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Albanian-English Bilinguals' Learning Contexts and Emotions: A Cross-Cultural Perspective on Second-Language Acquisition

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ALBANIAN-ENGLISH BILINGUALS' LEARNING CONTEXTS AND EMOTIONS:
A CROSS-CULTURAL PERSPECTIVE ON SECOND-LANGUAGE ACQUISITION

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ALBANIAN-ENGLISH BILINGUALS' LEARNING CONTEXTS AND EMOTIONS:
A CROSS-CULTURAL PERSPECTIVE ON SECOND-LANGUAGE ACQUISITION

By

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Abstract

This study examines Albanian-English bilinguals' perspectives about language and emotion at work, school, and community learning contexts. Participants included Albanian-English bilinguals who shared their experiences as they shifted from one language to another. Collected data reveals how different social contexts allow speakers to engage and perform different identities in either English or Albanian language. Willingness to communicate emotions (WTCE) became an important factor for Albanian-English bilinguals to fluently transition to English language. The personal experiences of Albanian-English bilinguals are used to derive implications for teaching and learning English as a Second Language. This study should benefit educators, administrators, and second-language learners who wish to learn more about the intersection between language learning, emotions, and identity.

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Chapter 1: Introduction

As an Albanian-English bilingual, I was particularly interested in understanding how emotions are expressed in each language and whether the language chosen and the learning contexts account for the differences in the ways of speaking and expressing emotions. As a bilingual, I often find myself being a part of two worlds and two cultures. Albanian language is connected with my childhood, family, grandparents, cousins, Albanian food, and a safe place I call home; whereas, English is connected with my higher education, business transactions, presentations, new friends, and even a new home. In my experience, I have found one language to be more emotional than the other, but I understand how each language can represent different lives, different emotions, different selves and sometimes different identities. By examining emotional selves and experiences in L2 in considerable details, I was able to understand how emotions, different selves and identities of Albanian-English bilinguals impact learning English as a Second Language [ESL], and ultimately the implications with teaching and learning ESL.

In this study, I examined Albanian-English bilinguals' perspectives with languages and emotions as they experience multiple selves and identities in the host country. How can we understand languages, emotional selves and identities, and how could they account for the differences in the ways of speaking and learning a second language [L2]? How does the same person express emotions across both languages, first language [L1] and L2, and do emotional selves and multiple identities in a L2 learning social context affect perception of L2 skills? How do bilinguals perceive themselves in L2 and does that affect their speaking and learning in L2? These questions were vital to my study and provided direction and opportunities to continue the conversation about languages, emotional selves and identities of Albanian-English bilinguals.

Purpose

The major direction of this study has been to understand the social-learning contexts, lived experiences, and the ways that emotions are related to Albanian-English bilinguals' ways of speaking across both languages. Wierzbicka (2004) also believed that "the perspective of bilingual persons is invaluable and it can complement an objective semantic analysis with insight from subject experiences" (p. 95). My study is based on an understanding that stories of Albanian-English bilingual speakers have been left out of the literature and that their understanding and perception of the world is shaped by their lived experiences and social interactions in both languages and cultures.

This study focuses attention on bilingual lives and experiences. Wierzbicka (2004) suggested that a specific focus on bilingualism and emotions can help to integrate the psycholinguistic approaches to bilingualism with studies aiming at a better understanding of cross-cultural lives, including the special problems and needs of immigrants, L2 learners, and implication with teaching ESL. The interactions of Albanian-English bilinguals with self and others, their lived experiences, social learning contexts, identities in both languages, and learned cultural and social rules in L1 and L2 will further help to understand how emotions affect language learning and use, and ultimately the implications with learning and teaching ESL.

The research direction for this study has been guided by two theoretical frameworks. First, a socio-constructivist theoretical framework begins with the actual thoughts, social-interactions, and lived experiences of the Albanian-English bilinguals. My socio-constructive perspective is based on the realization that learners can negotiate a sense of self, identity, and positionality in the L2 social environment through language (Pierce, 1995). The second theoretical framework is based on a comprehensive theory of social identity in which power

relations play a crucial role in the social interactions between language learners and target language speakers. Social identity was added to my theoretical frameworks after the initial data collection and the narratives of my participants suggested that power relations between L2 learners and native speakers played a vital role on their perceptions of L2 skills and emotional identities (Pierce, 1995). Emotions are viewed as socially-constructed phenomenon or as Denzin (1984) sees them “social acts involving interactions with self and interactions with others” (p. 8). Albanian-English bilinguals’ interactions with self and others will add to our understanding of L2 learners’ experiences and perspectives. Both the socio-constructive and social-identity perspectives framed my study and provided directions about how to examine and understand Albanian-English bilinguals’ experiences, perspectives, positionalities, and their willingness to express emotions in each language.

Who are Albanians? Why study Albanian-English bilinguals?

Albanians are the oldest racial stock in the Balkans (Hall, 1929). Albanians have not only their common racial traditions, but also a language of their own. Albanian language is one of the oldest well-attested languages (Warnow, Ringe & Taylor, 1995); however, we do know that Albanian language has survived against immense obstacles. For 500 years, it existed in the colloquial form with no written literature (Hall, 1929):

Albanian patriots have not been slow in realizing that their language is the most promising factor in cementing their national life. The story of their efforts in the last few years to establish national schools, compile text books in the native tongue, set up an indigenous press and create a written literature, is a story of self-sacrifice and patriotic enterprise (Hall, 1929, p.754).

I decided to examine Albanian-English bilinguals because there is a need for minority European languages, such as Albanian, to be addressed in the literature, and Albanian-English bilinguals may present a unique story and a different angle to the understanding of bilingualism and emotion. Hall (1992) suggested that no outsider can adequately understand Albanians: “There are facts about the Albanian people, which are of a fundamental nature and which merit the attention and respect of all internationally-minded Americans” (p. 753). Godina and McCoy (2000) employed emic/etic or insider/outsider perspectives to negotiate cultural differences and stereotypes. Godina (2000), a Chicano reading teacher, who came from a segregated community, reflected on his emic Chicano perspectives; whereas, McCoy, a high school teacher reflected on her etic white perspectives. Godina and McCoy (2000) hoped that:

Shared experiences can serve to deconstruct implicit stereotypes associated with multicultural readings, as well as help to resolve the myriad of cultural clashes between a mostly white, middle class, female population and a growing population of culturally and linguistically diverse students (p. 178).

As a native Albanian and fully Albanian-English bilingual, appreciative and knowledgeable about the cultural and social rules in each country, I was able to employ an emic understanding about the Albanian-English bilinguals’ perspectives and experiences with languages and emotions (Godina & McCoy, 2000). Based on previous research, (Pavlenko, 2006; Gentil, 2005; Koven, 1998; Kim and Starks, 2008), I speculate that the gap created between L1 and L2 socialization and emotional selves will be further affected by the history, culture, social, and linguistic differences, and the Albanian bilinguals’ narratives and experiences have the potential to add to our understanding of such complex bilingual perspectives. An examination and closer

investigation of Albanian-English bilinguals' experiences will add insight into human nature and the intersection of bilingualism and emotion.

A Socio-Constructivist Theoretical Framework

My study is also based on a socio-constructivist theoretical framework that begins with the actual thoughts, social-interactions, and lived experiences of the Albanian-English bilinguals. Socio-constructivist perspective is based on the realization that to gain a better understanding of how L2 learners and users communicate emotions, I would have to ask them. From a socio-constructivist perspective, bilinguals' emotions and other affective processes are an integral part of communication and learning. My socio-constructivist perspective is also rooted in the work of Vygotsky (1978) and is based on the construct that learning and development occurs with others in a socially-interactive context where individuals teach and learn from each-other as they internalize the use and manipulation of the language. Advocating a Vygotskian approach to SLA, a socio-constructivist perspective suggests that learning occurs as a result of learners' membership and socio-cultural activities (Collentine, 2004).

Vygotsky (1978) states: learning awakens a variety of internal developmental process that are able to operate only when the child is interacting with people in his environment and in cooperation with his peers. Once these processes are internalized, they become part of the child's independent development achievement (p.90).

Although Vygotsky (1978) does not mention and identify emotions as the constructs in this learning process, he talks about the internalization of the knowledge. I speculate that the internalization of knowledge may be further affected by the social interactions and the emotional learning contexts. As Pierce (1995) suggested, it is through language that learners are able to negotiate their positionalities in an L2 social environment.

When we talk about interactions, we usually assume positive social interactions. Positive social interactions may help the learner think critically, understand, learn, and position as a better human being and bilingual in the host country. However, not all interactions have such positive impacts on bilinguals. Some circumstances and interactions may influence bilinguals to question their identities and L2 skills. How do negative experiences and interactions affect bilinguals' positionalities and communication of emotions in L2?

According to Cornelius (2000), a socio-constructivist perspective regarding language learners also stresses the important role of culture in the organization of emotions. How we get angry or fearful can be culturally determined. Language and culture are inseparable and language learners' socio-cultural identities and understandings are transformed over time. Cornelius (2000) stated, "recognition of the role of culture in specifying what we get emotional about and how we do it provides a powerful tool for understanding the larger social functions of emotions" (p. 5). Much of moral education consists of learning the rules of feeling. How to feel the right way toward the right objects in the right circumstances (Cornelius, 2000). Cornelius (2000) argued that a person has not only the right, but also the obligation to feel a certain way at the appropriate circumstance. A person has the obligation to feel anger, pain, and fear. For instance, rather than being a negative emotion, anger plays a constructive role in our social relationships. "Anger is a sophisticated emotion that rests on a complex pattern of socially-determined appraisals and that serves important social functions at both the interpersonal and social level" (Cornelius, 2000, p. 5). However, if a person speaks more than one language, has multiple identities and selves, and belongs to two different worlds and cultures, then what rules of feeling or social culture apply?

Further, the socio-constructivist theoretical perspective of my study is based on an understanding that social learning contexts, social interactions, and lived experiences of Albanian-English bilinguals are related to their ways of speaking across both languages. I speculate that Albanian-English bilinguals' communication of emotions in L2 may depend on how they identify themselves in the host country and/or how their social interactions and learning contexts may cause such positioning. Their new social identity as immigrants, students, employees, mothers, daughters, sons may depend on the interactions and social contexts they have established in the host country.

Finally, to begin to understand Albanian-English bilinguals' perspectives about their languages and emotions, I begin by asking my participants to share their thoughts, life stories, perspectives and experiences regarding learning and making a new life in the host country. Through their narratives and life experiences, I capture how languages and emotions are affected by their thoughts, social contexts, social interactions, cultural experiences, and emotional contexts and identities in both L1 and L2 (Cornelius, 2000; Kohnert, 2008; Vygotsky, 1978).

A Social Identity Theoretical Framework

A social identity theoretical framework arose from Pierce's (1995) comprehensive theory of social identity that power relations play a crucial role in the social interactions between language learners and target language speakers. My social identity theoretical perspective is based on the realization that to understand language learners and their motivation to express strong emotions in L1 rather than L2, we must understand their language learning contexts and social interactions. Social identity theoretical perspective is also based on the assumption that language learners' opportunities to speak and express emotions in L2 may be negotiated by their lived experiences, social identities, and how they position themselves in L2.

Pierce (1995) examined the relationship between language learners and the social world in which her participants lived and argued that learners reproduce a complex social identity on a day-to-day interaction. Pierce (1995) showed that although a person may be positioned as an immigrant within a given discourse, may challenge and change a marginalized subject position as the circumstances change. Language learners' social identity is not fixed and can be a site of struggle as the interactions and power relations change and are mediated through institutions such as families, schools, and workplace (Pierce, 1995). In a related research study, Heller's (1987) participants also took on different subject positions and selves. For example, they positioned themselves as language learners, immigrants, workers, wives, and critics. It is through language that a person negotiates a sense of self and gain access to social networks that give learners the opportunity to speak in L2 (Heller, 1987). Similarly, language plays a key role for Albanian-English bilinguals in negotiating a sense of self in the host country, share their stories, and position themselves in the L2 host country.

Research Questions

The following two qualitative research questions guided my study:

1. What are Albanian-English bilinguals' perspectives, perceptions, and experiences about learning ESL and communicating emotions?
2. How can an understanding about Albanian-English bilinguals' perspectives, perceptions and experiences related to ESL and emotions inform ESL educators?

A qualitative methodology allows Albanian-English bilinguals an opportunity to share their stories and lived experiences with languages and emotions in both Albanian and English. The previous work of Pavlenko (2006), Gentil (2005), Koven (1998), Kim and Starks (2008) have indicated that L1 and L2 are spoken and experienced in very different manners. L1 enabled

more personal emotional expressiveness, intimacy, closeness, and L2 has been the language of distance, detachment, and sometimes it allowed a greater freedom of expressiveness. Through the lived experience and narratives of these Albanian-English bilinguals, I am hoping to understand the relationships and the implications of emotional selves and multiple identities on SLA.

Definition of Terms

The following terms and definitions are used in my study:

- **Complex Identity** in L2 refers to how L2 learners interact, distance, detach and struggle to position and emotionally identify with the members of the L2 community.
- **Culture** recognizes participants' disposition for upward mobility through higher education and how language is used to ground information and connect with L2 speakers.
- **Emotions** are viewed as socially-constructed phenomenon or as Denzin (1984) sees them "social acts involving interactions with self and interactions with others" (p. 8).
- **Emotional Self** is referred to how a person expresses himself/herself within different languages.
- **Emotional Identity** is defined as to how language learners understand and construct their new positions, multiple identities, and emotional selves within the new social learning context.
- **Empathic Neutrality** refers to the nonjudgmental fashion of conducting qualitative research.
- **English as a Second Language [ESL]** or **Second Language [L2]** refer to the English language, the second language learned by the participant, and the language learned by the participant as an adult.

- **First Language [L1]** refers to Albanian, the first language learned by the participant, and the language learned since childhood.
- **Foreign Language Anxiety [FLA]** is defined as the feeling of tension and apprehension associated with speaking, listening, learning, and expressing emotions in L2.
- **Identity** is defined as to how language learners understand their relationship to the particular site, community, and society, and how they negotiate and construct their positions and selves within the new target language context, across time and space (Pierce, 1995).
- **Narrative qualitative design** is a situated activity that begins with the experiences of participants (Denzin & Lincoln, 2005; Creswell, 2007).
- **Positionalities** refers to how bilinguals position and negotiate their social identity in L2.
- **Social Identity** recognizes that power relations play a crucial role in the social interactions between language learners and target language speakers.
- **Socio-constructivist** is based on the realization that to gain a better understanding of how L2 learners communicate emotions, I begin with the actual thoughts, social-interactions, and lived experiences of the Albanian-English bilinguals.
- **Willingness to Communicate [WTC]** refers to a person's WTC in L2 at a specific time and across situations (MacIntyre, P. D., Clement, R., Dornyei, Z., & Noels, K.A., 1998).
- **Willingness to Communicate Emotions [WTCE]** refers to a person's WTC emotions in L2 at a specific time and across situations.

Chapter 2: Review of Related Literature

Introduction

The following chapter provides an overview of the relevant literature on bilinguals' experiences with languages and emotions. The literature review is divided into four sections. First, an overall picture of Albania provides a background for understanding the context of the study. Second, I will discuss Albanian language; as well as, the differences and similarities between Albanian [L1] and English [L2]. Third, I will discuss emotions. What are emotions and how does the role of emotions contribute to the understanding of bilingualism, L2 learning and use? Fourth, I will discuss factors that impact L2 emotion vocabulary, code switching, and ultimately the implications of emotions in L2 acquisition. I reviewed various relevant books, journals, articles, electronic databases, but my study was mainly influenced by the work of Pavlenko (2006), Wierzbicka (2004), Koven (2009), and Kim and Starks (2008). A thorough review of the literature indicated that more qualitative studies are needed to give insight into the complex relationships between emotions and languages, language choices of specific emotions, such as anger, hurt, fear, shame, L1 attrition, language anxiety, language learning and use (Wierzbicka, 2004; Koven, 2009; Pavlenko, 2006; Kim & Starks, 2008).

A Picture of Albania

Albania, a Balkan country in the heart of Mediterranean on the Adriatic and Ionian Seas, shares borders with Montenegro to the northwest, Kosovo to the northeast, Macedonia to the north and east, and Greece to the south and southeast (Figure 1a). Albania is a small southern European country (Figure 1b) and has a population between three and four million people (Carleto, Davis, Stampini, Trento & Zezza, 2004). It is believed that as many Albanians have migrated and currently live in Europe and other parts of the world (Carleto, et al., 2004).

Statistics from The Ministry of Economics indicated that Albania, Kosovo, and Macedonia respectively contain 3.2 million, 1.7 million, and 375,000 people, who identify as Albanian (As Cited in Draper, 1997, pg. 11).

Figure 1a. The Map of Albania



Figure 1b: Map of Europe



Albania gained its independence from the Ottoman Empire in 1912, and Albanian sovereignty was not internationally recognized until 1920. Ahmet Bey Zogu was the first president of Albania from 1925-1928, then he ruled as King Zogu until 1939 (King & Vullnetari, 2003). During king Zogu's dictatorial rule, he created a modern school system and the country overall became somewhat more stable, but still remained impoverished. During the late years of king Zogu's rule, Italy increased influence over Albanian affairs and remained under their occupation until 1943. Later, Germany occupied Albania for a year until November 1944. Enver Hoxha, who created a state-controlled socialist society, was the country's new leader and held absolute power and authority until his death in 1985. During Enver Hoxha's power, Albania experienced one of the most isolated and oppressive regimes in the world. Free movement of the population was a non-existent concept in Albania at that time.

Since the collapse of the Communist regime, Albania has gone through ongoing political, societal, and economical transformations. Ismail Kadare, who rebelled against the idea of literature as a “a weapon in the hands of the Party” (Pipa, 1991, p.33), revealed the struggles and societal differences between the old and new, rich and poor, Muslim and Christian, north and south, urban and rural. Kadare (1987) wrote that it was a tough problem trying to understand exactly what was *this Albania* and how all these political tensions and economical obstacles were impeding the creation of a single Albanian national identity.

Draper (1997) talked about the initial relaxation of the Albanian border control in the early 1990s, which heightened mobility and interactions between the Albanian communities and the rest of the world. The initial relaxations of the Albanian border control emphasized another crucial point in the history. During this time, cultural differences between communities became apparent and gave them a great perspective on one another. The new openness and integration of Albanian communities and nationalism is also important when Albanians question where they place themselves mentally and emotionally within the context of expanding globalization. Albania has typically looked toward Europe and the United States for assistance in reinvigorating the economy and society, and Albanians have usually viewed themselves as Europeans (Draper, 1997). Integration into Europe has been a major disposition for social and personal identity. Regardless of these transformations, Albanians have continuously taken pride in their racial heritage, traditions, language, culture, country’s independence, and national consciousness. Albanians have been able to transcend religious differences.

An anonymous Albanian poet once wrote:

Come all ye Albanians, Moslem and Christian;

Let not churches and mosques divide us,

The true religion of the Albanian is the worship of his nation

Regardless of their religious' affiliations, Albanians have united and taken pride in their country's sovereignty and language.

The historical background of Albania also has linguistic implications. Due to Albania's isolation and oppressive regime, public school students may have taken a second language in school, usually Russian or English, but adults may have received little to no L2 exposure outside the classroom. Before 1990s, the majority of Albanians did not have resources or opportunities to interact and practice a second language with English native speakers. Living in such an isolated country, I speculate that the Albanian-English bilingual participants are able to communicate their experiences and differences between the L1 and L2 culture. Albanians' historical background and personal experiences with languages and emotions are used to derive implications for teaching and learning ESL.

Similarities and Differences of English and Albanian Language

The Albanian language can be described as an Indo-European language (Fortson, 2004). Kurani and Muho (2011) conducted a comparative study of English and Albanian language and focused in a comparative viewpoint of nouns, adjective, pronouns, verbs and adverbs. They emphasized the important role that comparative methods play in acquisition of languages and teaching strategies and confirmed: "the Albanian language is a synthetic-analytical language, with a dominance of synthetic features and an analytical trend, while English is an analytical-synthetic language" (p.45). Kurani and Muho's findings indicated that morphological similarities

between English and Albanian languages are greater than differences (2011). Grammatical categories of Albanian are very similar to English; however, Albanian differs in grammatical category of adjective, gender and number, while English does not. For instance, Albanian adjectives have grammatical categories of gender, number, and case agreement with the noun that defines them. Whereas in English, adjectives remain constant in number and gender. In both English and Albanian, the adjectives are used as modifiers of the noun, such as: “this is a big house” or in Albanian, “kjo eshte shtepi e madhe.” The word “big” or in Albanian “e madhe” modifies the noun “house” or in Albanian “shtepi.” While the authors emphasized that a linguistic comparative study is also a cultural comparison, they did not discuss any cultural differences. None-the-less Kurani and Muho’s (2011) findings are useful for ESL teachers to be aware of the Albanian and English’ grammatical similarities and differences and how to enhance the overall nature of learning and teaching language.

The Emotional Connection for Language and Learning

Elster (1996) defined emotions: “A succinct characterization of the emotion might be that they are the stuff that keeps us awake at night” (p.1387). Emotions affect every aspect of our lives and change very rapidly with changes in the learning context and learners’ self-evaluation (Scherer and Tannenbaum, 1986). From a socio-constructivist perspective, emotions are not treated as objects and cannot be detached from the specific individual and context. Opt’Eyende, de Corte and Verschaffel (2006) argued that at a fundamental sense, emotions are social, cultural, and essentially linked to the socio-historical context.

In the language of psychologists, emotions can have positive, negative, or neutral valence (Elster, 1996). Unlike love, emotions, such as grief, guilt, and pain, have negative valence. We want pain, shame, anger, and hurt to go away, but not love and joy. Emotions are often

associated with a characteristic action tendency. For instance, the action tendency of anger is to strike and that of fear is to run. Another feature of emotions is their tendency to have visible psychological expressions, such as: turning red, pale, crying, laughing, blushing, frowning, or fainting. In addition to arousal, valence, action tendency, and psychological expressions, emotions have a cognitive antecedent. “Before we can react emotionally to a situation, we have to process it cognitively’ (Elster, 1996, p.1387). However, Elster’s (1996) characterization and definition of emotions focused on the psychological aspects and neglects to consider the importance of the social-context framework, environmental opportunities, learning experiences, interactions with self and others; as well as, an insightful understanding of bilinguals’ minds and lives in the host country (Kohnert, 2008; Vygotsky, 1978; Cornelieus 2000).

In a related research study, Koven (1998) explored the richness of French-Portuguese bilinguals’ linguistic, cultural repertoires and implications for their different kinds of selves in each language. Linda, one French-Portuguese bilingual, displayed emotions in different manners in her two languages (Koven, 1998). Different kinds of speaking in each language pointed out to contrasting experiences and positional identities for Linda. In Portuguese, Linda was more timid, calm, and reserved; whereas, in French she came across as more “wacky” (Pavlenko, 2006, p.88). Linda struggled to translate emotions across cultural and linguistic boundary and in particular struggled to communicate anger in Portuguese [L1]. In Portuguese, Linda assumed a different persona, a different identity and only some of her affective ways of speaking were accessible in L2. Finally, understanding the role of emotions in the host country implied exploring and understanding the nature of bilinguals’ situated interactions and experiences (Koven, 1998).

Classification of Emotions

Emotions are classified as impulsive, conflictive, and transcendental (Averill, 1982). These classes are idealizations and no actual emotion fits neatly into any one class. For instance, anger is a representative of the class of conflictive emotions. Emotions like languages have a grammar, a set of rules that help make the experience meaningful. For instance, when I listen to another person speak, I interpret what is said according to the rules of grammar. If I do not know the relevant rules, as when I hear an unfamiliar language being spoken, then the experience may not be as meaningful. Averill (1982) agreed that there are numerous possibilities and classes to help inform emotional experiences, and to some extent emotions are determined by the socio-cultural contexts in which they occur. For instance, the rules of appraisal refer to how the experience may be condemned and even be denied legitimacy as true anger, when one becomes angry at another's good intentions. Next, there are the rules of behavior, which are also the rules of feeling. Feedback from our behavior, including psychological changes and expressive emotions contribute to the experience of emotions. Finally, there are the rules of attribution, which may help to determine if a response is an action or a passion.

Based on Averill's (1982) definition, socially constituted emotions include an individual's appraisal of the situation are interpreted as passions or as things that happen to us, rather than as actions, things that we do. Averill's (1982) interpretation contended that emotions are affected by both the internal and external factors, such as social and environmental, social-interactions, lived experiences, and culture. As Elster (1996) questioned, if we can choose our emotions, why do not choose to be happy at all times? Why would we choose to be sad, hurt, or angry? Since emotions cannot be chosen or avoided, Averill (1982) suggested that emotions should be embraced as things that happen to us during different interactions not only with others,

but selves. In my research study, emotions will be related to participants' different selves in each language, as they try to assimilate with their host country, culture, and people and assume different socio-cultural identities in each language.

