

ECONOMIC OVERVIEW OF THE MANAGEMENT OF THE CULTURAL ENVIRONMENT: A STUDY OF ETHNICITY

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ABSTRACT

Although the culture of ethnic groups seems to be part of the dynamics of every society, in Kosovo's cultural management policy, the long-standing discrepancy between regulatory investments and representation of minority heritage raises questions about credible solutions that should be implemented so that the entire cultural wealth of Kosovo becomes a resource not only for local but also for regional development. This paper begins with the insufficient cultural representation of Kosovo Bosniaks as an ethnic group. Previous critiques suggest that an in-depth study of ethnicity in Kosovo's cultural framework would provide a more nuanced understanding of the management of the cultural environment. Therefore, this research aims at the economic assessment of the cultural development of the Republic of Kosovo based on ethnicity. The meta-analysis of statistical data from the quarterly and annual budget reports of the Republic of Kosovo screens the period from 2014 to 2022. The research results confirm that the cultural heritage of the Bosnian ethnic group is still underutilized at the local and regional level as a resource of Kosovar society. In addition, a general stagnation of investment in Kosovo's culture was found, which does not follow other economic indicators. We believe that this study provides several contributions: first of all, a deeper understanding of cultural management in Kosovo, which confirms the need for a new strategy, i.e., a policy of managing cultural models on an ethnic basis. At the same time, it provides a conceptual framework that could enable a better operationalization of the management of cultural ethnicity in Kosovo, as well as the initial content for future research of this kind.

KEYWORDS: *cultural management, cultural policy, investments, ethnicity, Kosovo Bosniaks.*

1. INTRODUCTION

In a general sense, culture is understood and defined as the comprehensive heritage of a particular group of people, including their ways of thinking and acting and articulating their thoughts and knowledge through the material (and immaterial) artifacts. For Mesić (2007), cultures are first determined by how "different communities occupy a certain territory in the internal communication patterns of their members in daily life. Social forms such as language, myths, traditions, rituals, customs, and the community's self-image

are traditionally regarded as the building blocks of culture" (Mesić, 2007, p. 160).

Culture is a common characteristic of all peoples and nations, and, according to the anthropological point of view, it is the basis for the development of states within the framework of civilization and progress. It is given to people to use culture, but at the same time, culture and the entire heritage must be continuously preserved and nurtured. Cultural heritage is a set of distinctive features inherited from "the past that people identify, regardless of ownership, as a reflection and expression of their constantly evolving

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values, beliefs, knowledge, and transition. It includes all aspects of the environment resulting from the interaction between people and places over time, as well as various traditions and value systems" (Tetard, 2004, 868).

Thus, cultural heritage as a fundamental element of the culture of a group, nation, or community is divided into movable and immovable cultural heritage. In contrast, tangible cultural heritage has a tangible shape, form, or expression. According to Starčević (2021), material heritage mainly includes buildings and historical sites, monuments, artifacts, and other objects worth preserving, which are de facto significant for many scientific disciplines, such as architecture, ethnology, history, archaeology, etc. (Starčević, 2021, p. 53). Tangible cultural heritage is divided into movable and immovable cultural heritage. Movable cultural heritage includes objects and works of art associated with the culture of a particular group, as well as tools, dishes, money, jewelry, books, etc., while immovable cultural heritage includes "buildings, historical landmarks, monuments..." (Oršulić, 2017, p. 7).

On the other hand, intangible cultural heritage represents a culture that is not tangible, i.e., that does not have a material expression, and it is more difficult to preserve it in terms of protection. It is a spiritual culture that is equally important for the construction, formation, and shaping of national identity. To a large extent, it separates a group from a group, a community. Intangible heritage includes customs, knowledge, beliefs, and convictions, as well as forms of indebted creativity passed on among community members. In this sense, it includes language and dialect, speech, oral and folk literature, games, dance, rituals, customs, folklore in the narrower and broader sense, etc.

Jelinčić (2010) believes that national identity is one of the foundations of cultural identity. It is important to respect cultural diversity and other cultures by maintaining cultural diversity while preserving one's identity and cultivating one's culture and heritage. "The right to national culture is one of the fundamental human rights, and the basic characteristics of national identity are language, tradition, cultural heritage, and a sense of national belonging" (Jelinčić, 2010, p. 50). This is also evidenced by the efforts of international organizations to protect culture and cultural heritage (and thus identity and multi-ethnicity), first and foremost UNESCO, which obliges signatory states to put into practice all the rules and norms defined in the conventions on tangible and intangible cultural heritage and other accompanying documents. At the end of the last century, UNESCO specified and adopted the Convention on the Protection of Intangible Cultural Heritage. "The term intangible cultural heritage was first officially used at a UNESCO conference in 1982

and was defined more precisely in 2003 in the Convention for the Preservation of Intangible Cultural Heritage" (Hrovatin, 2012, p. 125).

Article 2 of the Convention on the Protection of Intangible Cultural Heritage defines intangible cultural heritage as:

"(...) actions, performances, expressions, knowledge, skills, as well as instruments, objects, handicrafts, and cultural spaces related to it, which communities, groups, and in some cases, individuals accept as part of their cultural heritage. This intangible cultural heritage, which is passed down from generation to generation, is constantly created by communities and groups in response to their environment, their interaction with nature, and their history, which gives them a sense of identity and continuity and thus promotes respect for cultural diversity and human creativity. For this Convention, only intangible cultural heritage consistent with existing international human rights instruments and the requirements of mutual respect between communities, groups, and individuals and consistent with sustainable development shall be considered" (UNESCO, 2003, p. 2).

The same Article states that the term protection implies "measures aimed at ensuring the sustainability of intangible cultural heritage, including identifying, documenting, researching, preserving, protecting, promoting, increasing the value, transmitting, especially through formal and informal education, as well as the revitalization of various forms of that heritage" (UNESCO, 2003, p. 3).

All these protection elements stand for preservation not only in the physical sense but are also crucial for intangible heritage. For Hameršak & Pleše (2013), the goal of the Convention is, among other things, to raise awareness of the importance of intangible cultural heritage, i.e., "ensure the vitality of their local and national elements and thus indirectly influence the preservation of cultural diversity and human creativity, i.e., intercultural dialogue and respect" (Hameršak & Pleše, 2013, p. 12).

