Social Capital, Migration and Tourism: Globalizing Albanian Society

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Abstract:

The end of communism regime and the raise of democratization process helped Albanian society to be 'open border' toward all countries in the world, especially toward Western ones during 1990's. This phenoma was quite new for Albanian society. But it was quite new for hosted countries in presentation of Albania too. Migration involves a series of events that can present Albanian social identity, culture, values, tradition ect. So this presenation contains a part of social capital of Albanian society. Social capital refers to the social relations, based on norms and networks of cooperation and trust that spill over to the market and state to enhance collective action between actors and achieve improved social efficiency and culural presentation growth. Hence, social capital performs a role as complement to permanent emigration. On the other hand, social capital is associated with a presentation of Albanian culture to Western societies. This may indicate that Albanian migration phenomena represent Albanian culture. Also it is an important indicator and challenge of Albanian toursim.

So the objective of this paper is to determine the migration and social capital of Albania as an important indicator of globalization and tourism. Another objective of this paper is to analyze the migration and social capital of Albanian society as an challenge for tourism. In this case challenge formed as a result of not good presentation of Albanian culture through migration phenomena in different countries.

1- Introduction

Social capital, migration and tourism is a topic that has not been study in Albanian social sciences literature. It is important to determine that migration and social capital of Albania are important indicators of tourism. But they are challenges for tourism too. But it is very important to analyze the relation between these three phenomena of Albanian society after 1990's till in nowadays. As it is mentioned in abstract migration phenomena involves a series of events that can present Albanian social identity, culture, values, tradition etc. So this presentation contains a part of social capital of Albanian society. Also the social capital performs an important role in presentation of Albania form migrant. So it is an important indicator and challenge of Albanian tourism.

So following, it is going to be analyzing social capital as an important element on presentation of a culture. Further it is going to be analyzing Albania migration, social capital and the presentation of Albanian culture by Albanian migrants in the European countries and tourism in two last decades.

2- Social Capital as an Important Element an Presentation of Culture

Social capital plays an important role to promote and present the culture of a society. The relation of social capital and presentation of the culture is seen in their definitions too. Here in this part of study, is important to discuss of what is social capital. And after these debates it is going to be focused on the discussions about the relation of social capital and culture.

The debates of social capital's definitions have been always so strong in social sciences. Definitions mostly answer

the question of what social capital does rather than what it is. According to Don Cohen and Laurence Prusak, social capital is defined as a dynamic and even organic phenomenon. Their approaches also emphasize social capital's role and function, rather than social as a dynamic and even organic phenomenon. Their approaches emphasize social capital's role and function, rather than social capital itself. So with few words we can say that they underline:

     1- How social capital works in organizations;

     2- How investments are made in social capital;

     3- The return that these organizations and individuals experience from these investments.

In this framework, Cohen and Prosal offered the definition of social capital as the 'stock of active connections among people'[1]. For this reason is important to stress that social capital has a strong relationship with social activities and representation of the culture form migrants to different countries of the world.

     Also, in social science's literature are founded some definitions about social capital, offered by the 'World Bank Social Capital Initiative'. According to the 'World Bank Social Capital Initiative', social capital is the 'internal, social and cultural coherence of society, the norms and values that govern interactions among people and the institutions in which they are embedded'[2].

     Thus social capital is seen like the bond or connection that holds societies together. Consequently to this, Acar claimed that without social capital, society at large will collapse. Due to its importance, researchers from different fields, such including political science, economics and education, investigate social capital, as many people see social

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[1] Acar, E. (2011), '*Utilizing Social Capital Through Exemplary Leadership In Schools*'; Fountain Journal; Issue18; p.28

[2] _____,(1998), '*Social Capital Initiative: The Initiative of Defining, Monitoring and Measuring Social Capital*'; Text of Proposals Approved for Funding; Sustainable Development Network; p.21

capital as a solution to persistent social problems[3].

