a local Turkish dialect, Serbian and Romani have always been spoken. V. Bajrami believes that “multilingualism in Prizren leads to a high degree of tolerance in the city. It gives the city of Prizren its multicultural and multilingual dimension.” Further he believes that “this situation contributes to cooperation between communities in all spheres of life.” S. Neziri considers multilingualism in Prizren as “a mosaic and as an example of tolerance, mutual respect and an environment where everyone is free to use his mother language.” Sh. Millaku sees it as “a positive aspect that integrates the communities.” E. Galushi, as somebody coming from the Romani community, said that “people of Prizren have always learned the language of each other and is considered to be as a shared and common value of all Prizren inhabitants”. The positive approach towards different cultures and ethnicities is noticeable. Showing respect towards each other and full accordance with the rights of everyone to use their own language. Moreover there is a readiness in every community representative to learn other community languages. No prejudicial statements or sentiments were made during the interviews.

- **Language legislation in Kosovo/Prizren**

S. Idrizi considers that: “Kosovo has adequate regulations in terms of language rights and language protection, however he emphasizes that the main challenge is the implementation of these regulations.” He believes that “language is a central question in protection of rights of communities in Kosovo because it affects other fields such as education, politics, media, and equal approach to employment possibilities.” V. Bajrami concludes that the “legislation in Kosovo ensures the language rights for all communities living in Kosovo. He points out the positive discrimination of the Turkish Language in the Municipality of Prizren. „Turkish language has the status of the language in use in the municipality of Prizren regardless of the number of the population representing the community“. S. Neziri and N. Malta indicate that the language legislation which is approved and in use is the proper one. On the other hand Sh. Millaku believes that the language legislation on language use is outdated, coming from the UN Mission in Kosovo, and as such needs to be reconsidered and reviewed. Language legislation obviously is acceptable and acknowledged by all of interviewees who believe that the actual

language policy is right and it ensures and guarantees the right to use one's own mother tongue in all levels. Taking into consideration the opinions of our interviewees, it seems that an update of the language legislation at this point is not necessary.

- **Multilingualism in Prizren**

S. Idrizi believes that Prizren, by having preserved multilingualism, can be taken as a positive example in the Balkans. He points out that “multilingualism in Prizren is a tradition and develops in a natural way, without making impositions on others and allows for mutual respect among communities.” V. Bajrami finds that “multilingualism is of a satisfactory level”, though he notes that at times the central institutions fail to offer all services in all the community languages, due to a lack of human capacities. He thinks that the municipality of Prizren developed positively in terms of implementing language legislation but recommends that municipalities should do more to increase language use awareness. S. Neziri confirms once again that Prizren is a cultural capital of the country and is a model to be taken for language tolerance. Sh. Millaku and N. Malta conclude that multilingualism in Prizren is not only of a high importance for the city of Prizren, he says that it should be treated as a national treasure. E. Galushi points out that multilingualism in Prizren comes naturally, and there are many reasons for that, including the facts that it is a small town with mixed neighborhoods which lead to a high degree of multilingual social interaction.

“Knowing that this city is pretty small and the neighborhoods where specific communities live are in close vicinity it is a value that comes naturally. The fact of social interaction necessarily brings the acquisition of a new language.” (E. Galushi)

All of the interviewees mention similar reasons for multilingualism in Prizren including inter-ethnic interaction, mixed marriages, traditional respect for different religions, multilingual education, and tradition. A particularly interesting reason is pointed out by E. Galushi: “survival” of his Romani community.

“I believe that Romani community had one more extra reason to learn the language of the others and that is survival. If we were to compare the position of the Romani people who do speak the language of the others (not only the official one) and those who do speak Romani only we would only then understand why do Romani people in Prizren have a better life and are regarded as an “integrated” part of the society“ E. Galushi

- **The status of the Turkish language in Prizren**

It is obvious that in Prizren people speak Turkish in daily communication but also in institutions like the municipality regardless of their ethnicity. Even before the war during the Yugoslav times, Turkish was a language used for communication even among Serbs. S. Idrizi believes that one of the reasons for using Turkish language regardless of the ethnicity groups in Prizren has been prestige, and people seeking to be associated with a more aristocratic status.