Šošić (2014) also affirms that intangible cultural heritage is aligned with contemporary international human rights instruments, requires mutual respect, and is compatible with sustainable development (p. 851). In this sense, the state and individuals are undoubtedly responsible for protecting culture, i.e., cultural heritage. Still, this protection includes promoting and increasing values primarily reflected in (equal) investments in the culture of all peoples and nations in one or more geographical areas. Certainly, protecting cultural heritage is not beyond the state's power. One could say that the only thing lacking is the polit-

ical will and respect for the international documents they have signed.

Accordingly, culture is a fundamental value of a society that requires effective management. This also means advocating for equal opportunities at the same level. Since every multicultural society pays special attention to the implementation of the national cultural policy, taking into account the ethnic-cultural diversity of the society, public bodies are required to support the protection of ethnic and cultural identities. Although Kosovo is a multicultural country, it is still subject to continuous assimilation.

Therefore, in this paper, we will focus on managing the cultural sector in Kosovo and investing in this resource based on ethnicity. To analyze various factors and confirm the correlation of cultural investments by ethnicity, in the first part, we will discuss culture in general and the cultural resources of Kosovo Bosniaks as a factor of diversity. In the second part of the paper, we will analyze the total investments in the cultural sector of Kosovo in the period of nine years, from 2004 to 2022, and compare them by ethnicity, i.e., by the Bosnian ethnic group, as a case study. Finally, we confirm or refute the positive correlation between cultural investments and ethnicity, thus trying to implement certain measures in favor of more effective management of cultural ethnicities. In other words, this paper aims to raise important issues of cultural resource management in Kosovar society, focusing on strengthening Bosnian cultural identity. This research aims to initiate new strategies for the preservation and further development of the cultural wealth of ethnic groups in Kosovo, which would ultimately improve Kosovo's overall cultural wealth. This paper answers the following research problem: To what extent does Kosovo's cultural management policy contribute to improving ethnically based cultural models and their development? We hypothesize that the cultural representation of Kosovo Bosniaks as an ethnic group is insufficient.

2. THEORETICAL FRAMEWORK

2.1. Maintenance and management of the cultural heritage of Kosovo

For Antolović (2009), the maintenance of cultural assets is a component of their systematic preservation:

"The need for maintenance arises from the physical and structural deterioration of the cultural asset. (...) Maintenance planning is a prerequisite for systematic maintenance and, thus, for the systematic preservation of cultural property. There-

fore, adopting a management plan to maintain this cultural asset is almost impossible without an action plan. The action plan will thus include all activities that should be undertaken at a given time to prevent or slow down the deterioration of the cultural asset (p. 162)".

The author of this research believes that this should include equal participation in the preservation of cultural assets, respecting the interests and needs of global cultural development and the demands of ethnic groups. For Antolović (2009), *"protecting and preserving cultural assets is not a conflict-free process within the community in which it is carried out. As a rule, conflicts are triggered by different interests that do not recognize that protecting and preserving cultural assets entail restrictions"* (p. 261). It is also stated that management in culture represents planning, organizing, staffing, management, and supervision in the promotion and production of artistic and cultural programs: *"The management and promotion of creative processes and communication with the public is a joint task of public institutions, non-profit associations, and organizations as well as private, commercial and profit-oriented persons active in the cultural sector"* (Antolović, 2009, p. 13).

When problematizing global cultural differences, Bilić (2020) points out that the most common differences *"in the Asia-Pacific region are age and gender, while in Central Europe and Europe, it is ethnic and religious affiliation"* (p. 65). In this sense, Kosovo represents a particularity largely reflected in its culture and cultural environment. In this sense, the Government of Kosovo has launched numerous initiatives for preserving and maintaining culture and has begun to implement strategies for protecting cultural heritage.

Cultural heritage is one of the priority sectors of the Government of the Republic of Kosovo, as defined in the Programme of the Government of the Republic of Kosovo 2015-2018 and the Medium Term Expenditure Framework 2015-2018. The cultural heritage of Kosovo includes monuments, sites, and artifacts, as well as their intangible properties, created by all the people who have lived in Kosovo over time (Republic of Kosovo, 2016a, p. 15). The National Strategy for Cultural Heritage 2017-2027 represents a comprehensive strategy of the Government of Kosovo within the framework of cultural heritage, *"which aims to establish a long-term vision framework and propose solutions based on the principle of sustainability. This strategic document aims to improve the system and mechanisms for the protection and preservation of Kosovo's cultural heritage by the legal framework, principles, and international standards, as well as based on sustainable economic, social, and cultural development"* (Republic of Kosovo, 2016a, p. 15).

It is a fundamental document related to cultural heritage aimed at its preservation and enhancement, which is based on the Constitution of the Republic of Kosovo and other legal and relevant acts that shape and confirm the cultural identity of Kosovo, and [is also based on] the letter from Kosovo institutions dated 7 October 2015, which was addressed to the national delegations of UNESCO, which sets out Kosovo's obligations regarding the protection of religious and cultural heritage based on the provisions of Annex V of the CSP (Republic of Kosovo, 2016a, p. 15). At the same time, the legal basis for the creation of the strategy is based on the Cultural Heritage Act and the Act on Specially Protected Zones, as well as:

(...) (including the Law on the Historical Center of Prizren and the Law on Velika Foča [Velika Foca]), the Law on the village of Zjum in Has, the Law on freedom of religion, the Law on Expropriation, the Law on Construction, the Law on Cultural Institutions and the Law on Local Self-Government; other laws, such as the Law on Spatial Planning and the Law on Archives, and by-laws, such as the one on the Implementation and Monitoring Council (IMC), are established by the Law on Special Protected Zones and other administrative acts that provide for special protection of the cultural and religious heritage of the Serbian Orthodox Church in Kosovo, as well as provisions of European cooperation and international standards and best practices in the field of cultural heritage, including those that promote cultural and religious diversity and dialogue" (Republic of Kosovo, 2016a, p. 31).

