CULTURAL HERITAGE AND ITS INFLUENCE IN KOSOVO

Alberta TAHIRI [1] , **Idriz KOVAÇI** [2*] , **Anita CUCOVIĆ** [1] , **Diellza MISINI** [2] , **Tatjana DIMOSKA** [3] , **Nora DRAGA** [1] , **Kaltrina NIKQI** [1] , **Endrit TAHIRI** [1] , **Mimoza MEKULI** [1]

[1] University "Haxhi Zeka" Peja, Faculty of Management in Tourism, Hospitality and Environment, Peja, Kosovo; alberta.tahiri@unhz.eu (A.T.); anita.cucovic@unhz.eu (A.C); draganoraa@gmail.com (N.D.); nikqi_kaltrina@hotmail.com (K.N.); endrit.tahiri01@hotmail.com (E.T.); mimoza.mekuli@unhz.eu (M.M.)
[2] University of Applied Sciences in Ferizaj, Faculty of Tourism and Environment, Management in Hospitality and Tourism, Ferizaj, Kosovo; idriz.kovaci@ushaf.net. (I.K.); diellza.misini@ushaf.net. (D.M.)
[3] St. Kliment Ohridski" University – Bitola, Faculty of Tourism and Hospitality, Ohrid, North Macedonia; tatjana.dimoska@uklo.edu.mk. (T.D.)

Abstract: This research study examines the Cultural heritage and its influences in Kosovo. Through an in-depth analysis of Kosovo's history, traditions and cultural developments, this study aims to provide a holistic view of how different cultures have influenced Kosovo. In this study, quantitative methods were used to investigate the influence of different cultures in Kosovo. Methods: Quantitative methodology uses numbers and numerical data to make measurements and analyses, ensuring a high level of objectivity and accuracy in the data collected. This method was applied because it was more appropriate to achieve the goals of the study. The study is based on a cross-sectional design, where data are collected and analyzed at a given time to assess changes and connections in indigenous culture in Kosovo. A sample of 150 respondents was used in the cities of Prizren, Pristina, and Ferizaj to ensure an adequate representation of the indigenous communities. The results of this study provide an in-depth perspective on the interaction between indigenous and foreign cultures, identifying key factors and including recommendations to strengthen the indigenous cultural dimension in Kosovo. Moreover, the study highlights the importance of policy interventions, community engagement, and educational reforms to promote and strengthen the indigenous cultural dimension. It recommends the development of cultural heritage programs, support for local artists and artisans, and increased public awareness initiatives. In terms of theoretical grounding, the study draws on concepts from indigenous culture theory and its evolution in Kosovo, elements that have an impact on the evolution of culture, postcolonial studies, and identity theory, which help to interpret the processes of cultural adaptation and resistance in Kosovo. These perspectives support the argument that cultural identity is not static but rather shaped by continuous interaction with social, political, and historical forces. They also provide a framework for understanding how marginalized or minority communities navigate their place within dominant cultural narratives.In conclusion, this study contributes to the understanding of cultural transformation processes, combining quantitative methodology with a self-formulated instrument and a cross-sectional design to determine appropriate recommendations for strengthening the indigenous cultural dimension in Kosovo.

Keywords: culture, cultural heritage, cultural identity, the influence of culture, indigenous communities

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INTRODUCTION

The evolution of indigenous culture in Kosovo has been the result of a combination of historical, political, economic, and social factors. Due to Kosovo's geographical position, it has been a country that has historically included several foreign cultures, ranging from the Romans and Byzantines to the Ottoman Empires and modern Western influences. These foreign influences have left deep traces in various areas of Kosovar culture, including language, vocabulary, customs, art, architecture, food, and lifestyle (Burkart & Medlik, 1981). Different cultures have left a marked legacy in architecture, cuisine, and religion. Ottoman mosques and hammams are still present in many cities. Culture in Kosovo is rich and diverse, reflecting the history and ethnic diversity of the region. It includes a mixture of Albanian, Ottoman, and European traditions, which have deeply influenced the development of the country's cultural identity.

This study is of particular importance for creating a broad and informed perspective on the development of culture in Kosovo, contributing to the academic and public policy debate on the preservation, promotion, and development of the country's cultural heritage (Bislimi, 2006). In this context, one of the main challenges is to preserve and promote the autochthonous cultural identity in order not to lose its special values and characteristics. The influence of foreign cultures, including the global influences of media, technology, foreign fashions, and trends, brings changes in the habits, way of life, and perceptions of individuals. To address this problem, it is important to identify the necessary strategies and policies for the preservation and development of indigenous culture in Kosovo. It is necessary to prepare measures for promoting cultural awareness, educating the population on indigenous values, and traditions, as well as supporting initiatives and projects that encourage creativity and the promotion of indigenous cultural identity.

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* Corresponding author

LITERATURE REVIEW

An important study in this area is "The Impact of Globalization on Indigenous Cultures" by Smith et al. (2010), which examines how indigenous cultures change through the contact and influence of foreign cultures. The study analyzes the cases of some indigenous cultures around the world and identifies the processes and challenges they face in the protection and development of cultural identity in different global conditions.

