

<p>OVERVIEW OF EXISTING PREJUDICES BETWEEN ALBANIANS AND MACEDONIANS COMPARED TO THOSE OF THE ARBËRESH AND ITALIANS</p>		<p>Education</p> <p>Keywords: Arbëresh, Italian, Macedonian, Albanian, neighbor.</p>
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Abstract

Basis of this study are: Overview of existing prejudices between Albanians and Macedonians compared to those of the Arbëresh-Italians, the ones we face every day. Although nothing is right, it is just willful, is unfounded oftentimes but again there are many. Prejudice is a misconception; embedded by incomplete knowledge of the world of phenomena and their causes, which departs from someone in the trials in his actions contrary to the knowledge of the reason. In this paper we focused mainly on prejudice Macedonian/Albanian i.e., two people living in North Macedonia and prejudices Italian/arbëresh two peoples living in Italy. In the paper we compare examples of what use arberesh prejudice to the Italians and vice versa, so that Albanians have bias for Macedonians and vice versa.

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”. When we are prejudiced 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 or do 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). People can manifest prejudiced attitudes in various forms. The most obvious are direct and explicit statements of dislike or abuse, but there are also more indirect and subtle forms, such as objections to equal rights for particular groups or patronizing or ‘benevolent’ prejudices against particular groups. Even a bias, or preference, in favoring someone based on perceived group membership can be detrimental to people from other groups because it can indirectly imply a lower importance, value, status, or level of merit to them. other groups. In this study we will see many prejudices about Albanians, Macedonians, Italians and Arbëresh.

Prejudices against Albanians by Macedonians

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 albanskasvjecica (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) 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”, “mafia”, “conservative”, “traditional”, “stubborn”, “false patriots”, “Albanians are savage even when attacked they try to defend themselves”, “divided”, “cowards”, “selfish”, “Problem-loving”. It happens when they say “Let them go to Albania, here they are not in their country”, “Albanians are very nationalist, headless and lazy”.

Prejudices about Macedonians by Albanians

The main prejudice of the Albanians is that the Macedonians have always been our enemies, that they have always killed Albanians, while the Albanians have always been victims, pig, guc, ruthless, uncultured, vile, and 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"; have done to their own or another neighbor, but yes both ethnonyms have not been isolated. (Ibrahimi, Gjuhë dhe Kulturë, 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.” “Macedonians, they have pathological hatred for Albanians and feed their children with this hatred, as well as do not care much about the appearance of themselves and their homes”, “nationalist, heartless, cold”.

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 as: 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.

Conclusion

Despite all those seminars we attend saying that we will fight against prejudice but they still torment humanity. Prejudice causes 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. Indeed, we may not be able to eradicate the discrimination we see around us, but we can work to eradicate the prejudices that may have lurked within us. During the study we had we encountered a large number of prejudices Albanians for Macedonians and vice versa as well as Arbëresh for Italians and vice versa. ‘*Shiptari*’ and ‘*Shkije*’ usually when the relations are strained by the elders, we encounter this more than by the young people. There are large numbers of prejudices for the Arbëresh and the Italians. Prejudice will continue as long as there are many differences Prejudices between peoples, as long as inequality and equality sleep together, live in the same place, this pathology will be just as discriminatory, incurable contagious in different parts of the world, so we in this paper had for Macedonians, Albanians, Arbëresh and Italians peoples who live close to each other and who are very prejudiced.

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