To facilitate the implementation of the strategic plan for sustainable development and cultural tourism, the financial framework of the Republic of Kosovo includes a comprehensive range of funding sources. These sources include the state budget, municipal budgets, financial allocations from the Instrument for Pre-Accession Assistance (IPA), initiatives and programs under the auspices of the European Union, and various forms of sponsorship, concessions, and similar financing mechanisms.

Unfortunately, the cultural heritage in Kosovo is "currently not included in the development plans at the desired level. In this context, the particular challenge for Kosovo remains inter-institutional coordination and overall inclusion in the planning and management of social, economic, and cultural development, focusing on spatial and urban development plans" (Republic of Kosovo, 2016a, p. 22). However, the situation is much more complex regarding Bosniaks and their cultural and historical heritage in Kosovo. Therefore, it would be crucial to explore new management strategies and investments in cultural heritage while respecting the values of ethnocultural minorities and cultural diversity.

2.2. A brief overview of the cultural and historical heritage of the Bosniaks of Kosovo

Although Bosnians are not geographically compact, they must cooperate in all cultural forms and components of social life and thus preserve their historically attested identity, the etymon of which is recognized even in the writings of the Roman historian Appian, from the first century AD, and in particular in the "Pre-Slavic Roots of the Bosniaks" by Dr. Ibrahim Pašić, professor at the University of Mostar (Džogović, 2009, p. 138). Historically, the Bosnian people are characterized by various quintessences, among which the alienation of their material and spiritual cultural values occupies a special place, the consequences of which have deeply shaped the national identity of these people. The decades-long appropriation, hijacking, or denial of Bosnian history, language, and culture, as well as the terrifying aspects of speaking the mother tongue in post-war Kosovo, led to a process of transformation to a national self-awareness and its consequences for the ethnic identity of present and future generations, not only in these areas but also beyond. Forced assimilations were aimed at destroying the national identity of these people wherever they were, thus completely denying their existence.

According to the 2011 census in Kosovo, 27,533 Bosniaks live in Kosovo, which corresponds to 1.58% of the total population. Most Bosniaks live in Prizren, 16,896, while in other municipalities, this number is smaller, with 4,100 living in the municipality of Dragaš [Dragash], 3,786 in Peć [Pec], 1,142 in the municipality of Istok, 416 in Kosovska Mitrovica (Kosovo Agency of Statistics, 2011). The census shows that 28,989 inhabitants of Kosovo speak Bosnian as their mother tongue. "Bosnian is the mother tongue of 18,067 inhabitants in Prizren, 4,693 in Dragaš, 3,652 in Peć, 1,037 in Istok, 393 in Priština [Prishtina], 392 in Mitrovica, etc. Incidentally, 47,779 inhabitants in Kosovo speak Bosnian as a non-native language" (Kačka, 2015). In the current Kosovar public sphere, the Bosnian language is recognized as an official language in Peć, Prizren, Istok, and Dragaš municipalities. The Law on the Use of Languages defines the language rights of minority communities and the specific obligations of the municipalities. This includes providing oral and written translations of municipal services and documents in Bosnian if required (Tarik Saliji, 2017, p. 98).

The Bosnians in Kosovo speak the Bosnian language and have very similar customs to the Bosnians in Bosnia and Herzegovina and Sandžak [Sanjak]. With their customs, practical application of the faith, and spiritual culture, they represent an integral part of Islamic civilization (Tarik Saliji, 2013). The cultural

heritage and tradition of Kosovo Bosniaks are mainly connected through religious heritage and customs. The entire culture of Bosniaks rests on Islamic culture, with a mixture of cultures of related Islamic nations, as well as residual pagan elements from the ancient past. The national costume of Bosniaks in the municipalities of Prizren and Dragash has great artistic value and beauty. It belongs to the Balkan type and is partly still in daily use. However, the wave of Europeanization in terms of clothing also affected these regions, although the folk costumes are mostly still preserved. Women's clothing shows more care, while men's clothing is more subject to change (Tarik Saliji, 2013).

The situation is very different when it comes to sacred objects as part of the material cultural heritage of Kosovo Bosniaks. It has been confirmed that Kosovo is home to the first mosque built in the Balkans, located in the village of Mlike:

"It is believed that the first mosque in the Balkans was built in the village of Mlike in 688 according to the Hijri, the Muslim calendar, i.e. in the year 1289 according to the Gregorian calendar. (...) A document from Damascus in 1995 by the Ministry of Waqf of the Syrian Arab Republic confirms this thesis" (Balkan Times, 2022).

The cultural heritage also includes the remains of earlier settlements, fortifications, cemeteries, tombs erected during Ottoman rule, tombs in Gora, and tombs of *Sari Saltuk*. Cultural and artistic societies of Kosovo Bosniaks - *Šarski behar* [Sarski behar] (Prizren), *Đerdan* [Djerdan] (Vitimirica), *Podgorski biseri* (Grnčare [Grncare], Prizrenski Podgor), *Braća Muška* [Braca Mushka] (Restelica, Gora) bear witness to the traditions of Kosovo Bosniaks.

A specific example of the intangible culture of the Kosovo Bosniaks is *Ljubinjska nusa* [The Bride from Ljubinje] from Prizrenska Župa [Prizrenska Zhupa], the *Balkan festival of traditional music in Grnčar* [Grncar], (Prizrenski Podgor), the celebration of *Đuren* [Djuren] (Đurđevdan [Djurdjevdan], Hidr-Elez) in Gora, etc. In addition, the Bosniaks of Kosovo have inherited numerous wedding customs and long-standing traditions, such as *pehlivani* [wrestlers], *horse racing*, and *šarplaninci* [Sharplaninians]. A very specific element of the Kosovo Bosniaks' intangible tradition is the national costumes of the men and women: *"The national costume of the Bosniaks in Kosovo, woven from various colorful woolen threads interwoven with silk, was part of daily life in our region until about fifty years ago. Therefore, weaving was considered an important and widespread craft"* (Tarik Saliji, 2013).

