MSc in Sociology

University of Prishtina "Hasan Prishtina"

Kosovo's Cultural Heritage: Social and Economic Importance

Greta Avdyli

Abstract

This paper aims to present some common definitions of culture and cultural heritage, either from UNESCO or from other sources as well as its importance in the creation of civilizations. Cultural heritage is of special significance for its role on cultural, social, economic, and tourist progress. Cultural heritage is to be used as a tool for further development. Its entire concept does not only rely on preserving one nations heritage but rather to directly intertwine between cultures so we can have a better understanding of one another. If understanding between nations can become interchangeable we will be able to overcome any modern day hurdles.

The European Union places great importance in cultural heritage. They abide by policies that are conducted to propel the integration of different cultures. They have implemented this structure in different areas of social circumstances such as economy with an emphasis on tourism. Through the years there have been many resolutions approved by the European Union Parliament that go in favor of culture heritage. As such, Kosovo is a clear example of a nation that has an abundance to offer, having a diverse culture and many cultural sites that have great archeological value to this day.

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Introduction:

This paper aims to reveal the importance of cultural heritage and the way it shapes a certain cultural identity. It can be considered as a reflection of the past, of different civilizations and mindsets that may have been present at a given time. It is a concretization of the past and a mirror of the future. Cultural heritage is of great importance for the science of Sociology and Anthropology, as it consists of material, spiritual elements, as well as cultural practices that vary by country.

The benefits that derive from cultural heritage are numerous. First, it represents a certain cultural identity, secondly it can be counted as an economic asset meaning that it can create new innovative jobs for the population of a country, it also enhances the social cohesion and it develops tourism. Tourism is directly linked with economic development.

In addition to these qualities mentioned above, cultural heritage is also develops education in general. This is because apart from being a tourist attraction at the same time the tourists can learn about the history, civilizations, wars, ideas, cultures, practices, beliefs, rituals and many other aspects that emerge through archaeological and architectural remains. But they can also learn about the folk music, traditional food and clothing and so on.

Cultural heritage is a sector of particular significance, especially in the politics of the European Union, for the conservation and protection of monuments. By designing and implementing different projects, the European Union has given adequate attention to this sector and has also raised collective awareness for protecting and valuing these irreplaceable assets.

Definitions of UNESCO on cultural heritage:

Culture has multiple definitions, varying in which context we use it, so it cannot be included in a single definition. Heritage is also important because it contributes to the cultural identity of a country.

UNESCO defines cultural heritage broadly as 'the legacy of physical artefacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations'. Its vision of cultural heritage has constantly evolved since the adoption of the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage (the World Heritage Convention), which covers architectural works, sculptures, paintings, archaeological structures and inscriptions, cave dwellings, groups of buildings, and sites comprised of the works of humans, or of humans and nature, of outstanding universal artistic, historic, scientific, anthropological, ethnological or aesthetic value. In its 1980 Recommendation for the Safeguarding and Preservation of Moving Images, it also recognized audio visual heritage as part of cultural heritage.[1]

According to UNESCO the term "cultural heritage" encompasses several main categories of cultural heritage. Cultural heritage is divided in tangible and intangible, natural and heritage in the event of armed conflicts. 'The UNESCO 2001 convention on underwater heritage, was followed by another, that of October 2003 that included the safeguarding of the intangible cultural heritage, where it added a new aspect pertaining to human traditions and ways of living.'[2]

Tangible heritage includes:

- Movable cultural heritage (paintings, sculptures, coins, manuscripts)
- Immovable cultural heritage (monuments, archaeological sites, and so on)
- Underwater cultural heritage (shipwrecks, underwater ruins and cities)

Intangible heritage includes:

- Oral traditions, performing arts, rituals

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[1]Cultural Heritage in EU policies:
https://www.europarl.europa.eu/RegData/etudes/BRIE/2018/621876/EPRS_BRI(2018)621876_EN.pdf page 2
[2] Ibid, page 2

Natural heritage includes:

- Natural sites with cultural aspects such as cultural landscapes, physical, biological or geological formations[3]

Other definitions on cultural heritage:

1. 'Simply put, heritage is the past made present. Heritage is anything valued by people today that was also valued by previous generations. Heritage is what we have accepted as gifts from those who came before us. Heritage is our inheritance of land, language, ecosystems, knowledge, and culture.'[4]

2. 'Cultural heritage is a group of resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions. It includes all aspects of the environment resulting from the interaction between people and places through time.'[5]

3. 'Heritage is a concept to which most people would assign a positive value. The preservation of material culture – objects of art and of daily use, architecture, landscape form – and intangible culture – performances of dance, music, theater, and ritual, as well as language and human memory – are generally regarded as a shared common good by which everyone benefits.'[6]

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[3]http://www.unesco.org/new/en/culture/themes/illicit-trafficking-of-cultural-property/unesco-database-of-national-cultural-heritage-laws/frequently-asked-questions/definition-of-the-cultural-heritage/
[4]Cultural Heritage: What is it? Why is it important?
https://www.sfu.ca/ipinch/sites/default/files/resources/fact_sheets/ipinch_chfactsheet_final.pdf page 1
[5]The Social and Economic Value of Cultural Heritage: literature review
 https://www.interarts.net/descargas/interarts2557.pdf page 6
[6] Cultural Heritage and Human Rights:
http://www.mu.edu.et/iphc/images/liblary/Heritage/Heritage_Culture_and_Tourism/Cultural_Heritages_and_Human_Rights.pdf page 3

Importance of cultural heritage:

Cultural heritage is of particular importance for both economic and social development. Having archaeological sites, monuments, artefacts, etc. enriches our knowledge of different civilizations and lifestyles, and at the same time enriches our cultural identity. Besides presenting an identity, cultural heritage can be considered as a tourist attraction and therefore obviously an economic asset. According to a report on "Getting cultural heritage to work for Europe" cultural heritage has different positive effects such as:

- Economic – cultural heritage can be an economic production model that has a positive economic impact on job creation, including other sectors
- Social – where cultural heritage favors integration, inclusiveness, cohesion and participation
- Environmental – where cultural heritage enables the sustainable development of landscapes[7]

Another study on "Cultural heritage counts for Europe" lists the beneficial effects of cultural heritage, such as:

- Raises the attractiveness of both urban and rural areas and contributes to their development
- Contributes to the quality of life of the inhabitants and to improving the atmosphere in neighborhoods
- Enhances the uniqueness of such places and provides narratives for cultural tourism
- Contributes to job creation directly in the heritage institutions and indirectly in related sectors
- Boosts creativity and innovation through digitization and its creative uses
- Generates revenues from ticket sales, tourist activities and increases in property value due to cultural heritage preservation and maintenance
- Is a key element in the sustainable regenerations of historic areas
- Stimulates education and learning, and the understanding of history

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[7] Cultural Heritage in EU policies:
https://www.europarl.europa.eu/RegData/etudes/BRIE/2018/621876/EPRS_BRI(2018)621876_EN.pdf page 3

- Helps build social capital and the feeling of belonging, and contributes to social cohesion
- Preserves the environment by helping combat climate change: it often happens that renovated pre-1890 buildings have superior energy efficiency standards than modern buildings [8]
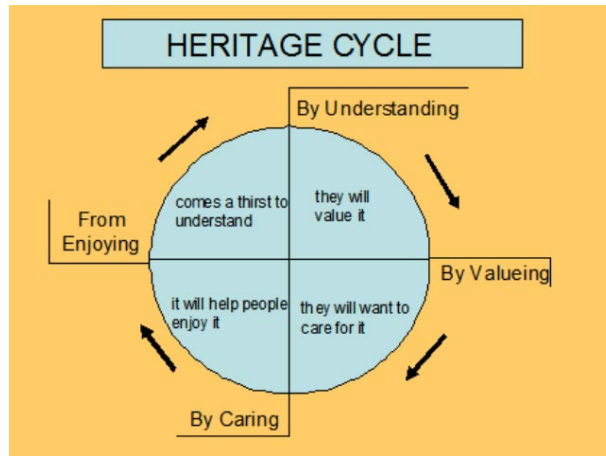

Figure 1. Heritage cycle (source:
http://www.cultureindevelopment.nl/Cultural_Heritage/What_is_Cultural_Heritage)

Cultural heritage in EU policies:

'The preservation of the European Union's shared cultural heritage is one of the core aims of the union's policies. These policies are to support cultural programmes and make accessible Europe's rich cultural diversity, whether in language, literature, theatre, cinema, dance art, architecture or handicrafts. Tourism is one of the key European industries and many of the Member States' economies depend heavily on tourism. The European Union promotes linking tourism with cultural heritage in order to turn it into an additional asset for the development of tourism. The European Commission establishes close collaboration between its services in order to promote the development of cultural tourism and related industries.'[9]

Resolutions of the European Parliament on cultural heritage over the years:

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[8] Ibid page 3-4
[9] EU & Kosovo overview of key European integration policies:
http://www.mei-ks.net/repository/docs/EU__KOSOVO_ANG.pdf page 112

- <u>1974 resolution</u> - on European cultural heritage, the EP showed concern for the preservation of the cultural richness of Europe's heritage and the need for proper funding and education in this regard. It also pointed to legal and administrative barriers to the mobility of cultural heritage artefacts

- <u>September, 1982 resolution</u> - on the protection of European architectural and archaeological heritage

- <u>October, 1988 resolution</u> - on the conservation of such sites, and by many other texts

- <u>January, 2001 resolution</u> - on the application of the World Heritage Convention in the EU Member States. It called for action to stop trafficking in artefacts illegally removed from archaeological sites, and to approach natural, architectural, urban and rural heritage 'as an indivisible whole' that needs joint protective measures and sustainable development. It also focused on endangered crafts, the preservation of which would help conservation and could create new jobs in this area. It called for the protection of rural heritage, which consists of landscapes, sites, habitats and specific areas (wetlands, ancient forests, hedgerows)

- <u>September 2015 resolution</u> – Following the December 2014 Council conclusions on participatory governance of cultural heritage and its call for a Commission proposal for a European year of cultural heritage, in September 2015 the Parliament adopted a resolution, 'Towards an integrated approach to cultural heritage for Europe', in support of the Council's call. It proposed dedicating 2018 to cultural heritage and called for an adequate budget, for funding from various programmes for abroad scope of cultural heritage sites, for heritage preservation actions and for civil society involvement.

- <u>October, 2015 resolution</u> - on new challenges and concepts for the promotion of tourism in Europe, Parliament highlighted new opportunities for developing sustainable tourism independently of seasonal flows of tourists, basing it on cultural and industrial heritage sites and local traditions.[10]

2018, declared European Year of Cultural Heritage, brings Europe's common cultural heritage and its diversity to the fore. It aims to promote access to cultural heritage, particularly for those who are not usually involved in cultural activities. It also aims to encourage people's participation in

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[10] Cultural Heritage in EU policies:
 https://www.europarl.europa.eu/RegData/etudes/BRIE/2018/621876/EPRS_BRI(2018)621876_EN.pdf page 5

events and in the management of, and decisions regarding, cultural heritage, and also in interpretative and creative activities related to this common treasure of the continent. Under the slogan 'Our heritage: where the past meets the future', the EYCH aims to contribute to a sustainable EU economy and to lively participation of citizens.[11]

During the European Year of Cultural Heritage 2018, over 6.2 million people took part in more than 11,700 events organized across 37 countries. The European Commission also implemented 10 long-term European initiatives as a main policy input of the Year. In addition, the EU funded many projects supporting cultural heritage. A dedicated call for cooperation projects relating to the European Year was launched under the Creative Europe programme. A wealth of additional opportunities was made available under Erasmus+, Europe for Citizens, and other EU programmes.[12]

10 EUROPEAN INITIATIVES • 4 PRINCIPLES

ENGAGEMENT
1. **Shared heritage:** cultural heritage belongs to us all
2. **Heritage at school:** children discovering Europe's most precious treasures and traditions
3. **Youth for heritage:** young people bringing new life to heritage