The society is a structure consisting of values and social relations of mutual. For this reason it is important to claim that the study of common principles of life becomes inevitable. 'The important elements of a society's structure can be listed as values, norms, social institutions, traditions and behaviors form the basis of social connections. These elements give life to a society.[4]'

The attention that is devoted in understanding social connections of social capital is very wide because human relations have a very broad social sense, and have different source of the development of society and dynamics. Some contemporary sociological studies have been focused on specific fields of social networks of individuals as are the levels of individual and social trust[5], civic and political participation[6] and collective activities. From these studies, the definitions has been very reached that although the concept is very different and specific areas all have as a point of reference potential power derived from social connections. Social ties have huge potential to build social capital for social structure, form the link between social institutions consistently have the ability to build and rebuild social values, have the ability to form the operating principles of legality of reciprocity between individuals and solidarity to enable collaboration and individual consultation. Putnam's theory's destination is focused on distinction between bridging and bonding forms of social capital. Bonding social capital builds up connections between members of a group, and hence strengthens social cohesion. Bridging social capital links individuals within

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[3] Acar, E. (2011), '*Utilizing Social Capital Through Exemplary Leadership In Schools*'; Fountain Journal; Issue18; p.30

[4] Aydemir M.A. (2011), '*Sosyal Sermaye: Topluluk Duygusu ve Sosyal Sermaye Araştırması*', Çizgi Kitabevi Yayınları: Konya, p.75

[5] Coleman, J. S. (2000), '*Foundations of Social Theory*', 3rd Edit, Harvard University Press: USA, p.205.

[6] Putnam, R. D. (2009), '*Bowling Alone: America's Declining Social Capital*', Journal Of Democracy, Nr.6, p. 98

different social groups, thus generating wider networks of reciprocity[7]. 'In some way you can rephrase social potential as a key element in the construction of collective identity and as strong social connections between individuals and community'[8].

Putnam's emphasis upon social capital as the 'connective tissue' which holds society together, conjoined with his pessimistic prognoses. He has established the sense that social capital, as a connections among individuals and it is a social good, a potent commodity within an age of hyper-individualism and consumer culture. He claimed that 'human relationships as potential reservoirs of power and the key to social improvement, and associates social capital with norms of reciprocity and trustworthiness, arguing that it is closely related to what many have called 'civic virtue'. This is 'most powerful when embedded in a dense network of reciprocal social relations'[9]. So as one part of our study is focusing on the migration, we can say that the Albanian migration is as a good potential of stimulating and pushing tourist. A migration phenomenon is like 'connective tissue' of our country with other countries. The wealth of social capital helps the migration to be strong related with the own culture, to have strong cultural and social identity and to represent our culture.

Fukuyama has analyzed the social capital and social values, economic development and civil society in some detail different from other researchers. He based the 'trust', explains the ethics of social values which form the values and sense of social and civil society. It also examines religion, ethics and values as elements that form close links between family members and relatives who provide development and growth.

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[7] Fukuyama, F. (2009), '*Büyük Çözülme: İnsan Doğası ve Toplumun Yeniden Oluşturulması*', Çev.H. Kaya, 2. Edit, Profil Yayıncılık :İstanbul , p. 216.

[8] Aydemir, M.A. & Özşahin, M.C. (2011), '*Türk Demokrasisinde Kayıp Halkayı Keşfetmek: Türkiye Örneği Üzerinden Sosyal Sermaye - Demokrasi Bağlantısını Yeniden Düşünmek',* Akademik İncelemeler Dergisi, Volum 6, Nr. 1, p.15.

[9] Putnam, R. *Bowling Alone: The Collapse and Revival of American Community*, (New York and London: Simon and Schuster, 2000, p.19

According Fukuyama's elements of faith, values and ethics are a part of social capital. But the key elements that have made possible the unity of society today have undergone a 'weathering'[10]. The weakening of the rules of ethics and values that enable unity of solidarity and social actors in society nowadays is replaced with freedom of speech and the destruction of boundaries. But Bourdieu emphasizes 'cultural capital' in a more complex fashion, to capture the ways in which the very minutes that make up the social identities of the social elite are recognized as indicative of value and currency, so that the dominant social classes are able to sustain their dominant status[11]