Emotions and Languages

Pavlenko (2006) identified key influences and began to form themes and patterns crucial to understanding the relationships between emotions and languages of bilingual speakers. Pavlenko's edited collection identified several perspectives of bilinguals' emotional selves, indicating compelling thought structures and ways of feeling, which are crucial in understanding and identifying the relationships between emotions and languages. Pavlenko (2006) argued that some bilingual and multilingual speakers may perceive the world differently, change perspectives, ways of thinking, verbal and non-verbal behaviors when switching languages.

In a related research study, Garrett and Young (2009) also contributed to the role of emotions in understanding bilingualism, foreign language learning, and language use. They explored a student's affective responses to classroom foreign and the implications about emotions in student's successes and failures in foreign language learning. Learners in foreign language classroom are often exposed to the same lesson; however, they experience and process learning differently. Garrett and Young (2009) provided insight into where learners focus their attention during foreign language lessons. Garrett, who took both the roles as the author and her study's participant, witnessed her own learning process, emotions, struggles with the new foreign language, and shared experiences in the classroom over an 8-week trajectory (Garrett & Young, 2009). For Garrett, "emotional responses to the language learning experience were the most salient features of her learning endeavor" (Garrett & Young, 2009, p.221). The topic area that elicited the greatest number of responses was Garrett's social relations in the classroom with

other students. At first, Garrett (Garret & Young, 2009) had a large number of negative comments, describing her experiences in the classroom as threatened by other students, insecure and uncomfortable speaking in front of her peers, and overall extremely anxious. As the week progressed, Garrett (2009) had a larger number of positive comments concerning interpersonal relations with her classmates. Another finding was the importance of cultural knowledge to language learning and language use. Garrett confirmed, “Cultural information is grounding the language, making it real” (Garrett & Young, 2009, p.219). Cultural knowledge allowed Garrett the ability to communicate with other Portuguese native speakers even when her linguistic abilities were deficient (Garrett & Young, 2009). Ultimately, cultural knowledge allowed her to connect through a topic and keep L2 speakers’ attention longer, despite her language deficiencies.

Burck (2004) also studied the implications of living in two or more different languages and argued the importance of taking account of the differences that languages bring for individuals, particularly in the context of racism and colonialism. Burck (2004) conducted a qualitative research based on twenty-four speakers’ own accounts and lived experiences and attempted to understand speakers’ perspectives of differences in their different languages, how they constructed their languages, and the implications for therapy. Participants experienced themselves and constructed their languages in a very different manner, which impacted their sense of self, identity, and how they positioned themselves. Participants, who had grown up speaking a minority language, positioned themselves often as inferior and avoided speaking their first languages outside of the home. Burck (2004) revealed, “significantly, all of these research participants and writers, whatever their histories and circumstances of language learning, described experiencing themselves differently in each of their languages” (p.320). Similar to

Pavlenko (2006), Burck (2004) concluded that L1 and L2 were spoken and experienced in a very different manner. L1 enabled more personal emotional expressiveness, intimacy, closeness; whereas, L2 enabled more distance, detachment, and allowed a greater freedom of expressiveness. Different languages had different effects and meanings for individuals, their relationships, subjectivity, and ultimately how they positioned themselves (Burck, 2004).

Dewaele (2006) addressed the emotional discourse and attempted to begin to identify factors that affect language choice for the expression of anger in bilingual and multilingual speakers. A total of 1454 multilingual participants replied to a web questionnaire. The questionnaire elicited information about the participants' language choices for the expression of anger with colleagues, family, friends, and strangers. The data indicated that L1 was the preferred language for the expression of anger with family members. L2 and L3 were used to express anger with colleagues; whereas, L4 and L5 were usually the preferred choices for the expression of anger with strangers. In addition to gender and educational level, four other independent variables were selected: degree of socialization in L2, acquisition context, age of acquiring and learning the language, and proficiency level. Such conclusions supported previous findings that L1 is the preferred language for expression of anger; however, L2 can become the preferred language to express emotions, such as anger (Pavlenko, 2006). Acquisition context was another variable that affected the emotional level. Learning L2 in a classroom setting resulted in language being used less frequently to express emotions, such as anger. Dewaele (2006) stated, "Angry words or expressions, especially if they are vulgar or slang, are banned from the classroom because of their offensive character" (p.148). However, classrooms are also the places where students interact and socialize and language learned in a classroom setting can become as authentic as other learning contexts. Dewaele (2006) also revealed how language learning at an

earlier age could allow L2 speakers to become more proficient at communicating anger in L2. While Dewaele's (2006) study had limitations and offered broad generalization for language choices, findings added to the previous work of Pavlenko (2006), Garrett and Young (2009), and Burck (2004) and provided useful directions for future research studies.

Emotions and Learning

Emotions consist of psychological, behavioral, and cognitive reactions to situations (Darling-Hammond, 1997). Darling-Hammond (1997) pointed out the importance of recognizing the link between emotions, thought, action, and the need to teach students that emotions can be managed, regulated, and controlled to some degree. For example, students learn and perform more successfully when they feel secure, happy, and excited about their subject matter (Boekaerts, 1993; Oatly & Nundy, 1996). Emotions have the potential to energize students' thought process or interfere with their learning. For instance, anger, anxiety, and sadness have the potential to distract students' learning efforts by interfering with the ability to attend to the task at hand. Whereas, caring and supportive teachers may improve students' competence and influence their academic performance.

Op'T Eyende, et al. (2006) studied emotions in a mathematics classroom and analyzed the relations between students' mathematics-related beliefs, their emotions, and their problem-solving behavior. Students engaged in solving mathematical problems were observed on how they behaved and dealt with classroom-related stress. Sixteen thick narratives of students' problem solving behavior were used as the basis of the analysis, and their findings showed that students experienced different emotions during the problem solving process. For example, they felt at times annoyed, frustrated, angry, worried, anxious, relieved, happy, and/or nervous. However, such emotional expressiveness depended on the individual's interpretations and

appraisals of the events that occurred in class. Op'T Eyende, et al. (2006) found out that emotions were very much part of the problem solving in the classroom and teaching students how to solve mathematical problems. Mathematics teachers were encouraged to teach students how to cope effectively with their emotions and Op'T Eyende, et al.'s (2006) findings accounted for emotions in the classroom. However, Op'T Eyende, et al.'s (2006) research study also had several limitations, such as the individual-interviews with different participants were possible only on a limited scale, and the presence of the researchers in the classroom may have affected students' learning and their willingness to communicate emotions.

The picture becomes even more complicated when we are dealing with bilingual students, such as Albanian-English bilinguals. How do bilinguals cope with their frustration, anger, and sadness, and how does that affect their learning and problem solving skills? Emotions can interfere with students' learning in several ways such as: by limiting the ability to balance emotional issues with schoolwork, creating anxiety specifically about schoolwork and triggering emotional responses to classroom event (Darling-Hammond, 1997). When students are depressed or stressed about learning, often do not feel academically competent. When emotions interfere with students' competence beliefs, they might withdraw from classroom activities in order to avoid appearing incompetent. Darling-Hammond (1997) advised that teachers can reduce students' anxieties by providing opportunities for feedback and by emphasizing that mistakes are part of the learning process. Similar recommendations may be useful for how emotions affect academic learning for English language learners.

Glisczinski and Savion (2012) addressed the topic of rethinking instructions without emotions and provided the evidence that suggests that curriculum driven by information in the absence of learners' emotions has led to academic mediocrity. Lecture, one of the oldest and

most popular forms of education, does not consider emotions in its teaching and “has failed to accomplish learning objectives by 87 % of the time” (Glisczinski & Savion, 2012, p.2). In light of this empirical evidence, Glisczinski and Savion (2012) attempted to facilitate a discussion of how the teaching profession continues to exercise ineffective delivery methods. The prevailing instinct in formal education continues to prevent emotions from interfering with a more formalized learning process. Zull (2004) and more currently Immordino-Yang (2010) agreed that emotions are critical to the rationality and human behavior and may help us to think in ways that are going to match our circumstances and experiences. Such processes that account for emotions could guide ESL teachers to support bilinguals’ learning objectives and outcomes.

Darling-Hammond (1997) advised that developing skills for Emotional Intelligence [EI] and creating emotionally safe classroom environments are essential in supporting learning objectives and outcomes. EI allows for the ability to manage feelings and relationships (Mayer, 1990). Researchers have found that EI can be taught and children can be coached to develop the tools and skills needed to manage their positive and negative emotions. Goleman (1995) outlined five skills involved in EI, such as: being aware of one’s emotions, managing those emotions, motivating oneself, empathizing, and relating well with others. Whereas EI skills can be useful for developing EI for ESL, ESL students may respond and display emotions in a very different manner. Teachers need to be aware and sensitive to the different ways children display emotions, especially ESL learners, since emotional expressions differ from culture to culture, and from family to family. Darling-Hammond (1997) asserted that emotionally safe environments can be created by affirming students’ accomplishments in a noncompetitive way, encouraging self-confidence, providing opportunities to take risks without penalty, and giving thoughtful feedback (p.94). Concerning the design of instructional environments and a meaningful curriculum,

Pekrun, et al. (2007) inferred similar general guidelines, such as: improving the quality of academic instructions, giving students autonomy to the extent that they are able to self-regulate their learning, increasing opportunities for success and a culture of learning from errors, creating flexible interaction structures that foster affiliation, cooperation and support, without denying the role of competition among peers. Researchers have found that indeed a meaningful curriculum that supports a safe environment can improve students emotional and academic functioning (Roeser, Eccles, & Sameroff, 2000; Godina, 2003).

Code-Switching

Code-switching refers to the practice of using more than one language in the course of a single communicative episode (Moschkovich, 2005). For instance, the Puerto Rican bilinguals in New York code-switched from English to Spanish as an integral mode of interaction similar to monolingual language use (Poplack, 1984). Zentella (1997) also observed how Puerto Rican bilingual students code-switched informally with the same age and in-group intimates. Zentella's (1997) study of natural speech in a community setting observed an impressive variety of code-switching. They grouped code-switching under "crutching," "footing," and "emphasis and appeal" (Zentella, 1997). "Crutching" occurred for the unknown or temporarily elusive terms. "Footing" strategies were much more productive and took the form of shifting topics, breaking the discourse frame and changing roles. "Emphasis and appeal" was anchored in the structure of the language and in the individual's knowledge of the language. Factors, such as: physical features, gender, and age also determined the language choice (Zentella, 1997).

McClure (1977) examined the properties of code-switching among Mexican-American children and identified two forms of code-switching. Code-mixing integrates one code into discourse being carried out in another and code-changing permits to alternate the actual code of a

discourse. Similar to Zentella (1997), McClure (1981) discussed code-mixing and code-changing in terms of speakers, topic, discourse type, and setting. McClure (1981) emphasized the vital role of language proficiency, language preference, and social identity on the intensity of code-switching. McClure (1981) agreed that discourse type also affected language use and that the greatest degree of code-switching occurred in casual conversations, such as at home. For instance, children often answered English questions in Spanish, even when they could have responded in English (McClure, 1981).

In a related research study, Poplack (1987) observed patterns of code-switching in two communities, Spanish/English contact among Puerto Ricans in New York, and French/English contact among Ottawa-Hull. Poplack (1984) observed frequent code-switching between English and Spanish in a smooth manner among the Puerto Ricans. Nearly all of the examples of code-switching demonstrated grammatically correct transitions by standards of both languages (Poplack, 1984). However, the cases of French/English contact portrayed that smooth code-switching was not a community-wide discourse practice and what appeared to work smoothly with English/Spanish, may not work for other speech communities.

Code-switching has been associated with poverty, illiteracy, and a lack of formal education. Negative attitudes towards languages are reinforced by the dominant discourse of the language separation approach and about keeping to the use of English in the classroom (Martin-Jones, 2007). Negative attitudes towards languages are also based on the premise that there is only one correct form of language and that a true bilingual never mixes languages (Zentella, 1997). While code-switching has been documented as stigmatized, Valdes (2004) believed that code-switching is an organized feature that highlights aggravation, mitigation, and other discourse strategies regardless of language choice. Grosjean (1982) agreed that code-switching is

a well-governed process used as a communicative strategy to convey linguistic and social information that does not affect the quality and integrity of thinking in a second language. For instance, Moschkovich's (2005) sociolinguistic research demonstrated that students code-switched between Spanish and English as a resource to communicate mathematically and participate in mathematical discourse practice.

Further, Moschokovich (2005) contended that code-switching should not be interpreted as a deficiency and instead explore how code-switching can be appreciated as a resource. Regardless of the language spoken and proficiency level, bilinguals are influenced by their knowledge of another language and their cross-cultural experiences (Gort, 2006). Moll and Dworin (1999) emphasized the importance of the relationships that learners establish between their languages in order to obtain and create knowledge. The proposition of cognitive transfer from L1 to L2 may be much more domain specific than we have assumed. Bilinguals could draw on any of their languages to construct their knowledge. L1 could be used to improve L2 and vice-versa. However, bilingual education programs in the United States have as their overall goal the development of English proficiency for their students and use their native language, such as Spanish, mainly as a bridge to learning English (Gort, 2006).

Cummins (2009) similarly asserted that bilinguals' knowledge development is interdependent and that knowledge learned in one language can be used in the second language. Cummins' (2009) principle was based on a multilingual perspective, including validation of students, cultural and linguistic backgrounds as resources for learning, an understanding of primary language in acquisition of a new language, and finally a consideration of sociolinguistic, socio-historical, and socio-cultural factors that contribute to the child's development and experiences (Gort, 2009; Gonzalez, 2006).

Since most of the code-switching occurs during narratives, casual, and free conversations (Zentella, 1997), I anticipated observing some variations of code-switching during the interviews with the Albanian-English bilinguals. Poplack (1987) indicated the code-switching is more likely to occur when bilinguals are from the same community, such as the case with Albanian-English bilinguals. Albanian-English bilinguals' narratives are recorded and transcribed and notes will indicate when, where, and how code-switching occurred.

Factors that Impact L2 Emotion Vocabulary

Dewaele and Pavlenko (2002) conducted two studies and examined five factors that may impact the use of L2 emotion vocabulary. The first study involved Belgian speakers of Dutch [L1] and French [L2], who shared a common culture. Dewaele and Pavlenko (2002) examined the influence of language proficiency, gender, and personality type on the frequency of use of emotion words in the French language use of 29 Dutch speakers. In contrast, the second study looked at speakers of Russian and American English, who conceptualized and verbalized emotions differently in each language (Dewaele and Pavlenko, 2002). The second study examined the influence of use and the range of Russian [L2] emotion words in the English [L1] of 34 Russian-English bilinguals. Combined results of these two studies indicated that the use of emotion vocabulary in L2 was linked to proficiency level, type of topic and linguistic material, the context of discussion, extraversion, and in some cases gender. Both studies underscored the need to triangulate emotion-discourse data, because differences that were not observed in quantitative studies, may appear in qualitative discourse studies through the more in-depth narratives, case studies, and interviews.

Dewaele and Pavlenko (2002) indicated that one of the factors that may impact L2 emotion vocabulary is proficiency level of the speakers. Cummins (2008; 2009), Valdes (2004),

and later Wiley (2005) brought to our attention the need to open the discussion about language proficiencies' assumptions and misconceptions. Development of English proficiency can be examined by understanding the relationships and distinctions between Basic Interpersonal Communication Skills [BICS] and Cognitive Academic Language Proficiency [CALP] (Roessingh, 2005). The distinction between BICS and CALP was introduced by Cummins (2008) to draw attention to the challenges that second language learners encounter as they attempt to catch up with their peers. BICS referred to conversational fluency and ESL students can acquire a basic fluency in the target language within one to two years; whereas, CALP referred to the ability of students to express and understand concepts that are relevant to success in school (Cummins, 2009; Krashen, 1982). Cummins (2009) confirmed that conversational language proficiency is acquired through interpersonal interactions. Whereas, academic language proficiency is acquired through schooling and literacy, which continues to expand throughout a students' life (Cummins, 2009). Similarly, Fillmore and Fillmore (2014) used the term academic English to describe CALP competency among ESLs. Generally ESL students take a minimum of five years to catch up to native-speakers in academic aspects of the language (Cummins, 2009).

Krashen (1993) suggested that if ESL learners are to catch up academically with native-speakers they must engage in extensive reading of written text, since academic language is found primarily in written text. However, one of the criticisms is that such language distinction reflects an autonomous perspective on language and ignores its location in social practices and power relations (Cummins, 2009). From the perspective of socio-identity and social-constructivist, students should be invited to see themselves as being active participants in social dialogue. Valdes (2004) suggested, "Teachers must understand that second language students need to be given an opportunity to shape and develop their speech experience in 'continuous and constant

interactions with others' individual utterances' (p.124).” Educators can help ESL learners by empowering them to recognize and build on their previous knowledge, language, literacy skills and lived experiences (Gonzales, 2006; Valdes, 2004).

Emotions and L2 Acquisition

Gonzalez (2006) confirmed the role of emotions in language learning. Gonzalez’ (2006) transcripts of household discourse revealed that different languages can create different worlds. English [L2] was a medium of functional communication, of professional development, and economic mobility; but Spanish [L1] held the roots in feelings, emotion, and self-identify. While the definite outcomes of emotions on languages are difficult to confirm due to the many uncontrollable factors, findings supported that learning will occur in L2, if bilinguals experience acceptance and valuing of their L1 (Gort, 2009).

In a related research study, Koven (1998) attempted to explore the complex sociolinguistic repertoires by collecting French-Portuguese bilinguals’ stories of personal experiences told twice, in French and Portuguese. Koven (1998) discussed how French-Portuguese bilinguals created and assumed different socio-cultural identities and different selves in each language. Through their narratives and personal stories, Koven (1998) was able to show “how French and Portuguese mediate different experiences and expression of self indeed depends on the kinds of socio-culturally recognized persona, speakers can perform in each language” (p.437). Similar to Koven’s (1998) research findings, in order to assimilate with their host country, culture, and people, Albanian-English bilinguals may need to create and assume different socio-cultural identities and selves in each language.

Kim and Starks (2008) took the complex sociolinguistic repertoires of bilinguals a step further. They explored the role of emotions in L1 attrition and L2 acquisition in a case of

Korean-English late bilinguals in New Zealand. Thirty Korean-English late bilinguals and ten monolinguals participated in the study. The ten monolinguals served as a point of comparison for the L1 attrition of the late bilinguals. The relationship between L1, L2, and emotion-related language choices were investigated by using three measures: a story-retelling task, a questionnaire, and a follow-up interview. Although the late bilinguals still used Korean [L1] as their dominant language, they had experienced some L1 loss. L1 was still the preferred language of emotion-related language choice; however, the data showed that there was a considerable amount of L2 use, such as in the situations involving anger, embarrassment, and danger. The gap between L1 and L2 socialization may be further developed as a result of linguistic, social, and psychological anomalies. However, more research is needed to carefully look into the linguistic and psycholinguistic aspects of the relationships between L1 attrition and emotions; as well as, language choices of specific emotions such as: anger, hurt, and fear (Kim & Starks, 2008).

Foreign Language Anxiety and Second Language Learning

MacIntyre and Gardner (1994) defined foreign language anxiety [FLA] as “the feeling of tension and apprehension specifically associated with second language contexts, including speaking, listening, and learning” (p.284). FLA has been identified as one of the major obstacles of acquisition of foreign languages (Dewaele, Petrides, & Furnham, 2008). Studies have been consistent in reporting significant correlation between anxiety and course grades (MacIntyre & Gardner, 1994). Gardner, Smythe, Clement, and Glikzman (1976) conducted a large study of more than 1000 students in seventh and eleventh grade and found that as students entered higher grades, high levels of FLA became the highest predictor of failure in language classes. Almost twenty years later, a solid correlation between French class anxiety and proficiency level were documented by Clement and Kruidenier (1985). In a related research study, Horwitz, Horwitz,

and Cope (1986) categorized three components of FLA: communication anxiety, fear of negative social evaluation, and test anxiety. Horwitz, et al. (1986) proposed that language students may have mature thoughts and ideas, but an immature second-language vocabulary. Due to various uncertainties and insecurities; they may feel that they are unable to make proper social impressions in a second language. Communication anxiety, fear of negative social evaluation, and test anxiety were found to have detrimental effects on second-language learning (Horwitz, et al., 1986).

Chandler (2006) complained about the lack of applied linguistic research on adults who depend on their linguistic resources to survive economically and socially. Dewaele, et al. (2008) were the first to single out multilingual learners of 25 years of age or older and investigated factors related to their past language learning experiences and present language situations. Participants in the Dewaele, et al. (2008) study consisted of 464 multilingual learners who responded to the Bilingualism and Emotion Questionnaire; as well as, a short version of the Trait Emotional Intelligence Questionnaire. Based on their trait emotional intelligence scores, participants were divided into three groups of low, average, and high. Dewaele, et al.'s (2008) research findings indicated that CA and FLA were significantly lower in L1 compared to the L2. CA/FLA levels were linked to a number of socio-biographical and psychological variables, such as languages known and frequency of use, socialization in a language, adjustment to the new environment, history-of-learning, and emotional traits.

Dewaele, et al. (2008) significantly expanded the scope of previous research by collecting data from a large and comprehensive sample of adult multilingual learners and by focusing not only on L2, but on all of the languages spoken by participants. Dewaele, et al. (2008) were able to attract multilingual learners from all over the world through the web questionnaire. None-the-

less, due to the complexity of multilingual learners and because memory can be unreliable when confronted with questions of the past, the study had its limitations. For instance, the questionnaire based design may be salient to quantify for all language learners and linguistic interactions. Dewaele, et al.'s (2008) findings call for follow-up qualitative studies to further identify specific sources of the overlap between traits of EI and CA/FLA; as well as, opportunities to allow participants to reflect and share their experiences with CA/FLA.

Conclusion

While much work remains to understand languages, emotional selves and identities of bilinguals, previous research studies offered theoretical and methodological suggestions for where the field should be headed. Similarly, previous studies also created models of different methodologies that can be used with different subjects. For instance, Pavlenko (2006) began to form themes and patterns crucial to understanding the relationship between emotions and languages and argued that bilinguals may change their ways of thinking, verbal and non-verbal behaviors when switching languages. Garret and Young (2009) argued that social relationships and cultural knowledge were crucial to language learning and language use. Similar to Pavlenko (2006), Burck (2004) concluded that L1 and L2 were spoken and experienced in a very different manner. L1 enabled more personal emotional expressiveness and L2 was the language of distance and detachment. My study follows the same direction as the work of Delware (2008), Pavlenko (2006), Burck (2004), and Garret and Young (2009), as it explores Albanian-English bilinguals' multiple identities, emotional selves, FLA, and language learning. In the next chapter, I will discuss the design of my research study.

Chapter 3: Methodology

My research study has engaged a qualitative methodology that has been triangulated through an anonymous questionnaire, personal interviews, follow-up interviews, and member checking. A narrative qualitative design is a situated activity that begins with the experiences of participants (Denzin & Lincoln, 2005; Creswell, 2007). Labov and Waletzky's (1967) documented how people's oral narratives of everyday experiences are a specific form of discourse and are worthy of study. In another research study, Denzin and Lincoln (2005) also observed how "qualitative researchers study participants in their natural setting, attempting to make sense of, or interpret phenomena in terms of the meaning people bring to them" (p.3). A qualitative methodology captured Albanian-English bilinguals' experiences and perspectives about emotional selves in each language. The data collected from the Albanian-English bilinguals was used to derive the implications with languages and emotions.

Subjectivity

Researcher's subjectivity was a feature that I had to be "meaningfully attentive" during the entire research study (Peshkin, 1988, pg. 17). In a narrative qualitative design, Patton (1990) suggested that a qualitative researcher learns from the participants' lives, but maintains a stance of nonjudgmental or "empathic neutrality" (p. 55). A central question for narrative researchers revolves around which voice or voices researchers should use, as they represent the voices of their participants (Denzin & Lincoln, 2005). In another research study, Peshkin (1988) pursued his subjectivity throughout eleven months of fieldwork in a multiethnic high school. Peshkin (1988) confirmed that subjectivity was inevitable, but he could learn to monitor and manage his subjectivity during the data collection and interpretations. Peshkin (1988) monitored his subjectivity by recording any sensations as he was experiencing them. For instance, Peshkin

(1988) identified his subjectivity when he realized that being Jewish helped him identify with his participants and describe his community in strong and positive terms. Peshkin (1988) became aware of his subjectivity and was able to disclose where self and subject became joined. Similar to Peshkin (1988), I am aware that my background and experiences as an Albanian-English bilingual may have shaped my research study. While I know that I can never clearly escape my own subjectivity, as data is presented partly based on my participants' perspectives and partly on my own interpretations (Peshkin, 1988), I remained consistent with my research objectivity by allowing the data to speak for itself, by drawing major themes and patterns based on their data, by asking open-ended questions, asking follow-up questions based on their initial responses, and by checking my interpretations and my translations with my participants and other members.

