



PREJUDICES AND STEREOTYPES BETWEEN ALBANIANS AND MACEDONIANS IN RELATION WITH THOSE BETWEEN ARBËRESHË AND ITALIANS


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ABSTRACT

The basis of this study is "Prejudices among the peoples in the Republic of North Macedonia", the ones we face every day. Every people have prejudices; unfortunately, we cannot manage to escape from prejudices. Although nothing is real, they are just an assumption and often unfounded. Prejudice is wrong thinking, embedded by the incomplete knowledge of world phenomena and their causes, by which someone starts in his judgments and actions contrary to the understanding of reason. We, in this paper, will deal with the prejudices between Albanians and Macedonians who live in North Macedonia and the prejudices between Italians and Arbëreshë who live in Italy. In this paper, we bring forward comparisons, examples of what stereotypes and prejudice the Arbëreshë use for Italians and vice versa. We also display the prejudices that Albanians have about Macedonians and vice versa.

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Introduction

Scholars find it very difficult to define prejudice. Some say it is " a negative attitude or opinion towards an individual, just because it belongs to a certain group ". Others say that this attitude is based on " insufficient information ", which leads to " prejudice of members of that group ". Stereotypes promote various actions, which sometimes play a major role in promoting nationalism but also enmity between peoples (Ibrahim, p. 302). When people are prejudiced they usually defend their thoughts or feel guilty or at ease, if one criticizes each other when we are in crowded environments then know that these are just thoughts, not what people believe, think or have experienced it. Prejudice may also arise from a personal need to feel positively about a certain group humanely and negatively about another group, or from a perceived or real threat (Judith N, 2010). Prejudice arises when generalized impressions are filled with emotion. In contrast to stereotypes, prejudice is not based on experience and perception, but on an opinion that is not usually reflected and is therefore a previously evaluated judgment that usually has a direct impact on behavior. Prejudices are usually negative and difficult to remove because of their complexity and diversity. Prejudices, on the other hand, are premeditated judgments that are associated with positive or negative feelings and are difficult to change. They are resistant to information - the more emotions accompany them, the more. Stereotypes and prejudices are "mental drawers"; make it easier for us to find the (assumed) orientation. They are not extraordinary, but are part of basic human equipment.

Stereotypes and prejudices are extremely resistant to change as they affect the personality structure. In short: They have a facilitating function, they control perception and thus also prevent new experiences, as those affected by prejudice avoid contact with the objects of their prejudice. An anti-Semite will avoid acquaintance with Jews, while a racist will avoid contact with foreigners. Prejudices and stereotypes are like the beloved furniture of our worldview that we willingly rearrange. Prejudices are used for quick and reliable orientation in a complex social environment and convey a sense of social belonging.

Prejudices are usually negative. They can affect the way we treat certain people and the expectations we have of them. This can be very dangerous. Prejudices can become dangerous if they spread on a large scale. On media such as newspapers, TV, or radio, or on social media. If negative things for a certain group are repeated over and over again, then we need to be careful. Especially if no one opposes these ideas, more and more people may end up believing prejudices. Negative prejudices that are common in a society can cause tension between groups. Or result in groups of people

being discriminated against or treated unequally on the basis of, for example, their background, skin color, religion or their language.

Although nothing is right, it is only premeditated, it is often unfounded but still there are many. When we are prejudicing, some, usually defend their thoughts or feel guilty or at ease, if one criticizes each other when we are in crowded environments then know that these are just memories, not what people believe, think, do or have experienced it. Most people, when they think about the work of reducing prejudice, think about other groups, ie to not touch other groups. The idea that his speech is "the best"; is found everywhere and has been mentioned by various dialectologists and sociolinguists (Shkurtaj, 2009). We can say that prejudices are the same as fairy tales or we can say that they are identical, where usually, the characters play two simple roles: on the one hand they are good and on the other hand they are bad. The peoples of the Balkans have these roles. separated so beautifully that the roles of "good" and "bad" are just like in fairy tales: the bad are they and we are the good ones. (Ibrahimi, 2016) Content, however, is subject to change. To whom or what our prejudices and stereotypes are directed depends on historical experience, socialization, geographical location and other factors. Estimates of the same issue / group of people may differ in changing social conditions. It also means that people can be manipulated about their social attitudes / stereotypes and prejudices, which can cause or intensify tensions and conflicts between groups and even lead to armed conflict. Some beliefs, most often negative, are based on the assumption that members of certain groups have characteristics that are unique to them and that differ from other people.