SUSTAINABILITY
4. **Heritage in transition:** re-imagining industrial, religious, military sites and landscapes
5. **Tourism and heritage:** responsible and sustainable tourism around cultural heritage

PROTECTION
6. **Cherishing heritage:** developing quality standards for interventions on cultural heritage
7. **Heritage at risk:** fighting against illicit trade in cultural goods and managing risks for cultural heritage

INNOVATION
8. **Heritage-related skills:** better education and training for traditional and new professions
9. **All for heritage:** fostering social innovation and people's and communities participation
10. **Science for heritage:** research, innovation, science and technology for the benefit of heritage

Figure 2. The 10 long-term European initiatives implemented by the European Commission (source: https://ec.europa.eu/culture/content/overview_en)

The European Framework for Action on Cultural Heritage establishes a set of four principles and five main areas of continued action for Europe's cultural heritage, to which the EU is contributing. The four principles of the European Framework for Action on Cultural heritage are:

1. A holistic approach – looking at cultural heritage as a resource for the future and putting people at its heart
2. Mainstreaming and integrated approach – across different EU policies
3. Evidence-based policy making – including through cultural statistics
4. Multi-stakeholder cooperation, encouraging the dialogue and exchange among a wide range of actors when designing and implementing cultural heritage policies and programmes

The five areas of action, along with some examples of concrete actions, are as follows:

1. Cultural heritage for an inclusive Europe: participation and access for all
2. Cultural heritage for a sustainable Europe: smart solutions for a cohesive and sustainable future
3. Cultural heritage for a resilient Europe: safeguarding endangered heritage
4. Cultural heritage for and innovative Europe: mobilizing knowledge and research
5. Cultural heritage for stronger global partnerships: reinforcing international cooperation[13]

Economic and social value of cultural heritage:

Economics is a very important aspect that is directly related to welfare and social development. Cultural heritage is a sector that should be given special significance, precisely for its value in economic income. Developing policies that favor and strengthen the cultural heritage sector is indispensable for the development and presentation of a particular country's cultural identity. Stimulating innovative projects that in addition to generating economic revenue also affect job creation and social cohesion is substantial.

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[13] https://ec.europa.eu/culture/content/european-framework-action-cultural-heritage_en

Museums, galleries, archaeological parks can directly impact the growth of economic development, as it provides income and employs people. A country which has rich cultural background automatically develops tourism as well. This is because the cultural elements serve as tourist attractions and both tourism and economy progress at the same time.

Cultural heritage contributes to sustainable growth through merging modernity and tradition, and through a creative combination of the legacy of the past with innovative ideas aimed at shaping the future. Heritage is thus seen as a resource, which not only preserves historic memory but, if used creatively, can also bring various social and economic benefits to a variety of stakeholders. It raises the profile of places making them more competitive in the contemporary world, and serves as a source of inspiration for the contemporary arts and creative industries.[14]

Economic Benefits of Cultural and Heritage Tourism:

- Injects new money into the economy, boosting businesses and tax revenues
- Creates new jobs, businesses, events and attractions, thus helping diversify the local economy
- Supports small businesses and enables them to expand
- Promotes the active preservation and protection of important local resources
- Builds vital relationships among and within local communities
- Helps encourage the development and maintenance of new/existing community amenities[15]

In addition to its impact on the economy, cultural heritage is also of great social importance. In neighboring countries that have been in conflict (example: Kosovo and Serbia)[16], cultural heritage has a special social role because it stimulates cooperation between different ethnic groups and affects tolerance and social cohesion. Cultural heritage not only brings together different ethnic groups but it also informs about the history, culture, social characteristics, and periods of civilization of a certain place.

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[14] The Social and Economic Value of Cultural Heritage: literature review
https://www.interarts.net/descargas/interarts2557.pdf page 142
[15] https://www.mytravelresearch.com/culture-and-heritage-tourism-boosts-visitor-economy/
[16] The Kosovo War was an armed conflict between Kosovo and Serbia, that started in late February 1998 and lasted until June 1999

Social benefits of Cultural and Heritage Tourism:

- Helps build social capital
- Promotes preservation of local traditions, customs and culture. UNESCO now recognizes intangible cultural heritage as being as important as buildings. A market for experiences and traditional projects provides the economic support for keeping these skills and traditions alive
- Promotes positive behavior
- Helps improve the community's image and pride
- Promotes community beautification
- Builds opportunities for healthy and useful community relationships and partnerships
- Provides research, education and work-placement opportunities for students
- Creates enjoyable opportunities for both local residents and visitors attracted to the cultural arts, history and preservation
- Boosts local investment in heritage resources and amenities that support tourism services[17]

The social impact of cultural heritage becomes particularly graphic in the cases where heritage is used for stimulating a dialogue between different cultural groups. Fostering intercultural dialogue, cultural and social inclusion and creating an atmosphere of tolerance through heritage projects or heritage institutions form part of a contemporary agenda discussed by many authors. At the same time, methodologies developed in the course of such projects are not limited to dealing only with cultural minorities or migrants: they form a foundation for a new universal approach to using heritage as an instrument of social development.[18]

 Many authors stress that the economic and social values of heritage are interrelated. On the one hand, economic growth brings prosperity and well-being to a territory. On the other hand, social harmony – community cohesion, absence of conflicts, tolerance, etc – is a prerequisite to economic development. Thus the ability of heritage to provide distinctiveness of a place is seen as an

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[17] https://www.mytravelresearch.com/culture-and-heritage-tourism-boosts-visitor-economy/
[18] The Social and Economic Value of Cultural Heritage: literature review
https://www.interarts.net/descargas/interarts2557.pdf page 140

advantage both for tourist development and for the well-being of local communities. Improvement of the social climate also leads to the enhancement of the investment climate.[19]

Kosovo's cultural heritage:

