



University of Arts in Belgrade

~ Center for Interdisciplinary Studies ~

and

UNIVERSITÉ **LUMIÈRE** LYON 2  
UNIVERSITÉ DE LYON

~ Institut de la Communication ~

## **UNESCO Chair in Cultural Policy and Management**

*Master thesis:*

### **Models of Managing Archaeological Sites: Case Study Archaeological Site Iustiniana Prima**

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Belgrade, September 2015

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## Acknowledgments

Primarily, I would like to thank my parents for giving me the opportunity to continue with my post-academic studies at the University of Arts in Belgrade. Secondly, I would like to give my appreciation toward Mr Vujadin Ivanišević and the entire team for providing me a pleasant and productive stay at the archaeological site Iustiniana Prima. Also, to pay my gratitude to Mrs Estela Radonjić Živkov and Mrs Marina Bunardžić of the Republic institute for the protection of cultural monuments for their constructive advices.

Finally, I would like to show my deepest gratitude toward two of my mentors professor Milena Dragičević Šešić and professor Hristina Mikić for all provided comments, recommendations, corrections and efforts aimed at supporting and improving my work.

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## Abstract

Archaeological heritage in Serbia is not receiving proper legislative, financial or practical measures toward its effective and long-term preservation. Most of the sites are in the phase of increased deterioration, without strategic plans and pragmatic approaches on how to preserve and rehabilitate those built structures. UNESCO recognized that cultural heritage is compromised by anthropocentric and natural threats and that each site needs proper strategic plans on how to overcome threats, but also how to rehabilitate and secure long-term and sustainable preservation of one site.

Cultural heritage, from simple remains of the past, has been placed in the field of strategic management. The governing institutions are the ones to achieve goals and objectives that would make positive impact on one heritage property. The assessed property should be rehabilitated and preserved, but to provide socially-useful purpose that would stimulate participation of the local community. The involvement of the local community and the aspect of heritage sustainability are two main heritage management challenges in the 21<sup>st</sup> century.

This thesis has the aim to analyze international standards and their approaches toward cultural heritage management, with a special emphasize on archaeological heritage. The reason of this study is to evaluate global influences that changed the traditional narrative and practice of cultural heritage. Also, to recognize what are the modern models to heritage governance and what influenced the community integration as one fundamental stakeholder in the process of decision making.

International organizations UNESCO and the Council of Europe provided special management tools as for each country to meet these operational changes. The organizations generated methodologies on how countries could establish management tools that would secure rehabilitation of heritage properties without compromising their assessed values. This research tends to reflect the international frameworks on the case of Serbia and practical implementation of main objectives (community participation, sustainability) through creation of customized tool for the rehabilitation of Paleo-Byzantine site Iustiniana Prima (6<sup>th</sup> AD) located in south Serbia. The archaeological site was enlisted at the UNESCO World Heritage Tentative List in 2010, as its recognition and importance lies in the fact that the remains are representing the city erected by the great byzantine emperor Justinian I (527-565).

The research was conducted based on the assessment of available theory on the concept of cultural heritage and its integration with the concept of management. The discussion evaluates the practical and pragmatic definitions and models of cultural heritage management based on ratified conventions, declarations and charters given by UNESCO, ICOMOS and the Council of Europe. The explanation of the generated methodologies and their outcomes was based on published manuals and examples of good practice. The gathered desk research data with additional qualitative and quantitative research techniques were reflected on the case of Serbia and Iustiniana Prima. The qualitative and quantitative data, collected on field, provided realistic approach to the archaeological site and understanding of its current socio-economic condition and possibilities for community involvement.

The obtained results provided inputs for heritage policy modifications in Serbia as traditional framework of heritage management is physically and socially deteriorating heritage due to the ineffective financial and organizational instruments. The recommendations are provided as for the country to evolve from its conventional framework toward modern heritage management practice.

The final conclusion of this research showed that the archaeological site Iustiniana Prima can be rehabilitated with top down approach with a bottom up perspective. Primarily the site needs to establish social sustainability through community involvement in order to achieve economic sustainability through “bottom up” participation – as without the local voices, monuments are just silent remains tumbling into decay.

Key words: cultural heritage management, heritage governance, community participation, sustainability

## Résumé

Le patrimoine culturel, puissant pilier de toute nation, tire son importance de son influence sur le pays, les peuples et leur culture. Avec une signification de plus en plus importante sur les sociétés, le concept de "patrimoine culturel" s'est diversifié avec le temps. Le patrimoine culturel est directement influencé par sa localisation et son contexte, car chaque site peut créer divers problèmes sociaux, économiques et politiques (par exemple les sites culturels sont souvent des cibles pendant les conflits), et ils peuvent être utilisés par des professionnels à des fins de recherche ou d'enseignement, améliorer la qualité de vie, responsabiliser la communauté locale, servir de plateforme de dialogue interculturel, améliorer la fierté de la communauté ou encore stimuler la diversification de l'expression culturelle de la communauté. Au vu de la complexité croissante du patrimoine culturel, des organisations internationales, avec le support des universitaires et des praticiens, ont pu déterminer que le futur de la préservation du patrimoine culturel repose sur l'application de principes de management afin de protéger ce patrimoine contre les menaces naturelles et humaines.

À cause de la complexité du patrimoine culturel et de la portée de son influence, des organisations internationales telles que l'UNESCO et le Conseil de l'Europe se sont concentrées d'une part sur le développement d'une approche pragmatique en matière de planification stratégique et de management du patrimoine culturel, et d'autre part sur l'introduction de définitions fonctionnelles du vocabulaire lié au patrimoine culturel afin que celui-ci soit utilisé dans la rédaction des réglementations publiques. Ces définitions et classifications ont été introduites par l'UNESCO et le Conseil de l'Europe (CoE) à travers de Conventions multilatérales. D'après les points clés de ces Conventions, le patrimoine culturel peut être défini comme le corpus de l'ensemble des signes matériels – artistiques ou symboliques – transmis par l'histoire à chaque culture, et donc à l'Humanité.

En raison de la nature complexe du patrimoine, de son impact multidimensionnel sur la société et de son importance croissante pour la société, la création d'outils relatifs au management du patrimoine est devenu un centre d'intérêt notable. Deux outils élaborés à des fins de standardisation se trouvent être les plus importants et les plus utilisés : le plan de management de l'UNESCO et le business plan du Conseil de l'Europe.

Cette thèse a pour but d'examiner les standards internationaux de gestion du patrimoine culturel et d'analyser leurs implémentations pratiques dans le cas du site paléo-byzantin du site Iustiniana Prima. Ce site archéologique situé au sud de la Serbie fut construit au début du VI<sup>e</sup> siècle afin de servir de témoin du règne de l'empereur Justinien I<sup>er</sup> (527-565). Depuis 2010 ce

site archéologique est placé dans la liste indicative du Patrimoine Mondial de l'UNESCO. Depuis son inscription, aucun effort n'a été fait par les organismes gouvernementaux afin de placer le site sur la liste officielle. Le site est actuellement dans un état alarmant : 95% des structures n'ont pas été convenablement conservées, et le site risque désormais une détérioration inévitable. Cette thèse aspire donc à développer et proposer de possibles outils de management afin d'améliorer la réhabilitation de ce monument sur la base de standard internationaux, mais également d'intégrer la communauté locale et d'envisager des moyens de réaliser ce développement de manière durable.

Hypothèses principales.

1. Pour protéger efficacement les sites archéologiques, il est important de les valoriser sous plusieurs points de vue en équilibrant les aspects de conservation/protection, socioéconomiques et politico-légaux. L'introduction d'outils internationaux de management dans la pratique de l'archéologie peut apporter un modèle de management sur-mesure, adapté au contexte historique du pays en question.
2. Afin de maintenir un management adapté et efficace du site archéologique, la planification du processus de management doit être réalisée avec une approche « bottom-up » et ses différents mécanismes afin d'intégrer la communauté.
3. L'implémentation d'outils internationaux de management dans la pratique de l'archéologie doit être adaptée aux conditions spécifiques à la Serbie, permettant alors un modèle de gestion efficace pour Iustiniana Prima et une pérennité du projet à long terme.

Approche et méthodologie de l'étude

Cette recherche est composée de deux parties complémentaires : la première présente la discussion des données issues de l'analyse de différents projets internationaux de management du patrimoine culturel, et la seconde partie est une évaluation de la politique de management du patrimoine et son approche en Serbie. Lorsqu'il s'agit de management du patrimoine culturel, la Serbie ne suit pas les standards pourtant globalement reconnus : il s'agit ici de la principale difficulté que notre recherche désire aborder. La pratique du patrimoine culturel y est encore institutionnalisée, elle y suit des règles traditionnelles et consiste principalement à préserver les aspects physiques des ruines tout en n'impliquant aucune autre partie prenante dans les prises de décision.

La première partie de cette recherche est basée sur une recherche de la bibliographie nationale et internationale afin de prouver la première hypothèse (chapitres 2 à 5) :

1. Le concept d'évolution de management du patrimoine culturel et les principes de l'intégration de standards internationaux à la pratique du patrimoine national
2. Méthodologies d'analyse proposées par les Conventions internationales (UNESCO, CoE) concernant la conservation du patrimoine culturel, la présentation, la réhabilitation, le management et leur adaptation dans les textes des politiques publiques
3. Évaluation des modèles de gouvernance du patrimoine international et leur différenciation
4. Évaluation d'outils de management internationalement acceptés (UNESCO, CoE) et leurs méthodologies en vue de la préservation et de la réhabilitation du site archéologique Iustiniana Prima

L'évaluation du patrimoine culturel et son approche pratique en vue de sa préservation dépend fortement de la politique culturelle du pays hôte, pour autant qu'il reconnaisse le patrimoine culturel de manière holistique ou pour sa valeur physique.

Des programmes-cadres internationaux et la législation ad-hoc ont été consécutivement améliorés et modifiés suite à des exemples de bonnes pratiques dans le management de patrimoine culturel, tandis que la législation a permis une standardisation des pratiques qui apparaissaient comme efficaces (voir par ex. les résultats obtenus dans le management de patrimoine influencé par la participation de communautés indigènes en Australie – Burra Charter 1999)

Des organisations internationales habilitées ont fourni des définitions pragmatiques du patrimoine culturel, mais sans fournir d'approche cohérente ou d'étapes stratégiques quant à la manière dont chaque pays pourrait satisfaire les standards proposés, en particulier pour les pays en voie de développement tels que la Serbie. Du point de vue de la préservation du patrimoine culturel, les documents relatifs à la législation internationale sont davantage descriptifs et bureaucratiques qu'opérationnels.

La création de modèles de management pour les sites culturels dépend du patrimoine particulier de chaque site car chacun d'entre eux possède différentes valeurs d'un point de vue culturel, économiques ou politique. La compréhension des facteurs internes et externes influant sur le

patrimoine sont possibles via une approche interdisciplinaire et l'implication de différentes parties prenantes dans les processus décisionnel et managérial.

Le management du patrimoine culturel doit être réalisé avec des objectifs stratégiques cohérents, la conception de programmes de management sur-mesure est donc obligatoire, en particulier pour des sites complexes qui requièrent des ressources humaines et financières importantes. Cependant, chaque site devrait fournir son propre programme managérial en fonction du contexte socioéconomique et des ressources disponibles.

La seconde partie de ce travail (chapitre 6 et chapitre 7) est basée sur (i) l'étude de la pratique du management du patrimoine culturel et la gouvernance du patrimoine en Serbie et (ii) l'exemple concret de la création d'un outil de management destiné au site archéologique de Iustiniana Prima basé sur les standards internationaux et la méthodologie mise à disposition par le Conseil de l'Europe (l'institut national pour la protection des monuments culturels mentionne explicitement le besoin d'implémenter la méthodologie du CoE dans le cas de Iustiniana Prima puisque la méthodologie précédemment implémentée par l'UNESCO semble irréalisable pour le site dans son état actuel.

- le patrimoine culturel en Serbie est géré de manière conventionnelle, principalement en se concentrant sur la préservation matérielle des reliques suite à la loi (désuète) sur la protection de la propriété culturelle ratifiée en 1994. Celle-ci en effet ne définit pas le patrimoine holistique, ou immatériel.
- L'analyse de l'outil financier mis à disposition par le Ministère de la Culture pour la protection des propriétés du patrimoine culturel – et particulièrement le patrimoine archéologique – présente un biais favorable aux sites reconnus comme ayant une importance nationale (Iustiniana Prima est l'un de ces sites). Le Ministère finance 50 sites archéologiques sur un total de 190 sites, soit approximativement 26.3% des sites opérationnels en Serbie. Due to lack of appropriate and necessary funds it immediately effects and decreases the quality and impact of one research. Les institutions sont forcées à chercher des fonds supplémentaires afin de mettre en place des approches plus modernes d'exploration et de préservation des ruines anciennes.
- Puisque la Loi sur la Propriété Culturelle ne reconnaît pas la validité des plans de management, la Serbie n'a pas produit et approuvé de plan de management pour ses sites classés au Patrimoine Mondial de l'UNESCO. Les sites classés ne sont l'objet d'aucune

stratégie nationale relative à leur management dans le futur, tout comme les sites destinés à être classés au Patrimoine Mondial.

Afin d'évaluer la partie pratique de cette thèse (chapitre 7) et tester la troisième hypothèse, il a été nécessaire de produire des données qualitatives et quantitatives liées à la communauté établie à la proximité du site archéologique de Iustiniana Prima. Ces données ont été récoltées sur le terrain en juillet 2015.

La recherche de terrain a consisté en des observations, des entretiens non directifs avec la communauté locale, des discussions de groupe, des visites aux parties prenantes et des questionnaires directifs. La population étudiée a été divisée selon leur tranche d'âge et leur sexe (Appendice I). Un total de 100 questionnaires ont été remplis par les habitants de la ville de Lebane, ce qui signifie que 1.36% de la population a participé à cette étude.

L'ensemble (100%) des individus interrogés a fait preuve de connaissances relatives à la position et la chronologie du site archéologique et 82% sont favorables à des recherches menées par des étrangers qui exploreraient le patrimoine situé sur « leurs terres ».

74% des personnes interrogées considèrent que la communauté locale ne devrait pas être intégrée au processus de prise de décision concernant le développement futur et la réhabilitation du site archéologique. Ces personnes spécifient que le site de Iustiniana Prima devrait être pris en charge par les autorités.

46% des habitants considèrent que le site devrait être un centre de recherche scientifique pour les étudiants et les experts, et 43% envisagent une potentielle réhabilitation grâce au tourisme culturel.

73% du public ne voit aucun avantage à inciter la communauté locale à participer via des initiatives entrepreneuriales ou créatives au développement du site. Seuls 11% des hommes et 16% des femmes considèrent que cet objectif est valide.

Afin d'analyser plus en profondeur l'attitude de la communauté envers leur participation, il apparaît qu'environ 76% du public (42 hommes et 34 femmes) participeraient volontairement à des activités qui auraient pour objectif la préservation du site et son amélioration futures. 9% ont indiqué ne pas être intéressés et 10% ne participeraient que s'ils étaient rémunérés.

Les résultats montrent qu'il y a une quantité critique d'individus ouverts et motivés à participer au développement futur du site archéologique. Cependant, entre leur situation économique, le taux élevé d'illettrisme et l'exode des citoyens ayant une éducation académique, il semble que

la communauté locale ne se rend pas compte du potentiel de cette communauté. Suite à de nombreuses années de corruption policière et de pauvreté dans la région, la population locale est fermée et ne fait pas confiance aux personnes extérieures. 51% des habitants considèrent que le site est négligé à cause de l'inefficacité du gouvernement local, et que c'est ce même gouvernement local qui devrait prendre soin de ce patrimoine en mettant en place une stratégie de conservation.

Les données qualitatives montrent que la communauté locale n'apprécie pas que leur patrimoine local soit géré par le Musée National de Leskovac, situé à 28 km de la ville de Lebane. Par ailleurs, cette communauté est bien informée des activités menées sur le site mais n'a pas de connaissance générale de ce qu'est l'archéologie : les habitants associent les archéologues à des chercheurs d'or. Les données récoltées pointent du doigt principalement la pauvreté de la région et les habitudes visant à faire face à la vie quotidienne.

Les résultats confirment que les parties prenantes principales et minoritaires partagent les mêmes objectifs quand il s'agit de réhabiliter le site archéologique de Iustiniana Prima. Les deux groupes sont conscients que la réhabilitation du site archéologique est conditionnée à l'affirmation du site comme étant un centre de recherche scientifique ainsi qu'un pôle d'attraction pour des touristes locaux et étrangers. L'étude a évalué les conditions de développement du tourisme culturel, mais cette diversification économique est pour le moment irréalisable : en effet, l'infrastructure touristique est limitée, le site ne possède pas de centre d'accueil pour les visiteurs, il n'y a pas de possibilité d'hébergement sur place, l'office du tourisme manque de moyens et le site archéologique ne pourrait pas physiquement accueillir les visiteurs tout en conservant son intégrité physique.

L'outil de management vise principalement à réhabiliter le site archéologique de Iustiniana Prima afin d'en faire un centre de recherche scientifique paléo-byzantin. Le second objectif est de développer une industrie textile créative inspirée par le site archéologique. Cela semble pertinent car Lebane possédait plusieurs usines textiles fermées dans les années 90. L'industrie textile pourrait employer des femmes, les produits pourraient promouvoir le patrimoine à travers des créations artisanales utilitaristes qui amélioreraient la visibilité du site, mais aussi encouragerait l'expression de la créativité locale.