Nowadays, it is common to hear the words stereotype and prejudice in many social and professional contexts. This overuse of these two concepts can lead to mistakes and misunderstandings. It often happens that we do not even know someone, but draw conclusions about him in advance. Prejudices mainly stem from certain stereotypes that we adopt. Each of us has some stereotypes and prejudices towards a certain group of people, but often we are not aware of them because we are convinced that the others really are as we think of them. The moment we become aware of a stereotype or prejudice, we are given the opportunity to think well before reacting and thus protect others from ourselves;. Unfortunately, we have stereotypes and prejudices and they continue to be in society. These phenomena are not innate, they are learned from birth by parents, more widely in the family, later by friends, teachers, through media and social networks. As we grow older, we identify with the group to which we belong, we accept its norms and the criteria by which we evaluate ourselves and our behavior, we form different criteria, attitudes and even prejudices. If there are certain types of socially accepted prejudices and discrimination, there is a

great deal of social pressure to be a fit person with the groups. Sometimes, people react based on the stereotypes and prejudices they have towards a group, they ignore individuals from that group or, worse, ridicule and hurt them.

Many people do not think about what prejudices they have and how their presence affects their reactions and behavior in many situations. When you evaluate someone as a person with prejudices, he is easily offended. It is as if you call him/her limited or incapable of society. At the same time, if people adhere to their usual prejudices, they begin to feel confident and competent. Prejudice is like an octopus with many tentacles, penetrating easily into every area of our lives. Prejudices are limitations in the way of thinking that lead to wrong conclusions. Prejudices are always on the rise where there is no personal pursuit of knowledge and development. In this paper we will see many stereotypes and prejudices about Albanians, Macedonians, Italians and Arbëresh.

Prejudices against Albanians by Macedonians and vice versa

Prejudices - Attitudes which are not based on reasonable conclusions nor are they argued with proven facts. Prejudices are a kind of stereotype that contains evaluation or judgment. Prejudices are positive or negative feelings and emotions that a person experiences towards a social group and its members. Effective evaluations depend on the beliefs of the group. This is the affective component related to categories, evaluation. They are directly related to stereotypes, ie. if the stereotype is negative, negative prejudices can be created and if the stereotype is positive, a positive prejudice can be created. A number of seemingly neutral stereotypes actually contain an element of judgment. Any group stereotype that contains an emotionally negative evaluation (feelings of disgust, hostility, hatred, contempt), some ethnic, racial, religious or social groups is interpreted as prejudice. Prejudices are judgments that are not based on true experience for some aspects of reality, more often for people as members of social groups, or for the group as a whole.

In socio-psychological research, it is usually defined as a negative, hostile attitude towards a certain person groups (races, peoples, nations, etc.), or as a strong 'antipathy to the group as a whole or to an individual just because he is member of that group'. One of the shortest definitions of prejudice was given by Lafargue who says it is 'a bad opinion of others without sufficient justification'. So, prejudice is always a social phenomenon, it always testifies to the group.

