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ALBANIAN

The Albanian language in education in Italy

| Regional dossiers series |

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Contents

Foreword	3
1 Introduction.....	5
2 Pre-school education.....	20
3 Primary education	23
4 Secondary education.....	24
5 Vocational education	27
6 Higher education	28
7 Adult education.....	31
8 Educational research.....	32
9 Prospects.....	33
10 Summary statistics	36
Endnotes	37
Education system in Italy.....	44
References and further reading.....	45
Addresses	63
Other websites on minority languages	72
What can the Mercator Research Centre offer you?.....	73

Foreword

- background** The Mercator European Research Centre on Multilingualism and Language Learning aims at the acquisition, circulation, and application of knowledge in the field of regional and minority language education. Regional or minority languages are languages that differ from the official language of the state where they are spoken and that are traditionally used within a given territory by nationals of that state forming a group numerically smaller than the rest of the state's population. For several years an important means for the Mercator Research Centre to achieve the goal of knowledge acquisition and circulation has been the Regional dossiers series. The success of this series illustrates a need for documents stating briefly the most essential features of the education system of regions with an autochthonous lesser used language.
- aim** Regional dossiers aim at providing a concise description and basic statistics about minority language education in a specific region of Europe. Aspects that are addressed include features of the education system, recent educational policies, main actors, legal arrangements, and support structures, as well as quantitative aspects, such as the number of schools, teachers, pupils, and financial investments. This kind of information can serve several purposes and can be relevant for different target groups.
- target group** Policymakers, researchers, teachers, students, and journalists may use the information provided to assess developments in European minority language schooling. They can also use a Regional dossier as a first orientation towards further research or as a source of ideas for improving educational provisions in their own region.
- link with Eurydice** In order to link these regional descriptions with those of national education systems, the format of the regional dossiers follows the format used by Eurydice, the information network on education in Europe. Eurydice provides information on the

administration and structure of national education systems in the member states of the European Union.

contents

The remainder of this dossier consists of an introduction to the region under study, followed by six sections each dealing with a specific level of the education system. These brief descriptions contain factual information presented in a readily accessible way. Sections eight to ten cover research, prospects, and summary statistics. For detailed information and political discussions about language use at the various levels of education, the reader is referred to other sources with a list of publications.



1 Introduction

language

Arbërishtja (Albanian of Italy; hereafter: Italo-Albanian) is a dialectal variety of Albanian still spoken in forty-six *Arbëresh* (hereafter: Italo-Albanian) villages scattered in Southern Italy and Sicily. Albanian is an Indo-European language¹ spoken in the Republic of Albania, Republic of Kosovo, Republic of Macedonia, Republic of Montenegro and in the Republic of Serbia (Presheva Valley); its standard form is the official language of the Republics of Albania and Kosovo. Albanian dialects, besides in Italy, are also spoken in Greece, Bulgaria and Ukraine. From a scientific point of view Italo-Albanian is considered to be a dialectal variety of the southern Albanian dialect called Tosk and is spoken in a large and non uniform linguistic area. The Italo-Albanian dialect variety has always been and is still used above all in private life for familiar affects and has a communitarian diffusion; it is considered by speakers as a non-prestigious code as opposed to Italian, which has on the contrary a social distribution and is used in public contexts or business and is considered by Italo-Albanians in Italy as an official and more prestigious language.

The presence of the Italo-Albanian dialectal variety in southern Italy is due to the presence of an Italo-Albanian population as the result of several migratory waves from the Balkans, especially from southern Albania and the Peloponnese, after the Ottoman invasion of the Balkan region in the middle of the fifteenth century. Having reached Italy Albanians settled in isolated, remote and inaccessible areas of southern Italy (the former Kingdom of Naples), in most cases re-populating pre-existing inhabited areas. Their history, apart from some recent scholarly studies, is to this day based on descriptions from the late Romantic period as well as on a few original texts and copies of legal documents².

The twentieth-century Albanian migrants are not considered as so-called historical settlers even if, as some argue, this last migrating wave could be added to the former and count as the very last migration. There is some interaction between the newcomers

and the historical settlers in the sense that some Albanian newcomers decided to settle in Italo-Albanian historical communities and they still live there today (Maddalon & Belluscio, 2002).

The Italo-Albanians do not use a single and unified linguistic code, in fact there are as many dialects as there are communities. Many dialects are very similar to each other, while others are so different (differences in phonetics, morphology, word forms, and semantics) that speakers demonstrate some difficulties understanding each other. So they prefer to speak Italian together instead of one of the Italo-Albanian dialect varieties. Italo-Albanian speakers also prefer to switch to Italian whenever they have to sustain a conversation or discuss particular issues. This is also common between speakers in the same community who find themselves discussing a topic that is outside the usual daily range, or matters unrelated to everyday life.

Solano (1979) developed and demonstrated a classification and sub-division of the dialects on the basis of some phonetic consonant phenomena and divided Italo-Albanian linguistic varieties into three main and two secondary dialect groups, the differences being mainly phonetic, lexical, and, in part, morphological. Savoia (1991) broadened the parameters by adding morphological and lexical elements, although the overall picture set out by Solano remained substantially unchanged.

Italo-Albanian dialect varieties, while not like any dialect in the home country, are a separate system with many structural linguistic similarities that bring it close to the Tosk dialect varieties of the Labëria and Çamëria (both areas in the south of Albania) and which represents a frozen medieval stage of the Albanian language. It retains many archaic characteristics that have changed over time due to prolonged contact with the Italian language and its dialects. The fact that the standard Albanian language today has a Tosk base offers the Albanians of the diaspora an opportunity to understand and learn it more easily.

The first evidence of a written language among the Italo-Albanians dates from 1592 with the publication of *E mbsuame e Krështerë* (The Christian Doctrine) by the Italo-Albanian *papas* (father) Luca Matranga of Piana degli Albanesi in Sicily. Italo-Albanian writers have used their local language since that time, with a tendency to create a more elaborate linguistic *koinè* (common) commencing in the early 1800s with the work of Girolamo de Rada (1814-1903)³. It should be remembered that in the Republic of Albania a single alphabet was only just developed in 1908, and that it took several decades before its use became the norm. But there were also objections to the use of Monastir's alphabet⁴ in the Italo-Albanian context even more recently (for example, G. Gangale's⁵ work from the beginning of the 60s). Objections which have been based on the different literary tradition and the linguistic and cultural uniqueness of the Italo-Albanian dialectal variety when compared to the historical, linguistic and cultural evolution of the Republic of Albania.

Nowadays, it can be said that Italo-Albanian is a mixed-language code with frequent and normal code-switching, which has done a relatively good job retaining both its syntactic and morphological structures but which has modified and lost a lot of its phonetic and lexical integrity. From a sociolinguistic point of view its speakers are also described as diglossic or bilingual: they use Italo-Albanian in familiar or community contexts, but they also use standard regional Italian at school, outside their community, or with newcomers living inside their community, and they can also speak the Italian dialect of the neighbouring Italian villages. Standard Albanian is known only by those speakers that have studied and learned it for their job or for individual cultural interest⁶.

In the past, the first contact of the Italo-Albanians with the Italian language would take place in the classroom, so that it could be said that Italo-Albanian children were monolingual Italo-Albanian speakers until the age of six. Nowadays, even though many like to insist this is still the case, children start primary school having already acquired a good, ever-improving, knowledge of Italian.

It is important to remember that interaction between the Albanian and Italian language groups has increased lately. Apart from the Albanian immigrants who came to the Italo-Albanian villages after the fall of communism, there are now among Italo-Albanian communities a large number of non-Albanian-speaking immigrants, i.e. young Italian married couples or singles from Italian villages or cities that married Italo-Albanian men and women. This means that children grow up in bilingual families. The Italo-Albanian minority is clearly not a linguistically homogeneous entity.

Out of this demographic diversity come various visions and interests with regard to the local language and culture, leading to difficulties in taking steps to maintain and protect language, traditions, and customs.

Currently there is no accurate information about to which extent the Italo-Albanians actively use the Italo-Albanian language, nor are there any data on current literacy levels. There is no doubt that the current situation is significantly better than that uncovered by Harrison (field research in the period 1972-1976) when only 8 % were literate in Italo-Albanian. The improvement is undoubtedly due to the increase in language teaching in schools as a result of an increase in the number of university graduates and a wider use of the language following the introduction of the law *Norme in materia di tutela delle minoranze linguistiche storiche* 482/99 (came into force in 1999; Law on the protection of historical linguistic minorities; hereafter: Law 482/99). Nevertheless, written Italo-Albanian is still not widespread in the various social contexts, and spoken Italo-Albanian is in decline as the language is not being passed on in families, while the Italian language is.



population

Nowadays Italo-Albanians live in about fifty communities scattered over seven southern Italian regions and ten provinces⁷. Because of this geographical dispersion, Altimari ...et al. (1986) have referred to it as a linguistic archipelago.