The regions of Kosovo inhabited by Bosniaks are suitable for developing tourism in various forms: environmental, sports, hunting, mountain (area Rugova, Brod, Rastelica, Prevalac, etc.), health, excursion,

and event tourism. However, the cultural heritage of Kosovo Bosniaks is not so clearly mentioned in the national strategy. For cultural tourism, orientation actions and ten measures have been defined that aim to convey and promote the heritage and diversity of cultural expressions in Kosovo: *"Four orientation actions correspond to the objectives of the Kosovo Government Program (2015-2018), two of them correspond to the recommendations of the European Charter for Cultural Tourism, and two correspond to the orientation of the EU Culture Work Plan (2015-2018)"* (Republic of Kosovo, 2016a, p. 37).

Orientation Action 4.3 promotes cultural diversity by comprehensively disseminating the UNESCO Convention on Cultural Diversity. The priority action in this direction continues to be cooperation with the Serbian Orthodox Church and respect for and protection of the heritage and cultural expressions of minorities in Kosovo (Republic of Kosovo, 2016a, p. 38). Therefore, it has not been precisely defined and determined how much and what kind of allocations there will be for Bosniak culture in Kosovo and what mechanisms will be used for implementation.

3. RESEARCH FRAMEWORK AND METHODS

The paper uses the analytical-statistical method of meta-analysis, which combines and synthesizes different studies and research and summarizes them into a single common result. This study uses a meta-analysis method that covers a period of nine years (2014 to 2022), using the quarterly and annual budget reports of the Republic of Kosovo as research tools, based on which we seek to answer our research question and confirm or refute the hypothesis of this paper. Also, the comparative method is present throughout the meta-analysis to compare different results and to present more clearly the picture of growth, but also decline in investment and then growth and decline in GDP.

In the second part of the paper, a statistical analysis was carried out using the SPSS software package, first with a t-test to determine the differences between the variables and then with a regression analysis to test the differences between the variables. In this way, significant statistical indicators were determined.

The sample consists of statistical figures on investments in the cultural sector of the Bosnian ethnic group in Kosovo, as well as general allocations for the cultural sector in this country. The variables considered are the years observed (2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, quarterly and full) and the first three months of 2022, then the total budget, the

budget for culture, the values of the projects - connection with the ethnic (Bosnian) group and the GDP.

4. DATA ANALYSES AND RESULTS

Analyzing the budget allocations for the Ministry responsible for culture in Kosovo (Ministry of Culture, Youth and Sports), which amounts to 50,297,252 EUR for the period from 1 January 2014 to 31 March 2014, it is visible that this amount leads in comparison with other organizational structures within the budget allocation (Republic of Kosovo, 2014, p. 24). In a further analysis, we note a decrease in allocations of 21,800,307 EUR for the same period in 2015 (Republic of Kosovo, 2015a, p. 23). According to the Quarterly Financial Report of the Budget of the Republic of Kosovo for 2016, a continuous decline was visible a year later (2016). It amounted to 19,876,704 EUR (Republic of Kosovo, 2016b, p. 19). In the annual financial report for the year 2016, it was stated that the income from the Tax Administration of Kosovo for 2015 amounted to as much as 332,772,000 EUR, a very significant increase in income (Republic of Kosovo, 2016b, p. 12).

A slight increase in the Ministry of Culture, Youth and Sports income was recorded in 2017, of 33,539,942 EUR from 1 January 2017 to 31 March 2017 (Republic of Kosovo, 2017a, p. 19). For this year, a trend of growth in budget revenues can be seen, which continued in these nine months (the period was extended from 1 January 2017 to 31 September 2017). Tax and non-tax revenues increased by around 4%, which is 46.54 million EUR more than in the nine months of the previous year. The increase mentioned above is mainly the result of an increase in regular tax revenues collected at the border (332,772,000 EUR) (Republic of Kosovo, 2015b). (Table 1).

According to the Report on the Budget of the Republic of Kosovo, the Ministry of Culture, Youth and Sports of the Republic of Kosovo recorded allocations of 36,523,905 EUR for the period from 1 January

2018 to 31 March 2018, which is significantly less than for example, the Ministry of Environment and Spatial Planning, which received 52,893,885 EUR for the same period (Republic of Kosovo, 2018, p. 17). In addition, expenditure on investment projects for the period from 1 January 2018 to 31 March 2018 in the Ministry of Culture, Youth and Sports amounted to 22,328,606 EUR, while in the Ministry of Environment and Regional Planning, for example, it amounted to 49,187,682 EUR (Republic of Kosovo, 2018, p. 40). (Graph 1).

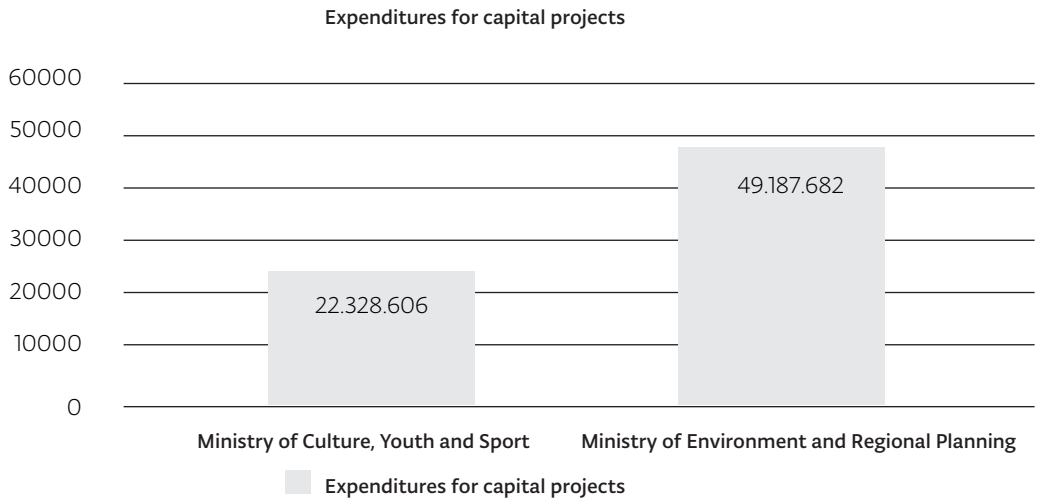
The comparison of the two ministries for the same period refers to budget allocations and expenditures for investment projects according to the Budget of the Republic of Kosovo (Graph 1). Among the expenditures for capital projects mentioned in the Report of the Republic of Kosovo, one can highlight, albeit symbolically, investments in investment projects of ethnic minorities in Kosovo, which are visible for the indicated period for the Bosnian Cultural Center in Prizren of 50,000 EUR from the total funds of the indicated sum of 22,328,606 EUR (Republic of Kosovo, 2018, p. 17).