According to a sociological perspective, social capital refers getting the awareness regarding happening the social, cultural and economic events in the surrounding areas. So according to sociological literatures social capital is defined as 'the norms and networks that enable collective action' and assumes it to be critical for growth, equity, and poverty alleviation. This has been acknowledged with the observations of Tilly and Brown and Lomnitz, the scholars of the 1970's emphasize the importance of kin and friendship networks in shaping and sustaining internal as well as international migration. Social network relationships mean interpersonal ties that influence in the migration process. 'Moreover, migrant networks are sets of interpersonal ties that link migrants, former migrants in origin and destination areas through the bonds of kinship, friendship and shared community origin'[12].

Another sociological perspective of social capital conducted by Knowlton, Litwak, and Martin, who were observed the influence of family and kinship in the migration

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[10] Fukuyama, F. (2009), '*Büyük Çözülme: İnsan Doğası ve Toplumun Yeniden Oluşturulması'*, Çev.H. Kaya, 2. Edit, Profil Yayıncılık :İstanbul , p. 19.

[11] Coleman, James S. *Foundations of Social Theory*. 3 Edit, (USA: Harvard University Press, 2000),p. 185-186

[12] Massey, DS, J. Arango, G. Hugo, A, Kouaouci, A Pellegrino, E Taylor, (1998), '*Worlds in Motion*, Oxford University Press, p.58

process. Ben Porath has formulated ideas concerning the functioning of what he calls the "F-connection" in exchange systems. The F-connection is family's friends and firms which expedite the process of migration and covered the risk. These networks play a crucial role in structuring population movement within and between countries and once established, a process of cumulative causation in set in train so that movement can become increasingly independent of the economic conditions that originally caused it[13]. So the migration phenomena is as complex as challenge for the sending and receiving countries. One of the challenges is the presentation of the sending country's culture. Sometimes the presentation of culture by migrants effect positively and sometimes it effects negatively. For this reason the complexity of social capital, presentation of culture and migration phenomena is very challenges for findings in social sciences and in everyday life too.

So as conclusion, most of the time, migration is seen as the binding social capital link of migrant between two societies. At same time, it forms the social networks of each other and makes possible presentation of social capital of their culture. This presentation may influence the people of the receiving countries and may open the doors of tourism in the other country. For this reason, it is important to claim that the migration phenomena play a crucial role in the presentation of culture and in the development of tourism.

3- Albanian Migration and Representation of Albanian Culture and Tourism

Migration is a very complex phenomenon in social, cultural and economic perspectives of a society. Human migration is the

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[13] Farooq M., Malik N., Hayat K., Ali H. & Hashmi A. (2013*), ' Social Capital And Social Network Development Through Migration In Pakistan',* International Journal of Economics, Commerce and Research, Vol. 3, Issue 1, 2013,p. 60

movement of people from one place in the world to another for the purpose of taking up permanent or semi permanent residence, usually across a political boundary. So people can either choose to move (voluntary migration) and be forced to move (involuntary migration). During the post communist period in Albania, people migration has been influenced from many factors such as political, cultural and economical transition. Because of these factors, it is not wrong to say that this type of migration has been as voluntary as involuntary.

By analyzing Albanian migration experience, we can say that conditions in Albanian society after 1990's were very low controlled according to the economy, politically and social and culturally. But the fall of communism in Albania after 1990's and the raise of democratization bring out opportunities of forming relations of Albania with different countries of the world. The end of communism and democratization process helps Albanian society to be 'open border' toward the different countries. The migrants flow especially went toward European ones. This was the most useful opportunity to run out of Albania for many people. This phenomena first was called as the exodus and later as migration floods. Also we have to claim that this phenomena was quite new for Albanian society. During the post communist period in Albania, people flow migration has been 'voluntary obliged' from many factors such as political, cultural and economical transition. Because of these factors, it is not wrong to say that this type of migration has been as voluntary as involuntary. There are different factors that pull people to migration to different countries especially to European societies, such as the huge lacks in economical budget, low incomes a high rate of unemployment and the abounded of the industry, farms (ferm), cooperation (koperative) and all factories. The economic situation at that time had all the signs of a crisis, the unemployment rate were raising rapidly and "rapid migration" favored the emigration of people of different social classes. Exiting of the lack of policies

to encourage and discourage too, illegal and legal immigration include informing and assisting potential emigrants with regard to legal migration opportunities, as well as encouraging decentralized cooperation between the local authorities of inter border areas.