Another important study is "Social Adaptation of Students in a Multicultural Environment during Distance Learning." by Soroka (2022). This study investigates how indigenous cultures adapt and develop in the context of a multicultural environment. Through the analysis of concrete cases, the study identifies the strategies and mechanisms used by indigenous cultures to maintain identity and coexist with foreign cultures. Also, another important study about Cultural Institutions in the Promotion and Protection of indigenous cultures" by Richards (2012). This study examines the responsibilities and role of cultural institutions in the preservation, promotion, and development of indigenous cultures. Through the analysis of different policies and practices, the study identifies challenges and opportunities for cultural institutions in supporting indigenous cultures and protecting cultural heritage. Heritage is universal and belongs to everyone.

It has to do with culture, history, natural and built sites. Heritage management is often complex and problematic for a country's identity and local culture. There is indeed a need to manage and interpret locations in a way that addresses the relationship between location-based values and the associated features around them. Value-based management is viewed among the most important approaches to heritage management, and public heritage sites are usually managed by professional managers, but not private ones (Howard, 2003:1). The closest connection of "heritage" is to the perception of inheritance, while in the French literature this word represents "legacy" (Meha et al., 2020). Each culture is a special case that could be discovered and explored in various ways, such as organized visits, manifestations, campaigns, etc.; therefore, tourism as an economic powerhouse could enable a strong revenue and valuable lifestyle within the country and the region contributing towards achievement and promotion of the UN SDGs (Tahiri et al., 2022). It has long been recognized that globalization affects our lives and our communities in both positive and not-so-positive (or perhaps even negative) ways. From a cultural heritage standpoint, we know that globalization has facilitated processes where communities learn more about each other's cultural heritage through physical and virtual interaction. As a consequence of this is the debate that globalization insinuates hybridization and interferes with our unique identities and our diversity (Tahiri et al., 2024).

1. Cultural heritage and sustainable development

Speculative developments driven by short term interests cause a substantial threat to cultural heritage and historic environment. Cultural heritage and historic environment are not just of value to individuals who own or live in historic properties. Cultural heritage can also have the value to the wellbeing and quality of life of communities, can help prevent cultural globalization, sustain cultural diversity and positively affect economic development (Heritage Counts, 2003). According to D. Rypkema, thinking in a broader context, the role of heritage striving for sustainable development is absolutely clear: preserving cultural heritage provides environmental sustainability, cultural sustainability and economic sustainability (Rypkema, 2006).

1.1. Cultural heritage and its influence

The concept of cultural heritage is subjective and evolves over the years. It is subjective in the sense that cultural heritage consists of the good that the values that prevail in any society at a given time must be sensitive to be protected and preserved as a legacy of the past for future generations. The Council of Europe Framework Convention on the Value of Cultural Heritage for Society of 2005 states that "cultural heritage is a group of resources inherited from the past that people identify, regardless of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions". Cultural heritage has tremendous potential in terms of its contribution to improving the quality of life for people, understanding the past, helping territorial cohesion, promoting economic growth, opening up employment opportunities and supporting wider developments such as improvements in education and artistic careers. The preservation of cultural heritage is as important as the preservation of the natural environment. However, most tourism scholars have focused their discussions of sustainable tourism on the natural world. While some natural areas recover from the impacts of development and regenerate organically, this does not happen with damaged cultural heritage. Built heritage is a non-renewable resource that once destroyed is gone forever. This creates a unique challenge for conservationists and heritage managers, who have long had to deal with hordes of tourists clambering on or vandalizing historically significant sites (Tahiri et al., 2024). Heritage tourism is anticipated to continue its rapid growth trajectory, attracting a substantial influx of visitors to cultural and historical sites, thus playing a crucial role in fostering economic development and alleviating poverty worldwide. This influx of tourists is expected to bring significant foreign currency revenue to these destinations, further enhancing their economic viability and sustainability. Heritage tourism refers to tangible and intangible cultural, historical and natural elements of the past and present, and their use as tourism resources (Džogović, 2024).

1.2. Culture and the influence of foreign cultures in Kosovo

After the fall of communism in Albania and Kosovo, despite the fact that the Albanian people were not yet completely freed from the communist influence of culture, social and economic life has undergone visible and rapid changes. The emigration of a large part of the Albanian population in developed Western countries has influenced the transformation of culture. Immigrants have followed education, employment and got to know the culture of the countries where they lived, bringing their return with new knowledge and experience (Tahiri & Kovaci, 2017).

For the indisputable dimension, emigration and contacts with other cultures have influenced the advancement of new generations. The Albanian language and traditions still remain unique, but after the fall of communism, elements of foreign cultures have been incorporated into Albanian culture, whether progressive or regressive. One of the foreign elements that has infiltrated the Albanian culture is "tallava" music. Emigration and connections with other cultures have brought changes in the identity and cultural expression of the Albanian people (Tahiri, 2020).

Indigenous dress and clothing in general serve as a universal aspect that expresses the identifying power for individuals, ethnicities, countries and nations. Cultural and social anthropology assigns clothing a key role as a basic component in distinguishing between ethnicities, shaping cultural heritage and tradition (Petroni, 2015).