As mentioned above, based on the incomplete 2011 census, it was established that most Bosniaks as an ethnic group live in the municipalities of Prizren, Dragaš, Peć, and Istok (Kosovo Agency of Statistics], 2011). According to the report on the Budget of the Republic of Kosovo for the period from 1 January 2018 to 31 March 2018, the review of investments in these municipalities allocated 45,090,516 EUR to Prizren, 8,069,990 EUR to Dragaš, 24,554,896 EUR to Peć and 10,197,776 EUR to Istok, resulting in a total of 87,913,178 EUR. (Republic of Kosovo, 2018, pp. 22-23) 87,913,178 EUR is the total amount of investments according to the local level and within the budget, the payments according to the budget organizations. On this basis, the total amount in the mentioned four municipalities is 280,480,842 EUR. In addition, the implementation of the annual budget in these municipalities is highest in Peja, with 25%, which is above the average of all municipalities in Kosovo and, at the same time, the highest.

TABLE 1. Budget allocations for the period 2014 to 2017

Period	Competence	Budget allocations (in EUR)
1 January 2014 - 31 March, 2014	Ministry of Culture, Youth and Sports	50,297,252
1 January, 2015 - 31 March, 2015	Ministry of Culture, Youth and Sports	21,800,307
1 January, 2016 - 31 March, 2016	Ministry of Culture, Youth and Sports	19,876,704
1 January, 2017 - 31 March, 2017	Ministry of Culture, Youth and Sports	33,539,942

Source: Author, based on the quarterly reports on the Budget of the Republic of Kosovo



GRAPH 1. Expenditures for capital projects in two different ministries. Based on a quarterly report on the Budget of the Republic of Kosovo from 1 January 2018 to 31 March 2018

Looking at the period from 1 January 2019 to 31 March 2019, the budget allocations for the Ministry of Culture, Youth and Sports amount to 44,733,726 EUR (Republic of Kosovo, 2019, p. 19), which is slightly more than for the same period in 2018, but still significantly less than for the Ministry of Environment and Spatial Planning, which receives 54,885,402 EUR (Republic of Kosovo, 2019, p. 20).

Regarding the increase in budget allocations, the Ministry of Culture, Youth, and Sports invested twice as much from 1 January 2019 to 31 March 2019 compared to the period from 1 January 2018 to 31 March 2018. For example, the increase in the Ministry of the Environment and Spatial Planning was only 3.63% (Graph 2). Investments also increased in the municipalities with the highest number of Bosniaks as an ethnic group (Dragaš 8,404,652; Prizren 47,594,260; Istok 10,678,115; Peć 26,598,410 EUR) (Republic of Kosovo, 2019, pp. 24-25).

The period from 1 January 2020 to 31 March 2020 was characterized by a budget of 44,176,109 EUR (Republic of Kosovo, 2020, p. 18), slightly less than the same quarter of the previous year, 2019. It is very important to point out that the planned expenditures for capital projects in the Ministry of Infrastructure and the Environment for 2020 are significantly higher than for 2019 and amount to 217,778,671 EUR (Republic of Kosovo, 2020, p. 32).

Analyzing the investments in the municipalities with the largest number of Bosniaks, growth is observed, e.g., in Prizren 50,901,460; in Peja 28,545,321; in Dragash 9,045,190 and in Istok 14,011,426 EUR, which differs compared to the previous year, i.e., the observed quarter according to the Budget of the Republic of Kosovo (Graph 2). Apart from this increase, the lower share in the implementation of the annual budget is visible for the mentioned municipalities, e.g., Peć records a continuous three-year quarterly de-

TABLE 2. Budget allocations for the period 2019-2022

Period	Competence	Budget allocations (in EUR)
1 January, 2019 - 31 March, 2019	Ministry of Culture, Youth and Sports	44,733,726
1 January, 2020 - 31 March, 2020	Ministry of Culture, Youth and Sports	44,176,109
1 January, 2021 - 31 March, 2021	Ministry of Culture, Youth and Sports	34,905,709
1 January, 2022 - 31 March, 2022	Ministry of Culture, Youth and Sports	39,159,109

Source: Author, based on the quarterly reports on the Budget of the Republic of Kosovo

crease of 18%. Besides Priština, the Municipality of Peć still has the largest share in implementing the annual budget of all the municipalities mentioned. However, it is no longer the leader of the Republic of Kosovo; on the contrary, the share is continuously decreasing.

For comparison, the Ministry of Culture, Youth and Sports budget from 1 January to 31 March 2021 was significantly lower than the budget for the same period in 2020, which could be a consequence of the coronavirus. However, these assumptions need to be investigated further. In quantitative terms, the budget amounts to 34,905,709 EUR. Still, even for the municipalities where most Bosniaks live, it is smaller, so the figures are as follows: Prizren 47,788,686, Peć 27,410,165, Dragaš 8,856,615 and Istok 12,749,113 (Republic of Kosovo, 2021, pp. 25-27). The decline is, therefore, evident in every respect, which can also be seen in the Budget Report of the Republic of Kosovo for 2021.

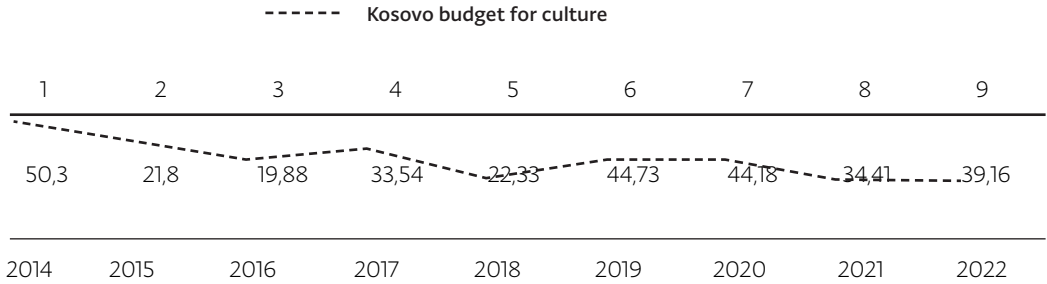
Suppose we focus on 2022, more precisely on the period from 1 January, 2022, to 31 March 2022. In that case, the Ministry of Culture, Youth and Sports budget is marked with a figure of 39,159,109 EUR (Republic of Kosovo, 2022, p. 18), which is slightly more than in the previous year, 2021. Moreover, it is smaller than in 2019 and 2020 and larger than in 2018. Thus, a comparison of the above figures gives a clear picture of the movement of the budget amount (Table 3).

