



Lexical and Stylistic Features in the Written Media (The Case of Albania 1960-1990)



Irena Cani ^a

Article history:

Submitted: 27 July 2024

Revised: 18 August 2024

Accepted: 09 September 2024

Keywords:

*Albanian print media;
discourse analysis;
language power;
stylistic features;
totalitarian language;*

Abstract

This paper discusses several lexical and stylistic features that were commonly used in the Albanian press during a period of 30 years (1960-1990) as part of the national ideology and propaganda in communist Albania. This study is based on a large corpus of Albanian newspapers, magazines, and other speeches of the most notable Albanian communist leaders of the time. In recent decades there have been few linguistic studies in Albania that chose to explore the connection between language and totalitarianism. The study of totalitarian language in all its aspects gives us a lot of material to explore the effects of a certain political situation and the ideologization of public discourse on language (especially on the language of the media) and its lexical means. In this work, I focus on the identification of the predominant lexical and stylistic features and finding links between language as a tool of communication and power maintenance and totalitarianism as a political system, to show language abuse and its usage as a tool of propaganda.

International journal of linguistics, literature and culture © 2024.

This is an open access article under the CC BY-NC-ND license

(<https://creativecommons.org/licenses/by-nc-nd/4.0/>).

Corresponding author:

Irena Cani,

University of Vlora “Ismail Qemali”, Albania.

Email address: cani.irena1983@gmail.com

^a University of Vlora “Ismail Qemali”, Albania

1 Introduction

Staying true to its name, Albanian totalitarianism, same as in other totalitarian societies, spread in a capillary manner in the social space, from state and administrative activity to everyday life. In the linguistic aspect, this inclusiveness was reflected not only in the linguistic homogenization of the country, or the so-called standardization of the language but also in a massive penetration of the lexicon of public discourse and especially in the language of media, by a multitude of new terms and expressions, which referred to practices, institutions and new social categories that the communist regime had brought into existence (Grenoble, 2003). This was a specialized and specific lexicon, or a technical jargon, partly influenced by Soviet bureaucratic discourse and partly by the very experience of the creation and consolidation of the totalitarian state in Albania. Moreover, totalitarianism itself was in search of new forms and ways of homogenization and social transformation, which had to be identified with the corresponding names, borrowed, or adopted through semantic re-qualification (Vehbiu, 2007).

The primary objective of this study is to investigate the characteristics of media language during the communist era in Albania. Despite the rich history and extensive impact of media under the communist regime, there has been a gap in linguistic studies that focus on how language was used as a tool for ideological propagation and control. This study aims to fill this void by analyzing a corpus of written media from Communist Albania to uncover several lexical features of totalitarian discourse employed during this period (Sullivan & Girginer, 2002).

The significance of this study lies in the fact that it contributes to the field of political linguistics by providing insights into the interplay between language and politics in a totalitarian context. Secondly, this study holds significance in the Albanian academic context. As such, this study opens new academic dialogues about Albania's past and sets a foundation for future research in this area. Understanding how the communist regime in Albania utilized language in media can offer valuable lessons on the power dynamics of language in shaping public opinion and reinforcing governmental authority (Chandio et al., 2019).