Nowadays, traditional Albanian clothing is often used in festive ceremonies, national holidays and private events to showcase tradition and cultural wealth. However, their use has become rarer in some Albanian countries, including Montenegro, except for festive occasions and ceremonies. Some women, such as the Hasian Women, still proudly wear traditional clothing. In the field of language, the English language is becoming more and more official, especially after the fall of communism. This has extended its use to various areas of life, including law, where laws drafted in the English language have priority. Other foreign languages spoken in Albanian territory include German and, to a lesser extent, Turkish. In relation to religious belief, the phenomenon of the implementation of religious rituals expresses a desired return after the forbidden period during communism (Ermela, 2011). Bars (restaurants and cafes) are now the favorite places for Albanians, and they are frequented by both sexes without apparent restrictions, while earlier, the Albanian female gender only frequented certain places. The emigration of the rural population to the cities is one of the main factors that have influenced these changes, since in the cities there are no waiting rooms as in rural areas, and families are smaller in number, so traditional reception is not possible in the same form as before (Gossling, 2006).

A significant difference is also observed in the practices of childbirth among Albanians. At the time of communism, a decrease in the birth rate was observed compared to the period before the Second World War, while now this decrease is much more pronounced. Today, in Albanian families it is more common to have one or two children. Also, in the names of young people, most are of the Muslim type, but there are also names of Albanian origin and from Western culture (Howard, 2003).

2. Definition of indigenous culture

Authors examining indigenous culture generally share a common perspective, regarding it as an inherited heritage. Cultural elements, such as language, traditions, customs, morals, beliefs, family and friendly relations, art, and the spiritual world, serve as components of a person's identity (Murphy, 2016). In general, the definitions of indigenous culture by local and international authors have some similarities. Academician Bislimi (2006) defines autochthonous culture as "a composite and complex system of values, activities and social relations, formed and developed historically in close connection with the life of the national ethnic community." Academician Mark Krasniqi says that indigenous culture is the basis from which the culture of the whole people originates, develops, and nourishes from. A complimentary international definition comes from Oxford University authors Monaghan & Just, who see culture or civilization as a complex whole that includes knowledge, belief, art, morals, law, customs, and any other acquired skills and habits of man as a member of a society (Gellert, 2004). Traditions, customs, language, holidays, rituals, dances, music, songs, craftsmen (crafts or handicrafts) are usually presented as potentially inherent in spiritual heritage. Thus, these expressions are defined and specified in the Kosovo legal framework and international conventions. People knew and preserved the traditions of the ancients, and nurtured new behaviors intertwined with the old. These types of potentials must be smelled where they are proven, invented, valued and selected, declared protected at various levels and ultimately proposed as world heritage values if other member states of the world agree with that. The warm welcome of the foreign guest is one of the features that guests especially express in front of the citizens of Kosovo. This is a typical Albanian tradition. The traditions of the Albanian people are also presented through marriage ceremonies, which are interesting and are still preserved to some extent in some peripheral areas of the country. It is interesting that, as with other types of traditions, the 89 variability of docks, especially in marriage, has significant nuances between the small ethnographic areas in Kosovo (Tahiri & Kovaçi, 2020).

3. Albanian culture from a historical and geographical perspective

Albanian culture has deep roots and a long history, which coincides with the existence of Albanians themselves. This culture has established its identity in the autochthonous Balkan-Mediterranean civilization. The ancient Illyrian culture served as the ancestor of the arboreal-Albanian culture and was present in a territory in the western part of the Balkans. The old autochthonous Albanian culture, which originated in the Illyrian-Pelasgian period, includes the material and spiritual heritage of the culture of that time. From this period, there have been special autochthonous developments, such as clothing, construction techniques of castles, towers, and forts, as well as mastery in seamanship and swordsmanship.

This culture has an authentic bag of Illyrian architecture, especially in the period of the rule of Ballo, Genci, Bardhyl, and then in the time of Queen Teuta (Smith, 2006). For Albanians, who are one of the most ancient peoples of Europe, regardless of their faith (Muslim, Orthodox, or Catholic), they have always remained faithful to their cultural identity. This has included resistance to time changes and maintaining the Albanian language without being influenced by other areas of civilization. The Albanian language has evolved and formed its new features, improving and achieving a strong ethnological and cultural identity. History shows that Illyrian culture and gender equality were essential in ancient Albanian society (Alfer, 1994). The favorable geographical position of the Albanians, through the road "Via Egnatia", has brought enrichment of cultures and exchange of a diversity between peoples. However, this has also brought challenges and potential conflicts,

especially in the border areas with the Greek and Slavic peoples. In general, urbanism among Albanians has followed a more pronounced course in coastal areas throughout history. These factors have contributed to the formation and development of their culture, preserving an authentic identity through different historical periods (Burkart & Medlik, 1981).

