



INSTITUTE OF ETHNOLOGY AND FOLKLORE STUDIES WITH ETHNOGRAPHIC MUSEUM
BULGARIAN ACADEMY OF SCIENCES



International Conference
CULTURAL HERITAGE IN MIGRATION
Sofia, 15-16 June, 2017

June 15 (Thursday)

8:45 – 9:00	Registration
9:00 – 9:20	Opening of the Conference
9:20 – 10:40	Session 1: Cultural Heritage Abroad: Factors for the Consolidation and Institutionalization of Diaspora Communities
10:40 – 11:00	Coffee break
11:00 – 12:40	Session 2: Cultural Heritage and Immigrant Institutions
12:40 – 14:00	Lunch break
14:00 – 15:20	Session 3: Immigrant Heritage “On the Move”: Historical and Present-Day Perspectives
15:20 – 15:40	Coffee break
15:40 – 17:00	Session 4: Expressions of Homeness – Heritage Projections in Immigrants’ Everyday Life
18:00	Guided tour to sites of interest in Sofia

June 16 (Friday)

9:00 – 10:40	Session 5: Cultural Heritage Abroad: Factors for the Consolidation and Institutionalization of Diaspora Communities
10:40 – 11:00	Coffee break
11:00 – 12:40	Session 6: Cultural Heritage and Immigrant Institutions
12:40 – 14:00	Lunch break
14:00 – 15:40	Session 7: Immigrant Heritage “On the Move”: Historical and Present-Day Perspectives
15:40 – 16:00	Coffee break
16:00 – 17:20	Session 8: Immigrant Heritage “On the Move”: Historical and Present-Day Perspectives
17:30 – 18:00	Film screening
18:00 – 18:30	Final discussion and closing of the conference
18:30	Conference cocktail

DAY 1

June 15 (Thursday)

8:45 REGISTRATION

9:00 OPENING OF THE CONFERENCE

9:20 – 10:40 SESSION 1

CULTURAL HERITAGE ABROAD: FACTORS FOR THE CONSOLIDATION AND INSTITUTIONALIZATION OF DIASPORA COMMUNITIES

Chair: Nikolai Vukov, IEFSEM-BAS

Native Language as Cultural Heritage and Social Instrument in Migration

Irina Sedakova, *Institute for Slavic Studies – Moscow, Russian Academy of Sciences*

Folklore as Legacy

Veneta Yankova, *“Konstantin Preslavski” University of Shumen – Shumen, Bulgaria*

Class and Religion in Shaping Tradition among the Istanbul-based Orthodox Bulgarians

Magdalena Elchinova, *New Bulgarian University*

The Town and the Heritage of Migration

Meglena Zlatkova, *Plovdiv University “Paissiy Hilendarski” – Plovdiv, Bulgaria*

10:40 – 11:00 COFFEE BREAK

11:00 – 12:40 SESSION 2

CULTURAL HERITAGE AND IMMIGRANT INSTITUTIONS

Chair: Meglena Zlatkova, Plovdiv University “Paissiy Hilendarski”

Institutions and Their Representations of Compatriotism (Slovak Diaspora Politics and Slovak Diaspora in Romania)

Natália Blahová, *Slovak Academy of Sciences – Bratislava, Slovakia*

Bulgarian Immigrant Community Institutions and the Policy of the Bulgarian State to Them: Phases of Their Development

Jordan Yanev, *independent scholar – Sofia, Bulgaria*

Bulgarian Educational Institutions Preserving the Native Language of the Bulgarian Minority in Hungary

Ralitsa Savova, *University of West Hungary – Sopron, Hungary*

Festivities outside the Homeland: Bulgarian Sunday Schools in Chicago

Boian Koulov & Mariyanka Borisova, *Bulgarian Academy of Sciences – Sofia*

Cultural Associations of the Bulgarian Diaspora in Spain and the Maintenance of Cultural Heritage in Migration

Nikolai Vukov & Valentin Voskresenski, *IEFSEM-BAS – Sofia, Bulgaria*

12:40 – 14:00 LUNCH BREAK

14:00 – 15:20 SESSION 3

IMMIGRANT HERITAGE “ON THE MOVE”: HISTORICAL AND PRESENT-DAY PERSPECTIVES

Chair: Magdalena Elchinova, New Bulgarian University

Immigration of Bulgarian Market-gardeners in Hungary – Integrated Migrant Model in the 19th and 20th c. in the Central Europe

Ferenc Bódi, *Hungarian Academy of Sciences – Budapest, Hungary*

Czech Migration to Bulgaria after 1878 – Mutual Influences

Pavel Zeman, *Masaryk University – Brno, Czech Republic*

Sociocultural Integration of Russian Émigré Iconographers in Local Church Units on the Two Sides of the Iron Curtain and Their Heritage, School, and New 20th c. Artistic and Spiritual Traditions

Liana Galabova, *Independent researcher – Sofia, Bulgaria*

Whose Songs I Am Singing

Anna Dantchev, *University of Arts – Helsinki, Finland*

15:20 – 15:40 COFFEE BREAK

15:40 – 17:00 SESSION 4

EXPRESSIONS OF HOMENESS – HERITAGE PROJECTIONS IN IMMIGRANTS’ EVERYDAY LIFE

Chair: Tanya Matanova, IEFSEM-BAS

The Common Language: Food

Leena Samin Naqvi, *Independent researcher – Sweden*

Is “Flija” Just a Food?! – Traditional Food As an “Icon” of Cultural Identity

Lumnije Kadriu, *Institute of Albanology Prishtina, Kosovo*

Homes of Bulgarian Emigrants and Preservation of Cultural Heritage

Mila Maeva, *IEFSEM-BAS – Sofia, Bulgaria*

Transnationalism, Identity and Material Culture in the Finnish-Lithuanian and Greek-Lithuanian Families

Akvilè Motuzaitè, *University of Turku – Turku, Finland*

18:00 GUIDED TOUR TO SITES OF INTEREST IN SOFIA

PARALLEL EVENT (18:00): Book presentation on Bulgarian immigration in Central Europe (*in Bulgarian language*)

DAY 2

June 16 (Friday)

9:00 – 10:40 SESSION 5

HERITAGE AND THE MAINTENANCE OF ETHNO-CULTURAL IDENTITIES ABROAD

Chair: Lina Gergova, IEFSEM-BAS

Cross-crafting Heritage in the Lithuanian Diaspora in the USA: Expression of National Identity