Data Collection Components

Data was collected by utilizing the following six components and each component is described below:

Anonymous Survey. Albanian-English bilinguals' anonymous survey was modified from Dewaele and Pavlenko's Web questionnaire on Bilingualism and Emotions [BEQ] (Appendix I). The questionnaire was created through the help of the University of Texas at El Paso Qualtrics Survey Software. The first part of the questionnaire, similar to Dewaele and Pavlenko's (2002) survey, contains questions related to participants' name, email address, age, education level, ethnic group, occupation, languages known, dominant languages, chronological order of language acquisition, context of acquisition, frequency of use, self-related proficiency scores for speaking, comprehension, reading and writing in both languages in question. The second part of my questionnaire has been modified from the last part of the BEQ and contains open-ended questions on language choices for the expression of various emotions and interlocutors. Open-

ended questions allowed my participants to elaborate on how much they communicate emotions in either L1 and L2, and what they believe to be linked to the willingness to communicate emotions in L2. It takes about 20-30 minutes to complete the anonymous questionnaire.

Interviews. Perakyla (2005) argued that everyday lived experiences and narratives are complex and by using interviews, the researchers can reach areas of people's subjective experiences and attitudes that would otherwise remain unexplored. Due to the relationship that I had established with my participants, I was able to conduct more in-depth interviews. I allowed participants to share their own stories in both L1 and L2, as I tried to encourage and re-create an atmosphere of natural conversation. Interviews were conducted privately and participants were asked to choose a time and location of the interview. Since my participants currently live in various countries, I conducted individual interviews through some forms of digital social interaction, such as: Skype, messenger, and telephones. The interviews consisted of open-ended questions, which allowed participants to elaborate on their experiences and allowed continues interaction between the participants and the researcher. The same questions were asked to all the participants to avoid biases and inconsistency. Each participant took part in at least three interviews. At the initial interview, three broad questions were asked to each participant:

1. What are your experiences regarding learning ESL, in and out of school?
2. Could you elaborate on your emotional-related answers from the initial survey?
3. Is there anything else you would like to add about your experiences with work, school, family and/or relationships in the L2 social environment?

Follow-up Interviews. The initial information gathered from the questionnaire and the first interview were used to facilitate the follow-up interviews. Participants had several occasions to reflect upon their responses to interview questions and elaborate on their experience. Follow-

up interviews were conducted through some forms of digital social interaction, such as: Skype, Google and phone calls. Different follow-up questions were asked to each participant depending on their initial responses (Appendix 1).

Electronic and Online communications. Narrative story writing and/or texts from email messages and any other interactions between the participants and the researcher were collected. Electronic communications offer rich data and through the real-time chat, the researcher gained a better understanding about Albanian-English bilinguals' experiences.

Member Checking. Checking my interpretations and translations with my participants and their families provided feedback on the data collected and a more in depth look at Albanian-English bilinguals' experiences with languages. Once the narratives were translated and interpreted, participants and their family members were asked to provide feedback.

Artifacts. Photographs and Skype video conversations were documented and provided insight into Albanian-English bilinguals' lives and experiences, their hobbies and passions in the host country (Appendix 5).

Participants

Eighteen participants, five Albanian-English bilingual males and thirteen Albanian-English bilingual females, completed the anonymous survey to elicit data, such as: age, gender, languages spoken at home, and preferences of spoken languages. Participants were between the ages of 25-40 and the majority had a bachelor's degree or above. Their occupations were as follows: banker, teacher, engineer, research analyst, dentist, business owner, derivatives/financial analyst, attorney, and full-time students. Table 1 provides a summary data of their gender, age, and educational level collected from the anonymous survey:

Table 1: Demographic Data

	Female	Male	Total
Gender	13	5	18
Age (25-29)	1	0	1
Age (30-34)	6	0	6
Age (35-40)	4	4	8
High School Diploma	3	0	3
Bachelor's degree or Above	9	3	12

Participants were recruited through different social networks, such as Facebook and Academia. Participation was anonymous and participants were asked if they would like to be contacted for one or more follow-up interviews. Participants were contacted through the email address they provided in the initial survey. Out of the eight participants who agreed to participate in the interview process, only three Albanian-English bilinguals met the criteria: Edi, Kena, and Eva. Edi, Kena, and Eva took part in at least three interviews. Pseudonyms are used to further allow participants' confidentiality.

Edi, Kena, and Eva were selected for the individual case studies because they met the following criteria:

- Participants are Albanian-English bilinguals, where Albanian is L1 and English is L2.
- Participants are adults between the ages of 18-40.
- Participants are self-rated proficient in both Albanian and English.
- Participants have a high school degree or higher.

- Participants have the ability to share their stories and experiences about languages and emotions.

Each participant was a native Albanian speaker and learned Albanian as the first language from birth. Some of their answers were:

- “Born in Albania.”
- “Native speaker.”
- “As an infant that is all I heard from my family, and all over my surroundings. I am Albanian born and raised, and a native speaker of the Albanian language.”
- “From birth, parents only spoke Albanian.”

Data Collection Procedures

All participants completed the following procedures: First, I collected initial data through the anonymous questionnaire from the eighteen participants (Appendix 1). Second, the initial data gathered from the questionnaire was used to facilitate the first interview with the three interview-volunteers. The three interview-participants were asked if they would like to participate in the interview process and were informed of the length of the interview. With the participants’ approval, I took both hand written notes and audio taped each interview. Third, the information gathered from the questionnaire and their first interview was used to facilitate the follow-up interviews. During this stage, participants were asked to elaborate on specific aspects of the initial data they provided. I read back to Edi, Kena, and Eva stories or experiences they shared about languages and emotions and asked them to reflect on their specific answers and language choices. Each participant was asked to read his/her narrative and provide feedback. Fourth, member-checking also provided feedback on the data collected and a more in depth look at their experiences with languages, emotions, and identities. With my participants’ permission, I

contacted their family members and asked them to provide feedback on specific experiences and challenges about the participant. Finally, I collected data through some forms of electronic communication, such as: the narrative story writing and texts from e-mail messages. I recorded any written conversations, texts, interactions, and dialogues between participants and myself.

Data Analysis Procedure

My analysis process consisted of two phases. First, I analyzed my initial data collected from the anonymous survey. I recorded all the background information data, questions 1 to 8, and summarized all the emotional-related answers, starting from question 9 to 14 (Appendix 1). I read carefully all the answers given by participants and created tables to summarize their demographic data. Finally, I identified major themes and patterns from their emotional-related answers and paid careful attention to the data collected from the three interview-participants: Edi, Kena, and Eva. Survey initial data was further used to facilitate the interview process.

Second, I analyzed the interviews and written texts collected during the electronic communications. Based on Creswell's (2003) steps on analyzing data, I did the following: I took hand written notes of the answers given by participants and observed significant non-verbal communication and other cues. As an Albanian-English bilingual, knowledgeable about the culture, history, and emotional background in each country. I was able to translate and transcribe the interviews verbatim. For each interview, I identified major themes, patterns, and categories based on language and word patterns, believes, and significant life events. Descriptive analysis chart provides an example of how themes such as, "Motivation to Learn L1 and L2" as well as "Preference to Communicate" were identified in Edi's, Kena's, and Eva's narratives. NVivo codes are italicized.

Table 2: Descriptive Analysis Chart

Albanian Quotes	English Verbatim Translations	Descriptive Analysis	Themes
[Kam qene ne shkolle ne Shqiperi per nja njezet vjet, shtate vjet tek Universiteti Bujqesor ne Tirane. Mbarova klasat per te mesuar Anglishten, mora certifikaten ne Accounting, dhe mbarova gjysmen e masterit. Kuptohet qe Anglishtja ime eshte permiresuar, por cilesia per te shprehur emocionet prap eshte e pakendshme. Anglishten e kam mesuar per arsye per te jetuar, punuar, dhe ambjentuar se shpejti.]	[I have been in school in Albania for almost twenty years, including seven years at the University Bujqesor in Tirana. In the United States, I finished ESL courses, obtained the accounting certificate, and have finished half of my master's degree. It's understandable that my English has improved, but the quality of expressing emotions is far from desirable. English is not learned and sophisticated with the same factors like Albanian. My English is learned under the pressure to live, work, and integrate quickly. (Edi, Interview 1, March 1, 2013; original in Albanian.)]	Edi's motivation to learn each language <i>determined his preference to communicate certain emotions</i> in Albanian instead of English. Edi learned English under the <i>pressure and stress of working</i> in the United States; whereas, Albanian was <i>developed and shaped</i> from a young age with the help of his family and in the <i>comfort of his home</i> , and as he stated, [<i>"in a loving environment"</i>]. Edi grew up in an <i>educated family</i> ; both his parents were highly educated and earned their bachelor's degrees in Albania. His <i>sophistication</i> in Albanian was a result of reading hundreds of books by well-known Albanian writers, such as Ismail Kadare, Dritero Agolli, Besnik Mustafaj, Ben Blushi, Visar Zhiti, and Fatos Arapi. Although Edi currently lives in the United States, he still enjoys reading and writing in Albanian on a daily basis.	<i>Motivation to Learn L1 and L2</i> <i>Preference to Communicate</i>

The three participants, Edi, Kena, and Eva were asked to read their narratives and provide feedback on my interpretations. Data was triangulated by asking other members, such as family members, to provide feedback on my participants' experiences in L2. For instance, Eva

talked about how she could not communicate emotions as effectively as her native American husband, thus Eva's husband was contacted to provide feedback on Eva's anxiety to communicate emotions, such as humor. Kena's email and any interactions with her manager were recorded to triangulate her work-experience narrative data. Next, I collected and reflected on the overall meaning of the materials collected from the electronic communication, such as: written texts, narrative story writing, and emails. I read and reread my materials to pin down key themes, assumptions, presuppositions that the texts incorporated, and drew a picture of the meaning of different features of the text. Based on the NVivo coding, codes were taken from the participants' narratives. Such as the following codes: L2 anxiety, motivation, perception of power, social interactions, cultural differences, preference to communicate, identities, communication of humor, positioning and interactions in L2. Table 2 indicates an example of the theory generated codes from the Nvivo codes. NVivo codes are italicized.

Table 3: NVivo Codes Example

Theory Generated Codes:	NVivo Codes
Foreign Lanuguage Anxiety [FLA]	<p>L2 Anxiety:</p> <p><u>Edi</u>: I sound <i>fake</i> and uncertain. I start <i>mumblng</i> and become very <i>nervous</i>. I sound ridiculous.</p> <p><u>Kena</u>: "I felt <i>confident</i> about my English and maybe because I wasn't really speaking to English native speakers."</p> <p><u>Eva</u>: "I felt <i>nervous</i>, but I got better with practice. It wasn't the same as I speaking English to English as a second language speakers in Albania, but now I was speaking to native or near-like native speakers."</p>

A socio-cultural approach was also utilized to analyze the everyday lives and stories of Albanian-English bilinguals (Grbich, 2009). Stories were recorded as complete entities and as

told by the participants. Grbich identified five steps in this process that were useful in my study (2009, p.130). First, identify the entire life stories or specific life aspects of Albanian-English bilinguals recorded during the interactive talk or interviews. Second, explore the context and content of the story. For instance: “In what language do you express your deepest feelings when alone?” Third, compare different participants’ stories. For instance, compare and contrast the narratives of Edi, Kena, and Eva. Next, link stories to relevant cultural locations. For instance, “Where was the Albanian-English bilingual at that particular time?” I will end my interpretation by being aware of my position and how my voice as a native Albanian and as an Albanian-English bilingual may shape their stories and my research study.

Based on the Socio Constructivist theoretical framework, I created interview questions and identified major themes (Table 3). Themes, such as: L2 anxiety, cultural differences, memory discourse, anger discourse, anxiety to communicate were constructed through their relationships and social interactions in the community. NVivo codes are taken from each narrative and will be italicized in both tables.

Table 4: Socio-Constructivist Framework Table

<u>Theoretical Framework</u>	<u>NVivo Coding</u>	<u>Interview Questions</u>	<u>Themes</u>
My socio-constructivist theoretical framework begins with the lived experiences, lives, and challenges of the Albanian-English bilinguals in the host country at work, school, community and relationships learning contexts.	<p><u>L2 Anxiety:</u> Edi: I sound <i>fake</i> and uncertain. I start <i>mumbling</i> and become very <i>nervous</i>. I sound ridiculous.</p> <p>Edi: Struggling to communicate my emotions the same way that I can in Albanian have made me <i>insecure</i> and <i>uneasy</i>.” Kena: “I felt <i>confident</i> about my</p>	<p>Relationship related follow up questions: Edi: Could you elaborate on your misunderstandings with your girlfriend?</p> <p>Community language related follow-up Questions: Kena: So, are you saying that speaking English makes you more confident? Community language related follow-up</p>	<u>Linguistic Anxiety</u>

	<p>English and maybe because I wasn't really speaking to English native speakers."</p> <p>Eva: "I felt <i>nervous</i>, but I got better with practice. It wasn't the same as I speaking English to English as a second language speakers in Albania, but now I was speaking to native or near-like native speakers."</p>	Kena: Could you tell me more about your experiences speaking English in the United States?	
<p>A Social Constructivism (SC) perspective stresses the important role of culture in the organization of emotions.</p>	<p><u>Culture:</u></p> <p>Edi: I felt that my English was improving, as I started learning more about the <i>culture</i> and the real America."</p> <p>Kena: "There's more <i>cultural background</i> in Albanian."</p> <p>Eva: "It is <i>easier</i> when commenting about the <i>Albanian</i> people, because they <i>will simply get it</i>. It's like we, the Albanian people, are the only ones that know about it. The others <i>couldn't understand</i> it</p> <p>Eva: "some things just <i>make more sense</i> in Albanian."</p>	Why do you prefer to express some emotions in Albanian?	Cultural Differences
<p>From a socio-constructivist perspective, bilinguals' emotions and other affective processes are an integral part of communication (Vygotsky,</p>	<p><u>Memory:</u></p> <p>Edi: "It depends on whom I am <i>speaking with</i>, but if it is regarding old <i>memories</i>, that most</p>	If you were to recall some bad or difficult memories, what language would you prefer to discuss them in and why?	Memory Discourse

1978).	<p>likely refer to Albania, I would prefer to speak Albanian. If the memories concern the time that I have spent in the United States, I would have to use English.”</p> <p>Kena: “(I prefer) Albanian....it goes to <i>our roots</i>.”</p> <p>Eva: “It all <i>depends on</i> the time, people, and the particular event.”</p>		
From a socio-constructivist perspective , bilinguals’ emotions are an integral part of communication and social interactions in L2.	<p><u>Anger:</u> Edi: “<i>Depends on</i> the situation, but mostly Albanian because it is my native language and I know all the expressions to show or hide my anger.”</p> <p>Kena: “<i>Depends on</i> whom I am speaking, but it is mostly in English so people, coworkers, friends can understand me.”</p> <p>Eva: “It always <i>depends on</i> whom I am speaking with, but it is mostly English because that is the language that I use daily and quite frequently. However, when I speak with my family and I am angry, it is always in Albanian.”</p>	If you are angry, what language do you typically use to express your anger? Why?	Anger Discourse
SC: Through their narratives and life experiences, I captured anxiety to communicate	<p><u>Humor</u> Edi: “I feel <i>insecure</i> when it comes to jokes.”</p>	Is it easier or more difficult for you to talk about emotional topics in your second or other	Anxiety to Communicate Humor

certain emotions, such as humor.	<p>Eva: “Something is always <i>off</i> and silence follows my attempt to tell a joke and be funny.”</p> <p>Kena: “jokes are <i>definitely harder</i> in English.”</p>	languages? If there is a difference, could you tell me about that and perhaps provide examples?	
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Based on the social identity theoretical framework, I created interview questions and identified major themes (Table 4). Themes, such as perception of power and motivation to learn L2 were constructed through the participants’ interactions at work and community in the host country. NVivo codes are italicized.

Table 5: Social Identity Framework Table

Theoretical Framework	NVivo Coding	Interview Protocol	Themes
Social Identity (SI): Language plays a key role for Albanian-English bilinguals in negotiating a sense of self and identity in the host country,	<u>Power:</u> Edi: “It was <i>crucial</i> for me to communicate in English.” Kena: “My manager wants to set the boundaries and I suspect he <i>relates speaking English</i> to being a competent supervisor.”		Perception of Power
My social identity theoretical perspective is based on the realization that to understand motivation to express strong emotions in L1 rather than L2, we must understand their language learning contexts and social interactions.	<u>Motivation:</u> Edi: “My English is learned under the pressure to live, work, and integrate quickly in the United States, whereas Albanian is learned in a safe environment.” Kena: “I would read books, newspapers,	Edi: What are your experiences regarding learning ESL, in and out of school?	L2 Motivation

	<p>magazines, Facebook, Twitter, etc.”</p> <p>Eva: “I was about ten or eleven years old and I remember that I would always like to watch foreign films. I was bothered that I couldn’t understand them.”</p>		
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Conclusions

A qualitative narrative methodology that has been triangulated through an anonymous survey, interviews, follow-up interviews, and member checking, documented and explored the rich data about Albanian-English bilinguals’ experiences with languages and emotions. Eighteen participants, five Albanian-English bilingual males and thirteen Albanian-English bilingual females, took the anonymous survey to elicit demographic data, such as: age, gender, languages spoken at home, and preference of spoken languages. Three self-rated fully-bilingual and highly educated Albanian-English participants, who met my criteria, were derived from the initial survey pool: Edi, Kena, and Eva. Each one of their stories represents a different experience about learning, speaking, and feeling in both Albanian and English. In terms of the presentation, Albanian quotes and Albanian translations will be presented in blocks, while code-switching will be italicized. In the next chapter, I will present the initial results from the anonymous survey.

Chapter 4: Results from the Survey Data

This chapter provides a summary of the survey data results. First, Table 2 and Table 3 respectively present both male and female participants' English proficiency based on their speaking, comprehension, reading, writing, and the ability to express emotions. Second, survey data analysis indicated four major themes: Anger Discourse, Memory Discourse, Different Languages, Different Lives, and Social Network Language. Each of the themes will be discussed below.

English Proficiency of Male and Female Participants

As I anticipated, the majority of participants learned English between the ages of 10 and 15. On a scale from 1 (least proficient) to 5 (fully fluent) in Albanian, all participants self-rated 5 out 5 on each category (speaking, comprehension, reading, writing, and the ability to express emotions). All participants self-rated proficient in English with the lowest score 3 out 5 representing their ability to express emotions. Table (5) and (6) summarize how male and female participants self-rated in English in each category:

Table 6: Male Participants English Proficiency (1-least proficient to 5-fully fluent)

	Speaking	Comprehension	Reading	Writing	Expressing Emotions
Min Value	4	3	4	2	3
Max Value	5	5	5	5	4
Total Responses	3	3	3	3	3

Table 7: Female Participants English Proficiency (1-least proficient to 5-fully fluent)

	Speaking	Comprehension	Reading	Writing	Expressing Emotions
Min Value	3	3	3	3	3
Max Value	5	5	5	5	5
Total Responses	9	9	9	9	9

Major Themes from the Survey

I examined closely responses collected from the survey and how Albanian-English bilinguals communicate emotions in each language, express anger, and recall bad or challenging memories. I asked how Albanian-English bilinguals feel when communicating emotions in L2 and whether communicating emotions in L2 was easier or more difficult. Several questions were also asked to determine Albanian-English bilinguals' social network language preferences. Their answers provided some understanding about Albanian-English bilingual participants' perceptions of communicating emotions in both languages and provided the foundation to continue the discourse about emotions and languages through the narratives of Edi, Kena, and Eva (Appendix 1). Four major themes selected from the emotional-related survey data are grouped as follows: Anger Discourse, Memory Discourse, Different Languages, Different Lives, and Social Network Language. The following section will discuss each theme. Albanian quotes and Albanian translation will be presented in blocks, whereas code-switching will be italicized.

Anger Discourse. Anger, a representative of the class of conflictive emotions, was addressed in the survey (Averill, 1982). Participants were asked what language do they use to

express anger and why. Albanian-English bilinguals preferred L1 to express anger, especially with family members, but depending on the circumstances and the period of socialization, L2 became the preferred language for expressing anger with other people, such as coworkers. Participants used words such as: “comfortable,” “natural,” “understand,” “explain,” “easy,” and “native” to describe why they prefer Albanian to express such emotions. Here are some examples of their responses:

- “Depends on the situation, but mostly Albanian because it is my native language and I know all the expressions to show or hide my anger.”
- “Albanian, I don’t know, I guess it comes naturally.”
- “Albanian, I am more comfortable with this language.”
- “It always depends on whom I am speaking with, but it is mostly English because that is the language that I use daily and quite frequently. However, when I speak with my family and I am angry, it is always in Albanian.”
- “Definitely in Albanian. It permits to explain better.”
- “Depends on whom I am speaking, but it is mostly in English so people, coworkers, friends can understand me.”

Vera, one of the female participants and between the ages of 30-34, started learning English at the age of twelve. She speaks both English and Albanian on a daily basis. She preferred to speak L1 with her family and friends and L2 with coworkers and other professionals. However, when in angry situations, Vera mainly preferred L1. She revealed: “Albanian and certain phrases in English because it might better explain a particular emotion.” However Ali, another female participant and also between the ages of 30-34, revealed how she preferred mainly L2 to express her anger. Ali started learning English at school in the third grade and

immigrated to the United States in 1999. Similar to Vera, Ali self-rated 5 out of 5 (fully fluent) on each component of English and Albanian proficiency, including the ability to express emotions in both languages. Ali speaks English with everyone and prefers English to express her anger. Yet, Ali added, “I yell in Albanian.” Although Ali prefers English to communicate emotions, such as anger, when she experiences extreme situations, she also resorts to Albanian.

Both Vera and Ali are fully-bilingual and similar in age and background experiences; however, Ali currently lives in the United States and Vera lives in Albania. Although Vera lives in Albania, she also has extended contact with English-native speakers, such as colleagues, friends, and other connections she made during her stay in Canada. Vera is able to use both languages to express emotions, such as anger. However, Vera preferred L1 to express anger with family members and L2 with colleagues. In contrast, Ali preferred L2 to express anger. As Pavlenko (2006) suggested, after a period of socialization, L2 can become the favorite language to express anger, which seems to be the case with Ali. Finally, Vera’s data are similar to Dewaele’s findings, where L1 was the preferred language for the expression of anger with family members; however, L2 was used to express anger with colleagues.

Memory Discourse. Participants were asked what language they prefer to recall bad or difficult memories and why. Albanian-English bilinguals preferred mostly Albanian to discuss some bad or difficult memories. Here are some examples of participants’ answers:

- “(I prefer) Albanian....it goes to our roots.”
- “I prefer to discuss them in Albanian because I can express better my emotions and with so much more meaning.”

- “It depends on whom I am speaking with, but if it is regarding old memories, that most likely refer to Albania, I would prefer to speak Albanian. If the memories concern the time that I have spent in the United States, I would have to use English.”
- “Albanian because the moment in the past that I might refer has taken place at a time when I didn’t speak English as much. It all depends on the time, people, and the particular event.”
- “Albanian.”

Albanian-English bilinguals’ responses are consistent with research that language plays a crucial role in bilinguals’ recall of personal memories and often past memories are recalled in L1 (Pavlenko, 2006).

Different Languages, Different Lives. Participants were questioned about emotional topics, such as if it is easier or more difficult to communicate emotions in L2 and why. Similar to the previous findings of Pavlenko (2006) and Burck (2004), Albanian-English bilinguals responded that emotional topics were more challenging to be discussed in L2. They used words such as: “difficult,” “struggle,” “harder,” “detached,” “different” and a “new persona” to describe their emotional selves in L2.

Here are some examples of participants’ answers:

- “Yes, expressing emotions is slightly harder to do in a language other than your mother’s tongue.”
- “Sometimes, when I express myself in a language other than Albanian, I feel detached. As if I am describing a different person that.”
- “Yes, sometime I do feel like a different person when speaking English.”

- “Yes, different languages contain different cultures, hence different body language and voice pitch. When I speak Albanian, I project the city I am from. When I speak Italian, I make use of hands and gestures while speaking. When I speak English I use different posture, different body language. You take on a whole new persona.”
- “More difficult. It’s obvious for someone who learned English as a 2nd language.”
- “It is more difficult to talk about emotions in English.”
- English is somewhat a struggle sometimes to get something across.”