Province of Pescara		Province of Cosenza	
Villa Badessa *+	<i>Badhesa</i>	Acquaformosa*	<i>Firmoza</i>
Province of Campobasso		Castroregio*	<i>Kastërnexhi</i>
Campomarino	<i>Këmarini</i>	Cavallerizzo	<i>Kajverici</i>
Montecilfone	<i>Munxhufuni</i>	Cervicati+	<i>Çervikati</i>
Portocannone	<i>Porkanuni</i>	Cerzeto	<i>Qana</i>
Ururi	<i>Ruri</i>	Civita*	<i>Çivëti</i>
Province of Foggia		Eianina*	<i>Purçilli</i>
Casalvecchio di Puglia	<i>Kazallveqi</i>	Falconara Albanese*	<i>Falkunara</i>
Chieuti	<i>Qefti</i>	Farneta*	<i>Farneta</i>
Province of Taranto		Firmo*	<i>Ferma</i>
San Marzano di San Giuseppe	<i>San Marcani</i>	Frascineto*	<i>Frasnita</i>
Province of Avellino		Lungro*	<i>Ungra</i>
Greci	<i>Katundi</i>	Macchia Albanese*	<i>Maqi</i>
Province of Potenza		Marri*	<i>Allimarri</i>
Barile	<i>Barilli</i>	Mongrassano+	<i>Mungrasana</i>
Ginestra	<i>Zhura</i>	Plataci*	<i>Pllatëni</i>
Maschito	<i>Mashqiti</i>	San Basile*	<i>Shën Vasili</i>
San Costantino Albanese*	<i>Shën</i>	San Benedetto Ullano*	<i>Shën Benedhiti</i>
San Paolo Albanese*	<i>Kostandini</i>	San Cosmo Albanese*	<i>Strigari</i>
	<i>Shën Pali</i>	San Demetrio Corone*	<i>Shën Mitri</i>
Province of Crotone		San Giacomo di Cerzeto	<i>Sënd Japku</i>
Carfizzi	<i>Karfici</i>	San Giorgio Albanese*	<i>Mbuzati</i>
Pallagorio	<i>Puheriu</i>	San Martino di Finita	<i>Shën Mërtiri</i>
San Nicola dell'Alto	<i>Shën Kollii</i>	Santa Caterina Albanese	<i>Picilia</i>
Province of Catanzaro		Santa Sofia d'Epiro*	<i>Shën Sofia</i>
Àndali+	<i>Dandalli</i>	Spezzano Albanese	<i>Spixana</i>
Caraffa di Catanzaro	<i>Garrafa</i>	Vaccarizzo Albanese*	<i>Vakarici</i>
Marcedusa+	<i>Marçidhuza</i>	Province of Palermo	
Vena di Màida	<i>Vina</i>	Piana degli Albanesi**	<i>Hora e Arbëreshëvet</i>
Zangarona+	<i>Xingarona</i>	Santa Cristina Gela**	<i>Sëndastina</i>
		Contessa Entellina**	<i>Kuntisa</i>

Table 1: List of the Italo-Albanian communities by province, in both Italian and Italo-Albanian (Source: G. Belluscio).

* belonging to the eparchy of Lungro of Byzantine Rite;

** belonging to the eparchy of Piana degli Albanesi of Byzantine Rite;

+ no more Italo-Albanian speaking.

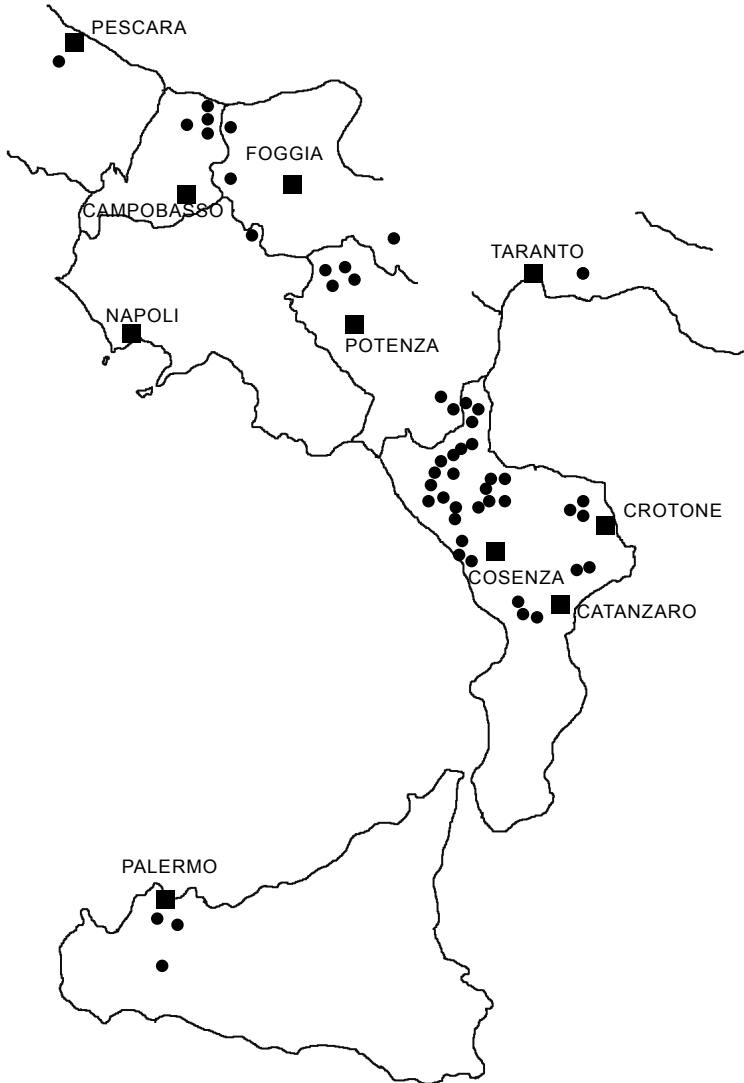


Figure 1: Italo-Albanian communities in Italy (Source: G. Belluscio).

It was not until the second half of the twentieth century that a wider ethnic awareness began to develop among the Italo-Albanians, together with the understanding of the number and location of the communities.

Today, it can be said that the Italo-Albanians not only have a clearer understanding of their geographical, historical, social and political situation, but they are also surely better informed about cultural and educational issues. This raised awareness can be traced back both to the many Italo-Albanian language and cultural promotions and projects conducted by associations, cultural groups, and Italo-Albanian publications, and to the work done in the areas of research and education by Albanian language and literature departments in the Italian universities, which have trained and continue to train a large number of Italo-Albanians academics.

Only a very rough estimate of the number of Italo-Albanians in Italy is available, which ranges between 100,000 and 150,000. This is clearly an indicative non-real figure as, taking the total number living in Italo-Albanian communities as the starting figure, 15-20 % of that number which is not Italo-Albanian speaking needs to be deducted. Unfortunately, as there is no agreed method for including or excluding descendants of mixed marriages, and/or non-Italo-Albanian couples who have settled in Italo-Albanian communities, who live inside the communities and are linguistically integrated, the figures become even more imprecise and the total number is bound to be lower than is commonly believed⁸. On the other hand it is not possible to count the Italo-Albanians that belong to the internal (Italian) diaspora and their descendants, as well as those of the foreign diaspora, as they are “hidden” in the general population of the places where they have settled (Harrison, 1979b).

Population statistics have been available since 1543 (Zangari, 1941), as well as in the Catasti onciari registers (census) since the middle of the eighteenth century, and from 1861 to 1921 in the censuses of the Italian population by the Istituto nazionale di statistica (Istat, the Italian National Institute of Statistics) (Gambarara, 1980). It was the fascist government which stopped gathering data on the Italo-Albanian-speaking population like on all the other minority groups, and this negative stance has persisted ever since. As indicated above, it is not enough to

simply count the number of people by community in order to arrive at the total number of Italo-Albanians in Italy. This is because: a) the population of Italo-Albanian communities is not all Italo-Albanian speaking; b) many Italo-Albanians have moved to the large Italian cities, especially after 1950, and have been emigrating abroad as far back as the late nineteenth century⁹.

Another issue yet to be resolved is what criteria should be used to define Italo-Albanian. The language is usually the determining factor, so that anyone who speaks Italo-Albanian is considered to be Italo-Albanian. However, sociolinguistic studies (e.g. Altamari, 1983) clearly show that even those who do not speak Italo-Albanian can feel, and consider themselves to be, Italo-Albanian. Others suggest that the determining factor is religious practice and belonging to the Byzantine Rite.

The 2002 annual report of the Italian Ministero dell'Interno (Ministry of the Interior) (Ministero dell'Interno, 2002; hereafter: 2002 Report) gives a figure of 70,342 Italo-Albanian speaking residents in the forty-six Italo-Albanian communities which have by Law 482/99 established their own geographical boundaries and numbers of Italo-Albanian speakers. The figure given for the number of communities, however, is not accurate because we also find figures for some other historical Italo-Albanian villages that have lost their original language, traditions, and, above all, do not feel as belonging to Italo-Albanian ethnicity anymore. Besides, the definition of the term Italo-Albanian speaking is not mentioned nor how the total number was realised.

A comparison between statistics collected from twenty-four communities in Calabria (but only valid for twenty) by the Istituto Regionale Ricerca Educativa (IRRE, Regional Educational Research Institute; results part of the 2002 Report) in 2001 and those in the 2002 Report, shows that while, on the one hand, the total number of Italo-Albanian speakers in the twenty communities is almost identical (IRRE 27,030 Italo-Albanian speakers, 2002 Report 27,860 Italo-Albanian speakers), on the other hand, a careful examination of the individual communities

shows that the responses in both cases are indisputably different: Caraffa di Catanzaro (IRRE: 849; 2002 Report: 1,250), Civita (IRRE: 450; 2002 Report: 1,124), Lungro (IRRE: 3,425; 2002 Report: 2,950), San Costantino Albanese (IRRE: 835; 2002 Report: 1,000). It is obvious that, once again, the respondents' answers to the researchers were casual and not based on sound, effective data. Until a complete and reliable survey is carried out, either by the government as part of the next population census, or by individual municipalities, it is not possible to give a precise figure of the size of the Italo-Albanian speaking community in Italy¹⁰.

**language
status**

Italo-Albanian has been and still is above all an oral language. It has always been widely used in the public sector where Italo-Albanian speakers worked for example in town halls, post offices, and in schools between parents and teachers. There was never a problem about using the language in a place where the official language was supposed to be used. What mattered most was the language most commonly spoken by the person you were talking to. In the past, speaking Italo-Albanian with students in class was not allowed, even when the teacher was an Italo-Albanian speaker. Italo-Albanian was never used on official occasions such as at town council meetings, public gatherings and assemblies, not because of any particular ban but due to self-censorship, the importance of the event, and in order to ensure better communication. The use of the written language was not widespread and even today is still restricted to particular Italo-Albanian cultural publications, and rarely for standard official, semi-official or personal texts.