Totalitarian language

The language of the totalitarian period has some specific features, and these characteristics are common to any totalitarian discourse, no matter what ideology they serve (Schmiedtová, 2014). Totalitarianism is considered a political regime that, through a single center of power, seeks to use one accepted ideology to have absolute rule over individuals (Cassinelli, 1960). It is not easy to point out all the characteristic features of totalitarianism, as many definitions complement each other and overlap. The presence of ideology is a basic characteristic of totalitarianism. The study of totalitarian language in all its aspects gives us a lot of material to explore the effects of a certain political situation and the ideologization of public discourse on language (especially on the language of the media) and its lexical means (Jones, 2007; Kaplan & Grabe, 2002). One of the most interesting areas of exploration of these totalitarian regimes is the power tools that allow them to hold onto power, one of the phenomena brought by totalitarian regimes was the specific language they used to control society (Language_power_potential, n.d). It is the communication and linguistic point of view that casts an inspiring perspective on governance. It offers a possible answer to the question of how totalitarian regimes could have succeeded. Totalitarian regimes use language to create a united mass society that is easier to control than individuals. Therefore, in totalitarian regimes, language regulation, censorship, transformation and abuse for political establishment often occur. Totalitarian regimes often create a new language, whether it is by creating new terms or changing the established semantic meanings of words (Váña, 2012). That is why language research should be one of the basic aspects of research on totalitarian regimes. According to Karl Wolfgang Deutsch (Deutsch 1971), communication is a key tool for maintaining political power and political governance. As language is an essential part of communication, the access and the control of the language of communication are the keys to political power in society. While communication in a democratic system accepts reciprocal exchange of information, it does not seek primarily to dominate society and thus obtains the necessary information about what needs to be changed to remain in power. The totalitarian system does not. We can call totalitarian communication one-way communication - a totalitarian system is always based on ideology, whose application is absolute and unmistakable (Terry Eagleton, n.d). A totalitarian regime does not accept subsystems and alternative information, it owns an ideology, that promotes every necessary information, and the ideology doesn't change, deviation is unacceptable (Váña, 2012). If we concentrate on the public language in Albania in the totalitarian regime, I can mention a few interesting studies of Albanian linguists such as Ardian Vehiu "Shqipja Totalitare", Artan Fuga "Monolog". These studies point out that in totalitarian systems language becomes a tool to

dominate society, but above all a tool to create a united society, and that this is mainly done by creating a unified way of thinking, which makes it possible to create new truths only by creating a new language. In all the media of that period this language does not reflect the truth, it seeks a goal other than a communication goal, namely power (Jacquemet, 2005; Goatly, 1996). Such a language no longer communicates and no longer fulfills its communication function, but the blocking of independent thinking, which is a prerequisite for independent action, and the desire to eliminate individual consciousness by freezing thinking is, however, an element that any totalitarian regime must attempt to succeed (Arendt, 1953). We must say that every single totalitarian regime creates its language individually and it is difficult to generalize its functioning and manifestations. Yet several characteristics can be observed in every totalitarian language. The totalitarian language and system apply censorship and strive for permanent ideological indoctrination. It is complicated. It creates unambiguous slogans that usually encourage action and need not be considered. The unity of thought it seeks to create makes totalitarian language simple, austere and offers a clear, immediate solution and answers to all questions. It clearly defines the categories of good and evil, friend and enemy. The black-and-white vision of reality is typical. To totalitarian propaganda, nothing is as important as suggesting that you can only choose from two options. Totalitarian language has a monopoly on the interpretation of reality (Stroińska, 2002). It is full of ideologized words, i.e.. expressions that carry an ideological message and judgment. The reality shown by the means of this language is simple, unambiguous, and contrasting. A dichotomous distinction between us and them is typical. As far as the lexemes of that language are concerned, as Vana and Schmiedtova point out in their studies, we see that the words are given new meanings in totalitarian language, new words and old words acquire a new special meaning or new compounds and collocations are formed that quickly turn into a stereotype. Such a language creates a fictitious world thus affecting the thinking of individuals and the whole of society. Totalitarian language is not about the will of the masses, which is to be understood and realized, but it is about communicating to the masses to express the positions of the ruling party and manipulate the masses (Cassinelli, 1960). Another typical feature of that language is the usage of ideological stereotypes, often taking forms of clichés and metaphors – the speech is full of schemes and phrases that do not fulfill a realistic communication function.