"The city population of Prizren, regardless of national and religious affiliation, used many sequences (expressions, utterances, proverbs) in the Turkish language until late, even many decades after the breakup of the Ottoman Empire, and then translated it to local speech. In this way, they expressed prestige, and especially respect for the state language. In addition, they wanted, in a way, to show their affiliation to a higher aristocratic layer. Thus, the knowledge of the Turkish language became a status issue, by which the speakers of this language were considered "citizens", while the others were "skorojevići" or belonged to the rural population. (S. Idrizi, 2019)

The rest of the interviewees define the status of Turkish language similarly, including additional reasons such as intercultural relations, trade, political circumstances, and tradition.

In response to the question, why do many people regardless of their community, tend to speak Turkish in Prizren, E. Galushi thinks that this is connected to perception of belonging to a higher class of society. He says that people use Turkish regardless of their identity just because they believe by using it they show that they are authentic inhabitants of Prizren, cultivating a higher level of culture.

“Turkish has always been regarded in Prizren as a language of an upper or higher class. Since the Ottoman Empire has left some vivid traces in Prizren which were wisely preserved by the modern Turkish community in Prizren, the same prestige has been given to the language as well. At the same time, Prizren counts a large number of Turkish inhabitants and they have been used as a connection bridge between Kosovo and Turkey which plays a great role in Balkan Peninsula. Both cultural and political power which was brought with Turkish language has influenced the perception of the citizens that by speaking Turkish they represent a community whose ancestors were the first inhabitants of Prizren.” (E Galushi, 2019)

- **Language situation among minorities**

It is evident that all our interviews coming from all communities in Prizren are satisfied with the representation of their language and the guarantee provided by the constitution, law and regulations. However they still see the implementation of the regulations as a challenge especially within public institutions mainly due to the lack of capacities.

S. Idrizi is not satisfied with the representation of Bosnian language in institutions which creates difficulties for the local Bosnian community in accomplishing everyday services. Even though the issue is well regulated by the law, implementation is not on a desirable level.

"Problems exist in public institutions where there are fewer inscriptions in the Bosnian or Serbian language, which for a large number of the population creates difficulties. This issue is legally well regulated, while in practice there are many deviations. This is noticeable at every step - at the bus station, in the post office, municipality" S.Idrizi

Similar evaluations of the situation were found in the other interviews. V. Bajrami is satisfied with the language situation of the Bosnian language, the language spoken in his community. He believes that the trend should continue and the Bosnian standard language should be cultivated further. This process will ensure a decent representation of the community in all spheres of life in the country.

- **Language and identity of the ethnic groups in Prizren**

Language is an inseparable part of the identity and the culture of a particular group of people. Each interviewee regarded language as a crucial part of his identity and main identifying factor. S. Idrizi considers Bosnian language to be closely connected to the identity of the Bosnian community in Prizren and surrounding areas populated by the Bosnian community. Education and information in mother tongue on national television is guaranteed through the use of Bosnian language.

"The Bosnian language is far away from local speech, but it is closest to them and offers the best way to preserve identity. Students following studies in Bosnian language study their history, speech, music, tradition" (S. Idrizi, 2019 interview)

Professor Bajrami strongly believes that language and national identity are key factors in integration in any society. He further adds that language is the first and most viable element of a certain group and a direct expression of culture. He points out that “language is a fundamental part and the most visible expression of identity, the most distinguishing characteristic of our cohabitation as a Bosniak speaker”. S. Neziri admits that language is tightly connected to his identity, even though multilingual circles impose formal situations of using another language, he explains the situation as follows

"My mother tongue is related to my identity, but bilingual circles create a formal situation necessarily for the use of another language." (S. Neziri, 2019)

- **Languages spoken at home and institutions**

Except for Sh. Millaku who mainly speaks Albanian at home and institutions, all the others use many languages in their daily communication.