Kosovo is a small country, but is has a rich cultural background, which consists of cultural, natural and ethnographic heritage. Among the most important potentials for the development of cultural tourism in Kosovo today are: fortified settlements, archaeological sites, old civic bazaars, sacred and profane monuments, caves, waterfalls, mountains, natural landscapes etc. 'Kosovo has rich monuments with special treasures of cultural and historical heritage. The country is also rich in spiritual, material and natural heritage values that reflect traces of ancient civilization from tradition, culture and way of life from the early Neolithic period to today's creativity.'[20]

According to the data from the Ministry of Culture, Youth and Sports of Kosovo, a list of temporary cultural heritage sites is presented, where the Kosovo's cultural heritage is divided into categories and subcategories. According to this list there are 930 monuments, some of which have been proposed to be officially recognized as Kosovo's cultural heritage. Categories and subcategories of Kosovo's cultural heritage include:

- Archaeological heritage (monument, ensemble)
- Archaeological sites/reserves
- Architectural heritage (monument, ensemble)

The challenges facing Kosovo's cultural heritage are many, and most importantly the political one. Also the legal, administrative and professional problems are the cause of the poor condition of the heritage today. This situation is not only the result of the present but also of the armed conflicts in the past, which have left dire consequences for the country. It should be mentioned here that of the years 1998-99, when a violent attempt was made to create a false Serbian right over the history of

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[19] Ibid, page 140
[20] https://www.rtklive.com/sq/news-single.php?ID=385119

Kosovo, which subsequently resulted in damage and irreversible destruction of monuments valuable for the country.[21]

Monuments of the category of Archaeological Heritage date mainly from prehistoric, antiquity, roman and medieval times. They include bridges, churches, monasteries, fortifications, archaeological sites, caves, ruins, etc. While the monuments in the category of Architectural Heritage mainly date from the Middle Ages to the XX century. They include houses, towers, mosques, churches, tekke, tombs, museums, etc. Although UNESCO does not recognize Kosovo, it protects its four monuments: Decani monastery, Patriarchate of Peja, church of the Virgin of Ljevis, Gracanica monastery. 'The four edifices of the site reflect the high points of the Byzantine-Romanesque ecclesiastical culture, with its distinct style of wall painting, which developed in the Balkans between the 13th and 17th centuries.'[22]

The list of cultural heritage monuments is long, but some of the top monuments in Kosovo are: the ancient city of Ulpiana (I-VII), the Castle of Harilaq (IV-VI), Patriarchate of Peja (1235), Fortress of Novo Brdo (1285), Decani Monastery (1327-1335), Sultan Mehmet Fatih Mosque in Pristina (1461), The house of League of Prizren (1878).

(As I have written previously Kosovo's cultural heritage is very rich, but because of the limitation of the paper and for the sake of introducing the indigenous culture of Kosovo I will only mention some of the monuments and the cultural heritage which are/or might have been of Illyrian-Dardanian and later Albanian origin). Although you can find the full list of the temporary cultural heritage sites presented by the Ministry of Culture, Youth and Sports of Kosovo in this link:

- http://www.mei-ks.net/repository/docs/Aneksi_2_-_Lista_e_perkohshme_e_trashigimis_kulturore.pdf?fbclid=IwAR1YOtatn8mUmn5f0aUp1o4fv7ZKABkL63QLJ7ASdGphnxnqL7rfILhi7uw

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[21] Pse po shkatërrohet trashëgimia kulturore në Kosovë?
http://chwb.org/kosovo/wp-content/uploads/sites/3/2019/01/RAPORTI_CHWB1-compressed.pdf
[22]
http://whc.unesco.org/en/list/724?fbclid=IwAR0iEV6QkmQ15Hz_0TN9EnnVnFlpLWgjh_aSoMkgTifGfHLkZKCBODZQXG8

The ancient city of Ulpiana (I-VII):

'Ulpiana is the most magnificent and important cities, not only of Dardania where today's Kosovo is located, but also of the entire Balkan Peninsula. The construction of Ulpiana began two thousand years ago – in the first century AD, but its construction was preceded by the settlement cells from the early Neolithic Age to the sixth millennium BC and onwards to the Dardanian kingdom. Ulpiana reached the peak of its development in the 3rd and 4th centuries AD. During this period it had become an important political, economic and cultural center, and the key point of the ancient civilization expansion.

It also gained the epithet Municipum Ulpiana Spendidissima, the Magnificent Ulpiana Municip. According to the records, the urbanized and fortified city of Ulpiana was founded in the beginning of the first century and it was named after the Roman Emperor Marcus ULPIUS Traianus who ruled from the year 98 to 117. In this period of time Ulpiana gained the status of a Municip, which in today's terms means that it became an important administrative or communal, an autonomous center. Within the fortified walls alone, the city covered an area of 35.5 ha, while together with Kastrum or garrisoned military camps and its surroundings, Ulpiana expanded on an area of 120 ha.

The population of Ulpiana was mainly engaged in trade, agriculture and mining. Gold, silver, lead and other metals were processed there. There were craftworks on marble, bronze, ceramics and metal weapons conducted there as well. Ulpiana also issued its own autonomous currency. Over the past 60 years, the ancient city of Ulpiana has become a study area for the local and international archaeologists. In order to conduct better research and studies related to Ulpiana, the archaeologists have divided the researched parts of the city into three sections.

1. Northern Gate - served as the main entrance within the fortified walls. The gate led to the maximus cordon, the main north-south road and parallel to it was the maxima cloak or the main channel for the water discharge. On the left side of the Northern Gate was the Pagan Temple of the Early Ancient Period, build during the reign of Trajan in the beginning of the 2nd century. About two centuries later, Therma was built on the ruins of this temple, a public bath as well as the Paleo-Christian Basilica. Therma was active during the late 3rd century and the beginning of the 4th century. Traces of the central heating system have also

been discovered in this area. The Paleo-Christian Basilica built during the period of Justinian is a very complex monument. It consists of the entrance part – the Narthex and the Exonarthex, the two side annexes and the tomb of a saint at the altar portion of the apse.

