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## **Intercultural communication in the light of Balkan circumstances**

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**Abstract.** The aim of this research is to highlight the great importance that intercultural communication has, especially in the circumstances of multi-ethnic life not only in Kosovo, but also more widely in the Balkans, etc. As a result of this research, it appears that intercultural communication in Albanian, but also Balkan studies, has not been researched enough and deserves to be followed and advanced in the future. Intercultural communication is a wide spectrum of heterogeneous knowledge and integrated into textual wholes in different languages.

**Keywords.** communication theory, culture, pragmalinguistics, sociolinguistics, contact linguistics

### **1.Introduction:**

Nowdays, communication theory is becoming a scientific discipline with special interest in tracking. It, in the new development processes of national and international partnerships and correlations in all spheres of social activities, is being imposed as an imperative of contemporary requirements, therefore it is rightly attracting the attention of scholars of various sciences. It will be pointed out that, surprisingly, in Albanian studies, until now, communication theory has not been given special research interest.

Communication is human interaction. It is the action of speaking partners with the help of linguistic or non-linguistic signs that use contextuality and textuality to create communication; it is intentional and social action. The process of communication is quite complex. It, especially in recent years, has marked a wide scope of development and has even been introduced as a special study program in many countries. Wider and wider interpersonal cooperation at different levels and fields, the necessity (need) of a developing constructive dialogue etc. have given new impetus to the deepening of this pragmatic social process.

Being a very complex phenomenon in which heterogeneous components are interwoven, it is not surprising that communication today is followed by many subdisciplines of specialized research such as: stylistics, pragmatics, graphostylistics, semiotics, sociolinguistics, semantics, ethics, aesthetics, science and culture, textology, hermeneutics, psycholinguistics, etc.

The researcher Peter Ernst rightly treats communication as closely related to style and adds: "Stil ist ein Phenomen der Kommunikation, ist Ziel, Resultat und Element

kommunikativen Handelns." That is: "Style is a phenomenon of communication, it is the goal, result and element of communicative action." (Peter Ernst, Pragmalinguistics, Berlin, 2002, 171).

For the realization of communication, pragmatics is also of interest as a linguistic science, which follows the use of linguistic signs according to the circumstances of communication. In the wake of the integration of many components to strengthen pragmatic communication, an integral part of this action is also culture, which raises the value of oral and written communication. In this context, it is of interest to briefly define the term culture, which includes a wide indexicality of different knowledge.

Many and sometimes contradictory definitions have been given for this term. Traces to date prove that one hundred and sixty-four definitions have been given for the term culture (Csaba Foldes, *Interkulturelle Linguistik*, Wien, 2003, 9) and even, according to Laskavceva, up to five hundred. (Ibid.) It will be emphasized that many peoples and in many areas of their activity culture is present even today all day as p. sh. work culture, discussion culture, development, behavior culture, etc.

Culture is the foundation of national identity. It has its indicators in all segments, that is, also in the field of communication. Philosophers, anthropologists, psychologists, linguists, sociologists, historians, archaeologists, ethnographers, etc. have dealt with it and continue to deal with it. Thus, the anthropologist Edvard Tylor, for culture, gives this definition: "Culture or civilization is called the totality of knowledge, art, morals, faith, law, manners and all the skills that man acquires as a member of society." (Klaus P. Hansen, *Kultur und Kulturwissenschaft*, 4. Auflage, Tübingen und Basel, 2011, 29)

The lexeme culture is used in all sciences in a cognitive sense, but also as an indicator of society's evaluation. It, especially lately, in the integration of identities, should not be noticed in isolation, but in coordination with the new circumstances of social developments. In the improvement and further development of intercultural communication, sociolinguistics is also of particular importance, which in the studies of Balkan linguistics is a relatively newer science compared to European linguistics.

The prominent German sociolinguist Norbert Dittman defines this science: "Sociolinguistics is the science of the social circumstances of language. The object of the study of sociolinguistics is the description of language phenomena through integrated sciences and through the criterion: who speaks, what, how and with whom, in what social circumstances, with what purpose? (Heirich Löffler, *Germanistische Sociolinguistik*, Berlin, 2005, 19) Scholar Fritz Hermans, in sociolinguistic research, rightly sees the presence of mentality and writes: "Mentality is a central concept of intercultural linguistics." (C. Foldes, 2003, 41)

In our opinion, this short definition is very concise (prudent): sociolinguistics is a scientific discipline of macrolinguistics, which follows the changes and uses of language driven by social factors.