Skaidrė Urbonienė, *Lithuanian Culture Research Institute – Vilnius, Lithuania*

Turkish Heritage in the UK and Its Role in the Formation of Identity and Belonging

Semra Eren-Nijhar, *Cyprus Turkish Association – London, UK*

Bulgarian National Identity and Cultural Heritage in Thuringia, Germany – Preservation, Transmission, and Obstacles

Tanya Dimitrova, *Friedrich Schiller University – Jena, Germany*

Inscriptions on the Landscape: Martenitsa in Cincinnati as an Invocation of International Community

Sarah Craycraft, *Comparative Studies and Folklore – The Ohio State University, USA*

10:40 – 11:00 COFFEE BREAK

11:00 – 12:40 SESSION 6

CULTURAL HERITAGE AND RELIGIOUS IDENTITIES

Chair: Irina Sedakova (*Russian Academy of Sciences*)

The Parish Abroad – Characteristics and Functions

Katya Mihaylova, *IEFSEM-BAS – Sofia, Bulgaria*

The Russian-Lipovans in Italy: Preserving Cultural and Religious Heritage in Migration

Nina Vlaskina, *Institute for Social and Economic Research and Humanities of the Southern Scientific Center of the Russian Academy of Sciences – Rostov-on-Don, Russia*

Back to the Roots or “Import” of Protestantism in England

Velislav Altanov, *IEFSEM-BAS – Sofia, Bulgaria*

The Religious Rituals of the Anastenarides in Greece

Evy Johanne Håland, *Independent researcher – Norway*

Migration of Relics of Saint Petka as Symbol of Balkan Spiritual and Ethno-cultural Unity from Hesychasm to Nowadays

Luba Stefanova, *Sofia University “St. Kliment Ohridski” – Sofia, Bulgaria*

12:40 – 14:00 LUNCH BREAK

14:00 – 15:40 SESSION 7

CULTURAL HERITAGE AS A RESOURCE FOR IMMIGRANTS' ADJUSTMENT AND ADAPTATION

Chair: Natália Blahová (Slovak Academy of Sciences)

Replacement: Real and Internalized Geography in the Psychology of Migration

Slobodan Dan Paich, *Victor Babes University – Timisoara, Romania – Displacement*

They Moved with Their Cultures to Rwanda

Ndahimana Gilbert, *Umurage Wacu Group – Kigali-Rwanda*

The Hybrid Identity: The Wonderful Feeling to Have Arrived. A Case History

Lilia Uslowa, *Stadt- und Regionalbibliothek – Gera, Germany*

Cultural Heritage in Immigration: The Bulgarian Cultural Center for Pennsylvania, New Jersey and Delaware

Iveta Pirgova, *Wheaton Arts and Cultural Center – New Jersey, USA*

European Cities and Heritage Contribution by Migrants: How to Consolidate the New Communities without Overriding Identities

Stefania Scarsini, *Ekkentros – London, UK*

15:40 – 16:00 COFFEE BREAK

16:00 – 17:20 SESSION 8

CULTURAL HERITAGE IN MIGRATION – USES, FUNCTIONALIZATION AND PROMOTION

Chair: Boian Koulov, Bulgarian Academy of Sciences

Ethnic Entrepreneurship among Bulgarian Communities Abroad and Our Cultural Heritage

Vladimir Penchev & Tanya Matanova, *IEFSEM-BAS – Sofia, Bulgaria*

Between Grassroots Institutions and Ethnic Business (BBR Foundation, London)

Lina Gergova & Yana Gergova, *IEFSEM-BAS – Sofia, Bulgaria*

Monetarising and Monitoring Bulgarian Cultural Heritage: Culturometric Rapid Appraisals

Béatrice Boufoy-Bastick, *The University of the West Indies – Trinidad and Tobago*

The Reverie of the Past: Reconstructing National Symbolic Environments in “Destination Bulgaria” through Diaspora Tourism from North America

Rossitza Ohridska-Olson, *UNIBIT – Sofia, Bulgaria*

17:30 – 18:00 FILM SCREENING

“The Rhythm of the Heart”

Documentary movie about the Bulgarian folklore ensemble *Gorana Dance* in New York

18:00 – 18:30 FINAL DISCUSSION AND CLOSING OF THE CONFERENCE

18:00 CONFERENCE COCKTAIL

Native Language as Cultural Heritage and Social Instrument in Migration

IRINA SEDAKOVA, Institute for Slavic Studies – Moscow, Russian Academy of Sciences

The presentation outlines several theoretical and practical issues concerning the attitudes towards maintaining the native language (Bulgarian and Russian) in migration abroad. The study dwells on various types of and reasons for migrations (searching for work, political or religious situation in the homeland, etc.), collected by the author during the last two decades. It also covers different countries (including Bulgaria, Romania, England, France and some others) and takes into account diverse generations in a family.

The value of the language as such is huge: it is the major means for communication and socializing; it expresses the thoughts of the person and demonstrates his/her cultural background, including the facts which belong to the cultural heritage of the native nation (folklore, songs, movies, fiction, etc.). Being a proper value, the source and tool for keeping the heritage, the native language meanwhile separates the migrant from the native population of the new country of habitat. Knowledge of the foreign language gives some privileges to the migrant and serves as a social lift, while lack of the command of the second language closes many opportunities. Occasionally there is always a choice which a migrant has to make: whether to preserve the native language or to give it up, so that to use the social lift. A typology of such situations will be shown in the presentation.

Folklore as Legacy

VENETA YANKOVA, “Konstantin Preslavski” University of Shumen – Shumen, Bulgaria

The Bulgarian dance folklore has its very special place in the understanding of folklore heritage for the Bulgarians in Hungary. Its development in time gradually transformed it into an active instrument for sustenance of the ethnocultural originality of the Bulgarians in Hungary and an important form for transfer of values between members of various cultures. To this contributed not only the specific non-verbal dance language, but also the energy of a multitude of people engaged in its recreation in the Hungarian cultural environment. There is a brief tracing of the history of dancing company “Martenița” and dancing ensemble “Yantra” – crucial factors in the life of the modern Bulgarians in Hungary. The observations outline the high value of the Bulgarian folklore culture as an important ethnical definer: folklore culture is a mark of ethnical belonging; a structural element of communal identity – of the community’s consciousness of itself; manifestation of community consolidation and means for its maintenance. In the mode of the relation “us – them” folklore is an instrument for distinction from other communities and a presentation in front of Others.

