

THE ALBANIAN MUSEOLOGY, HOW TO IMPROVE IT

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Abstract

This paper will try to introduce to the bases concepts of the new discipline of Museology. Through exploitation of the scientific literature, online research into International Council of Museums, like ICOM, as well as exploitation of documents of Albanian Central Archive, it will be known the beginning of this discipline which has born and developed though the centuries with different terminology, to come later at the beginning of it in Albania in the early 20th century. During this paper will be shown the links in whose service is this discipline, what studies, what does it offers.

Until now, the museums are like just institutions for the public service only in terms of various exhibitions.

This paper is a first attempt to see the museology like a discipline with its own, from which creates link not only with museums in it self, but even with other institutions in collaboration. Of course, treatment of this issue cannot include all the links connecting, but in order to synthesize will affect them, by concrete with examples.

On the other hand in national level will be taken into account the interest for museology by Ministry of Tourism, Culture and Sport and what does recommend the International Council of Museums - ICOM. Which are the strong and weak points of our Ministry? At the end will be given various recommendations in relation to its actualization.

Keywords : Museology, Albanian Museology, Visits, Collections, Ministry of Tourism Culture and Sport.

Short history of museum birth

If we have to make a background for the birth of the collections and after the creation at the first museum, of course we have to mention that the desire for the collection start in the ancient Greece and Rome, in the Medieval Europe, and in the period of Edo and Ming in China and Japan. Although the period in which flourishes the culture of collections dates in the period of European Renaissance (.MacDonald, 2006). (Mouseion) is a term that relates to Muse which were mythological girls of Mnemosine and Zeus, and were bearers of Memories and Culture. Worthy of a place dedicated to that connected with literary and scientific activities such as: Alexandria Museion-ii. This country was founded about 300 years before. K and contained a wonderful library and the most important in the ancient world. It included all known literature, an astronomical observatory and a botanical garden and zoo (Falletti,& Maggi, 2012).

Although scholars place, it seems that this building is preceded concept to which the meaning today as a museum to the memory storage, and dissemination of cultural values. The ancient Museion approached about its not only the knowledge people and scholars but also play the role of collecting the texts, their acquisition, cataloging and occasionally their translation in Greek language (Abt, 2006).

It would take centuries later for the term museum to take real values. Originally with collections that relates and admired by a cast of privileged people, such as the high society, not yet made public domain. Although the collections were access in a circle of people, that spread through Europe with different terminology. Thus arises the curiosity cabinets, which were collections of natural and artificial objects. A collector may possessed the most varied objects as they could be minerals, vegetable, musical instruments, rare items and anything else that arouse curiosity.

With different terms curiosity cabinet was also raised in Italy Studiolo term, which was dedicated site study and reflection, set up by Francesco I de `Medici and Isabella d` Este built between 1491-1506 on the second floor of the castle of San Giorgio in Europe or North Wunkerkamer like the Duke Albrecht V of Bavaria (Malagugini, 2008). These cabinets also serve to represent the collector status, wealth and education. While on one hand they show collections status, on the other hand serve as learning environments-as-containing objects of any kind of contextualized in a historical period in which the division

between human culture - scientific culture, between art and science, not were divided. Hence, according to (Falletti&Maggi, 2012) these collections are considered as a complicated machine to understand and dominate all reality.

17th century led to the creation of many collections, and this thanks to the interest in the history of mankind and nature. In this period also created the first scientist societies which formed their own collections before. Among the best known of this period are *Accademia del Cimento* in Florence (1657), *Royal Society of London* (1660) and *Academie del Sciences* in Paris (1667), (Lewis, 2004).

In the mid 17th century the England recognized the so-called crisis of authority. So in 1683 created Ashmolean Museum of Oxford, which is considered the oldest university museum in the world (.Falletti & Maggi, 2012) This museum contained ten rooms to keep collections and only three large rooms for public use. The museum will remain open throughout the year except on Saturdays and Sundays (Abt, 2006) So this museum idea paved the way that the museum can and should provide the public dissemination of scientific knowledge and progress. This idea spread and the public collections spread in many European countries (Falletti & Maggi, 2012). Although still in a commanding situation on the status and welfare collections as a caste people, skipping the rest of society, Ambrozianes Institute defines the visit open to the wider society as one of its goals. However, it should be expected that the Enlightenment and the French Revolution that the relationship between the museum and the wider society to become common throughout Europe, favoring frequent visits to public and private collections, which previously were seen as recognition for aesthetic pleasure for many , and finally as the right visit for all (Gavazzoli, 2007).