Only with the introduction of Law 482/99 (for the Italo-Albanian community this was preceded by numerous specific draft pieces of legislation, both at the national and the regional level, which unfortunately were never enacted) the conditions were created which allowed the written language to be used, optionally, in official documents, public schools, and local administrations. Nevertheless, even before the introduction of this law, in some Italo-Albanian communities local administrations had

introduced bilingual place names in urban and rural areas inside municipal borders. Today, local toponym signs are allowed by law. This has also happened in the private sector with shop signage, although in a very limited way.

In public schools at both the primary and lower secondary levels, as early as the 1960s, followed by significant growth in the 1980s, extra curricular language and culture classes were available. These took advantage of opportunities offered by ministerial policy circulars and/or legislation which were freely interpreted in order to fit a multilingual context¹¹.

Nowadays, despite legislation which allows for the official use of a minority language in every possible circumstance, it is still a struggle to promote Italo-Albanian and have it used widely in documents and in public places as well as in social contexts. This is especially the case for written language. Among other things, an effort is being made to have the postal service recognise and use bilingual place names and to have these used in any official document produced inside the Italo-Albanian speaking community. A major contribution to extending the use of the written language in the communities of the Province of Cosenza, as well as in a few other communities in other provinces, arises from using the national legislation to establish numerous sportelli linguistici, which are in charge of spreading Italo-Albanian in the public administration at local and provincial government level¹².

Important as well is the scientific role and the coordination done by the Università della Calabria (University of Calabria) and the Cattedra di Lingua e letteratura albanese (Chair of the Albanian Language and Literature), which, after Law 482/99 came into force, created a provincial coordination centre for historical Italo-Albanian communities of the province of Cosenza. After being adopted by other provinces with Italo-Albanian communities, the Coordinamento Interprovinciale (Interprovincial Coordination) was established, foreseen by Law 482/99.

Activities planned by the University of Calabria are among others various training courses for civil servants responsible for the

provincial linguistic policy and a Master course on the topic of Italo-Albanian linguistic and cultural policy¹³.

**status of
language
education**

Until 1999, Italo-Albanian could only be taught outside the school curriculum and as an optional, non-traditional subject in primary and lower secondary schools. In the past, only after the so-called *Decreti Delegati* (1974; These Decrees gave public schools a modern and democratic organisation, implying the representation of parents within decisive school organs such as the School Council. And gave the schools also a restricted autonomy in drawing up school- and teaching-programmes) and with the opportunities provided by legislation and ministerial policy circulars, it became possible to adapt a curriculum to local needs, but as mentioned above, only outside the school curriculum.

Subsequently, new secondary school programmes provided clear guidelines on the maintenance and teaching of minority languages and cultures (*Decreto ministeriale del 09/02/1979*). Following this legislation and the new opportunities it opened up, non-traditional programmes were run in primary schools. Examples were those run by C. Candrea and C. Stamile in 1976 at the Cerzeto primary school, and in Caraffa di Catanzaro (both in Calabria) where, according to Mazzei (2002), the school, over the years, made up for the lack of specific guidelines for the protection of languages and cultures by using legislative tools, e.g. 1985 *Legge Regionale Calabria n. 27, article 4* (Regional Law 27/85 on the right to education). Other non-traditional teaching programmes were run in Sicily by G. Cuccia and Guerino, and by C. De Padova, in the only existing Italo-Albanian community in the province of Taranto in the region Puglia¹⁴.

However, in view of the different political and administrative circumstances in which Italo-Albanian communities find themselves living, legislation and its implementation vary significantly from one region to the next, so it is difficult to generalise. The regions Basilicata (1998), Campania (2004), Molise (1997) and Sicily (1998) have already enacted regional legislation to support and protect Italo-Albanian communities living under

their jurisdiction. In 2003 Calabria has also passed a regional law, followed by criticism and reservations voiced by many different parties and universities. Abruzzo and Puglia have not yet introduced any special laws. It is clear that the teaching of Italo-Albanian is not the immediate responsibility of the regions, but also depends on provinces, municipalities, the teachers' willingness, school directors, universities, and cultural associations. Nevertheless, local legislative action can provide a powerful stimulus to the development of language programmes for children and/or adults. When a region provides ad hoc laws to safeguard minority culture, an extraordinary number of initiatives spreads out, above all because local legislation can also provide some more economic support.

In a research carried out in 1972 by Harrison and colleagues (unpublished) in three Italo-Albanian communities in the province of Cosenza a survey (unpublished) was done on the teaching of Italo-Albanian in schools; the respondents were 1,682 people who represented the general population (889 men and 793 women). Harrison (1979b) states that 47 % of the respondents would have preferred it to be a compulsory part of the curriculum, 13 % thought it should be optional, 3 % wanted it introduced at the higher secondary level and 36 % did not answer the question. According to Harrison (1979b), the last mentioned number may indicate an implicitly negative position which has not been expressed openly, simply out of respect for the Italo-Albanian researchers who were conducting the survey and who – this is known in the towns – want everyone to learn to read and write Italo-Albanian. In fact the blank response to this question was supplied by those for whom reading and writing in any language is an abstract concept. They either never learnt to or, over the years, have forgotten the little capacity they had picked up so laboriously at some stage in the past.

in education and training; hereafter: Law 53/2003), after strong opposition and heavy criticism, restructured the Italian school system to ensure a strong connection between education and the world of work. Education pathways are structured as follows: pre-school (attendance not compulsory); first school cycle, which includes primary school and lower secondary school (attendance is compulsory), and at the end of this, on completing a national examination, students are admitted to the second cycle, of higher secondary education, which is divided into two streams. One stream takes students through various high school options while the other leads students through vocational training. During this stage students can swap between streams. A fifth year provides an opportunity for students in the high school stream to move on to tertiary education and training, or post secondary technical training, subject to successful completion of a national examination. Students coming through the vocational training stream may complete a fifth year of study, sit for the national examination and subsequently proceed to university or, without completing the examination, may continue on to post secondary technical education.

**private and
public**

Not all the Italo-Albanian communities have their own Istituti scolastici (school institutions). While all have pre-schools and primary schools, lower secondary schools are mostly annexes and only very few communities have higher secondary schools (usually part of other institutions). Most schools are government run, while pre-schools are both public and private, i.e. managed by the Italo-Albanian Greek-Byzantine religious orders from the eparchies of Lungro and Piana degli Albanesi. The liturgical languages used by the religious orders are (in order of use) Greek, Italian and Italo-Albanian. In other communities pre-schools are also operated by the government. For an overview of the situation fourteen years ago see the data, albeit incomplete, gathered by Belluscio (1995).

The reform of the Italian education system has led to the establishment of Istituti comprensivi (combined level schools) with the intention to simplify school administration and increasing school sizes. This is the result of the enactment of legislation to ensure teaching and administrative autonomy (from September

2000 onwards) and only indirectly to improve strategies, programmes, and teaching activities. It has led to many school mergers which have, partly, caused advantaged schools within the Italo-Albanian community by creating homogeneous groups as in the case of Distretto Scolastico 19 (nineteenth school district) in Castrovillari (Calabria) where three combined schools were established, unifying the commitment and hard work of the communities of Acquaformosa, Lungro, Firmo, San Basile, Frascineto and Civita (Belluscio & Lentini, 2002, pp. 105-151).

**bilingual
education
forms**

Bilingual education is very limited. In schools where Italo-Albanian is taught a long term bilingual education programme is not implemented. Important to mention here is the lack of a law providing bilingual education, but also weak economic investments in teachers and educational materials are causing problems. Where bilingual education is implemented, this is uncoordinated and fragmented. And depends solely on the will of the teacher.



administration

From an administrative point of view, public schools are run by the government. Private schools that operate under government guidelines receive government funding. At both public and private schools Italo-Albanian may be taught by regular staff members or external contractors paid from new or existing special purpose funding. On the basis of their newly acquired teaching autonomy, schools may apply for funding for Italo-Albanian programmes under Law 482/99 which protects the rights of historical linguistic minorities in Italy. It must be said that thus far only a few combined and individual schools have conducted Italo-Albanian linguistic and culture courses for students or training programmes for teachers.

inspection

In the area of bilingual education there is no form of control and inspection, neither by the school directors nor by external bodies (e.g. ministries and regional education offices).

An indirect and soft, mild verification on the teaching practice in

schools is carried out by university teacher trainers on Italo-Albanian, who apprehend the difficulties encountered by teachers in the classroom and to address (and partly solve) questions concerning teaching and tools.

This lack of inspection can cause disregard of the role of the bilingual teachers and other effects, for instance lower salaries of teachers.

**support
structure**

Both the Chair of the Albanian Language and Literature at the University of Calabria and the Università degli Studi di Palermo (University of Palermo) have been providing support structures and ensure on-going advice, scientific support, cultural promotion, and cooperation concerning educational activities. The University of Calabria has for the past thirty-five years been a central recourse for anyone working to protect and promote Italo-Albanian culture in Calabria, both because its expertise and its location. The University of Palermo is doing the same for the Italo-Albanian communities in Sicily.

The Associazione Insegnanti Albanesi d'Italia (AIADI, the Italian Albanian Teachers' Association, founded in 1965) has also been operating in Calabria for almost forty years. The purpose of AIADI is to promote initiatives aimed at preserving the Italo-Albanian heritage and to work with Italo-Albanian school communities to develop an appreciation of the present and historical value of this unique culture. This has obvious educational value, as the culture in question is of great importance for the balanced, personal development of students. The AIADI therefore is trying to have the mother tongue, Italo-Albanian, introduced as a vehicle for the promotion of the environmental culture. However, for more than two decades it appears to have distanced itself from the real issues of school education and exhausted its initial positive impetus. The last considerable service to the schools is the edition of a school book for both primary and lower secondary schools published with the economic contribution of the EU¹⁵.