Albanian media during totalitarianism

The media in totalitarian Albania transmitted information and data that were following the ideological and political principles of the Party and the leaders of the Party-state (Dylgjeri, 2013). The task of the media was to organize and mobilize the masses to protect and build socialist Albania. The communist press was a propagandist, agitator, and collective organizer. Enver Hoxha, in a letter addressed to volunteer press and radio correspondents in the Agricultural Cooperative of Fier-Shegan, emphasizes the importance of the work of press correspondents as a social obligation to write and not to ask for remuneration (Hoxha, 1967). The brigade of correspondents informed Enver Hoxha that they already had the press as their close friend and indispensable. The dictatorship also dictated the way of reading the press, from individual reading to collective reading. The communist state necessarily required the help of the press in consolidating power. In the letter that the head of the party-state, Enver Hoxha, addressed to the National Conference of Journalists in April 1964, he asked the people of the media to increase their activity and vigilance in favor of building a socialist society. Dictator Hoxha defined the activity of the press as a platform where it was shown how to fight against the enemies of the country's progress, and how to build a new socialist life, according to the lessons of Marxism-Leninism (Bedini, 2014). In the perception of the communist leader, the press was seen as an educator of the masses, as a mobilizer of the working masses for the cultural and economic development of the socialist society. The communist state returned radio and television, magazines, and newspapers to the basic propaganda of the socialist system in Albania, meticulously distributing all platforms, laws, instructions, or directives of the party to the farthest neighborhood, village, and cooperative. The communist press has an extraordinary role in raising the all-round activity of life in socialism and most important in the preparation of new Party functionaries. According to Hannah Arendt [k], totalitarianism promotes extreme isolation and paranoia (Arendt, 1953). In this regime, the media was suppressed and only propaganda was promoted, so people were isolated. The propaganda conveyed through the media sought to discourage any form of free thinking or spontaneous political action. At a time when the war against religion had reached its peak, the state sought the help of the press. The communist state demanded that volunteer correspondents be engaged even more and gave special orders to the authorities such as “Zëri i Popullit”, “Zëri i Rinise”, “Bashkimi”, Radio Tirana to further revolutionize the ruling party (Hoxha, 1967).

The communist press was designed by the dictatorial system with revolutionary content, permeated by the “scientific” ideology of the working class, a press that protected the interests of the people, educated the masses with

a communist worldview, and mobilized the masses in the fight against internal and external enemies. The press, according to communist propaganda, in revolutionizing the life of the country developed a proletarian policy where the media became even more combative. One of the main features of the media in the socialist society was communication with the masses. The communist press was ideologically and politically united and oriented in direct response to the political orders of the Central Committee. Academician Fuga (Fuga, 2010) lists three main forms of reading the press in the dictatorship:

- Collective reading due to high illiteracy. The Party organs advised that the press should be read to the people by social activists.
- Reading the press on the radio, where every day in the morning shows, the press of the day was mirrored.
- Placing the press in stands, in certain places of the territory of each enterprise, agricultural cooperatives or institutions, but also in train stations, buses, hospital entrances, or in other public places, where there were stands where the press of the day was displayed.

In the totalitarian regime “The press, the media in general, as well as other sectors, such as education and culture, are considered an integral part of the propaganda system of the Party in power and are placed under the direct control of the Party”. In the totalitarian regime, the media were dependent and controlled by the party (Fuga, 2010).

The activity of the media in communism was primarily a very strong censorship, which produced consequently and as a self-protection mechanism also a self-censorship. Criticism was not allowed in the communist media, nothing that contradicted the party’s instructions was allowed. Everything was under the orchestration of the party-state. So, the strong censorship led to an even stronger self-censorship for fear of ideological error and punishment by the regime. The editors-in-chief of the newspapers, the heads of the editorial offices, and the heads of the audio-visual media were under command and reported from time to time to the secretary for propaganda, who led everything in the totalitarian media. According to Academician Fuga in the communist media, “The information system of power does not receive, does not perceive, does not absorb, but only distributes, gives, transmits. It captures only the unchanged echo of what he transmitted. It takes from the world and reality only that information that comes following the structure of his ideas, with his ideology, with his political convictions” (Fuga, 2010). The press was defined by the communist power independence and at the service of its propaganda., the media were “collective organizers of the masses”, as they served as instruments of conveying directives, orders, slogans from the top of power to the popular masses. In the press, information and messages supporting popular power were broadcast. In communism, the ideological structures of power, which control the media, force the latter to politically ideologize the masses of workers and support any initiative or revolution. The journalist in the totalitarian media is located between the political limits that the ideological censorship officially sets for the writings and broadcasts, as well as the concrete content of the reflections and analyses that take place in them (Fuga, 2010). The communist state was especially careful in its relationship with the press, but also in that with all other sectors of propaganda. The propaganda instructor who “covered” the activity of the publications, radio, and television, controlled “the implementation of the party’s orientation in political-literary publications, publications for children, informed the radio and television on the implementation of the main tasks of the propaganda of party” (Fuga, 2010).