It seems clear that the museum acquired many varied forms for centuries. During the first attempts to set up the first collections and then the museums and public openness have strengthened the role of science museums which arrives in the 20th century here the thread gets its propaganda effort. Albania although far currents museum expansion that swept across Europe for several centuries, has been under interest for archaeological sites and cultural later foreign travelers who visited and explored it for centuries, like Cyriacus of Ancona which in the 15th century explored our territory. Likewise, foreign travelers, military and other consuls during their stays in the territory of Albania during the Ottoman rule have recognized our underground archaeological heritage.

New Spirit for a museum

In Albania the first awareness to promote the cultural identity feel by the end of 19's century. Obviously this is related to the situation in which was Albanian territory, for several centuries in isolation and inability to undertake such initiatives themselves. However, the first attempts from the Renaissance patriots (Adhami, 1971), that under the example of Western Europe they come to raise their idea in a manifesto drafted by Sami Frashëri in 1889, which among others include museums like the way of presenting the ancient culture. In his book "Albania` what was, what is and what shall be "ideologue of the Renaissance not only imagines museums as institutions of gathering and preserving historical and organic materials which spread scientific knowledge to the masses, but also bodies with character that will make scientific research, digging and to publish the findings of their research .(Adhami, 2001).

Observed under the gaze historic 19th century is the beginning step for Albania to disconnect from the Ottoman Empire, for a sense to the idea of war Albanianism and national culture (Uçi, 1978). Renaissance to the Ottoman Empire and propaganda make continuous stirring for national language awareness, appreciation of culture and values inherited identity (Gawrych, 2007). Naturally it comes to building a museum in the embryo as Albania did not know then still culture collections, and whether private, and also in terms of Western academic education. Early 20th century, recognizes the lack of senior specialists, historians, archaeologists, etc., disciplines that were best obtained in Western Europe. The only documented collections of late 19th century, known in northern Albania, Shkodra, and those not raised by the high caste of society, but raised by Jesuit and Franciscan schools in 1880 and 1890. These were the first and only collections that were part of frats collected in two rooms, which served only Catholic clergy and their students not being open to the public (Adhami, 1971).

In fact Father Shtjefën Gjeçovi which propagates in 1920 to set up a museum building,, it is about building the first museum building which did not exist in Albanian territory. Raising the first museum Gjeçovi saw it closely related to archeology, which he said not only "will bring to light the nation Visari, however, will continue to add assets Albanian Baggage". With his calls to set up a building called "Museum" term which was still unknown and he

sought to raise awareness of patriotism, urging them to Collect and preserve what was brought to light, as well as old items found on earth (Gjeçovi, 1920).

Icom code and Albanian legislation Museums

According to the Code of Ethics for Museums Icom's, it defines the minimum of practice and behavior to museums and their staff. By joining each member's Icom commits to respect it. It is a document of ethics, which includes the status of Icom. Code reflects principles generally accepted by the international museum community.

Code of Ethics for Museums ICOM:

1. Museums should ensure the conservation, interpretation and valorization of natural and cultural heritage of humanity
2. Museums preserve their collections for the benefit of society and of its development
3. Museums preserve heritage to create primary and knowledge being developed
4. Museums contribute to the valorization, the recognition and management of natural and cultural heritage
5. Sources present at museums, and other institutions give opportunities to public services
6. Museums operate in close collaboration with the communities from which the stem collections and the local community
7. Museums operate with legitimacy
8. Museums operate in a professional manner

Museums preserve, interpret and promote the natural and cultural heritage of humanity (ICOM). Law entirely at the service of the museum is the no. 9386, dated 4.5.2005 "MUSEUMS ON". This is the first law regarding the manner of functioning, organization, classification of museums in Albania. The law provides the definition of what is a museum. Before this law in museums have existed some regulation as it "On the conservation of monuments and rare natural assets" of 1971. This provision has a separate chapter on

"protection of property of museums" "(Adhami ,2001) determining that the state museums are the main collections storage of movable monuments of culture.

Assuming the core assessment of the Albanian law on museums will have other words: According to Article 3 of Chapter 1 of Law no. 9386, dated 4.05.2005 (Ministry of Culture, Youth and Sports): "Museum" is the institution maintaining the memory of the events and written evidence of human and material development of society, to undertake research, manages, maintains and assets museum exhibits, for purposes of study, education and entertainment, and service open to the public. "

This is the motto of which is based on this definition to be implying that the reasons inherent to the evaluation of a museum. By analogy question is present at some point in this definition.