## Conclusion

Les conclusions de notre recherche permettent de montrer des directions générales permettant l'amélioration de la politique de la Serbie vis-à-vis du patrimoine. La Serbie doit ainsi définir

le patrimoine culturel holistique, agir en faveur de la décentralisation de la gouvernance du patrimoine à l'aide du secteur non-gouvernemental et enfin intégrer une approche pluridisciplinaire au management du patrimoine. Il est également nécessaire d'élaborer des stratégies nationales de standardisation du management du patrimoine selon les critères de l'Union Européenne adaptées à la situation politico-économique de la Serbie, tout en améliorant la capacité des institutions à lever des fonds indépendamment du budget de l'Etat. Enfin, il faudrait reconnaître légalement le rôle des communautés locales et insister sur l'importance de l'implication des autres parties prenantes dans le processus de décision de façon à ce que le projet puisse être socialement durable. C'est seulement en permettant au patrimoine culturel d'être socialement durable que celui-ci peut être préservé pour les générations futures, tandis que la durabilité économique serait favorisée par une gestion correcte par les différentes parties prenantes.

Mots-clé : management du patrimoine culturel, gouvernance du patrimoine, participation de la communauté, durabilité

# 1 Introduction

This thesis has the aim to present the evolution of cultural heritage and the change within heritage management discourse. Within the last thirty years, major modifications have been introduced by international organizations, while scholars provided new definitions on how cultural heritage should be understood and assessed. The changes are still present, while international organizations are dealing with operational measures on how to establish mechanisms that would successfully preserve cultural heritage and its values for forthcoming generations.

The theoretical framework defines concept of cultural heritage management and an overall historic overview the practices that were aimed for managing heritage since the 5<sup>th</sup> century BC. Scholars perceive that the appearance of cultural heritage management is in direct connection with cultural heritage tourism, and so this issue would also be analyzed from a theoretical perspective and definition of what heritage tourism really represents, and how generally it affects heritage. However, the concept of tourism is discussed in other chapters of this research, as managers of heritage sites perceive tourism as economically most sustainable option for rehabilitation of heritage sites.

The third chapter provides detailed analysis of international frameworks presented in documents, declarations and conventions that shaped the modern thought and practice of cultural heritage. This analysis provides to see how the narrative around cultural heritage broaden, while mainly two Conventions significantly influenced management practice to evolve from its conventional setting – especially with UNESCO World Heritage Convention (1972) and the Council of Europe – Faro Convention (2005). The overall analysis of international policies, it is possible to extract three heritage governance models – the conventional model, the values based, and the ‘living heritage’ approach to heritage governance. Each of these models are followed by a particular management system that can be differentiated between these models. Although, the difference between these models is influenced by recognized stakeholders, as the international trend of new modern heritage management practice is the involvement of all-levels stakeholders within one management system (chapter 4).

The establishment of management systems are explained within the evaluation of management tools produced by UNESCO (Management Plan for World Heritage Sites) and Council of Europe (Business plan for the rehabilitation of heritage sites). The assessment of their

methodologies are the primary aspect within chapter 5 as an introduction and the practical implementation of methodological inputs on the case study of the archaeological site Iustiniana Prima and its future rehabilitation. Though, before the practical segment of the research, the sixth chapter describes historical and argues present analysis of Serbian cultural policy, its approach to cultural heritage governance and management while in detail assessing the financial instrument for protection of cultural heritage implemented by Ministry of Culture. This instrument provided interesting data regarding the funded archaeological projects in the period of 2012-2015, the favorable “types” of sites and the overall budget that the country is allocating for the protection of its national “treasures”.

The seventh chapter generates a management tool for the rehabilitation of the Paleo-Byzantine site Iustinina Prima based on its current condition, and the production of necessary steps for securing site preservation. The tool was produced based on the methodology provided by the Council of Europe. This management plan has its practical use, as the Republic institute for the protection of cultural monuments of Serbia expressed their need toward generating this kind of plan for site’s future development. However, it is important to note that the management plan would receive its modifications as the plan produced within this research represents its preliminary version.

The management plan consists of eleven elements that were produced within the available theoretical data, local planning and regional strategies, technical documentation and feasibility study, together with a conducted field research on the municipal territory of Lebane in the attempt to quantifiably understand the objectives of the local community, while directly understanding the political, economic and social setting of where archaeological site Iustiniana Prima is located (subchapter 7.6)

The final chapters consists of general recommendations and proposals for the enhancements and modifications of Serbian cultural policy toward archaeological heritage, while the conclusion marks the author’s objective on what should be the possible management model for archeological heritage in Serbia.

## 1.1 The aim of the thesis

This research has the aim to investigate in depth current international standards and practices in the domain of cultural heritage management (with special emphasis on archaeological heritage), how those international management standards are operating in practice and discover

suitable tailor made management tool which can be applied on the case of the archaeological site Iustiniana Prima located in south of Serbia.

**Specific aims are:**

- To evaluate legal frameworks and international policies of cultural heritage and global recommendations for its management
- To identify the produced heritage governance models that are recognized in theory, and to question their realistic implementation in practice.
- To examine the role of communities in cultural heritage management, also to locally analyze if there is a participation potential among the community living in Lebane, near to the archaeological site Iustiniana Prima.
- To propose recommendations that would possibly improve Serbian cultural policy toward preservation and management of archaeological sites in this country based on international standards.

**Main Hypotheses**

1. For effective protection of the archaeological sites it is important to valorize archaeological site form multiple standpoints, balancing of conservation/protection, socio-economic and legal-political aspects and by introducing international management tools into archaeological practice provide tailor made management model appropriated to country's heritage context and the particular site.
2. In order to maintain a proper and effective management of archaeological site, the process of management planning should be based on a "bottom-up" approach and its different mechanisms for community integration.
3. Implementation of international management tools into archaeological practice and customization of these tools which standards shall be adapted according to the conditions in Serbia, and thus provide effective management model for Iustiniana Prima and ensure its long-term sustainability.

**1.2 Research Methodology**

The following research was oriented at understanding the academic recognition of cultural heritage management, while on the other hand to perceive the pragmatic approach which was

given by international institutions, such as UNESCO and Council of Europe. The theoretical framework of this thesis is grounded on desk research and available foreign, domestic literature and the information gathered via internet.

The second segment is a result of both desk research, but with quantitative and qualitative outcomes and inputs that were generated during a five-day stay at the archaeological site Iustiniana Prima and visits to local villages (Prekopčelica, Štulac, Svinjarica) in July 2015.

The field research followed by observations, non-directive interviews with the local community, group discussions, visits to stakeholders and finally the conducted questionnaires. The research sample was stratified (*Appendix I*) based on the urban living population in Lebane their age group and gender. The total of 100 questionnaires were filled in by the townsmen and women from Lebane which makes 1.36% of the total population that participated in this research.

The desk and field research provided empirical and descriptive data for the assessment on the case study of Iustiniana Prima as to answer the rehabilitation possibilities of the archaeological site from a bottom up perspective.

## 2. Theoretical Framework

### 2.1 Defining cultural heritage management

With the development of heritage studies in Western Europe, cultural heritage<sup>1</sup> received its interdisciplinary scope of definitions and wider understanding among practitioners dealing with the protection of cultural heritage. Cultural heritage theory draws extensive range of disciplines within its discourse, especially humanistic sciences. The concept cultural heritage holds two scientifically complicated terms of ‘culture’ and ‘heritage’, so to explain culture one of the best definition which is still accepted by scholars dates to the 19th century and was given by the English anthropologist Edward Burnett Tylor in his book *Primitive Culture* (1871) where he defined "Culture, or civilization, taken in its broad, ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." (Tylor 1958 [1871]: 1).

There is ongoing debate in providing appropriate definitions of cultural heritage, as the problem of the term heritage is that it ‘is constantly changing, evolving, and the way in which the term is understood is always ambiguous and never certain’ (Harrison 2013:6). Britta Rudolff stresses the problem with the concept of heritage as that it can be used as a concept with theoretical boundaries around it, but heritage is real and exists as an entity, while the ‘concept of heritage is constantly re-conceptualized, meaning that its boundaries are continuously adjusted according to new information reflected on’ (Rudolff 2006:9).

Archaeologists often perceive heritage from its material aspects as a mean to define intangible aspects that can be associated to the everyday life of former cultures “as cultural heritage is used to give tangible representation of intangible concept and notions of cultural, social, and historical identity such a sense of place, community or belonging” (Smith 2004:2). However, it is recognized that cultural heritage requires memory (Silverman, Ruggles 2007:12). Cultural memory is strongly attached to cultural heritage, as it influences the process of creating and reconstructing identity, transmitting institutionalized heritage of a society, and reconstructing the past in the present (Dragičević Šešić, Rogač Mijatović 2014:11 )

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<sup>1</sup> Etymology of the word „heritage” comes from Latin word *hereditare*, and Old French word *heriter* - “that which may be inherited”.

But, sociology and anthropology theoreticians define heritage within its current context, and how it reflects on the present society. Harvey defines heritage as that it “is not a thing and does not exist by itself – nor does it imply a movement or a project. Rather, heritage is about the process by which people use the past – a ‘discursive construction’ with material consequences” (Harvey 2010:19). Harrison defines heritage “as something that can be passed from one generation to the next, something that can be conserved or inherited, that has historic or cultural values”. He argues the importance that “heritage can be a physical object, a piece of property, something that is able to be ‘owned’ and ‘passed on’ to someone else”. He points that even language, as it is not physical can be passed from adult to child, also popular song, literature are all practices that help us to understand who we really are. He differentiates heritage practices as customs and habits, that create our collective social memory, and analyzes the choices in heritage conservation – what memories do we keep and what do we put aside and concludes that “We use objects of heritage (artefacts, buildings, sites, landscapes) alongside practices of heritage (languages, music, community commemorations, conservation and preservation of objects or memories from the past) to shape our ideas about our past, present and future” (Harrison 2010:9-10).

Sociologists define cultural heritage beyond its material characteristics, emphasizing that it is necessary to define cultural heritage as a human right. Silverman raises the importance how heritage must be analyzed from its both positive and negative aspects, where she sees the power of heritage as a mean for unification of communities but also for their division “it is a concept of self-knowledge that facilitates communication and learning, and guide to stewardship of the present culture and its historic past, but it can also be a tool for oppression” (Silverman, Ruggles 2007:3).

In the time of writing this thesis, the members of the terrorist organization ISIL<sup>2</sup> are destroying ancient shrines, monuments and works of art in Iraq and Syria, clarifying their acts as destroyed heritage is not Islamic, it is opposing their religious values, thus it should not exist. Cultural heritage is often targeted during war time, the attack of one nation’s heritage is the attack on their collective identities, cultural values and memories. Wartime is rather a drastic example which causes destruction of heritage, as there are other human factors such as looting of artifacts, vandalism, unregulated construction (Lipe 1974:215), problem of mass tourism at archaeological sites and a lack of resources for their maintenance (De la Torre 1995:14).

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<sup>2</sup> ISIL – Islamic State of Iraq and the Levant

Traditionally, conservation practice had its own evolution from history and it was tightly intertwined with the values that were associated to those heritage sites or objects. It is self-evident that no society makes an effort to conserve what it does not value (De la Torre, Mason 2002:3). Values that people reflect on tangible structures or intangible practices is what gives context to cultural heritage in today's society. The general aim of the conservation practice is to safeguard and protect those values and transfer them intact for future generations.

In the last decades, heritage experts were the ones to assess values and to define what constitutes as cultural heritage. What occurred was that the heritage professionals were only a fragment of a larger group of interested stakeholders toward heritage properties. The other groups are citizens, professionals from other fields, and representatives of special interests which appear in the heritage field with their own criteria and opinions—their own “values”. Often, the values from the other groups of stakeholders differ from the values of heritage experts. The question with values in heritage conservation is to decide what values should be conserved, what material values will represent us and our past to future generations, as well to determine how to conserve and to keep the values unchanged (Avrami 2000:1).

Marta de la Torre and Randal Mason done a thorough research published by the Getty Conservation Institute on the professional assessment of values to cultural heritage. They define value as a ‘set of positive characteristics or qualities perceived in cultural objects or sites by certain individuals or groups and emphasize that already cultural heritage, if defined as such immediately hold certain types of ascribed values. Secondly, they argue that one single heritage landmark has different values that relate to it – meaning that heritage is multivalent and values are produced not by the artifact itself but out of the interaction of the artifact in its context which can be social, historic, and spatial’ (De la Torre, Mason 2002:8).

Recently, only heritage experts were the ones assessing values to cultural heritage, but in latest years this perspective drastically improved. The conservation field started to consider other economic, social, public policy factors in the assessment process. The complexity in the process of assessing values to cultural heritage is that there are no objective parameters on how to measure those values as each individual could assess it differently. Also, there is not a unified typology of different values that could be equally understood by interested parties, and thus it is impossible to provide a coherent typology (De la Torre, Mason 2002:10), but it is crucial to provide a set of values which can be associated to heritage properties.

De la Torre and Mason distinct two categories of recognized values (from the perspectives of heritage professionals) – sociocultural values and economic values.

I Sociocultural Values: related to the traditional conservation values associated with an object, building or place because it holds meaning for people and social groups due to its age, beauty, artistry, or association with a significant person or event, or contributes to processes of cultural affiliation.

1. Historical value: its material age, its association with people or events, rarity and uniqueness, technological qualities, from its archival/documentary potential
  - Educational/academic: to gain knowledge from the historical record (archaeology), or to reproduce an artwork inspired by historical record
  - Artistic value: that object is unique, the best, work of an individual, being a good example
2. Cultural/Symbolic Value - shared meanings associated with heritage that are not, strictly speaking historic
  - Political value - to use heritage to build or sustain civil relations, governmental legitimacy, protest or ideological causes. Political value has its positive and negative perspective, it can be a contributor to civil society, or to be used as a political tool to enforce national culture, imperialism, post colonialism etc.
  - Craft – value of how something is created, designed and values that are associated to that process.
3. Social Value (social capital) – valuing heritage sites to enable different social connections, networks, human relations. The social values of heritage might include the use of site for social gatherings, celebrations, markets. This attachment of social values to heritage site enable different emotions among groups of people and their identities.
4. Spiritual/Religious Value – sacred and spiritual value, that one can be religiously associated with or vowed by while visiting religious heritage places.
5. Aesthetic Value – refers to visual characteristics of heritage, sensory experience to the viewer, the feeling (smell, sound, sight) a heritage site can create, its physical beauty or its romantic association with the past

II Economic Values – often overlap with social cultural values, and are the most powerful ways in which one identify, assess and decide relative value of things. Economic values are the ones seen through the lens of individual consumer, utility and in the terms of price.

1. Use Value (Market Value): use values of material heritage that refer to the goods and services that are tradable and priceable in existing markets.
2. Nonuse Value (Nonmarket Value) – those values that are difficult to express in terms of price, such as the sociocultural values but can be valued as economic if a certain individual would allocate resources to preserve and protect heritage.

(de la Torre, Mason 2002:11-13)

The assessment of values is the baseline for the conservation of cultural heritage sites, and most heritage practitioners manage heritage in a way to preserve its values. But the problem of values is that there is an operational discrepancy as it raises question on what are the most important values that should be conserved? Who should be the one to assess values – heritage professionals, or other stakeholders from the general public and informal groups of people living around heritage sites? It is a challenging, controversial issue.

The United States were the first to address the problem that it is crucial that one site must have adequate conservation measures which will be in accordance to all the interested parties and stakeholders. William Lipe in his paper *Conservation Model for American Archaeology* published in 1974 stressed that “archaeological resources need to be identified, protected and managed for maximum longevity, as well that the positive measures in conservation that can be undertaken is through public education and that the professionals must have a clear and unified idea of the benefits one archaeological site can have for the society” (Lipe 1974:216). After forty years it became essential and obligatory on international level policies that if countries want to preserve and protect cultural heritage properties they must include the society within that process.

Jokilehto explains that one of the challenges in the 21<sup>st</sup> century is the integration of the different aspects of recognition of cultural heritage, whether physical, intangible or living, and the motivation and involvement of society in its safeguarding (Jokilehto 2011:3). But community involvement is not the only objective of 21<sup>st</sup> century cultural heritage practice, as there is another aspect as to provide environmental, social and economic sustainability (Fairclough

2014:9) of the communities while aiming at the preservation of the heritage property and its cultural landscape.

Another challenge that is noticed among both heritage practitioners and theoreticians is the division between theory and practice in safeguarding cultural heritage. Kristiansen in his article “What is archaeology” divides the discipline in two areas which are mutually dependent: heritage (rescue excavations, conservation, management) and university (teaching and research), defining that archaeology is characterized by the duality of practice as it is based on the research of the past and in its preservation of the past in the present (Kristiansen 2008:6). Hodder sees the institutional division of the discipline as a rather problematic for the preservation of cultural heritage, and where this division is encouraging separation between theory and practice which can cause site’s rapid destruction.