Public opinion in socialism was related to the layer of journalists prepared by the Party, where the opinion could only be that of the dictator. The dictator, Hoxha, called the newspaper “Bashkimi” a very important tool of the press of the time, giving it the main merits of educating the masses with the spirit of patriotism and proletarian internationalism. Hoxha, in his letter of thanks to the editors of Bashkimi, does not forget to emphasize that the newspaper “Bashkimi” will “further increase its role as an agitator, propagandist, and collective organizer” (Hoxha, 1977), which also highlights the extraordinary role played by the press time.

2 Materials and Methods

The methodology used in this study is a qualitative and quantitative one. To resort to conclusions about the issues explored a qualitative assessment as well as a quantitative one have been employed in combination with each other. After selecting and digitalizing the press articles a qualitative assessment was performed to identify the most characteristic words/expressions. After that, the selected corpus of newspapers and magazines was uploaded to Antconc software for further analyses and to identify the most frequently used words/expressions. The Articles were extracted from the most influential newspapers used as real propagandistic tools from the regime such as:

Gazeta Bashkimi, Gazeta Zeri i Popullit, Gazeta Drita, Gazeta Zeri i Rinise, Gazeta Kushtrimi, Gazeta Puna, Gazeta Perpara.

Other magazines/ other texts/ Works:

Vatra e Kultures, Revista Humoristike Hosteni, Rruga e Partise, Gjuha Jone, Kultura Popullore, Drejtesia Popullore, Revista Politiko-Ushtarake, Miqesia, Per Mbrojtjen e Atdheut, Shqiptarja e Re, Enver Hoxha speeches and Works.

After the selection and listing, it was considered reasonable to make a narrower selection of newspapers, magazines, and materials that would make up the object of the study. The criterion for narrowing down the object was the assumed ideological load of the material. 10 representative articles were taken from each newspaper/magazine/work. The method of selecting the articles was random, focusing more on argumentative and opinion articles. The results obtained from the textual analyses were correlated with the general information about the position and role of the media in the totalitarian system, provided by the presented theoretical sources (Bedini, 2014; Dylgjeri, 2013).