Prejudices are a pattern of learned thinking that is logically unfounded, persistently maintained social attitude towards a group, which easily spreads and influences the formation of negative opinions and attitudes towards a certain group. For example, the statement: "Albanians are not good at computer game"; seems to be a fact, but in fact it is a judgment about women's technical competencies. Even when stereotypes or prejudices seem positive, they almost always have a negative side. The statement: "Albanians are the most generous people in the world"; is positive in terms of Albanians themselves, but at the same time contains the assessment that citizens of other countries are less generous. Also, the statement: "Macedonians are good in sports"; can be interpreted as "Macedonians are good only in sports";. Nationalism and patriotism seem positive in nature, but can easily turn into racism, treated as values towards other peoples and nations. Prejudices are assimilated during personal experience, which is formed and influenced by the family environment, education and various personal impressions and experiences. They are a convenient alternative to someone's opinion when we do not know someone or something and make assumptions about what we have heard and read and what we think we know about him or her. This is often a generalization of an explanation of a situation, person, or event without providing factual evidence. Particularly violent ethnic clashes have revived many prejudices. One respondent says even more prejudices have emerged during the wars. However, Macedonians experience great inferiority complexes with everyone. These complexes are due to the great civilizational, industrial, technological and material backwardness, someone does not accept their name and someone their language and in prejudices they always blame the Albanians. The situation creates two desires: on the one hand, Macedonians are obsessed with the desire to belong to this advanced European family. On the other hand, they suffer from the feeling that they are underestimated, which is why they constantly try to "show" the West that they are "true Europeans"; and that they will soon become members of Europe. One respondent says that Europe does not accept us despite all these prejudices. Examples of prejudices are as follows: "It is Friday evening, there is a young Albanian boy behind the bus station, I heard him whispering in Albanian. He is probably drunk."; "Without education, life has no meaning" ; "I do not think that Macedonian boy is smart because he never reads books"; "I do not like Albanians because they smile too often."; "If she is an Albanian girl, she will not enter the scientific community."; Prejudices allow us to categorize groups and summarize our judgment of each of them. It then allows any individual or group to be included or excluded on this basis. Prejudices can be changed based on new experiences and especially getting or asking for more information about a certain person or situation, and at best this is first person information. Are stereotypes and prejudices useful? Prejudices and stereotypes can be positive or negative. They

stem from our personal education and experiences, but also from the information and messages that media and social platforms send us. Stereotypes make communication easier because they are known to many people around the world. Stereotypes and prejudices really help us understand others, the world and ourselves. But at the same time, they can be dangerous if they are based on misjudgment and / or underestimate an individual, group or problem. Stereotypes and prejudices are very difficult to change, as they are “appropriate” to use in our daily behavior and to store a number of questions. In addition, they often resist new information that contradicts them. Sometimes reality does not match our ideas or views of things. In such cases, it is easier to “change” reality or create a new one based on existing stereotypes and prejudices, so that we do not have to change our perceptions. This process provides some security and avoids the question of our individual views of the world. However, it must be acknowledged that reality is complex and that there is no single truth. It is important to be aware of the existence of stereotypes and prejudices and to be able to identify them so that we can develop and progress in our thinking, behavior and actions.

The main difference is that prejudice is a kind of emotional evaluation, while stereotype is a previous belief of a cognitive nature. In general, previous ideas and beliefs create assessments that are already “one-sided” in a positive or negative way. Those who identify with the Shkëndija football team are evaluated more positively with regard to those who are members of the team, while the members of the Vardar football team will be evaluated negatively from the beginning. Prejudices and stereotypes are usually present at the same time, without originating from different stages.

To identify stereotypes and prejudices, we need to study someone who belongs to a certain social group and who, because he is a member of that group, is discriminated against by another person who comes from another group. To analyze them, it is necessary to first observe discriminatory behavior and draw conclusions about both prejudices and stereotypes, because in this way from observable and objective objectives we draw conclusions about the emotional aspects, which are prejudices and cognitions, which are stereotypes.

As we can see, these concepts are related, but they are different and it is necessary to know well the differences between them. Depending on the circumstances, they may or may not show a connection, i.e. someone may develop stereotypes and prejudices but not discrimination, or they may only develop stereotypes but not prejudices or discrimination. In general, stereotypes create prejudices that can lead to discrimination.

One respondent says: "Nowadays there is not much prejudice between an Albanian and a Macedonian" he says: "I am not saying that there is no prejudice at all. They exist, but it mainly comes from people who do not know Albanians or are narrow-minded and not interested in meeting them."

Given these definitions, we may know if discrimination occurs in our immediate environment and most importantly, perceive if there are signs in the form of stereotypes, prejudices or both that can lead to discriminatory behavior. It is up to us to identify these situations and act to prevent them or ultimately eliminate them.