4. Definition of indigenous culture

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5. The evolution of indigenous culture in Kosovo

Independent culture, an important phenomenon in the region, represents a movement that is often called alternative culture, subculture, non-institutional culture, or autonomous culture. These terms are not always used as synonyms and may have different interpretations of cultural actors and trends, but are usually associated with non-profit, artistic and cultural organizations, civil society initiatives, private organizations, and individual artists. This phenomenon has followed a particular development after the 2000s, although there are similarities and influences from the period of the 1980s and 1990s. After the war period in Kosovo and in the post-war region, an atmosphere of enthusiasm erupted, led by the ideas of democratic transition and the promise of economic growth and development. This period of optimism also affected the cultural scene of Kosovo, bringing about the creation of several pioneering organizations that formed the basis of the independent cultural scene of Kosovo today (UNESCO, 2010). In recent years, the independent culture has seen significant growth and development. Organizations, initiatives, and individuals in this field have prepared a wide range of activities, including artistic activities, performances, exhibitions, and various cultural events. However, challenges for independent culture include a lack of resources, limited funding, and the need to find platforms that will help them grow and develop sustainably. This phenomenon shows a marked change in the cultural scene and society of Kosovo and continues to play an important role in the formation of the country's cultural identity. Enter here:
• "Exit Gallery" which was opened in 2001 in Peja as a contemporary art organization;
• Documentary and Short Film Festival – DokuFest in Prizren (film festival and educational platform), Multimedia Center and Theater Oda established in 2002;
• STATION - Center for Contemporary Art Pristina (artistic production, exhibitions, annual programs, residencies) founded in 2006 (Reçiça & Millaku, 2013).

In the case of Kosovo, the financial support for the developing cultural scene was characterized by the dominant participation of foreign funds. State institutions often held the position that the responsibility for supporting the independent scene rested with international agencies and donors, claiming that they had a different agenda. (Hoper, 2016).

After this period, the cultural sector is mainly focused on public institutions, with spending focused on infrastructure and heritage protection. The Ministry of Culture, Youth and Sports (MCYS) has a key role in this regard.

In general, the cultural sector in Kosovo experiences great difficulties due to the lack of expertise and professional profiles, causing this field to remain unplanned and dependent on current policies. In the absence of a socio-political context that includes long-term and strategic thinking for investments in culture, it has often not been possible for actors, whether public, private, or civil society, to have the capacity and influence to bring about substantial changes. However, the independent cultural scene of Kosovo has been an important factor in this context (Liu, 2005).

6 . The role of cultural institutions in the evolution of culture in Kosovo

When one aims to understand culture through art, he or she must turn to cultural institutions such as museums, theaters, concert halls, and libraries. These institutions are the places where cultural forms are stabilized, regulated, and evaluated. Museums, theaters, libraries, galleries, and art schools are places where we can explore canonical works of art, which help shape society's symbolic language. Cultural institutions do not exist simply because of art; they are

symbols of social integrity and serve as distributors of values and norms. Also, institutions are a great tool to know the present time, telling us a tale about the current state of society (Richards, 2012). Cultural institutions are looking for ways to demonstrate their values by adapting the evaluation criteria of society, which are concluded by consumers, users, and citizens. This is seen as an attempt to rebuild trust in institutions, a process that has been underway since the early 2000s but is facing various challenges and crises. The crisis of institutions is a phenomenon that is seen as part of a wider trend, not only in Kosovo but also in many other countries (Gossling, 2006).

7. Elements that have an impact on the evolution of culture

Many analyses explain how culture has an impact on people's behavior. The content of culture includes religion, language, history and education, and these elements communicate indirect messages to consumers and customers about the choice of products and services. The impact of the evolution of culture depends on aspects such as language, technology, material culture, laws and policies, education, values, attitudes, and religion, which will be explained in detail below (Lagrange & Oter, 2018).

7.1 Language and culture

The sources of culture include several key elements, including nationality, education, occupation, ethnic group, religion, family, gender, social class, and corporate culture. Language is an important indicator of a country's culture (Lew, 2018).

Language, as a central aspect of the expression of human beings, creates a wide dimension in poetic discourses, surpassing the simple role of expression and taking on new stylistic and semiotic functions. Language affects different social levels, from local to universal. For this reason, through communication, language has a powerful influence on the author's style within the literary genre (Ismaili, 2002).

Meanwhile, discussions and dilemmas related to the history and development of the Albanian language have had a great impact, including political and historical aspects. This has led researchers to carefully research and analyze the broad cultural and historical context of the Albanian language about other languages of the Balkans. The establishment of the first chairs of the Albanian language dates from the beginning of the 20th century and took place mainly in well-known cultural and scientific centers such as Austria and Italy. At the University of Vienna, the chair of the Albanian language was created at the beginning of the last century and was headed by the Albanian Albanologist Gjergj Pekmezi. This chair has been active for more than a century and has contributed to Albanian studies in this European center (Richards, 2012).

7.2. Technology and culture

Material culture and technology are closely related. The study of material culture often involves knowledge of the technological foundations of culture. On the other hand, the analysis of technology involves the study of the material character of everyday life, emphasizing the connection between people and material objects. For an area, the way it conducts commercial activity is essential. Technology progression often moves toward traditional convergence. For example, black and white televisions show this trend, where the United States of America had a very high market share compared to Europe and Japan. This technological development enabled the US to reach a higher level of culture and civilization, thereby surpassing the stock market within a short decade (Xhemaj, 2019).

7.3. Education and culture

Education has a profound impact on the transmission and exchange of culture. Education is the foundation of success in many areas of business and includes the development of skills, attitudes, and thoughts, as well as training in specific disciplines. Before operating in a country, many firms analyze the quality of the education system and what makes that country special. For example, Japan and Korea are known for science, especially in the field of engineering, surpassing other Western countries. Education has a major role in shaping culture and contributing to economic development and consumer behavior. Through education, we transmit ideas, attitudes, and innovations that influence the change of culture and serve as a trigger for its reflection (Timothy, 2011).