Class and Religion in Shaping Tradition among the Istanbul-based Orthodox Bulgarians

MAGDALENA ELCHINOVA, New Bulgarian University

The study focuses on the tiny, yet distinctive community of Orthodox Bulgarians in Istanbul. The community has been formed as a result of internal migration within the Ottoman Empire at the turn of the 20th century. After the establishment of the Balkan nation-states and multiple revisions of their borders, it has obtained the statute of a national minority in Turkey (though not officially recognized). The current members of the community define themselves ambiguously. On the one hand, they see themselves as migrants, when they speak about their origin and roots: nearly 90% of them are descendants of people who migrated from the region of Aegean Macedonia, the rest trace back their roots in Vardar Macedonia or Eastern Thrace. On the other hand, they are proud of being “true Istanbulites”, as almost all are third or later generation born in the megalopolis. The paper describes and analyzes certain features of their cultural tradition which are influenced by their class belonging and religious affiliation. The particular role of the Bulgarian sites in Istanbul as their most cherished heritage will be outlined in this context.

The Town and the Heritage of Migration

MEGLENA ZLATKOVA, Plovdiv University "Paissiy Hilendarski" – Plovdiv, Bulgaria

The paper argues that the heritage of migration, of moving in space, maintains the border (social) position of the resettlers on either side of the Bulgarian-Turkish border, that it is a resource for constructing identities on a number of scales, infiltrated in places and territories of (gift) exchange to be inherited by the next generations. In times of change, crisis, or migration, the heirs, communities and individuals alike, "re-define" their heritage as symbolic or cultural capital that legitimates their status for the purposes of (gift) exchange in the social networks. The liminality of migrants allows them to double their network positions and the usage of heritage as capital/ resource in both societies relevant to their identification.

The research presented in the paper is urban but it is not research **on** the town, nor is it research **on** the border; it is rather research on the "border people", the resettlers, on their experience of migration, impressed upon urban spaces and made relevant via network exchange and institutional collaboration, social positioning and "double games" (Bourdieu) with the identities of successors. The heritage of migration is present in different layers of the palimpsests of the two towns analysed here, and the thread of liminality is maintained through the positioning of newcomers in an urban context. Destratifying the palimpsest presupposes attention towards (and "scraping off" of) the top layer, which constitutes the urban sociality of places where refractions of biographical experience or border situations occur and express identities and community ties, with the help of familiar and identifiable capital.

Institutions and Their Representations of Compatriotism (Slovak Diaspora Politics and Slovak Diaspora in Romania)

NATÁLIA BLAHOVÁ, Slovak Academy of Sciences – Bratislava, Slovakia

The new political configuration of countries after the collapse of Soviet Union and other historical events forming the Slovak republic have also signed for reconsideration of the relation to the population living outside of mother country and institutionalization of cultural, political and economic ties. The paper focuses on agenda setting of concrete organization in Slovakia, as a mother country and representative organization of Slovaks living in Romania, as a part of broader organizational field. These organizations were established to cultivate diasporic identity. The aim of my research was to examine their strategies at the level of political, media and public agenda by which these organizations develop tools that operate culturally (to maintain and revive cultural heritage); politically (to legitimize their position in organizational field); economically (to get the financial resources); legally (to support the rights of compatriots living abroad). At the background of my examination of agenda setting and diaspora engagement strategies I analyse the representations of compatriotism in every day institutional practice.

Alan Gamlen, a political and population geographer specializing in research on migration governance, has defined several reasons why the mother country engaged its diasporas. Through the value rational strategy organizations in mother country support and legitimize national identity of compatriots by establishing and supporting cultural organizations in diaspora which activities (e.g. cultural events, national celebrations) are focused on preservation of national language, culture traditions and history. In the context of my research focused on the specific Slovak diaspora in Romania, organizations build institutional and symbolic capacities to support language, national and cultural identity of compatriots represented as a part of Slovak nation and their culture is regarded as an integral part of Slovak national cultural heritage. By examining representations of compatriotism, as the shared meanings of particular social category objectifying this practice can affect their use in the institutional practice to achieve their goals, maintain loyalty and legitimize the position of organization in the organizational field.

Bulgarian Immigrant Community Institutions and the Policy of the Bulgarian State to Them: Phases of Their Development

JORDAN YANEV, independent scholar – Sofia, Bulgaria

The starting point in the study is the establishment of Bulgarian immigrant community institutions. The impact of specific factors on their development – the direct connection with the nature of the individual immigrant community, the political system in the host country, the international and interstate relations – are taken into account. The relation between the building of Bulgarian immigrant community institutions and the policy of the Bulgarian state and the Bulgarian state institutions to them is revealed. The establishment of a pluralistic political system and democratic institutions at the end of the twentieth century, and Bulgaria's inclusion in the migratory processes on the European and global levels led to an increase in immigrant communities developing networks of public institutions.

The analysis of all these elements leads to the justified conclusion that the establishment and the beginning of the functioning of the community institutions in the European countries under review (and this also applies to all countries in the world where Bulgarian communities and community institutions exist) may be grouped in three large periods: 1. From the end of the nineteenth century to World War II; 2. From World War II to the democratic changes in Bulgaria in 1989; 3. From the 1990s to the present times. These three phases are covered by three parallel temporal stages of the policy of the Third Bulgarian State to the Bulgarian immigration.

Bulgarian Educational Institutions Preserving the Native Language of the Bulgarian Minority in Hungary

RALITSA SAVOVA, University of West Hungary – Sopron, Hungary

The Bulgarian minority in Hungary is one of the least populous national communities there, but is one of the thirteen officially recognized ethnic minorities in the country due to its history of more than a century of living in the country. The emblematic symbol of this community and the most important factor contributing to the preserving of its cultural identity and native language was the Bulgarian school in Budapest. During its existence of almost 100 years (it was established in 1918 and was closed in 2011), it was the oldest Bulgarian public school abroad. The school does not operate anymore and to date there is only one Sunday school where Bulgarian language is taught not only in Budapest but in Hungary – the Bulgarian school for native language in Budapest (established in 2004) and its kindergarten – the Bulgarian Bilingual Minority Kindergarten (established in 2008). An epitome of the political will between Bulgaria and Hungary, the lack of a school is felt in the new political situation in the 21st century, in which the two countries are part of the EU, and their economic and cultural relations are increasingly developing. The lack of the school is yet to be felt also among the new Bulgarian migrants to Budapest who would like their children to live in a multicultural surrounding but to preserve their native language as well.