Hodder perceives the future of the discipline “unified, focused in saving the heritage and as a discipline which will be able to gain funding and win public confidence in conflicts over rights to the past” (Hodder 2005:2). Both the scholars and practitioners agreed on the problematic condition and the detachment of the two disciplines, where it is evident that experts dealing with archaeological heritage are not thinking strategically, and thus not providing long term conservation plan or other plans for site’s preservation and future management. Archaeologists are mostly oriented toward the scientific research of heritage sites, while conservationists and protectors of heritage are the ones that should conserve it – in a sense to preserve its material authenticity.

It was in the 1980’s when there was several international colloquiums on the subject of possible ways and models in management heritage sites and securing their long term protection and development. The introduction of the concept of ‘management’ within heritage practice is related to the international priority that heritage sites must be preserved, protected from various threats, the necessity to develop long term plans for site’s conservation and protection, and to include the society as an important stakeholder. Even if this issues was addressed thirty years ago, still there are countries which are operating on a traditional level of researching material remains, and working toward preserving its tangible aspects (e.g. the Republic of Serbia). As this research focuses on archaeological heritage, out of practical reasons it will be easier to consider the management perspective within archaeology theory and practice.

The appearance of archaeological heritage management is connected to a moment where archaeological heritage stopped being an object of study, but a useful and beneficial resource in the present and future times both for the researchers and for the public (Willems 1998:295). That the management of archaeological heritage replaced the traditional ‘care and protection of monuments’, and that management must be undertaken by considering archaeological heritage within its natural and manmade landscape<sup>3</sup>, political developments, the land use process (Willems 1998:295).

The management of archaeological sites, so far, was based on the archaeological research, inventarisation and documentation of finds, and if it possible conservation of archaeological sites in preserving them in place and musealizing them to assure that the public can understand them better in their original context (Panosa 2012:147). The new appearing models in management of archaeological sites “offers the possibility to reconcile research with conservation, education and leisure; a center that highlights the preserved architectural structures and at the same time integrates them with the surrounding space (gardens, landscape, urban environment). It is also a center that can contribute cultural identity, prestige, social cohesion and economic development to its neighboring community” (Panosa 2012:148).

Another connotation of managing archaeological sites is related to the expansion and development of mass tourism. De la Torre debates that the growth in the sector of cultural tourism changed the way archaeological sites are used, mentioning that archaeological sites are nonrenewable resources and thus they have to be properly managed and maintained (De la Torre 1997:xi) as they will be inevitably consumed if exploited without long term plans (De la Torre 1997:5).

## 2.2 Cultural (heritage) Tourism

Cultural tourism can be defined as the movement of tourists that is motivated by cultural reasons, especially to places which are not exploited by tourism industry that still possess local cultural potentials (Đukić Dojčinović 2005:15). One of the first and most common motivations for touristic movement is the human need to see the famous historical landmarks, monuments, battlefields, masterpieces of art, and natural wonders (Dragičević Šešić 1983:152). The aim of cultural tourism is to motivate people to travel as to meet local cultural values as a mean to better understand and respect other cultures (Đukić Dojčinović 2005:10). Cultural tourism is

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<sup>3</sup> storehouse of communities’ memories (Cleere 2000:27)

related to fostering interculturality and efforts toward understanding the “others” – other cultures and rituals (Dragičević Šešić, Stojković 2011:164). On the other hand, heritage tourism typically relies on living and built elements of culture and refers to the use of the tangible and intangible past as a tourism resource (Timothy, Nyaupane 2009:3).

Krivošejev defines cultural heritage resources as anthropogenic resources as to overpass complex notions of culture and heritage stating that - anthropogenic resources are those that are created by human activities, but for them to be considered as cultural touristic resources they must portray artistic, creative men-made creations (Krivošejev 2014:15). These creations are what builds touristic experiences that each tourist interprets individually while in contact with cultural heritage monuments or manifestation (Đukić Dojčinović 2010:79).

The management of heritage tourism is associated with the management of cultural heritage, as tourism is the most common financial resource for sustainable development of heritage sites that stimulates public participation. Cultural heritage management can be distinguished on to tangible heritage management, and intangible heritage management, which Đukić Dojčinović defines as the management of intangible heritage in tourism lies in various public cultural and artistic events (manifestations, competitions, arts and crafts colonies etc.) defined as “event management” (Đukić Dojčinović 2010:82).

It is known (and popular) that heritage tourism holds economic benefit for the site and for the local community. The consequence of cultural tourism is that it brings deterioration of heritage if heritage properties are not properly managed. Archaeological sites are usually threatened with increased number of tourists that monuments tend to close for visitors due to nonrenewable damages.

Inadequately managed tourism damages material and context in many ways. Among them is development or other destructive activities inside the site and within the containing landscape. Material is destroyed during construction of buildings, roads, and installation of utilities. Material is also destroyed as tourist move through the site. In the absence of barriers, material is lost by abrasion, or damaged and disorganized as tourists climb on ancient structures, or altered and ultimately lost as the temperature and humidity fluctuates in enclosed spaces (Commer, Willems 2011:507).

Those are all objectives that must be considered when dealing with cultural heritage and introducing it as a tourist attraction for visitors. Heritage tourism management can be defined as finding the appropriate risk and conservation measures that will save monuments from direct

or indirect invasive visitor activities, and in the same time to save the health and wellbeing of visitors.

The familiar problem with heritage tourism is that is more oriented toward wellbeing of visitors than those of monuments. Paradoxically, deterioration or disappearance of monuments by any human activity is causing endangerment of our collective welfare. Unfortunately, tourism, or other economically beneficial activities on heritage sites can put other values aside. Heritage sites increasingly valued for their economic potentials, especially in poor countries that exploit heritage sites for profit, without assessing risks and necessary conservation measures for their effective, long-term management.

The overall discussion within the theory of cultural heritage management is how it is applicable in practice. Heritage management is yet tightly related to traditional models of conservation and preservation of heritage sites with a main aspect to preserve cultural values for future generations. Effective management is thus necessary as to defend heritage from numerous threats that deplete cultural heritage with the consequence of erasing memories, historical identities of nations, people and local communities, which includes both tangible and intangible aspects of cultural heritage as well as other (local) stakeholders for establishing continuity of heritage site.

History teaches us that heritage was preserved from destruction since Roman times. It was in the beginning of the new era, when Romans showed their appreciation towards sites and buildings erected by ancient Egyptians and Greeks. The heritage awareness is connected to the first attempts to protect and preserve heritage sites from different threats. The oldest known human efforts that were set out to protect and preserve cultural heritage monuments were historically articulated by Jukka Jokilehto in his work on *History of Architectural Conservation* published in the 1986.

### 2.3 Historical overview of cultural heritage management 5<sup>th</sup> BC – 20<sup>th</sup> century AD

The first historic record comes from the Ancient Greece in the 5<sup>th</sup> century BC when the Athenians decided not to rebuild the temples destroyed by Persians, but to keep them as memorials (reminders) on those times (Jokilehto 1986:24). Kousser conducted a thorough research on the relationship of Athenians with the destructed monuments, stating that Athenians were experimenting with different approaches to the Persian sack and that these approaches

were visible through the archaeological and historic data. He presents three approaches, where the first approach was to leave where everything was, memorizing through ruins which were created during the war, the second approach was to reuse damaged artefacts so as to recall both on the attack but on the possible Athenian victory, and the third option was to erase the memory by burying statues and material traces that endured the consequences of the war (Kousser 2009:272).

Another cited example from the antiquity is related to one of the greatest builders from the Roman Empire in the 2<sup>nd</sup> century AD. Emperor Hadrian (117-138 AD) was one of the first to protect and preserve monumental constructions of the Pharaonic Egypt and Classical Greece. Hadrian is known that he erected a country villa in Tivoli, near Rome, that housed a library and a collection of Greek sculptures, and incorporated gardens and lakes reminiscent of places he had visited in Egypt and Greece (Green 1995:16). Also, Hadrian is known as the first emperor to rebuild a monument in its prior condition out of respect to its first architect. This occurred with the Pantheon in Rome which Hadrian rebuild so to appear as the one built by Agrippa, the first builder of the Pantheon one and a half centuries earlier (Jokilehto 1996:24).

Cleere describes emperor Hadrian as the pioneer in heritage management, stating that his acts were not conscious and deliberate attempts aimed only for the protection of the monuments that he admired but it was more a mixture of religious, political, philosophical or aesthetic objectives (Cleere 2008). Thus, in the 4<sup>th</sup> century opponents to Christianity introduced legislative measures which would save pagan tombs and sites. One of the most important legislative acts date back to the 6<sup>th</sup> century Ostrogoth king Theodoric the Great (454-526 AD).

Theodoric is appreciated as the first king which introduced curators to take care of ancient statues and architects to preserve buildings, out of respect to the built structures and the works of art. In the letter sent to the prefect of Rome, he stated his wish to restore several buildings in Rome and also invited people of roman municipalities not to mourn on the destroyed buildings, but to 'revive ancient monuments to new splendor' (Jokilehto 1996:25). Jokilehto comprehends this letter as the first definition of cultural heritage that is in accordance to current interpretations and definitions of cultural heritage especially because it emphasizes the social value of monuments. After Theodoric, and from the period of 5<sup>th</sup> century until medieval times, Europe drastically changed as it was the period of the expansion of Christianity which remembers different efforts to destroy and erase pagan representations in different parts of the continent. Roman capitals destroyed architectural creations or transformed pagan ritual sites

and structures into Christian churches, thus to show its superiority over paganism (Jokilehto 1996:7).

It was until 14<sup>th</sup> and 15<sup>th</sup> century that changed the perception and understanding of the cultural heritage remains from the past. Heritage professionals observe the 15<sup>th</sup> century Italy and the period of the Italian Renaissance, as the beginning of a different philosophical approach to heritage. Renaissance is the historic period of humanistic values, the nostalgia of the earlier cultures and important individuals, especially referring to the ancient Greece and the Roman Empire. In the history of conservation this period is known as “romantic conservation”. Jokilehto explains that Petrarch and the humanist of the 14<sup>th</sup> and 15<sup>th</sup> century were inspired by Roman greatness, not as an ancient capital, but the capital of Christianity. They wanted to preserve ancient structures out of political reasons mostly, and to present Rome, and the Christian Church in all its power and glory.

Humanists add a new perspective in valuing ancient sites, where ancient sites became models from which others can learn from and to imitate those structures or works of art. Ancient sculptures, triumphal arches, memorial columns and other monuments and works of art were preserved, protected, as well as restored and completed in order to give them new actuality, new function and new life as a part and reference of present society. What is characteristic for the renaissance in Italy is that poets, painters and architects in the 15<sup>th</sup> century mostly observed, measured, and documented classical buildings, through writings and drawings. They usually compared tangible structures to living organism, and that their neglect, sickness, or physical harm can cause their decay.

Flavio Biondo (1392 - 1463) created a typology of buildings dividing them into appropriate regions of Rome (Jokilehto 1996:12). Leon Battista Alberti (1404 - 1472) studied buildings emphasizing its aesthetic and historic values, collected artefacts, as he was an architect he promoted that whoever finds a building interesting and beautiful he must survey them, prepare drawings, and build models of buildings to study them at home (Jokilehto 1986:18). Alberti opposed the contractors which were demolishing ancient structures as for building material, and this practice will be abandoned in the beginning of the 16<sup>th</sup> century. Filarete - “restorer of ancient ruins.” (c. 1400-69/70) observed the reasons of one building’s decay and destruction in Rome, stressing through his that the only prevention is a proper maintenance of long-standing buildings. Filarete had a strong fright over the decay of buildings, which cause his attempts to record ancient ruins before they are completely destroyed (Jokilehto 1986:19). But, Leonardo

da Vinci was the first to scientifically and structurally analyse the cause of building's decay, suggesting repairs or preventive measures (Jokilehto 1986:20).

The restoration and the protection measures, demolition and construction works were in the hands of the state, and mostly the Roman church. Usually papal attempts in restoration practice was at structural enhancement of usable ancient structures – like Pantheon in Rome, important classical sculptures and other architectural works of art. From the 16<sup>th</sup> century onwards, Renaissance Popes conducted numerous projects that needed both human and material resources, it needed effective and efficient planning, and architects were the one which used academic knowledge for the implementation of those project. Cleere notes as that architects from the 16<sup>th</sup> century Italy, are the earliest known “heritage managers” (Cleere 2008:6).

The 16<sup>th</sup> century was interesting both in Rome and other parts of Europe as an outcome of practices and different philosophical approaches that expanded from Italy. The late 15<sup>th</sup> century and the beginning of the 16<sup>th</sup> was the time when Roma understood its pagan roots, and when the Church started to be interested in antiquity. England changed its views and interest in Stonehenge, and Sweden turned their perspective regarding the Viking runes. Renaissance is also the birthstone of modernity<sup>4</sup> and emergence of modern thought, discovery of objective thrust and facts about the world (Walsh 1992:7).

The need for knowledge and curiosity in the late 16<sup>th</sup> century inspired people to collect “curiosities”. This practice resulted with the formation of *cabinets of curiosities* also known as proto- museums, that were used for exhibiting miscellaneous objects. In terms of historical and archaeological material, the greatest importance was attached to the classical antiquities and from ancient Egypt (Walsh 1992: 18). Antiquarians showed interest in those small artefacts, movable objects and efforts for their safekeeping, presenting and understanding. There is a general agreement that 16<sup>th</sup> century antiquarianism is held to have a historically lineal relationship to modern archaeology (Byrne 2014:163). The practice of collecting artefacts is seen as the first scientific thought to research and examine material remains of the past as a way to better understand the former cultures. Despite these early efforts scientific research and establishment of archaeology as a discipline date to the late 19th century, as Piggott describes ‘before that period we have amorphous antiquarianism’ (Piggott 1989:8, Green 1995:15).

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<sup>4</sup> Jurgen Habermas define modernity as “the epochal new beginning that market the modern world’s break with the world of the Christian Middle Ages and antiquity that is repeated, as it were, in every present modement that brings forth something new. The present perpetuates the break with the past in the form of continual renewal (Habermas 1989:48, Walsh 1992)

The influence of Italy was vivid in other parts of Europe, especially Sweden because it wanted to be seen as a great northern empire (Jokilehto 1986:79). In the 1630 - Gustav II Adolf established the Board of the Swedish National Heritage<sup>5</sup> which in 1666 introduced a legislative act entitled “*Antiquities Ordinance*” which was Sweden’s first regulation on ancient monuments, emphasizing the importance of archaeological sites that date to 17<sup>th</sup> century. Cleere mentions as this act is the first attempt toward archaeological heritage management (Cleere 2005:1). This act proclaimed that all “field monuments in the Swedish Kingdom were in the property of the Crown, which undertook them to protect and preserve in the name of the Swedish people, as a part of their heritage” (Cleere 2008:4).

The age of Enlightenment remembers several important occurrences, one which was in Italy following the discovery of two important archaeological sites, Herculaneum and Pompeii. The discovery of this two sites resulted with increase in the understanding of universal value of heritage sites and artworks. The curiosity about ancient cultures brought numerous publications on archaeological and architectural subject (Jokilehto 1986:91).

The 18<sup>th</sup> century also brought the nationalistic movement which had its impact on the perception of cultural heritage. There was an increased desire to protect and restore national monuments as a concrete evidence of nation’s history. Within this movement the perception of heritage changed in a way that historic objects were seen no for their continuity and old age, but were seen as a connection to a moment, period or individual in history. This nationalistic movement made monuments as ‘frozen illustrations’ of particular moments in history (Jokilehto 1986:7). Following the French Revolution in the end of the 18<sup>th</sup> century, conservation practice changed its course. The revolution brought a different approach to heritage – and the idea that heritage must be preserved in situ in all parts of the country, to be inventorised, classified and conserved as to pass the memory to future generations (Jokilehto 1986:231). Also, the revolution heightened awareness of French peoples’ common heritage, and that is it state’s duty to preserve it. In the 1972 France introduced a law that was for the preservation of historic monuments, and in the 1830 established the first historic monuments departments that was responsible for the protection and management of heritage (Longuet, Vincent 2001:92).

Following the 19<sup>th</sup> century it brings the development in scientific approach in researching archaeological remains through the discipline of archaeology. Rhatz defines the discipline as

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<sup>5</sup> The 17th century organization was in fact the predecessor of today’s Swedish National Heritage Board, which constituted in beginning of 20<sup>th</sup> century.

that ‘archaeology is the study of material culture in its relationship to human behavior—the physical manifestations of man’s activities, his rubbish and his treasure, his building and his graves’ (Rhatz 1985:1). Archaeology researches artifacts, which can be defined as an object used, modified or made by people (Renfrew, Bahn 2008:51), archaeological sites – are places, artifacts, features and organic and environmental remains that are found together. To simplify, archaeological sites are places where significant traces of human activity are identified (Renfrew, Bahn 2008:52). It could be stated that in the 19<sup>th</sup> century the importance of cultural heritage was recognized by European states which provided suitable legislative frameworks that were introduced for the conservation and protection of cultural monuments. Until the outbreak of the World War I in 1914 nearly every European country and major countries around the world had some form of antiquities protection and preservation legislation (Cleere 2008:5). From the World War I, and the World War II and the consequential damage of these two events, it created a much needed establishment of international institutions that worked toward the reinforcement of European countries (Jokilehto 2013:3). The predecessors of UNESCO, was the organization League of Nations which was developed in 1919.

The League of Nations formed several expert Committees – Committee for the protection of Historical Monuments, Committee of Scientific Advisors, Committee of Architectural experts.