Initially how do the Albanian museums contribute that the society can benefit from the museum's collections?

Secondly, how many possibilities have museums to collaborate with other institutions and public services?

Third, which is the extent of museums to close cooperation with the local community?

To understand the current situation to study museology in the actual museums, and to justify them on the above mentioned questions firstly must be a link with the museums of the second half of the 20th century in Albania to do so a comparison how is today or propaganda attention towards this discipline.

The spread of the museums after World War II and the country's new regime, confinement played a role in the study of several disciplines and strongly propagated to establish more networks museum in the country as in Shkoder, Durres, Korca, Elbasan, Vlora , Gjirokastra, Berat etc (Adhami , 1964).

Although actually attended a non-Western ideological spirit, attention to the development of museums was not "vulnerability", since material on methodologies and professional growth taken from magazines Icom translated into Russian. It helped with more information as well as in terms of staff training. These museums of local departments involved with different profiles, which in addition to the reception to the visitors, the society develop a cultural activity as lectures or conversations, scientific or historical character. Also appearing

diafilma, were held meetings with veterans, excursions to historic sites and cultural monuments, exhibitions and periodic driving, and had established a network of activists. From this perspective it can be said that although the conditions of its isolation from the western spirit expansion was a growing awareness to society in attendance at cultural centers, and museums that were set up everywhere, in villages, massive employment centers were created core-museum, home-museum, museum rooms, classrooms museums and even a museum tower as the tower of the castle in Durres. In fact, when compared to the current situation which has fallen into stagnation towards this discipline, be advocating that museums today are deficient in organic and museum policy. Not having an organic organization thus comes in the absence of proper propaganda and marketing that have made to the museum. Museums need that defines as a part of our legislation should be at the service of society. Being in service to society not only need to wait a store selling to the customers come from outside, but you should know what you offer that customer which in our case is a potential visitor community (Goulding, 2000) or city and tourist special meaning with previous booking. The metaphor of the visitor who makes "expenses in the museum" a) to visit him, b) being spent on various acquisitions, should be a strong motivation to push directors of museums to make a kind of marketing towards potential target.

In other words, should take the situation in hand and create the institution of museum programs about the development of the museum. Museums are institutions which were to exist as such, must meet rigorous duties they have towards the local community, to create synergy, so that he may return more and more without being annoyed every time he visiting it. Of course this requires a variety commitment to the program and to justify existence as a museum. An institution of cultural memory it can not stay open and wait for the summer period, but first it should return his visitor. Museums have to meet the issue of entertainment and knowledge development to younger generations. As such, it must operate in laboratories entertainment for the little ones, and it transformed the weekend to the youngest in a didactic form of teaching knowledge through entertainment, with the Specialized Educator on different topics. Through this investment, both sides will have their benefits. It is now known this practice in many Western museums where kids through a categorized payment according to their age spend a few funny hours weekend inside the museum building. This didactic should not be considered as an added service, as it creates an opportunity to get closer to the public. On the other hand it relates to education (Balboni

Briza, 2007). Also museums need to attract and make themselves public or even private universities. Encouraging students who study under the profile will be made through the eyes of those who thought as critical facilities, such as the Skidmore College that goes towards this project. This alternative of learning and study will enhance and enrich the diversity of human experience. So students and faculty learn through practice and theory through their participation in museum projects (King & Marstine, 2006).

Conclusions

At present the issue of the development of culture and museum specialists for museology is an area to be developed, and obviously in a paper it is impossible to solve all the links. Similarly, the progression of this discipline needed to have a broad support, and so requires the creation of sound policies in order to have a broad impact and absorption on Albanian society. What we need to develop the Ministry of Culture, Youth and Sports, especially the State Commission for Museums and museums departments is not enough just meeting and conclusions on the state of museums, but need to collaborate with the researcher for museology, with specialists, with students or PhD in museology and museum employees who have direct access to public meetings to face "in situ" with problems that arise from work of everyday. Likewise, museums need to be expanded in terms of the department itself. Museums generally operate only with a guide, guard, and a cleaner. It is necessary to increase organizational specialist employees on the field of museology. Specialist on museology should develop various programs in order to absorb and encompass civil society in the country, the area where the museum is located, but not only. The museum does not act for himself even as Icom code, but also by our legislation on museums, he is in his public service. Museum should not suffice to keep the doors open only to the permanent exhibition presented objects, but according to a draft agenda annual calendar of its specialists, should include temporary exhibitions, which do not necessarily relate to the museum typology, but be exhibitions in collaboration with other artists, schools, or even he develop themes.

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