Figure 3. The Northern Gate, first section of Ulpiana (source:
https://www.academia.edu/36461051/Broshur%C3%AB-ULPIANA-Brochure.pdf)

2. The Northern Necropolis - lies in the second section where the main cemeteries of the city that belong to the first 6 centuries of our era were located there. It consists of various types of tombs and rites of cremation and free-body burial. Tombs mainly consisted of simple pits, separate rooms or of stone and mortar construction, tombstones, brick tombs, stone sarcophagus, lead sarcophagus and marble sarcophagus. The deceased were left with weapons, jewelry and food dishes which were believed that they might need in the afterlife. The Northern Necropolis had a lifespan from the 1st to the 4th century AD. It was originally used for cremation in the first century. In the 2nd and the second half of the 3rd century, Villa Suburbana rose above the cemetery. From the 4th to the 6th century the villa was transformed into a cemetery, while the 6th century memorial compound was transformed into a one-nave pre-Christian church with narthex and two annexes.

Figure 4. The Northern Necropolis, second section of Ulpiana (source:
https://www.academia.edu/36461051/Broshur%C3%AB-ULPIANA-Brochure.pdf)

3. The third section is located near the main road Dekumanus Maximus that connects the eastern gate with the western one. This section contains traces of ancient constructions of at least two periods of time. During the first period, the late roman period, from the 3rd to the 4th century AD, a separate large-scale residential compound was constructed resembling a Villa Urbana or a luxury villa within the ancient city. About a century later, during the late antique period, this building was completely reconstructed and it was transformed into a large Paleo-Christian church compound thought to have been the seat of the Archbishop of Ulpiana/Justiniana Secunda. The baptistery was named the Christian Baptistery of Ulpiana, and belongs to the type of octagonal or central octagonal baptistery. In the central part there is a water bath where the religious baptismal ceremony used to be held.'[23]

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[23] Documentary on the Archaeological Park of Ulpiana made by UNDP Kosovo:
https://www.facebook.com/GuidesKosovo/videos/2558911487703211/?v=2558911487703211

Figure 5. Episcopal basilica with baptistery, third section of Ulpiana (source:
https://www.academia.edu/36461051/Broshur%C3%AB-ULPIANA-Brochure.pdf)

Figure 6. Memoria, the grave construction of Ulpiana (source:
https://www.academia.edu/36461051/Broshur%C3%AB-ULPIANA-Brochure.pdf)

You can find the full documentary on the Archaeological Park of Ulpiana made my UNDP Kosovo in this link:

- https://www.facebook.com/GuidesKosovo/videos/2558911487703211/?v=2558911487703211

The Castle of Harilaq (IV-VI):

Harilaq castle differs from other ones of this period, not only within Kosovo's area, but throughout Central Balkan. This stronghold enters in the group of castles and fortifications reconstructed and constructed in Dardania (61 reconstructed and 8 constructed), by the byzantine emperor of Dardanian origin, Justinian The Great (527-565 AD), mentioned in the written work by the

Byzantine historian of the 6th century AD, Procopius of Caesarea De Aedificis. The Castle possesses a unique geostrategic position, with a maximum altitude of 767 meters above the sea level and minimum of 736 meters, from where can be controlled a large area of the Kosovo field.

During the archaeological excavation expeditions (2005-2010), except the rampart, there have been discovered distinctive architectural objects which are specific to this castle only, such as: the variety of building techniques, the shape of the rampart, interior objects. The material used for these objects goes as follows: mortar composed of lime and river sand, sand mixed with lime and crushed bricks, soil. During the archaeological excavations there have been found architectural objects (a fortress wall, four gates, three towers, a fortress church, "ring" shaped object) and secondary auxiliary facilities (object G and F).

1. Fortress wall – the entire rampart that surrounds the castle area has a perimeter length of 225 meters with an irregular geometric shape. The remaining parts of the wall have a width between 1.60 to 2.20 meters. It is made of irregular broken stones corresponding to *opus incertum* technique. In some places the wall is made of bricks up to five rows corresponding to *opus mixtum* technique.

2. Fortress gates – the castle has four gates of different shapes, dimensions and construction. Two of them are located on the north and the others on the south part of the castle.
   - Gate I – it is located on the north-eastern side of the castle and it has a width of 3.60 meters.
   - Gate II – it is located on the north-western side of the castle and it has a width of 1.55 meters.
   - Gate III – it is located on the south-eastern side of the castle and it has a width of 1.65 meters.
   - Gate IV – it is located on the south-eastern side of the castle and it has a width of 2.65 meters. It is protected by two towers that are outside the wall but have physical connection with it.

3. Towers – in the Castle of Harilaq there have been found three towers, two of them are external and one is internal. The external towers are both located near Gate IV and are jutted out the wall. They have identical dimensions of 6x6 meters and wall thickness that varies between 1.60 to 1.90 cm. The internal tower is located on the western part at the

highest peak of the castle. From the outside it jutes out in the form of a triangle, while it has a rectangular shape creating a space of 5x4, 50 meters. It connects with the interior of the castle through a door that has a width of 1.80 meters.

4. Fortress church – it is located on the east side of the interior tower and has a wide view of the whole area of the castle. It has a longitudinal shape with length of 22.20 meters and with of 13.50 meters. It is not excavated completely, because its poorly maintained and sensitive, but there have been defined the contours of its shape and size.