METHODOLOGY

This study employs a quantitative research method to systematically to analyze the influence of foreign cultures on the development of indigenous culture in Kosovo. The primary objective is to analyze how external cultural influences shape local traditions, values, and customs, providing measurable insights into this evolving dynamic.

For data collection, a structured questionnaire was applied. The questionnaire included 20 well-defined questions, divided into different categories to investigate the impact of foreign cultures on the development of indigenous culture in Kosovo. Each question had a rating scale of 5, allowing respondents to answer gradually. The study includes a representative sample of 150 respondents. The sample was selected from three cities Kosovo, Prizren, Pristina, and Ferizaj. 50 respondents were surveyed from each of these cities. The reason for selecting these cities as a sample is that we think that the evolution of indigenous culture is more pronounced in these areas. These cities have unique histories, traditions, and characteristics, offering a rich perspective to understand the influence of foreign cultures on the development of indigenous culture. For data analysis, appropriate statistical methods were used to interpret and evaluate the results. Data were coded and analyzed through specialized statistical software. The use of the quantitative method has allowed us to evaluate trends, correlations, and statistically significant changes in the collected data.

RESULTS OF THE STUDY

Table 1 presents the distribution of subjects by gender. In total, there are 150 subjects in this study. Regarding gender, 63.3% of the subjects are female, including several 95 subjects, while 36.7% are male, with several 55 subjects.

Table 1. Subjects' gender

		N	%
Valid	Female	95	63.3
	Male	55	36.7
	Total	150	100.0

In Figure 1, it can be seen that a total of 150 respondents participated in our study, of which 63.3% were female and 36.7% were male. Thus, the results show a dominance of the sample of female participants compared to the male one.
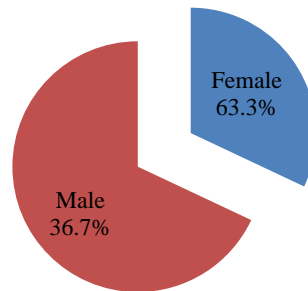

Figure 1. Gender of respondents

Table 2 provides information on the age of the subjects. This includes a total number of 150 subjects. The minimum age of the subjects is 17 years, while the maximum age is 59 years. The average age of the subjects is 35.1667 years, while the standard deviation is 12.24220. Table 3 provides an overview of the education level of the subjects included in the study. In total, there are 150 subjects. Regarding the level of education, it turns out that 24.0% of the subjects have completed high school, including 36 subjects. A larger part, i.e. 42.7%, completed Bachelor studies (64 subjects). In addition, 23.3% have Master's studies (35 subjects), while 10.0% have reached the level of Ph.D. studies (15 subjects).

Table 2. Age of subjects

	N	Minimum	Maximum	Average	Std. Deviation
Age	150	17.00	59.00	35.1667	12.24220
Valid N (listwise)	150				

Table 3. Education level of subjects

		N	%
	High school	36	24.0
	Bachelor studies	64	42.7
Valid	Master studies	35	23.3
	Ph.D. studies	15	10.0
	Total	150	100.0

The results show that 24% of the respondents have completed High School, 43% have completed Bachelor studies, 23% have completed Master studies and 10% have completed Ph.D. studies.
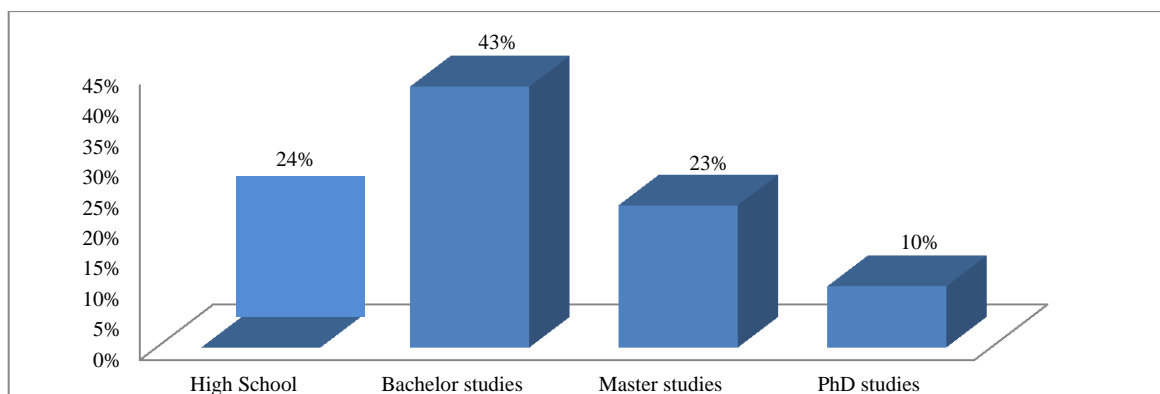

Figure 2. Level of education of respondents

Table 4 provides an assessment of the questionnaire's reliability through Cronbach's Alpha index. The level of reliability is 0.890, a value that indicates a high degree of consistency in the responses of the subjects regarding the questionnaires. This result can be interpreted as a good sign of the quality of the questionnaire. This reliability index determines how well a subject's responses correspond to their responses overall. In this case, the number of items for which Cronbach's Alpha was calculated is 20.