Similar to the previous research findings of Pavlenko (2006) and Burck (2004), Albanian-English bilinguals responded that emotional topics were much easier to be discussed in L1. They used words such as: “easy,” “meaningful,” “natural,” “comfortable,” and “better” to describe their emotional experiences in L1. Here are some examples of participants’ answers:

- “The language learned from birth comes more natural. In English, I struggle sometimes to get something across and cultural differences make it more difficult. If I am to describe an emotion that is work related and where I use English the most, I prefer to describe it in English. If it is a family situation, I would do it in Albanian.”
- “Albanian! I am more comfortable with Albanian to express emotional related topics.”
- “For me it is easier to express emotions in my first language because I can express them better and with more meaning.”
- “It is more difficult to talk about emotions in English. Probably the reason for it is that the language learned from birth comes more natural.

Eva, one of the female participants, revealed:

When you master a second language or other languages, it gets easier to talk about emotional topics and any topics in general. I don’t think it is more difficult to express

emotional topics in the second language, but certain emotions are always easier to be expressed in one's own native language.

Currently, Vera lives in Albania, but she continues to be in daily contacts with English-native speakers. She revealed that she did not find it more challenging to explain emotional topics in L2:

If I am to describe an emotion that is work related and where I use English the most, I prefer to describe it in English. If it is a family situation, I would do it in Albanian.

However, I do make use of English phrases when describing a family situation. For instance, if I describe an event to my husband who has the same level of English as I do.

Indeed, Pavlenko (2006) also concluded that L1 is the preferred language for the expression of emotions; however, L2 can become the preferred language after a period of socialization, such as it was the case with Vera.

Social Network Language. Albanian-English bilingual participants responded to the six survey questions regarding the social network language preference. First, they were asked how often and with whom do they use Albanian and English in social networks, such as Facebook and Twitter (Appendix 1, Question 13 & 14). Both questions were answered by twelve participants, three males and eight females. Participants used more English, than Albanian to interact in social networks. They used Albanian to communicate with family and friends. Here are some examples of participants' answers regarding their Albanian preference:

- "Every day with my Albanian friends and family."
- "I have family and friends that don't speak English or have limited control of the language, so I communicate with them in Albanian."

- “I use Albanian with my Albanian Facebook friends and family, daily. Often, we write to each-other in English, or we communicate in both languages at the same time.”
- “About once a week, with old friends and family.”
- “I don’t.”
- “A few times a week with family and friends.”

The majority of participants used English in social networks with friends, foreign friends, family, girlfriends and coworkers. Here are some examples of participants’ answers regarding their English preference:

- “Daily, and almost always. It is the most preferred language I use in social networks and Facebook. I use it when I communicate with my husband who is not Albanian. Also, I use it with friends, co-workers, anybody.”
- “Every day, many times a day.”
- “Daily, immediate family and friends.”
- “Sometime.”
- “About once a week with friends.”

Participants were also asked whether social networks, such as Facebook and Twitter, have helped them to use more often Albanian or English (Appendix 1, Question 15 & 16). Both questions were answered by ten participants, three males and seven females, and their responses varied. Here are some examples of participants’ answers regarding social networks’ help toward the Albanian use:

- “No, actually social networks have not helped to use Albanian more often.”
- “Yes, with all my friends.”
- “Yes, with friends and family.”

- “No.”
- “Well, not so much, people also speak other languages, sometimes a mix between Albanian and other languages and mostly they are just short statements or comments.”
- “It is the same.”
- “Yes! Social networks have become a means to keep in touch with my Albanian community of friends, family, old classmates, old teachers and professors, musicians, and others. I would have had no means of using Albanian in writing, with people who do not live near me, but for social networks. “

The answers regarding the help of social network to use more English varied as well. Here are some examples of participants’ answers:

- “No social networks have not helped me to use English more often.”
- “Yes, with friends.”
- “Yes, with everyone.”
- “No difference.”
- “Sometimes.”
- “The impact of social networks is very poor.”
- “Would not say that social networks have helped me use English more often, because I use English very often. My comments on social networks are short and not that often.”

Next, twelve participants, three males and nine females, responded to the question about their preference in using Albanian or English when communicating through social networks, such as Facebook and Twitter (Appendix 1, Question 17). Five of the participants preferred to use English to communicate in social networks and the remaining seven preferred both Albanian and English and often code-switched. However, none of the participants preferred to use only

Albanian to communicate among friends and acquaintances in social networks, such as Facebook or Twitter.

The last two questions about why they prefer English or Albanian in social networks were answered by ten participants, three males and seven females (Appendix 1, Question 18 & 19). Here are some examples of participants' answers regarding their preference to use Albanian:

- “I prefer to speak in Albanian because it is my mother language, so it is very easy to express my feelings.”
- “Most of my friends are Albanians, who cannot speak English.”
- “It is easier to get the point across.”
- “Easy to communicate with overseas friends.”
- “I do prefer Albanian because there is a cultural background, which helps communicating and understanding better each-other. For instance, jokes in Albanian.”
- “It makes me feel close to home.”
- “Easy to express myself.”
- “There are some emotions that can only be expressed and explained properly in one's own native language. It is easier to comment in Albanian in Facebook, when commenting about Albanian people, because they will get it.”
- “I do not.”

Some examples of Albanian-English bilinguals' responses regarding English preference in social networks were as follows:

- “I prefer to use English when I want to express something that is very precise and specific.”
- “I have many new friends who cannot speak my native language, Albanian.”

- “Some people don’t speak Albanian, and sometimes it is difficult to translate for example a joke.”
- “I prefer English if it is a topic that is not related to Albania, but it is a global topic. So, I can also get the point of view of friends who are not Albanians. I also use it when some specific words or terms are missing in Albanian, or perhaps I don’t know or can’t recall them.”
- “Everyone around me speaks English, therefore it is convenient.”
- “Easier to type it.”
- “Easier to express myself in some situations.”
- “English is the preferred Facebook language, because almost everybody will understand it.”
- “Because I can communicate with more people.”

Albanian-English bilinguals used both Albanian and English to communicate with friends, family and colleagues in social networks, such as Facebook and Twitter, but preferred to use more English than Albanian. They used words such as: “easier to type,” “a chance to communicate with more people,” and “easier to express myself” to describe why they prefer English rather than Albanian in social networks.

Kena, a female participant, also revealed how she preferred to use English in social networks:

I have foreign friends and acquaintances and if I want them to understand certain topics, I write or speak to them in English. Also, I use it for a topic that is not related to Albania, but it has some international connotation, so I can share that viewpoint with friends who are not Albanians. I use it also when some words are missing or there isn’t an exact translation of them.

Eva, another female participant, also preferred to use English in social networks, such as Facebook. She used English to communicate with anyone, close friends and colleagues, but mostly with her husband, who is not an Albanian speaker. Eva believed that “English is the preferred language in social networks, because almost everybody will understand it. So it is not for a limited group of people. It comes naturally and without trying.” However, Eva believed that certain emotions and comments can only be expressed and explained properly in Albanian. Although, Eva used English more often, she also revealed that social networks have become a means for her and other Albanian-English bilinguals to keep in touch with Albanian friends, family, old classmates, professors, musicians, and others.

Conclusion

Each of the themes revealed Albanian-English bilingual participants’ experiences and perspectives in both languages. First, Albanian-English bilingual participants preferred L1 to express anger in particular with family members, but depending on the circumstances and the period of socialization, L2 became the preferred language for expressing anger with other people, such as coworkers. Second, Albanian-English bilinguals’ data revealed that past memories were recalled in L2 and that language played a crucial role in their recall of personal memories. Third, Albanian-English bilingual participants claimed that emotional topics were more challenging to be discussed in L2, rather than L1. Finally, Albanian-English bilinguals used both languages to communicate with friends, family, and colleagues in social networks, such as Facebook and Twitter, but preferred English because as they claimed, Albanian is “easier to type and express thoughts” and also it gives them “a chance to communicate with more people.” In the next chapter, I will present the narrative interview results.

Chapter 5: Results from the Narrative Interview Data

The following three narratives of Edi, Kena, and Eva were investigated to provide the perspectives, experiences, and perceptions about learning ESL and communicating emotions in both Albanian and English. During the individual-interviews, each participant was asked the following open-ended questions:

- What are your experiences regarding learning ESL?
- Could you elaborate on your emotional-related answers from the initial survey?
- Is there anything else you would like to add about your experiences with work, school, family and/or relationships in the L2 social environment?

Table 4 represents a summary of Edi's, Kena's, and Eva's gender, age, education level, and self-rated English proficiency.

Table 8: Summary of Interview Data Results

	Edi	Kena	Eva
Gender	Male	Female	Female
Age (35-40)	Yes	Yes	Yes
Bachelor's degree or Above	Yes	Yes	Yes
Learned English Both In & Outside School	Yes	Yes	Yes
Self-Rated English Proficiency 1 (the least proficient) 5 (fully fluent)	3	3	5
Lowest Score 3 representing "Expressing Emotions in English"	Yes	Yes	No

The first interview-participant, Edi, learned English in late adolescence through middle adulthood. He has lived, studied, and worked in the United States for more than five years. Edi shared his struggles and challenges about learning ESL and living in the host country. Whereas, the second interview-participant, Eva learned English at a younger age and felt special to have had the opportunity to live in another country and speak English. Eva had embraced the American culture, but also loved to talk about the Albanian culture, history, people, and country. Lastly, Kena is a multilingual and has lived in various countries, but currently teaches ESL in China. She reflected on how she has become a different persona in English, at times more confident and open to new experiences. Albanian quotes and Albanian translation will be presented in blocks, while code-switching will be italicized.

Edi's Narrative

The first Albanian-English bilingual interview-participant, Edi, spoke mainly Albanian during his phone interview. He speaks both English and Albanian on a daily basis. He uses Albanian with his co-workers and the demographically significant Albanian community in Worcester, Massachusetts. Edi revealed:

[Ka mijera Shqiptar ne kete zone. Shqipja eshte pak a shume si gjuhe e dyte ketu. E degjoj gjithandej]

[There are thousands of Albanians living in that area. Albanian is kind of like the second language here. I hear it everywhere (Edi, Interview 1, March 1, 2013, original in Albanian)]

According to the 2010 U.S. Census Bureau's data, there are about 15,852 Albanians living in Massachusetts and about 193,183 Albanian-Americans living in the United States.

Massachusetts is the fourth largest of the Albanian communities in the United States, after New York, Michigan, and Illinois.

Edi earned both his bachelor's and master's degree in Economics in Tirana, Albania. He started learning English in high school for two years and later took various classes at the University Bujqesor in Tirana, Albania. When he came to the United States in 2008, Edi started taking more English classes at the Quinsigamond Community College. First, he took several ESL courses and later completed all of the requirements to receive a certificate in Accounting. After two years in the United States, he was proud to share that he had been admitted in the master's program in Accounting. Currently, he is a part-time graduate student at the Worcester State University and works full-time as a supervisor in a production company.

Back home in Albania, Edi worked mid-level management in the Finance Department for the government of Albania. However, when Edi came to the United States, he had to take any jobs that became available to him.

[Ishte shume situate e veshtire. E dija qe do kisha veshtiresi ne nje vend te huaj. E dija qe jeta ime do ndryshonte dhe duhet te perballoja situata te veshtira, por realiteti eshte ndryshe. Megjithese po vuaja, e ndjeva qe fillova te flisja me mire Anglisht, sidomos kur fillova te kuptoja kulturen Amerikane dhe *the real America*]

[It was a very uncomfortable situation. I had an idea of what I would expect in a foreign country. I knew that my life would change and that I would have to face some challenging situations, but no one really knows until you are here. Even though I was struggling, I felt that my English was improving, as I started learning more about the culture and the real America (Edi, Interview 1, March 1, 2014, original in Albanian)]

When Edi first came to the United States, he started working as an assistant technician for a small company that maintained and took care of home air conditioners. Later, he worked as a helper at an Italian restaurant. He talked about his experiences of speaking English with his coworkers. He knew some English and was able to make basic conversations with them, but often felt lost during those interactions. He knew English, yet he was confused and unable to understand his coworkers during those interactions.

Edi's English improved as he started learning more about the American culture or as he calls it, "*the real America*." Within a few months, Edi was able to carry on short conversations with people in the bus, at the grocery stores, at the park and everywhere. He said, ["Being able to speak in English was a good feeling."] Despite Edi's language deficiencies and inability to express emotions in L2, once he started familiarizing himself with "*the real America*," he was able to connect through a topic and keep his coworkers' attention longer. Cultural knowledge and learning more about "*the real America*" allowed Edi the opportunity to communicate more freely with English speakers regardless of his language deficiencies or self-perception of his language deficiencies. Later, Edi worked as a gun assembler in an assembly production company:

[Megjithese kjo pune ishte nivel i ulet dhe me beri te pagarrantuar, ishte pune e paster, do te thote qe nuk me duheshe te vija maska, ose te punoja me makinerira me zhurme, ose materiale te pista.]

[Even though this position was a step down and made me insecure, it was a clean process, meaning that I didn't have to wear masks, or work with noisy machines, and dirty materials (Edi, Interview 2, March 15, 2013, original in Albanian.)]

Currently, Edi works with a diverse group of people, including Albanian coworkers. At first, it was more convenient for Edi to speak Albanian or code-switch with his coworkers.

[Tani qe jam ne pozicion me te larte, me duhet te komunikoj ne Anglisht me punetoret e mi *per timeframe, delegation of duties, feedback, employee complains, and timesheets*. Flas ndonjehere Shqip, sepse kam goxha Shqiptar, por eshte shume e rendesishme per mua te flas Anglisht dhe me Shqiptaret.]

[Now, as a supervisor, I have to communicate in English with my staff about the timeframe, delegation of duties, feedback, employee complaints, and timesheets. I do speak Albanian sometimes, since we have quite a few Albanians, but it is crucial for me to communicate in English, even with Albanian speakers (Edi, Interview 2, March 15, 2013, original in Albanian).]

Edi could have continued to code-switch or speak Albanian with his Albanian coworkers, but once he became a supervisor, he felt the need to speak only in English to them. Edi confirmed: [“eshte shume e rendesishme per mua te flas Anglisht.” “It was crucial for me to communicate in English.”] Edi chose to speak English with his Albanian coworkers, although he revealed that often it was more difficult to communicate in English and in particular communicate emotions in English.

[Kam fjalor te varfer per te komunikuar emocionet ne te njejten menyre si ne Shqip. Me duket vetja ndryshe kur flas Anglisht. Jam njeri tjeter. Kuptohet qe ne fillim ishte e veshtire. Fakti qe nuk flisja Anglisht mire me beri si kompleks. E kisha te veshtire te komunikoj ne pune, insitucione te tjera si hospitale, dentisti, restorante, klube dhe bare me shoket. Veshitiresite te komunikoj emocionet ne te njejten menyre si ne Shqip me kane bere me te pagarrantuar dhe si pa rehat.]

[I'm still poor in words to illustrate my emotions in similar ways as I can in Albanian. I feel awkward speaking English. I am not quite myself. It is understandable that at first it was very difficult. The inefficiency of English gave me a complex personality. It was very difficult to communicate at work, other institutions, hospitals, dentists, restaurants, clubs, and bars with friends. Struggling to communicate my emotions the same way that I can in Albanian have made me insecure and uneasy (Edi, Interview 3, March 25, 2013, original in Albanian.)]

Even when it comes to anger, Edi confirmed:

[Shumicen e rasteve me pelqen te flas Shqip per te komunikuar kur jam *angry*, sepse i di te gjitha shprehjet per te vshehur ose komunikuar *anger*.]

[Mostly, I prefer Albanian when I am angry because it is my native language, and I know all expressions to show or hide my anger (Edi, Interview 3, March 25, 2013, original in Albanian.)]

Edi claimed to know how to control emotions in Albanian, control his words and hide his anger. He also observed how when he is angry, he sounds awkward in English, his accent gets worst and so does his pronunciation. Similar to Edi's reflections, Nancy Huston, a Canadian who immigrated to France as a young adult, noted the following about the expression of anger in a foreign language:

There is always something ridiculous about getting carried away in a foreign language, the accent gets worse, the rhythm runs off and stumble...you use the wrong swear words in the wrong way-and as a result, you have to work at finding more refined ways to express your anger (Dewaele, 2006).

Edi spent the last five years learning English and reading many academic books, taking ESL classes, and later successfully finished most of the graduate courses in Accounting. Edi considered himself proficient both in his interpersonal communicative and academic skills, yet he was insecure to express emotions in English. Edi feared that he may never be able to communicate his emotions in English the same way as he can in Albanian. Edi speculated that his insecurities to express emotions in English may be a result of his motivation to learn the language:

[Ketu ne Amerike, kam mbaruar *ESL courses*, kam marr certifikaten e *Accounting*, dhe kam mbaruar gjysmen e *master's degree*. Kuptojet qe Anglishtja ime eshte permisuar, por cilesia per te shprehur ndjenjat nuk eshte ashtu sic duhet. Anglishten nuk e kam mesuar ne te njejten menyre si Shqipen. Anglishten e kam mesuar per te bere nje jete, per te punuar, dhe per tu ambjentuar ne Amerike.]

[In the United States, I have finished ESL courses, obtained the Accounting certificate, and have finished half of my master degree, it's understandable that my English has improved, but the quality of expressing emotions is far from desirable. English is not learned and sophisticated with the same factors like Albanian. My English is learned under the pressure to live, work, and integrate quickly in the United States (Edi, Interview 1, March 1, 2013, original in Albanian).]

Edi learned English under the pressure to work and make a living in the United States; whereas, Albanian was developed and shaped from a young age with the help of his family and in a comfortable environment. First, he grew up in an educated family. Both his parents were highly educated and earned their bachelor's degrees in Albania. Edi believed that his sophistication in

Albanian was a result of reading hundreds of books by well-known Albanian writers. Edi proudly revealed:

[Kam gene ne shkolle ne Shqiperi per me shume se njezet vjet, pese vjet tek Universiteti ne Tirane dhe dy vjet per masterin.]

[I have been in school in Albania for almost twenty years, including 5 years at the university in Tirana and two years for my master's degree (Edi, Interview 1, March 1, 2013, original in Albanian.)]

Although he lives in the United States, Edi continues to follow up with the Albanian news and reads and writes in Albanian on a daily basis.

Finally, Edi preferred Albanian to recall bad or difficult memories, express his anger, and communicate any other strong emotions, such as love. He shared his fear of being in a relationship and expressing his emotions in English. He felt that communication was his strongest asset in Albanian.

[Ne Shqip, jam confident dhe c'do rast qe kam mundesi komunikoj dhe flas me njerezit.

Ketu (ne Amerike) jam konfus dhe si me frike ose pamundesi te shprej opinionin tim.]

[In Albania, I was confident and took every opportunity to interact and communicate with others. Here, (in the United States) I was confused and afraid or unable to express my opinions (Edi, Interview 1, March 1, 2013, original in Albanian).]

At first, due to his English-language deficiencies, Edi had several misunderstandings. For instance, Edi remembered such a misunderstanding during a conversation with his girlfriend about his birthday.

[Me kujtohet nje history e trishtuar, por dhe pak si a gajasur. E dashura me tha, '*Give me some time, because I need to go home and feed my cat.*' Une kujtova qe tha, '*I will visit*

you, but I can't stay too long since I have to go home and feed my cat.' Keshtu qe u tensionova dhe fillove ti ulerisja me nje aksent te cuditem dhe rithem si pa kuptim. *Your cat is more important to you, who do you think you are,... and so forth.* Ne mezi e kuptuam problemin, per pastaj s'ja vlente. Te dy u merzitem dhe keshtu iku dhe ditelindja ime.]

[I remember a sad, but somewhat a funny story. My girlfriend said to me, 'Give me some time, because I need to go home and feed my cat.' I thought she said, 'I will visit you, but I can't stay too long since I have to go home and feed my cat.' So, I got very upset, and I started shouting at her, with my funny accent and ridiculous rhythm. Your cat is more important to you, who do you think you are... and so forth. It took us a while to finally understand each-other, but by then everyone's mood was ruined and so was my birthday (Edi, Interview 1, March 1, 2013, original in Albanian).]

Eventually, Edi's English improved and he did not have as many language-related misunderstandings, such as the uncomfortable conversation with his girlfriend. However, expressing his emotions in L2 continued to be a challenge.

[Kur doja te ndahesha me te dashuren time, nuk dija si ti thoshja asaj. Edhe dicka drejt per se drejti si, *listen, I am sorry, but I don't feel the same way about you*, nuk duket shume natyrale ne Anglisht. Dukem *fake* dhe i pasigurte. Filloj *mumbling* dhe behem nervoz. Dukem qesharak.]

[When I wanted to break up with my girlfriend, I didn't know how to tell her. Even something as direct as 'listen, I am sorry, but I don't feel the same way about you' doesn't sound very natural in English. I sound fake and uncertain. I start mumbling and

become very nervous. I sound ridiculous (Edi, Interview 1, March 1, 2013, original in Albanian).]

Edi used words such as: “ridiculous,” “fake,” “uncertain,” “nervous,” “confused,” “intimidated,” “insecure,” “uncomfortable,” and “frustrating” to describe how he feels when he speaks English and especially when he expresses strong emotions in English:

[Une gjithmone kam qene shume i kujdesur me shprehjen e ndjenjave ne Shqip, por ne Anglisht cilesia e gjuhes eshte e ulet. Menyra se si flas, fjalite, cilesia, shpejtesia per tu pergjigjur dhe per te bere humor. Dhe kur mundohem te bej thumba, per shembull, nuk perfundon mire sepse sarkazmi im nuk kuptohet mire. Asnjeri nuk ka nerva to shpjegoj nje shaka, dhe kur pyet, si, kush, tek, eshte vone. Dhe kur shkoj ne darke me shoket e klases ose te punes, nuk komentoj shume, vetem kur jam 100% i sigurte. Une ne pergjithesi nuk jam kaq i frenuar. Me pelqen te flas dhe te bej shaka. Ne Shqip jam tip, por jo ne Anglisht. Kjo gje me acaron. Jam komplet ndryshe ne Anglisht.]

[I have always been careful in communicating my feelings; however, I do not have the sophistication in English to be able to express my emotions. I lack the sophistication in the structure of sentences, the quality and speed in answering and making jokes. My attempt to be sarcastic, for instance, ends in failure because my sarcasm is not perceived properly. No one has the patience to explain a joke, and by the time you ask, what, how, etc. It's just too late! I also notice this weakness when I go to dinner with my classmates or coworkers. I feel insecure when it comes to jokes. Even if I understand their jokes, I don't comment on anything, unless I am 100% sure about it. This is quite different for me. I love to talk and joke around. I can be witty in Albanian, but not in English. That

usually frustrates me. I am definitely a different person in English (Edi, Interview 1, March 1, 2013, original in Albanian.)]

Edi's narrative provided some understanding about his experiences and challenges with learning ESL and communicating emotions in L2. Edi found it more difficult to talk about emotional topics in English and preferred Albanian to communicate anger or recall bad and difficult memories. He felt awkward, intimidated, confused, insecure and uncomfortable when communicating emotions in English. He experienced FLA and often reproduced a complex identity and confused personality. Edi was unable to express his emotion as effectively as he could in Albanian. However, cultural knowledge about "*the real America*" allowed him the opportunity to communicate in English and connect with more people, despite his inabilities or insecurities to communicate certain emotions in English.

Kena's Narrative

Kena, the second Albanian-English bilingual participant, spoke mainly Albanian during her Skype phone interview. Kena finished her bachelor's degree at the University of Tirana in Tirana, Albania, where she studied Engineering Geology. She started learning English at the age of ten.

[Ka kohe qe kam filluar te mesoj Anglishten. Kam marr shume klasa qe kur isha e vogel. Vazhdova te lexoja dhe mesoja Anglisht. Dhe kur jetoja ne Shqiperi, gjithmone isha ne kontakt me shok dhe miq qe flisnin vetem Anglisht, dhe jo Shqip ose Italisht, keshtu qe flisja dhe i shkruaja atyre ne Anglisht.]

[Learning English has been an on-going process. I had taken a lot of English as a second language at a young age. I continued to read and learn more as I got older. Even when I lived in Albania, I was always in contact with English speakers, friends and

acquaintances, who did not speak my other two languages, Albanian or Italian, so I would speak and write to them in English (Kena, Interview 1, February 5, 2013, original in Albanian).]

Kena has lived in two host countries, Germany and China. At first, when she moved to Germany, English was her main language of communication since she did not speak German. She used English to speak to her boyfriend, his family, friends, acquaintances, and anyone else that she was in contact in her daily routine in Germany.

[Sa kisha shkuar te jetoja ne Gjermani dhe nuk njifja dhe aq shume njerez. Te gjithë flisnin Gjermanisht me njeri-tjetrin, por une nuk dija keshtu qe mundohesha ne Anglisht.]
[It was a very small circle of people, since I had just moved to Germany and didn't know that many people. They all spoke German to each-other, but I couldn't so I had to rely on English (Kena, Interview 1, February 5, 2013, original in Albanian).]

Kena found it challenging to experience the German life, without knowing German. However, speaking English helped her to communicate and get by in Germany.

