

## THE INTERRELATION OF EMIGRATION TO MATERIAL-SPIRITUAL HERITAGE

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Heritage is a value passed from generation to generation. This value is losing as a result of global developments through unification and that's the reason why globalization is regarded by researchers as "a big roller that flats the values". This unification is the result of exchanges of information, humans, goods within the geographical division of labor. Emigration as a social and geographic phenomenon affected and significantly affects the material-spiritual heritage of a particular country. *What role has the emigration to the preservation or mitigation of material-spiritual heritage? How the phenomenon of emigration is related with the material-spiritual heritage? Can emigration serve to represent the material-spiritual heritage and national identity?* These and others will be analyzed in this paper, through the interview method, analytical will highlight the concept of material-spiritual heritage, emigration, the role of emigration in material-spiritual heritage; highlight the problems that emigration brings about heritage, at the same time trying to recommend measures for their solution. This paper will probably serve as an initiative to compilation of policies regarding preserving and promoting material-spiritual heritage not only in Albania, but also in emigration through our embassies (Albanian) dispersed in the world.

**Keywords:** Emigration, material and spiritual heritage, international division of labor, immigrant.

### METHODOLOGY

Methodology of the study used in this paper is: the search in the library for existing literature, interviews with immigrants and their children to get acquainted with the problems, analyzing the problems.

### INTRODUCTION

Migration is a global phenomenon that has swept all States of the world. Migration is a process that appears in two forms: *National migration*<sup>1</sup> that is a movement within the same country, from one administrative unit to another for example within the region, municipality and *International migration*<sup>2</sup> (*Emigration*) that entails passing one or several international borders that lead changing the status of the people involved in this movement. *Migrant*<sup>3</sup> is called a person who voluntarily and for personal reasons moves from one country to another destination without being obligated to do so.

International migration is considered as an opportunity for individual solutions and certain society, caused for economic problems (poverty at high levels as the case of Albania), social (discrimination or terror as the case of Syria), political (asylum seekers Albania 1945-1990),

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<sup>1</sup> IOM. (2009) *E drejta migratore*. Tiranë 17

<sup>2</sup> IOM. (2009) *E drejta migratore*. Tiranë 9

<sup>3</sup> IOM. (2009) *E drejta migratore*. Tiranë 17

economic and social (migratory movements that characterized Albania after 1990). Because of the importance migration is considered as a historical force that has shaped the world.

International migration is already a common phenomenon in Albania, more pronounced in the North-East region where the values of poverty have the highest indicators on the one hand and immigrant tradition has inherited the Southeast region on the other hand. International migration is realized for economic, social, historical and political reasons. This process that is related with the movement of people is accompanied with the exchange of the experience in different fields of life, bringing people through cooperation between them and the states, integration of immigrants to the population of host countries who show us that we live in a global world. *Globalization*<sup>4</sup> is a phenomenon that has swept all of geographical areas in the economic, political, social and cultural aspect beyond national borders. By different researchers is considered as a leveler values.

However migration is certain individual pilgrimage in search of a better life by identifying also an other process that has occurred in the historical evolution of society as social division of labor where evidenced states, regions specialized for a particular economic activity and where specialization of regions or states for a certain economic activity (industrial, agricultural, in livestock, tourism, etc.) creates employment opportunities and the creation of money for immigrants, which are aimed at the improvement of socio-economic of their own life.

The reasons that a person (human) migrates are different. What we seek to put the emphasis in this paper is: *What is the role of immigration in the preservation of spiritual material immigrant heritage with country of origin? How emigrant is connected with the country of origin?*

We know that all immigrants of a certain state for example Albanian migrants in the host country (England, Germany, Switzerland, Italy, Greece, America, Australia) form an diaspora (Albanian Diaspora). With *Diaspora*<sup>5</sup> is understood the immigrants who have decided to live not in the country of origin, but who are conscious about their country of origin and preserve about it. This is the best case is maintenance of the material-spiritual heritage regardless of where they live.