The municipalities where most members of the Bosniak ethnic group live show fluctuations in expenditures according to the budget planned for this period, so the figures can be presented as follows: for Dragaš 9,329,477, Prizren 47,788,685, Istok 11,611,949, Peć 29,296,054 EUR. The above figures show a decrease in the Municipality of Istok, and the value for Prizren is almost identical (Republic of Kosovo, 2022, pp. 23-25).

TABLE 3. Paid capital costs for 2021 amount to EUR 423,941,000 compared to 2019 and 2020 (Republic of Kosovo, 2021c, p. 31)

Description	2021									2020	2019
	MF € '000	FZ € '000	RFP € '000	VG € '000	SP-21 € '000	SP-22 € '000	NP € '000	ODG € '000	Total € '000	€ '000	€ '000
Residential buildings	-	-	-	4,124	549	329	-	46	5,048	4,861	10,493
Administrative office buildings	1,366	62	-	14,351	294	461	-	19	16,552	16,276	27,845
Educational institutions	-	-	-	22,573	1,311	1,297	-	57	25,238	30,561	29,116
Health institutions	-	-	-	6,764	405	270	-	-	7,438	8,328	11,217
Cultural objects	-	-	-	3,096	199	353	-	25	3,672	3,337	3,604
Sport objects	-	-	-	8,498	775	264	-	40	9,577	8,515	13,057
Memorial objects	-	-	-	3,128	63	338	-	-	3,529	2,227	3,550
Fences	-	-	-	734	-	43	-	-	777	418	1,131
Warehouses	-	-	-	850	10	-	-	-	860	451	438
Garage	-	-	-	187	-	-	-	-	187	448	214
Sports fields	-	-	-	831	133	528	-	-	1,492	2,159	2,143
Construction of highways	-	-	-	6,765	20	30	-	-	6,816	19,192	85,212
Construction of regional roads	2,991	3,402	-	37,484	50	19	-	-	43,945	38,837	57,119
Construction of local roads	-	-	-	67,403	7,907	7,178	-	907	83,394	67,887	84,642

Investments in the culture of the Republic of Kosovo through projects



GRAPH 2. Investments in the culture of the Republic of Kosovo through projects

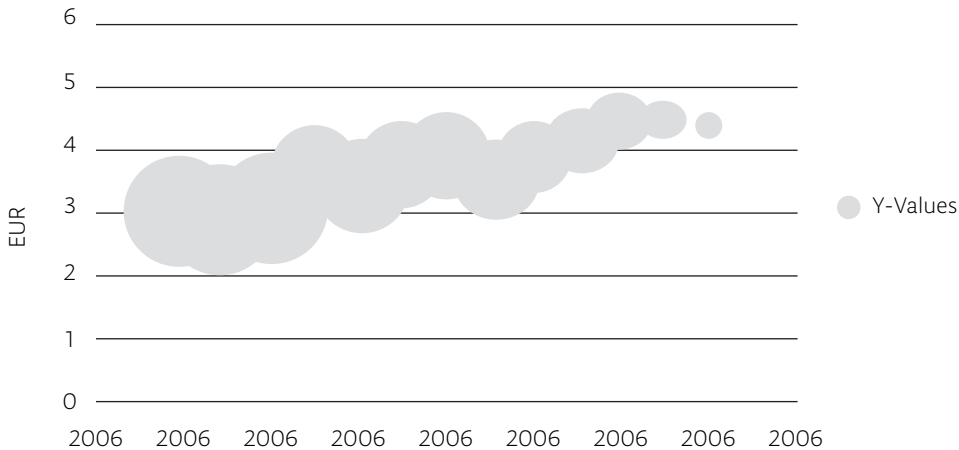
Looking at the figures in Table 3, which represent the costs of investment projects foreseen in the budget of the Republic of Kosovo for the year 2021, but also in comparison with the years 2020 and 2019, we see that so far (in the specified period of three years) the most allocated to cultural facilities was 3,367,000 EUR, in contrast to the previous two years, where this amount was 3,337,000 EUR in 2020 and 3,604,000 EUR in 2019 (Republic of Kosovo, 2021c, p. 31)

The World Bank’s Economic Memorandum for Kosovo also states that per capita income in Kosovo has increased more than tenfold in the last 25 years, from around 400 dollars in 1995 to over 4,000 dollars in 2022. Despite this progress, however, per cap-

ita income is only 12% of the average income in an EU member state (World Bank IBRD – IDA, n. d.).

Graph 3 shows the development of Kosovo’s GDP from 2008 to 2020. The World Bank source cited recorded a GDP of 2,965.4 EUR in 2008; one year later (2009) it was 2,847.6 EUR. The lowest growth was recorded in 2010 at 3,009.6 EUR, while it was very significant in 2011 at 3,540.9 EUR. There was also noticeable growth in the following years, which was not extreme but still considerable, reaching 4,009.4 EUR in 2017. Growth continued in 2018 and 2019, reaching 4,310.9 EUR, according to the report on the World Bank’s official website (World Bank IBRD - IDA, n.d.).

GDP growth in the Republic of Kosovo



GRAPH 3. GDP growth in the Republic of Kosovo

In analyzing the investments, certain differences were identified that interest us. In the second part of this paper, as announced, we will analyze in detail the differences in investments in Bosnian culture in Kosovo by year, as well as the frequency of investments and, perhaps most importantly, the statistical significance of the amounts invested.