Life has not been easy for girls from Albanian families who have studied in Macedonian, says one surveyor, because they always had a prejudice that we should not finish studies but stay at home. "They mostly worked all the time, in bakeries, restaurant-cleaners and around the house" they told us. "They do not integrate much into society." But today is proof of how much things have changed, but also that the road has not been easy. "I fought with flesh and blood for everything I achieved" says one surveyor. "There was a lot of prejudice." A law graduate of the Faculty of Medicine in Skopje, she now works at the Hospital, where she recalls the questions she was asked during her studies "Are you sure you are Albanian or do you have someone in your family of another background? How do you live with a family of 15 members as Albanians live? "You are not like them." There are many Albanian students who do not know a single word in Macedonian." says one pollster. There is a perception among Macedonian employers that Albanians do not need work because they can easily find it within their community. It is most often heard - "You have your people, they will hire you, as a baker or cleaner." says one surveyor. If only we could somehow stop the prejudices or at least alleviate them.

Stereotypes are defined in the psychological literature as relatively rigid, simplistic, and one-sided perceptions of certain aspects of reality, particularly individuals or group society. The term is most often used in the social sciences to explain a specific phenomenon that emerges as a relatively fixed group and simplified generalizations about a social group or class, one-sided emphasizing their negative characteristics. One-sided and inaccurate beliefs of many individuals about other people are an important component of almost any stereotype" (Jovanović, 2001, p.33).

According to the above definitions, given the emotional intensity of reactions to a certain type of activism that imply prejudice, or especially given the fact that it is usually about specific groups, when prejudices (peoples, races) are mentioned, it seems to be more justified talk about stereotypes when it comes to social cliché

perceptions about old age. On the other hand, stereotypes and prejudices are historical and cultural aspects of universal social, or rather socio-psychological categories. They are taught in different ways through the processes of socialization the attitudes and values adopted for certain social groups or categories. The first prejudices are adopted (as well as the social norms themselves) of families, then through peer groups, in the neighborhood, through the school system, through various media. A five-year-old child has already adopted through social learning certain prejudices about members of certain social groups (in our country, for example, about Roma). It is clear how many prejudices are not only present but also deeply rooted, perhaps more in the realm of the unconscious and mechanically adopted. There are a large number of prejudices: shipac, shipus, shiptar, shiptarishte, shiptari, shiptarishka. (Ibrahimi, 2016)

For Albanians, other names are also used such as: albanska svjecica-furati albanska svjecica (ie as those who understand hard and slowly), Albanians were also referred to as: shipa, water polo player, were also labeled as: nationalist, separatist, irredentist, violent, savage, etc. (Ibrahimi, 2016) Macedonians have many other prejudices about Albanians, I am quoting the most interesting ones: "Unable to make a state, ignorant, uncivilized - against the idea that Albanians have their own state in the Balkans", "Shiptari", "Albanians are always prone to violence", "Albanians are stubborn and always look for ways to get things done as easily as possible". The main prejudice among Albanians is that Macedonians have always been our enemies, that they have always killed Albanians, while Albanians have always been victims.

There are many offensive names for Slavs such as: shka, shkina, shkavelli, shkau, kaur, kaurçe, gjaur, thir, pig, ruthless, uncultured, vile, idiot. Macedonians are uninformed, ignorant, uneducated, without culture, extreme Nazis. Among them, the word "shka" was the one that has coexisted in time and space together with the "Albanian" ethnonym. (Ibrahimi, 2016) We have many other types of prejudices from the respondents: "criminals, chauvinists, filthy, treacherous, indecent, invaders, traitors, kaur, a surveyor says: "In general I have the impression that Macedonians are aggressive, nervous and prone to dominating the weakest", "nationalist, heartless". These prejudices are more present in the media. More prejudices arise among the peoples who have been in conflict. In one that took place in Serbia. Serbs' prejudices against Albanians... Albanians are "uncivilized", &"uncultured", 'not sincere' '... On the other hand, the Albanians have been against the Macedonians because they "hate other people", "traitors". In the consciousness of many Macedonians there is a belief that Albanians today and even in the past, have done nothing but think of harming the Macedonians. I will tell a case from a Macedonian while we were on lunch break in training, she said a very positive prejudice for

Albanians: " The street was full of cafes, restaurants with Albanian owners in Tetovo, she said we Macedonians think that the state should only hire us and you open private businesses and work by yourself ." For the Macedonians " They have pathological hatred for Albanians and feed their children with this hatred, and they do not care much about their appearance of themselves and their homes "Shiptari" and "Shkije" usually when relationships are strained by the elders we encounter this more than by the young.