5. "Ring" shaped object – on the east side of the church, there have been discovered remains of two identical architectural objects, as in their size, shape, construction techniques. They both have the same dimensions of 18.40x11.50 meters. Between the two objects there is a spherical structure with a diameter of 1 and 0.15 meter thick wall, and in all probability this structure might have been a fountain.
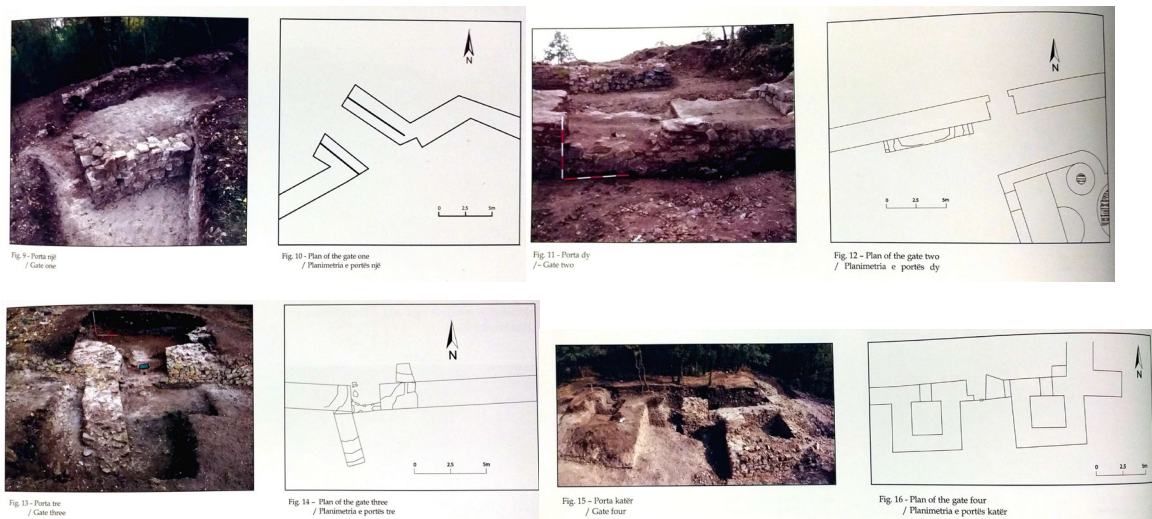

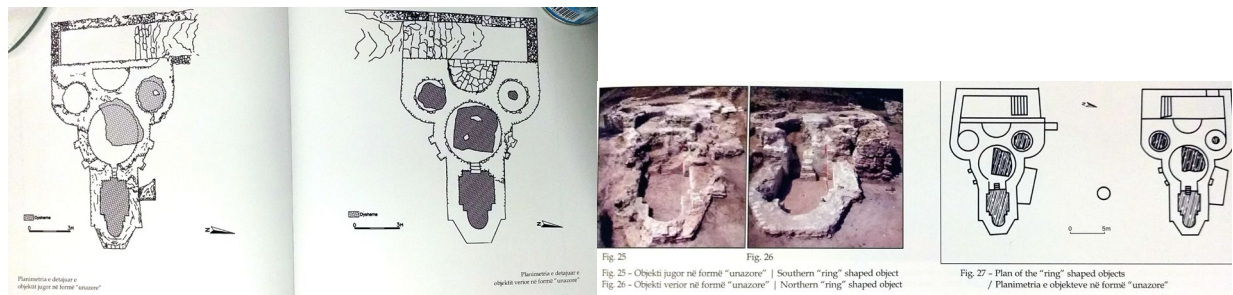*Figure 7. Gate I, II, III and IV of the Castle (source: "The Castle of Harilaq", 2016)*

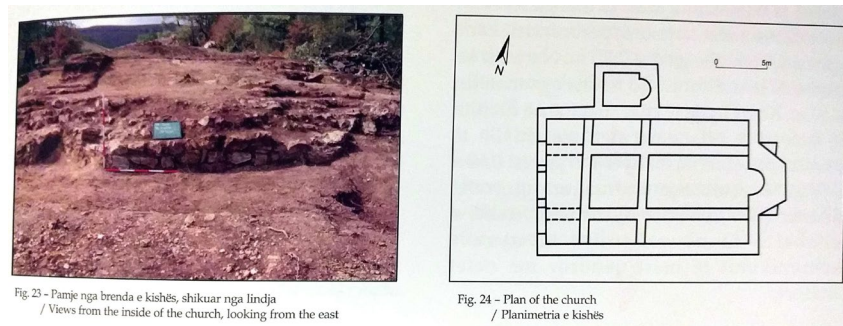*Figure 8. The "ring" shaped object (source: "The Castle of Harilaq", 2016)*

Fig. 23 – Pamje nga brenda e kishës, shikuar nga lindja / Views from the inside of the church, looking from the east

Fig. 24 – Plan of the church / Planimetria e kishës

Figure 9. Fortress church (source: "The Castle of Harilaq", 2016)

Fig. 36 – Kantaros / Kantaros

Fig. 37 – Pitos, shek. IV-VI / Pithos, 4th-6th century

Figure 10. Kantaros and Pithos from the IV-VI century (source: "The Castle of Harilaq", 2016)

Fig. 34 – Paret ene me figura të zeza mbi sfond të kuq, iport nga Italia Jugore / Container wall with black figures on red background, imported from South Italy