Festivities outside the Homeland: Bulgarian Sunday Schools in Chicago

BOIAN KOULOV & MARIYANKA BORISOVA, Bulgarian Academy of Sciences – Sofia

Cultural heritage beyond its homeland borders is constructed, preserved, popularized, vitalized through the activities of a number of migrant consolidation forms, among which the school stands out as an educational, cultural and social center of the migrant community. The dozen Bulgarian Sunday Schools operating in Chicago meet the need to educate children, mainly of Bulgarian origin, in elements of cultural heritage, such as old country language, folklore, history, and geography.

As the participation of Bulgarian schools in Chicago accompanies every cultural event of this immigrant community, the festive calendar of the Bulgarian schools, especially those related to enlightenment festivities, is largely determining the celebratory activities for the community as a whole.

The study analyzes education celebrations, such as the opening of the school year, the Day of the Enlightenment Leaders (November 1), the Festival of the Bulgarian Education and Culture, and the

Slavonic Script (May 24), as well as the specifics of their commemoration among the Bulgarian educational institutions in Chicago.

Cultural Associations of the Bulgarian Diaspora in Spain and the Maintenance of Cultural Heritage in Migration

NIKOLAI VUKOV & VALENTIN VOSKRESENSKI, IEFSEM-BAS – Sofia, Bulgaria

In the context of the clearly postulated integration strategies and politics of cultural pluralism, the Bulgarian cultural institutions in Spain adjust their cultural agendas with respect to the regional and national institutions and policies regarding immigrants and their cultural adaptation. The plans of integration, the intercultural mediation and the creation of “good integration practices” on behalf of state agencies for immigrants’ integration in Spain pose a strong influence on the activities of the Bulgarian cultural associations, fostering certain types of activities at the expense of others. This process of gradual influence shapes the outlook of the Bulgarian cultural heritage in Spain and its place in the overall set of activities of cultural institutions. The goal of the current paper is to describe the specificities of this cultural heritage – used initially as a resource for consolidating the Bulgarian community and for maintaining collective identity, and subsequently – its turning into an important instrument for the integration of Bulgarian immigrants in the local community. The paper will outline the influence of the state policies towards immigrants’ integration on the character, uses and functions of Bulgarian cultural heritage in Spain and will problematize the relevance of the policies of the Bulgarian state as a part of this process.

Immigration of Bulgarian Market-gardeners in Hungary – Integrated Migrant Model in the 19th and 20th c. in the Central Europe

FERENC BÓDI, Hungarian Academy of Sciences – Budapest, Hungary

Today when the word and concept migration gets special attention it might be worth studying how certain immigrating nations affect the development of Hungary, particularly its modern history. The Bulgarian ethnic group still has a significant impact on the everyday life of Hungary. The Bulgarians have contributed to the development of the modern cities as its rapidly growing food demand has been served by them at the vegetable markets, in addition they enriched Hungarian agriculture and horticulture as well. The influence of the market-gardener to the Hungarian horticulture and cuisine is well-known, however, the so-called “druzhestvo” (association), the community life and mood of production that made production and sale effective has less been explored. This market-gardener community certainly influenced the development of the Hungarian agricultural producers’ organizations. After exploring them from economic-anthropological approach it would be possible to put the existing elements of the still fragmented knowledge together. This work intends to raise interest as well as to serve as an introduction that will hopefully encourage further research work and a more daring comparison of earlier studies with different disciplines like history of agriculture, ethnography, economic-anthropology, sociology, social geography and economic history.

Czech Migration to Bulgaria after 1878 – Mutual Influences

PAVEL ZEMAN, Masaryk University – Brno, Czech Republic

Czech migration to Bulgaria after liberation in 1878 was very specific in the context of the other migrations to Balkans. It is particularly interesting that in this period, those who came to Bulgaria in the first place were the intellectuals – teachers, architects, lawyers, etc. In my paper I want to present the specifics of this group in Bulgaria. I will follow their cultural transfer, especially in named social-works groups. On the other hand, I would like to observe the influence of local society and milieu to their lives, from cultural, religious and language point of view. The aim of the paper is to present the research of Czech influence in Bulgaria in this period and also to discuss the ways and possibilities of their integration and cultural interaction with the Bulgarian society.

Sociocultural Integration of Russian Émigré Iconographers in Local Church Units on the Two Sides of the Iron Curtain and Their Heritage, School, and New 20th c. Artistic and Spiritual Traditions

LIANA GALABOVA, Independent researcher – Sofia, Bulgaria

Historical circumstances of twentieth-century Russian diaspora enriched traditional Russian influence all over the world through vast sociocultural impact on host countries. Remigrating, or settling, young émigrés were shaped by mixtures of cultures, heritages, and traditions; distinguished émigrés – with their strong hope in coming back home, shaped local sociocultural climate as much as the integration of migrant groups. Study and practice of Orthodox Church art took considerable part in consolidation of Russian identity. Lives and professional development of Russian émigrés reflected the fields of icon painting and Byzantine art studies even in the West, where Russian parishes built live network of islands of Russianness, and even under Soviet power, in times when church heritage was well preserved and studied, but outside of its original context – while religious life was heavily suppressed, and still not completely destroyed. Silent way of studying and developing theological values as part of museification of church heritage resulted in unexpected aesthetical and scholarly accomplishments that are not yet completely documented and explored, but recently attract scholarly interest, when émigré saints become venerated even more than local and soviet ones, and when churches painted by Russian iconographers become restored and return their initial splendor.

Whose Songs I Am Singing

ANNA DANTCHEV, University of Arts – Helsinki, Finland

In my paper, I am talking about identity as a bi-cultural musician through my own experiences. Having been born in Finland, but being raised by professional Bulgarian musician parent, my own musical and cultural identity has been shaped by this fact. I am talking about being located and dislocated in surroundings, family being not only around but also in long distance, cultural traditions being transmitted at home, but not been able to share them in society. This topic is also connected to theme of “exotism” and “ethnicism”. Also I am discussing about the need to belong in a group, in two “home countries”, and how this need is shaped by the image or brand of homeland’s cultural traditions and music. Is it possible to create my own identity that is combining both of my cultural heritages or do I need to choose? And finally I would also like to discuss how discrimination effects on a need and desire to define identity.

The Common Language: Food

LEENA SAMIN NAQVI, Independent researcher – Sweden

Food impacts the everyday life of everyone. It is about sustenance and pleasure; about sociability and showing and receiving love. Food is often the first step for an immigrant community to begin to integrate its culture in a new homeland and is a language everyone speaks and understands.