3 Results and Discussions

The language of the media/press media of that period has many interesting aspects, I will briefly mention only a few of them. As (Váňa, 2012) analyzes in his study, the evaluating elements were a frequent part of the language, especially in adjectives and adverbs, one of the most prominent features of the Albanian totalitarian media discourse. Thus, anything related to American, bourgeois, or Western (*amerikan, bursë apo perëndimore, utopik*) was decoded as negative. Other very common adjectives were: social, proletarian, revolutionary, Marxist-Leninist, always, whenever, always, eternally, forever, definitely, never, never ever, by no means, by no means, under no circumstances, in the last instance, across the country, across the world, anywhere, everywhere, on all four sides, from Vermoshi to Konispol, from South to North, all over (the country), in all ways, with flesh and soul, completely, entirely, absolutely, four-fold, necessarily, inevitably, necessarily, categorically, totally, forever, to this day, from now on, globally, without exception, as a single body, all together, all the working people, all Albanians, proletarians of all countries, everyone, united fist, unanimously, immediately, instantly, without wasting time, great and small, all without exception, mountain and plain, day and night, without rest, unbroken, continuously, without interruption, in all directions (*social, proletar, revolucionar, marksist-leninist përherë, kurdoherë, gjithmonë, përjetësisht, përgjithmonë, përfundimisht, kurrë, si kurrë ndonjëherë, kurrën e kurrës, asnjëherë, kurrsesi, në asnjë rast, në asnjë rrethanë, në instancë të fundit, anembanë vendit, anembanë botës, kudo, gjithandej, gjithkund, në të katër anët, nga Vermoshi në Konispol, nga Jugu në Veri, mbarë (vendi), pëllëmbë për pëllëmbë, me të gjitha mënyrat, me mish e me shpirt, krejtësisht, tërësisht, absolutisht, katërcipërisht, detyrimisht, pashmangshëm, në mënyrë të pashmangshme, domosdoshmërisht, kategorikisht, totalisht, tejendanë, sot e kësaj dite, deri më sot, që sot e tutje, globalisht, pa përjashtim, si një trup i vetëm, të gjithë së hashku, i gjithëpopulli punonjës, të gjithë shqiptarët, proletarë të të gjitha vendeve, gjithsecili, gjithsekush, cilido, grusht bashkuar, njëzëri, unanimisht, menjëherë, në mënyrë të menjëhershme, pa humbur kohë, i madh e i vogël, të gjithë pa përjashtim, mal e fushë, ditë e natë, pa pushim, paprerë pareshtur, vazhdimisht, pa ndërprerje, në të gjitha drejtimet.*). The positively tuned lexemes included Leninist, socialist or people's (Leninist, socialist apo popullor (Vehbiu, 2007)). Collocations are also an interesting subject of study - the most striking feature of totalitarian Albanian was undoubtedly the fixed combinations of words. Characteristically communist collocations include the working class, working people, Class Struggle, Means of Production, Dictatorship of the Proletariat, Central Planning Social Equality (*klasa punetore, Lufta e klasave, Mjetet e Prodhimit, Diktatura e Proletariatit, Planifikimi Qendror Barazia Sociale etj.*).

A useful tool for exploring totalitarian language is also analyzing the frequency of the words used (Schmiedtová, 2014; Váňa, 2012). These are the most often used words and word combinations: working class, continuous progress, revolutionary change, dictatorship of the proletariat, class differences, exploitative class, human exploitation, socialist / capitalist order, powerful weapon, working peasantry, historical inevitability, mutual comradeship, communist building, eve of socialist revolution, concentration of production and capital, bright tomorrows, parasitic and rotting capitalism, dying capitalism, revolutionary class, historic mission, oppressed people, ruling class, collectivization agriculture, striker, international proletariat, fraternal friendship, Marxism-Leninism, capitalist ownership, peaceful prosperity of society (*klasa punëtore, përparimi i vazhdueshëm, ndryshimi revolucionar, diktatura e proletariatit, dallimet klasore, klasa shfrytëzuese, shfrytëzimi njerëzor, rendi*

socialist/kapitalist, armë e fuqishme, fshatarësia punëtore, pashmangshmëria historike, miqësia e ndërsjellë, ndërtimi komunist, prag revolucionit socialist, përqendrimi i prodhimit dhe kapitalit, e nesërmja e ndritur, kapitalizmi parazitar dhe i kalbur, kapitalizmi që po vdes, klasa revolucionare, misioni historik, njerëzit e shtypur, klasa sunduese, kolektivizimi i bujqësisë, sulmuesi, proletariati ndërkombëtar, miqësia vëllazërore, marksizëm-leninizmi, pronësia kapitaliste, prosperiteti paqësor i shoqërisë).

The totalitarian language also operated with a large number of clear, simple, and striking slogans, designed to create one society by creating the impression of mass will. Usually, these were general mottos, clearly opposing something or being for something:

There are no castles that the communists do not take! Death to fascism, freedom to the people! Albania is a beacon of light on the shores of the Adriatic. We dance in the wolf's mouth. Let's sew to the hills and mountains and make them fertile as well as the fields. Pickaxe in one hand, rifle in the other. We learn, we work, we train. Faster, higher, farther. The party is the tip of the sword of the working class. We are servants of the people. Trust and control (Stalin said). Religion is opium for the people. Party-Enver, we are ready whenever. The enemy has us at gunpoint, but we have him at cannonball. Socialism is built by the masses; the Party makes them conscious. What the people say the Party does, the Party does the people. Those men who frighten Albanians have not yet been born. Up to the revolutionary spirit! (*Nuk ka kala që s'e marrin komunistët! Vdekje fashizmit liri popullit! Shqipëria është fanar ndriçues në brigjet e Adriatikut. Ne në gojë të ujkut hedhim valle. Tu qepemi kodrave dhe maleve e t'i bëjmë ato pjellore si edhe fushat. Në njerën dorë kazmën, në tjetrën pushkën. Mësojmë, punojmë, kalitemi. Më shpejt, më lart, më larg. Partia është maja e shpatës e klasës punëtore. Jemi shërbëtorë të popullit. Beso e kontrollo (ka thënë Stalini). Feja është opium për popullin, Parti-Enver, jemi gati kurdoherë. Armiku na ka në grykë të pushkës, por ne e kemi në grykë të topit. [v]Socializmin e ndërtojnë masat, Partia i bën ato të ndërgjegjshme. Ç'thotë populli bën Partia, çdon Partia bën populli. Nuk kanë lindur akoma ata burra që të frikësojnë shqiptarët. Lart frymën revolucionare!).*

The way language is used in the press of this period proves that its primary role is not to inform, but to influence. That is why slogans are a frequent topic of opening articles of the whole newspaper report on the working success of a particular factory, profession, or group. They mention overruns, the unity of workers, increases in production, and constant development. Often these articles also point out that similar achievements can be seen across the country, which connects the unity of all workers and their joint efforts to move the whole of society towards a better and clearer tomorrow: Favorable development of the national economy (*Zhvillim pozitiv i ekonomisë kombëtare*), We expect significant production growth (*Ne presim një rritje të konsiderueshme të prodhimit*).

In addition to the work that is mentioned in some form in the vast majority of articles, and the fulfillment of the plan, or its exceeding, a very frequent topic is the pursuit of peace. The constant emphasis on brotherhood, unity, cooperation, and friendship, especially with the Soviet Union and the surrounding socialist countries, is a frequent theme and element in many articles. Moreover, these elements are often contrasted with the enemy countries that are depicted negatively: We are connected with the people of the USSR by solid brotherly bonds (*Ne jemi të lidhur me popullin Rus me lidhje të forta vëllazërore*), Lasting friendship between the Albanian communist party and the Communist party of USSR (*Miqësia e qëndrueshme mes Partisë Komuniste Shqiptare dhe Partisë Komuniste të BRSS*), Socialist Vietnam - our close friend (*Vietnami socialist - miku ynë i ngushtë*).

In many articles, the emphasis is on unity in a variety of ways. It emphasizes the need for unity of the Communist Party and its members, the Socialist block and friendly countries, workers and collectives, youth, leadership and many other subsystems of society. This emphasis on unity can be put on the same level as the emphasis on work: United under the red flags (*Të bashkuar nën flamujt e kuq*), Comrade collaboration (*Bashkëpunim miqësor*). The constant looking ahead, the future, the increase in production, the rising quality, and other similar motives have this common denominator. Progress is related to another aspect that is constantly present in the press, which is optimism. As mentioned in the analysis itself, the reports are written in an optimistic, positive, joyful, even carefree and naive spirit, which gives the preferred impression that everything is working and everything is going well: We will achieve rapid improvement (*Do të arrijmë zhvillim të shpejte/ rezultate të larta*), Stream of power, joy and optimism (*Rrjedha e pushtetit, gëzimi dhe optimizmi*).

Fighting is also a frequent topic in various variations. It can be a fight against something, such as right-wing forces, imperialism or the enemy, or it can be a fight for something, such as spreading Marxism-Leninism, purifying the party, building socialism and more. In the context of the fight, another aspect is also interesting, namely the

frequent use of dichotomies and opposition, especially “we” and “they”, where “we” may represent, for example, a party, supporters of Marxism-Leninism or socialist block; “they”, for example - imperialists, right-wing forces or reactionaries: We still must fight for the Leninist character of the party (*Ne ende duhet të luftojmë për karakterin leninist të partisë*), A victory that does not stop fighting (*Një fitore që nuk ndalet së luftuari*). War and peace are also a constant opposition: There is peace and progress in solid unity (*Ka paqe dhe përparim në bashkim*), For peace and progress (*Për paqen dhe përparimin*).