Sociolinguistics, as a knowledge that follows society-language relationships, including communication and its types, in the last years of the 20th century and thereafter, aroused more interest in Balkan and Albanian researchers and was seen with great interest in the sociocultural society development. Sociolinguistic research will be richer and more resourceful if it is viewed from the angle of integrated knowledge, not only linguistic, but also non-linguistic.

The importance of integrating knowledge in the field of sociolinguistics and communication is posed as a primary issue by the complexity of social processes, which will be seen in connection with a number of heterogeneous factors that follow social development. Sociolinguistics, depending on the treatment point of view, can be of several types, among

which intercultural sociolinguistics is of great importance, especially in multilingual environments where different cultures interact and intertwine.

## **2. Language - culture connection**

In the new researches about the language-culture connection, several constituent phenomena of this connection have been laid, such as the limitation of cultural scope in the past, cultural and linguistic influences, mediation, the ever greater circulation of people between provinces and states today, linguistic interference, etc. The reflection of these social indicators in this relationship depends on extra-linguistic factors, which influence the advancement or stagnation of the development of language and culture. Language belongs to culture; it is an integral part of culture, but language is the foundation of every culture. The relevant factors of communication are not separated from culture and language, but they are interconnected in a whole and, in fact, create a unity. Language is action. Linguistic activity in state institutions has also been addressed in special publications by researchers, for example, in the German language, it is very important, the book: "Das Parlament und seine Sprache" (Parliament and its language), Tübingen, 2003 by the author Armin Burkhardt, in which the value and relevance of the correct use of the standard language can be seen in state institutions.

Even by researchers of comparative linguistics, language has been seen as a science of culture. According to researcher B. Malinowski, linguistic units should not be observed only from semantics, but "the meaning of words and sentences should also be seen from the extra-linguistic context, especially from the situational factor that is being talked about." (H. Mujaj, Culture of communication, Gjakovë, 2014, 177)

The realization of communication is in conflict with the behavioral theory of the manifestation of verbal or non-verbal language. Linguistic anthropology was born in support of semantics and scientific research, according to which every culture and subculture has its corresponding anthropology. About sixty years ago, Malinowski, as the founder of British social anthropology, had noticed that the linguistics of the future will rely on the signs of culture. The study of the specific language-culture symbiosis, in the science of language, aimed at the constitution of a subdiscipline and for this purpose researches and publications of various knowledge in the German language were made, for example: intercultural German studies, the science of intercultural literature, intercultural communication, hermeneutics intercultural, intercultural sociology, intercultural ethics, intercultural style research, etc. (Csaba Foldes, *Interkulturelle Linguistik*, Wien, 2003, 21). The linguist Helmut Glyk in the publication "The necessity of an intercultural perspective for the science of language..." highly appreciates the intercultural component of language use, that is, communication. So, communication will be seen in coordination with culture. Cultural linguistics, language, communication and text should be viewed as "Teil und Ausdruck von Kultur" means: "Part and expression of culture." (C. Foldes, op. cit., 28).

The philosophical, intercultural and linguistic difference should be seen from two constitutive points of view: a) the point of view of interculturality of language and b) the point of view of interculturality of language science. Both directions of research, interconnected, define the common field of an intercultural linguistics. In this sense, intercultural linguistics analyzes the ways and variants of language use in different cases of communication. Intercultural communication is a branch of intercultural linguistics. According to Raster, in recent years, especially the last three decades, new directions of study were created in the science of linguistics, and many of them were transformed and constituted as separate scientific disciplines, such as sociology of language, pragmalinguistics, communication theory, contact

linguistics, didactics of foreign languages, etc. (Raster, Peter, *Perspektiven einer interkulturellen Linguistik*, Frankfurt a. M. 2002, 30)

### **3. Cultural linguistics**

The aforementioned knowledge marked new achievements in the science of linguistics. In this course of research, studies were made that are devoted to the cultural component of the meaning of linguistic units of communication and thus cultural linguistics was born. The cultural analysis of the text, that is, of communication, can be achieved by following the lexical semantics and its semantic and polysemic variants. Linguistic and non-linguistic factors must be taken into account in the socio-cultural construction of communication. If the linguistic aspect and its subparts are included in the linguistic factors, the non-linguistic factors in intercultural and sociocultural communication will mean: the communication situation, the position of the speaking partner, social status, gender, age, national, regional, racial affiliation, religion, education, profession, social status, place of residence, etc.