"We speak a local dialect which is close to the standard Bosnian language. At school with my colleagues depending on their language skills and their ethnic background I speak also Albanian." (S. Idrizi, 2019 interview)

S. Idrizi points out that the “Bosnian community, whether they consider themselves Torbeši/Gorani in Prizren, in natural conversation they use their local dialects. Standard Bosnian language is mainly used in institutions and at all levels of education. V. Bajrami and S. Neziri use multiple languages in their daily communication. They speak Albanian and Bosnian in their daily communication. N. Malta and E. Galushi speak all community languages in Prizren including Albanian, Bosnian, Turkish and E. Galushi is the only one speaking also Romani as his mother tongue. N. Malta says that she speaks Turkish at home with her family, brothers and sisters. "I am in a mixed marriage, so I speak Albanian with my husband and Turkish with my children" She uses also multiple languages during the day, “Sometimes I use all local languages Albanian, Bosnian and Turkish”.

- **Language use challenges**

Generally speaking none of the interviewees came up with any serious challenges in terms of language use and freedom of speech. S. Idrizi points out that “language is an important factor in connecting and maintaining the community. He says that Albanian language today is a key for integration as it is the majority language in the city and in the country”. V. Bajrami also points out that “there are daily challenges due to the multi ethnic and multi religious composition of the population, but they can be overcome”. On the other hand E. Galushi doesn't see any challenges in terms of language use and living together with other communities and use of language by communities in any occasion possible. However, he says “there is lack of implementation of laws and regulation on language use in institutions”.

He points out that “There are no particular challenges when it comes to the freedom of language use. People are free to use their own language and enjoy the right to promote it whenever possible and in various ways. There are even many organizations and civil society institutions which exclusively deal with language preservation and promotion. However, there are still some problems on the institutional level when it comes to direct implementation of the local laws which clearly specify the position of every language in our municipality. There are usually failures to respect the use of all the languages.”

- **Intercultural communication**

Traditionally in Prizren people of different religious and ethnic background have lived in harmony. They would respect each other's tradition and costumes and would take part on each other celebrations. S. Idrizi believes that "life is impossible in isolation?. There are cultural and other connections at the institutional level with other communities living in Prizren on a regular basis including multilingual poetry events and concerts, which help in integrating the communities and enriching the intercultural situation in town.

Based on V. Bajrami's response on possible challenges to language use in Prizren, not any serious challenge is pointed out. He talks about development of the issue on the national level and the further advancement of the issue. The multi-ethnic composition of the city of Prizren is due to the existence of different cultures in the city. He believes that "it is a unique situation and there are no challenges what so ever in intercultural situations". E. Galushi points out that "communities in Prizren should be taken as an example of living together and common existence in multicultural spaces". He believes that "there are no challenges between the communities and there are many occasions when communities show up and work together".

"There are many occasions, especially in public events where all communities living in Prizren are invited to contribute with their language diversity to mark a specific public holiday or joint action organized by local officials or an informal group. Communities in Prizren interact very well and are welcome to join the general public events whenever possible or relevant." E. Galushi

- **Prejudice towards community of different local language**

Immediately after the war in 1999, people did not feel comfortable using Bosnian language mainly due to its similarity to Serbian. There were reported cases when they were asked to speak Albanian. S. Idrizi remembers that "there were certain difficulties in the use of Bosnian language immediately after the war in 1999, because of the language's similarities with Serbian." There was not qualified staff who could speak other constitutional languages except of Albanian." However talking about the situation today, he admits that "speaking Bosnian on streets in Prizren is a natural phenomenon". V. Bajrami strongly believes that "there is no prejudice between communities". He connects the issue with globalization and the need of people to interact.