2 Pre-school education

target group Pre-school education is meant for children between three and six years old. Attendance is not compulsory. Pupils may attend one class without any age differentiation or be divided into age groups. Public schools charge only for some services, while private schools may also charge a monthly fee.

structure The situation in the Italo-Albanian communities is not easy to define with any precision given the variety of geopolitical contexts in which they find themselves. In most cases, responsibility for pre-school education lies with local or provincial governments. Private schools are either parity (the state of being equal, i.e. they operate under the same guidelines as public schools) or non-parity, and are almost all run by religious orders.



legislation From a legislative point of view all schools are integrated into the Italian education system.

language use Generally speaking, the language used in public and private schools is Italian. Albanian, in its local dialectal variation Italo-Albanian, is occasionally used depending on personal choice by some teachers, but only as a feature in theatrical, cultural events, and singing. In the past, when children started pre-school as monolingual Italo-Albanian speakers, the primary commitment of the school, responding in part to the expectations of the parents, was to teach them Italian. Nowadays, most children from an Italo-Albanian-speaking background begin pre-school education as Italian speakers, with or without a passive knowledge of Italo-Albanian, while a smaller number is bilingual in Italo-Albanian and Italian.

Unfortunately, there is still no legislation (unlike in the case of Ladin in the north of Italy) to ensure that only native speakers of Italo-Albanian are allowed to teach at pre-school level. Schools which do not have native speaking Italo-Albanian teachers on staff are obliged to look outside the school when wanting to run

Italo-Albanian language programmes. This causes a range of problems which often leads to the abandonment of the idea.

Private pre-schools run by female religious orders (belonging to the eparchies of Lungro and Piana degli Albanesi, Catholics of the Eastern Rites Church), even where teachers are native speakers of Italo-Albanian, do not appear to show much interest in teaching Italo-Albanian or using it as medium of instruction. This might be caused by the increasing hostile attitude of most parents towards the use and learning of Italo-Albanian in schools. Parents consider the Italo-Albanian linguistic variety (as well as culture) of lower cultural status, and they do not consider this language as practically useful in the modern and globalised world; they consider studying and learning English as the best.

Notable at the moment, in particular after the introduction of Law 482/99, is an increase of on-going or occasional activities involving the teaching of Italo-Albanian and the recovery, protection and transmission of the local Italo-Albanian culture. This only holds for the public schools. Here parents have fewer possibilities to be opposed to the decisions of schools. For private schools parents have to pay a monthly fee and are therefore able to express their wishes.

teaching material

Until today no specific teaching material and books have been published for pre-school pupils.

statistics

As a result of the general decline in population throughout Italy there is now a worrying drop in school population. This development is even more significant in the Italo-Albanian communities, partly due to younger families moving to non-Italo-Albanian speaking centres for work and better opportunities. Hence some schools have to run composite classes. To understand the situation, all one needs to do is examine census figures of Istat from 1951 to 1991. For a community such as San Costantino Albanese (in the province of Potenza), numbers of children in the 0-5 age-range are: 1951: 193; 1961: 183; 1971:

112; 1981: 64; 1991: 35. The 1991 figure shows an average of seven children per age year from 0 to 5 or 3.3 % of the total population - in 1951 it was 10.9 % (Orofino, 2001). In the past a very high percentage of these children were Italo-Albanian speaking but in these last years they are above all Italian speaking even if they are of Italo-Albanian origin.

Official figures are not available for school attendance, nor are there any general data on the language status of students or how many students are involved in studying Italo-Albanian in schools where programmes are being run. This also applies to the other levels of school education. The issue of collecting statistics is yet to be solved and must be tackled together with a comprehensive survey of all the schools in the Italo-Albanian communities in Italy¹⁶.

3 Primary education

target group	Primary education is meant for children between six and eleven years old. From the 2003-2004 school year, children can also be admitted to primary schools at the age of five, after the wish of their parents.
structure	There are no private primary schools in Italo-Albanian municipalities. School programmes follow ministerial guidelines but school autonomy allows programmes to be adapted to suit the special language and cultural needs of the different Italo-Albanian communities.
legislation	The legislation is that of the Italian education system.
language use	The language of the curriculum is Italian. Some schools have started teaching Italo-Albanian (even though this may only consist of basic literacy skills), ranging from the local variety to the discovery and exploration of the standard Albanian language. Those schools provide the opportunity to learn the language, but only for two-three hours per week (and very often for only one hour per week). Italo-Albanian is not the main teaching language and is never used to teach the other subjects. Formerly, Italo-Albanian was taught as extra-curricular subject. Today, thanks to Law 48/299, it can be taught as a subject but, as said before, it depends on the parents, i.e. it is a facultative subject.
teaching material	<p>Since the 1960s various school books concerning teaching Italo-Albanian have been published (Gangale, 1964; Golletti Baffa, 1977 and 1979). The most modern ones are published after 2000, e.g. <i>Udha e mbarë</i> (Mandalà ...et al., 2001) and <i>Alfabetizzazione arbëreshe</i> (Bruno ...et al., 2000). No reprints or new editions are made until now.</p> <p>There is no official inspection on the books content and linguistic standards, as happens for books adopted by Italian schools, by the Ministero dell'Istruzione, dell'Università e della Ricerca (Ministry of Public Education).</p>
statistics	There are currently no official statistics available.

4 Secondary education

target group

Attendance at lower secondary school is compulsory for students between eleven and fourteen years old, who study subjects relevant to a broad education. After three years of formation students receive a certificate and start their higher secondary education or vocational training in preparation for work.

Education is compulsory up to the age of fifteen. Higher secondary education is not compulsory and offers students the opportunity to choose the study path that is most appropriate to their educational needs and interests. Higher secondary education lasts for five years and the certificate issued at the end of that period admits to all university faculties.

structure

Lower secondary schools in almost all the Italo-Albanian communities are government operated. Compared to Belluscio's 1995 findings, many schools which were then autonomous have now become annexes of other schools (both in Italo-Albanian-speaking and non-Italo-Albanian-speaking municipalities) following the reform of the financial and educational systems of recent years. The financial and programme restrictions arising from school mergers may in some cases create difficulties for the implementation of particular teaching and learning programmes aimed at enabling students to maintain their local culture.

Most Italo-Albanian students attend higher secondary schools outside their own community. In a few cases higher secondary schools are available in the larger communities, such as Spezzano Albanese, San Demetrio Corone, San Marzano di San Giuseppe, Piana degli Albanesi and Lungro. With the exception of the Liceo Classico Statale (type of higher secondary education in Italy) in San Demetrio Corone, which has an Albanian language and literature course founded in the nineteenth century (closed and then reopened in 1892 with Girolamo de Rada as its head), and where unfortunately courses at the moment are optional. It appears that (Italo-) Albanian is presently not

taught elsewhere, nor is it likely that it will be used in the near future as a medium of instruction.

During the 2002-2003 school year the Liceo Scientifico Statale in Paola (an Italian speaking city on the Tyrrhenian coast), received funding from the regional government to run a thirty hour Albanian language and culture programme. The course was run in the afternoons as a non-traditional programme for Italo-Albanian students from the nearby community of Falconara Albanese and supported through a close relationship with Shkolla e Mesme Pjeter Meshkalla (Pjeter Meshkalla secondary school), a sister school in Shkodër, Albania.

This trial was part of the cultural exchange programme set up almost ten years ago between these schools. The course ended with a bilingual (Albanian and Italian) theatrical performance put on by the students, their Albanian guests and many other Italian and Italo-Albanian students from other communities. The course was funded by the regional government.

legislation

The only state course of Albanian language and literature at the Liceo Classico Statale in San Demetrio Corone is regulated according to the educational standards of the Italian Republic. In 2007, the Ufficio scolastico regionale della Calabria (Calabria Regional School Office) has sent a draft proposal for the creation of a regional ranking for the teachers of the Italo-Albanian language and literature. However, this proposal is never followed up.

language use

Compared to primary school, we know that the teaching of Italo-Albanian in secondary schools is not very widespread. Again, there are no official statistics. Where Italo-Albanian is available it is only taught as a subject and is never the medium of instruction. Cultural activities and initiatives, or research linked to the local culture, are more common. Teachers in secondary schools rarely speak Italo-Albanian as a first language (i.e. those with Italo-Albanian origin and able to use oral and written Italo-Albanian are less than those in primary schools), nor are they offered any special incentives.

teaching material For lower secondary school, the only teaching material consists of *Udha e mbarë* (Mandalà ...et al., 2001) and *Alfabetizzazione arbëreshe* (Bruno ...et al., 2000), which are designed more for primary school than for secondary school. No reprints or new editions are made until now.

statistics There are currently no official statistics regarding lower secondary school. Nor are there statistics on Italo-Albanian students in high schools (higher secondary schools) outside their communities, or statistics on the number of students attending *Istituti superiori* (colleges) in the aforementioned communities.

5 Vocational education

target group	Vocational education is meant for students who already decided not to pursue further studies after completion of lower secondary school. They enter the world of work through vocational training programmes.
structure	Courses are usually run at the regional or provincial level, vary in length and have a variety of purposes.
legislation	There are no specific laws concerning vocational education in Italo-Albanian.
language use	Neither Italo-Albanian language classes nor the use of Italo-Albanian as medium of instruction is available to children with an Italo-Albanian background. The medium of instruction is always Italian.
teaching material	No teaching material exists.
statistics	As previous mentioned there are no official data available. Note that courses are not designed specifically for Italo-Albanian-speaking students, are usually only held in the larger centres and that these kinds of statistics would be neither practical nor useful.

6 Higher education

structure

The reform of the university system, initiated in 2003 after lively debate and disagreement in the academic world, led to the establishment of the so-called short, or first level, degree granted after three years of study, and a specialised or second level degree after a further two years of study.

There are no specific post-secondary education structures available to Italo-Albanian students, nor are they able to learn, practise and improve their Italo-Albanian by attending a government university. Only in the universities that have Chairs of the Albanian Language and Literature, Albanian Philology, and Albanian Dialectology (like the universities of Calabria, Palermo, Rome, Naples (already since 1900), Lecce, Bari, and Venice) are students able to study these subjects formally. It should be noted that these subjects can nowadays be included as options in any degree course, including for example science degrees. It is only in the above specialised areas that students, apart from studying the Albanian language, may also attend classes taught in Albanian and sit for examinations conducted in Albanian, thanks to the presence of Albanian or Italo-Albanian lecturers. On completion of their studies, students often choose to prepare and defend a dissertation¹⁷ on an Italo-Albanian topic, thus providing a significant contribution to the advancement of knowledge related to the Italo-Albanian community in Italy.