Today Albania, after 22 years (according to the study of the World Bank shows that the number of migrants abroad Albania is around 860,485 persons, or about 27.5% of the population [14]are still facing with some migration problems, but there are form policies for bringing social control over the migration and its situations. 'Flows can be controlled or managed to a degree, people will migrate, especially where there is war and persecution, where economic opportunities are distributed unevenly across borders, or where there are large inequalities in standards of living around the world. In the last few decades there has been significant growth in the numbers of international migrants especially in the developed countries[15]. At post communist decades, Albanians found behind the new consciousness of creating a new reorganization of society structure occurred by the collapse of communism and foundation of pluralist democratic regime. During the hermetic period of communism, the curiosity of 'what is around us' and knowing the 'outside world' were the main push and pull factors of migration in post-Albanian communism period. The potential for migration from Albania remains high due to push factors (lack of opportunities of a future life, escape from the transition and adventure of facing with 'utopias' western societies etc) and pull factors (increase opportunities for a better life, being safety and free according to the democratic political system of western country etc) that we explained above and search for the 'new ideal' life seems to be as utopias, especially in European

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[14] Ikonomi L. (2009), '*E drejta Migratore, Manual trajnues'*, Editted from World Bank, Migration and Remittances Factbook*, p. 15

[15] Sriskandarajah Dh. (2005), '*Migration and development ,A paper prepared for the Policy Analysis and Research Programme of the Global Commission on International Migration* 'Global Commission on International Migration, p. 8.

countries.

Albanian migration seems to be as a lake of opportunities and challenges not just for migrants but also for the Albanian society too. Selecting the destination for migrating is related to push and pull factors such as ease of finding work, geographical proximity, ease of entry into the host country, relatives who live in places where they migrate, recognizing the opportunities for education and improvement of professional skills, opportunity to work in their profession and better salaries compared to other countries[16] . As it is mentioning that Albanian migration flow has been different because the migration idea was just to leave country and to live in different 'utopic' countries. The first exodus during 1990's was just as a protest against the communist period and a new hope for the future. We have to mention that the migrants were not informed about the receiving country's conditions, society's values and culture, about the living conditions etc. This non-information and the not well educated level of skills migrants sometimes brought out the presentation of a negative social and cultural identity of Albania. This presentation has been effected to the tourism process too.

It is very important to say that integration of Albania to European Union is bringing new reconstruction of migration process. Also deconstructions of attitudes towards the Albanian migrants. According to Brody, the process of migration integration appears to follow one of several patterns. Each of these patterns of integration confronts the issues of culture, language, identity and citizenship in entirely different ways and can be envisioned as lying on a continuum with assimilation falling on one end of the 'integration continuum' and 'non-incorporation' or separation falling at the opposite end[17]. The integration of migration within a host country is

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[16] Ikonomi L. (2009), '*E drejta Migratore, Manual trajnues*', Editted from World Bank, Migration and Remittances Factbook, p. 13
[17] Brody B. (2009),' *Opening the Door*', p. 20

facing with the 'integration continuum' which is the process of assimilation and the acculturation of society. So after the integration process of migrants and visa liberalization the identity of Albanian migrants started to change. There were not any more non-informed migrants but a new flow of migrants who most of them were consciousness for this process. So the presentation of social capital of Albania started to take new shapes. Migration involves a series of events that can be highly traumatizing of identity and problems of integration. The process involves uprooting, being separated from traditional values, being placed in new social and cultural different situations of hosted countries. So for many migrants, social integration process is not quite easy. Most of the time integration brought out social and cultural identities problems. Resistance to their participation in society results from language problems and culturally defined behavior that often reinforce stereotypes and prejudices. This situation brought out many challenges in the social identity and integration problems of migrants life in hosted countries.