S. Neziri also confirms the unpleasant language situation towards people speaking local dialects of Bosnian language in the post-war period. He remembers the period of time just after the war in 1999, saying that "there was a greater degree of prejudice and people speaking Slavic would be seen in a different eye". He believes "that situation is now long gone and now communities are considered as an important part of the countries broader community". E Galushi concludes that "there is double standard towards the Romani community in Prizren". He says that "there are people who respect diversity and understand the importance of a particular community to use their own language, unfortunately there are also individuals using derogative language towards people speaking Romani language." He is actually the only one showing concern of prejudice towards his language group community.

„There are double standards when it comes to the perception of others towards my community or my language in particular. There is clear line of perceptions between those who are aware of language significance and whose civic self-awareness is developed enough to not discriminate or create a wrong picture for those who speak a different language from the majority. However, there are other people who often use derogative words when hearing another language from their

own and who do not support the idea that in a certain place communities should develop and inherit their culture, language and history which is different from the majority.“

- **Language situation in Kosovo before and after the armed conflict**

Many things have changed in all spheres of life including the language situation when compared to the situation before and after the last war in 1999. The Albanian language became absolutely dominant, being used in all institutions including daily communication. S. Idrizi says that “during the 90's, the Albanian language was totally disconnected from the administration whereas Bosnian was melted into Serbian.” He points out that “the Bosnian community didn't have any language privileges and Bosnian was not recognized as separate language. Members of the community were mainly educated in Serbian.”

V. Bajrami believes that “globalization and the openness of our country and cities towards the world brought the positive spirit and has had a general impact on all segments of cultural life including language. He believes that the monolingual situation that was imposed is already overcome and is in the past.”

When comparing the language situation before and after the war of 1999, S. Neziri says that Serbian and Turkish were the languages to know.” However nowadays the primary language is Albanian. He thinks that “Turkish language kept its position, maybe not as the status it enjoyed before ‘99 due to the dominance of Albanian but also the high presence of Bosnian.”

E. Galushi concludes that language legislation in Kosovo guarantees equal rights of language use in all levels. However he encourages the state institutions to do more in terms of language policy implementation.

„I can say that after the armed conflict Kosovo stands much better when it comes to the language inclusion in its legislation. However there are many aspects that should be improved and the country itself should prove that the legislation which is considered to be one of the best in the region should reflect in peoples’ everyday life and work.“

6.1.3 Data Analysis and Interpretation of findings - Observation.

A standard approach of the research has been adopted. The observation form was designed, carried out the observation on the field and finally gathered and interpreted the results keeping the clear methodological principles in mind.

Choosing the right route for the observation was important in order to accurately reflect what is happening on the streets of the city. It also represents people coming from all communities. This was especially important to avoid places frequented by only a particular community and made the data logical and a higher number of conversations could be documented. The observation was done along the predesigned route which is frequented by all groups of the population and during the peak time when there was the change of the shift in the schools and the midday break for officials. This made the scenery diverse and adequate for observation.

Based on our assumption, people aged ten to thirty years old were around 60% of the participants and 40% were above thirty years old.

As expected the majority of the conversations recorded were in Albanian or around 50% of the conversations. Forty percent of conversations were conducted in Turkish which was a surprise, taking in consideration the percentage of Turkish inhabitants in Prizren. Ten percent of conversations in Bosnian could be recorded and only one conversation in the Romani language.

Albanian and Turkish are highly used especially in formal communication. Equal number of conversations could be registered in the municipality and the court of Prizren. Around 15% of conversations were recorded in Bosnian which reflects a real picture of the Bosnian community living in Prizren.

7. CONCLUSION

The city of Prizren with its surroundings, can serve as an example of mutual language interferences and the emergence of bilingualism and multilingualism, but also in terms of the preservation and affirmation of multilingualism. With the reference to the questionnaires and interviews there are clear reasons for multilingualism in Prizren including mixed marriages, education, integration, and employability.