In the 1991-1992 academic year for the first time in Italy a PhD in Albanian studies was established. For the last cycle in 2002 this doctorate has been available at the universities of Calabria, Palermo and Tirana. Italian, Italo-Albanian and Albanian students will be able to study Albanian linguistic and literary subjects at the highest tertiary level. In February 2004 the courses of the first post-university Master for Formatori di lingua Arbëresh (Italo-Albanian language trainers) at the Università degli Studi della Basilicata (University of Potenza) for Italo-Albanian graduates from various regions have started, a similar Master started earlier at the Università degli Studi del

Molise (University of Molise). Finally, in February 2009, a new Master started at the University of Calabria (Master Di secondo livello in operatore linguistico e culturale di area arbëreshe).

The universities also provide advice and support in the training of teachers and Italo-Albanian language and culture specialists for primary and lower secondary schools which have introduced such courses.

legislation There are no specific laws concerning higher education in Italo-Albanian.

language use Albanian (in particular standard Albanian) is used for language and literature classes, but it alternates with Italian, and only in courses with an Albanian focus.

teacher training **(pre) primary training**

Reference has already been made above to training and on-going professional development of teachers. There are no structured training programmes, nor is training compulsory. Training relies on schools taking the initiative to run specific courses which have no continuity and that are of short duration. The geographical distribution of teachers makes it difficult to bring together large enough and varied groups to enable participants to discuss and compare experiences outside the narrow environment of the school or institute to which they belong. There is a need for regular intensive residential courses designed specifically for Italo-Albanian language teachers, and not just for any teachers who are “interested” in Albanian and Italo-Albanian language and culture, as happens at the moment. While the training courses which have been conducted over the past two years have contributed to an improvement in Italo-Albanian literacy skills and in other areas such as teaching skills, linguistics, literature, and history, these courses did not aim directly at raising the level of skills of the teachers who are involved in teaching Italo-Albanian language and culture in schools. There are now an increasing number of language courses due to the possibilities produced by Law 482/99.

secondary training

There are no training courses for teachers in higher secondary schools, while the few lower secondary school teachers usually attend training designed for the larger group of primary school teachers.

in-service training

There are no training courses as in-service training available.

statistics

No statistics are available.

7 Adult education

There are no adult courses aimed at the general population. In some cases (e.g. in Acquaformosa, Pallagorio, San Costantino Albanese, Vena di Maida and Caraffa di Catanzaro) there have been courses for local government staff under the provisions of Law 482/99, but, e.g. in the case of Caraffa di Catanzaro, the employees demonstrated a very low interest also because half of them were not Italo-Albanian speakers.

8 Educational research

As the Italo-Albanian language has only been taught in primary and lower secondary schools for three-four years, it is too early to assess the outcome. In a few years time, when hopefully Italo-Albanian will be taught more widely and after students have several years of learning behind them, an evaluation of the impact of including Italo-Albanian as part of the regular school curriculum will have to be carried out.

With respect to the past, numerous studies are available, some of which have been referred to above, on the socio-linguistic situation and on the state of teaching in schools attended by the Italo-Albanian community. For this particular aspect, and for all other issues discussed here, see Jochalas bibliography (1996) and the Altimari and Savoia monograph (1994). In recent years, there seems little interest in these fundamental issues, yet there ought to be more research and discussion, especially in the areas of teaching in general and language teaching in particular, as a result of the milestone decision to make Italo-Albanian a part of the school curriculum in the years of compulsory schooling.

9 Prospects

Suddenly, for the Albanians of Italy at the turn of the century, school education has gone from being an instrument of linguistic “repression”, one that enforces the supremacy of an official language, to an instrument that offers protection to their local language and culture and promotes ethno-linguistic diversity. It now seems that only the school system and increasing levels of literacy can prolong the life of these local languages and, as a result, all efforts are being made in this direction. Unfortunately, however, the real problem has mainly to do with numbers. The community’s population has aged and less young couples are settling in Italo-Albanian villages, with many choosing to settle in the outlying non-Italo-Albanian urban areas. The death rate has increased, the birth rate has dropped, there has been an alarming reduction in enrolments in pre-schools and primary schools, and composite classes are making a come-back. Given this profound demographic and structural change in the social environment, the low proportion of young speakers who have received a school education will not be a driving force in keeping alive Italo-Albanian language and culture so that it can be saved for the next generation. The census of 2001 (IRRE) provides some crucial figures. In Calabria alone there has been a steady reduction, compared to 1991, in the size of the Italo-Albanian community: in the province of Cosenza, the general population has decreased by 2.3 % compared to 10.21 % in its nineteen Italo-Albanian speaking municipalities. In the province of Crotona the reduction was 3.4 % compared to 23.2 % in the three towns of Carfizzi, Pallagorio and San Nicola dell’Alto¹⁸.

Until ten-fifteen years ago Bognari’s analysis (1978, p. 58) would still be experienced as provocative and unacceptable. Now, thirty years later, it seems sadly prophetic. Bognari states that introducing the teaching of Italo-Albanian in the schools of Italo-Albanian villages would seem to be an artificial and generally demagogic initiative. In schools that are emptying, in communities where the overall size of the school population is ever diminishing, and where the numbers that complete

compulsory schooling are dropping, it doesn't make much sense to introduce Italo-Albanian if its only or main result is to teach literacy skills in Italo-Albanian as well as in Italian.

Undoubtedly though, as things stand, it is on literacy that we must insist if we are to try to reverse the trend. The future depends on this initial educational investment, on abandoning old perspectives for new ones. There is no doubt that the work being done in schools must be accompanied by other activities co-ordinated by governmental, cultural and religious entities at the local level. The transformation of Italo-Albanian from a school subject into a vehicular language is a compulsory development stage to be reached in the near future, especially at pre-school level and in the first two years of primary schooling, given the fewer curriculum difficulties at this level.

If until recently it has been obvious that Italian was a second language, can this still be claimed with any certainty? While visiting a number of Italo-Albanian communities in Calabria, Basilicata, Puglia and Molise, it is possible to see the efforts that are being put into primary schools and, in some cases, pre-schools. Unfortunately, these efforts do not extend beyond the schools themselves and do not seem to have any impact. F. Altissimi is right in suggesting that after centuries of discrimination and unceasing pressure from the official language, we cannot expect an immediate reversal of the trend but we will have to work hard for decades before seeing any results (conversation with author). In the meanwhile, in the streets, parents, grandparents, aunts, and uncles who speak Italo-Albanian among themselves, turn to their children and grandchildren and speak in Italian. Perhaps passing on the Italo-Albanian heritage is breaking down right here and now.

Giuseppe Gangale's vision (Gangale, 1976) included a proposal for saving the dying communities in central Calabria. He recommended that Italo-Albanian be the only language used and taught in pre-schools and primary schools. A radical suggestion. According to Gangale, children would still be able

to learn Italian outside school because of social pressure and would still have time to study it formally, making up any shortfall in learning. With the general dismantling of the language, this process could entail some success, but there might also be a backlash, from the families themselves.

If the future lies in the numbers we will have to stop population decline, closure of schools, post offices, and other infrastructure, keeping families together and supporting them, educating adults as well as children, developing structures to promote education, and solve problems in the hope that existing structures will be re-vitalised. We will also have to insist that the two eparchies contribute by using Italo-Albanian in their liturgy and other areas. Now that Italo-Albanians have the legislative and operational tools, text books, trained school staff, education strategies, research, co-ordination between municipalities, and language desks, they have to work quickly. They need to promote cultural diversity as personal and social enrichment, emphasising the fact that even the less widespread languages have their intrinsic status and value. They need to expand the number of official occasions where Italo-Albanian is used alongside Italian, increase the number of Italo-Albanian language teachers at every level of schooling, improve their training through more focused strategies, increase classroom hours, and ensure Italo-Albanian language and culture are taught without interruption. Continuity is particularly important from pre-school to lower secondary school, as in most cases, after moving to higher secondary education, students continue their studies in a non-Italo-Albanian-speaking environment and there is no further opportunity for educational investment.

10 Summary statistics

Without any official statistics it is not possible to provide a comprehensive statistical overview.

Endnotes

- 1 Albanian, first identified as belonging to the Indo-European language branch by Franz Bopp in his 1854 study *Über das Albanesische in seinen verwandtschaftliche Beziehungen* (published in Berlin by J. A. Stargardt in 1855), is divided into two large dialect groups: the Geg dialect spoken in the north and in the northern part of central Albania, in Kosovo, Montenegro, and Macedonia, and the Tosk dialect spoken in the south and in the southern part of central Albania, in south-western Macedonia, in some parts of Greece along the southern Albanian border, Boeotia and the Peloponnese, as well as in Italy. Since 1944, the standard or official Albanian language has been based on the southern dialect, i.e. it has a Tosk base, even if in the past the language of the State under the Communist dictatorship was said to be consisting of both principal dialects, equally combined, to form the national standard language.
- 2 An early description of the customs and language of the Italo-Albanians in Calabria is to be found in Marafioti (1595); also worth noting is the work by Rodotà (1763), especially the third volume, and finally Zangari (1941) on the Italo-Albanians in Calabria, as well as Primaldo Coco and Emidio Tomai Pitinca on the Italo-Albanians in Puglia (Panareo, 1996). After Zangari, apart from a few original documents that can be found in the archives, historical research on Italo-Albanians amounts to the repetition and reorganisation of already known material. Mandalà (2007) discussed new material about the historical path during the last three centuries.
- 3 It is now possible to consult De Rada's original editions online: <http://www.albanologia.unical.it>
- 4 In the first decade of the twentieth century, Albanian was written in three different scripts: Arabic, Greek and Roman, and in multiple orthographies. In 1908 fifty Albanian

delegates gathered in the central Balkan city of Monastir to agree upon a script and an orthography for their language.