It was in 1945, after the World War II, that when the government body The United Nations Educational, Scientific and Cultural Organization (UNESCO) was established and became the most dominant institution for defining cultural heritage, and providing appropriate measures for its safeguarding while globally constructing heritage policies which shaped modern heritage management practices.

### 3. International frameworks for protection and management of cultural heritage

From the 20<sup>th</sup> century Europe introduced international legislative and operational measures as a response to the war times as a global initiative to effectively restore and protect cultural heritage. These operational approaches are given through different charters, recommendations, resolutions, declarations or statements, which were drafted and adopted by international organizations, such as UNESCO and ICOMOS and the Council of Europe (Ahmad 2006:292). With ratification each member state is obliged to follow the propositions and

operational guidelines and construct its individual heritage policies according to international standards.

Since 20<sup>th</sup> century until today, there are more than 75 documents that were developed for international establishment and implementation of ethical objectives, considerations, and understandings regarding the process of identification, research, conservation, restoration and management of cultural heritage. The overall objective of these documents was to create universal standards that can effectively respond to numerous threats caused by human behavior or natural occurrences, to enhance cooperation and dialogue among countries, and to secure the existence of cultural heritage for future generations noting that the ‘cultural heritage of each is the cultural heritage of all’ (Nara 1994: art.8).

The following chronological table presents most important documents which constructed heritage policies and used terminology of European countries with emphasizes on archaeological, and built heritage. Table No.1 summarizes concepts, types, values and management approaches attributed to cultural (archaeological) heritage at the international level.

Table 1. Internationally ratified documents for protection, preservation and presentation of cultural heritage

| <b>Document</b>   | <b>Year</b> | <b>Type of heritage</b>   | <b>Aims</b>  | <b>Management</b> |
|---|-------------|---|--|-------------------|
| Athens Charter<br>Art. 65-70                                    | 1933        | Built heritage<br>individual buildings,<br>groups of buildings      | to protect from<br>demolition ,<br>protection of the<br>original setting <sup>6</sup> of<br>place and the building | Not specified     |
| European Cultural<br>Convention<br><b>Council of<br/>Europe</b> | 1954        | Common heritage of<br>Europe (languages,<br>civilizations, history) | to safeguard,<br>to provide access, to<br>exchange,<br>to study and promote<br>common heritage of<br>Europe        | Not specified     |

<sup>6</sup> setting can be defined by a historical assessment of a building’s surroundings’ – identification of setting may well vary with circumstance and according to historical development (Worthing, Bond 2008:34)

|  |      |   |   |   |
|--|------|---|---|---|
| RIPAAE <sup>7</sup><br><b>UNESCO</b>                         | 1956 | Archaeological heritage                                   | To excavate, to study, to protect, preserve, to educate                                       | Managing archaeological heritage through legislation, protection funding, policies toward establishing coherent scientific and ethical research of archaeological heritage, and its presentation to the public.               |
| Venice Charter<br><b>ICOMOS</b>                              | 1964 | Historic monument, architectural heritage and its setting | to safeguard, to study, to restore, to present, to excavate, and research, to document        | Material based management and preservation of the material fabric of the past.  |
| ECPAE <sup>8</sup><br><b>Council of Europe</b>               | 1969 | Archaeological heritage, common heritage of Europe        | To protect, to prohibit illicit action, cooperate and exchange, to create inventories         | Providing adequate protection, legislation and funding policies, in situ preservation and management using nondestructive methods. Ethical approach to excavation and interpretation of archaeological heritage.              |
| World Heritage Convention <sup>9</sup><br><b>UNESCO</b>      | 1972 | Cultural (built) and natural heritage                     | identification, protection, conservation, presentation and transmission to future generations | Managing built heritage<br>Managing natural heritage<br>Preserving outstanding universal value by nominating, inscribing and managing World Heritage Sites and providing management plans for securing site's sustainability. |
| CPMAH <sup>10</sup><br><b>ICOMOS</b>                         | 1990 | Archaeological heritage / common heritage                 | to protect from various threats; providing legislation; practical guidelines for management   | See Valleta Convention 1992.  |
| Valleta Convention <sup>11</sup><br><b>Council of Europe</b> | 1992 | Archaeological heritage                                   | Scientific study, integrated conservation, public dissemination and                           | The management measures lie in the integrated approach to conservation- archaeological heritage should be placed in   |

<sup>7</sup> Recommendation on International Principles Applicable to Archaeological Excavations

<sup>8</sup> European Convention on the Protection of the Archaeological Heritage

<sup>9</sup> Convention Concerning the Protection of the World Cultural and Natural heritage

<sup>10</sup> Charter for the Protection and Management of the Archaeological Heritage

<sup>11</sup> European Convention on the Protection of the Archaeological Heritage

|   |      |   |   |   |
|---|------|---|---|---|
|   |      |   | awareness, protection against illicit trade   | local, or regional planning policies and development schemes.   |
| Nara Document on Authenticity<br><b>ICOMOS</b>            | 1994 | Tangible and intangible heritage  | Preservation of authenticity of properties in its original cultural context                           | Managing authenticity by using issuing “Statement of authenticity” and how its going to be manage: form and design; materials and substance; use and function; traditions, techniques and management systems; location and setting; language, and other forms of intangible heritage; spirit and feeling; and other internal and external factors |
| Burra Charter <sup>12</sup><br><b>ICOMOS</b>              | 1999 | Tangible (built and natural) and intangible heritage (cultural significance)          | Conservation and preservation, policy development, management of cultural significance, participation | Evaluating heritage properties and prescribing its significance. Providing statements of significance and conservation plan for the preservation of associated significant aspects.   |
| Intangible Heritage Convention<br><b>UNESCO</b>           | 2003 | Intangible heritage   | Safeguard, promotion, education and development   | *[management of intangible heritage will not be analyzed in this research]  |
| Faro Convention <sup>13</sup><br><b>Council of Europe</b> | 2005 | Cultural heritage (resources from the past, values, beliefs, traditions, environment) | Placing heritage in a wider social context and increasing participation of the local community        | Community based heritage management as that each party has the same rights when it comes to heritage protection, preservation and management.   |

### 3.1 Management frameworks before the UNESCO World Heritage Convention (1933-1972)

<sup>12</sup> Charter for the Conservation of Places of Cultural Significance

<sup>13</sup> Convention on the Value of Cultural Heritage for Society

The first recognized document that emphasized the approach one county should establish for its heritage was the Athens Charter from 1933 is the outcome of the IV International Congress for Modern Architecture. The document accentuated spiritual, cultural and economic value of architectural, built heritage with the emphasize on architectural elements of archaeological heritage where it is mentioned that heritage should be considered as a public interest and that it should be protected from demolition.

In 1940s the League of Nations produced a manual for archaeological excavations (Sullivan 2012:7) on which UNESCO developed a non-binding international document – Recommendation on International Principles Applicable to Archaeological Excavations ratified in 1956 that was set to provide operational guidelines for archaeological excavation and protection among Member States.

According to the document – archaeological excavations are defined as “any research aimed at the discovery of objects of archaeological character, whether such research involves digging of the ground or systematic exploration of its surface or is carried out on the bed or in the sub-soil of inland or territorial waters of a Member State” (UNESCO 1956: art.1).

UNESCO recommends that member states undertake excavation and legal protection of archaeological sites, where each country would have an established centralized archaeological service (state appointed) which would supervise restoration, ensure the management of excavated sites and monuments and encourage preservation *in situ*<sup>14</sup>, conserve some unexcavated sites for future research, run appropriate comprehensive education program (Sullivan 2012:7). Other recommendations are pointed out to establishing international cooperation for preventing illicit trade of artifacts, as well as principles for foreign researchers. It also mentions that the artefacts should be primarily be for building up in the museums of the country in which excavations are carried out, complete collections fully representative of that country's civilization, history, art and architecture (UNESCO 1956: art. 23b). It is also noted that due to inequality of funding it is “impossible for all Member States to adopt a uniform system of organization in the administrative services responsible for excavations, certain common principles should nevertheless apply to all national archaeological services” (UNESCO 1956: art.6).

These general principles are mostly implemented through national laws concerning the protection of cultural property by Member States, where this document serves a guide in

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<sup>14</sup> In situ – meaning in its physical place where artefact was found.

formulating national objectives regarding excavation and protection of national archaeological resources.

In the 1964, thirty years since the Athens Charter, the International Charter for the Conservation and Restoration of Monuments and Sites, also known as the Venice Charter (1964) resulted with major impact on all subsequent official definitions of heritage and the processes of heritage management (Harrison 2010:27). It provided a set of guiding principles for the protection of historic monuments and sites ratified in 1964 since then, the Venice Charter was criticized by theoreticians, but today it is considered as a historic document on which the philosophy and practice of heritage conservation and management was developed.

Erdar notes that “the Venice Charter must be evaluated and understood as a whole, and articles cannot be interpreted separately is that often causes misinterpretations and contradictory applications (Erdar 1977:26). The Venice Charter provides a wider understanding of architectural heritage (both for its aesthetic and historical values) but the focus of heritage management was oriented at preserving the historical and physical context of a site or a building which would preserve the authenticity of monuments “The common responsibility to safeguard them for future generations is recognized. It is our duty to hand them on in the full richness of their authenticity (ICOMOS 1964: preamble).

The heritage is seen as historical evidence, on which the Charter emphasized the technical approach towards the conservation and management of architectural heritage, carried out by heritage experts. The Charter provides five articles which give a set of conceptual principles, required features for decision-making and approaches to heritage conservation, and another set of five principles for implementation, general matters at a technical level and methodology on the aspect of restoration of architectural monuments (Erdar 1977:26).

The conservation project according to these articles must be oriented toward preserving the monument and its original fabric in place, which the monument must be permanently maintained with providing a socially useful purpose as to ensure its existence in the future:

- Only decoration of monuments can be removed from their original setting, as to be separately displayed and curated in a museum.
- The restoration of architectural monuments has the aim to preserve and reveal the aesthetic and historic value of the monument and is based on respect for original material and authentic documents, but if restoration works include new materials they must have a contemporary stamp which would differentiate the old and the new fabric

‘so that restoration does not falsify the artistic or historic evidence’ to follow scientific and technical standards without placing new additions.

- The conservation and restoration projects must be handled by experts - when decisions on functions are made, the conservator, technician and administrator should seek assistance from other fields in order to determine the set of functions which can take place and survive in the building as part of a larger societal setting
- Ruins must be maintained and measures for permanent conservation. Every means must facilitate understanding of the monument without ever distorting its meaning (Erdar 1977:27).
- Reconstruction work must follow “anastylosis” the reassembling of existing but dismembered parts can be permitted. The material used for integration should always be recognizable and its use should be the least that will ensure the conservation of a monument and the reinstatement of its form (ICOMOS 1964: art.15).

The following European Convention on the Protection of the Archaeological Heritage in 1969 was prepared by the Council of Europe. The Convention formulated to take particular account of the problems associated with illicit excavations on sites and areas where archaeological objects lie hidden; to find a common agreement concerning the conduct of archaeological excavations; to improve the state of the market in archaeological objects and to campaign for the suppression of fakes; and define methods for the protection of the archaeological heritage (Pickard 2005:51).

This Convention was modified in the 1992 today referred as the Valletta Convention<sup>15</sup>, which created standards on how states should manage their archaeological heritage in Europe and several other countries which embraced the convention that drastically changed the approach to archaeological heritage (Willems 2007:57). The convention promotes conservation and enhancement of the archaeological heritage one of the goals of urban and regional planning policies. Managers and developers, authorities and researchers are invited to examine how to associate protection and planning. The Valletta Convention insisted also on the creation of administrative structures to integrate archaeological data into development projects (Council of Europe 2002:10).

The Convention proposes that member states to protect archaeological heritage as the European collective memory, and as an instrument for historical and scientific study. Each state should

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<sup>15</sup> It is also referred as the Malta Convention.

provide a legal system for protection and to create a maintenance inventory for its archaeological heritage, to create archaeological reserves for study by the future generations so (Council of Europe 1992: Art. 2). Regarding conservation measures it should be carried out in situ, while establishing storage places for movable artifacts but also preserving monuments and areas. The innovation of this convention is the integrated conservation of the archaeological heritage (Council of Europe 1992: Art. 5) that invites archaeologists to participate in planning policies designed to ensure well-balanced strategies for the protection, conservation and enhancement of sites of archaeological interest. The Article 5 considers that archaeology must be placed in planning and development policies, as well that archaeologists should collaborate with developers (town, regional planners).

The Article 6 considers that archaeological research and conservation should be carried out through public and private resources when there is an absolute necessity to answer a scientific problem, or when remains are threatened by development proposals of other factors (Pickard 2002:55). The article 7 and 8 proclaim that member states should disseminate knowledge about archaeological discoveries through publications, data surveys and inventories as well as to facilitate national and international exchange of archaeological heritage for scientific purposes (Council of Europe 1992: Art. 7-8). The articles 9 and 10 promote the importance of raising public awareness toward the values of archaeological heritage for understanding the past, through public display of archaeological objects. The convention addresses the issue of illicit circulation of artefacts and provides principles which would be for the prevention of illicit trade which is in the hands of governing institutions (Council of Europe 1992: 9-10).

The Valletta Convention created strong debate among European heritage experts as with this convention brought immense change to archaeological excavation and scientific research. The Valletta Convention is tightly connected with the development of what Kristiansen points as the creation of “contract archaeology” (Kristiansen 2009:641) that placed archaeology from its main academic character – firmly in the world of spatial planning, contracting and public decision-making (Willems 2007:57). The follow up of the Valletta Convention is the decentralization of archaeology practice (which was usually monopolized by the State) toward the appearance of private rescue-archaeology agencies across Europe with developer-funded

excavations. Willems notes that academic practitioners are now a minority compared to those working in archaeological heritage resource management<sup>16</sup> (Willems 2007:58).

The Valletta Convention shifted practice of archaeology where most western European countries embraced this model and created ‘market driven’ (Kristiansen 2009:643) bodies for the execution of archaeological research. The most debatable issues regarding archaeological resource management is how ethical, and how qualitative this rescue-excavations can be then the traditional systematic, public funded researches. Byrne notes that agencies compile inventories of sites deemed worthy for legal protection, they take out surveys ahead of development projects and may salvage excavation sites in the projects’ impact zones, they conduct or supervise restoration of ruins, attempt to stop the looting of sites and illegal traffic in antiquities, and they generally run or sponsor programs to educate the public in the value and conservation of their national archaeological heritage (Byrne 1991:230).

Before the Valletta Convention, Europe ratified the UNESCO Convention Concerning the Protection of Cultural and Natural Heritage (World Heritage Convention) which is the corner stone of heritage management today.

### 3.2 The UNESCO World Heritage Convention (1972)

The Convention brought different perspectives and know-how to traditional heritage theory and management. The Convention perceives heritage as a contributor to sustainable development, where its objectives are the identification, protection, conservation, presentation and transmission to future generations of cultural and natural heritage of Outstanding Universal Value.

To summarize, each State Party has the duty to ensure identification, protection, conservation, presentation and transmission to future generations of the cultural and natural heritage situated on its territory, belongs primarily to that state. Each state should provide resources and if appropriate provide other financial, artistic, scientific and technical support. States should create policies which would place heritage as a functional component in lives of local communities; create heritage conservation planning programs; services for the protection and presentation of heritage. Also, states must provide scientific and technical conservation research, as well to take legal, administrative and financial measures for the protection of

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<sup>16</sup> Archaeological resource management is the European definition of this practice, while in the United States it goes under the practice of cultural resource management (CRM).

cultural and natural heritage. The Convention promotes the regional cooperation, trainings for the protection, conservation and presentation of heritage. States should submit to the World Heritage Committee its national heritage which is suitable to be inscribed to the World Heritage List<sup>17</sup> (Tentative List). Encourage the establishment of foundations and associations which would provide donations to World Heritage sites, as well to stimulate fundraising campaigns for the World Heritage Fund.

What is crucial for the member state is to be responsive and provide inputs regarding its World Heritage sites to the Committee so additional measures and/or financial assistance could be taken if necessary. The Convention also reassures that states should strengthen the public knowledge and is encouraging educational and informational programs regarding World Heritage properties (UNESCO 1972: art.4-5).

In the last two decades, UNESCO was not into the representation of World Heritage sites but it was mostly oriented toward establishing of standards and criteria for the management, presentation and promotion of World Heritage Sites due to the increase of threats to heritage sites (especially by tourism). Each member state is obligatory to provide ‘a management plan or other documented management system which should specify how the outstanding universal value of a property should be preserved, preferably though participatory means’ (UNESCO 27: art.108)<sup>18</sup>.

What is the general objective of the Convention is to preserve outstanding universal value – a phenomena which is still debated on how it can be interpreted so it has the same meaning in all member states. There is a general list of how OUV can be measured in the terms of the following criteria:

- 1) Properties which represent a unique artistic achievement, including the masterpieces of internationally renowned architects and builders.
- 2) Properties of outstanding importance for the influence they have exercised over the development of world architecture or of human settlements (either over a period of time or within a geographical area).
- 3) Properties which are the best or most significant examples of important types or categories representing a high intellectual, social or artistic achievement.

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<sup>17</sup> So far, the WHL has registered 911 heritage sites (704 cultural, 180 natural and 27 “mixed” sites) belonging to 151 different countries

<sup>18</sup> The UNESCO management plan will be evaluated in chapter 5.1 of this thesis.