Before considering the above, we need to check the normality of the distribution. The normal distribution is the most important and frequently used continuous theoretical distribution in statistical analyses. It is also known as the Gaussian distribution because it is believed that Gauss was the first to define it mathematically. In addition to Gauss, Laplace and De Moivre also played an important role in defining the normal distribution. A continuous random variable x has a normal distribution with the parameters σ and μ , if:

$$f(x) = \frac{1}{(\sigma \sqrt{2\pi})} \times e^{-\frac{1}{2} \left(\frac{x-\mu}{\sigma}\right)^2}$$

Where:

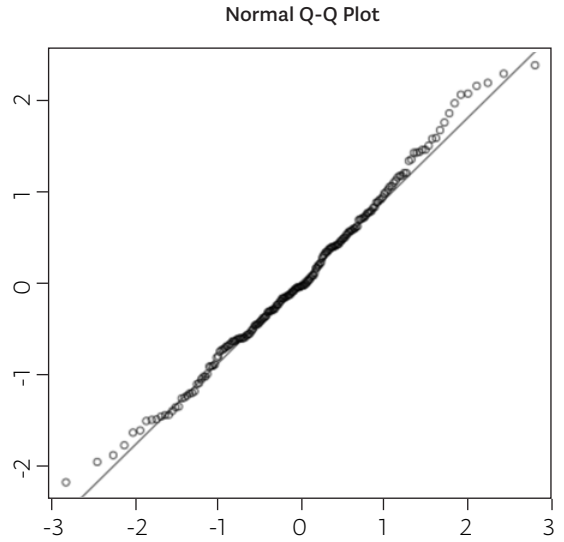
μ - arithmetic mean

σ - standard deviation

π and e - mathematical constants

The so-called continuous variables are the largest number of properties that occur in natural, technical, and even social relationships and contexts. A continuous curve represents the frequency distribution of the data of such variables. The curve's height is determined by the concentration of the data at each point of the abscissa, i.e., the frequency. Since any value within two limits is possible for continuous variables, it is possible to determine the frequency itself within a certain range (Petz, 2007, p. 12). According to Hasić (2020, 32):

"All skewness measures for that distribution are equal to zero. Of course, this is only a theoretical distribution, and very few variables studied by social sciences researchers follow a perfectly normal distribution. Hence, deviations from this distribution are to be expected. However, researchers often ask themselves what deviation from a normal distribution is permissible and whether parametric statistical methods can still be used. Further-



GRAPH 4. Normal Q-Q Plot

more, how can one assess whether the results of the variables under investigation follow a normal distribution? It is important to point out that no clear rules exist for determining whether data are normally distributed. However, with statistical programs such as SAS, Statistica, SPSS, and others, the parameters can be determined easily and without mathematical foundations, which will help in making the right decision about the distribution of the obtained data".

Here, the normal Q-Q plot shows that our distribution is normal. Accordingly, we can confirm parametric statistics' application in this paper's second part.

To choose the right statistical test, it is necessary to know what kind of data is available, how they are organized, how many samples are available, whether the data are dependent or independent, and whether the data from the population follows a Gaussian distribution (Sindik, 2014, p. 63). It is assumed there is a statistically significant difference in investments in Kosovo's cultural sector concerning cultural projects of ethnic groups, such as Bosniaks.

TABLE 4. The difference in investments in culture in Kosovo

t	Sig.	Mean Difference	Lower	Upper
2.109	0.01	-1.110	-0.009	0.059

Source: Author, based on the reports on the Budget of the Republic of Kosovo.

Table 5. Pearson Correlation

Correlation		<i>gdp</i>	<i>kul_sek</i>
<i>gdp</i>	Pearson Correlation	1	0.471**
	Sig. (2-tailed)		0.000
<i>kul_sek</i>	Pearson Correlation		1
	Sig. (2-tailed)		

NOTE: **Correlation is significant at the 0.01 level (2-tailed).

Source: Author, based on the reports on the Budget of the Republic of Kosovo.

Table 6. Correlation coefficient and determination coefficient

Model	R	R Squared	Adjusted R-Squared	Std. Error of the Estimate
1	0.471 ^a	0.408	0.199	11.443

Source: Author, based on the reports on the Budget of the Republic of Kosovo.

Table 7. Analysis of Variance (ANOVA) for the regression model

Model		Sum of Squares	Mean Square	F	Sig.
1	Regression	9.801.227	1412.041	9.117	0.000 ^b
	Residual	14.476.122	244.113		
	Total	24.227,349			

Source: Author, based on the reports on the Budget of the Republic of Kosovo.

SPSS processes data based on already known parameters, i.e., variables that should be considered for this assumption, such as the size of Sig., which is greater than 0.05 in the Levene Test for Equality of Variances, the first row of the table should be used. Since this is not the case here, in our example (0.002), we read the results from the second row of the table obtained in SPSS. Only the considered part is available here (Table 4).

The value of $t=2.109$ and its significance $\text{Sig.}=0.01$ is below the threshold value of 0.05. It can be concluded there is a statistically significant difference in cultural investments compared to other segments. The mean difference value equals -1.110 and is within the 95% confidence interval. Therefore, it suggested an impact of GDP growth on investments in Kosovo's cultural sector.

Variable *kul_sek*, according to the hypothesis, has a relationship or potential correlation with the BDP. Table 5 presents the results of the correlation

analysis, with Pearson's correlation value of 0.471. The correlation value corresponds to Cohen's interpretation of the mean value, representing the medium correlation strength between GDP and investment in the cultural sector in the Republic of Kosovo.

In Table 6, the results of R (correlation coefficient) and R² (determination coefficient) are very important. This table shows $R=0.471$, while the value of R² (R Square) is $R^2=0.408$. Thus, 41% of investments in the cultural sector in the Republic of Kosovo can be explained by the GDP growth/decline level in Kosovo. The Standard Error of the Estimate is 11.443, which is a very small error, and the R and R² results can be considered reliable. Just looking at the Adjusted R-squared data certainly confirms the above.

Table 7 shows the F coefficient (with a value of 9.117), which is significant at the level $p<0.01$. The overall regression is significant, and the mean of squares ultimately has no bearing on whether it is significant.

Table 8. Beta coefficients and significance of the predictor

Coefficients ^a						
Model	B	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		Std. Error	Beta			
1	(Constant)	137.433	1.078		9.114	.000
	<i>ku_sek</i>	8.230	1.448	0.801	2.001	.000

Source: Author, based on the reports on the Budget of the Republic of Kosovo.