- 5 G. Gangale's scientific production is now available online: <http://www.mondoarberesco.it>. For a complete bibliography and a discussion of Gangale's opinion on the Italo-Albanian variety and on the Italo-Albanians see Belluscio (2007).
- 6 According to Harrison (field research in 1976, reported in: Harrison, 1979b), only 26.4 % of the teachers interviewed said they could read and write Italo-Albanian, while an 1972 survey (unpublished), carried out on a mixed group of respondents, found that only 8.9 % could read and write both Italian and Italo-Albanian. There are no up-to-date figures.
- 7 Of these communities, six are *frazioni* (civil parishes) of Italo-Albanian municipalities (Cavallerizzo and San Giacomo di Cerzeto are *frazioni* of Cerzeto, Marri is a *frazione* of San Benedetto Ullano, Macchia Albanese is a *frazione* of San Demetrio Corone, Eianina is a *frazione* of Frascineto and Farneta is a *frazione* of Castrolibero). Three communities are *frazioni* of non-Italo-Albanian municipalities: Vena di Maida (a *frazione* of Maida), Villa Badessa (a *frazione* of Rosciano) and Zangarona (a *frazione* of Lamezia Terme). The municipalities of Santa Caterina Albanese and San Martino di Finita, on the other hand, have no Italo-Albanian speaking *frazioni*.

Please note that these differences exist only at an administrative level, a *frazione* is a local entity depending by another village that is the administrative centre and that together with the *frazioni* makes up a municipality. All the *frazioni* are Italo-Albanian speaking, with the exception of those two of Santa Caterina and San Martino that are not Italo-Albanian speaking but depend by them for the political administration.

- 8 We have good (even if not fresh) official data from the Frascineto community (province of Cosenza, Calabria),

published locally by *papas* (father) Scaravaglione, the parish priest, which describes the situation at 31 December 2003 and which may also be indicative of the situation in other communities. Of a total population of 1,960 inhabitants at that date, there were 477 families of which 258 (54.1 %), i.e. a majority, consisted of mixed couples (233 = 48.8 %) or couples where the parents were both migrants of non-Albanian origin (25 = 5.4 %). Of the mixed families 25.1 % (i.e. 120) included an immigrant father of non-Albanian origin and 23.9 % (113) had an immigrant mother of non-Albanian origin. The children of the mixed couples made up 434 (22.1 %) of the total number of inhabitants, while the children of couples where both parents were of non-Albanian origin totalled sixty-six inhabitants (3.8 % of the population). Overall there were five hundred children (25.5 %) of mixed couples and immigrant couples, i.e. a little over one quarter of the total population. The total number of inhabitants not originally from the area at that date was 344, i.e. 17.55 % of the total. It is worth noting that this situation is already better compared to other communities, where the number of immigrants of non-Albanian origin is much larger than the above figures. The population trend seems clear (general strong decline throughout all communities – see the paragraph on population), as does the breaking down of language use and cultural practice, brought about by an on-going, growing presence of non-Italo-Albanians inside the communities.

- 9 There is no better study of Italo-Albanian demographics than the comprehensive research carried out by Gambarara (1980). This study analyses two periods by using the population censuses held between 1861 and 1921 which are then combined with and compared to statistics gathered by Klaus Rother in 1966 (Rother, 1968). Some figures gathered first hand in the municipalities of Milan, Genoa, Bologna, and in three outlying Milanese districts (Garbagnate, Cinisello Balsamo and Cologno Monzese) are available in Bolognari (1989). Some more data is given in De Bartolo (1988, 1989; De Bartolo & Stranges, 2008) and Belluscio (1988). For data

on the presence of Italo-Albanians in other Italian regions and cities and the proportions of Italian and non-Italian speaking populations (including information about other, non-language and non-cultural, aspects) see Tagarelli (2000) and Tagarelli (2004). For a sociological and demographic discussion of Italo-Albanian migration see Bolognari (1989).

10 It is not clear to what extent it is the government which does not want the non-Italian speaking population counted, or if it are instead the individual minority groups who are not very interested in a proper count of their numbers, for fear that the numbers will be found to be much lower than those currently accepted as being indicative.

11 Some examples:

- Ministerial circular: Circolare Ministeriale n. 54 del 22/02/1977, about the refresher courses on the methodology to handle the difficulties which the Italo-Albanian pupils are facing;
- New programmes for lower secondary schools came into force after Decreto Ministeriale del 09/02/1979 (ministerial decree);
- Minority didactics (quite new) i.e. possibilities for Italians to learn Italo-Albanian (Famiglietti, 1979a);
- Article 2 of Legge n. 517 Norme sulla valutazione degli alunni e sull'abolizione degli esami di riparazione nonché altre norme di modifica dell'ordinamento scolastico (04/08/1977) (Rules on the assessment of pupils and on the examinations);
- Ministerial circular: Circolare Ministeriale n. 169 del 21/07/ 1978, about educational programming.

Thanks to these and other (not mentioned here) legislative possibilities, from the 1970s on, experiments were started on teaching Italo-Albanian at primary and lower secondary schools. These include: In 1977 the Circolo Didattico di San Demetrio Corone accepted Italo-Albanian teaching on primary schools in San Demetrio, Macchia and Santa Sofia (lecturer: *papas* (father) Giuseppe Faraco). Since 1978

complementary activities were developed using the Italo-Albanian variety with specialised teachers at the public lower secondary schools of Civita, Frascineto, Lungro and Acquafredda. In 1981 Italo-Albanian was taught at the secondary school of Caraffa di Catanzaro as an optional subject (teachers: Bubba Domenico from Vena di Maida, G. Comi and G. Trapasso from Caraffa di Catanzaro). More sustainable and organic experiments are those in Vaccarizzo Primary School (teacher: Giorgio Marano), the municipality of Cerzeto (teachers: Caramel Candreva and Carmine Stamile) and in San Marzano di San Giuseppe (province of Taranto, teacher: Carmine De Padova). Besides these activities to support the students, there are also training courses for teachers, e.g. the one initiated as early as in 1955-1957 in the Italo-Albanian community at Sicily (mentioned in the section cultural news of *Shëjzat* 2-3/1957, p. 92), that of 1973 (training of Italo-Albanian language and literature for teachers of primary schools) held in Lungro (1 March - 31 May, six hours per week, teachers among others: *papas* Francesco Solano for language, *papas* Pietro M. Tamburi for literature, Domenico Cassiano for history, *papas* Minisci for traditions and V. Minisci on folklore and education) (mentioned in the section cultural news of *Zëri i Arbëreshëvet*, 1973-1975, p. 37). In the meanwhile, associations, that support these didactical experiments, are set up, such as the Centro Promozione Insegnamento Albanese (CPIA, Albanian Education Development Centre; not existing anymore), the Associazione Insegnanti Albanesi d'Italia (AIADI, Italian Albanian Teachers' Association), the Unione delle Comunità Italo-Albanesi (UCIA, Union of Italo-Albanian Communities, founded in 1969 in Cosenza) and finally, the Lega Italiana di Difesa della Minoranza Albanese (LIDMA, Italian League for the Defence of the Albanese Minority, founded in 1981).

12 Some links can be found in the section Addresses.

13 All the initiatives planned and undertaken by the University of Calabria are described in: <http://www.albanologia.unical.it/>

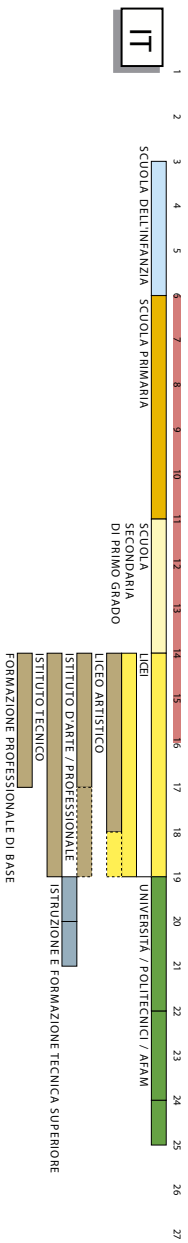
- 14 The experiences of Carmine De Padova were also the subject of the TV documentary *Quando la scuola cambia* (When the school changes, film director Vittorio De Seta) produced by RAI Radiotelevisione Italiana in 1978. As well as the documentary *Le monografie etniche: arbresche* (The ethnic monograph: Italo-Albanian) directed by G. Pellegrini, RAI Radiotelevisione Italiana in 1994.
- 15 See the Compendium of the European Bureau of Lesser Used Languages (EBLUL), p. 68. Reference 96-06 MDD-0033-00.
- 16 There are no figures collected over the same period using uniform methods and tools. For the recent past there are statistics published by various authors or gathered to include in theses by students as part of their sociolinguistic studies in a large number of Italo-Albanian speaking communities in Calabria. Although dated, an excellent example of sociolinguistic analysis in the area of Italo-Albanian studies is Altissimi (1983) who, in a study carried out in 1981, found there were 776 students in the primary schools in the area of San Demetrio Corone covering six communities. Of these, 49.5 % were native Italo-Albanian speakers and 50.5 % were native speakers of Italian. In the lower secondary schools, out of a total of 545 students, 49.7 % were native Italo-Albanian speakers and 50.3 % were native speakers of Italian. It is clear that even twenty years ago the school population was evenly divided between Italo-Albanian and non-Italo-Albanian speakers. Nowadays, following the decline in the popularity of Italo-Albanian, we can assume the proportion of native Italian speaking students has grown, both because of the growing number of Italian speaking families inside the Italo-Albanian communities, and, as already indicated, the growing reluctance of parents to speak Italo-Albanian with their children. The case of Caraffa di Catanzaro and Vena di Maida in the province of Catanzaro, where the status of the Italo-Albanian linguistic variety among young people is under severe attack by both Italian and the Calabrian dialect, as

described by Mazzei (2002), reveals a significantly compromised situation. In the Caraffa di Catanzaro pre-school only 16 % of the children understands Italo-Albanian (while 58 % of the parents speaks it) and in Vena di Maida, 38 % of the children understands Italo-Albanian (and 53 % of the parents speaks it). According to percentages given from S. Maiorana (1989), referring to May 1987, at Caraffa di Catanzaro primary school the situation was: 196 pupils of which 15.3 % were Italo-Albanian speaking, 32 % non-Italo-Albanian speaking and 52.4 % both Italo-Albanian and Italian speaking; while at the lower secondary school there were 105 students, of which: 36.19 % were Italo-Albanian speaking, 20.95 % non-Italo-Albanian speaking and 41.90 % both Italo-Albanian and Italian speaking. But Maiorana himself is aware that Italo-Albanian is in a precarious situation, 52 % of the pupils has a very little lexical competence which is used very occasionally. Proportions rise significantly in primary and lower secondary schools, but, interestingly, this is so after many years in which Italo-Albanian has been part of the school curriculum. This trend can clearly be applied statistically to the entire community in order to arrive at a general overview of the situation in the absence of solid data.





