For most of the 20th century the language of government in Prizren was Serbian; in the 500 years prior, Turkish. But in all that time the population has been predominantly Albanian. The countryside, too, is Albanian, while the mountains to the south and east mostly Slavic-speaking Muslim, this facts have had an impact on language use in this area.

Today official signage displays all three languages. Current trends of urbanization, emigration, and Albanian dominance are having an impact on this tradition. The 1999 Kosovo War removed the Serbs from power and the Serbian language dominance. The survey clearly showed that the new generation that has gone through the education system in the aftermath of these changes exhibit lower levels of multilingualism, and value the multilingual tradition less than previous generations. The multilingual tradition based on the responses by language minority students remains strong.

In order to get specific data about this situation, questionnaires were distributed to the University of Prizren students, observed conversations in the main commercial street and the city center, interviewed people who have been involved in a way in maintaining the language situation in Prizren and who have contributed to a better representation of their community in the society. Based on all the instruments used the following conclusion can be made:

The survey inquiries about language background, capacity, values, and experiences. The University has three language tracks, Albanian, Bosnian, and Turkish, and surveys in each respective language were handed out to students in these courses. 221 surveys in total were returned, approximately half from the Albanian classes, and a quarter each from the Bosnian and Turkish language classes.

The survey results confirm anecdotal observations about the multilingual trajectory of Prizren. Albanian, Bosnian, Turkish, and Romani are used to describe the languages spoken in the Prizren area, which also reflects the main groups

The role of Turkish in the city is what makes the city so unique. It continues to maintain an urban Turkish-speaking culture that is distinct from ethnicity. Speaking Turkish is not necessarily a sign of Turkish identity, but rather one of urban cultured identity. This was true of most Islamic urban spaces in the Ottoman Balkans, and only survives as a living tradition today in Prizren, and a few places in North Macedonia. Turkish continues to be a language of sophistication and prestige in Prizren, though not in the rest of Kosovo. According to interviewees Turkish-speakers are often regarded as snobby and haughty, though people who don't speak Turkish will still make efforts to associate themselves with the Turkish-speaking culture as a way to establish their belonging in the city. In the survey results, the only people who claimed mother tongues different from the language of the survey they were filling out (meaning

they had mother tongues different from the language track of their college education) were on the Turkish language survey. Not only that, but these 8-9 people all grew up in Prizren, indicating that Turkish still has a high social value in the city. In the flexible ethnic space of Prizren, simply speaking Turkish can establish your rights as an ethnic Turk, which can open up affirmative action jobs in the public sector or even open the door to migration to Turkey, a popular route given Kosovo's dire economic situation.

One survey question asked "How important is it to know the local languages in Prizren?" with 1 being "not important" and 5 being "very important". The answers from Albanians, Bosnians, and Turks resulted in predictable fashion. Albanians on average see much less importance in learning local languages, while the majority of Bosnians and Turks deemed this as "very important". The single Romani survey respondent rated the importance of learning local languages as a 5, "very important", and said he speaks Romani, Albanian, and Turkish. A clear trend emerges that the more vulnerable communities see the necessity for multilingualism to function in Prizren, while Albanians know they mostly can get by with local language monolingualism. Although the average valuing of local language multilingualism by Albanians was significantly lower than the other communities, there are still a significant number of Albanians who rated it as a 4 or 5. We wondered whether there would be a significant difference in how Albanians from Prizren and Albanians from elsewhere valued local language multilingualism, expecting that "Prizrenali" would support multilingual urban traditions.

The survey showed that Albanians from Prizren rate the importance of knowing local languages higher than those from the village or other parts of Kosovo, as expected. In plain numbers, almost as many Albanians from Prizren rated the importance of knowing the local languages at the highest level as did Albanians from outside Prizren, even though Albanians from Prizren represented less than a quarter of the Albanian respondents. Albanians from Prizren on average rated local language importance at 3.4 while Albanians from elsewhere on average rated 2.66. This difference was not as large as might have been expected based on what people have asserted as the differences between urban and village cultures.