Fig. 35 – Container wall decorated with black lacquer and geometric moth. Hellenistic import / paret ene me verrnik të zi e dekoruar me motive geometrik import helenistik
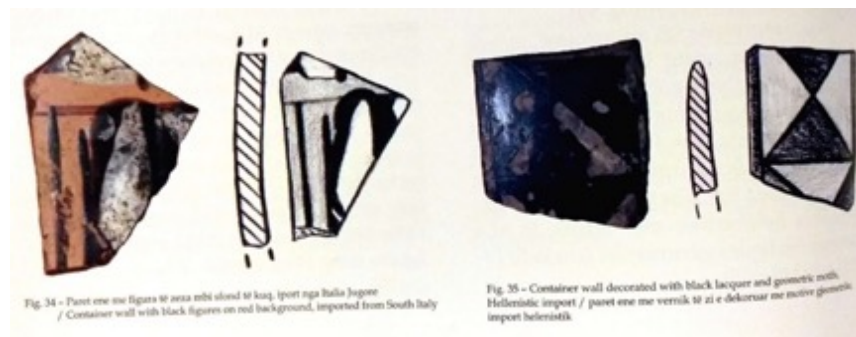
Figure 11. Container walls from helenistik and south Italy importation (source: "The Castle of Harilaq", 2016)
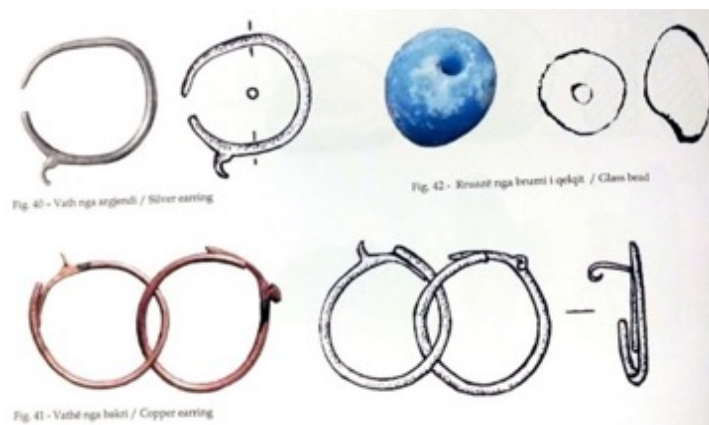
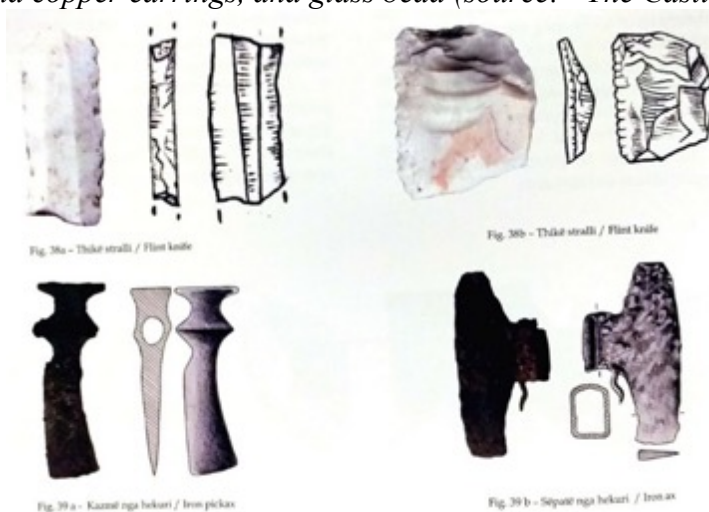*Figure 12. Silver and copper earrings, and glass bead (source: "The Castle of Harilaq", 2016)*

Figure 13. Flint knife and iron ax (source: "The Castle of Harilaq", 2016)

Figure 10. Coins from the period of Emperor Justinian the Great, and from the period of Constantine, all made of bronze (source: "The Castle of Harilaq", 2016)

21

The House of League of Prizren (1878):

The Prizren League was the first major Albanian movement organized administratively, politically and military since Skanderbeg's time. Forced by the specific circumstances of 1878, the Albanians convened a Nationwide Assembly aimed at unifying Albania. After the signing of the St Stephen's Agreement between Russia and Turkey, where Albania was denied any territorial rights, and in anticipation of the Berlin congress, which would most probably remove numerous provinces on the Albanian map. In these circumstances the patriots of Albania came up with an idea to have a meeting which would announce the final separation from the Ottoman rule.

On June 10, 1878 in Prizren, Kosovo, the Assembly opened its doors to receive delegates who would come from the four Vilayets of Albania: Shkodra, Manastiri, Janina and Kosovo. In this meeting there were two main cases that were discussed. The first one had to do with the patriots who defended the idea of a national and territorial unification of Albania. The second one was the Ottoman factions who pressed that even if Albania was to function administratively, it would still depend on the High Gate. The Assembly, which established the first nationwide association lasted 5 days and the number of delegates went to 110.[24] Among the most prominent participants of the League of Prizren were Abdyl bey Frashëri, Sulejman Vokshi and Ymer Prizreni. On 13 June 1878, the League submitted an eighteen-page memorandum to Benjamin Disraeli, the British representative at the Congress of Berlin, announcing: "Just as we are not and do not want to be Turks, so we shall oppose with all our might anyone who would like to turn us into Slavs or Austrians or Greeks. We want to be Albanians".[25]

After this historic meeting, which served to promote the national awakening, Abdyl bey Frashëri returned to southern Albania where he organized a League committee and began gathering troops to oppose the annexation of the south of the country by Greece. A key Assembly of Muslim and Christian landowners at the Bektashi Monastery of his native village of Frashër adopted a program for autonomy, which was accepted by the League in Prizren on 27 November 1878. The League of Prizren is considered the beginning of the long struggle against the Ottoman Empire and against Albania's neighbors for the country's self-determination and independence. The original venue of

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[24] http://shekulli.com.al/38212/
[25] http://www.albanianhistory.net/1878_League-of-Prizren/index.html

the League of Prizren is commemorated by a small museum, which has now been rebuilt, after being razed to the ground by the Serb forces during the Kosovo War on 27 March 1999. The House of League of Prizren is located in the urban area of Prizren and its importance is historical and material culture.[26]

Figure 11. The House of League of Prizren (source:
https://www.ecmandryshe.org/repository/docs/PRIZRENI-
VENDTAKIM_I_CIVILIZIMEVE_shq.pdf)

Figure 12. Inside The House of League of Prizren (source:
https://www.ecmandryshe.org/repository/docs/PRIZRENI-
VENDTAKIM_I_CIVILIZIMEVE_shq.pdf)

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[26] http://www.albanianhistory.net/1878_League-of-Prizren/index.html

Traditional clothing and artefacts of Kosovo:

Here you can find some of the traditional clothing of Kosovo, and also the artefacts that characterize the culture of the country.