- 4) Properties which are unique or extremely rare (including those characteristic of traditional styles of architecture, methods of construction or forms of human settlements which are threatened with abandonment or destruction as a result of irreversible socio-cultural or economic change).
- 5) Properties of great antiquity.
- 6) Properties associated with and essential to the understanding of globally significant persons, events, religions or philosophies.

The proposed heritage for the inscription on the World Heritage List should meet these criteria, as the outstanding value is the preservation priority. The management plan has to be created as for UNESCO to see how the OUV will be managed in a long-term perspective. The World Heritage Committee published five strategic objectives of the Convention which should be met and understood by member states.

The so called “five C’s” were created within the Budapest declaration in 2002 and are the following - **Credibility** of the World Heritage List with geographically balanced representative cultural and natural heritage, effective **Conservation** of World Heritage properties, **Capacity-building** and know-how for successful implementation of the Convention and nomination of heritage with OUV, **Communication** through education and public awareness of the World Heritage, and the final objective are the **Communities** which should be involved at all levels in the identification, protection and management of our World Heritage properties (Budapest Declaration 2002: par.3-4).

UNESCO proposes principles and measures on how to nominate and manage heritage so it would be inscribed on the World Heritage List, but it addresses a wide range of cultural heritage that can be enlisted from old monuments, historic cities, cultural landscapes with centuries old human interaction, but also “modern classical” works of architecture, such as the Sydney Opera House (Kammeire 2008:2).

In a way paradoxical, with the inscription on the WHL and international recognition of World Heritage Sites, either the cultural and natural heritage receive the UNESCO ‘trade-mark’, which is widely used for marketing of the site and the region, or the whole country. Kammeire notes that the recognition of economic attraction of heritage many poor countries are eager to add the UNESCO brand to their cultural or natural properties, which can usually end in consequences as mass tourism which is not beneficial for fragile cultural and natural resources of one country (Kammeire 2008:5).

UNESCO periodically changes its Operational guidelines for the inscription on the WHL which was stimulated with documents such as the Nara document on authenticity (1994), Budapest declaration (2002), or the Declaration on the Conservation of Historic Urban Landscapes<sup>19</sup> (2005). The most important is the Nara Document on Authenticity issued in 1994 by ICOMOS as the assessment of authenticity is now obligatory for World Heritage Sites.

The Nara Document builds on the Venice Charter and the World Heritage Convention and emphasizes the “authenticity” of heritage. The phenomena of authenticity can be understood as ‘the ability of a property to convey its significance over time, and integrity understood as the ability of a property to secure or sustain its significance over time’ (Stovel 2007:21).

The document provided the understanding of heritage in its cultural and natural context, as where the conservation must respect the cultural diversity, tangible and intangible expressions and socio-cultural values that societies associate to. There are four criteria that define authenticity reflected in the design, material, setting, workmanship (Jokilehto 2006:8; Stovel 2007:22). What is important is that Nara Document notes that ‘responsibility for cultural heritage and the management of it belongs, in the first place, to the cultural community that has generated it, and subsequently to that which cares for it’(ICOMOS 1994: art.4).

The management of authenticity is constituent to cultural (heritage) tourism. Understanding authenticity is one of the key notion in sociological theory of tourist motivations and experiences (Wang 1999:349). Authenticity is acknowledged as a universal value and an essential driving force that motivates tourists to travel to distant places and times (Kolar, Zabkar 2009:652). Motivations for heritage tourism include nostalgia, social distinction, and desire for an ‘authentic’ experience (Chaabra 2010:3). The authenticity lies in tangible and intangible expressions of societies and their cultures and how it is going to be understood by the visitors. The authenticity of touristic sights and the authenticity of touristic experiences are two different notions, as one touristic sight can be differently experienced by a visitor. The authentic touristic experience is directly associated to visitor’s touristic needs (Dragićević Šešić 1983:154). Thus, the authenticity parameters differentiate between visitors – each visitor holds values of what

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<sup>19</sup> This declaration brought the question of integrity of cultural heritage in its landscape. Beside the statement of authenticity, member states are obliged to provide a ‘statement of integrity’ Integrity is a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes. Examining the conditions of integrity, therefore requires assessing the extent to which the property:

- a) includes all elements necessary to express its Outstanding Universal Value;
- b) is of adequate size to ensure the complete representation of the features and processes which convey the property’s significance;
- c) suffers from adverse effects

him or her find authentic while visiting a touristic sight. Authenticity cannot be coherently and collectively stimulated through tourism as each individual differently perceives touristic sites.

The importance on preserving authenticity was further explicated when UNESCO corrected its Operational Guidelines for the implementation of the World Heritage Convention which emphasized that ‘a property must also meet the conditions of integrity and/or authenticity and must have an adequate protection and management system to ensure its safeguarding’ (UNESCO 2013: par. 78). UNESCO extended the authenticity criteria where properties should meet the conditions of authenticity if their cultural values are expressed through a variety of attributes including: form and design; materials and substance; use and function; traditions, techniques and management systems; location and setting; language, and other forms of intangible heritage; spirit and feeling; and other internal and external factors (UNESCO 2013: par. 82).

The statement of authenticity is obligatory to be assessed for the nomination of property to the World Heritage List, that “the State Party should first identify all of the applicable significant attributes of authenticity. The statement of authenticity should assess the degree to which authenticity is present in, or expressed by, each of these significant attributes” (UNESCO 2013: par. 85). The Nara Document of Authenticity is crucial for understanding the gradual change in heritage management, which from 1994 onwards placed heritage with its tangible and intangible aspects, where heritage was understood in its wider socio-cultural and natural context - not only for its historic and material value of the past.

As this new trend arose, the following document was the Burra Charter from 1999 which is similar to Nara Document, but it advocated for the preservation and management of site’s significance by establishing a Conservation plan. The Burra Charter is the corner stone of the values-based heritage management that will be explained later on. The Nara Document and the Burra Charter illustrate the change of growing heritage awareness which moves from the traditional western values that are focused on material evidence towards less tangible heritage values of the East and the old World (Sullivan 2012:3).

The same objectives were followed by UNESCO which created the Convention for the Safeguarding of Intangible Heritage in 2003. The Convention is oriented toward the nomination and preservation of intangible heritage so it reflects cultural diversity worldwide and testifying to human creativity. The approach of management is to stimulate the participation of local communities, groups and, where applicable, individuals, as well as experts, centers of expertise

and research institutes which would identify and define intangible heritage on the territory of member states, to create inventories, and to create elaborate that would present the programs, projects and activities (UNESCO 2008: par. 77) and also provide documentation according to the Operational Guidelines on how the intangible heritage can be placed on the List of Intangible Heritage.

### 3.3 The Faro Convention (2015)

As this research analyzes the approach to tangible heritage, intangible aspects are considered as an integral part of built heritage and nurture the holistic approach to heritage which is presented in the Faro Convention issued by the Council of Europe in 2005. The Faro Convention strongly considers the value of heritage to (European) societies and places the communities in the core of heritage preservation and management. This approach is defined as democratic participation as that responsibility towards cultural heritage is not exclusive to heritage experts, and that it should be practice by individuals and by heritage communities (Fairclough 2014:12).

In the Faro brochure published in the 2013 the Convention is presented as a document ‘about society, for society’ but it builds on the previous Valletta Convention and emphasize on how to preserve cultural heritage which is understood as “a resource that can be mobilized for and by citizens as part of public action past and shaped by everyday life, it is the expression of the values, beliefs, knowledge and traditions derived from the experience gained through progress and past conflicts that have formed towns and territories from the continuous interaction between people, communities and places” (Council of Europe 2005:preamble).

It also considers the active role of communities in the process in defining and managing cultural heritage – defining those communities “heritage communities” that are in the article 2. of the convention defined as people who value specific aspects of cultural heritage which they wish, within the framework of public action, to sustain and transmit to future generations (Council of Europe 2005: art.2). The convention places heritage in the domain of human rights, democracy and rule of law as heritage can be used as a platform to promote dialogue and cohesion between European communities.

The Faro Convention moved the traditional conservation-oriented perspective and the scientific value of heritage, but it advocates how the heritage is meaningful and beneficial for societal progress, European unification and its fundamental values (Thérond 2009:9).

The Convention is not concerned with how to protect heritage but why, what are social and cultural benefits for doing so (Fairclough 2014:10). The Faro Convention Faro is not primarily a “protection” instrument as it can only achieve its objectives if the new focus on the value of heritage for society as a whole does not obscure the vital importance of the heritage itself, which must continue to be valued through the processes of: identification, study, interpretation, protection, conservation and presentation of heritage (Pirkovič 2009:24).

The responsibilities of member states given in the Article 5 of the Convention is to define the public interest in heritage protection and management; give value to heritage; adopt heritage strategies but it does not mention how and on what basis should the values or strategies be assessed or implemented in the case of country's national heritage and its communities.

The Faro Convention should be seen as an instrument which changes the common understanding of heritage and provides a much stronger societal and economic potential but in a way which preserves the authenticity and integrity of heritage, and strongly considers the impact of heritage fostering the sustainable and human development in that process. The Council of Europe increases the international value as according to the Convention, heritage can be understood and used as a tool, which if managed properly, would benefit the coexistence of communities, their quality of life, and cohesion between international societies (Siberman 2012: 683).

Since the early years, until the final years of the 20<sup>th</sup> century international organizations changed the narrative regarding cultural heritage which only reflects the changeable nature of heritage, and how the concept can have various meanings and interpretations due to different legislative, political and theoretical influences. The changeability and complexity of heritage is what all presented conventions, declarations and charters have in common. The other aspect is the fear of losing cultural memory which if deteriorates would affect the disappearance of cultural identities among societies as well. The historic fabric undoubtedly has a scientific importance as to understand the cultures before us, but also the preservation of the fabric is securing that heritage would stand as a reminder of those cultures and occurrences that influenced who we are today. The complexity of directly reflects to modalities and approaches in how to manage cultural heritage, but it can be said that each "type" of heritage should establish its own management model which is in accordance to the international policies, but also in the social, economic, natural context in which cultural heritage exists. Despite the fact that the international organizations define measures in how to approach cultural heritage, they also provided the terminology and functional definitions of cultural heritage types which are widely used in heritage studies and practice.

### 3.4 The functional definitions and typology of cultural heritage

The concept of cultural heritage strongly relates to built architectural, historical, archaeological heritage, any built structure from the past, in the beginning of the 20<sup>th</sup> century it starts cover a much wider historic and environmental setting - emphasized within the Athens Charter in 1933,

and Venice Charter from 1964. The aim of the conventions and what should be the priority of each member state was to protect historic buildings<sup>20</sup> from decay, neglect and destruction. Council of Europe, UNESCO and ICOMOS gave three conventions related to excavation, protection, conservation and reconstruction of archaeological heritage. ICOMOS defines archaeological heritage as:

“The "archaeological heritage" comprises all vestiges of human existence and consists of places relating to all manifestations of human activity, abandoned structures, and remains of all kinds (including subterranean and underwater sites), together with all the portable cultural material associated with them” (ICOMOS 1990, Charter for the protection and management of the archaeological heritage, Art. 1).

“All remains and objects and any other traces of humankind from past times are considered elements of the archaeological heritage. The notion of archaeological heritage includes structures, constructions, groups of buildings, developed sites, moveable objects, monuments of other kinds as well as their context, whether situated on land or under water” (Council of Europe 1992, European Convention on the Protection of the Archaeological Heritage, Art. 1

The CoE and ICOMOS conventions on archaeological heritage are grounded by the recommendation of archaeological excavation<sup>21</sup>, protection, political and legal regulations given by UNESCO in 1956. UNESCO and CoE Conventions use and emphasize that cultural heritage must be preserved as the ‘common heritage of mankind<sup>22</sup>’, which is ‘to be understood not in the sense of establishing the international community as a titleholder but rather the sense of a common international commitment to its preservation and protection’ (Forrest 2010:412). Starting from the World Heritage Convention from the 1972.

UNESCO defines heritage according to two categories – ‘cultural’ and ‘natural’ heritage. To summarize, ‘cultural’ heritage is referred to monuments, groups of building and sites and their outstanding universal value which lies in artistic and symbolic combination of features in architecture, history, science and landscape, and present unique works of nature and man where the value lies in its aesthetic, ethnological and anthropological points of view. The ‘natural’

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<sup>20</sup> Buildings that are significant in the history of architecture, that incorporate significant architectural features, or that played significant historic roles in local cultural or social development; may or may not be officially designated ([http://ip51.icomos.org/~fleblanc/documents/terminology/doc\\_terminology\\_e.html](http://ip51.icomos.org/~fleblanc/documents/terminology/doc_terminology_e.html))

<sup>21</sup> Any research aimed at the discovery of objects of archaeological character

<sup>22</sup> This concept derives out international law of the sea, and its introduction is connected to the 1967 when the Malta’s Ambassador Pardo initiated negotiations on a new law of the sea regime for its pollution, stressing that the sea constitutes a part of the ‘common heritage of mankind’.

heritage is considered to be natural features, geological and physiographical formations and natural sites where their outstanding universal value lies in scientific, aesthetic points of view (UNESCO 1972: art.1). This Convention and the following division made a strong impact on heritage policies around the globe highlighting the concept of ‘outstanding universal value’ of cultural heritage. Both the division, and the assessed ‘universal value’ were criticized by heritage theoreticians as that World Heritage Convention legitimize a Western European perception of heritage in terms of policy and practice, and that the heritage enlisted on the World Heritage List nurtures Eurocentric values in valuing the monumentality and aestheticism of sites and places (Smith, Akagawa 2009:1).

Nevertheless, following the 1980’s UNESCO changed its orientation in defining cultural heritage where it is not only referring to historic places and monuments and natural formations, but it can be traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts (UNESCO 2011:4) these other aspects of heritage, which can not be physically touched are viewed within the category of intangible<sup>23</sup> heritage, and thus in 2003 UNESCO issued the Convention for the Safeguarding of the Intangible Cultural Heritage. Also this Convention does not mention “cultural values” directly, considering that intangible heritage has an invaluable role as a factor in bringing human beings closer together and ensuring exchange and understanding among them (UNESCO 2003, Preamble).

This Convention is defined as the counterpoint to the World Heritage Convention, as an attempt to ‘acknowledge and privilege non-Western manifestations and practices of heritage’ (Smith, Akagawa 2009:1). Therefore, the dominant heritage typologies given by UNESCO are founded on the two documents World Heritage and the Intangible Heritage Convention.

Heritage theoreticians strongly debate<sup>24</sup> this administrative typology (Rudolff 2006:2) as the division changes the holistic aspect of heritage, as heritage is both tangible and intangible at the same time and the two notions of heritage are inseparable.

However, in this research both terms such as ‘tangible’ or ‘intangible shall be used as they are officially adopted ‘types’ of heritage within the conservation and management practice. What

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<sup>23</sup> Etymology of the word intangible comes from the Latin word *non tangere* – untouchable.

<sup>24</sup> This division mostly affected the indigenous people of New Zealand, as they regard to all products of the human mind and heart as interrelated (Rudolff 2006:11)

is the general focus of all this international documents is that cultural heritage must be protected from various threats and to preserve it for future generations.

## 4. Cultural policy approaches to heritage governance

Heritage professionals differentiate three governance models toward the conservation and management of cultural heritage that are produced with the implementation of Conventions and its operational guidelines. The difference in each approach depends on the primary focus on what aspects of cultural heritage that should be protected (Mikić 2014:109).

1. The conventional approach to conservation of cultural heritage
2. The values-based approach to conservation of cultural heritage
3. The living heritage approach to conservation of cultural heritage

### 4.1 Conventional approach

The conventional approach<sup>25</sup> is characterized by the top-down approach to heritage conservation and management and was developed in Western Europe. The approach to conservation and management was centralized on the institutions that were dealing with heritage. The focus of conservation and protection is aimed at the preservation on the monuments itself, its original fabric of the past. It was in the hands of conservationist to identify and define appropriate preservation measures. This model was globally recognized in the middle of 20<sup>th</sup> century, and received its legislative form within the Venice Charter and ICOMOS (UNESCO 2013:24). Conventional model is a not yet abandoned model and advocating for preserving cultural heritage the traditional way – technical and bureaucratic practices aimed at conservation and preservation of cultural heritage. The primary objective is to research and conserve heritage site *in situ*, to prepare adequate documentation and to curate and exhibit finds in museums.

This model is useful as it is preserving the site's original values and is valuable for heritage professionals and scientists exploring the monuments. The biggest flaw of this model is that is closed, centralized and is not including the public so it understands and recognized the values of heritage, and is not inviting other possible stakeholders to participate in the decision making for the future development and possible sustainability of cultural heritage sites.

The other reason is that the centralization of heritage creates disconnection among the people with their heritage. This model is strongly present and practiced in Serbia. The Ministry of Culture is the key stakeholder and cultural heritage is in the hands of authorized institutions and

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<sup>25</sup> Scholars also define it as the – material-based approach.

heritage professionals to assess one's importance, and measures for its protection. In Serbia, institutions such as museums, archives, libraries, cinematheques which are preserving cultural heritage, must act according to the outdated national Law on the protection of cultural Property dating from 1994. According to the law, each institution is obliged to provide an elaborate of technical measures for the protection of cultural heritage which would be approved by the Republic Institute for the protection of cultural monuments. The document is the only tool which is used among heritage practitioners. Serbian law on cultural goods recognizes only that document as a valid one, as other tools for successful protection and management such as feasibility studies, preliminary technical analysis, management plans are not obligatory, and rarely cannot be implemented in practice as they are not in accordance to the national law.