Another interesting feature in the totalitarian media discourse of the time as explored by the notable researcher A. Vehbiu, are the use of clichés. Clichés are combinations of words, a saying, or idea that has become overused to the point of losing its original meaning or effect. The totalitarian discourse was characterized by its own clichés and its identifications help us define it better and understand its function. Some common clichés were: the sacred borders of the homeland, with deep bitterness, with the sweat of the forehead, with full unanimity, let's march forward, uproot the backward habits, give them the deserved answer, etc. (*Kufijte e shenjte te atdheut, me hidherim te thelle, me djersen e ballit, me unanimitet te plote, marshojme perpara, ti shkulim zakonet prapanike nga rrenjet, u dhame pergjigjin e merituar etj (Vehbiu, 2007)*). As Vehbiu continues, the totalitarian state spoke to the public through a system of ideological discourses that included the daily press (‘Zeri I Popullit’, ‘Bashkimi’), electronic means of communication (radio and television), so-called “Party document” (the speeches and works of Enver Hoxha, other programmatic documents) and other more specialized materials (‘Rruga e Partise’). The purpose of these messages was not only to educate the young man by providing models of thinking and public awareness, but also to give him readily available discourse models to teach him how to speak in public. Some of the most common metaphors were: Harvest victory, From victory to victory, Forward to new victories, The Party is the vanguard of the working class, The Party is the tip of the sword of the working class, The fight against foreign appearances, There is no fortress that the communists do not take, The enemy has us in its throat rifle, This land is washed with the blood of martyrs, The working class descends on the battlefield, We will defend our victories with blood, We target the class enemy, Power comes from the throat of the rifle, We must go on the offensive (lesson), Albania, a castle on the shores of the Adriatic (*Korr fitore, Nga fitorja nëfitore, Përpara për fitore të reja, Partia është pararojë e klasës punëtore, Partia është maja e shpatës e klasës punëtore, Lufta kundër shfaqjeve të huaja, Nuk ka kala që s’e marrin komunistët, Armiku na ka nëgrykë tëpushkës, por edhe ne e kemi nëgrykë të topit, Kjo tokë është e larë me gjakun e dëshmorëve, Klasa punëtore të zbresë në shesh të betejës (të luftës, të mejdanit), Fitoret tona do t’i mbrojmë me gjak, Armikun e klasës e kemi në shënjestër, Pushteti buron nga gryka e pushkës, Duhet të kalojmë në ofensivë (mësymje), Shqipëria, këshjtjellë në brigjet e Adriatikut*).

4 Conclusion

In conclusion, this study provides a detailed examination of how language was strategically manipulated to serve the ideological and authoritarian objectives of the Albanian communist regime. Through a comprehensive analysis of various media outlets and public speeches, the study reveals that the regime employed a specialized and heavily ideologized lexicon designed to maintain power and control over public perception and thought. This was accomplished through the introduction of new linguistic forms, the redefinition of existing terms, and the pervasive use of powerful slogans and clichés, all aimed at promoting a unified, communist worldview. The research highlights the role of media as a tool of propaganda, emphasizing the regime’s efforts to mold public opinion and suppress dissent through language control. The study underscores the importance of linguistic analysis in understanding the dynamics of power and ideology in totalitarian states. By documenting and analyzing the specific lexical and stylistic features of totalitarian discourse, this paper contributes to the field of political linguistics and also serves as a reminder of the potent influence of language in shaping historical and political realities (Godart, 2018; Gains, 1999). Ultimately, the findings of this research are crucial for both historical understanding and contemporary analysis, as they provide insights into the mechanisms through which language can be employed to enforce political orthodoxy and manipulate societal beliefs, demonstrating the enduring impact of language on collective memory and identity.