Table 4. Credibility of the questionnaire

Cronbach's Alpha	N of items
.890	20

Table 5. Average and Std Deviation related to subjects' responses

	N	Minimum	Maximum	Average	Std.Deviation
How much do you think elements of foreign cultures have been integrated into the indigenous culture of Kosovo?	150	3.00	5.00	4.6000	.55563
How would you evaluate the influence of foreign cultures on the traditional clothing of the indigenous population in Kosovo?	150	2.00	5.00	3.6000	.95538
How much do you think foreign cultures have changed indigenous customs and traditions in Kosovo?	150	2.00	5.00	4.0000	.81923
Do you think the indigenous language has been influenced by foreign cultures? To what extent?	150	1.00	5.00	2.8333	1.10166
How much change do you notice in traditional indigenous music due to the influence of foreign cultures?	150	2.00	5.00	4.2000	.79427
How would you evaluate the influence of foreign cultures on the indigenous art in Kosovo?	150	2.00	5.00	4.1000	.74860
How much do you think foreign cultures have changed the traditional values of indigenous communities in Kosovo?	150	2.00	5.00	4.1333	.72043
Do you think that the influence of foreign cultures has brought about changes in the traditional way of life of the indigenous population?	150	3.00	5.00	3.9000	.65282
Do you notice changes in individual identity due to the influence of foreign cultures?	150	1.00	5.00	2.8667	1.20773
How would you evaluate the impact of foreign cultures on the collective identity of the native population?	150	2.00	5.00	3.6000	.80268
Do you think that foreign cultures have stimulated indigenous economic sectors in Kosovo?	150	1.00	5.00	2.5667	1.05815
Do you think that foreign cultures have changed the cultural tourism sector in Kosovo?	150	3.00	5.00	4.4000	.55563
How would you evaluate the impact of foreign cultures on education in Kosovo?	150	3.00	5.00	4.8000	.47769
Do you think that the influence of foreign cultures has contributed to the social integration of the indigenous population in Kosovo?	150	3.00	5.00	4.8333	.45490
How often do you think foreign cultures have stimulated indigenous cultural industries?	150	2.00	5.00	4.1667	.68949
Do you think that the influence of foreign cultures has brought challenges for the preservation of indigenous culture in Kosovo?	150	5.00	5.00	5.0000	.00000
How effective do you think existing policies and strategies are in protecting indigenous cultural heritage?	150	3.00	5.00	4.7667	.49720
Do you think there is a need for new policies and strategies to preserve and advance indigenous culture?	150	1.00	3.00	1.3000	.58791
How often do you think that education initiatives are effective in promoting indigenous culture?	150	3.00	5.00	4.8000	.47769
Do you think there is a need for more legal protection and promotion of indigenous culture in Kosovo?	150	3.00	5.00	4.8667	.42831
Total	150	3.65	4.50	3.9667	.18057

Table 5 provides information on the mean and standard deviation of the subjects' responses in the conducted study. In total, there are 150 subjects included in the analysis.

•	The minimum value of the answers is 3.65, while the maximum value is 4.50. This rank expresses the differences in the level of responses of the subjects and gives an idea of the distribution of the response values.

•	The average of the answers is 3.9667, it shows the average value of the subjects' answers. This is an indicator of the position of the responses in the middle of the distribution.

•	The standard deviation is .18057, a means of determining how far individuals' values are from the mean. A higher standard deviation indicates a wider distribution of responses from the mean. In this case, the standard deviation is relatively small, indicating that the responses have a narrower distribution around the mean.

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Table 6 provides information on gender differences in subject responses, analyzing the mean, standard deviation, and mean standard error for each gender group. For females (95 subjects), the mean response is 4.0026, with a standard deviation of .18841. The mean standard error for this group is .01933. For men (55 subjects), the mean of responses is 3.9045, with a standard deviation of .14822. The mean and standard error for this group is .01999.

Table 6. Gender differences in subject responses

Gender	N	Average	Std Deviation	Mean of Error Std
Female	95	4.0026	.18841	.01933
Male	55	3.9045	.14822	.01999

Table 7. t-test analysis for gender differences in subject responses

| | Levent's test for equality of variance | | t-test for comparison of means | | | | | | | |
| | F | Sig. | t | df | Sig. (2-sides) | D. Averages | D. of Error Std | 95% D. of the confidence interval | | |
								Low	High
Assumed equal variances	2.691	.103	3.311	148	.001	.09809	.02962	.03955	.15662
Equal variances not assumed			3.528	134.613	.001	.09809	.02780	.04310	.15308

Table 7 is used to analyze gender differences including Leventi's test for equality of variance and t-test for equality of means. For Levent's test, a high value of F and a small p-value (here .103) indicate that the variances in the gender groups may be different, but it is not a statistically significant difference. For the t-test for comparison of means, a t-value of 3.311 with a degree of freedom (df) of 148 and a p-value of .001 indicates that there is a statistically significant difference in mean responses between females and males. The difference between the means is .09809, with a standard deviation of .02962. The 95% confidence interval for the difference in means is .03955 to .15662. When the variances are equal, the difference in the means is also statistically significant (p = .001), while when the variances are not equal, the difference in the means remains significant (p = .001). For gender differences in subject responses, there is a statistically significant difference in mean responses between females and males, and this difference may be affected by differences in variances in the two groups.