Serbia is experiencing a discontinuity as it is following the traditional model, on some national level causes deterioration of cultural heritage. Although, there are examples of good practices of "modern" heritage management practice within the present conventional setting in Serbia. It is possible to overcome conventional modalities but in most cases it is the effort of an individual heritage professional and not the entire institution. One of the most prominent examples of an "up to date" heritage management can be seen on the case of the Bač Fortress<sup>26</sup> in Vojvodina, where both the professionals, interested stakeholders and the community are operating so to preserve its tangible and intangible heritage which can be described as a top down approach with a bottom up perspective – which for now created positive results as the inscription on the UNESCO World Heritage Tentative List is one of them.

The conventional model is the least favorable approach to heritage management, and heritage theoreticians are stating that it should be abandoned or modified in practice. The complication lies in the fact that this model vividly exists since 19<sup>th</sup> century, and thus it is hard to change 'old habits'. The organizations that are dealing with cultural heritage are the engines which are handling the processes of heritage management, and which are responsible to preserve heritage for future generations. But, if, for example Serbia stay in a conventional setting it sure will destroy cultural heritage with its institutional framework, which is not following effective measures for protection and conservation of heritage, as well it is not inviting the society despite the fact that Community is the 'fifth C'<sup>27</sup> of UNESCO's strategic objectives for the implementation of the World Heritage Convention.

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<sup>26</sup> Project "Centuries of Bac"

<sup>27</sup> <http://whc.unesco.org/en/decisions/5197/>

## 4.2 The values-based approach

The values based approach reformed the perception of the previous conventional model, as it emphasized the importance of conserving the cultural significance of one place with the assessment and preservation of sociocultural values. The operational change in this model is that institutions must consider other stakeholders, especially people in the society, to partake within the process of assessing values and defining one site's cultural significance. This approach is considered to be suitable for the implementation of the World Heritage Convention, and the conservation and management practice that wish to be enlisted onto World Heritage List (UNESCO 2013:27). In practice, values based approach is still institutionalized, meaning that institutions should create an outreach toward the stakeholders and request them to participate in the process of assessment, afterwards, institutions would create realistic conservation and planning policy, that would be grounded on the realistic contributions given by other participating stakeholders.

Getty Conservation Institute defines values-based approach as the 'values-based site management is the coordinated and structured operation of a heritage site with the primary purpose of protecting the significance of the place as defined by designation criteria, government authorities or other owners, experts of various stripes, and other citizens with legitimate interests in the place' (De la Torre 2003:1).

The Burra Charter gave incredible contribution and operational framework which shift the management practices toward preserving cultural significance of heritage sites, and theoreticians describe values based heritage management not just a process, as it was more a new way of thinking about cultural heritage – where the significance lies in the monument itself, but also in the continuing preservation and engagement around that monument which can provide wider social benefits for the community (Clark 2014:66).

James Sempel Kerr, an advocate of the Burra Charter who defines cultural significance as a "purpose to help identify and assess the attributes which make a place of value to us and to our society. An understanding of it is therefore basic to any planning process. Once the significance of a place is understood, informed policy decisions can be made which will enable that significance to be retained, revealed or, at least, impaired as little as possible. A clear understanding of the nature and level of the significance of a place will not only suggest constraints on future action, it will also introduce flexibility by identifying areas which can be adapted or developed with greater freedom (Kerr 2013:4).

Significance is the ‘key’ notion of the Burra Charter from 1999. and the given operational guidelines are by preserving site’s significance. There are three W in the assessment of significance – what, why and for whom which should be implemented through the specific conservation plan. The detailed framework and the process of elaboration which is in accordance to Burra Charter, Kerr articulated in a guide called *The Conservation Plan*, what is seen, as the most thoughtful guide for using values in heritage conservation (Clark 2013:66).

#### 4.3 Conservation Plan – tool for heritage significance

Conservation plan was created as a management tool, as to include and present to all interested parties the significance and future development of industrial heritage sites in Australia (and other sites as well). Hence, the conservation plan is defined as a document which presents what is significant with one place, and consequently, what policies should be appointed to preserve its significance for the future use and development (Kerr 2013:1). As the methodology and objectives are oriented toward Australian heritage, the Heritage Lottery Fund adapted the methodology in a more European context, operating and managing different heritage sites across the United Kingdom by using the key notions of the Conservation plan as to preserve sites’ significances to future generations.

The difference of this conservation plan of any other heritage management plan is because the ‘significance’ as the driving force in decision making and management (Clark 2013:66). The preparation of the conservation plan starts from the point that it must be founded on relevant data – documentation, physical evidence which will help to understand the context and the significance of the place, so to understand the pattern of change at one site, the transformation of the site through its historical development – how it was created, how it changed, and who changed it (Clark 2013:68). The Plan provides transparent programs for maintenance, management, access, use or other issues related to heritage site. The framework of the conservation plan should be carried out in eight steps:

- Identification of issues which one plan can address so it promotes change which is not threatening the site itself : management strategy for a building, landscape, park,
- Identification of interested parties and their proper distinction based on their possible contributions. The plan differentiates stakeholders on those who are directly involved with the planning process, the ones which can be consulted or asked to be advisors, and the stakeholders that need to be informed about the process.

- Understanding site's significance, its change and development through history which is supported by how people are currently using the site. Identification of possible lacks in knowledge and information about the site.
- Assessment of significance - articulation of different types of values, as heritage sites are often carriers of multiple socio-cultural and economic values. The assessment should be in direct communication with stakeholders and the community. When the site is valued it is crucial to develop a statement of significance.
- Understanding site's vulnerability - lack of resources for a proper site maintenance and management, opposed users of the site, challenged in the land ownership, troubling accessibility to the heritage site etc.
- Managing in accordance to the national and international heritage, environmental and ecological policies - but so it reflects the aims and objectives, and the overall vision of the site's future development.
- Implementation with a 10 year maintenance plan, and ethical guidelines
- Monitoring

Heritage Lottery Fund as an organization that donates money from the National Lottery to support a wide range of projects involving the local, regional and national heritage of the UK nationally support values-based management. So to promote and to save heritage sites across the UK, they published an open call<sup>28</sup> which publicly invites applicants to address significances of various sites and to prove that its significance is understood according to the methodological framework and that the significance will be properly maintained and preserved during and after the project implementation. This initiative resulted as an effective “bottom up” approach with numerous projects which reflected the people's understanding and comprehending the heritage site significances from parks, ships, monuments, museums etc. (Clarke 2013:68). They allocated their resources depending on the complexity of the project. For wide-range and complex project, applicants had to develop a conservation plan, and for small-range project it was enough to provide *statement of significance* to receive funding from the Heritage Lottery Fund.

Values-based approach undoubtedly differs from the conventional model, and is the most popular approach especially within heritage conservation theory. In practice, most heritage practitioners (archaeologist, conservationist) do not understand the importance in conducting a

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<sup>28</sup>Similar example can be seen on the one-time project developed by the Intesa Bank in Serbia, supported by the Ministry of Culture, named the “Place that I love” <http://www.mestokojevolim.rs/>

conservation (management) plan as it is seen unnecessary (Sullivan 2007:16). Most often, the attempt to create conservation plan comes from the public bodies, and institutions which are managing cultural heritage.

But, this model influenced the public institutions to consider the decisions and inputs given by other stakeholders, especially the local community. The local community is recognized within this model as the important influence on the protection and preservation of heritage resources. Sullivan notes that the “there can be only one valid reason for conserving heritage places: they are valued by elements of a community, by a whole community, or by society as a whole (Pearson, Sullivan 1995:17, Sullivan 2004: 110).

Poulious argues that despite those facts, there is still an overall conservation and management process which is in the hands of a strong, managing authority. The managing authority (usually state-appointed) identifies stakeholders, records, measures, and prioritizes values, decide which stakeholders and values should be preserved, and how to include stakeholders in the entire conservation and management process (Poulious 2010:173). Poulious notes two weakness of this approach – first that even though communities are encouraged to be involved in the process there are no set terms for their involvement, and the other is that the one leading authority, the manager which is often the heritage professional, that can cause different problems in decision making, objectivity, and fluidity between the managing body and stakeholders, and in the end the different approaches in defining site’s significance which can fall under the subjectivity of heritage professionals. “Therefore, a values-based approach, though supposedly placing people at the core of conservation and management (through the concept of stakeholder groups), actually tends to promote community involvement within conservation professionals’ rules and under their supervision.

The concept of stakeholder groups, as defined and applied in a values-based approach, is rather problematic, obtaining meaning and existence through conservation professionals’ power” (Poulious 2010:174). Nevertheless, values-based conservation model is certainly more innovative and sustainable than the previously mentioned conventional model. Values-based approach is a representation in how the narrative, both in definitions and understanding of heritage, as well the course of conservation changed in the last couple of decades, following the international level policies. The conventional model lasted from 19<sup>th</sup> century until the very end of the 20<sup>th</sup> century, when the Burra Charter was ratified in the 1999. Which brought international attention toward understanding and determining heritage “significance” and

invited other stakeholders to contribute with their inputs and objectives in what should be or shouldn't be carried out as to preserve site's significance. Despite the concept of 'significance' is and appears to emphasize the intangible aspects of heritage site, but it is still oriented toward preserving the significance of tangible heritage rather than intangible one. Hence, this approach can be seen as an improvement of the conventional model towards new possibilities and sustainable development of one site, and the popularity of the values-based approach is that it is applicable to every 'type' of cultural heritage.

#### 4.4 The 'living' heritage approach

As it was seen that values-based approach does not recognize intangible aspects of societies and their relations with cultural heritage, it brought to the development of new, and fairly unrecognized approach aimed at preserving 'living heritage'. The 'living heritage' approach constitutes on a rather "bottom-up" with the local community in its focus. The local community has to participate and determine the criteria for heritage conservation and management of heritage site. The cultural heritage is seen as an inseparable part of the community, and that heritage is an important segment of their identities and their social prosperity (Mikić 2014:109).

Poulios mentions the key aspect of the living heritage approach is that of "continuity" where heritage site is seen as – heritage that maintains its original function, a continually reflected in process of its spatial definition and arrangement, in response to the changing circumstances in society at local, national and international level (Poulios 2010:175). The community and continuity are seen as two important notions that which can provide functionality of one site, and adequate mechanisms in its maintenance, where the community is the one that manages the particular heritage site (Poulios 2010:176). Also, the innovation in this approach is that the fabric and the material is given very low priority, in a sense that it will be conserved or reconstructed but it is more important to preserve the non-physical elements of heritage, and significance of what is the communities' association with heritage.

UNESCO, ICOMOS, Getty Conservation Institute are international advocates for a values-based approach, but ICCROM took a stand for promoting 'living heritage approach' in the modern conservation and management practice especially of living religious heritage sites. ICCROM implemented to programs *Living Heritage Sites Program* and the *Promoting People-Centered Approaches to Conservation: Living Heritage Program*.

The living heritage approach was practically developed in non-western/indigenous communities and cultures, among traditional societies which are living or practicing their religious practices in monuments which are noted as cultural goods. Thus, it was crucial to develop a model which will serve the purpose of preserving tangible and intangible aspects of the monument and the community, but also not to interfere with traditional, day-to-day religious practices which can happen if the site is not properly managed, and creates the museumification and turistification of its living religious heritage and values (Alexopoulos 2013:9).

Boytler mentions that “once the religious dimension, on which a certain religious cultural heritage is founded, is overruled or even overrun by new economic, political and cultural interest, the next generation will inherit something different; what was there would be gone forever (Boytler 2003:26). The practice is rarely implemented in Europe, but according to examples seen and developed in Asia, can provide inputs of what does this approach consists of in conservation and management practice. Again, each site, each culture and their architecture as well as ideology differ across the globe, which can be explained that the religious values govern conservation principles (Wijesuriya 2003:42).

It can be stated that traditional cultures have stronger relations to their religion and the religious heritage, as for example the Buddhist do as their way of living is somewhat grounded on the Buddhist religion. In Europe, the following approaches would generally mean the restoration, conservation and management of religious sites such as churches, monasteries, objects of vernacular architecture, and musealisation of living heritage artefacts in museums. As there are no coherent methodology of how this approach can be implemented in practice (mostly is based on theory, and depending on the community itself), it is possible to come on some general conclusions on management aspects as positive outcomes of ICCROM programs which resulted with two most cited examples in the available heritage literature of implemented ‘living heritage’ model in heritage conservation that originate from Asia.

The work of Gamini Wijesuriya on the case of preserving Temple of Tooth Relic of the Buddha in Sri Lanka, is by European ‘living heritage’ experts seen as the milestone in management of ‘living heritage’ site that challenged the ‘conventional’, material-based approach, and opened the path for the development of a new approach (Poulious 2014:27).

The Temple of Tooth is listed on the World Heritage Site List and was intentionally bombed and demolished by the LTTE<sup>29</sup> in the year of 1997. This bombing created a national movement to immediately restore the monument, as the national identity and the identity of the Sinhalese Buddhist community was endangered. The reactions of the wider populations was achieved with public donations, and private funding. The government officials created a Presidential Task Force (with the president herself) as the chair-holder that aims to monitor the process. The restoration project was carried out with the religious authorities, and the Buddhist monks that wished to revive the primary function of the temple, and to give back the national identity of the Sinhalese community for which the Temple was built in its beginning.

The general group of stakeholders were the religious authorities, the government, heritage professionals, and other representatives of the community, but the driving force in the decision making were the monks (two high priests, and the guardian of the complex). They insisted on using traditional materials, resources and knowledge of the local craftsmen in the decoration process. As they were decisive, the restoration project which followed a standard restoration plan was strongly influenced by implementation of traditional knowledge, skills and resources that were used in the past. What is recognized as the baseline of this case, is that the community wanted to retrieve the taken continuity of one cultural monument. It was not so about the tangible aspects, as the more important was to preserve the intangible aspects and communities' association and relationship with that monument and to righteously preserve it for what it was built in the first place and to secure its continuity in the future. (see Wijesuriya 2005:87-98)

The second example is related to the local heritage of the Phrae province in Thailand, and the development of Luk Lan Muang Phrae ('the Children and Grandchildren of Phrae) organization which is seen as a right model of a "bottom up" approach and initiative toward preserving local cultural heritage which was recognized by ICCROM, SPAFA (Regional Center for Archaeology and Fine Arts) and today they play as an important link and advocate for the living heritage in Asia. Their general objectives regarding the preservation of local cultural 'living' heritage was to preserve their architectural heritage.

The organization implemented several projects which were aimed at to 'revive wisdom and pride in local heritage through different awareness'. To increase the awareness among the community, they did house surveys, interviews with house owners about the meanings and significance of their homes. They organized awareness programs on local heritage preservation

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<sup>29</sup> the Liberation Tigers of Tamil Elam, is an organization fighting for a separate state in Sri Lanka

for children, and other activities which were stressing the importance on preserving local heritage, but based on traditional knowledge, management systems and maintenance practices. They instrumentalised the community through an award winning program for old house owners that take good care of them to receive a certificate or a flag to place in front of their house. Luk Lan Muang Phrae created a Book House - local library, and a local museum. Eventually the organization searched for development options, and started cooking and growing local food and vegetables, puppet making, and other products for sale that made additional income. (Poulous 2014:28)

The problem, or possible weakness is that not all heritage sites have a continuity on its own. These positive examples are related to highly respected religious sites such as the Buddhist temple in Sri Lanka and the vernacular architecture in Thailand, in which people still live in. The general problem with this approach is that is addressing the living community and their living practices which existed or which still exist periodically.

The question here is what are the boundaries of the 'living heritage' approach? The living heritage approach certainly cannot be implemented to every 'type' of heritage site, especially in this case archaeological site. How can one provide authentic continuity and preserve 'living heritage' if the living heritage is known only be available archaeological and historical sources. In my opinion, and according to the examples in practice, each heritage conservation and management model depends of the heritage site which has the aim to be conserved or restored. Each heritage site with the local community dictates the measures which should be established for reaching sustainability, or a long term development.

As for the heritage governance models per se, the practice wishes to surpass the conventional model, but, the entire conservation practice is traditionally based on the conventional model and preserving the material fabric and the tangible remains so the complete abandonment of the model cannot be expected in near future. The other two approaches to heritage governance can be explained as theoretical and practical enhancement of the conventional model that should be considered in modern conservation practices.

Values based model is the first initiative toward decentralization of the traditional heritage practice, which would include and support other stakeholders in the process of decision making and planning. On the other hand, living heritage approach is opposing both the conventional and the values based, emphasizing the intangible aspects which the communities associate to cultural living heritage, and to manage it in a way which is in correspondence to their identities,

their cultural and way of living. There is no a right, or wrong approach, but what is reflected in practice is that heritage approaches overlap and thus cannot be practiced separately but a mutual factor which is strongly present in all of these models are different types of stakeholders (especially the local community) that directly influence the possibilities of cultural heritage management.