In the small city of Umeå (population: 120,000) in Northern Sweden, “the EAT project” is an active documentation process of the oral histories of migrant women from all over the world, and vastly different cultures, who find themselves in the city as visitors, students, housewives and professionals. Food, recipes and nostalgia are the portable elements of their heritage and their origins that they carry with them. The project brings to fore these women, each with a story to tell and a recipe to share from their homeland. During the course of these interviews and food workshops these women have held, they have shared what brought them to the city, what they miss and often the lack of availability of ingredients. The EAT project is an informal mapping of the social connections of female migrants in Umeå, how they are using food to integrate and develop their social connections, and how, slowly and steadily food cultures are changing.

Is “Flija” Just a Food?! – Traditional Food as an “Icon” of Cultural Identity

LUMNIJE KADRIU, Institute of Albanology – Prishtina, Kosovo

In this paper I will present the role ‘flija’, as traditional food, is playing among Kosovo Albanian diaspora while in host countries. It is a food made by quite liquidly dough layered in the pan and traditionally baked on the fireplace, both inside the kitchen or in the open air, using specific tools, especially ‘saç’. Food is usually charged with cultural connotations related to locality, ethnicity or other social or regional statuses. Recent transnational studies show the relevance of food in migrant travel practices, especially in the trajectory from home to host land. In the diasporan context food acquires multiple meanings charged with cultural symbolism, identity and belonging.

Why and when is this particular food used as an icon of identity? What efforts are made to continue to consume it in host countries and what other social and cultural functions does it play? Using as analytical tool Glick- Schiler’s and Levitt’s concepts of “the ways of being” and “ways of belonging”, I consider will be helpful in understanding the use of this particular food in “formal and informal consolidation as a nostalgic gesture and cultural need, as an integration strategy and social activity”.

Homes of Bulgarian Emigrants and Preservation of Cultural Heritage

MILA MAEVA, IEFSEM-BAS – Sofia, Bulgaria

During the migration process moving home is a desire of human beings changing their countries and regions. Many of them left their hometowns and birthstate and joined migration as a way to enrich cultural experiences and exchanges. Sometimes they settled and sometimes they returned bringing back new features and ideas to share. The study is based on a round of ethnographic filedworks among representatives of different ethnic and religious groups from Bulgaria – emigrants living in the UK and Norway. The research is conducted in a wide range of time from 2010 until 2016. The aim of the paper is to study the role of the home for preservation of cultural heritage brought from Bulgaria during the settlement in a new country. The research will trace the preservation of cultural specificities in two areas – individual home and “Bulgarian home”, conceived as Bulgarian cultural and social institutions abroad. The study of home will make sense in the context of seeking new comfort zones founded in the UK and Norway.

Transnationalism, Identity and Material Culture in the Finnish-Lithuanian and Greek-Lithuanian Families

AKVILÉ MOTUZAITĖ, University of Turku – Turku, Finland

Material home environment carries different cultural meanings and can be seen as a reflection of family members’ identities. A woman often plays an important role in adding and developing this home side that involves various artefacts – these are usually bigger or smaller decorative or practical objects. This female “touch” is even more interesting, when she is “different” from her present social circle and have other cultural backgrounds than of majority.

In the research cases presented in the paper, the majority of mixed families included Lithuanian women married to Finns and Greeks, who were living in urban residences of Finland and Greece. The aim chosen was to reveal if such families’ home material environment reflects different partners’ ethnic identity and what material elements would refer to it. The combination of various artefacts with particular cultural meanings could signal traces of transnationalism. In the context of urban environment, cultural resources are already with strong features of heterogeneity and multiplicity. Still, the individual cultural inclinations and self-identifications can get certain material expressions. For instance, different ethnic or national self-attribution can be reflected in the material home environment by using objects carrying particular cultural meanings. In this case, material culture can also assume a form of transnationalism.

Cross-crafting Heritage in the Lithuanian Diaspora in the USA: Expression of National Identity

SKAIDRĖ URBONIENĖ, Lithuanian Culture Research Institute – Vilnius, Lithuania

Postwar Lithuanian emigrants that were isolated from their homeland and felt responsible for the preservation of their national identity were in the search for various forms of nationality expression. One of it became the wooden cross – symbolic object that already from the early 20th century helped to reveal the peculiarities of Lithuanian culture as well as cataclysms of the state's history. The ornate cross which in the interwar Lithuania became a symbol of national identity sustained its status in emigration. In the paper I will show how Lithuanian emigrants through the forms and décor of crosses expressed their national identity, how this heritage symbolically united the lost homeland with the present place of residence and helped to adapt in a new environment.

Turkish Heritage in the UK and Its Role in the Formation of Identity and Belonging

SEMRA EREN-NIJHAR, Cyprus Turkish Association – London, UK

This study will focus on Turkish people living in Europe and explore the migration history of Turkish people to London in the 1940s and their unique heritage in Britain which dates back for centuries. It will explore the impact of how the very important and historical facts play a crucial role in defining their identity and shape the collective identity in the British society of which they are all an integral part.

Although Turkish people form the rich tapestry of Britain and contributed to the society they live in socio-economically, culturally and politically, their heritage has never been acknowledged nor been analysed as part of their formulation of identity and sense of belonging. The cultural heritage of the Turkish people, their beliefs, language, cuisine, customs and celebrations has been a positive influence for their integration in the wider British society. My paper will focus on the heritage of Turkish people living in the UK and will look at the question how the historical-cultural consolidation as a nostalgic gesture and cultural need has an impact on the identity and belonging on the younger generation of the community.

Bulgarian National Identity and Cultural Heritage in Thuringia, Germany – Preservation, Transmission, and Obstacles

TANYA DIMITROVA, Friedrich Schiller University – Jena, Germany

The proposed paper seeks to examine the case of Bulgarian community in Thuringia, Germany and to highlight the ways in which Bulgarian migrants maintain and recreate their national identity, transmit Bulgarian cultural heritage to their children and represent Bulgarian culture to the host society. Germany is one of the European countries which pulls Bulgarian migrants for decades and in which a huge Bulgarian community is formed. According to the German statistics there are 226.926 Bulgarians living in Germany today, and only in 2015 their number has grown with 40 000 people. Although Thuringia is still among the less preferable German federal states for Bulgarian immigrants, there is a growing Bulgarian community as well.

The focus of the paper is set on the process of forming Bulgarian organizations and institutional bodies and their role for the transmission of collective identity and cultural values from one generation of migrants to another. Furthermore, it will be shown how these organizations tend to introduce Bulgarian culture and cultural heritage to the host society, contributing to its multiculturalism. Last but not least, there will be outlined the difficulties the founders of the organizations face with in their activities.