[Mesova pak Gjermanisht, por kryesisht Anglishtja mu permisua goxha. Lexoja libra, gazeta, magazina, *Facebook*, *Twitter*, etj. Kur fillova te komunikoja ne Anglisht, nuk pushoja dot se foluri. U ndjeva shume konfidente dhe ndoshta ngaqe nuk po flisja me njerezit qe flisnin gjuhen e nenes. Shumica e njerezve qe komunikoja e kishin te mesuar Anglishten si une. Dhe ndoshta prandaj nuk e kisha dhe aq te veshtire.]

[While I learned some basic conversational German, my English was the one that improved dramatically. I would read books, newspapers, magazines, Facebook, Twitter, etc. Once I was able to communicate in English, I wouldn't shut up. I felt confident about my English and maybe because I wasn't really speaking to English native speakers. Most

of the people with whom I communicated on a daily basis were Germans and had learned English as a second language, just like me. So, I suppose the pressure was low (Kena, Interview 1, February 5, 2013, original in Albanian).]

Currently, Kena lives and teaches ESL at a private kindergarten school in China. She speaks English with her colleagues, roommates, friends, and anyone who doesn't speak Albanian. She works with people who have come from all over the world, speak different languages at home, and have different socio-cultural backgrounds. Although, she lives in China and speaks English on a daily basis, she continues to speak Albanian everyday with Albanian friends in China and other friends and family through different social networks, such as Facebook, Skype, and Google messenger.

Kena preferred Albanian because the cultural background that she shares with other fellow Albanians helps her to relate and understand them. Similar to Edi, Kena talked about the power of understanding and adapting to the host culture, especially when it comes to understanding and telling jokes.

[Per shembull, shakate jane me te vertete shume te veshtira ne Anglisht. E kuptoj me shume kulturen Shqiptare dhe eshte me e lehte per mua te tallem per njerezit tane dhe per kulturen tone, c'fare ka ndodhur, per shembull filmat Shqiptare, ushqimet tona, ose mund te jete dicka komplet pa kuptim. Eshte sikur ne Shqiptaret jemi te vetmit qe i dime dhe e kuptojme njeri-tjeter. Te tjeret nuk na kuptojne dot. Ti e kupton, apo jo?!]

[For instance, jokes are definitely harder in English. There's more cultural background in Albanian, and it is easier for me to make fun of my people and our culture or what has happened, such as an Albanian movie, food, or it could be something completely idiotic. It's like we, the Albanian people, are the only ones that know about it. The others

couldn't understand it. You (referring to the researcher) understand it, right?! (Kena, Interview 3, February 27, 2013; original in Albanian.)]

Kena claimed to be able to communicate emotions in English, just as well as she could in Albanian. However, she self-rated only 3 out of 5 on the ability to express emotions in English, which was one of her lowest scores. Kena's narrative suggested that she had adopted a different culture and portrayed a different persona in L2. Her use of endearments was very selective in Albanian; whereas, in English she was able to say "I love you," "I miss you," "Honey" and "Darling."

[Kur flasim për emocionet, nuk është se e kam problem për t'i shprehur në Anglisht. Faktikisht, disa emocione janë pak si më të lehta për t'u shprehur në Anglisht. Për shembull, nuk mund të them *I love you* në Shqip. Nuk e di pse nuk mund të them të dua. Edhe kur bëj komplimente, e kam më të lehtë në Anglisht. Për shembull, kur jap komplimente për pamjen e dikujt ose kur them *honey, darling, sweetheart*.]

[As far as expressing emotions, I don't have any issues expressing them in English. Actually, some emotions are somewhat easier to be expressed in English. For instance, I cannot say "I love you" in Albanian. I am not sure why I am unable to say "I love you." Also, when I want to give compliments it comes easier in English for some reasons. Such as complimenting on appearances, or even just calling someone 'honey,' 'darling,' 'sweetheart.' (Kena, Interview 2, February 25, 2013; original in Albanian)]

Kena's reflection on emotional styles in each language suggested that her different cultures may have produced different selves. Kena believed that she has created a new persona in English, able to communicate emotions in L2 and in particular more open to use endearments and affectionate gestures in public. Similar to Kena, Ye (2003) also reflected on how important non-

verbal means of expression, such as certain silences were to her life as a Chinese migrant.

Although Ye (2003) had adapted to certain aspects of the Australian culture, the use of endearments and affectionate gestures in public still made her uncomfortable. Similar to Kena, Ye (2003) had never said “I love you” to her parents. Yet, neither Kena nor Ye (2003) have ever questioned their profound love for their parents.

Kena also remembered saying goodbye to her parents at the airport. They kissed, hugged, and held each-other tight, while promising each-other that they will phone and keep in touch, but similar to Ye (2003), they fought back their tears and there was no “I love you.” While Ye’s (2003) and Kena’s stories are different, as each represents different socio-cultural backgrounds, their narratives help to understand relationships between languages and emotions and how culture impinges on language. Bilinguals just like Ye (2003) and Kena are often confronted with the struggle to choose between their two different worlds, cultural norms of expression, and ways of feelings. Their narratives suggested that emotional vocabulary, emotional concepts, and terms for emotional behavior may contribute to how we interpret what we feel and how we experience those feelings.

Kena preferred English to communicate certain emotions, such as saying “I love you,” yet similar to Edi, she preferred Albanian to discuss bad or difficult memories.

[Me pelqen me shume Shqipja ne kete rast. Jam me shume konfidante te shpreh gjerat qe kane ndodhur ne Shqiperi. Per shembull, kur tregoj nje histori ose dicka te veshtire qe ka ndodhur, si nje histori dashurie e rende, i perzjej gjuhet me shume, dhe instinkti eshte te flas ne Shqip. Noshta dhe mendoj ne Shqip. Nuk e di mesiguri.]

[I prefer Albanian in that case; I feel more confident expressing challenging memories in Albanian. For instance, when I try to tell a story about some bad memories, such as a

heartbreaking love story, I switch languages more often, and my first instinct is to speak in Albanian. I may even think in Albanian. I am not sure (Kena, Interview 2, February 25, 2013; original in Albanian.)]

Kena was also more comfortable expressing her anger in Albanian, but while living in China she realized that wasn't always the case. She shared the following example:

[Dje me ndodhi nje histori interesante. Ne kishim nje feste te vogel me ca Anglez, nje Gjerman, dhe nje zoteri nga Filipini, nje Amerikan, etj. Po flismin per gjuhet e ndryshme ne Anglisht dhe ishte pak e forte sepse ata me pyeten te numeroja ne Shqip. Keshtu, qe une bertita me ze te larte, “*One, Two.*” Harrova komplet qe po ulerisja ne Anglisht dhe jo ne Shqip. Te gjithë filluan te qeshnin. Dhe une qesha.]

[Yesterday, I had an interesting experience. We had a small get together with a few British people, one German, a gentleman from Philippines, an American, etc. We were talking about languages and the conversation was in English and it was funny because they asked me to count angrily in Albanian. So, I yelled, “*One, two.*” I completely forgot that I was yelling in English, instead of Albanian. Everyone started laughing and so did I. (Kena, Interview 2, February 25, 2013; original in Albanian).]

Although Kena often spoke English, she struggled communicating in English during angry and frustrating situations. She shared a misunderstanding that she had with her manager about her salary. During her first or second month in China, she made a phone call to her manager to discuss her salary. She said that the two of them were unable to understand each-other during their phone conversation, so they decided that it would be best in writing. Kena wrote to her manager an email in Albanian explaining for the second time her salary concern, and he replied

to her email in English. Kena was confused about her manager's response in English, when she had expected to be in Albanian.

[Ai ka jetuar ne Kine per tre vjet dhe punon ketu, keshtu qe nuk jam e sigurte pse pergjigjet me Anglishte cop-cop, kur ai mund te komunikoj pa problem ne Shqip. Eshte Shqiptar.]

[He has lived in China for three years and works here, but still I am not sure why he replied to me in his broken English, when he could have very well done so in Albanian.

He is Albanian! (Kena, Interview 1, February 5, 2013; original in Albanian)]

Kena replied to his email in English and knew that her reply wasn't very professional:

[Isha shume me nerva dhe e kam te veshtire te komunikoj emocionet ne Anglisht kur jam e acaruar, e deshperuar, dhe kur ndjej qe nuk jam trajtuar ne menyre te drejte.]

[I was so frustrated and I have a hard time discussing emotions in English when I am frustrated, angry, disappointed, and especially when I feel some injustice is done to me (Kena, Interview 1, February 5, 2013; original in Albanian.)]

Kena added that if she had to rewrite one of those sentences in Albanian, she may sound more diplomatic. Below is the original sentence Kena wrote to her manager in English:

[I am very fair and punctual regarding my job, so I do expect to be treated the same. I'm working in China and not in my country, so I still have to understand how things work here. That's all! (Kena, Interview 1, February 5, 2013; original in Albanian)]

Kena translated the previous email she wrote to her manager from English to Albanian:

[Ju e di qe jam shume profesionale jo vetem me punen por dhe me aspekte te tjere. Juve e dine qe une nuk jam jetuar per nje kohe te gjate ne kete shtet, dhe ju falenderoj per ndihmen per te mirekuptuar kulturen dhe rregullat e ndryshme.]

[As you may know, I am very professional about my job and any related concerns, but I am new in this country, and I would really appreciate your assistance in helping me understand the culture and the different rules and policies that apply (Kena, Interview 1, February 5, 2013; original in Albanian).]

While in English, Kena appears to be frustrated and somewhat unprofessional, indeed in Albanian she sounds diplomatic, respectful and humble. In Albanian, she first states her work ethics, and then tries to apologize, justify her frustration, and even thank her manager.

Although, Kena felt comfortable with almost her native-like speaker accent and emotional behavior, she still struggled to communicate in English during angry and frustrating situations. She struggled to be diplomatic when she was frustrated, angry, disappointed, and similar to Edi, she struggled controlling or hiding her emotions in English. Kena's narrative showed a different perspective about her experiences on learning ESL and how her emotional experiences developed in each language and through different cultural experiences.

Eva's Narrative

Eva is an Albanian-English bilingual female and a native-Albanian. She proudly stated: "I learned Albanian as an infant. That is all I heard from my family and all over my surroundings. I am Albanian born, raised, and a native speaker of the Albanian language." Eva's interview was conducted in English. She used Albanian to communicate with her parents, siblings, and her extended Albanian family. Although, Eva immigrated to the United States in her late adolescence, similar to Edi and Kena, she travels often to Albania and keeps up with the Albanian culture, cuisine, politics, and news. Similar to Kena, Eva started learning English when she was about ten or eleven years old.

I started learning English at an early age. I was about ten or eleven years old and I remember that I would always like to watch foreign films. I was bothered that I couldn't understand them. So my parents hired someone to teach me English. Then, in the fourth grade, we were required to sign up for a foreign language. The school I attended was only offering Russian, Chinese, and English. Since I had some knowledge of English, they put me with the English group. I took English from the fourth grade till the eighth grade. It was about an hour, three times a week. It was my favorite class of my entire school experience. I thought I was good at it. (Eva, Interview 1, March 29, 2013; original in English)

Later, Eva attended a very competitive high school in Albania that specialized in foreign languages, where all subjects were taught in English. During high school, she was also able to work as an English-Albanian translator and continued to work and interact with English speakers for as long as she lived in Albania. After Eva graduated from high school, she continued her education and completed two more years in college at the University of Foreign Languages in Tirana, Albania. All subjects were again taught in English, so she was able to speak English on a daily basis at a young age.

In 1997, Eva moved to the United States, where she continued her education and eventually earned both her bachelor's and master's degree in Political Science. Similar to Edi and Kena, Eva is highly educated. However, in contrary to Kena and Edi, most of her professional growth was conducted in English in the United States. She currently works as an Immigration Attorney. Although, Eva immigrated to the United States in late adolescence, her education and work experience in Albania introduced her to the American people, American

culture and English at a younger age. She is fully bilingual and has daily interactions in both languages and both worlds:

I was fully-bilingual at the time that I moved to the United States, but of course I still had an accent and I had to learn the culture and the typical American expressions since I was taught British English. I had no problems understanding daily conversations; however, I did have a cultural shock. For instance, I was trying to understand the meaning of a “donut.” I would try to separate the word in two parts “do” and “nut,” but it didn’t quite work. So, I definitely did have some issues with the culture. Also, when I started college in the United States, I wasn’t sure what language to take notes in the classrooms. At first, I felt comfortable switching languages, but eventually it started making sense in English, so I started doing that (Eva, Interview 1, March 29, 2013; original in English).

Eva speaks both languages on a regular basis. However, throughout the day and most of the day, she speaks English. She wrote on the survey, “I speak less Albanian than English, because there are only a few people with whom I can communicate in Albanian.” She speaks English daily and frequently, mostly with her husband, colleagues, friends, clients, and anybody who is not a native Albanian. Eva claimed to be able to use either language to communicate strong emotions. She added, “During the day it is mostly English, because that is the language that I use more frequently. However, if I am speaking with my family and I am angry, it is always in Albanian.” Similar to Kena, Eva believed that certain emotions and comments can only be communicated properly in one’s own native language. Eva wrote in the survey, “It is easier to comment in Albanian on Facebook, when commenting about the Albanian people, because they will simply get it.” Similar to Edi and Kena, Eva claimed that certain cultural aspects and emotions can only be understood by other native-Albanians.

When it is regarding old memories that most likely refer to Albania or Albanians, Eva preferred to use Albanian. However, if the memories concern the time that she has spent in the United States, then she preferred to use English:

When you master a second language or other languages, it gets easier and easier to talk about emotional topics and any topics in general. I don't think it is more difficult to express emotional topics in a second language, but certain emotions are always easier to express in one's own native language. Some things just made more sense in Albanian.

When I panic, I do prefer Albanian. The reaction comes out in Albanian without even thinking. If I am surprised, shocked, frustrated, or if I have forgotten something important or didn't do something, I think and speak in Albanian. For instance, I would say "Dreq", even though I may be surrounded by English speakers, who have no clue what "dreq" means. Any circumstance that I am uncomfortable and in shock or when I experience extreme emotions, I speak in Albanian (Eva, Interview 1, March 29, 2013; original in Albanian).

Similar to the findings of Burk (2004) and Pavlenko (2006), Eva's narrative continued to suggest that certain emotions, such as fear, panic, anger, frustration, or any uncomfortable situations are easier to be expressed in her native language and as she put it "some things just made more sense in Albanian."

Conclusion

All three narratives provided some understanding about their challenges and experiences of learning ESL and communicating emotions in L2. Edi felt awkward, intimidated, confused, insecure, and uncomfortable when communicating emotions in English and often faced FLA and "fear of negative social evaluation" (Horwitz, et al., 1986). Kena's narrative provided a different

perspective about her experiences on learning ESL and how her emotional styles developed in each language and through different cultural experiences. Although, Kena felt comfortable with almost her native-like speaker accent and emotional behavior, she struggled to communicate certain emotions in English, such as anger or humor. Kena struggled to be diplomatic especially when she experienced frustration, anger, and disappointments. Similar to Edi, Kena had a hard time controlling or hiding her emotions in L2. Similar to Edi and Kena, Eva's narrative continued to suggest that certain emotions, such as fear, panic, anger, frustration, or any uncomfortable situations were easier to be expressed in her native language and as she put it "some things just made more sense in Albanian." Edi's, Kena's, and Eva's narratives will be explored to answer the first research question about Albanian-English bilinguals' perspectives, perceptions, and experiences with learning ESL and communicating emotions (See Chapter 6).

Chapter 6: Research Question 1

In this chapter, I will discuss and analyze the narratives, experiences, and perceptions of Albanian-English bilinguals and answer the first research question: What are Albanian-English bilinguals' perspectives, perceptions, and experiences about learning ESL and communicating emotions? Both the initial survey data (Chapter 4) and the narratives of Edi, Kena, and Eva (Chapter 5) informed the aspects of Albanian-English bilinguals' experiences about learning ESL and communicating emotions in L2. Two major themes will be explored as research results: First, the vital role of the perception of power in social positioning and interactions between Edi, Eva, Kena, and the target language speakers. Second, on a day-to-day interaction in the host country, each participant reproduced a complex social identity and struggled with some aspects of cultural shift, such as the anxiety to communicate with native speakers and the fear of negative social evaluation.

Perception of Power

The perception of power and social positioning plays a crucial role in the social interactions between language learners and target language speakers (Pierce, 1995). However, L2 learners face a challenge in negotiating their identities and power relations (Morita, 2004). Establishing competence and positionalities are necessary for L2 learners to be recognized as competent members of their L2 communities (Morita, 2004). The rich narratives of Edi, Kena, and Eva provided some understanding about how their social identities were negotiated and how it affected their day-to-day social interactions and communication of emotions in L2.

The first participant, Edi produced a complex social identity in L2 as he struggled to position himself in the host country. Edi spent the last five years learning L2, taking ESL classes, and later successfully finished most of the graduate courses in Accounting, yet he believed that

he may never be able to express his emotions in English the same way as he can in Albanian. On the survey, Edi self-rated as proficient both in his interpersonal communicative and academic skills in L2, yet he felt uncomfortable and insecure about his language abilities to communicate certain emotions in L2. Edi suggested that his insecurity to express emotions in L2 may be a result of his motivation to learn ESL.

[Kam qene ne shkolle ne Shqiperi per nja njezet vjet, shtate vjet tek Universiteti Bujqesor ne Tirane. Mbarova klasat per te mesuar Anglishten, mora certifikaten ne *Accounting*, dhe mbarova gjysmen e masterit. Kuptohet qe Anglishtja ime eshte permiresuar, por cilesia per te shprehur emocionet prap eshte e pakendshme. Anglishten e kam mesuar per arsye per te jetuar, punuar, dhe ambjentuar se shpejti.]

[I have been in school in Albania for almost twenty years, including seven years at the University Bujqesor in Tirana. In the United States, I finished ESL courses, obtained the accounting certificate, and have finished half of my master's degree. It's understandable that my English has improved, but the quality of expressing emotions is far from desirable. English is not learned and sophisticated with the same factors like Albanian. My English is learned under the pressure to live, work, and integrate quickly. (Edi, Interview 1, March 1, 2013; original in Albanian.)]

Edi believed that his motivation to learn each language determined his preference to communicate certain emotions in Albanian instead of English. Edi learned English under the pressure and stress of working in the United States; whereas, Albanian was developed and shaped from a young age with the help of his family and in the comfort of his home, and as he stated, ["in a loving environment"]. Edi grew up in an educated family; both his parents were highly educated and earned their bachelor's degrees in Albania. His sophistication in Albanian

was a result of reading hundreds of books by well-known Albanian writers, such as Ismail Kadare, Dritero Agolli, Besnik Mustafaj, Ben Blushi, Visar Zhiti, and Fatos Arapi. Although Edi currently lives in the United States, he still enjoys reading and writing in Albanian on a daily basis.

When Edi started working as a gun assembler in a production company in Worcester, Massachusetts, he claimed to feel “different.” He was studying English during the day, taking various accounting courses at the university, and working long hours at night:

[Ishte nje situatë shumë e vështirë. E dija që do kisha vështirësi në një vend të huaj. E dija që jeta ime do ndryshonte dhe që do përballoja situatën e vështirë, por realiteti është ndryshe. Në Shqipëri e dija që komunikimi ishte një nga çështjet me të mëdha që kisha. Në Shqipëri, isha i këmbëngulës dhe ç’do rast që kisha komunikojë me të tjerët. Ketu, jam i konfuz dhe i turpshëm. Në fillim, nuk ishte vetëm gjuha, por edhe puna ishte e re. S’kam punuar ndonjëherë për të vështirë me duar, ose në punë për të marrë përgjigje ose për të bërë konstruktime. Komplet punë e re dhe që se kam bërë ndonjëherë. Në Shqipëri isha menjëherë në pozitë të mëdha, dhe punoja me një nivel të lartë, të edukuar. Kur fillova të punoja këtu, më duhet të krijoja një person tjetër. Dikur që ishte në gjendje të përballonte këtë realitet të vështirë.]

[It was a very uncomfortable situation. I had an idea of what I would expect in a foreign country. I knew that my life would change and that I would have to face some challenging situations, but no one really knows until you are here. I felt like communication was the strongest asset I had in Albania. In Albania, I was confident and took every opportunity to interact and communicate with others. Here, I am confused and intimidated. At first, it was not only the language deficiency, but also this job was new to

me. I had never worked with my hands, cleaning plates, assembling parts. Completely new to me. In Albanian, I had worked upper level management; mainly surrounded by other like-minded and well-educated people. I felt like I had to create a new identity in this country; someone able to handle such work and face this new reality (Edi, Interview 2, March 15, 2013; original in Albanian.)]

Edi used words such as: “different,” “overwhelmed,” “stressed,” “insecure,” “confused” and “intimidated” to describe how he felt communicating in English. When Edi first immigrated to the United States, he was working in uncomfortable situations, long hours, and with people he did not have much in common and could not understand him. In another research study, Pierce (1995) examined the relationship between language learners and their social world and argued that language learners reproduced a complex social identity on a day-to-day interaction. Pierce’s (1995) participants similarly took on different subject positions and selves as they positioned themselves as language learners, immigrants, workers, wives, and critics. Pierce (1995) demonstrated how a person, similar to Edi, may be positioned as an immigrant within a given discourse, but may challenge and change his marginalized subject position as the circumstances, interactions, power relations, and social positions change. Edi tried to negotiate his marginalized position by making every effort to learn and speak English fluently and avoid code-switching with his coworkers.

[Tani qe jam menaxher, komunikoj ne Anglisht me punetoret e mi per *timeframe*, *delegation of duties*, *feedback*, *employee complains*, *timesheets*, etc. Flas Shqip ndonjehere, sepse kemi shume Shqiptar, por ne pergjithesi mundohem te flas vetem ne Anglisht edhe me Shqiptaret. Si menaxher, dua qe te me shohin qe punoj mire me te gjithe. Tani punoj per nje kompani me reputacion te larte dhe te dish Anglisht bukur eshte

e rendeshime. Tani, nuk jam ne fazen e pare, kur vetem duheshe te merresha vesh. Kam punuar pese vjet ne kete kompani dhe jam krenar per pozicionin qe kam arritur.

Mundohem shume te flas Anglishte te paster, dhe me Shqiptaret, por kur Shqiptaret nuk me kuptojne mire, kuptohet qe ju flas Shqip ose i perziej gjuherat.]

[Now, as a supervisor, I have to communicate in English with my staff about the timeframe, delegation of duties, feedback, employee complains, timesheets, etc. I do speak Albanian sometimes, since we have quite a few Albanians, but I mainly try to communicate in English, even to Albanian speakers. As a supervisor, I want to be seen as someone who works well with everyone. I work for a well-established company and speaking English fluently is very important. Now, I am not in the first phase, where all I need to do is get by. I have worked for almost five years for this company and I am very proud that I was promoted to the supervisor's position. I try very hard to speak proper English, even with Albanians, but when they have a hard time understanding, I code switch (Edi, Interview 2, March 15, 2013; original in Albanian.)]

Edi preferred to speak English even with his Albanian coworkers and colleagues in order to differentiate and position himself as the new supervisor. Bourdieu's (1991) concept of linguistic capital goes on to contend that linguistic exchange is also an economic exchange, which can be manipulated and negotiated within a particular symbolic relation of power. Indeed, Edi's perception of power was related to his ability to speak proper English and avoid code-switching in the works place. In another research study, Burck (2004) also studied the implications of living in two or more different languages, and argued that it is important to take into account of the differences that languages bring for particular individuals. Burck's (2004) participants experienced themselves and constructed their languages in very different manners, which also

impacted their sense of self and identity. Twenty-four participants, who had grown up speaking a minority language, positioned themselves as inferior and similar to Edi, avoided speaking in their first language outside of the home (Burck, 2004). Burck (2004) confirmed, “Significantly, all of these research participants and writers, whatever their histories and circumstances of language learning, described experiencing themselves differently in each of their languages” (p. 320). Although it was a challenging task, similar to Burck’s (2004) participants, Edi attempted to negotiate his position by avoiding speaking Albanian outside of his close circle of family and friends in the United States.

Edi felt he had to constantly establish who he was and how he related to the new social world through language. Different languages had different effects and meanings for Edi. Through language Edi positioned himself in different social contexts and social interactions. Although his emotional allegiance was still to Albanian, English was Edi’s language choice in the works place. In Albanian, Edi felt confident, outspoken, witty and “himself.” In English, he felt insecure, uncomfortable, shy, and afraid of making language mistakes. Speaking English with native fluency or [“like the other supervisors”] was crucial to Edi’s perception of identity and was crucial to his perception of being perceived as a competent supervisor. In another research study, Heller (1987) also confirmed the central role of language in negotiating L2 learners’ sense of self at different points in time and in different contexts. Everyday social interactions between L2 speakers and the target language speakers provide opportunities to speak or lack of thereof (Norton, 1997). Edi believed that speaking English allowed him an opportunity to improve upon his marginalized employment position and subsequently become part of the inner circle of competent supervisors. Edi also feared that any externally-perceived language deficiencies, such as speaking Albanian or code-switching in the workplace, would marginalize

his position and undermine his authority among his co-workers, employees, and colleagues. Thus, Edi attempted to negotiate his position as the new supervisor and gain access to a social network and circle of other managers and supervisors through the process of speaking English well and avoiding code-switching.