## MEANING OF CULTURAL HERITAGE AND ITS IMPORTANCE

*Heritage* is a value passed from generation to generation. Material-spiritual Heritage of a people presents completeness of spiritual and material values generated during its history, reflects the economic, social, political, religious, development in the past, the age-old struggle for the preservation of the ethnic, linguistic and cultural aspects. Different places (people who live in these places) during their economic development, social, political, religious and cultural were in permanent contacts with other people, regardless friendly or unfriendly character of contacts had the mutual influences between them. Therefore, material and spiritual heritage of a people represents his contribution to the treasury of the world's total culture.

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<sup>4</sup> Sheme, S., Nishku, A., Kola, B. (2007) *Gjeografia* 8. Tiranë: Ideart 44

<sup>5</sup> IOM. (2009) *E drejta migratore*. Tiranë 18

Material-spiritual Heritage represents a civilization, which tells that the history did not begin with us. The famous American historian Scharles M. Andreys says: *“The level of civilization of a people depends on how much they pay attention to the importance of preservation of monuments to its past”*, while one of the greatest intellectual of the century XX, Hungarian dissident, Bella Hamvash, writes: *“Heritage is not a historic emotion, not a social revolution, not a religious floatation, heritage is the rest of the truth.* Just with these two expressions I believe that we have two strong arms which makes strong the idea, the fact that material-spiritual heritage is an integral part of the identification of national values and also why this heritage should be followed and be known in generations, attaching UN statement that among other things says: *“each culture has a dignity and a special value that must be preserved and respected”* and that each nation has the right and duty to develop and preserve their culture.

Irrespective of where we are, the problems which have passed and are passing, leaving reasons, the intensity of technological momentum, global developments, all in all (at least) we remain people of a nation, called Diaspora of a certain state, which holds in itself an old culture that provides its citizens with dignity. So I think it's an obligation and moral duty of every citizen in the world to transmit and save their culture by passing to younger generations.

Material-spiritual heritage is closely related to the spiritual world that convey traditions and habits of the local population, in which visitors understand and enjoy their values. Objects often material-spiritual heritage has attracted the attention of human that in inability to explain scientifically, were wearing special powers, turning to religious objects<sup>6</sup>. In terms of today's global trend is observed the tendency of being the same in aspect of values (that first of all show identity) bringing originality lost, so one of the main tasks of heritage in general and in particular material- spiritual is to be served as a passport and national identity.

Material-spiritual heritage (traditions, customs, songs and dances). Spiritual world of Albanian population is a rich. Evidence for this are how the Albanian population organize ceremony the joys and sorrows in life. Is evidenced diversity of traditions and customs that are forwarded and applied today from birth to death. The importance of protecting cultural heritage is a civilized act of a people and has deep roots in history. Preservation and protection of material-spiritual heritage is the main point of any European country, so for Albanian nation. National and international legislation is an essential weapon in the regulation of all anomalies in terms of cultural heritage protection and maintenance of the national identity of each country. Therefore is asked the promotion of cultural heritage, policy and strategies that cultural heritage become part of curricula for Albania children in Diaspora creating wider educational activities related to its historical values seen as a priority the involvement of all national scientific educational mechanisms and international.

## **THE INTERRELATION OF EMIGRATION TO MATERIAL-SPIRITUAL HERITAGE**

Immigration as a social and geographic phenomenon has affected and affects the material-spiritual heritage of a particular country. We also live in a world where technology has reached the highest levels and globalization, also, has a significant impact on the unification of values among peoples and states. On the other side is the identifying value of a nation,

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<sup>6</sup> Qiriazi, P. (2009)*Problemet e zonave te mbrojtura dhe roli i menaxhimit të tyre ne transformimin e hapësirës gjeografike të vendit tonë.* Tiranë: studime albanologjike 320

which is being threatened by the phenomenon of globalization. Globalization by different researchers considered as a leveler of values.

Migration and globalization have in common the movement of people, goods, information, rapprochement of cultures between peoples and integration of population with the culture of the host country. In other words this two phenomena endanger the heritage of a country in general and in material-spiritual heritage in particular. Immigration brings to people who move in the host country a large number of problems, which in most cases he needs to survive.

In such conditions he makes everything to integrate in the host country, working together with local population, attending social environments dissimilar local populations, become part of national events and celebrations of the host country. These elements affect that relations with place of birth, place of origin become weak and reduce contact with other compatriots.