According to Ikonomy, Albania, after 21 years (according to the study of the World Bank shows that the number of migrants abroad Albania is around 860,485 persons, or about 27.5% of the population) [18]are still facing with some migration problems, but there are form policies for bringing social control over the migration and its situations. But according to data from MOLSAEO, there were nearly 750,000 and 1.1 million Albanian migrants living abroad in 1999 and 2005, respectively. The majority of them lived in Greece and Italy[19]. NID reported that the Albanian migrants' number is 1.7 million

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[18] Ikonomi L. (2009), '*E drejta Migratore, Manual trajnues'*, Editted from World Bank, Migration and Remittances Factbook*,* p. 13
[19] Vullnetari, J. (2012). '*Albania on the Move: Links between Internal and International Migration'*; IMISCO Research, Amsterdam University Press, p 15

in 2010[20].So we can say the number of Albanian migrants in different countries in the world is so high.

Country	1999	%	2005	%	2010	%
Greece	500,000	67.3	600,000	54.9	750,000	44.0
Italy	200,000	27.0	250,000	22.9	450,000	26.4
US	12,000	1.6	150,000	13.7	400,000	23.5
UK	5,000	0.7	50,000	4.6	50,000	2.9
Germany	12,000	1.6	15,000	1.4	15,000	0.9
Canada	5,000	0.7	11,500	1.0	15,500	0.9
Belgium	2,500	0.3	5,000	0.5	5,000	0.3
Turkey	1,000	0.1	5,000	0.5	5,000	0.3
France	2,000	0.3	2,000	0.2	10,000	0.6
Austria	2,000	0.3	2,000	0.2	2,500	0.2
Switzerland	1,000	0.1	1,500	<0.1	1,500	<0.1
Netherlands	n.a.	n.a.	1,000	<0.1	1,000	<0.1
TOTAL	742,500	100	1,093,000	100	1,705,500	100

Figure 1: Estimates of Albanians living Abroad, 1999, 2005 and 2010
Source: (Vullnetari; 71)

Albanian migration seems to be as a lake of opportunities and challenges not just for migrants but also for the Albanian society too. Selecting the destination for migrating is related to push and pull factors such as ease of finding work, geographical proximity, ease of entry into the host country, relatives who live in places where they migrate, recognizing the opportunities for education and improvement of professional skills, opportunity to work in their profession and better salaries compared to other countries[21]. So as we see form the above figure (see figure 1) Albanian migrants had as a target to migrate toward Greece and Italy. The migration and integration policies in these countries were quite different from each other. Greece applied Robert Park Model of integration that is based on the assimilation and homogenization process. The migrant integration policies in Greece were focused on the changing in norms, culture, language and identity (especially religion identity). Greece applied as France nationhood policies for cultural assimilation too. These policies were good just for receiving countries stabilization but not for Albanian migrants. These formed the risk and the complexity of social identities to migrant. Also the stigmatization processes of identity make

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[20] NID, (2001), '*The activity of NID during 1996-2010*,' National Institute of Diaspora, Albanian Ministry of Foreign Affairs, Tirana, p .8
[21] Ikonomi L. (2009), '*E drejta Migratore, Manual trajnues*', Edited from World Bank, Migration and Remittances Factbook, p. 13

second generation to feel as the member of any society. Discriminations, misunderstanding, social conflict est. were caused because of formation of these 'difference' between migrants and Greek citizenships. These caused the anomic situation of integration and social identity of migrants.

Another place where Albanian migrants' number is so high is Italy. We can say that Albanian migrants in Italy want to integrate more than Albanian migrants in Greece. This has been caused because the migration policies were based on the Cultural Pluralist Model. This model is based on the application of more tolerance of culture of origin countries of migrants, integration of migrant in receive countries and also ignore the idea of separation. So policies encouraged the maintained of difference of language (for Albanian migrants has been noted that the foreign language has never been an element for not being integrated, because Albanian migrants learn the language of host countries very fast), in culture and religion. These policies made possible Albanian migrants to be more integrated on the Italy.