Edi referred to code-switching as a kind of linguistic disability. These attitudes towards languages are reinforced by the dominant discourse of the language separation approach and about keeping to the use of the target language (Martin-Jones, 2007). Negative perceptions about code-switching, such as the ones shared by Edi, are based on the mistaken premise that there is only one correct form of language and that someone who perceives himself to be a true bilingual would never code-switch (Zentella, 1997).

In a related research study, Morita (2004) also examined how L2 learners negotiated competence and membership in their L2 classroom communities. In Morita's (2004) research study, participants included six female graduate students from Japan and ten of their course instructors. Three case studies, Lisa's, Nanako's, and Rie's, illustrated how L2 learners face a major challenge in negotiating competence, identities, and power relations (Morita, 2004). Similar to Edi, Morita's (2004) participants perceived their proficiency in English as limited and felt less competent in L2. For instance, Nanako (Morita, 2004) feared that her classmates would think of her as being "not very intelligent," while Lisa feared that she would not meet her classroom communities' language competence. However, Lisa (Morita, 2004) was determined to improve her oral skills and participation, by negotiating a sense of competence and identity in L2, by practicing speaking in less-threatening situations, by preparing a few things to say before every class, by asking questions to her instructors before or after class, and finally by maximizing her opportunities to speak academic English outside the classroom.

Similarly, Kena struggled to negotiate who she was and how her perception of power affected her daily interaction in the L2 host country. However, in contrary to Edi, Kena could not understand people similar to her manager who tried so hard to fit in the new host community. She preferred to speak Albanian to Albanian-English bilinguals and could not understand Albanians who speak English to each-other:

[Menaxheri im ketu ne Kine eshte Shqiptar. Ai flet Anglisht me mua. Gjithmone, me habit preferenca e tij per Anglishten. Keshtu qe nje dite e pyeta. Ne te dy flasim Shqip dhe jemi Shqiptar. Ai ka jetuar ne Kine per tre vjet dhe flet Anglisht c'do dite. Ai nuk u pergjigj, por nga ai moment filloi te flas Shqip me mua. Mendoj qe ai flet Anglisht me punetoret *to set boundaries* dhe ndoshta ai e lidh Anglishten me ate.]

[My manager here in China is a native Albanian. He always speaks English to me. I have always wondered about his preference of English. So, one day I asked him as to why he speaks English to me. We both speak Albanian and are native Albanians. He has been living in China for three years, where he also speaks English on a daily basis. He didn't answer my question, but from that moment started speaking Albanian to me. I suspect, he wants to set the boundaries and perhaps he relates speaking English to being a competent supervisor (Kena, Interview 1, February 5, 2013; original in Albanian.)]

Similar to Edi, Kena's manager preferred to speak English with his coworkers. When Edi achieved his goal and was promoted to the supervisor's position, he similarly felt inferior about speaking Albanian or code-switching in the workplace. Kena's manager also avoided speaking Albanian with her and other Albanian colleagues. Kena suspected: [My manager wants to set the boundaries and act like a superior and I suspect he relates speaking English to that. (Kena, Interview 2, February 20; original in Albanian)] Similar to Edi, Kena believed that her manager

used English as a tool to construct his identity and establish his position as a competent supervisor.

Kena has lived in China for more than a year and although she preferred to speak Albanian, she understood that speaking fluent English had its advantages in the host country.

[Eshte pak si interesante ketu. Kinezet duken sikur besojne qe po mos jesh i bardh, me sy blue, dhe floke te verdhe, dhe ne qofse nuk ke theks te trashe, atehere flet Anglisht me bukur, dhe je me me shkolle. Pamja ka te bej me menyren qe ata vleresojne cilesine e Anglishtes.]

[It is kind of interesting here. They (the Chinese people) seem to believe that if you are white, fair skin, with blue eyes, and blonde hair, and if your accent is not as thick, then you must know English well, and must be educated. People's appearances determine how well they speak English (Kena, Interview 3, February 27, 2013; original in Albanian.)]

Although Kena claimed to not feel like a different person in L2, she sometimes caught herself trying to imitate English native speakers. Both Kena and Edi, and later Eva referred to “native-like” proficiency in L2 as their target goal. Indeed, Ricento (2005) confirmed that researchers and practitioners reveal a widely held view that “native-like” is the norm. Phillipson (2000) noted that referring to “native-like” proficiency level as the norm may be offensive to non-native. English is now spoken more frequently by more non-native than native speakers and language identification with a home culture is decreasing relevance (Ricento, 2005).

The last participant Eva felt accepted when she came to the United States. She revealed, [“Everyone around me was bilingual, mainly Spanish-English bilinguals. People were friendly, curious, and welcoming, so I felt very accepted and special even though I was different” (Eva, Interview 1, March 29, 2013; original in English.)] People were curious and wanted to know

about Albania, since they were not very familiar with the country, people, history, government, and the language. They would often ask Eva to say a word in Albania and she would respond [“C’kemi/hello”] and [“they would be amazed.”] Such social interactions made Eva feel “comfortable,” “at ease,” “important,” “accepted,” “loved,” and more importantly “at home.”

Both Eva and Kena learned English at a young age and when they moved to the United States and Germany, respectively, they considered themselves almost native-like English speakers. However, Edi was the only participant who learned English at a later age and when he moved to the United States he had acquired only some basic conversational skills. Edi struggled to fit in and due to his challenging personal circumstances, he felt to have produced a new persona and a new identity in the United States. In contrary to Edi, both Eda and Kena felt accepted and claimed to have not reproduced complex identities in L2, but even to them some things just made more sense in Albanian. Edi’s, Kena’s, and Eda’s differences in perspectives may be due to their personal circumstances and socio-backgrounds. Finally, their narratives and reflections about emotional styles in each language suggested that different experiences in each world may have produced different selves and identities in them.

Linguistic Anxiety and Cultural Differences

On a day-to-day interaction in the host country, the three interview-participants, Edi, Kena, and Eva experienced FLA, anxiety to express effectively through humor; as well as, the anxiety to communicate with native-English speakers. Due to their socio-biographical variables and languages spoken, each participant experienced different levels of FLA and fear of negative social evaluation. Both Edi and Eva experienced some forms of anxiety and tension in L2; whereas, at times Kena’s new ways of thinking and perspectives produced a more confident and comfortable persona in L2. However, all three interview-participants experienced the anxiety to

communicate with native-English speakers and the anxiety to communicate effectively through humor.

The first participant, Edi, experienced tension and anxiety when speaking English, something that he had never experienced in Albanian. In Albanian, he was outspoken, confident, and articulate; whereas, in English, he reproduced an insecure, confused, and intimidated persona. Edi shared his fear of public speaking in English:

[Prezantimet jane shume te veshtira per mua ne Anglisht. Kam ankth perpara dhe gjate kohes se prezantimit. Dhe kur jam i pergatitur dhe i kam mesuar materialet, prap jam i stresuar kur flas para shume njerezve. Tani nuk eshte vetem presioni qe jam para njerezve. Kur prezantoj ne Anglisht i harroj fjalet dhe filloj te dridhem dhe perserit veten. Eshte e cuditme. S'me ka ndodhur kjo gje ndonjehere ne Shqip. Flas dhe mund ti komunikoj idete ne Shqip shume rrjethshem.]

[Public speaking is very hard for me in English. I am terrified before and during a presentation. Even though I feel prepared and have read and studied the material, I still feel the pressure of speaking in public. Now, it is not only the pressure of being in front of an audience, but also the pressure of speaking English in public. When I am presenting in English, my language becomes very poor, I forget words, and somehow I start mumbling and repeating myself. I sound awkward. I have never had this problem in Albanian. I can speak and be able to communicate my thoughts in Albanian with no struggle (Edi, Interview 3, March 25, 2013; original in Albanian.)]

Edi is not alone to experience FLA in L2. MacIntyre and Gardner (1994) defined FLA as “the feeling of tension and apprehension specifically associated with second language contexts, including speaking, listening, and learning” (p.284). Garner, Snthythe, Clement, and Glikzman

(1976) conducted a large study of more than 1,000 students in Grades 7 and 11 and found that as students entered higher grades, FLA was the highest obstacle of success in language class. In a related research study, Clement and Kruidenier (1985) confirmed that a solid relationship between French class anxiety and proficiency levels was established. Dewaele, et al. (2008) also focused on factors relating to their past language learning experiences, present language situations, and finally a holistic judgment of proficiency in speaking and the interrelationships between these variables. In Dewaele, et al.'s (2008) research study, participants were 464 multilingual learners, who based on their trait emotional intelligence were divided into three groups: low, average, and high scores. The results indicated that CA and FLA were significantly lower in the L1 compared to the L2. CA/FLA levels were linked to a number of socio-biographical and psychological variables, such as languages known and frequency of use, socialization in a language, adjustment to the new environment, history-of-learning, and emotional traits. Edi's narrative and experiences with L2 anxiety confirmed the findings of Dewaele, et al. (2008) in that CA is lower in L1 when compared to L2.

In the survey, Edi wrote, [“when I am presenting in English my language becomes very poor, I forget words, and somehow I start mumbling and repeating myself. I sound awkward.”(Edi, Interview 3, March 25, 2013; original in Albanian)] Edi experienced as what Horwitz, Horwitz, and Cope (1986) described as “fear of negative social evaluation.” Horwitz, et al. (1986) proposed that language students may have mature thoughts and ideas, but immature second-language vocabulary and due to their uncertainties and insecurities; they may feel that they are unable to make proper social impression. Edi claimed: [“In English, I sound awkward, my accent gets worst, and so does my pronunciation. I am not quite myself.”(Edi, Interview 3, March 25, 2013; original in Albanian)] Edi is highly educated and appears to have mature ideas

and thoughts. He works as a supervisor for a well-established assembly production company, speaks English fluently, yet he faces FLA and experiences fear of negative social evaluation in L2.

The second participant, Kena had somewhat a different story to share. She, too, had noticed a change in her personality. However, in contrary to Edi, Kena faced communication anxiety in L1, but not in L2. Pavlenko (2006) argued that some bilingual speakers may perceive the world differently, change perspectives, ways of thinking, verbal and non-verbal behaviors when switching languages. Kena also changed her ways of thinking and perspectives in L2. She felt as if she had created a new identity and persona in L2. She appeared to be more confident and comfortable with whom she was in the L2 host country. She was intimidated and shy in L1, but in L2 she claimed to be more outgoing, confident, and fun.

[Flas dhe komunikoj ne Anglisht pa ankth. Ne fillim, dhe zerin tim nuk e degjoja. Kisha frike te flisja. As nuk mund ta mendoja veten te jepja mesim ne Anglisht dhe te isha perpalle klases. Kisha frike dhe nga ideja te isha perpalle nje grupi, te flisja dhe te jepja mesim, sidomos ne gjuhe te huaj. Mendoja se si do e perpalloja? Por ne Anglisht e arrita ta perpalloja kete frike. Para ca ditesh studentat ne shkollë bene nje koncert, me kercime dhe kenge. Keshtu qe une si ata, kerceja dhe kendoja ne Anglisht. Ne Shqiperi asnjehere se kam bere ndonjehere kete. Ne Shqiperi isha e turpershme.]

[I can present and speak to people without any anxiety in English. At first, I couldn't even hear my voice. I was so intimidated to speak up. I couldn't even imagine teaching English and being in front of my students. I would be afraid of the idea of being in front of a group of people, speaking and teaching, especially a second language. What am I going to do? I would often wonder. However, in English I was somehow able to defeat

this fear. The other day my kids at school were putting on a show, dancing and singing.

So, I was right behind them dancing and singing in English. I would have never done that in Albania. I am too shy in Albania (Kena, Interview 3, February 27, 2013; original in Albanian.))]

Kena was able to distance herself from the past and create a new and more confident persona in L2. Although L2 was the language of distance and uneasiness to communicate certain emotions, L2 also allowed Kena a greater freedom of expressiveness and an opportunity to create a new identity, a confident persona, someone able to sing, dance, and be more outspoken in public.

Kena's new and outgoing personality suggested that it may be due to the different ways of feeling and cultural norms of expression in L2 as opposed to L1; as well as, her lived experiences of migrating into the L2 community first in Germany and then in China.

Understanding the role of emotions in the host country implies exploring and understanding the nature of bilinguals' situated interactions and experiences (Koven, 1998). In Koven's (1998) research study, the richness of French-Portuguese bilinguals' linguistic and cultural repertoires had implications for their different kinds of selves in each language. Koven (1998) explored how Linda, one French-Portuguese bilingual, displayed emotions differently in her two languages. Different kinds of speaking in each language pointed out to contrasting experiences and positional identities for Linda. In Portuguese, Linda was more timid, calm, and reserved; whereas, in French she came across as more "wacky" (Koven, 1988). Linda struggled to translate emotions across cultural and linguistic boundary (Koven, 1988). Bilinguals, similar to Kena may create a new identity in L2. Often a more timid and insecure persona, such as Edi, and sometime a more confident and outgoing persona, such as Kena.

Sometimes migrating into a new language and a new culture gives bilinguals a change to create a new identity and behave in a different manner. In another research study, Ye (2003) was timid and afraid to communicate emotions in L1. However, after migrating into L2, Ye (2003) was able to show affections to her parents, something that she had never done before. Ye (2003) wrote:

All I could see in front of me was my father's silhouette enveloped in the midst of an early winter morning when the taxi taking me to the airport backed off the driveway nearly two years before. I regretted deeply that I never hugged him. I decided that I would give my mother a big, long hug when I saw her, to abridge the physical separation. So I did when I saw her, a long and tight embrace; the first hug I have given to either of my parents.

Ye (2003), who refers to herself as fundamentally Chinese, also had changed as a result of living in another country and adopting a new culture. Migrating into a new culture had given Kena, similar to Ye (2003), a chance to negotiate a new personality and identity and express emotions in a different manner that she could in Albania.

In contrary to Edi, Kena did not face FLA. As Dewaele, et al. (2008) suggested, it could be linked to a number of socio-biographical and psychological variables, such as languages known and frequency of use, socialization in L2, adjustment to the new environment, history-of-learning and emotional traits. Indeed, in contrary to Edi, Kena is a multilingual, who speaks Albanian, English, German, and Italian. Kena's parents and siblings are all multilingual. They speak Albanian, Italian, and English, but communicate to each-other primarily in Albanian. Also, Kena learned English at a young age and English was an on-going process for her.

[Kam kohe qe kam filluar te mesoj Anglishten. Kur isha e vogel mora disa klasa per te mesuar Anglishten. Vazhdova te permisoja Anglishten. Dhe kur jetoja ne Shqiperi, isha ne kontakt me njerezit qe flisnin Anglisht, shoke dhe te njohur qe nuk flisnin Shqip keshtu qe isha e detyruar te flisja Anglisht me ta.]

[Learning English has been an on-going process. I had taken a lot of English as a second language at a young age. I continued to read and learn more as I got older. Even when I lived in Albania, I was always in contact with English speakers, friends and acquaintances, who did not speak Albanian, so I would speak and write to them in English (Kena, Interview 1, .February 5, 2013; original sentence in Albanian.)]

Kena's English improved when she started speaking English on a regular basis, first in Germany and then in China. Kena self-rated 3 out of 5 on her ability to communicate emotions in English, which was one of her lowest scores. However, she claimed to be able to express emotions better in L2, as she started to familiarize herself with the L2 culture. Besemeres (2006) similarly highlighted the diversity of cultural approaches of emotional behavior and argued that those feelings that seem to be purely personal are at least partly dependent on some cultural forms. Garrett and Young (2009) also explored a student's affective responses to classroom foreign and the implications of emotions in student's successes and failures in foreign language learning. Garrett, who took both the roles as the author and her study's participant, shared her experiences in the classroom over the 8-week trajectory of her course of study (Garrett & Young, 2009). Garrett (2009) witnessed her foreign language learning process, emotions, and struggles. For Garrett, "Cultural information is grounding the language, making it real" (Garrett & Young, 2009, p.219). Cultural knowledge allowed Garrett the ability to communicate with other

Portuguese native speaker, connect through a topic, and keep their attention longer even when her linguistic abilities were deficient (Garrett & Young, 2009).

In a related research study, Mori (1997) also reflected on her emotional styles in each of the countries, Japan and the United States. Mori (1997), who had moved from Japan to the United States when she was 20 years old, reflected on how emotions, such as pain and expressions, were viewed in her two different cultures. Mori (1997) shared the pain that she experienced after her mother's suicide and a family and society that discouraged her to communicate emotions about the loss of her mother. However, having lived in the Midwest of the United States, Mori (1997) wished that like her friends in Wisconsin, her family would show affection, hug, and tell her that everything would be fine. Mori's reflections on pain and people's reactions in each settings suggested that emotional styles may develop through different cultural experiences.

Kena suggested that she has learned and adopted a different culture and a different persona in L2. Her use of endearments in Albanian was very selective; whereas, in English she could say "I love you," "I miss you," "Honey" and/or "Darling."

[Kur vjen fjala per te shprehur ndjenjat, nuk e kam problem ti shpreh ne Anglisht. Ne fakt, ca emocione I kam pak me te lehta per ti shprehur ne Anglisht. Per shembull, nuk them dot '*I love you*'. Nuk e di pse nuk e them dot 'te dua.' Dhe kur mundohem te jap komplimente, se di pse e kam me te lehte ne Anglisht. Per shembull, kur bej komplimente per pamjen, ose dhe kur e theras dike '*honey*,' '*darlin*,' '*sweetheart*.']

[As far as expressing emotions, I don't have any issues expressing them in English.

Actually, some emotions are somewhat easier to be expressed in English. For instance, I cannot say "I love you" in Albanian. I am not sure why I am unable to say "I love you."

Also, when I have to give compliments for some reasons it comes easier in English. Such as complimenting on appearances, or even just calling someone ‘honey,’ ‘darling,’ ‘sweetheart’. (Kena, Interview 2, February 20, 2013; original in Albanian)]

Kena also remembered saying goodbye to her parents at the airport. They kissed, hugged, and held each-other tight, while promising that they will phone and keep in touch, but they fought back their tears and there was no “I love you.” In another research study, Ye (2003) also reflected on her life as a Chinese immigrant and how important non-verbal means of expression, such as certain silences were to her. Ye (2003) revealed:

At the airport, we fought back our tears and urged each other repeatedly to take care; we wore the biggest smiles to wave good-bye to each other, to smooth each other’s worries. Just like any other Chinese parting between those who leave each other-there were no hugs and no ‘I love you.’ Yet I have never doubted my parents’ profound love for me (Cited in Pavlenko, 2006, pg.53).

Although Ye (2003) had adapted certain aspects of the Australian culture, the use of endearments and affectionate gestures in public still made her uncomfortable. Similar to Kena, Ye (2003) had never said “I love you” to her parents, yet neither Kena nor Ye (2003) had ever questioned their profound love for their parents. While Ye’s (2003) and Kena’s stories represent different socio-cultural backgrounds, their narratives help to understand relationships between languages and emotions, how culture impinges on language, and how different cultures may produce different selves. Bilinguals just like Kena are often confronted with the struggle of choosing between two different worlds, cultural norms of expression. and ways of feelings. Kena’s narrative suggested that emotional vocabulary, emotional concepts, and terms for emotional behavior may contribute to how she interprets her feelings and lived experiences.

Both Eva and Kena claimed to be fully bilinguals and agreed that speaking English to native speakers as opposed to second language learners puts more pressure on how they interact and communicate in English. For instance, Kena felt confident speaking English with other L2 learners:

[Isha e sigurte me Anglishten time dhe ndoshta ngaqe nuk po flijsa me njerez qe e kishin te mesuar Anglishten si une. Shumica e njerezve qe komunikoja dite per dite ishin Gjerman, qe e kishin mesuar Anglishten si gjuhe te dyte. Keshtu qe, nuk kisha shume presion.]

[I felt confident about my English and maybe because I wasn't really speaking to native English speakers. Most of the people with whom I communicated on a daily basis were Germans, who had learned English as a second language. So, I suppose the pressure was low (Kena, Interview 3, February 27, 2013, original in Albanian.)]

In contrary to Kena, Eva interacted mainly with native speakers in the United States.

I felt nervous, but I got better with practice. It wasn't the same as I speaking English to English as a second language speakers in Albania, but now I was speaking to native or near-like native speakers (Eva, Interview 2, March 30, 2013, original in English).

Regardless of their perspectives and near-like native speaker proficiency levels in English, both Eva and Kena experienced “fear of negative social evaluation” from native speakers (Horwitz, Horwitz, & Cope, 1986). Thus, negotiating a sense of competence and identity presented a challenge for Edi, Kena, and Eva and was influenced by their social interactions with L2 native speakers.

Similar to Eva and Kena, once Edi started familiarizing himself with what he called the “American culture,” his L2 improved. Yet, Edi still struggled with some aspects of culture, such as expressing himself or understanding humor in L2.

[Une gjithmone kam qene shume i kujdesur me shprehjen e ndjenjave ne Shqip, por ne Anglisht cilesia e gjuhes eshte e ulet. Me mungon cilesia se si flas, fjalite, shpejtesia per tu pergjigjur dhe per te bere humor. Dhe kur mundohem te bej thumba, per shembull, nuk perfundon mire sepse sarkazmi im nuk kuptohet. Asnjeri nuk ka nerva to shpjegoj nje shaka, dhe kur pyet, si, kush, tek, eshte vone.]

[I have always been careful in communicating my feelings; however, I lack the sophistication in the structure of sentences, the quality and speed in answering and making or repeating jokes. My attempt to be sarcastic ends in failure because my sarcasm is not perceived properly. No one has the patience to explain a joke, and by the time you ask, what, how, etc. It’s too late! (Edi, Interview 2, March 15, 2013; original in Albanian.)]

Edi continued to feel insecure to communicate certain emotions in L2, such as humor. He enjoyed being able to tell jokes, make people laugh, and be witty in Albanian. However, he believed that he was unable to be sarcastic, witty, or funny in English.

[Jam shume i pasiguret dhe nuk bej dot komente qesharake. Dhe kur i kuptoj shakate qe bejjne shoket e punes, nuk komentoj vetem ne qofse kur jam 100% i sigurte. Une nuk jam keshtu. Me pelqen te flas dhe te bej shaka. Ne Shqip jam tip, por jo ne Anglisht. Kjo gje me acaroon. Jam komplet ndryshe ne Anglisht.]

[I feel insecure when it comes to jokes. Even if I understand my coworkers’ jokes, I don’t comment on anything, unless I am 100% sure about it. This is quite different for me. I

love to talk and joke around. I can be witty in Albanian, but not in English. That usually frustrates me. (Edi, Interview 2, March 15, 2013; original in Albanian)]

Edi believed that his insecurity and anxiety to communicate emotions, such as humor and sarcasm, had affected his personality and how he behaved and interacted in the host society. He feared communicating certain emotions in L2. His fear and FLA had affected his relationships with English speakers, by distancing and detaching himself from the L2 group. Nanako, one of participants in Morita's (2004) research study, also reflected on the challenges of understanding jokes or being playful in L2. Nanako (Morita, 2004) described her language barrier and cultural differences as "uneasiness, depression, irritation, and so on" (p.588). Similar to Edi, Nanako (Morita, 2004) felt like a different person in L2, as if her personality and identity were denied. However, Nanako (Morita, 2004) realized that her self-doubt and insecurities were the biggest challenges she had to overcome.

Eva also reflected on her anxiety of expressing humor in English. Eva confirmed:

Speaking and understanding English is one thing, but telling and listening to jokes is a different thing. I have never been that funny in Albanian, but in English I am completely different. Even when I try to repeat a joke that was very funny when told for instance by my husband, a native speaker, does not sound very funny told by me. Something is always off and silence follows my attempt to tell a joke and be funny (Eva, Interview 2, March 30, 2013; original in English).

Eva, a successful attorney in the United States, claimed to be able to express emotions in L2. Yet, when it came to humor, she also faced anxiety. Eva did not experience FLA, except when it came to humor and telling jokes. Telling jokes and attempting to be funny in English gave her anxiety.

Kena also discussed her anxiety of expressing humor:

[Shakate jane me te veshtira per tu bere ne Anglisht. Ne Shqip e kuptoj me shume kulturen dhe eshte me e lehte per mua te tallem me Shqiptaret, kulturen tone, ose c'fare ka ndodhur. Per shembull, filmat Shqiptar, ushqimet dhe njerezit tone, por mund te jete edhe dicka pa kuptim, por qesharake ne Shqip. Ne Shqiptaret jemi te vetmit qe i kuptojme ca gjera. Te tjeret nuk na kuptojme.]