This data supports previous observations and predictions as to the relative importance each community would place on local language multilingualism. But what of actual multilingualism? Albanians were shown to be overwhelmingly local language monolingual, while Turks and Bosnians had a high degree of local language multilingual capabilities. The differences were starker than expected. Most of the respondents on this survey were 18-21 years old. In our survey more Turks have local language trilingualism than Albanians having just bilingualism, and there were twice as many Albanian survey respondents as Turks. Almost no Turks are monolingual, whereas almost 80% of Albanians are.

There are interesting differences in multilingualism between the Turks and the Bosnians. More than 25% of Bosnians are monolingual, while almost no Turks are. This is likely because most Turkish speakers in Kosovo come from Prizren and grow up in a multilingual space. Finally, Turkish-speaking families have a reputation for valuing education, holding jobs in medicine, media, and law, and overall being an urban elite. Most Bosnians come from small linguistically homogenous mountain villages their tradition vocations are in small businesses in food and service, rural agricultural work, and manual labor.

Even though the majority of Albanians said they valued local language multilingualism, only about 20% of them are able to speak either Bosnian or Turkish, and only one reported being local language trilingual.

The responses on willingness to learn local languages have showed that the multilingual tradition of Prizren will be kept alive for a time longer by the linguistic minorities, out of the necessity to adapt to the now Albanian language environment, but without reciprocal learning, in a generation or two the vibrant Balkan Ottoman-style multilingual urban space may have shifted towards greater local language monolingualism.

The examination of the language legislation demonstrated that there is good legislation base for language use in Kosovo, especially for the use of community languages in all spheres of life. It is regulated with the highest act of Constitution, law and regulations for language use. Office for language use and rights constantly monitors the situation of languages in all levels and annually reports and comes with concrete measures that have to be undertaken for improving the situation. Other national and international also monitor the situation and report about it.

Based on the interviews, responses to our questionnaire and observation the following concrete conclusions can be made:

- As expected, Prizren is a multilingual city where people in their daily communication use Albanian, Bosnian, Turkish and Roma. People use these languages freely in formal and informal situations, at home and in the institutions.
- There are many reasons for the multilingual language situation in Prizren including tradition, mixed marriages, business, education.
- All ethnic communities have their right guaranteed to follow education in all levels except of Romani community mainly because of the lack of standardized Romani language and lack of professional capacities.
- All communities appreciate the laws and regulation on language use and find them appropriate offering them legal base for representation and language use in any given situation. On the other hand the state of Kosovo should work harder and provide capacities for implementation of the legislation.
- The freedom of language use mainly by the Bosnian community has been improving since 1999. According to S. Neziri and S. Idrizi immediately after the war there were some cases reported of people being asked and warned not to talk Bosnian, mainly due to similarity to Serbian language.
- The majority of people who responded on questionnaire regardless of their language and ethnic background are willing to learn other local languages.
- There is a discrepancy between the language legislation which is quite affirmative and the language situation in the field. The majority of respondents indicated that they faced difficulties in accomplishing tasks in public

institutions due to lack of language knowledge of the officials. The government of Kosovo should give more effort in respecting the language regulation by offering language training for employees.

- There is a huge discrepancy between the languages spoken in Prizren and the linguistic landscape. There is absolute dominance of Albanian Language. We could think of two reasons: 1. Awareness of people being multilingual and can understand the Albanian Language, and 2. Because of the similarity of Bosnian language with Serbian, owners don't want to identify themselves with Serbian because of the prejudice that people might have towards it. A further study on reasons of language use could give a better understanding of the issue.
- People speak Turkish in Prizren to identify themselves as belonging to the higher social class.
- We could not notice any prejudice between communities. People consider multilingualism in Prizren a natural phenomenon which has always been around. As such it is considered normal and people unconsciously are part of it.

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