Conflict of interest statement

The author declared that she has no competing interests.

Statement of authorship

The author has a responsibility for the conception and design of the study. The author has approved the final article.

Acknowledgments

I am grateful to two anonymous reviewers for their valuable comments on the earlier version of this paper.

References

- Arendt, H. (1953). Ideology and terror: A novel form of government. *The Review of Politics*, 15(3), 303-327.
- Bedini, B. (2014). The Legitimation of the Albanian Totalitarian Regime. *Mediterranean Journal of Social Sciences*, 5, 500-505.
- Cassinelli, C. W. (1960). Totalitarianism, ideology, and propaganda. *The Journal of Politics*, 22(1), 68-95.
- Chandio, R., Fatima, S., Tarique, T., & Soomro, S. (2019). The stylistics analysis of the poem “raqeeb se, to the rival” by Faiz Ahmed Faiz. *International Journal of Linguistics, Literature and Culture*, 5(6), 36–47. <https://doi.org/10.21744/ijllc.v5n6.756>
- Dylgjeri, A. (2013). An Analysis of Political Discourse under the Communist Regime in Albania. *Academic Journal of Interdisciplinary Studies*, 2.
- Fuga, A. (2010). Monologue. *Dudaj*, 80
- Gains, J. (1999). Electronic mail—A new style of communication or just a new medium?: An investigation into the text features of e-mail. *English for specific purposes*, 18(1), 81-101. [https://doi.org/10.1016/S0889-4906\(97\)00051-3](https://doi.org/10.1016/S0889-4906(97)00051-3)
- Goatly, A. (1996). Green grammar and grammatical metaphor, or language and the myth of power, or metaphors we die by. *Journal of pragmatics*, 25(4), 537-560. [https://doi.org/10.1016/0378-2166\(95\)00057-7](https://doi.org/10.1016/0378-2166(95)00057-7)
- Godart, F. C. (2018). Culture, structure, and the market interface: Exploring the networks of stylistic elements and houses in fashion. *Poetics*, 68, 72-88. <https://doi.org/10.1016/j.poetic.2018.04.004>
- Grenoble, L. A. (2003). *Language Policy in the Soviet Union*. Kluwer Academic Publishers.
- Hoxha, E. (1967). It is a great honor to be a volunteer press and radio correspondent, Lushnja , pg.1.
- Hoxha, E. (1977). Vepra. Mihal Duri, Vepra 24, 332
- Jacquemet, M. (2005). Transidiomatic practices: Language and power in the age of globalization. *Language & communication*, 25(3), 257-277. <https://doi.org/10.1016/j.langcom.2005.05.001>
- Jones, P. E. (2007). Why there is no such thing as “critical discourse analysis”. *Language & communication*, 27(4), 337-368. <https://doi.org/10.1016/j.langcom.2006.08.001>
- Kaplan, R. B., & Grabe, W. (2002). A modern history of written discourse analysis. *Journal of second language writing*, 11(3), 191-223. [https://doi.org/10.1016/S1060-3743\(02\)00085-1](https://doi.org/10.1016/S1060-3743(02)00085-1)
- Schmiedtová, 2014
- Schmiedtová, V. (2014). *Journal of Modern Philology*. Charles University in Prague, Faculty of Arts, Czech Republic, 96(2), 165-179
- Stroińska, M. (2002). Language and totalitarian regimes. *Economic Affairs*, 22(2), 23-29.
- Sullivan, P., & Girginer, H. (2002). The use of discourse analysis to enhance ESP teacher knowledge: An example using aviation English. *English for specific purposes*, 21(4), 397-404. [https://doi.org/10.1016/S0889-4906\(01\)00042-4](https://doi.org/10.1016/S0889-4906(01)00042-4)
- Váňa, T. (2012). Language power potential. *ALPPI Annual of Language & Politics and Politics of Identity*, 6(06), 5-21.
- Vehbiu, A. (2007). *Shqipja totalitare: tipare të ligjërit publik në Shqipërinë e viteve 1945-1990*. Çabej.