Inscriptions on the Landscape: Martenitsa in Cincinnati as an Invocation of International Community

SARAH CRAYCRAFT, Comparative Studies and Folklore – The Ohio State University, USA

During the spring of 2017, the Bulgarian Association of Cincinnati, Ohio, hosted its inaugural spring festival to celebrate the Bulgarian holidays of March first and March third. Originally planned with the

intent of joining the international Bulgarian tree-wrapping project, “Project Martenitsa”, the event organizers expanded their vision and the length of the festival to create a simultaneous celebratory and educational space, meant to share Bulgarian cultural heritage with their American city. Drawing upon scholarship from folklore, cultural studies, and nationalism studies, this paper will examine the emergence of a festival in one midwestern American city, and will discuss the coherence, materiality, and temporality of ephemeral cultural inscriptions on a foreign landscape. Further, I will discuss this participation in an evolving folk tradition as a process of maintaining a national migrant community in a transnational context.

The Parish Abroad – Characteristics and Functions

KATYA MIHAYLOVA, IEFSEM-BAS – Sofia, Bulgaria

The paper briefly characterizes the Bulgarian Orthodox parish abroad as an institution – the churches in which services are held, the responsibilities of the church boards, the role of the priests, the function of the Church for the migrant community, the dependence on the policies of the receiving country, and the role of religion in the receiving society, etc. It also pays special attention to the comparison with the role of the Church and the parish in the life of the migrant communities from other Eastern European countries.

The Russian-Lipovans in Italy: Preserving Cultural and Religious Heritage in Migration

NINA VLASKINA, Institute for Social and Economic Research and Humanities of the Southern Scientific Center of the Russian Academy of Sciences – Rostov-on-Don, Russia

The author presents the results of the field ethnographic research (February 2017, Italy, Turin) in the migrant community of the Russian-Lipovans. The first aim of the expedition was to analyse the socio-cultural adaptation of the Russian-Lipovans who came to Italy in 1990s–2000s as labour migrants from Romania where the large community of the Russian Old Believers (approx. 25.000) has been settled since the 18th–19th centuries. The second aim was to reveal the ways for them to use and preserve cultural and religious heritage in the new contexts.

The analysis has shown the high degree of preservation of the religious values and practices. Communication within the church or parish was crucial to find jobs and means of living at the early stage of adaptation, form social nets in a foreign environment further, maintain the connection with the motherland, and preserve the way of life the Old Believers regard as proper. Icons and special clothes for church services turned to be the only obligatory things which the Russian-Lipovans brought with while migrating to Italy. Also, the new challenges to the religious identity of the Old Believers in Italy are considered and the cultural problems in their migrant society are highlighted.

Back to the Roots or “Import” of Protestantism in England

VELISLAV ALTANOV, IEFSEM-BAS – Sofia, Bulgaria

The subject of the paper is the emigration of Bulgarian Evangelicals to England over the past twenty years. The paper is based on the author’s field research among Bulgarian Protestant communities in United Kingdom in 2013, during which a couple of narratives and interviews with immigrant (single and families) were carried out. Attention is paid to two immigrant communities from Bulgaria in London – ethnic Bulgarians and Roma.

Bulgarian Evangelicals appear in Balkan Peninsula with the creation of the First Protestant Mission during 1854 in the European territories of the Ottoman Empire. These are American and British missionaries, alongside the close cultural and trade contacts with Germany, Austro-Hungary and Switzerland. That is why Bulgarian evangelical movement has connection neither with continental Lutherans, nor with Reformats of Swiss confederation. On the contrary, it traces Anglo-Saxon roots. The problematic long and controversial transition from totalitarian rule to democracy in Bulgaria, together with the big economical recession and crisis worldwide during the past years becomes the

reason for big emigration from Bulgaria to Western Europe. A lot of Bulgarians resettled in the United Kingdom, and these include many Bulgarian Protestants. It is them who are the subject of the current paper.

The Religious Rituals of the Anastenarides in Greece

EVY JOHANNE HÅLAND, Independent researcher – Norway

The Anastenaria is celebrated by the *Anastenarides* and the *Anastenarisses* (i.e., those who celebrate the Anastenaria). They fled to Greece from the village of Kōsti in eastern Thrace, nowadays Bulgaria, after the Balkan Wars, and had settled in several villages in Greek Macedonia by 1924. The Anastenaria festival is dedicated to the deceased saints, *Agios* (i.e. Saint) Kōnstantinos and his mother, Agia Elenē. The saints are depicted on two particularly holy *icons* that the Anastenarides brought with them from Kōsti. These icons belong to the families that brought them from Kōsti. The Anastenaria festival is celebrated by the end of May. The main ritual during the festival is the ecstatic dance over red-hot coals by the Anastenarides who are possessed by their saint. These initiated persons are in a state of trance. The festival also presents a ritual, which in many ways is in opposition to the official Greek Orthodox religion, and at times it has been persecuted by the Church. Therefore, it was performed in secret for many years last century, paralleling earlier circumstances. Officially, the uneasy situation between the Church and the Anastenarides has come to an end, and public performances are permitted. But, still the Church states that the festival presents a combination of paganism and Christianity, and does not subscribe to the holistic view of the Anastenarides. The Anastenaria also has neurological/psychiatric explanations, because the Anastenarides become purified through the dance while fighting their own problems. During the festival conflicts and problems within the group of Anastenarides also come to the surface, reflecting the problems of the individual, problems, which he/she tries to solve through the dance. The festival presents many antagonisms between the state and the local society, rich and poor, men and women, those with and those without education. Since the festival is celebrated by a circle mainly including the descendants of refugees, we also meet a ritual, which in many ways makes critical the relations between a group of “indigenous” people and the “immigrants” or the “Greeks” and the “Thracians” (or “Kōstilides”), the latter constituting the wealthiest group.

The paper is based on fieldwork which the author has carried out in two of the villages populated by Anastenarides and other Greeks during three of the annual festivals taking place during the ritual cycle of the Anastenaria. The paper explores how the religious spaces surrounding the rituals carried out by the Anastenarides in the two villages are copies of the original cult space back in Kōsti. Furthermore, their cult accessories belong to “former (Thracian) days”, thus constituting an ancestor-cult located to the place of origin, since “Kōstilides” celebrate their “Kōstilidian” community and identity through religious rituals.