[Jokes are definitely harder in English. There's more cultural background in Albanian, and it is easier for me to make fun of my people and our culture or what has happened. For instance, talking about an Albanian film, food, people or it could be something completely idiotic. It's like we, the Albanian people, are the only ones who know about it. The others couldn't understand it (Kena, Interview 3, February 27, 2013; original in Albanian.)]

Kena felt comfortable expressing emotions in English, yet she also struggled with some aspects of communicating emotions, such as sarcasm and jokes. Similar to Eva and Edi, Kena believed that “some things just made more sense in Albanian.”

Whereas second-language learners are able to express themselves with little difficulty in L2, they often find expressing themselves effectively through humor a challenging task (Vaid, 2006). Being able to effectively express through humor was important to Edi, Kena, and Eva. Humor gave them a chance to connect with their new friends, colleagues, and coworkers. They talked about the anxiety, insecurity, lack of sophistication in the structure of sentences in English, lack of quality and speed when attempting to tell jokes. While Edi, Kena, and Eva could be witty and sometimes funny in L1, they were unable to be so in L2. Similar to Edi, Kena, and Eva, Cohen (1992) made the following observation, “even after so many years, I had not learned

how to play with the language, whether through puns, innuendoes, or other forms of humor” (p. 94). Even after so many years of speaking and socialization in the L2 host country, from seven to fifteen years, Edi, Kena, and Eva found expressing themselves through humor a daunting task. They were unable to be playful and creative in L2, in such a way as they could in L1. Even when they attempted to break and bend the rules, they were often regarded by others as mistakes. Such as when Edi tried to say, “That ain’t funny.” Edi revealed that when he uses “ain’t” instead of “is” people don’t find it as an intended use of humor, but as a second-language learner's error.

Conclusion

We do not know how long it takes for the L2 learners to adopt cultural beliefs and values in an L2 learning context (Vaid, 2006); however, the narratives of Edi, Eva, and Kena indicated that regardless of their near-like native speaker proficiency levels and socialization in L2 from 7 years (Kena and Edi) to 15 years (Eva), adjustment to the new environment and history-of-learning, they still find expressing themselves through humor frightening, experience fear of negative social evaluation, and finally experience anxiety to speak to native speakers. Second-language learners in and outside the classroom, educators, and administrators can benefit from Edi’s, Kena’s and Eva’s experiences and perspectives in both languages. Their stories raise awareness about the complexity of L2 acquisition, the complexity of L2 learners’ social identities, positionalities, FLA; as well as, L2 learners’ willingness to communicate and in particular willingness to communicate emotions [WTCE]. In the next chapter, I will explore the second research question.

Chapter 7: Research Question 2

The second research question that guided the study asks: How can an understanding about Albanian-English bilinguals' perspectives, perceptions and experiences related to ESL and emotions inform ESL educators? The question is answered by reviewing the relevant literature and the narratives of Albanian-English bilinguals. First, motivation played a key role for Edi's, Eva's, and Kena's willingness to communicate emotions in L2. Second, WTC model has been successfully investigated to understand the relations between L2 learning and L2 communication; and it will be explored during this discussion by looking at motivation and perception of confidence as vital factors in learning ESL and L2 learners' WTCE. Third, FLA and learners' perception of L2 competence will be further discussed to show practical educational implications for ESL learners and teachers. Next, a discussion will follow about how power relations and social positioning in the host country impact minority students' performance and perception of competence. Finally, current research will be utilized to raise awareness and explore how emotions affect learning.

L2 Motivation

Although motivation to learn a second language was not the direct focus of my research, the narratives of Albanian-English bilinguals indicated that motivation plays a key role in learning ESL and the WTCE in L2. For instance, Edi believed that he may never be able to communicate his emotions in L2; as well as, he can in L1. Edi's narrative indicated that his insecurities to communicate emotions in L2 may be a result of his motivation to learn English. Edi learned English under the pressure to work in the United States, while L1 was learned in a comfortable and "safe environment."

The field of L2 motivation is one of the most developed areas of SLA (Dornyei, 2003). Ellis (1994) and later Dornyei (2003) acknowledged that motivation is a key factor in L2 learning. Second-language motivation research was initiated in Canada due to its unique situation with the coexistence of the Anglophone and Francophone communities (Dornyei, 2003). In a related research study, Gardner (1985) considered motivation to learn the language of the other community as the primary responsible force to enhance communication and integration between the two communities. The most developed form of Gardner's (1985) motivation theory has been the integrative aspect. The term "integrative" concerns a positive emotional disposition toward the L2 group and the desire to identify and embrace the L2 culture and ways of life (Gardner, 1985).

A central feature of the integrative disposition is the 'emotional identification.' 'Emotional identification' is identified as a sense of belonging, feelings, and attitudes towards the host society and it was a key factor in Edi's experiences with FLA and his unwillingness to communicate emotions in L2 (Gardner, 1985). When L2 learners, similar to Edi, are unable to emotionally identify with the new culture and L2 ways of life, they may feel anxiety and unwillingness to communicate and in particular unwillingness to communicate emotions in L2. Edi spent the last five years learning English and reading many academic books, taking ESL classes, and later successfully finished most of the graduate courses in Accounting, yet he struggled to position and emotionally identify with the members of the L2 community. Each language represented a different discourse and emotional identification for him. Edi created two separate worlds: One world representing his hardship in the United States and working with people with whom he did not have much in common; and the other world representing his home, family, and a circle of educated-like-minded people.

L2 motivation has been approached from both a macro and micro perspective. From a macro perspective, Gardner (1985) allowed researchers to draw inferences of the motivational patterns of whole learning communities and examine a wide range of sociocultural issues; such as, L2 contact, power relations, and multiculturalism. From a micro perspective, motivational aspects of the learning contacts are influenced by the language classroom environment (Gardner & Tremblay, 1994). From both a macro and micro perspective, perception of power and social positioning play crucial roles in social interactions between language learners and target language speakers (Pierce, 1995). Perception of power may predict whether L1 or L2 are used in task-related situations. For some bilinguals control is established by using L2, when L1 and code-switching might be expected. For instance, Edi chose to speak L2 even with his Albanian coworkers and colleagues. Edi's perception of power was related to his ability to speak fluent English and avoid code-switching. Edi was not the only to use language as a tool of negotiating his position as a competent supervisor. Kena also suggested that her native-Albanian manager preferred L2 to speak even with Albanian colleagues, in order to set the boundaries, differentiate, and negotiate his position.

In the 1990s, we started seeing a micro-educational shift toward the strong motivational influence of the language classroom (Gardner & Tremblay, 1994). Dornyei (2003) examined the motivational aspects of the learning contacts with respect to the course, teacher, and students. Micro-educational shift provided some understanding about SLA, which takes place primarily in the classroom. However, L2 motivation does not happen in isolation and it is influenced and situated through the role of the social context (McGroarty, 2001). Dornyei (2003) discussed three research directions that have adopted the micro-educational shift: the study of WTC, task

motivation, and finally the relationship between motivation and the use of language learning. In the following section, I will discuss the study of WTC.

Willingness to Communicate

Willingness to communicate [WTC] approach is used to investigate the relations between L2 learners and L2 target contact (Dornyei, 2002). MacIntyre, et al. (1998) agreed that WTC is an objective for L2 education and “a program that fails to produce students who are willing to communicate is a failed program” (p. 547). MacIntyre, et al. (1998) outlined a conceptual model that may be useful in explaining and predicting WTC for L2 learners. MacIntyre, et al.’s (1998) research study showed potential relations between a range of communicative, linguistic, and psychological variables that might affect L2 learners’ WTC. The heuristic model, presented in a pyramid shape, consists of six layers of the situational and enduring variables that influence WTC (Appendix 3). Situational factors refer to the WTC, desire to communicate with a specific person, knowledge of the topic; whereas, enduring influences refer to intergroup relations, learner’s personality, and communicative competence (MacIntyre, et al., p.547).

The six-layer heuristic model has both theoretical and practical implications (MacIntyre, et al., 1998). From a theoretical perspective, WTC is seen as a host of over 30 variables that influence L2 learning and communication. Whereas, from a practical perspective, the conceptual model of WTC is the final step for language learners to communicate with target language learners. WTC construct refers to a person’s WTC in L2, at a specific time and across situations and begins at the moment of L2 use. For instance, by considering why a person is willing to communicate at one time and not another, or at one situation or another, we can examine factors that influence classroom communication and daily contact (MacIntyre. el al., 1998). MacIntyre, et al. (1998) confirmed that “by engendering a willingness to communicate, language instruction

may achieve its social and political goal of bringing cultures into contact and nations together” (p.558). Social contexts and understanding and bringing cultures together play key roles in L2 learners’ WTC. In fact, Cummins (2009) argued that the success of many developmental bilingual programs may owe more to the affiliation of English learners’ cultural identities, than to their linguistic affects. Through cultural knowledge, Garrett and Young (2009)’s participant was able to communicate with other Portuguese native speakers even when her linguistic abilities were deficient. Through cultural knowledge, Kena and Eva also were able to communicate emotions in L2, although they both believed that communicating certain emotions “just made more sense in Albanian.”

Both the situational and enduring variables in the heuristic WTC model play key roles in understanding L2 learners’ WTC (MacIntyre, et al., 1998). However, by using both qualitative and quantitative methodologies, initial results confirmed that enduring variables; such as, social support and self-confidence played crucial roles in WTC inside and outside the classroom (MacIntyre, et al., 1998). For instance, since Edi’s motivation to learn English was primarily for economic reasons, he was detached and indifferent toward the L2 host country and avoided communicating in L2 outside of the workplace. Whereas, Kena learned ESL mainly to connect with other English speakers, friends, and acquaintances, who did not speak her other two languages. Kena embraced the L2 culture, ways of thinking and perspectives. Due to her motivation to learn L2 and integration in the host country, she appeared to be more confident and comfortable with whom she was in the L2 social world, and thus she claimed to be more WTC in L2.

Foreign Language Anxiety and Perception of L2 Skills

Learners' self-confidence consists of both cognitive and affective components (MacIntyre, et al., 1998). The affective component corresponds to FLA and the cognitive component is linked to learners' perception of L2 skills (MacIntyre, et al., 1998). The affective component or FLA was an obstacle for Edi's, Kena's, and Eva's willingness to communicate certain emotions in L2. Similar to Edi, many linguistically competent L2 learners are unwilling to communicate in L2 and in particular unwilling to communicate certain emotions in L2 (Dornyei, 2003; MacIntyre, Clement, Dornye & Noels, 1998). Dewaele, et al. (2008) studied multilingual learners similar to Edi, Eva, and Kena focused on factors related to their past language learning experiences and present language situations. They discovered that CA/FLA levels were linked to a number of socio-biographical and psychological variables such as: languages known and frequency of use, socialization in a language, adjustment to the new environment, history-of-learning and emotional traits (Dewaele, et al., 2008). In contrary to Edi, both Kena and Eva claimed to have low FLA, which could have been due to their languages known and frequency of use, socialization in L2, integration and socialization in L2, adjustment to the new environment, history and motivation of learning English.

MacIntyre, Noels, and Clement (1997) considered the cognitive component, which was linked to learners' self-perception of second-language competence. They also looked at the role that language anxiety plays in creating bias in students' assessments (MacIntyre, et al., 1997). MacIntyre, et al.'s (1997) findings indicated that as language anxiety scores increased, the ability to take in, process, and produce in L2 declined. Also, as language anxiety scores increased, L2 learners' self-rated competence declined. Such negative relations between language anxiety and L2 learners' self-rated competence were consistent across all four variables: speaking, reading,

writing, and comprehension. When the anxiety scores were high, participants were less willing to communicate and less willing to express themselves in L2 (MacIntyre, et al., 1997). The affective component was very closely associated with the cognitive component. Thus, FLA was very closely associated with their perceptions of L2 competence. When a student feels incompetent about his/her L2 skills, anxiety probably results. Similar to Edi, FLA may influence students to be more reluctant to communicate in L2. If L2 learners are unwilling to communicate in L2, they may fail to re-assess their anxiety competence and thus fail to increase conversational skills.

Edi's narrative confirmed the findings of MacIntyre, et al. (1998) that FLA was very closely related to his perception of competence. Due to Edi's second-language uncertainties and insecurities, he experienced as Horwitz, Horwitz, and Cope (1986) described "fear of negative social evaluation." Edi stated, "In English, I sound awkward, my accent gets worst, and so does my pronunciation. I am not quite myself" (Edi, Interview 3, March 25, 2013; original in Albanian). Edi is highly educated and has mature ideas and thoughts, yet he faced FLA and fear of negative social evaluation. While Eva claimed to have low FLA, she too feared expressing certain emotions in English and similar to Edi and Kena experienced "fear of negative social evaluation" from native speakers (Horwitz, et al., 1986).

Hence, the important role that L2 learners' self-perceptions play in anxiety and achievement has implications for teaching ESL. Evaluating L2 learners' self-perceptions of competence can save both time and the expense of formal testing by placing students at the appropriate levels (MacIntyre, et al., 1997). ESL teachers are encouraged to use practical recommendations to motivate L2 learners, by assessing their performance in a more positive light, avoiding correcting every mistakes in language class, building confidence by asking

questions and encouraging them to work with other peers (MacIntyre, et al., 1998; Horwitz, et al., 1986). First, ESL teachers need to be aware about the anxiety-proficiency-reciprocal relationship and pay attention when dealing with anxious foreign language students, who similar to Edi may underestimate their L2 skills (MacIntyre, et al., 1997). Second, ESL teachers are also advised to motivate students to assess their performance in a more positive light, which may lead to better L2 learning outcomes. Next, anxious L2 learners can be encouraged to avoid pondering over affective reactions and concentrate on their abilities to finish the task at hand.

In Yashime, et al.'s (2004) research study, the 160 high-school Japanese participants also identified “being open and sharing one’s feelings/thoughts” and “taking initiatives to communicate with American classmates or host families” as important variables to enjoy their experiences in the United States. Findings also indicated that students communicated more frequently: when called upon to answer questions by the teacher, when allowed to participate in group works, and finally when able to ask questions outside the classroom (Yashime, et al., p. 131). Participants communicated less frequently with friends and acquaintances outside school and when asked to volunteer to answer questions in class (Yashime, et al., p. 131).

In Yashime, et al.'s (2004) research study, many students found it significant to initiate conversations in L2, but failed to do so. Due to their perceived lack of L2 competence, students failed to create opportunities to initiate conversations, and thus failed to improve their language skills and gain L2 competence (Yashime, et al., 2004). Eva and Kena also were more comfortable speaking English to non-native English speakers, rather than native speakers. As Hatch (1992) argued, interactions between native speakers [NS] and non-native speakers [NNS] tend to show an asymmetrical pattern with the NNS avoiding topic initiations. Kena shared her experience about speaking English and interacting with NNS:

[I felt confident about my English and maybe because I wasn't really speaking to native English speakers. Most of the people that I communicated on a daily basis were Germans, who had learned English as a second language. So, I suppose the pressure was low (Kena, Interview 3, February 27, 2013, original in Albanian.)]

Both Eva and Kena are fully bilinguals and agreed that speaking English to native speakers as opposed to second language learners puts more pressure on how they interact and communicate in L2. Thus, second-language learners need to be aware, understand, and accept FLA as one of the major obstacles of learning ESL and also recognize FLA as a temporary condition during the L2 learning process (Dewaele, Petrides, & Furnham, 2008). After a time of socialization in the L2 learning environment, both Eva and Kena were able to initiate conversations with native speakers, reduce anxiety to communicate certain emotions, and ultimately adapt the L2 culture and ways of life.

Yashima, et al.'s (2004) findings provided further evidence that "WTC is a useful construct for accounting for L2 communication" (p. 144). We know that a goal of second-language learning is to facilitate better communication between individuals in and outside the classroom. We also know that increasing WTC in L2 classroom settings has been suggested to be one of the most important components of L2 learning. Yashima, et al. (2004) provided practical implications on how motivational and affective variables related to WTC can increase Japanese learners' WTC. Such as, raise awareness about WTC and the variables that affect WTC, ask questions to L2 learners as opposed to let them volunteer, provide various opportunities for students to work in teams; as well as, be available after class sessions for L2 learners to ask questions (Yashima, et al., 2004).

Horwitz, et al. (1986) proposed that language students, similar to Edi, may have mature thoughts and ideas, but immature second-language vocabulary and due to their L2 language uncertainties and insecurities; they may feel that they are unable to make proper social impression. Emerging from Horwitz, et al. (1986) research study was the thirty-three item Foreign Language Anxiety Scale [FLCAS], which includes items related to communication comprehension. In Horwitz, et al.'s (1996, p. 129-130) research study, students endorsed statements such as: "It frightens me when I don't understand what the teacher is saying in the foreign language;" "I get nervous when I don't understand every word the language teacher says;" "I am afraid that my language teacher is ready to correct every mistake I make;" "I worry about making mistakes in language class;" "I keep thinking that other students are better at languages than I am;" "Language class moves so quickly," "I worry about getting left behind;" "It embarrasses me to volunteer answers in my language class" and "I am afraid that the other students will laugh at me when I speak the foreign language." Such statements indicate L2 learners' challenges and perceptions and have practical implications for teaching practitioners on how to improve second language learning in the classroom (Horwitz, et al, 1986).

We know that individuals' anxiety levels can vary widely, but results demonstrate that students with FLA can be identified since they share a number of characteristics in common (Horwitz, et al., 1986). For example, similar to Edi, students talked about "freezing" in class, going blank prior to the tests, mumbling during a presentation, trembling outside the door while trying to summon up courage to enter (Horwitz, et al., 1986, p. 129). Also, various psychological symptoms were associated with FLA, such as tenseness, trembling, perspiring, palpitations, and sleep disturbances (Horwitz, et al., 1986, p. 129). Once the teacher acknowledges the existence of FLA, Horwitz, et al. (1986) suggested two options. First, teachers "can help them learn to

cope with the existing anxiety-provoking situation.” Second, teachers “can make the learning context less stressful” (p. 131). Teachers are encouraged to use current teaching practices, techniques, and instructional philosophies to alleviate students’ anxiety such as: relaxation exercises, advise on learning strategies, journal keeping, behavior contracting, create student support system, monitor and identify sources of students anxiety, avoid correcting students in front of everyone, make sure that L2 learners are involved; as well as, reduce defensive reactions in students (Horwitz, et al., 1986, p. 131).

Thus, second-language learners’ WTC is based on a combination of greater perceived communication competence and lower level of communication anxiety (MacIntyre, 1995). Lower FLA and greater perceived communication competence may create a WTC in L2 and perhaps a WTCE in L2. Being able to communicate and in particular communicate certain emotions in L2 was vital to Edi, Kena, and Eva’s perceptions of language competence and how they experienced their lives in the host country. While further research is needed to understand L2 learners’ communicative, linguistic, and psychological variables that affect WTC, previous research and the data collected from Albanian-English bilinguals suggested that close attention should be paid to the two variables that most closely affect WTC in and outside the classroom: FLA and perceptions of communication competence (MacIntyre, 1994; MacIntyre, et al., 1998; Yashime, et al., 2004; Dewaele, Petrides, & Furnham, 2008).

Power Relations

Power and social positioning play crucial roles in the social interactions between language learners and target language speakers (Pierce, 1995). Power relations between the minority and majority groups also influence minority students’ performance (Cummins, 1981, 1983, & 2009). Cummins (2009) suggested that to be effective schooling must remove the

stigma that exist within the broader society of being a minority child. Students are often disempowered by the interactions with their teachers, where teachers may have good intentions, but may lack the sensitivity or the strategies to counteract the stigmas students feel. For instance, limited English speakers, who are placed in all-English programs perceive a negative message about the language they bring from home, where cultures other than those of the dominant group are often treated as irrelevant to the American life.

Another way of disempowering students is by not allowing second-language learners to code-switch or code-change in the classroom. Zentella (1997) and McClure (1977) discussed code-mixing and code-changing in terms of participants, topic, discourse type, and setting. Code-switching has been seen as a kind of linguistic disability and it has been associated with poverty, illiteracy, and a lack of formal education. These attitudes towards languages are reinforced by the dominant discourse of the language separation approach and about keeping to the use of English in the classroom (Martin-Jones, 2007). Negative attitudes towards languages are also based on the premise that there is only one correct form of language and that a true bilingual never mixes languages (Zentella, 1997). Edi also believed that code-switching undermined his authority and that speaking fluent English, while avoiding code-switching, was a vital factor in establishing his new role as a competent supervisor.

Gort (2009), Cummins (1981), and Krashen (1981) advised ESL teachers to be aware of bilinguals' cross-cultural experiences and the importance of the relationships that the learner establishes between the languages in order to obtain and create knowledge. They also emphasized that knowledge acquired in one language plays a vital role in making input in L2 comprehensible (Cummins, 1981; Krashen, 1981). Bilinguals could draw on any of the languages to construct knowledge. L1 could be used to improve L2 and vice-versa. Such

principle is based on a multilingual perspective, including validation of students, understanding cultural and linguistic backgrounds as resources for learning, and a consideration of sociolinguistic, socio-historical, and socio-cultural factors that contribute to the learner's development and experiences (Gort, 2009; Gonzalez, 2006). This is crucial considering that most bilingual education programs in the United States have as their overall goal the development of English proficiency for their students (Cummins, 2000; Gort, 2009).

Empowering students in and outside the classroom needs to be one of the goals of schooling. Teacher practitioners have the opportunity to address negative societal attitudes in the classrooms, by providing second-language learners with the opportunities and assistance to feel proud and speak their first language. Cummins (2000) suggested interventions that may lead to the empowerment of minority students. Such as the following activities that encourage them to take pride in their cultural backgrounds: ask them to share with classmates a daily word and for the older students, an occasional poem or story. For instance, Eva felt empowered during her interactions in the host country because she was able to share and take pride in her own cultural background. People were appreciative of Eva's accent and background and often asked questions about her country, people, culture, and language.

Emotions and Learning

Emotions can interfere with students' learning in several ways such as: by limiting the ability to balance emotional issues with schoolwork, creating anxiety specifically about schoolwork and triggering emotional responses to classroom event (Darling-Hammond, et al., 2005, p. 90). Darling-Hammond, et al. (2005) provided examples when each one of the situations occurred and how teachers can help students in these circumstances. For instance, when students are depressed or stressed about learning, often they do not feel academically competent. When

emotions interfere with students' perception of competence skills, L2 learners might withdraw from classroom activities in order to avoid appearing incompetent. Darling-Hammond, et al. (2005) advised that teacher can reduce students' anxieties by providing opportunities for feedback and by emphasizing that L2 mistakes are part of the learning process.

In a related research, Glisczinski and Savion (2012) addressed the topic of rethinking instructions without emotions and that curriculum driven by information, in the absence of learner emotions, may lead to academic mediocrity. Knowing that "emotions get our attention, and attention equals better learning," Zull (2004) and more currently Immordino-Yang (2010) agreed that emotions are critical to human behavior and learning, and that emotions may help us to think in ways that better match our circumstances and experiences. Developing skills to manage feelings, anxiety, relationships and creating an emotionally safe classroom environment are essential in supporting learning objectives and outcomes (Mayer, 1990; Darling-Hammond, et al., 2005).

The concept of emotional intelligence [EI] was formally developed in the field of Psychology in 1990s (Goleman, 1997). EI or how students manage their anxiety, make intellectual decisions, and are willing to communicate those emotions are vital to students' success and in particular to second language achievement. In Stottlemayer's (2002) research study, the data collected from 200 eleven and twelfth grade American students in Texas showed that EI was a significant predictor of their academic achievement. Also, in Elias, Mahyuddin, Abdullah, Roslan, Noordin, Fauzee's (2007) research study, 688 at risk students in Malaysian secondary school were selected to examine the relationship between emotional literacy and EI. Elia's et al.'s (2007) findings indicated that low achievers scored low on emotional self-awareness and emotional expression. Also, Elias, et al.'s (2007) research findings found a

positive relationship between EI and academic achievement. In a related research study, Pishghadam (2007) also examined the relationship between EI and second language success among 528 Iranian university students in Tehran and found that EI scores were positively correlated with students' scores in reading, speaking, listening, and writing.

Goleman (1995) advised that EI can be taught and children can be coached to develop the tools and skills needed to manage both positive and negative emotions. Goleman (1995) outlined five skills involved in EI: being aware of one's emotions, managing those emotions, motivating oneself, empathizing, and relating well with others in a group. By providing the diverse examples of emotional life, literature can also foster EI in a second language curriculum. For example, when it comes to taking tests in L2, students can be taught how to control their anxiety (Khatib, Rezaei, Tabatab'I, & Derakhshan, 2011). Also, since literature is saturated with cultural concepts, McKay (1982) offered three ways to reduce the problems of linguistic cultural complexity by: using simplified texts, using easy texts, and using young adult texts.