Nowadays migration and minority policy issues are at the forefront of the political debate in Europe. This make denote a dynamic and rapidly changing set of sensitive political, economic and social issues that affect domestic and international policy-making. According to Menz, for all the good one of these domestic policies is to encourage open borders and free movement, the political calculation on these issues seems to reflect a different rationale. As we know the EU is founded on the four freedoms‟ of capital, goods, services and people. The last of the freedoms, people, was employed in order to expedite the first three[22]. European integration has led to an increasing role for the EU in the development of migration policy. But it is important to stress that Western European societies are facing

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[22] Menz, G, (2002). '*Patterns in EU labour immigration policy: national initiatives and European responses*', Journal of Ethnic Migration Studies, No: 28; p. 742

a major social and political challenge in the question of managing the integration of old and new immigrants. The warning signs that we have been failing to cope successfully with this challenge have been visible in many events of recent years.[23]

Consequently we massively underestimated to what extent ideological, political and cultural changes in the regions where the migrants came from would spill over into our own countries and affect community relations here[24]. Here is important to stress the Albanian migrants' situation in Greece, Germany, England etc. Where the religion identities must be convert into the Christian religion and to change names into the Christians one. But we have to claim that also for Albanian migrants this situation was not so important, because as the lack of religion identity for many than 45 years brought possibility on facilitating the identity changes. But in nowadays Albania, this manner of integration of migrant must be review again.

On the other hand is also important to stress that European integration has led to an increasing role for the EU in the development of migration policy. In the area of migrant integration policy, the most important development has been the passage of the EU's Racial Equality Directive (RED) in 2000[25]. But these applications differ from one state to another. It is very important to claim that integration of Albania to European Union is bringing new reconstruction of migration process. According to Brody, the process of migration

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[23] Bounfino, A.; Byrne, L.; Collet, E.; Cruddas, J.; Cuperus, R.; Dijselbleom, J.; Dublet, F.; Einaudi, L.; Hillebrand, E.; Kronig, J.; Pearson, R.; Sik, E.; Ibanez, C.R.; (2007). *'Rethinking Immigration and Integration: A New Centre-Left Agenda',* Policy Network, p. 35

[24] Bounfino, A.; Byrne, L.; Collet, E.; Cruddas, J.; Cuperus, R.; Dijselbleom, J.; Dublet, F.; Einaudi, L.; Hillebrand, E.; Kronig, J.; Pearson, R.; Sik, E.; Ibanez, C.R.; (2007). *'Rethinking Immigration and Integration: A New Centre-Left Agenda',* Policy Network, p. 36

[25] Menz, G, (2002). *'Patterns in EU labour immigration policy: national initiatives and European responses'*, Journal of Ethnic Migration Studies, No: 28; p. 73

integration appears to follow one of several patterns. Each of these patterns of integration confronts the issues of culture, language, identity and citizenship in entirely different ways and can be envisioned as lying on a continuum with assimilation falling on one end of the 'integration continuum' and 'non-incorporation' or separation falling at the opposite end. The integration of migration within a host country is facing with the 'integration continuum' which is the process of assimilation and the acculturation of society. This process brings the challenges to the migrant's identity's anomies. For this reason, during all times migrants were challenging with the stigmatization or being optimize on the front stage of everyday life. Their most faced challenge is discrimination on their own ethnicity (such as Albanian migrants in Greece, France, Germany etc). Another challenge of Albanian migration is the impact on the domestic and foreign policies of our country and host country. In our country, there are lacks of migrant participation on the political process, for example the participation in voting process. For this reason occurs a reorganization of policies on the attracting of Albanian migrant to participate during the voting process.

But after the candidate for membership in European Union the Albanian migration flows and migrant consciences have been changed. Because there are formed new policies towards the decrease of discrimination in host country and also in home countries are formed strong policies to protect the Albanian emigrants. 'Migrant workers enjoy equal treatment with nationals of the host countries for working conditions, payment of social security, union membership, regardless of nationality, race, sex and Religion' [26] 'There is a strong link between the European Union integration process and Albanian emigration. This process plays a very important role in the development of policies and priorities in the field of migration.