#### 4.5 The role of stakeholders in cultural heritage management

With the development of heritage studies, and when the theory and management of heritage became interdisciplinary, it reflected on the diversification of stakeholders. It was the stakeholders who introduced a set of new management models to the traditional heritage practice. The term ‘stakeholder’ conventionally can be defined as the “identifiable group of individuals who can affect the achievement of an organization’s objective or who is affected by the achievement of an organization’s objective” (Freeman, Reed 1983:91). In the context of cultural heritage, stakeholders are “individuals, groups, enterprises, agencies, professional organizations, or institutions that in one way or another have an interest in a place or an action. That interest can relate to tangible things or to the implementation of ideas. Implicit in this definition is the notion that there is a sense of shared concern, ownership, or belonging expressed in part as a common value system” (Egloff 2006:85).

Cultural heritage is complicated subject when it comes to mapping its stakeholders as they range from international organizations to small local organizations and local communities and enthusiastic individuals. All stakeholders have different levels of responsibilities and obligations when it comes to preservation and management of cultural heritage property, as where the obligation of the site manager is to balance the interest of all stakeholders as to gather relevant data that would benefit the sustainability of the heritage property.

In practice, stakeholders can have a positive or a negative influence on a project (Hajjalikhani 2008:2) depending on the interest they have on a particular heritage property and how they perceive on the work that is being carried out on the site’s preservation. For example, local community often is a negative stakeholder as there are cases when the community is not supportive toward archeologists that seasonally excavate archaeological site due to unsettled or problematic ownership rights. Another example of negative stakeholder can be environmental organizations and groups, as archaeological sites are placed in natural setting, that the increase of tourists to the archaeological site would pollute the surroundings which can stimulate negative reactions by the environmentalists.

Cultural heritage enhances the identity of a place and is therefore even more important during the time of globalization (Nared, Visković 2014:21) as societies build strong social values to its cultural heritage. Due to the increase of different values, objectives and views cultural heritage has to be managed as to meet the standpoints of all stakeholders with a positive impact on the planning process of the heritage site.

The main objective of cultural heritage management is to implement suitable methods (sociocultural animation, cultural economy) and create a socially useful purpose of heritage monuments, as a base of building cultural identities of cities, regions, countries/nations (Dragičević Šešić, Stojković 2011:161; Đukić 2010:82). So, the management of cultural heritage is directly involved with different members of society, defined as stakeholders, that have political, protective, scientific, educational, economic, social (religious), environmental, infrastructural interest toward heritage monuments.

**Table No. 2 – Stakeholder groups**

|   |  |   |   |
|---|--|---|---|
| <p><b>Political:</b><br/>international heritage organizations, national governmental organizations (ministries), local municipalities</p> | <p><b>Protective:</b><br/>Institutes for the protection of cultural monuments, museums, archives, libraries, cinematheque, conservation and restoration institutes</p> | <p><b>Scientific:</b><br/>universities, research institutes, specialized research departments, laboratories</p>   | <p><b>Educational:</b><br/>Universities (humanistic sciences departments, architecture, theology), conservation and restoration departments</p> |
| <p><b>Economical:</b><br/>Tourist organizations, tourist agencies, creative industries, communities, sponsors</p>                         | <p><b>Social:</b><br/>local communities, church representatives, NGOs, media</p>   | <p><b>Environmental:</b><br/>Organizations, institutes, NGOs for the protection of natural setting, landscape</p> | <p><b>Infrastructural:</b><br/>Building and construction companies, contractors, suppliers, workers</p>   |

The successful management of heritage properties considers the objectives of all stakeholders but it is also crucial to map those stakeholders which can certainly, on a local level benefit, the long term sustainability of cultural heritage. As it can also be noted that the stakeholders also differentiate on their level of education, to economical capability, influences and responses and also the interest of the stakeholders can overlap (Hajjalikhani 2008:7). The right way on how to stimulate dialogue is by establishing on what is called a “communication management”

system for which a site manager would be obliged to provide and find the appropriate approach in communicating with stakeholders.

The only problem is that the management of stakeholders depend mostly on who the stakeholders are, and so it is not possible to establish a universal methodology which could be applied to any archaeological, or other heritage site, as both the nature of heritage changes the key stakeholders and decision processes especially among the local community.

For a site manager, it is crucial to understand the monument itself, stakeholders around the monuments, their values, thoughts and interest (through interviews, focus groups, workshops, roundtables, formal and informal meetings) and provide mechanisms that would stimulate and enhance dialogue that would create planning processes easier and more prospective toward reaching sustainability.

Archaeological sites are usually controversial when it comes to mapping stakeholders, due to complicate identification of who the stakeholders are, especially among the local community. Archaeological sites most often are found in secluded rural areas, surfacing farming plains or steep hills used for sheep grazing by local shepherders. If archaeological sites and the nearby area become a protected with limited access for the shepherd it would change its everyday life. Could we define the shepherd as a stakeholder as he uses the grounds every day the more than archaeologist do, as they usually work seasonally? A farmer's plain can be above a prehistoric settlement and when the farmer harvest the machine brings up fragments of pottery which in some cases damages the farmer's harvesting machine – should the farmer be considered as a stakeholder as well? The traditional model of conservation and management did not considered other individuals and informal groups of people as relevant actors that can secure the future life of cultural heritage property and thus it became criticized for its highly centralized approach to heritage governance which seemed to be unsustainable and opposed the law on human rights and the right to heritage.

Following the Faro Convention, Europe understood the importance of the communities' so it placed it in the core of heritage preservation and management. But what is mostly controversial with the society is that it is complex, time consuming, and are no practical tools of how animation and stimulation of the society can occur, and often heritage practitioners do not want to work with the community as it changes the setting in which heritage practitioners operate. Even greater challenge are heritage properties which are located in poor, uneducated regions, as the local communities' interest lies mostly in the economic potential of archaeological

heritage – through cultural tourism, and as an opportunity to be employed during excavations, construction works (this is the particular case in Serbia).

What can be defined as the birthplace perceiving local community as a crucial stakeholder in cultural heritage management and conservation can be found on numerous examples of archaeologists and anthropologies working in the domain of ‘colonial archaeology’ in Australia, Asia, South America. The work of experts researching the cultural heritage of indigenous peoples’ ancestors reacted in a way that the community wanted to be involved in the process of decision making, as that heritage is an important part of their culture and identity which strongly nurtures the ancestor cult and both tangible and intangible expressions of their predecessors. They also demanded that archaeologist use noninvasive techniques of research that would not harm the heritage, also not to move and dislocate artifacts from the places where they were found – as it would change the emotional and spiritual value they associate to the found heritage. Finally, they asked that archaeology change its traditional, scientific approach to research and establish archaeology as science in a social context, by constructing research frameworks that engage more directly with archaeology as “heritage” in its community setting. (Mackay 2006:133). This attempts caused the development of the community-based cultural heritage management (Mackay 2006:134), which was years later supported by international organizations, especially Faro Convention in 2005. The articles 11 and 12 of the Faro Convention provide objectives on how the member states should organize public responsibilities to cultural heritage, as well as how to increase participation and access to it.

To summarize, Convention emphasizes that member State should promote integrated and informational approach by authorities to all interested levels, to provide legal, financial and professional frameworks that can stimulate joint action of stakeholders both from governmental and non-governmental sector, develop ways how the authorities could work with other important actors, encourage voluntarily activities and also work with the non-governmental organizations involved with cultural heritage to act in the public interest (Council of Europe 2013: art.11).

Concerning the enhancement of public participation and access, it encourages member states to let everyone participate in the process of identification, study, interpretation, protection, conservation and presentation of the cultural heritage, to consider the values of which societies associate with cultural heritage, stimulate development and recognition of voluntary organizations as partners in activities and constructive critics regarding cultural heritage

policies, to improve access to cultural heritage among the youth and people with disabilities, also to raise awareness of cultural heritage value and why it is important to be preserved and maintained and what are the benefits it could create for the local community and the society in general (Council of Europe 2013: art.12).

Faro Convention gives a very realistic perspective on how cultural heritage can be present among the lives of local communities. The non-governmental sector is one of the realistic outcomes which can be involved in animation and education of the public, as well to advocate on the heritage preservation importance, and to promote its values for societies through project management. Also, it could map interested volunteers and create database of interested individuals which would altruistically work for preserving cultural heritage. But, to establish these new, decentralized approaches it is crucial for the country to provide policies and legislative frameworks which would stimulate the development of civil sector actors in heritage protection, education and dissemination of values.

In most cases, communication problems can be noted between heritage professionals and tourism organizations, as frequently there are contradictions and conflicts where by conservationists perceive heritage tourism as compromising conservation goals for profit (Aas, Ladkin 2005:29). The cooperation between these sectors are crucial, as it involves the principles of interpretation and presentation of heritage site to the public, which if not handled properly can easily blunder into kitsch followed by pseudo-interpretations and understanding of heritage. On the other hand, public institutions rarely collaborate with NGO representatives in the domain of dissemination and education of the public regarding the importance and values of cultural heritage. Civil sector could operate as intermediary between the centralized institutions and the local community or the public. The partnership between governmental and non-governmental organizations could provide a first step toward decentralization, where the non-governmental sector could develop programs and projects which would benefit both the societies, while raising awareness regarding the monument.

Serbia can be used as a great example of a particularly bad communication and nonexistent dialogue among interested parties (on all levels), that can be associated to problems within cultural heritage politics and policies of this country causing deterioration of heritage. Europe is well aware that poor and undeveloped countries do not have same funding or human capacities for heritage sites, but both UNESCO (Management Plan) and Council of Europe

(Business Plan) introduced operational tools that would secure effective protection and management of heritage sites.

The following chapters will have the aim to analyze and evaluate both UNESCO and Council of Europe methodologies, or better to say their management approaches as a way to analyze on how archaeological sites should be assessed from a managerial perspective. Archaeological remains are specific type of heritage as they are remains, material, built fragments of buildings that lack monumentality (in most cases) even though their greatness lies in beneath those remains, among excavated data about societies that inhabited those secluded places.

Plans, despite they are practical, strategic tools, provide an opportunity to highlight all complexities one archaeological site has which usually are not so coherently presented in other documents or research papers. The first strategic tool is the UNESCO management plan for World Heritage sites, and the other is the business plan methodology provided by the Council of Europe that was created within the program “*Ljubljana Process – rehabilitating our common heritage*”.

## 5. Strategic tools for cultural heritage protection and management

### 5.1 UNESCO Management Plan for World Heritage Sites

Since the ratification of the World Heritage Convention, UNESCO annually received nominations of heritage properties without any detailed observation on how the values will be managed and preserved for future generations. The constant increase of the World Heritage List alarmed UNESCO that is urgent to implement real systems of monitoring and management of the nominated World Heritage sites (Badia 2011:41).

The management plan<sup>30</sup> is an integrated planning and action concept that lays down goals and measures for the protection, conservation, use and development of World Heritage sites (Ringbeck 2008:6). The Operational Guidelines (UNESCO 2005: par. 97-119) Within the nomination of a heritage property, each party is obliged to provide detailed documentation that would represent the taken measures for effective protection of the outstanding universal value of the nominated heritage property and established a values-based management system, as the management of the OUV is the key objective to be preserved.

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<sup>30</sup> Management plan can also be titled as a “Master Plan”, a Protection Plan, a “Cultural Resource Management”, an “Archaeological Heritage Management” plan.

The following modalities are:

- legislative, regulatory and contractual measures for protection,
- boundaries for effective protection,
- buffer zones,
- sustainable use
- **management systems**

Primarily, member States are obliged to justify Outstanding Universal Value of monument that should be inscribed to the World Heritage List. The justification of the OUV should be elaborated with a description of the monument and on which criteria, together with a *statement of authenticity* and *statement of integrity*. The overall descriptions of the OUV, authenticity and integrity would provide a baseline in defining all site's significance – that can be explicated within the *statement of significance* that all documents would explain how the 'outstanding universal value means cultural and/or natural significance which is so exceptional as to transcend national boundaries'(UNESCO 2005:par.49). The statement of significance and the justification of the universal value of monuments should be incorporated within the management plan (Ringbeck 2008:16). Even though UNESCO provides general structure of what should be considered in management plan, there are no universal template (Ringbeck 2008:7) as each heritage site has its own modalities that should be assessed.

The justification of the outstanding universal value of heritage property lies on the overall criteria of authenticity and integrity and the values that are associated to those concepts.

The following *statement of authenticity* would have to be based on what measures is the authenticity of the monuments preserved on the base of its attributes - form and design, materials and substance, use and function; traditions, techniques and management systems; location and setting; language, and other forms of intangible heritage; spirit and feeling (UNESCO 2005: par.82). The statement of authenticity should assess the degree to which authenticity is present in, or expressed by, each of these significant attributes.

For the *statement of integrity* it is considered that physical fabric of the property and/or its significant features should be in good condition, and the impact of deterioration processes controlled. Relationships and dynamic functions present in cultural landscapes, historic towns or other living properties essential to their distinctive character should also be maintained (UNESCO 2005:89).

The *statement of significance* is determined by its description and justification of the OUV, it must state how it has universal symbolism above and beyond regional, national, political, religious or economic significance (Ringbeck 2008:16).

## 5.2 The modalities of the management plan

### *Legislative, regulatory and contractual measures for protection*

UNESCO Operational Guidelines provide general consideration on what criteria should be transparent when nominating a site for the inscription on to the World Heritage List, where management plan is a just a tool which would elaborately present how the entire management of different processes would be implemented in a, for example, a five year plan. For the UNESCO to have a coherent image of present condition of one state, each party has to demonstrate adequate protection at the national, regional, municipal, and/or traditional level for the nominated property. They should append appropriate texts to the nomination with a clear explanation of the way this protection operates to protect the property (UNESCO 2005:par.97). Also, it is obliged that parties explain or implement legislative and regulatory measures on national and local levels that would secure that the Outstanding Universal Value of the heritage property is not endangered. This means that each state party must provide a list of legislative, regulatory, contractual, planning, institutional measures that are aimed for the protection of the heritage property, in a way that legislatively speaking there is a coherent system on how heritage properties are protected within one country, and on what principles.

Operational guidelines state that “Legislative and regulatory measures at national and local levels should assure the survival of the property and its protection against development and change that might negatively impact the Outstanding Universal Value, or the integrity and/or authenticity of the property. States Parties should also assure the full and effective implementation of such measures” (UNESCO 2005:par.98).

### *Boundaries for effective protection*

The boundaries in this case mean to define boundaries of the heritage property so it expresses the outstanding value, integrity and authenticity. Boundaries should be drawn to include all those areas and attributes which are a direct tangible expression of the Outstanding Universal Value of the property, as well as those areas which in the light of future research possibilities offer potential to contribute to and enhance such understanding (UNESCO 2005:par.100). It is suggested that the boundaries are physically shown on a map, to place heritage property in its

geographic context and to explain the values of that selected surface and to further explain associated values to the selected surface.

- *Buffer zones*

UNESCO defines buffer zones<sup>31</sup> as “an area surrounding the nominated property which has complementary legal and/or customary restrictions placed on its use and development to give an added layer of protection to the property. This should include the immediate setting of the nominated property, important views and other areas or attributes that are functionally important as a support to the property and its protection” (UNESCO 2005:104). However, buffer zones vary in terms of size across sites, its components and characteristics of given World Heritage site. Buffer zones are outcomes of heritage properties and its context in a particular surrounding.

It is advised to anchor buffer zones in the framework of existing legal instruments for the protection of historical monument areas, facilities, excavation protection areas and protection of surroundings (Ringbeck 2008:30). Buffer zones can be visually depicted on a map. If there is no selected buffer zones, UNESCO proposes that member states include a statement as to why a buffer zone is not required. The establishment of buffer zones should be done at the time of nomination and the development of management plan of the heritage property, and the management of buffer zones should be done within the management system of the entire site, as its integral part. Buffer zones should not be managed individually, even though the boundaries of buffer zones are not inscribed to the WHL.

The importance of buffer zones is related to the preservation of authentic perspective and panorama – the “visual integrity” (Ringbeck 2008:31) of a World Heritage Site. The preservation of authentic landscape of World Heritage sites needs strategic planning. UNESCO recognized that physical boundaries of heritage sites are not where the tangible elements stop, but are in fact series of layers that should be considered on how to manage those possible changes in the integrity of the landscape or panorama of heritage properties. ICOMOS sees that buffer zones go beyond the natural setting and but it must be managed in a way that buffer zones still “interact with the natural environment; past or present social or spiritual practices, customs, traditional knowledge, use or activities and other forms of intangible cultural heritage”. Ensuring that buffer zones are designed in relation to social, cultural and economic

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<sup>31</sup>Buffer zones can also be referred as the “areas of influence”.

parameters as well as physical parameters would ensure that defined conditions would reflect all sources of the heritage values of a place” (Martin, Piatti 2009:29). It is related to the management of socio-cultural landscape, where heritage is directly associated to the natural and social context in which it is located – as it is described as the “genetic structures of these sites, like individual beings, are shaped by their environment – it is the classic synthesis of nature and nurture” (Martin, Piatti 2009:18).