Table 8. Age differences in subject responses

	N	Average	Std Deviation
17-20 years	20	3.9500	.00000
21-30 years	50	4.0000	.21082
31-40 years	45	4.1000	.00000
41-50 years	15	3.85000	.00000
51-60 years	20	3.9500	.00000
Total	150	3.9667	.18057

Table 8 presents the differences in the mean and standard deviation of the subjects' responses, divided by age groups. For the group of subjects in the age group 17-20 years (20 subjects), the mean of the responses is 3.9500, and the standard deviation is 0.00000. For the age group 21-30 years (50 subjects), the mean of the responses is 4.0000, and the standard deviation is 0.21082. For the age group 31-40 years (45 subjects), the mean of the responses is 4.1000, and the standard deviation is 0.00000. For the age group 41-50 years (15 subjects), the mean of the responses is 3.8500, and the standard deviation is 0.00000. For the age group 51-60 years (20 subjects), the mean of the responses is 3.9500, and the standard deviation is 0.00000. The total number of subjects in the analysis is 150, with an average of responses of 3.9667 and a standard deviation of 0.18057.

Table 9. ANOVA analysis for age differences in subject responses

	Sum of squares	df	Average squared	F	Sig.
Between-Groups	2.790	22	.127	7.784	.000
Within-Groups	2.069	127	.016		
Total	4.858	149			

Table 9 contains the analysis of age differences through the analysis of standard deviation variables (ANOVA).

Between-Groups has a sum of squares of 2.790 to 22 degrees of freedom, a quadratic mean of .127, and an F-value of 7.784 with a p-value of .000. This indicates that there are statistically significant differences in mean responses between age groups. Within-Groups has a sum of squares of 2.069 with 127 degrees of freedom and a quadratic mean of .016. The sum of the squares is 4.858 with 149 degrees of freedom.

Table 10 provides information on the differences in the mean and standard deviation of the subjects' responses, broken down by education level. For the group of subjects with high school (36 subjects), the mean of the responses is

3.9643, and the standard deviation is .19874. For the group of subjects with Bachelor studies (64 subjects), the mean of the responses is 4.0167, and the standard deviation is .17747. For the group of subjects with Master's studies (35 subjects), the average of the responses is 3.9643, and the standard deviation is .16205. For the group of subjects with PhD studies (15 subjects), the mean of the responses is 3.8000, and the standard deviation is .11180. The total number of subjects in the analysis is 150, with an average of responses of 3.9667 and a standard deviation of .18057.

Table 10. Differences in the level of education in the subjects' answers

	N	Average	Std Deviation
High school	36	3.9643	.19874
Bachelor studies	64	4.0167	.17747
Master studies	35	3.9643	.16205
PhD studies	15	3.8000	.11180
Total	150	3.9667	.18057

Table 11 contains the analysis of differences in the level of education through the analysis of standard deviation variables (ANOVA). Between-Groups has a sum of squares of .589 with 4 degrees of freedom, a quadratic mean of .147, and an F-value of 5.004 with a p-value of .001. This indicates that there are statistically significant differences in mean responses between different education level groups.

Table 11. ANOVA analysis for differences in the level of education in the subjects' responses

	Sum of squares	df	Average squared	F	Sig.
Between-Groups	.589	4	.147	5.004	.001
Within-Groups	4.269	145	.029		
Total	4.858	149			

Within-Groups has a sum of squares of 4.269 with 145 degrees of freedom and a quadratic mean of .029. The sum of the squares is 4.858 with 149 degrees of freedom. From the ANOVA analysis, it appears that there are statistically significant differences in the mean responses between the different education level groups. The significance level (p-value) is .001, indicating a statistically significant difference between at least two educational level groups analyzed.

DISCUSSION OF THE RESULTS
The discussion of the results of the tables gives a detailed insight into the characteristics of the subjects included in the study and their distribution in some main dimensions such as gender, age, and level of education.

During the gender analysis (Table 1), it can be seen that most of the subjects are female, comprising 63.3% of the total. Meanwhile, men make up 36.7% of subjects. This difference in distribution may have implications for the results and estimates in our study, particularly in cases where subjects may have different responses or behaviors based on gender.

Table 2 shows a wide age distribution of the subjects, from 17 to 59 years. The mean age is 35.1667 years, while the standard deviation is 12.24220. This shows a great variability of ages, suggesting a common group of participants in terms of life experience and perceptions. Table 3 shows that most subjects have a higher education level, with 42.7% having Bachelor's studies and 23.3% having Master's studies. The high level of education can affect differently the responses and perceptions in the study. Subjects in secondary school make up 24.0%, although they are not in the majority.