Migration of Relics of Saint Petka as Symbol of Balkan Spiritual and Ethno-cultural Unity from Hesychasm to Nowadays

LUBA STEFANOVA, Sofia University “St. Kliment Ohridski” – Sofia, Bulgaria

This study discusses unexplored relations of migrations of saint Petka as hermit and of her relics among people and cultures along their development and interconnection. Special scholarly interest is focused on representation of saint in iconic perspective in various forms of church art from late Medieval period to modern national narratives of Balkan countries. Rich church heritage related to saint’s pilgrimage, monastic life and translation of her relics developed during centuries in unique way: Bulgaria gave the life of the saint hesychast motives of uncreated light, Serbia added water miracles, and Romania followed previous traditions and added fire and floral elements in the cult shown up in litanies and festivals. Relics moved according to Muslim invasion, and followed migrating Slavic groups even in their slavery and immigration in Constantinople and took part in Muslim-Christian relations of Orthodox émigrés and their host places. Famous for her patronage of charity, children, mothers and nuns, and over every place she herself or her relics had ever been, saint Petka became sacral embodiment of migration. Granting her blessing to her host-places resulted in popular veneration and

receiving everywhere new name and citizenship in variety of local and regional heritages and traditions. Contemporary patronage of saint Petka is among particular signs and means of preservation of cultural heritage in migration, where Orthodox Christians gather in parishes according to their background or join communities of same confession and different nationality and culture, inventing new traditions of exchange and coexistence of cultural practices.

Displacement – Replacement: Real and Internalized Geography in the Psychology of Migration

SLOBODAN DAN PAICH, Victor Babes University – Timisoara, Romania

In opening: Migration theories, reality and possibilities are explored through examples of theater performances and parallel continuous cultural research and reflection over last thirty years.

Uprootedness: *Augustino Dance Theater* works and focus (1986 2001)

Migration of skills and ideas and their embodiment: *Tarantella Pizzica*, ritual of women helping women for over thousand years. Ethnographic / Musicological/ Comparative cultures Research by the author of this paper (1975 - 1987)

Resisting and welcoming assimilation: *Tarantella, Tarantula* play about Italian emigration to America after WWI (2006 -2007)

Complexities of recent immigrant experience: *Arojo Park Project*, reclaiming public space for a community in Oakland, California were where meeting and spontaneous partnership of Bosnian and Mexican mothers, recent immigrants, with no or little English took place

Ambiguities of Farewell and Welcome: *Stories of our people* performance based on oral histories and imagined conditions of Turkish and Balkan emigrants to Western Europe in the middle of the twentieth century performed at Sirkeci Station, Istanbul's traditional gate to Europe.

Emigrant Returns: *Same river twice* play and its dynamics on and of stage about emigrant return, performed by first, second and third generation of international emigrants.

Seeking Ancestral Reconnection: *Spring Moon* performance in San Francisco of updated Mediterranean myth for children and grandchildren of mostly south Italian and some Greek emigrants (2005)

In closing: a reflection towards open-ended typology on constant and mutating elements of migrants' remembered folklore or urban conditioning. Concluding with look at possibilities of interdisciplinary collaborations between ethnographers, folklorists, performers, visual and traditional artists with social science and migration theorists toward plural study of migration phenomenon, examples of success, problem solving (psychology, legalities), societal understanding and emancipation when needed.

They Moved with Their Cultures to Rwanda

NDAHIMANA GILBERT, Umurage Wacu Group – Kigali-Rwanda

Migration makes the people to move with their cultures, to bring their culture and share them. In history, we know that with their movement from one region to another people came with their costumes, languages, traditions. Cows were brought from North Africa by the people who sought the pastures, and foods were also brought for the cows. Cows came in Rwandan cultures from that time, and people share the belief that cows got a high value in society from that time till now.

Cultural heritage makes people live together, to share ideas, to preserve their identity, to remember their unity, to transmit for the next generation. When I see the migration in this period, I see how people like their cultures, move with their traditions. For example for the politic crisis in Burundi, there is many Burundian refugees in Rwanda, so these Burundian are bringing their cultures, they organize cultural events here in Kigali, they speak their language, they cook their traditional food, so it helps these people even they are not at their homes, they try to live in their cultures, they meet to remember where they come from, they share their cultures to the Rwandan who participate in their events. It is

good for their children; they will remember in their heart, they are not at home. Cultural heritage makes people live with their cultures, even they can meet some difficulty to protect it but it is still in their minds.

The Hybrid Identity: The Wonderful Feeling to Have Arrived. A Case History

LILIA USLOWA, Stadt- und Regionalbibliothek – Gera, Germany

The self-discovery of people in the East of Europe as the process in which they are separated from their social identities, or traditions / families, and living in the “home world”, is a process of transformation that began in the context of mutual socialist help and was later to gain access to identity complexity in the context of migration. At any rate, when the post-socialist “foreigners” in the East developed their visions and lifestyles in the face of different interpretations and experiences in the socialist countries of origin and arrival of foreigners and of migration. From a deficit perspective, Eastern people were often accused of a “cultural or identity conflict” in this situation. The foreigners are already sorted according to ethnic or national affiliation, but they were welcomed and not seen as a threat.

The assumption of the identity conflict, however, is based on a static concept of identity that is overtaken by its implications (foreign artists, specialists, contract workers in the GDR, etc., after the German union “between two cultures”). Similarly, the concept of the East Identity, which has been questioned by the deconstruction of the idea of a uniform subject, is now generally no longer used as a reservation.

The term “identification of identity” is understood as an attempt to conceptualize the object of the political restriction before and the social insecurity after the rather vague and controversial concept of identity. Out of the post-socialist first generation “identity” is to be taken as a retroactive effect of various (objective and temporary) statements within a discursive representation process. At the same time, the term “location” can also be understood as an allusion to socialist locational changes defined by occupation, which gave rise to uniform context-specific “we-self-locations”.

Cultural Heritage in Immigration: The Bulgarian Cultural Center for Pennsylvania, New Jersey and Delaware

IVETA PIRGOVA, Wheaton Arts and Cultural Center – New Jersey, USA

The presentation will discuss the mission, vision and practice of the Bulgarian Cultural Center for Pennsylvania, New Jersey and Delaware, USA as interpreted from the perspective of its organizers and that of the people participating in its activities. The presentation will offer reflections on a wide spectrum of cultural, social and psychological issues that are associated with preserving ethnic cultural heritage in foreign cultural context. As a member of the founding board of the Center, the presenter will also share personal experiences and observations as to how commonly shared issues of cultural preservation abroad are addressed by the existence and programming of this organization.