162 The variable *ku_sek*, a predictor, has a Beta coefficient of 0.801. Its t-value shows that it is statistically significant (at the $p < 0.001$ level), as shown in Table 8.

5. DISCUSSION AND CONCLUSION

This paper examines the cultural resources management in Kosovar society based on ethnicity. It focuses on issues of Kosovo’s cultural policy concerning economic investments in the cultural environment of ethnic Bosniaks. The above figures represent investments in the cultural sector in the Republic of Kosovo in general through budgets and capital projects. Still, they also refer to ethnically based projects, in this case, Bosnian ethnic groups. Results show stagnation and volatility of investments in the cultural sector on the territory of the Republic of Kosovo in the observed period from 2014 to 2022. The budget analysis for Kosovo’s investments in Bosnian culture also shows that they are hardly expressed or almost negligible.

In the fields of culture and education, the Bosnian population of Kosovo has achieved good results and accomplishments in recent decades. Still, let’s look at the last eight years as a whole. We do not see continuity, but on the contrary, stagnation, which in the future could lead to the complete disappearance of the exchange of ethnocultural values in these areas. Under the current conditions, this ethnic group in Kosovo is facing major problems that make its preservation considerably more difficult.

Unfortunately, certain traditions that make up the identity of autochthonous cultures are gradually being lost under the influence of modernity and government policy. Indeed, many cultural values that are considered typical of ethnic minorities are under threat, such as customs and traditions, costumes, traditional festivals, folk songs, dances, etc. Therefore, within the framework of cultural management policy, every effort must be made to preserve and promote

the cultural values of ethnic groups by establishing close links with programs, projects, and policies of socio-economic development in the areas inhabited by ethnic minorities. In other words, policies aimed at preserving and promoting the cultural richness of ethnic minorities should enable minority cultures to become an endogenous force and a necessary resource for the sustainable development of Kosovar society.

The long-term trends of cultural inequality in Kosovo can be explained by several basic mechanisms: unequal accumulation of cultural resources, lack of interest of the current representatives of the Bosnian ethnic group in this problem, and cultural hierarchy, i.e., selective distribution of resources.

Based on this research’s theoretical and empirical results, it can be concluded that a further increase in inequality in cultural distribution in Kosovo is by no means inevitable. What has been a prevailing trend for a long time could continue in the same direction. In addition to the challenges posed by the weakness of state institutions dedicated to culture and the promotion of Bosnian cultural expressions, there is also the disinterest of members of this national group in solving their problems.

Results show the importance and necessity of new policies and practices for cultural management in Kosovo, especially for visionary cultural policies and institutional leadership dedicated to promoting ethnic diversity and cultural tolerance. However, future development will depend on demographic and political trends. In this context, we believe that visa-free travel from 1 January 2024 will contribute to an increase in a negative trend when a serious influx of people from Kosovo to Western Europe is expected, especially members of minority groups.

The above content reflects numerous motivations for future research, summarized in the following questions: Are there causal relationships for this state of affairs, and what is their nature? What is the potential role of the official Kosovo cultural policy in

this context? And, no less important, is there any will at all on the part of the members of the Bosnian ethnic group to solve the existing problem, or is the only solution indifference and assimilation? It is therefore necessary to look at the causes and background of this problem. However, such a "shift" of the problem first requires an intervention in the management of culture in Kosovo, a cultural epistemology, and an understanding of the political background of the existing problem. Therefore, it is necessary to research much more than just economic indicators to achieve this. Consequently, the cultural position of the Bosnian ethnic community in Kosovo stimulates additional discussions aimed primarily at preserving their national identity and counteracting elements of possible assimilation.

Finally, it should be pointed out that this study shows statistical facts that can be assumed because research of this kind has not been conducted before and is, therefore, unique and preliminary. However, we believe that it can contribute to a scientifically sound framework for setting future priorities in implementing cultural policies in the Republic of Kosovo and to new proposals for further research on relevant aspects of cultural development based on ethnicity.

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EKONOMSKI PREGLED MENADŽMENTA KULTURNOG OKRUŽENJA: STUDIJA ETNICITETA

SAŽETAK

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Iako se čini da je kultura etničkih skupina dio dinamike svakog društva, u kosovskoj politici upravljanja kulturom, dugogodišnji jaz između regulatornih ulaganja i predstavljanja manjinskog naslijeđa otvara pitanja o vjerodostojnim rješenjima koja bi trebala biti provedena, kako bi cjelokupno kulturno bogatstvo Kosova bilo resurs ne samo za lokalni već i za regionalni razvoj. Ovaj rad polazi od nedovoljne kulturološke zastupljenosti kosovskih Bošnjaka kao etničke skupine. Dosadašnje kritike ukazuju da bi dubinsko proučavanje etniciteta u kulturnim okvirima Kosova omogućilo istančanije razumijevanje upravljanja kulturnim okruženjem. Stoga je svrha ovog istraživanja ekonomska procjena kulturnog razvoja Republike Kosovo na temelju etničke pripadnosti. Meta-analiza provedena na statističkim podacima tromjesečnih i godišnjih proračunskih izvješća Republike Kosovo obuhvaća razdoblje od 2014. do 2022. godine. Rezultati istraživanja potvrđuju da kulturna baština bošnjačke etničke skupine još uvijek nije u potpunosti iskorištena na lokalnoj i regionalnoj razini kao resurs kosovskog društva. Također, istom metodom utvrđena je opća stagnacija ulaganja u kulturu Kosova, koja nije pratila ostale ekonomske pokazatelje. Vjerujem da ovaj rad doprinosi boljem razumijevanju kulturnog menadžmenta na Kosovu, čime se potvrđuje nužnost nove strategije, odnosno politike upravljanja kulturnim modelima na etničkoj osnovi. Istodobno, rad pruža konceptualni okvir koji bi mogao omogućiti bolju operacionalizaciju upravljanja kulturnim etnicitetom na Kosovu, ali i početni sadržaj za buduća istraživanja ove vrste.

KLJUČNE RIJEČI: *kulturni menadžment, kulturna politika, investicije, etnička pripadnost, Bošnjaci na Kosovu.*