The issue of interethnic and intercultural communication should not only be the interest of researchers and scientific institutions, but also the interest of the state and state policy. So e.g. the language of the minorities, being closely related to the ethnic culture, should also be legalized in official use at the level of state institutions. Even, for this purpose, today, in many countries such as in Canada, Belgium, France etc. special commissions have been established within the ministries, especially of education, culture, integration and minorities, etc., which are assigned the task of dealing with language planning, language policy and minority communication. In democratic states, ethnic minorities are given additional education opportunities in their mother tongue with the aim of cultivating national identity, preserving their mother tongue and developing intercultural communication. Because languages are rightly seen as a constitutive component of culture. These two components of identity (language and culture) are inseparable, interconnected and mutual indicators of ethno-cultural formation. Language, culture and mentality are fundamental concepts of intercultural linguistics. Culture should not be seen as a closed system, as a homogeneous entity, but as an open range that interacts and exchanges, especially at the time of different integrations. Intercultural communication, according to empirical data, is a type of contrastive linguistics. It is a phenomenon of social contact and interaction conditioned by cultural circumstances.

Intercultural communication is a combination of integrated knowledge research e.g. weaving: psycholinguistics, sociolinguistics, pragmalinguistics, polylinguistics, contact linguistics, etc.

Communication research based on this knowledge is very important for avoiding intra-ethnic and inter-ethnic verbal conflicts. It can be affirmed that until today, especially in the studies of Albanian philology, no such studies have been done.

### **4: Conclusions and Recommendations**

The interest in intercultural communication was born from the impulse of linguistic pragmatics in the 70s of the century. XX. Factors promoting of this interest were: the development and deepening of cooperation between countries such as development: economic, political, educational, scientific, cultural; migration and minorities, exchange of workers, business development, seminars and trainings, increasing demand for learning foreign languages, especially languages in contact, etc.

In addition to interculturality, in multi-ethnic societies, in sociolinguistic studies, the terms multiculturalism and transculturality, which are present in ethnically heterogeneous settlements, are often used. These terms find application from common life, various meetings, etc. and, although of different cultures and languages, through communication interferences, they belong to one society regardless of ethnic origin. In such societies, the principle of tolerance and mutual respect should prevail in intercultural and interethnic communication. Communication creates new social relationships. It, as has often been proven in the history of social development, has brought new horizons and new turns in the view of overcoming various conflicts. And the opposite. Where there was no intercultural and interethnic communication, where there was no pragmatic, scientific, political communication, etc., where violence was used instead of communication, conflicts and even wars occurred; crimes, massacres, deportations, ethnic cleansings and ethnocultural genocides have also occurred. There are many examples of such works where constructive and intercultural communication has not been considered.

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**Hasan Mujaj** followed and completed his studies in the branch of Albanian language and literature at the Faculty of Philosophy (now Philology) of the University of Pristina. At this University, he attended and completed his master's degree in Albanian Linguistics and his doctorate. He has the scientific degree of Doctor of Sciences in Albanian Linguistics. For several years he worked as a teacher of Albanian language and literature at "Shaban Spaija" high school in Peja; for several years he was a professor of the modern Albanian language at the high pedagogical school "Bajram Curri" in Gjakova and then at the Faculty of Education. He also held the position of the rector of this University. He is the author of about three hundred bibliographic units from several scientific disciplines of Albanian linguistics, including: 1. Linguistic stylistics in the Kreshnik epic; 2. Linguistics of the text; 3. Favoring anti-values; 4. Semiotics and its development; 5. Sociolinguistic research; 6. Culture of communication.

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**Valdet Hysenaj** completed his studies at the Faculty of Education at the University of Pristina, branch of Albanian Language and Literature. He finished his Master studies at the State University of Tetova, while the third cycle studies were completed at the European University of Tetova where he obtained the title Doctor of Science of Albanian philology. He worked for several years in primary education in Haxhaj (Rugova) and in Peja. He was deputy principal at "Xhemail Kada" school. He was the editor-in-chief of the literary magazine "Gurra" for 10 years. Actually, he works as full professor at Faculty of Education, University of Gjakova. He has a rich professional and scientific work. His scientific publications, are distinguished by the principles and erudite actions of text construction, such as: persuasiveness, lucidity, contemplativeness, recursiveness, etc. as deictics of peak expressiveness, especially from linguistic stylistics and its sisters. From this point of view, it is worth highlighting the topic of the doctoral dissertation in which research innovations can be seen, especially in the field of socioonomastics, in which the author opens a new window of observation of different denominations of great interest for integrated linguistic and non-linguistic studies.