Figure 13. Traditional clothes of Prizren and Gorani folk tradition – the bride adorned to guard her from the evil eye (source: https://www.ecmandryshe.org/repository/docs/PRIZRENI-VENDTAKIM_I_CIVILIZIMEVE_shq.pdf)

Figure 14. Traditional clothes of men and women of Rugova (source: http://www.gazetanewborn.co/rugova-e-lashtesive-dhe-e-tradites/)

Figure 15. Xhubleta was worn in the Province of Malesia e Madhe (source:
https://www.koha.net/kulture/39934/xhubleta-4000-vjet-histori-nuk-ka-nje-te-dyte-ne-bote/)

Figure 16. Vegsh was used as a pot until the XX century, while Knata was used as a bottle for
water in the XX century (source: https://dtk.rks-
gov.net/tkk_trashegimia.aspx?tipi=Luajtshme&renditja=ZA&faqja=2)

Figure 17. Shkam was used as a bench in the end of the XIX century, while Cerep was used as a
dish for baking the bread in the XX century (source: https://dtk.rks-
gov.net/tkk_trashegimia.aspx?tipi=Luajtshme&renditja=ZA&faqja=3)

Figure 18. Qilim, used as carpet and it's woven in wool yarn. It belongs to the XX century (source: https://dtk.rks-gov.net/tkk_trashegimia.aspx?tipi=Luajtshme&renditja=ZA&faqja=2)

Figure 19. Opinga, the earliest archaeological evidence for opiateddates from the 4th-4th century BC and shows that they were an element of Illyrian culture. They were made of cattle. Plis, is part of the traditional Albanian men's clothing, it is made of sheep's wool by Albanian craftsmen (source: https://dtk.rks-gov.net/tkk_trashegimia.aspx?tipi=Luajtshme&renditja=ZA&faqja=2)

Conclusion:

Kosovo possesses a rich tangible and intangible cultural heritage from ancient civilizations that is very attractive for visitors who wish to learn about evidence of pre-history and the Illyrian period. The tangible can be seen all over Kosovo in natural parks, art galleries, museums, castles and towers and religious monuments such as mosques and monasteries, whereas the intangible are part

of the expressions, the language, the musical instruments which represent the people of Kosovo and the diversity of communities as part of the cultural heritage. For comprehensive reasons most of the funds and capital in Kosovo are oriented towards strengthening democracy, rule of law, human rights and addressing other emergency areas. It is therefore understandable that culture and cultural heritage were among the last on the priority list.[27]

Cultural heritage requires memory. It is not enough for things and monuments to exist on a landscape: in order to be cultural heritage they must be remembered and claimed as patrimony, even if their original meaning is lost or poorly understood. In this sense cultural heritage is always, to some degree, intangible. For tangible and intangible cultural heritage to have meaning and potency, the heritage must be active, dynamic, used, and performed, rather than existing inert and static.[28]

As a whole, cultural heritage serves as a great platform for compatibility between countries. It breaks barriers while also creating new opportunities to eliminate discrepancies. While helping different nations to coexist in their realities, cultural heritage also contributes financially, hence new found jobs in the tourism field. Nevertheless, cultural heritage helps mend relationships between countries that have previously been in conflict, thus playing a focal point in their facade and in the way that they are perceived.

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[27] EU & Kosovo overview of key European integration policies:
http://www.mei-ks.net/repository/docs/EU__KOSOVO_ANG.pdf page 113
[28] Cultural Heritage and Human Rights:
http://www.mu.edu.et/iphc/images/liblary/Heritage/Heritage_Culture_and_Tourism/Cultural_Heritages_and_Human_Rights.pdf page 12

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An Integrated Approach to Cultural Heritage:
https://rm.coe.int/an-integrated-approach-to-cultural-heritage-the-council-of-europe-s-te/1680792e6f

Cultural Heritage (Patrimony): An Introduction:
http://people.ischool.berkeley.edu/~buckland/culturalheritage.pdf

Cultural Heritage: What is it? Why is it important?
https://www.sfu.ca/ipinch/sites/default/files/resources/fact_sheets/ipinch_chfactsheet_final.pdf

Cultural Heritage and Human Rights:
http://www.mu.edu.et/iphc/images/liblary/Heritage/Heritage_Culture_and_Tourism/Cultural_Heritages_and_Human_Rights.pdf

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file:///C:/Users/Addmin/Downloads/heritage-02-00019-v2%20(1).pdf

EU and Kosovo: Overview of key European Integration Policies:
https://www.mei-ks.net/repository/docs/EU__KOSOVO_ANG.pdf

The Social and Economic Value of Cultural Heritage: Literature review:
https://www.interarts.net/descargas/interarts2557.pdf

Prizreni: Vendtakimi i Civilizimeve:
https://www.ecmandryshe.org/repository/docs/PRIZRENI-VENDTAKIM_I_CIVILIZIMEVE_shq.pdf

List of the temporary cultural heritage sites presented by the Ministry of Culture, Youth and Sports of Kosovo:
http://www.mei-ks.net/repository/docs/Aneksi_2_-_Lista_e_perkohshme_e_trashigimis_kulturore.pdf?fbclid=IwAR1YOtatn8mUmn5f0aUp1o4fv7ZKABkL63QLJ7ASdGphnxnqL7rfILhi7uw

Cultural Heritage in South-East Europe: Kosovo:
http://portal.unesco.org/en/files/20053/10827207031Pages_1-14_KOSOVO_report_distilled.pdf/Pages+1-14+KOSOVO_report_distilled.pdf

National Strategy for Cultural Heritage 2017-2027:
https://mkrs-ks.org/repository/docs/eng_strategy_for_heritage.pdf

Pse po shkatërrohet trashëgimia kulturore në Kosovë?
http://chwb.org/kosovo/wp-content/uploads/sites/3/2019/01/RAPORTI_CHWB1-compressed.pdf

The Value of Heritage:
https://www.environment.gov.au/system/files/resources/da10a766-2ef7-4989-b202-edac0f5d6f3e/files/economics-value.pdf

The Economic Value of Heritage:
https://pdfs.semanticscholar.org/6eae/0b3ba133c59b1b27fff16d4e9943437b1432.pdf

Delivering the Social and Economic Benefits of Heritage Toursim:
https://www.environment.gov.au/system/files/pages/f4d5ba7d-e4eb-4ced-9c0e-104471634fbb/files/essay-benefits-leaver.pdf

Other Links:

https://ec.europa.eu/culture/content/european-framework-action-cultural-heritage_en
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