European Cities and Heritage Contribution by Migrants: How to Consolidate the New Communities without Overriding Identities

STEFANIA SCARSINI, Ekkentros, London, UK

The general approach to heritage is to preserve and protect it in order to make sure that it can be shared with future generations. Nowadays in the Mediterranean we are witnessing the migration of populations towards Europe. People seeking safety and a place where to start a new life, they have no belongings, but they have a rich cultural background and memories that will help them keeping their identities alive. Intangible heritage is what they will house in their new homes. The tangible effect is that Europe will have an enriched heritage as new communities will settle in.

European cities should make possible for the new citizens to feel as part of the community. A heritage exchange between existing and new communities can contribute to the integration process. Understanding and learning from each other is key for success and how this exchange takes place is

important. Communities should be able to retain their own identity while sharing it with others. Intangible heritage is a developing asset, constantly evolving. The integration process does not mean that they should forget about their own cultural background. The integration process should be based on sharing traditions and values. As intangible heritage is constantly evolving, a new layer will develop from this sharing process. While this additional layer will be shared by the overall community, it will also contribute to each individual intangible heritage, adding to his/her social and historic background. Heritage values are site specific, the European cities are transforming into new sites. By sharing our past and present, we could (re)shape and retain the tangible and intangible heritage derived by this process for future generations.

Ethnic Entrepreneurship among Bulgarian Communities Abroad and Our Cultural Heritage

VLADIMIR PENCHEV & TANYA MATANOVA, *IEFSEM-BAS – Sofia, Bulgaria*

The text deals with a comparatively little investigated topic for the time present – the economic activity of Bulgarian communities abroad and the attitude of the successful businessmen toward the preservation of the Bulgarian cultural heritage. It presents the essence of the research theme, the different formulations of the term “ethnic entrepreneurship” or “ethnic business,” the parameters of the various types of economic engagement in migration – shops, catering establishments, hotels, tourism activities and others. Furthermore, based on carried out field researches, the text focuses on the specific manifestations of the Bulgarian ethnic entrepreneurship abroad and the observed migrant businessmen’s commitment to the Bulgarian cultural heritage.

Between Grassroots Institutions and Ethnic Business (BBR Foundation, London)

LINA GERGOVA & YANA GERGOVA, *IEFSEM-BAS – Sofia, Bulgaria*

The BBR Foundation is a unique pattern of a migrant organization which combines functions of a migrant media (BBR TV), a migrant cultural institution (BBR Ensemble) and a charity organization developing social programmes for the community members (BBR Foundation). The main goal of its existence is to collect enough money to establish a community centre for the Bulgarians living in London and the UK in general.

The BBR Foundation is founded and managed by two Bulgarian migrants in London who have sought for a way to unify and connect all the Bulgarians living abroad, so therefore they started an online television with short clips about Bulgaria, cooking, news and interviews with artists from Bulgaria or successful Bulgarian migrants. BBR is the abbreviation for Bozhestveni Balgarski Ritmi (Divine Bulgarian Rhythms) and this name concentrate the views of the founders for the content of the Bulgarian migrants’ heritage and the focal point of their eventual network. The proposed paper is aimed at analysing the BBR foundation through the prisms of grassroots institutions and ethnic business with consideration of its activity based both on cultural and financial capitals.

Monetarising and Monitoring Bulgarian Cultural Heritage: Culturometric Rapid Appraisals

BÉATRICE BOUFOY-BASTICK, *The University of the West Indies – Trinidad and Tobago*

Both tangible and intangible Bulgarian cultural heritage are priceless in so many ways. It is also a valued commodity for diasporic Bulgarians and a major source of needed international currency for their natural homeland. As such, cultural heritage generates national income streams, including Remittances, Tourism, Retired returnees’ expenditure and Cultural exports. In turn these national economic benefits flow from diasporic transgenerational structures necessary for the support and growth of cultural heritage in migration; such as Community centres, Cultural exhibits, Cultural imports, Special schooling and language opportunities. The interdependence of these national economic benefits and diasporic supports for Bulgarian Cultural Heritage warrant Bulgarian economic policy protection. Further, changes in the quality and strength of Bulgarian diasporic cultural identities impacted by that policy need to be carefully monitored over relevant demographics, internationally, in order to protect and grow these income streams and to ensure the economic and transgenerational

cultural strengths of the diasporic communities that maintain these National and diasporic economic and cultural benefits of Bulgarian Cultural Heritage.

Culturometrics (CM) is a new culturally sensitive research paradigm that offers tried and tested rapid assessments of strength and quality of National Cultural Identity (e.g. Bulgarian Identity) and allegiance to Migration Country (Country M). Strength of cultural identity is assessed on a person-by-person basis. These person assessments are then aggregated by relevant demographics – by Gender, SES, Occupation, Age, Country M, etc. – for comparison and change monitoring. The current meaning(s) of Bulgarian identity for any demographic group is determined by CM uncovering techniques so that changes in the strengths and meanings of Cultural Identity in response to various policy interventions can be tracked and measured. This presentation demonstrates rapid Cultural Heritage impact monitoring using similar analyses for migration populations in the Caribbean countries of Trinidad (N=348) and Jamaica (N=126).

The Reverie of the Past: Reconstructing National Symbolic Environments in “Destination Bulgaria” through Diaspora Tourism from North America

ROSSITZA OHRIDSKA-OLSON, *UNIBIT – Sofia, Bulgaria*

Each year thousands of Bulgarian emigrants living in North America visit Bulgaria. The statistical institutions, following the United Nation World Travel Organization (UNWTO) definition (“Tourism comprises the activities of persons traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes.”), count them as “tourists”, mostly in the category “Visiting Friends and Relatives” (VFR). Observing this phenomenon, a strong trend emerges: the symbolic reconstruction of the recent past, the nationalistic approach to the “scattered cultural heritage” and the nostalgia, represent powerful motivations to choose Bulgaria as travel destination.

Based on empirical research among Bulgarian citizens abroad (short in-person, telephone and online surveys, statistical data, social media statements, interviews, etc.) in North America (Canada and the United States of America), the text explores additional layers in the decision-making process triggered by what is understood as “Bulgarian cultural heritage” among the VFR tourists. From the point of view of social and cultural anthropology, the paper contributes to the knowledge of dynamics and changes that occur in the perception of national identity “on the move” by analyzing how the migrations' communities glide towards romanticizing and/or shifting the “homeland” concept in light of the (re)construction of different types and environments of “heritage” - personal, local, national and global. For the tourism industry, the text may serve as a model to position cultural and heritage industries' products within emigrants' market segment, using the culturally demarcated emotional link between the individual and the tourism destination.