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[26] LIGJ Nr.9668, Article 17, (2006), *'Për Emigrimin E Shtetasve Shqiptarë Për Motive Punësimi',*

Conditions of Albanian migrants in host countries to guarantee the rights of Albanian citizens abroad and to facilitate the visa application process. Consequently they are considered as priority task of the diplomatic services of the Ministry of Foreign Affairs and Government as a whole'[27] that the European Integration has brought out cultural pluralist model toward Albanian migrants, especially after the visa liberalization. These models encourage them to speak and learn Albanian language (open Albanian cultural centers and associations in Italy, Greece etc.), to transmit culture, religion, traditions and customs from one generation to the other. The policies of implication make possible the Albanian migrant identity to be safety and non anomic. This reorganization of migration policies during the European integration give opportunities not just to Albania for forming facilities to Albanian migrant, also give opportunities to European countries policies to be respected and to have a beneficial citizenships for sending and receiving countries of migrants.

National Migration Strategy has analyzed the impact of migration on these main areas:

      1-Emigration and Demography,

      2-Impact in economy,

      3-Impact on the labor market,

      4- Impact on the domestic policy,

      5- Impact on foreign policy. [28]

These impacts form new challenges and opportunities occurred from migration process. Albania has been affected from 1990's till nowadays from these impacts. But here it is going to analyze these areas according to the tourism development. The remittances help economy of Albanian to be recovered for the several decades. At the same time the migrants' identity

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[27] Ikonomi L. (2009), '*E drejta Migratore, Manual trajnues'*, Edited from World Bank, Migration and Remittances Factbook*, p. 15

[28] L. Ikonomi, *E drejta Migratore*, Manual Trajnues, 2009, p. 14,15

presentation makes possible the pushing and pulling system of tourist in our country. So it is very important to claim that the recovery of Albania tourism from the foreigner happened after the visa liberalization and the European Integration process.

Other important policies are the domestic and foreign policies. The representation of Albania as a country with very healthy culture heritages and very different culture of the society by the foreign policies make possible the flow of migrants. Also the domestic policies focusing on the development of tourism, good conditions bring out the attractive tourism to the foreigners. So as conclusion, is important to claim that tourism has been raised by the effect of policies in last year's and also from the presentation of social capital and culture of migrants to different countries.

4- Conclusion

Processes of migration are embedded in social networks and social capital, from sending households to migrants' formal and informal associations at their destinations[29]. So these connections are determined as social networks of individuals. So the migrants and the households form a social network where positive and negative behaviors can take place. Sometimes these relations are determined as connective tissues too. Also this is the point where this article is focusing on. The connective issues are the relation between the migrants and household. If these relations are based on positive judgments than the effect to bring in Albania different tourist is higher. The diverse forms bring out the problems of non well presentation of Albanian culture by using the elements of social capital.

Family migration networks, or the presence of contacts

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[29] Muhammad F., Nazia M., Khizhar H., Hamid A. & Arshad H; 2013, '*Social Capital And Social Network Development Through Migration In Pakistan*'; International Journal of Economics, Commerce and Research IJECR; Vol. 3, Issue 1, p. 57-62

of migrants with the host at destinations are consistently found to be among the most important variables driving migration, particularly to destinations that are associated with low migration costs, risks and providing information. These family contacts also lowered the psychic costs of living and working abroad and played an important role in providing information (Greenwood, 1971; Nelson, 1976; Massey et al., 1987)[30]. So the information, the presentation, participation in social and cultural activities, the level of education of migrants offer to present the social capital and social identity of Albania. This may not be the right presentation, because the societies are formed form the diversity, but unfortunately people know a new country with the first people that they meet. Sometimes this situation may cause problem, as happen in Albania form 1990's till 2000's.

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Brody, B. 2009. "Opening the Door." 20.

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[30] Massey, DS, J.; Arango, G.; Hugo, A. Kouaouci; Pellegrino A.;, Taylor E., 1998, *'Worlds in Motion'*; Oxford University Press, 30

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