The results suggest that the questionnaire is reliable and suitable for use. The high level of reliability indicates that the responses of the subjects are consistent and can be taken into account in the interpretation of the results. The distribution of responses and their mean show that subjects tend to be in a narrow range of responses around an expected general mean, adding consistency to their responses. The discussion of the results from Tables 8 and 9 provides a more in-depth analysis of the gender differences in the subjects' responses and determines their impact on the interpretation of the study:

Females show a higher mean of responses (4.0026) compared to males (3.9045). This difference can be interpreted as a tendency for women to give higher answers compared to men, despite their standard deviation being higher. The standard deviation for female responses (0.18841) is higher than the standard deviation for male responses (0.14822). This indicates a wider distribution of responses than the mean for women. Levent's test shows that there are no statistically significant differences in variances between gender groups. This suggests that the variability in subject responses is not significantly altered between females and males. Gender differences in subjects' responses show that females tend to give higher ratings than males. The level of consistency between women's responses is higher, while for men it is lower. Statistically significant differences in mean responses indicate that this difference may be more than a fluke, but a true trend of difference between the two gender groups. These findings can be interpreted by considering social, cultural, or individual differences that may influence the responses of women and men in the context of the study.

Tables 10 and 11 provide a detailed overview of the differences in the mean and standard deviation of the subjects' responses by age group and analysis of variance (ANOVA). The results suggest that there are differences in the way subjects give their answers about age groups. Age groups with a high mean (21-30 years and 31-40 years) have a larger standard deviation, indicating a wider distribution of responses. On the other hand, age groups with a lower mean (41-50 years) show a standard deviation of zero, indicating a narrower distribution and higher consistency between responses.

Alberta TAHIRI, Idriz KOVAÇI, Anita CUCOVIĆ, Diellza MISINI,
Tatjana DIMOSKA, Nora DRAGA, Kaltrina NIKQI, Endrit TAHIRI, Mimoza MEKULI

Statistically significant differences between age groups in the ANOVA determine that the differences are more than chance and indicate that this age variable has a significant influence on the responses of the subjects in the study.

Tables 9 and 10 present information about the differences in the mean and standard deviation of the subjects' responses, by level of education and through the analysis of variance of the standard deviation (ANOVA). The discussion of the results provides an in-depth analysis of the impact of education levels on the way subjects give their answers. The results suggest that there are differences in how subjects respond based on their level of education. Higher levels of education (Bachelor, Master, PhD) have a higher response mean and a lower standard deviation, indicating a higher consistency between responses. Lower levels of education (secondary school) have a wider distribution of responses than the mean. Statistically significant differences from the ANOVA analysis confirm that this effect is more than a fluke and has a significant impact on how subjects respond based on their level of education.

CONCLUSIONS

This study has analyzed the perceptions and evaluations of the subjects regarding the evolution of the indigenous culture of Kosovo. The results of the statistical analysis have brought some important discoveries that can determine the meaning of this topic. Following are some key conclusions:

Most of the participants expressed that the elements of foreign cultures are well integrated into the indigenous culture of Kosovo. The mean of this response is high (4.60), while the standard deviation is relatively small (.55563), indicating broad agreement among participants. In addition to the general response, the study has identified changes in the subjects' perceptions regarding certain elements of indigenous culture. For example, the impact rating on traditional clothing is altered, where the final mean is 3.60 and the standard deviation is 0.95538.

The analyses performed have shown statistically significant differences in the subjects' responses based on gender and age. Females showed a higher average (4.00) compared to males (3.90), with a statistically significant difference (p = .001). Also, differences in mean responses have been identified between age groups.

The study showed that the level of education influenced the responses of the subjects. For example, subjects with PhD studies showed a lower mean (3.80) compared to those with Bachelor studies (4.02). ANOVA analysis has confirmed statistically significant differences between education level groups (p = .001).

In general, these conclusions show that the influence of foreign cultures in Kosovo has a profound impact on the perceptions and evaluations of the indigenous population. This study provides an important contribution to the further understanding of the impact of globalization and cultural diversity in Kosovar society. To better understand this phenomenon, it is important to continue research and examine different cultural dynamics across time and generations.

Recommendations

Based on the topic of Autochthonous culture in Kosovo, I can propose some recommendations to improve and preserve the autochthonous cultural identity in this context. These recommendations are built on the needs and challenges identified about this issue:

−   Investment and support of local cultural projects that promote and preserve indigenous values. These projects may include cultural events, publications, and other initiatives aimed at strengthening local cultural identity.

−   Provision of resources and financial support for local organizations and creators that contribute to the preservation and development of indigenous culture. This investment may include grants, foundations, and other support programs.

−   Developing and promoting educational programs that focus on indigenous history, language, and traditions. This will help to strengthen the cultural identity of the new generation and create lasting cultural wealth.

−   Improving infrastructure and promoting cultural tourism to present indigenous wealth to international visitors. This step can increase international awareness of the values of indigenous culture and contribute to the economic development of the region.

−   Use of technology for documenting and preserving cultural heritage. Using apps, social networks, and other technologies to promote and share Indigenous cultural values with a wider audience.

−   Creation of libraries and study centers to collect and study materials on history, traditions, and indigenous languages. These resources can be open to the public and scientists to deepen knowledge.

These recommendations are oriented towards creating a stable balance between preserving the indigenous culture and accepting the influences of foreign cultures to build a multicultural and rich environment.

Institutional Review Board Statement: The study involved an anonymous questionnaire with voluntary participation, and no sensitive personal data were collected, in accordance with institutional and ethical guidelines.

Informed Consent Statement: Informed consent was obtained from all subjects involved in the study. "Written informed consent was obtained from the respondents to publish this paper after we had previously informed them that their data and responses would be anonymous and would be used only for the purpose of the study.

Data Availability Statement: The data that was used for this research is available and is part of the submission.

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