In Rouhani's (2008) research study, seventy undergraduate Iranian ESL sophomore and junior students participated to investigate the impact of a cognitive-affective reading course on their emotional intelligence, FLA, and empathy. The use of literary excerpt were used as learning materials and also as the basis for classroom activities, where students had opportunities to empathize characters, events, setting in the literary excerpts, express their emotions, and make use of emotional knowledge to make decisions. It was found that EI scores of the participants improved through stimulating humor, wit, and other imaginative readings. Also, Rouhani (2008) findings revealed that language learners learned to understand emotions and take appropriate action towards negative emotions. They used different techniques such as: brainstorming, journal writing, peer-discussion, cooperative learning, self-assessment and creative writing (Rouhani,

2008). Finally, literacy reading course offered participants an opportunity to voice their ideas, avoid discomfort, and as a result decrease FLA.

Since ESL students may respond and display emotions in very different manners. Darling-Hammond, et al. (2005, p.94) advised that teachers need to create an emotionally safe environment and be aware and sensitive to the different ways children display emotions, especially ESL learners, since emotional expressions differ from culture to culture, and from family to family. An emotionally safe environment can be created by: affirming students' accomplishments in a noncompetitive way, encouraging self-confidence, providing opportunities to take risks without penalty, and giving thoughtful feedback. In another related research study, Pekrun, et al. (2007) inferred similar guidelines. Such as: Improving the quality of academic instruction, giving students autonomy to self-regulate their learning, increasing opportunities for success and a culture of learning from errors, creating flexible interaction structures that foster affiliation and cooperation, and providing support without denying the role of competition among peers.

Thus, a meaningful curriculum that develops EI skills; as well as, supports a safe environment may improve students' both emotional and academic functioning, (Roeser, Eccles, & Sameoff, 2000). Material developers, curriculum designers and educators should pay attention to EI skills and incorporate them into their syllabus (Rouhani, 2008).

Conclusion

Albanian-English bilinguals' findings are crucial for L2 learners in and outside the classroom and teacher practitioners. Such findings raise awareness about the complexity of L2 learners' perception of power, perception of L2 skills, FLA, WTC in L2, and in particular WTCE in L2. Albanian-English bilinguals' social positioning in the host country impacted their social

interactions and communication of emotions in L2. Albanian-English bilinguals' narratives also showed that whereas they are able to communicate in L2, they often find communicating certain emotions in L2 a daunting task, experience fear of negative social evaluation, and finally experience FLA.

WTC model was investigated during this discussion, by looking at both the motivation and perception of L2 skills as vital factors in learning ESL and WTCE in L2. WTC is based on a combination of greater perceived communication competence and lower levels of communication anxiety and it may be applied when examining different L2 speakers' willingness to communicate across situations. While further research is needed to understand learner's WTCE, we know that FLA, perception of power, and perceptions of L2 skills can have profound effects on foreign language learning and WTC in L2. Thus, being aware and acknowledging emotions as vital factors in L2 learning and communication, examining ways to identify those students who are particularly anxious, and carefully applying current teaching practices and FLA reducing techniques both in and outside the classroom, may be a step forward in the right direction.

Chapter 8: Conclusion

In my research study, I investigated Albanian-English bilingual's lives and challenges about languages, emotions, multiple selves and identities in the L2 host country. By investigating emotional selves' experiences in L2 in considerable details, I was able to understand how Albanian-English bilinguals negotiated their emotional selves and identities and WTCE in L2. Eighteen participants, five Albanian-English bilingual males and thirteen Albanian-English bilingual females, took the anonymous survey to elicit demographic data. Three case-studies, Edi, Kena, and Eva met the criteria and were selected from the survey pool. The narratives of Edi, Eva, and Kena indicated that regardless of their L2 proficiency, socialization in L2 from 7 years (Kena and Edi) to 15 years (Eva), adjustment to the new environment and history-of-learning, they continue to find communicating certain emotions in L2 overwhelming, experience fear of negative social evaluation, and finally experience anxiety to speak to native speakers.

Edi experienced and produced the most complex identity in L2, as he struggled to position himself in the host country. Edi claimed to know how to control his emotions in Albanian, control his words, and hide his anger. He also observed how he often “sounded awkward” when expressing anger in English. Edi feared that he may never be able to communicate his emotions in English as effectively as he can in Albanian. However, cultural knowledge and learning more about “*the real America*,” allowed Edi the opportunity to communicate more freely with English speakers regardless of his language deficiencies or self-perception of his language deficiencies.

Kena's reflection on emotional styles in each language suggested that her different cultures had produced different selves. Kena believed that she had created a new persona in

English. She was able to communicate emotions in L2 and in particular more open to use endearments and affectionate gestures in public. Although, Kena felt comfortable with almost her native-like speaker accent and emotional behavior, she still struggled to communicate in English during angry and frustrating situations. She struggled to be diplomatic when she was frustrated, angry, disappointed, and similar to Edi, she was unable to control or hide her emotions in English.

Similar to Edi and Kena, Eva was highly educated. However, in contrary to Kena and Edi, most of her professional growth was conducted in English in the United States. Eva claimed to be able to use either Albanian or English to communicate strong emotions. However, certain emotions, such as fear, panic, anger, or frustration were easier to be expressed in her native language and as she put it “some things just made more sense in Albanian.”

Although “fear of negative social evaluation” and FLA were not the direct focus of my research study, both FLA and “fear of negative social evaluation” were obstacles for Edi, Kena, and Eva’s WTC certain emotions in L2 (Horwitz, et al., 1986). Edi’s narrative confirmed that FLA was very closely related to his perception of competence. Due to his L2 language uncertainties and insecurities, Edi experienced “fear of negative social evaluation.” Once Edi started familiarizing himself with what he called it, the “American culture,” his English improved, yet he struggled with some aspects of culture, such as expressing himself or understanding humor in L2. While both Eva and Kena claimed to have low FLA, they also feared expressing certain emotions in English and similar to Edi experienced “fear of negative social evaluation” from native speakers (Horwitz, et al., 1986).

The narratives of Albanian-English bilinguals also indicated that motivation played a key role in learning ESL and WTCE in English. WTC approach was used to investigate motivation to

learn L2 and the relations between L2 learners and L2 communication (Yashima, 2002; Dornyei, 2001; Dornyei & Kormos, 2000). For instance, Edi chose to learn English for economic reasons in the United States. He was detached from the L2 host country and avoided L2 communication outside of the workplace. Edi experienced tension and anxiety when speaking L2, something that he had never experienced in L1. However, the second participant, Kena learned L2 in order to connect with other English speakers, friends, and acquaintances, who did not speak her other two languages. Due to Kena' motivation to learn English and integration in the host country, she claimed to be more confident and comfortable with who she is in the L2 host country and thus more willing to communicate in L2.

The narratives of Edi, Kena, and Eva; as well as, the review of the related literature showed that FLA, L2 motivation, L2 learners' self-perceptions, power relations between language learners and target language speakers have practical implications for learning ESL, WTC in L2; as well as, ESL educators in and outside the classroom. Developing skills for students to deal with their emotions and creating an emotionally safe classroom environment are essential in supporting second-language learning objectives and outcomes. Lowering FLA and increasing L2 perception may increase willingness to communicate and in particular willingness to communicate emotions L2. Being willing to communicate emotions in L2 was essential for my participants to emotionally identify with the L2 group, increase their perception of L2 skills and how they experienced their lives in the host country. Also, empowering students in and outside the classroom needs to be one of the goals of teaching ESL. Finally, ESL educators have the opportunity to address negative societal attitudes in the classrooms, motivate ESL learners, and provide opportunities and assistance they need to feel proud about their L1 culture and language.

Research Limitations

Through their narratives, Albanian-English bilinguals discussed experiences and perspectives about languages, emotions, multiple selves and identities in a second language learning social context. Their narratives “bring to the surface aspect of human activities, including SLA that cannot be captured in the more traditional approach to research” (Pavlenko, 2001, p. 211). However, as much as the field of SLA can benefit from the narratives of Albanian-English bilinguals, the narrative method has its critics. Researchers have questioned the relations between a narrative and the events it depicts (Denzin & Lincoln, 2005; Creswell, 2007). For instance, since the narratives of Edi, Kena, and Eva are based on their perspectives, critics may argue that it presents a distorted narrative of the events that may be affected by several variables, such as the relation between the interviewee and the researcher.

Edi, Kena, and Eva’s personal stories present a rich form of data about learning ESL during a fifteen-year range. Critics may also question their depiction of reality during such a long period of time, as memory can be unreliable when confronted with questions of the past. For instance, memory can be unreliable when answering questions about their work, educational background and the language that Albanian-English bilinguals prefer to use in each occasion. Also, questions about feelings or learning a second language may be challenging to be remembered or expressed such as: “What language do you express your deepest feelings when alone?”; “Is it easier or more difficult for you to talk about emotional topics in your second or other languages?”; or “What are your experiences about learning English as a second language.”

During the interview process, I allowed my participants to share their own stories in both L1 and L2, as I tried to encourage and re-create an atmosphere of natural conversation. For instance, I shared some of my personal experiences with languages and emotions, such as my

desire to express anger in L2 rather than L1. Critics may question how much my voice as an Albanian-English bilingual may have shaped their responses. One response to such criticism is the common themes that were drawn from all narratives, such as FLA and fear of negative social evaluation. Major themes were depicted from each narrative, as Eva, Kena, and Edi shared their stories and reflected on learning ESL and living in the host country.

Another criticism about the oral narratives is the presence of the researcher. Due to the relationship that I had established with my participants, I was able to conduct more in-depth follow-up interviews, but critics may also question the reliability of such data. While I know that participants' responses may have been shaped by the questions asked and/or my relationship to them as a fellow Albanian bilingual, I remained consistent with my research objectivity by asking the same questions to all participants, allowing my participants to finish their stories before asking follow-up questions, letting the data speak for itself, translating their narratives verbatim, and finally by checking my interpretations and my translations with my participants and family members.

Another limitation of the study is that it is based mainly on three participants' self-perceptions and experiences about learning ESL and living in the L2 host country. Although, my participants shared various qualities and helped to understand Albanian-English bilinguals' perspectives with languages and emotions, I have to exercise caution before generalizing that their personal stories represent all Albanian-English bilinguals' experiences. The goal of the study was not to generalize, but to investigate and gain some understanding about learning ESL and living in the host country, as Albanian-English bilinguals negotiated their identities, emotional selves, and experiences in each language.

Finally, in order to simplify my study, I made a clear distinction between L1 and L2. However, Eva and Kena are both multilingual speakers and making such a distinction may have not represented a full picture of their experiences. Their narratives also indicated various forms of code-switching and that in-between language that assisted in sharing some of their experiences. Future studies can build on that in-betweenness and continue the multilingual discussion about L1, L2, L3, and WTCE in each occasion.

Research Implications

My study was based on an understanding that stories of Albanian-English bilingual speakers have been left out of the literature and that their understanding of the world is shaped by their lived experiences and social interactions in both languages and cultures. Current literature has provided limited research about Albanian-English bilinguals' experiences. We have limited backgrounds about Albanian-English bilinguals' cultural scripts, autobiographic memories, levels of emotionality in L1 or L2, linguistic repertoires, frames of motivation and expectations. Therefore, investigating Albanian-English bilinguals had its drawbacks, as the investigation began with broad questions about my participants' perspectives, perceptions, and experiences about learning ESL and communicating emotions. I presented their stories as complete entities and allowed each of their experiences to speak for itself. Future studies on Bilingualism and Emotions can expand the scope and the depth of the questions asked.

Albanian-English bilinguals represent a small percentage of bilinguals in the United States, but their findings about WTCE raised awareness and helped to form themes and provide directions for future studies. FLA was an obstacle for Edi, Kena, and Eva's WTC certain emotions in L2. Their narratives confirmed the findings of MacIntyre, et al. (1998) that FLA was very closely related to their perception of L2 competence. Due to the uncertainties and

insecurities about the L2 language skills, they experienced as Horwitz, et al. (1986) described fear of negative social evaluation. Hence, the important role that L2 learners' self-perceptions play in anxiety and achievement has implications for the language classrooms. How can ESL teachers reduce or eliminate FLA and how can they assist in improving bilinguals' perception of L2 skills? Future studies need to further investigate the implications of FLA and perceptions of L2 skills not only about WTC, but also WTCE, by engaging qualitative, quantitative and mixed methodologies.

Future studies also need to explore specific emotions, such as humor, fear, and anger. How do social learning contexts and interactions affect bilinguals' willingness to communicate anger, fear, and humor in L2 or failure to do so? For instance, Albanian-English bilinguals reflected on the anxiety to communicate certain emotions, such as humor in L2. All three interview-participants self-rated as proficient in English, yet claimed to face insecurity and anxiety to communicate in an effective manner through humor. Being able to successfully express themselves through humor was important to Edi, Kena, and Eva to connect and emotionally identify with their new friends, colleagues, and coworkers, increase their perception of L2 skills, and thus be more willing to communicate and in particular more willing to communicate emotions.

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Appendix 1: Interview Protocol

At the initial interview, three broad questions were asked to each participant:

1. What are your experiences regarding learning ESL, in and out of school?
2. Could you elaborate on your emotional-related answers from the initial survey?
3. Is there anything else you would like to add about your experiences with work, school, family and/or relationships in the L2 social environment?

Follow-up questions to interview-participant, Kena::

1. Could you elaborate on how frequently do you use Albanian and with whom?
2. Could you elaborate on how frequently do you use English and with whom?
3. Could you elaborate on your misunderstandings with your manager?
4. So, are you saying that speaking English makes you more confident?
5. Why do you think your manager spoke English to you, when you were expecting it to be in Albanian?
6. Could you elaborate on your experiences regarding telling jokes in English?

Follow-up questions to interview-participant, Edi:

1. Could you elaborate on how frequently do you use Albanian and with whom?
2. Could you elaborate on how frequently do you use English and with whom?
3. Why did you choose to speak English to your coworkers, when you said that you would prefer to use Albanian?
4. Could you elaborate on your misunderstandings with your girlfriend?
5. Could you elaborate on your experiences regarding telling jokes in English?

Follow-up questions to interview-participant, Eva:

1. Could you elaborate on how frequently do you use Albanian and with whom?

2. Could you elaborate on how frequently do you use English and with whom?
3. Could you elaborate on your experience regarding telling jokes in English?
4. Could you elaborate on your experiences regarding being angry in Albanian?
5. Could you tell me more about your experiences speaking English in the United States?
6. How about your experiences regarding being angry in English?

Appendix 2: IRB Survey Information

Qualtrics Survey Software

<https://utep.qualtrics.com/CP/Ajax.php?action=GetSurveyPrintPrev...>

University of Texas at El Paso (UTEP) Institutional Review Board Informed Consent Form for Research Involving Human Subjects

Principal Investigator: Olliana Alikaj, Doctoral Candidate
(oalikal2@utep.edu)

Faculty Advisor: Heriberto Godina, Ph.D.
(hgodina@utep.edu)

Purpose of the Study: We are interested in understanding Albanian-English bilinguals' experiences with languages and *emotional selves*. Participation in this study is anonymous and is expected to take 20 to 30 minutes.

Benefits: The results of this study may benefit research in education. The results may help us to understand the relationships between languages and emotions. The results may add to the limited body of research surrounding languages and emotions, as well as, learning and teaching English as a second language. There will be no direct benefits to you for taking part in this study. However, participants will have an opportunity to reflect on their emotional selves. If you choose to participate, you can enter a drawing for a chance to win one of two fifty dollar Amazon gift cards. If you would like to participate in the drawing, you will be able to enter your contact information at the end of the survey. This information will be detached from your survey answers.

Risks: There are no known risks associated with this research. You will be asked to respond to the survey. If you do choose to participate in the interviews process, it is not expected, but if you feel uncomfortable answering any

Appendix 2: IRB Survey Information (cont.).

Qualtrics Survey Software

<https://utep.qualtrics.com/CP/Ajax.php?action=GetSurveyPrintPrev...>

Gender

Male

Female

Age

25-29

30-34

35-40

Other

What is your education Level (highest diploma or degree)?

High School

other

What is your occupation?

At which age did you start to learn Albanian?

At which age did you start to learn English?

Appendix 2: IRB Survey Information (cont.).

vey Software <https://utep.qualtrics.com/CP/Ajax.php?action=GetSurveyPri>

How was Albanian learned?

Outside School
School
Both

How was English learned?

Outside School
School
Both

On a scale from 1 (least proficient) to 5 (fully fluent) how do you rate yourself in Albanian:

Click to write Scale point 1

Speaking
Comprehension
Reading
Writing
Expressing Emotions

On a scale from 1 (least proficient) to 5 (fully fluent) how do you rate yourself in English:

Click to write Scale point 1

Speaking
Comprehension
Reading
Writing

1/30/201

Appendix 2: IRB Survey Information (cont.).

How frequently do you use English and with whom?

How often to you use Albanian in social networks, such as facebook, twitter, etc. and with whom?

How often to use use English in social networks, such as Facebook, Twitter, etc. and with whom?

Have social networks, such as Facebook, Twitter helped you to use Albanian more often and with whom?

Have social networks, such as facebook, Twitter helped you to use English more often and with whom?

Appendix 2: IRB Survey Information (cont.).

How frequently do you use English and with whom?

How often to you use Albanian in social networks, such as facebook, twitter, etc. and with whom?

How often to use use English in social networks, such as Facebook, Twitter, etc. and with whom?

Have social networks, such as Facebook, Twitter helped you to use Albanian more often and with whom?

Have social networks, such as facebook, Twitter helped you to use English more often and with whom?

Appendix 2: IRB Survey Information (cont.).

What language do you prefer to use when communicating through social networks, such as Facebook, Twitter?

Albanian

English

Both

Why do you prefer Albanian in any social networks, such as Facebook, Twitter? Please provide examples.

Why do you prefer English in any social networks, such as Facebook, Twitter? Please provide examples.

If you are angry, what language do you typically use to express your anger? Why?

If you were to recall some bad or difficult memories, what language would you prefer to discuss them in and why?

1/30/20

Appendix 2: IRB Survey Information (cont.).

perhaps provide examples?

Do you feel like a different person sometimes when you use your different languages?

Do you have any other comments and/or suggestions for the author of this questionnaire?

If you would like to be contacted by the principal investigator, Olliana Alikaj for one or more interviews, please provide below your email address.

If you would like to participate in the drawing, please provide below your contact information.

1/30/2014

Appendix 3: Background Information Questionnaire

The following questionnaire has been modified from Dewaele, J.-M. and Pavlenko, A. (2001-2003) Web questionnaire on Bilingualism and Emotions.

All information will be kept confidential.

- 1. Gender**
Male
Female
- 2. Age**
25-29
30-34
35-40
Other
- 3. What is your education level (highest diploma or degree)**
- 4. What is your occupation?**
- 5. At what age did you start to learn Albanian?**
- 6. At what age did you start to learn English?**
- 7. How was Albanian learned?**
Outside School
School
Both
- 8. How was English learned?**
Outside School
School
Both
- 9. On a scale from 1 (least proficient) to 5 (fully fluent) how do you rate yourself in Albanian?**
Speaking
Comprehension
Reading
Writing
Expressing Emotions
- 10. On a scale from 1 (least proficient) to 5 (fully fluent) how do you rate yourself in English?**
Speaking
Comprehension
Reading
Writing
Expressing Emotions
- 11. How frequently do you use Albanian and with whom?**
- 12. How frequently do you use English and with whom?**
- 13. How often do you use Albanian in social networks, such as facebook, twitter, etc. and with whom?**
- 14. How often do you use English in social networks, such as facebook, twitter, etc. and with whom?**
- 15. Have social networks, such as Facebook, Twitter helped you to use Albanian more often and with whom?**
- 16. Have social networks, such as Facebook, Twitter helped you to use English more often and with whom?**
- 17. What language do you prefer to use when communicating through social networks, such as Facebook, Twitter?**
Albanian
English

Both

Appendix 3: Background Information Questionnaire (cont.).

18. Why do you prefer Albanian in social networks, ush as Facebook, Twitter? Please provide examples, if any?
19. Why do you prefer English in social networks, ush as Facebook, Twitter? Please provide examples, if any?
20. If you are angry, what language do you typically use to express your anger? Why?
21. If you were to recall some bad or difficult memories, what language would you prefer to discuss them in and why?
22. Is it easier or more difficult for you to talk about emotional topics in your second or other languages? If there is a difference, could you tell me about that and perhaps provide examples?
23. Do you feel like a different person sometimes when you use your different languages?
24. Do you have any other comments and/or suggestions for the author of this questionnaire?
25. If you would like to be contacted by the principal investigator, Olliana Alikaj for one ore more interviews, please provide below your email address?
26. If you would like to participate in the drawing, plesse provide below your contact information

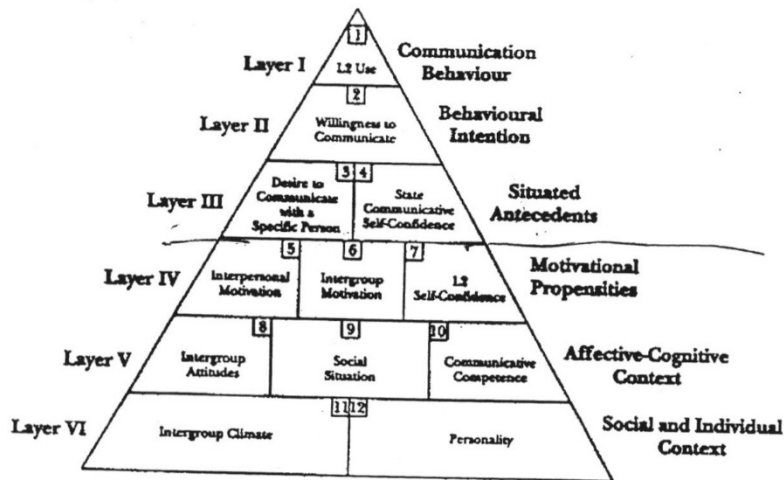
Appendix 4: Linguistic Model of Variables Influencing WTC

D. MacIntyre, Richard Clément, Zoltán Dörnyei, Kimberly A. Noels

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Figure 1

Linguistic Model of Variables Influencing WTC



Linguistic Model of Variables Influencing WTC

Appendix 5: IRB Approval

Alikaj, Olliana

From: Athena Fester [no-reply@irbnet.org]
Sent: Thursday, December 13, 2012 3:15 PM
To: Godina, Heriberto PHD; Alikaj, Olliana
Subject: IRBNet message from Athena Fester

Message from Athena Fester:

Re: [406058-1] Language and Emotions of Albanian-English Bilinguals

Please login to IRBNet to review this project.

Dear PI,

Your submission has been reviewed and approved.

Regards,
Athena Fester

Appendix 6: Photographic Artifacts



Photo 1: Edi proud to become an American citizen.

Appendix 6: Photographic Artifacts (cont.).



Photo 2: Edi playing soccer and wearing a traditional Albanian uniform.

Appendix 6: Photographic Artifacts (cont.).



Photo 3: Kena with one of her students in Beijing, China.

Appendix 6: Photographic Artifacts (cont.).



Photo 4: Kena with another of her students in Beijing, China.

Appendix 6: Photographic Artifacts (cont.).



Photo 5: In Eva's celebration of Albania's Independence day in the USA.

Oliana Alikaj
Teaching, Learning, & Culture

Oliana Alikaj earned her Bachelor of Business Administration degree in International Business in 2005 from the *University of Texas at El Paso*. She received her Master of Business Administration degree in 2007 from the *University of Texas at El Paso*. In 2009, she joined the doctoral program in Teaching, Learning, and Culture at the *University of Texas at El Paso*.

Dr. Alikaj has presented her research at the American Education Research Association Conference (AERA) and more recently shared her findings at the Literacy Research Association (LRA). She has participated in various panel discussions framed around contemporary research perspectives and has engaged in dialogue with teachers, colleagues, and administrators.

While working on her research, Dr. Alikaj has been simultaneously employed as the Program Manager for the Bioinformatics Program with the *University of Texas at El Paso*. She manages Bioinformatics interdisciplinary program that involves five different academic departments; as well as, she facilitates professional training activities for professional science master's students. These include chairing and designing seminars and workshops in professional writing, leadership, management, learning skills, marketing, negotiation, public speaking, team building, time management, professional etiquette, and delegation.

Dr. Alikaj taught a critical inquiry seminar course to undergraduate students, which has been instrumental for enriching students' learning experience and retaining undergraduate student enrollment. Dr. Alikaj looks forward to continuing her research in emotion and learning; as well as, publish and present at the national level. Dr. Alikaj's dissertation, *Albanian-English Bilinguals' Learning Contexts and Emotions: A Cross-cultural Perspective on Second-language Acquisition*, was chaired by Dr. Heriberto Godina.

(This Thesis was typed by Ollana Alikaj, 2014)