- 17 A complete list of dissertations and PhD theses presented at the University of Calabria since 1977 is available at: <http://www.albanologia.unical.it/tesi.htm>
- 18 Real figures are: population living in the Italo-Albanian communities of the Province of Cosenza: from 42,084 to 38,270, i.e. -3,814 = -10.21 %; population living in the three Italo-Albanian communities in the Province of Crotona: from 4,612 to 3,600, i.e. -1,012 = -23.2 %.

Education system in Italy

Organisation of the education system in Italy, 2009/10



IT

	Pre-primary – ISCED 0		Pre-primary – ISCED 0
	(for which the Ministry of Education is not responsible)		(for which the Ministry of Education is responsible)
	Primary – ISCED 1		Single structure
			(no institutional distinction between ISCED 1 and 2)
	Lower secondary general – ISCED 2		Lower secondary vocational – ISCED 2
	(including pre-vocational)		
	Upper secondary general – ISCED 3		Upper secondary vocational – ISCED 3
	Post-secondary non-tertiary – ISCED 4		
	Tertiary education – ISCED 5A		Tertiary education – ISCED 5B
	Allocation to the ISCED levels:		ISCED 0
			ISCED 1
			ISCED 2
	Compulsory full-time education		Compulsory part-time education
	Part-time or combined school and workplace courses		Additional year
	Compulsory work experience + its duration		Study abroad

Source: Eurydice.

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Addresses

official bodies **Cattedra di Lingua e letteratura albanese** (Chair of the Albanian Language and Literature at the University of Calabria)
Università della Calabria, Dipartimento di Linguistica, Cubo 20A, I-87036 Arcavacata di Rende CS, Italy
T +39 0984 491379
T +39 0984 494142
F +39 0984 494141
W <http://www.unical.it/portale/strutture/dipartimenti/linguistica/>

Dega e Albanologjisë (section on Albanian)
Including De Rada's original editions online:
W <http://www.albanologia.unical.it>
and a complete list of dissertations and PhD thesis's presented at the University of Calabria since 1977:
W <http://www.albanologia.unical.it/tesi.htm>

Cattedra di Lingua e letteratura albanese (Chair of the Albanian Language and Literature at the University of Palermo)
Facoltà di Scienze della formazione, Università degli Studi di Palermo, Via Pascoli 6, I-90139 Palermo, Italy

Facoltà di Scienze della Formazione (Department of Languages and Linguistics Sciences)
Viale delle Scienze, Edificio 15, I-90128 Palermo, Italy
T +39 0916 5611900
F +39 0916 561109
E info@scienzeformazione.unipa.it
W <http://www.scienzeformazione.unipa.it/>

Istituto nazionale di statistica (Istat, Italian National Institute of Statistics)
Via Cesare Balbo 16, I-00184 Roma, Italy
T +39 06 46731
W <http://www.istat.it/>

Ufficio scolastico regionale della Calabria (The Calabria Regional School Office)

Via Lungomare 295, I-88100 Catanzaro Lido CZ, Italy
T +39 0961 7345545
W <http://www.calabriascuola.it/>

Università degli Studi della Basilicata (University of Potenza)
Via N. Sauro 85, I-85100 Potenza, Italy
T +39 0971 201111
W <http://www.unibas.it/>

Università degli Studi del Molise (University of Molise)
Via De Sanctis, I-86100 Campobasso, Italy
T +39 0874 4041 / +39 800 588815
F +39 0874 317259
W <http://www.unimol.it/newweb/index.php>

**pedagogical
publications**

There are no periodical or non-periodical publications about the teaching of Italo-Albanian.

publishers

While there are a number of Italo-Albanian publishers none have a particular interest in school issues or a direct link with the teaching of Italo-Albanian.

**cultural centres
and associations**

Only a few of the more representative associations are given below. For a more detailed and comprehensive list see the III Rapporto dell'Italia sull'attuazione della convenzione quadro per la protezione delle minoranze nazionali (2009):
http://www.interno.it/mininterno/export/sites/default/it/assets/files/16/0022_III_Rapporto_protezione_minoranze.pdf
[Accessed March 2010]

**sportelli
linguistici
(linguistic
offices)**

Sportelli linguistici comunali (linguistic offices in different municipalities)
Sportello Linguistico della Comunità Montana Italo-Arbëreshe del Pollino, comprendente i comuni di Acquafamosa, Civita, Frascineto, Lungro, San Basile
W <http://www.cmpollinosportellolinguistico.it>
Sportello Linguistico del Comune di Frascineto/Sportelli Gjuhësor i Bashkisë së Frasinës

W <http://www.cmpollinosportellolinguistico.it/comune.php?lang=1&comune=Frascineto&pagina=0>

Sportello Linguistico del Comune di San Cosmo Albanese/
Sporteli Gjuhësor i Bashkisë së Strigarit

W <http://www.comune.sancosmoalbanese.cs.it>

Sportello Linguistico del Comune di Spezzano Albanese/Sporteli
Gjuhësor i Bashkisë së Spixanës

W http://www.comune.spezzano-albanese.cs.it/sportello_linguistico/index800x600.htm

Sportello Linguistico del Comune di Santa Sofia d'Epiro/Sporteli
Gjuhësor i Bashkisë së Shën Sofisë

W http://www.santasofiadepiro.com/sportello_linguistico/sportello_linguistico.htm

Sportello linguistico provinciale della Provincia di Cosenza

Università della Calabria, Osservatorio delle lingue e delle culture minoritarie, Dipartimento di Linguistica, Cubo 20A, I-87036 Arcavacata di Rende CS, Italy

T +39 0984 494140

F +39 0984 494141

W <http://www.albanologia.unical.it/sportellolinguistico>

Sportello linguistico provinciale della Provincia di Foggia

Palazzo nuovo della Provincia, Via Telesforo 25, I-71100 Foggia, Italy

T +39 0881 791593

F +39 0881 791593



on-line database **Biblioteka Elektronike e Sitevet Arbëreshe** (BESA, On line database for Italo-Albanian printed materials)

W http://besa.unical.it:591/progetto_arb/Projekti.htm

associations and committees **Associazione culturale Arbitalia** (cultural association Arbitalia)
Via Domenico Mauro 80, I-87069 Shën Mitri - San Demetrio Corone CS, Italy

T +39 0983 511658

W <http://www.arbitalia.net>

Associazione Culturale Bashkim Arbëresh

Via Mercato 2, I-87019 Spixana - Spezzano Albanese CS, Italy

Associazione Culturale Centro Ricerche “G.Kastrioti”

Via Pollino 84, 87010 Frasnita - Frascineto CS, Italy

T +39 0981 32048

F +39 0981 32048

E lidhja@bibliotecabellusci.com

W http://www.bibliotecabellusci.com/index_file/crc/crc.htm

Associazione Culturale Mondo Albanese

I-90037 Hora e Arbëreshëvet - Piana degli Albanesi PA, Italy

Associazione Insegnanti Albanesi d'Italia (AIADI, the Italian Albanian Teachers' Association)

I-87010 Ungra - Lungro CS, Italy

Biblioteca Bellusci – Frascineto (Private Library)

W <http://www.bibliotecabellusci.com>

Centro Culturale Gennaro Placco

Piazza Municipio, I-87010 Çivëti - Civita CS, Italy

W <http://www.museoetnicoarbresh.it>

Centro Studi Arbëreshë

I-87060 Mbuzati - San Giorgio Albanese CS, Italy

Centro Studi Genealogia Arbëreshe (Italo-Albanian genealogy)

Via XX Settembre n. 23, I-87069 Shën Mitri - San Demetrio Corone CS, Italy

T +39 0984 956353

W <http://www.arbereshe.it>

Istituto di Cultura Albanese G. T. Gangale

Garrafa - Caraffa di Catanzaro, Italy

T +39 0961 953043

F +39 0961 953703

W <http://www.tecnomidia.com/caraffa>



local and administrations websites	Acquaformosa	http://www.comunediacquaformosa.it
	Andali	http://www.comunedialdali.it
	Campomarino	http://www.comune.campomarino.cb.it
	Caraffa di Catanzaro	http://www.comune.caraffa.cz.it
	Carfizzi	http://carfizzi.celeste.it/
	Casalvecchio di Puglia	http://www.comune.casalvecchiodipuglia.fg.it
	Cervicati	http://www.comune.cervicati.cs.it
	Civita	http://www.comunedicivita.it
	Contessa Entellina	http://www.comunedicontessaentellina.it/comunecontessa
	Falconara Albanese	http://www.falconaraalbanese.net
	Firmo	http://www.comune.firmo.cs.it
	Frascineto	http://www.comune.frascineto.cs.it
	Ginestra	http://www.comune.ginestra.pz.it
	Greci	http://www.greci.org
	Lungro	http://web.tiscali.it/lungro
	Maschito	http://www.comune.maschito.pz.it/
	Montecilfone	http://www.comune.montecilfone.cb.it/
	Pallagorio	http://www.comune.pallagorio.kr.it
	Piana degli Albanesi	http://www.pianalbanesi.it/
	Plataci	http://www.comune.plataci.cs.it/
	Portocannone	http://www.comune.portocannone.cb.it/
	San Basile	http://www.comune.sanbasile.cs.it/index.php?action=index&p=227&idBando=11
	San Benedetto Ullano	http://sanbenedettoullano.asmenet.it
	San Cosmo Albanese	http://www.comune.sancosmoalbanese.cs.it
	San Demetrio Corone	http://www.comunesandemetriocorone.it
	San Giorgio Albanese	http://sangiorgioalbanese.asmenet.it/
	San Marzano di S. G.	http://www.comunesanmarzano.ta.it
San Nicola dell'Alto	http://www.comune.sannicoladellalto.kr.it	
Santa Cristina Gela	http://www.comunesantacristinagela.pa.it/	
Santa Sofia d'Epiro	http://www.santasofiadepiro.com/	
Spezzano Albanese	http://www.comune.spezzano-albanese.cs.it	