Problematic is sharper when it come to second generation, immigrants born there, who do not recognize the place of their predecessors, have not accurate and scientific information on the country of origin, but only in the form of nostalgically stories from parents to them, but this remain hypothetical because it is not known if this child really get information about the country and culture of their ancestors and if informally, if their parents have shown interest in conveying love for the homeland and feeling resurrection pride for their origin.

What we said above is the result of a paradox that occurs between Albanian immigrants scattered across the world who become extremists on one hand and on the other hand patriot who do not teach their children to speak Albanian, do not talk about the history of the Albanian people to make them feel proud of their origin, do not confess legends, tales of Albanian to revive curiosity for them to come and visit the country of their ancestors. The desire to integrate in the host country has done that parents don't realize imaginary trips in Albanian lands during long winter nights in migration. All this show the role of emigration to dilute the material-spiritual heritage and also we showed a link between the phenomenon of immigration and material-spiritual heritage. However, we must emphasize that immigration serves as a passport to promote material- spiritual heritage and national identity in the world. There should not deny the fact that migrants in host countries have been ambassadors of Albanian culture, their behavior in the host country, reaching immigrants, how they integrate in the host country and regulate the relationship between the host country's population define the image of Albanians and Albania in the international arena. This is one of the main reasons why it is important recognition of the phenomenon of migration and its effects in the host country.

If to an Albanian immigrant would address the question of where they are from, they will respond in a proud way that they are: *lumjan (Kukes district), tropojan (Tropoja district), gjakovar (Gjakove commune), tetovar (Tetove commune)* etc., but to get the answer whoever you addressed this question immigrants should have the social justice that gives the right migratory, have support from relevant institutions as the Albanian Embassy, Embassy of Kosovo, Ministry of Foreign Affairs and Ministry of Diaspora organizations made by the immigrants in the host country with the objective of promoting Albanian culture in the world. This would be accomplished through the implementation of international law and imposing currents of cooperation between countries involved in migration, through special events organizations from immigrants allowed and helped by the host countries such as: body parts

dramatic organizations about historical events of the Albanian people, fairs, in which unfolds ethnographic diversity and diversity of traditional Albanian clothing (Tropoja, Gjakova, Has, Kukes, Tirana), linked so beautifully with Albanian epic and lyric dances ( Shapatave, Napoleon, Pogonisht, Tropoje, Kukes, Has dance) enjoying them with traditional dishes (fli Lume, djath Sharri, Liko Permeti, Bozë, Shkupi). Learning Albanian language, their culture from additional hours in school allowed from host countries is a good thing because in that way they become closer with their parents culture, language, traditions and everything so "O how well to be Albanian" not to be just a slogan in the green field, but also for immigrants and their children wherever they grow. Organizing immigrants themselves abroad, in the form of organizations which aim to promote Albanian culture, but on the other organization in the form of NGOs plays the role of migrants in the immigration statistics and immigrants connection between them.

## CONCLUSION

All these problems came from meetings, interviews we had with the Albanian immigrant families during summer holidays near their relatives. What was found was:

- -high feeling of missing among adults, mainly to Albanians in Kosovo and less from the Albanians of Albania,
- the presence of a large number of symbols from Albania (shirts with the flag, national flag, keyrings with images from Albanian territories),
- children, who barely speak Albanian and those children who do not speak Albanian at all, but only the host country (English, Swedish, Greek),
- children knew little history of the Albanian people and these refer only to Skanderbeg and Ismail Kemal related more to echo with the 100th anniversary of Albania's independence. Also Isa Boletini together with Ismail Kemal became known from the small plane (Drone) thrown in the field of football where were playing Albania and Serbia with ethnic Albanian flag and two figures of the above,
- immigrant parents had shown little tale, stories, legends about Albania and Albanians

All those mentioned above shows the weakness of material-spiritual connections immigrant children with the country of origin so: to avoid this weakness I think that the first place remains to family to transmit the major information, secondly schools with their additional hours. If this information is properly served will awaken interest and curiosity among the younger generation to visit from near the Albanian territories, castles Albanian symbol of resistance, to become members of the Albanian pagan holiday (day of summer, Shëngjergj holidays the Gjallices, dumnet), tasting traditional dishes Albanian cities, will quench the thirst in water resources and relax in beauty of the landscape and will listen traditional Albanian music all of these have need to promote heritage values.

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