Prejudices between Italians and Arbëresh

Prejudices between Arbëresh and Italians exist a lot, I had the opportunity to survey some Arbëresh on social networks who have given their opinions, their prejudices about Italians and also what Italians say about Arbëresh. One respondent says: " Prejudices start from the neighbors (where our neighborhood is better than others, it is natural) then they are judged on the basis of the village, on the basis of the province, names, clothes, songs and to others, and according to the states it is natural, it becomes racism only because you organize to impose your own rules ".

In some Arbëresh communities of Italy it is said that they (Arbëresh men and Arbëresh women) are the most capable, the most beautiful, the strongest compared to all the others around them. According to sociolinguistics, here we are dealing with two opposite codes: a code "We" which is a link and a code "They" which is a division. such: We are Arbëresh. We are different; We are divided, we are Arbëresh; We are the blood of Arbëresh; Our blood is shed in Albania; our village; our language / gjufa / gluha / giljuha etc. (Shkurtaj, 2011) As an old Arbëresh woman from Cerzeto once said: "when I leave my village, Christ also seems Italian to me". Of course also in terms of language, always according to the same group, the language is "ours".

The Arbëresh of Italy have been proud of the customs and traditions to the extent that the young people of the Kapucimati (Këpucmadhi) tribe did not allow their peers from nearby villages, who came to hunt for girls, to enter their dwelling center, so even the wealthy families of foreigners living in Saint-Marciano were obliged to learn the language of "Kastriot". And the Italians say about the Arbëresh: *Se vedi lu gegiu e lu lupu, lascia stare lu lupu e spara llu gegiu* (If you see the wolf and the arbëresh, leave the wolf and shoot the arbëresh) On the other hand, the Arbëresh also say about the neighboring Italians: " don't let the pig and the italian inside your house because they only bring misfortune ". (Shkurtaj, 2011)

We have another expression for the Arbëresh: "Kill the Arbëresh and leave the wolf". (Ibrahimi, 2008) One respondent states: "Si na la chiazza 'ncontri un greco e un lupu, sparaci a lu greco e lassa u lupu". The Sicilian expression is used between a neighboring village (Bisacquino) and us in Contessa Entellina. "If there is a Greek and a wolf in the square, shoot the Greek and leave the wolf", so in some villages in Sicily the Greeks are told by the Arbëresh that they have the same Orthodox religion. Arbëresh tend to view all Italians as unreliable, messy and unpredictable.

Stereotypes between Albanians and Macedonians in accordance with those Arbërese-Italian

Stereotypes are ideas and opinions that are widely shared among people in a group. Stereotypes are formed by the accumulation - often very simplistic - of one or more characteristics of another group of individuals. They are organized beliefs or ideas about the characteristics associated with different social groups: appearance, interests, professions, ethnicities, etc. These are simple images of how groups are viewed and what they do. Categories consist of interpretations, ideas, and opinions about the elements. We all have stereotypes because our minds organize concepts into categories and they are not always negative, they should be understood as two sides of the same coin. In short, stereotypes are widespread generalizations about members of a social group that provoke a tendency to emphasize group similarities, especially when categorization has value or relevance to the person doing it and differences with other groups. Stereotypes can be positive or neutral and negative.

Although they can sometimes be helpful, stereotypes start to hurt when they are harshly imposed on individuals and used as a motive for different attitudes and behaviors towards them. Stereotypes are generalizations and may not be true on a case-by-case basis. Prejudices and stereotypes about Albanian girls who apparently went to study were more prevalent than ever before. These attitudes are examples of prejudices against Albanian girls who were educated - stereotypes related to discrimination against an individual or group of people because of their appearance. Such attitudes show that Albanian educated girls were worthless and took them as weak, incapable of work, physically and mentally slow, with some disorder or disability, or as powerless.

Examples of stereotypes are as follows:

"Men are stronger than women", or "Macedonians are more hardworking than Albanians", "Blondes are stupid", "No one can beat Albanians in football", "Swiss trains are always punctual".