Ururi	http://62.94.24.124/ururi/hh/index.php?jvs=0&acc=1&jvs=1
Vaccarizzo Albanese	http://www.comune.vaccarizzoalbanese.cs.it
Vena di Maida	http://www.prolocovena.org/chiese-di-vena-2.php
Villa Badessa	http://www.villabadessa.org

portals

Arbitalia (the first internet Italo-Albanian portal)

W <http://www.arbitalia.it>

Jemi - Il portale per gli Arbëreshë

W <http://www.jemi.it/>

**Byzantine
Church**

Chiesa di SS. Salvatore per gli Italo-Albanesi di Cosenza e dintorni (The church of the Italo-Albanian living in Cosenza and surroundings)

W <http://www.sotir.it>

Diocesi di Lungro (bishopric of Lungro)

T +39 0981 947233

F +39 0981 947233

W <http://www.lungro.chiesacattolica.it>

Ecclesia, parrocchia di San Giorgio Megalomartire in San Giorgio Albanese (homepage of the parish of San Giorgio Megalomartire in San Giorgio Albanese)

W <http://www.chiesasangioalbanese.it>

Eparchia di Piana degli Albanesi (eparchy of Piana degli Albanesi)

W <http://www.eparchiapiana.it>

Pubblicazioni dell'Eparchia di Lungro degli Italo-Albanesi dell'Italia continentale (religious bilingual edition of the eparchy: gospels, liturgy, hymns and periodicals)

W <http://www.webmit.it/LUNGRO.htm>

- on-line schools** **Istituto Comprensivo Statale “P. Baffi”**
Scuola Infanzia, Primaria e Secondaria 1° grado ad indirizzo Musicale per la Scuola Secondaria, Via Scigata 8, I-87048 Shën Sofia - Santa Sofia D'Epiro CS, Italy
T +39 0984 957020
F +39 0984 957880
W <http://www.icbaffi.it/>
- on-line magazines** **Basilicata Arbëreshe** (online quarterly)
W <http://www.basilicata.cc/artistolucani/arbereshe>
- Jeta Arbëreshe** (online quarterly)
W <http://digilander.libero.it/jetarbreshe>
- on-line Italo-Albanian language courses** **Scuola Arbëreshe** (online language course)
W http://www.santasofiadepiro.com/scuola_arbereshe/a_scuola.htm
- music and radio** **Festival della canzone Arbëreshe** (song festival)
W <http://www.festivalarberesh.it>
- Good morning, Arbëria** (radio station)
W <http://www.uniurb.it/giornalismo/lavori2002/ferrazza/index.htm>
- Gruppo Folk Ullania di San Benedetto Ullano** (folk group)
W <http://www.gruppoullania.it>
- Hobo San Costantino Albanese** (music group, management of cultural events, and construction of instruments)
W <http://web.tiscalinet.it/hobo>
- Peppa Marriti Band** (rock music group)
W <http://www.peppamarriti.com>
- Pino Cacoza** (Italo-Albanian poet and singer)
W <http://www.pinocacoza.it>

Shqiponjat (folk group)

W <http://www.shqiponjat.it>

Spasulati Band (reggae music group)

W <http://www.spasulatiband.it>

Voxha Arbëreshe (folk group)

W <http://www.voxhaarbereshe.com>

Zjarri i ri (radio station)

W <http://www.zjarri.it>

other

Albanian in Italy

W <http://www.uoc.edu/euromosaic/web/document/albanes/an/i1/i1.html#top>

Associazione Studenti Arbëreshë (A.S.A.)

Via Pietro Bucci, Università della Calabria , I-87036 Arcavacata di Rende, Italy

E asa.unical@yahoo.it

W <http://asainfo.it>

Centro Internazionale sul Plurilinguismo

Via Mazzini, 3, I-33100 Udine, Italy

T +39 0432 556460

F +39 0432 556469

W <http://www.uniud.it/cip>

Falconara Albanese - web site di Falconara Albanese

(website of the community of Falconara Albanese)

W <http://www.falkunara.com>

Firmo Web (visit Firmo)

W <http://www.firmo.net>

Frascineto - Eianina: Familias Italo Albanesas (Arbëresh)

(The Italo-Albanese families of Frascineto and Eianina)

W <http://www.members.tripod.com/abodily/porcile-frascinetogen.html>



Italo-Albanian journalist's website (materials and writings)

W <http://www.oresteparise.it/luoghi.htm>

Maschito (historical information)

W <http://www.comunilucani.net/Maschito.htm>

Materials and links from Pallagorio (KR)

W <http://fortunatopaletta.altervista.org>

Mondo Arberesco - Sito degli Albanesi d'Italia di Enrico

Ferraro (Italo-Albanian World - Site of the Albanians of Italy by

E. Ferraro with Gangale's scientific production online)

W <http://www.mondoarberesco.it>

San Basile (visit San Basile)

W <http://www.sanbasile.itgo.com>

Ururi Cultural Association

W <http://www.shoqatakulturore.com>

Visita la Lucania (visit the region of Lucania)

W <http://www.basilicata.cc>

Other websites on minority languages

- Mercator Network** <http://www.mercator-network.eu>
General site of the Mercator Network. It gives information about the network and leads you to the homepages of the partners.
- Mercator Research Centre** <http://www.mercator-research.eu/>
Homepage of the Mercator European Research Centre on Multilingualism and Language Learning. The website contains the series of Regional dossiers, a database with organisations, a bibliography, information on current activities, and many links to relevant websites.
- Mercator-Media** <http://www.aber.ac.uk/~merwww/>
Homepage of Mercator-Media. It provides information on media and minority languages in the EU.
- Mercator-Legislation** <http://www.ciemen.org/mercator>
Homepage of Mercator-Legislation. It provides information on minority languages and legislation in the EU.
- European Commission** http://ec.europa.eu/education/languages/languages-of-europe/doc139_en.htm
On the website of the European Commission information is given on the EU's support for regional or minority languages.
- Council of Europe** <http://conventions.coe.int>
European Charter for Regional or Minority Languages (1992) and Framework Convention for the Protection of National Minorities (1995). European Treaty Series 148 and 157, Strasbourg.
- Eurydice** http://eacea.ec.europa.eu/education/eurydice/index_en.php
Eurydice is the information network on education in Europe. The sites provides information on all European education systems and education policies.

What can the Mercator Research Centre offer you?

Mission & goals The Mercator Research Centre addresses the growing interest in multilingualism and the increasing need of language communities to exchange experiences and to cooperate in a European context. It is based in Ljouwert/Leeuwarden, the capital of Fryslân – a bilingual province of the Netherlands – and hosted at the Fryske Akademy (Frisian Academy). The Mercator Research Centre focuses on research, policy, and practice in the field of multilingualism and language learning. The centre aims to be an independent and recognised organisation for researchers, policymakers, and professionals in education. The centre endeavours to favour linguistic diversity within Europe. The starting point lies in the field of regional and minority languages. Yet, immigrant languages and smaller state languages are also a topic of study. The centre's main focus is the creation, circulation, and application of knowledge in the field of language learning at school, at home, and through cultural participation.

Partners During the twenty years of its existence, Mercator Education has cooperated with two partners in a network structure: Mercator Media hosted at the University of Wales in Aberystwyth and Mercator Legislation hosted at the Ciemen Foundation in Barcelona. The Mercator Research Centre expands its network in close cooperation with a number of partner organisations working in the same field. This cooperation includes partners in Fryslân, as well as partners in the Netherlands and in Europe. The provincial government of Fryslân is the main funding body of the Mercator Research Centre. Projects and activities are funded by the EU as well as by the authorities of other regions in Europe with an active policy to support their regional or minority language and its culture.

Research

The Mercator Research Centre develops a research programme on the basis of the data collections available. Research activities focus on various aspects of bilingual and trilingual education, such as interaction in multilingual classrooms, language proficiency in different languages, and teachers' qualifications for the multilingual classroom. Whenever possible, research will be carried out in a comparative European perspective. A good example of this approach is the study 'The Development of Minimum Standards on Language Education in Regional and Minority Languages' (2007). Research results are disseminated through publications and conferences in collaboration with European partners.

Conferences

The Mercator Research Centre organises conferences and seminars on a regular basis. Important themes for the conferences are: measurement & good practice, educational models, development of minimum standards, teacher training, and the application of the Common European Framework of Reference. The main target groups for the Mercator Research Centre are professionals, researchers, and policymakers from all member states of the Council of Europe and beyond.

Q&A

Through the Question and Answer Service available on our website (www.mercator-research.eu) we can inform you about any subject related to education in minority or regional languages in Europe.

Available in this series:

Albanian; the Albanian language in education in Italy
Asturian; the Asturian language in education in Spain
Basque; the Basque language in education in France (2nd ed.)
Basque; the Basque language in education in Spain (2nd ed.)
Breton; the Breton language in education in France (2nd ed.)
Catalan; the Catalan language in education in France
Catalan; the Catalan language in education in Spain
Cornish; the Cornish language in education in the UK
Corsican; the Corsican language in education in France
Croatian; the Croatian language in education in Austria
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