Stereotype, like prejudice, categorizes a group and summarizes views about it. So it assumes criteria for the inclusion or exclusion of an individual or group.

The formation of stereotypes is usually of social origin through observational learning. This is why the naturalness and spontaneity with which stereotypes are taught in our social behavior are common. In this case, for example, it should be noted that we should be able to think in advance about heuristics, which is supposed to be overly generalized, especially when, more or less unconsciously, we have negative stereotypes about a group of people. Expanding the focus and abstraction from the cultural background imposed on us by certain predetermined ideas can be key when looking at reality in a natural rather than stereotypical way. Stereotypes are compared in the way of thinking with certain phenomena of a group of people, be it a profession, social class, race, nationality. At the root of the stereotype is a widespread and unjustifiably broad generalization, a belief which is based on the minimal knowledge of the group in question and the assumption that all members of that group have certain characteristics that are unique to them and through which they differ from others. Stereotypes deny a person's individuality. It is believed that there are more negative stereotypes than positive ones. The possible negative effects of stereotypes are the justification of prejudice, the unwillingness to behave towards the other group, preventing group members for whom they have stereotypes to be successful in certain activities.

As is often the case in the social sciences, there is no clear definition. Simply put, stereotypes are general, simple ideas and clichés. Ethnic stereotypes are part of the value system of every culture, society and ethnic group. Their social function is to limit and stabilize the respective group. They provide support. People suffering from low self-esteem use prejudice to reduce fear and insecurity in order to meet their needs for security and guidance. Stereotype - Attributing the same characteristics to each member of a group, regardless of differences between members of that group. Stereotypes should have been eradicated long ago, but they still remain in society, because stereotypes as a phenomenon, are much easier to spread and create, in respect to their eradication. I think overcoming these stereotypes is a big challenge, but I don't think it is not impossible. According to a surveyor in northern Macedonia where he says "If we kept the children in kindergartens together in groups, ie Albanians and Macedonians, we would probably remove the stereotypes." According to a surveyor in Italy where she says "Northern Europe

is considered mainly Central Europe. The south of Italy is called North Africa and Asia Minor and the Arbëresh live in the hottest part of the country. The South has long been considered as an "Italian Africa".

Even today, phrases such as "Italy ends in Rome and Naples, Calabria, Sicily and the rest already belong to Africa" are still used or "Naples is the gateway to the East." Stereotype is a mental simplification of complex characteristics or behavior of groups of people. Although these simplistic impressions and representations are not always true, we need stereotypes to reduce the complexity of our environment and facilitate interaction with people from other groups. It helps us to perceive and become aware of ourselves. The implementation and presence of stereotypes is a common process that can provide guidance and is inevitable in daily life. However, you should always be aware that stereotypes do not represent reality, but rather distort and generalize it. For intercultural cooperation, it is important to see that different cultures usually bring with them different stereotypes.

Conclusion

We can now assume that the more we get together with other people, with other cultural / ethnic groups, the more real information we get and the more authentic experiences we can have. As a result, prejudices and stereotypes must be reduced but also removed altogether. However, it is a bit problematic. Only through social contact, relationships between groups do not necessarily improve, but require the will and understanding that contact is formed by prejudices and stereotypes. The willingness of the people involved to learn is the first step in mitigating prejudices and stereotypes. A common example of the difference between stereotypes and prejudices lies in the saying: "All Italians eat pasta every day" (stereotype) as opposed to "Italians eat spaghetti!" (Prejudices).

Despite all those seminars that we attend saying that we will fight against prejudices and stereotypes, they still torment humanity. Prejudices and stereotypes cause people to distort, misunderstand, and even ignore facts that conflict with their preconceived notions. This bitter reality reflects not only our critical times but also the imperfection of humans. However, the situation is by no means hopeless. True, we may not be able to eradicate the discrimination we see around us, but we can work to eradicate the prejudices and stereotypes that may have lurked within us. During the study we had encountered a large number of stereotypes and prejudices of Albanians for Macedonians and vice versa as well as Arbëresh for Italians and vice

versa. Prejudices and stereotypes will continue as long as there are many differences between people, as long as inequality and equality will sleep together, will live in the same place. This pathology will be just as discriminatory, incurable contagious in different parts of the world.

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