*Recommendations* (Martin, Piatti 2009:181-82):

- Documentation based on scientific research of historic and current visual relationships with the World Heritage property of the tangible aspects and to the surrounding landscape. Mapping and collecting information of possible threats and risks that can occur within the buffer zones, but also opportunities should be identified.
- Consideration of individual visual relationship of the property in its context by consultation with other stakeholders and interest groups. Stimulating their active participation within the process of management and protection of heritage site with buffer zones.
- Providing the documentation and the assessment of visual relationships to responsible authorities that would emphasize and ensure that the conservation of the visual integrity is fundamental condition for preserving the outstanding universal values of a World Heritage site.
- Elaboration of restrictions, regulations, activities that need to be set up as a part of the buffer zone.
- Providing detailed map of the heritage property and its buffer zones.
- *Sustainable use* - UNESCO supports sustainable development of World Heritage sites, especially if it is improving the quality of life of the local community, but each State Party must ensure that the outstanding universal value of the heritage property is not compromised with those activities stating that – ‘legislations, policies and strategies affecting World Heritage properties should ensure the protection of the Outstanding Universal Value, support the wider conservation of natural and cultural heritage, and promote and encourage the active participation of the communities and stakeholders concerned with the property as necessary conditions to its sustainable protection, conservation, management and presentation’ (UNESCO 2005:119).

### 5.3 Management systems

Under the modality of the ‘management system’ UNESCO considers all important elements that are crucial for the development of the management plan. The Operational guidelines state “Each nominated property should have an appropriate management plan or other documented management system which should specify how the outstanding universal value of a property should be preserved, preferably through participatory means and secure the protection of the nominated property for present and future generations (UNESCO 2005: par.108-109).

UNESCO clarifies that management systems vary depending on the nominated property, its cultural or natural context, different cultural perspectives, available resources etc. Management systems incorporate traditional practices, existing urban or regional planning instruments, and other planning control mechanisms, both formal and informal as well as impact assessments and interventions that are essential for the nominated world heritage properties. UNESCO encourages integrated approach to planning and management of heritage properties (and buffer zones) that would ensure long term maintenance of the OUV (UNESCO 2005:110-118) that should be taken in collaboration with property managers, management authorities, and other stakeholders.

Key elements of the management system of every inscribed property could be:

- a) a thorough shared understanding of the property by all stakeholders;
- b) a cycle of planning, implementation, monitoring, evaluation and feedback;
- c) the monitoring and assessment of the impacts of trends, changes, and of proposed interventions;
- d) the involvement of partners and stakeholders;
- e) the allocation of necessary resources;
- f) capacity-building;
- g) an accountable, transparent description of how the management system functions

UNESCO<sup>32</sup>, heritage organizations and professionals in heritage management field provided numerous manuals that have the aim to help and raise capacities for establishing effective heritage management systems internationally.

The UNESCO resource manual for the management of cultural heritage states that even though Operational Guidelines reference ‘management plan’ there are no specifications on how to

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<sup>32</sup> [http://whc.unesco.org/en/activities/search\\_theme=38&action=list](http://whc.unesco.org/en/activities/search_theme=38&action=list)

achieve these objectives. It is important to read right through the text in order to understand the emphasis placed on the protection of Outstanding Universal Value (UNESCO 2013:34).

Preparation of management plans, as it is mentioned earlier, vary depending on the heritage property that is nominated for the List and the country where it is located due to different planning policies and that is why UNESCO does not provide a single model of MP that is an example of a “good practice”. The MP represents the connection between different planning instruments and policies in order to: preserve over time the integrity of values leading to the registration within UNESCO’s World Heritage list, to combine the protection and preservation through the integrated development of local economic resources such as tourism and to involve numerous actors (even those having opposing interests) in a common and local decision-making process (Piccolo, Todaro 2014:50)

So, it would be efficient to consider the objectives that should be integrated within a management plan for archaeological sites even though there are no precisely defined parameters for what is considered to be a good management plan model. The only possibility is to analyse accepted management plans and analyse their objectives and constituent elements. On the other hand, the management plan should analyse the examples of similar heritage sites as to see if they follow the same pattern but again individually based on its outstanding values. As for archaeological sites, on the UNESCO website there are not more than 53 accepted and available management plans<sup>33</sup> that differ in the “type” of assessed heritage where management plans for archaeological sites are deficient as app. 7 management plans from 53 in total are generated for archaeological sites.

In the 2002 ICOMOS and ICCROM experts met in Ma’agan, Israel in attempt to provide a coherent methodology in a form of a manual for creating management plans particularly for archaeological sites. Due to operational problems (financial, communicational) their manual had not yet been published. Henry Cleere in 2009 summarized the objectives presented at the meeting in Ma’agan and in a short article provided a template for the preparation of and effective management plan for World archaeological sites<sup>34</sup>. The framework consists of the following elements that should be integrated in an archaeological management plan (AMP):

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<sup>33</sup> [http://whc.unesco.org/en/documents/?searchDocuments=&category=management\\_plans](http://whc.unesco.org/en/documents/?searchDocuments=&category=management_plans)

<sup>34</sup> Management Plans for Archaeological Sites: A World Heritage Template, Conservation and management of arch. sites, Vol. 12 No. 1,2010, 4–12

1. **The management planning process**
2. Team building and public participation
3. Investigation and understanding of the site
4. Conservation, restoration and reconstruction
5. Monitoring and Maintenance
6. Presentation and interpretation
7. Tourism and visitor infrastructure

The other practical manual was issued by the German Commission for UNESCO and author Brigitta Ringbeck and it provides answers to questions pertaining to the content, structure and presentation of a management plan but it is a universal manual that is both for managing cultural and natural heritage. The following analysis will use Cleere's template, as well as inputs of available manuals, and considerations given in examples of AMPs that were accepted by UNESCO – for the Neolithic site Çatalhöyük and the 8<sup>th</sup> century 'desert castle' Qusayr 'Amra in Jordan. The two management plans provided a more detailed structure of the management plan, and what elements should not be overlooked in the process of generating one plan for an archaeological site.

### 1. **The *management planning process* :**

- *Identification of Key players* (decision makers) on a national, regional and local level.  
The identification of key decision makers can be defined as all of the authorities charged with enforcing monument protection laws and providing technical expertise on historical monuments in co-operation with the local communal authorities should be identified (Ringbeck 2008:27). It is also suggested that each of identified decision makers have an assigned responsibility that would be presented in the management plan. Also, their communication structure can be depicted with an organogram (Ringbeck 2008:32), as it is a useful instrument to comprehensively present the decision making process and its actors. When the key actors are identified, it would be beneficial to provide their relationship to the site and the time limit of their mandate.
- *Statement of significance*  
As mentioned earlier, statement of significance is the "heart" of the management plan as it has the aim to present site's significance based on the assessed values and their explanations of - historical, archaeological, artistic and aesthetic, architectural, natural, scientific, social and symbolical values, outstanding universal value, authenticity and integrity, other possible values (tourism and economic potential, educational).

- *Management assessment* – The management plan should present possible constraints and obstacles that are thinkable to occur within the management process – both the external and internal factors which can be influence the dynamic and implementation of activities. For identifying them, the most favourable strategic instrument is the SWOT analysis<sup>35</sup> that should be carried out in a dialogue with key decision makers and interest groups.
  - *Management objectives* – aim, vision and policies
    - Aim** – should be shortly described as what is the overall use of the management plan for the archaeological site, and what are the strategic objectives that are going to be met with the implementation of this plan;
    - Vision** – should describe in how the values are going to be enhanced and what improvements would take place at the site and it should be transparent in the plan.
- Management policies:**

Management policies are important to note in the management plan as presentation of how the values, authenticity, integrity will remain intact considering national - legal and institutional framework, landscape and setting, land use and planning, research, conservation and protection, visitation and interpretation, maintenance and monitoring, investments, marketing and funding (but management policies should be elaborated once values, threats and risks are analysed and evaluated by the working group).

## **2. *Team building and public participation***

The overall identification of key players and interest groups in the management planning process – people working on the site, research and scientific community, decision makers (local, regional, national level), supporting groups, sponsors, community, visitors, international bodies and academic funding bodies, consultants.

Cleere advises that management process should be carried out by a *working group*, or an executive body that would consist of a director with a small staff and a consultative body that consists of interested stakeholders (the national and/or regional heritage agency, representatives of relevant planning and tourism authorities, university and museum experts, and the local community). Both the working group and the consultative body

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<sup>35</sup> acronym SWOT analysis stands for - Strengths (internal), Weaknesses (internal), Opportunities (external) and Threats (external) that can show the position and circumstances affecting the archaeological site and its management. SWOT analysis should be carried out together with all identified stakeholders.

should have an established micro communication management clearly defined as well as their individual responsibilities in the management process of the site.

### ***3. Investigation and understanding of the site***

The third section of the management plan should be an elaborated description and specification of all available information about the history and the developments that occurred on the archaeological site. The investigation would be to analyse all existing documentation such as records, physical and digital data and explain their accessibility and content of the archived data.

To its addition, it is obligatory to assess current state of the archaeological site, in its socio-economic, political, scientific, touristic and infrastructural context for a more coherent and realistic and objective depiction of the present conditions of the site.

Management plan – key points, section 3:

|  |   |
|--|---|
| <p><b>Historical overview and site's context:</b></p> <p>Location and boundaries (+ buffer zones) of the archaeological site</p> <p>Archaeological and historical context of the site</p> <p>History of archaeological research on the site – short overview</p> <p>Available documentation: tangible finds, paper archive, publications, photographic archive, electronic archive</p> | <p><b>Site assessment:</b></p> <p>Organizational, legal, political and economic situation of the site</p> <p>Ownership and responsibilities</p> <p>Physical condition of the archaeological site under and below ground</p> <p>Present and available infrastructure at the site</p> <p>Visitor facilities</p> <p>Interpretation and tourism</p> |
|--|---|

#### **4. Conservation, restoration and reconstruction**

The fourth phase is linked to the previous one, as the management plan should provide a detailed representation of conservation, restoration and reconstruction works that had been carried out at the archaeological site, as well as the available documentation of those practices. Also, it should state present condition and future conservation projection through a “conservation plan”. Each conservation activity should be presented in a table, followed by an estimated cost for the planned activities.

Management plan – key points, section 4.

Historical overview of conservation, restoration and reconstruction works at the archaeological site

Conservation conditions – future conservation plan (short-term, long term)

Estimation of resources for conservation and restoration works

Identification of helpful actors (contractors, consultants, national agencies, etc.)

#### **5. Monitoring and maintenance**

Explanation of the site monitoring and maintenance, as well as monitoring of the execution of the management plan. For site monitoring it is encouraged to establish strategies for monitoring and maintenance as well as defining the responsible staff in charge for monitoring with their particular tasks. Usually site monitoring reflects on:

Monitoring and consequent maintenance of site features, to prevent them from damage and counteract natural/man-made actions of deterioration;

The monitoring of people on site, in order to avoid that wrong behaviours seriously affect the conservation of the site.

Management plan – key points, section 5:

|   |
|---|
| <p>Preparation of prioritized and integrated monitoring and maintenance plans</p> <p>Integration of the monitoring and maintenance planning and activities with conservation planning</p> <p>Establishment of an integrated database for all conservation, maintenance, and monitoring activities</p> <p>Estimate of resource implications (human and financial)</p> <p>Evaluation of security implications (including risk-preparedness plan).</p> |
|---|

## **6. Presentation and interpretation**

The sixth phase should analyse and present how, where and in what manner is the archaeological site is generally interpreted and presented to scientific or to the wider community. If there are statistical data regarding the museum or site visits, they should also be included within this section.

Management plan – key points, section 6:

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| <p>On site interpretation and presentation (how is the site presented in its current state)</p> <p>Offsite interpretation and presentation (museums, exhibition spaces, publications, digital presentations)</p> <p>Infrastructure (description of present or absent infrastructure for presentation and interpretation of the archaeological site)</p> <p>Identification of additional research projects required for interpretation and presentational purposes (including the creation of links with universities, museums, and other institutions, including foreign schools).</p> |
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## **7. Tourism and visitor infrastructure**

The final element of the management plan is the tourism activities that are taking place on the archaeological site. Tourist activities should be presented with statistical data (if the data is available) that would provide an overview of tourist flow, their gender and age. However, it is crucial to emphasise on what basis is the management of tourist carried out, and what are the potential risks or lacks for tourism development at the site.

Management plan – key points, section 7:

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|--|
| Tourist flows  |
| Tourist and visit profiles   |
| Tourism impact and management of tourists  |
| Tourism publicity (availability and transparency of the site by tourism channels)                |
| Formulation of policy regarding guides (both professional and volunteer, including young people) |

Implementation – Strategic Action Plan

The final section of the management plan is a concise implementation strategy, and what is planned to be developed at the archaeological site in a five-twenty five year plan. It should be easier to present the strategic activities in a table, as well as an individual table of necessary financial resources for their execution.

#### 5.4 Business Plan (Council of Europe)

Business plan is a still unused management tool among cultural heritage sector due to the fact that the term ‘business’ originates from the private sector and correlates with monetary income, commercialization, industrialization – unfavorable concepts among traditional heritage management practices. UNESCO states that conservationists are expert in their field but generally poor at talking the language of the business sector. In an increasingly competitive world, it is important that the economic, social and environmental sectors learn to talk a common language (UNESCO 2008:14). The open question here is – how does the integration of ‘business planning’ help in communication between different sectors and endangered heritage properties?

‘Business plan’ is a (living) document that assess and develops business idea, and presents the activities and financial affects followed by the proposed idea. In cultural heritage management, business plan is seen as the most complex document that has the aim to describe all elements for the rehabilitation of heritage property and its sustainability (Mikić 2014:13). Business plan is particularly beneficial tool in organizational planning of institutions (Bishoff, Allen 2004:3), as it considers the organization, its staff and resources and how those important elements of any institution are best used, and how they can be sustained and enhanced (UNESCO 2008:8).

In the last couple of years, UNESCO, Council of Europe started to consider business plans as relevant strategic tools that would exemplify concrete and specified solutions for understanding

how the rehabilitation process of the heritage property would take place in the future (Mikić 2014:13) as well as allocation of vital financial resources for achieving wanted results.

Business planning literature vary in its content while in the last decade there was an increase of available manuals and produced methodologies. These manuals aim to provide most effective and efficient creation and implementation of business plans based on geographic regions, heritage “types”, economic conditions of different countries or for an individual project etc. Business plan methodologies originate on the international ones provided by the World Bank, UNCTAD, UNIDO (Mikić 2014:15). Other available manuals for production of business plans are provided by UNESCO<sup>36</sup>, Heritage Lottery Fund<sup>37</sup>.

Nevertheless, this thesis will follow and analyze the methodology developed by the Council of Europe that seemed most adaptable to the SEE countries that was produced within the program *Ljubljana Process II – Rehabilitating our Joint Heritage* coordinated by the Regional Cooperation Council Task Force for Culture and Society (RCCTFCS), financed by the European Commission and assisted by the Council of Europe (Coe).

The Ljubljana Process was a follow up of the ‘Integrated Rehabilitation Project Plan/Survey of the Architectural and Archaeological Heritage (IRPP/SAAH) Joint Program which was implemented by the Council of Europe and the European Union in South-Eastern European countries from 2003 to 2010<sup>38</sup>. With the Ljubljana Process, the program was finished in 2014 with positive outcomes as the overall aim was to implement a heritage management tool based on the identification of "priority interventions" and the drawing up of "integrated rehabilitation projects" targeting the social and economic potential of the monuments and sites<sup>39</sup>. The methodology and the program itself how cultural heritage can stimulate community participation, and enhancement of their quality of life and became a useful tool for the implementation of standards proposed in the Faro Convention (2005). The created IRPP/SAAH methodology<sup>40</sup> consist on two distinctive phases that participating countries should assess by their participating heritage organizations:

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<sup>36</sup> UNESCO Business planning for natural World Heritage Sites 2008.

<http://whc.unesco.org/en/businessplanningtoolkit/>

<sup>37</sup> Heritage Lottery Fund Project business plan guidance 2012. <http://www.hlf.org.uk/project-business-plan-guidance>

<sup>38</sup> <http://www.coe.int/t/DG4/CULTUREHERITAGE/COOPERATION/IRPPSAAH/index.html>

<sup>39</sup> <http://tfcs.rcc.int/en/projects/ljubljana-process>

<sup>40</sup> <http://www.tfcs.rcc.int/en/irpp-saah-methodology>

## **Phase I : Assessment and selection of priorities<sup>41</sup>**

- A. Heritage Assessment Report – regarding conditions of heritage property in each participating SEE country, key institutions, legal framework of the heritage management and existing tools and available resources.
- B. Prioritized Intervention List (PIL) – list of buildings and sites of high significance that each participating SEE country should assess the urgency for their conservation and possible restoration.

## **Phase II : Elaboration of the rehabilitation projects**

- C. Preliminary Technical Assessment (PTA)
- D. Feasibility study (FS)
- E. Business Plan (BP)

The phase II as it can be seen, consist of three separated but intertwined elements that would assess heritage property and analyze its condition that would be presented within each document. The first two elements are crucial to provide data and information from which business plan would originate from.

The PTA – Preliminary technical assessment

PTA analysis is used as to assess the heritage property – background of the project, its technical status, requirements for its rehabilitation (cost estimation for conservation/restoration activities). This analysis is a crucial operational tool in the process of attracting potential donors.

Three objectives should be considered and presented with the PTA (Mikić 2014:13):

- Values and importance of the heritage property
- Assessment of risk and level of deterioration of the heritage property
- Sustainability (development potential) of the heritage property

FS – Feasibility studies

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<sup>41</sup> The Phase I is placed in this analysis out of descriptive reason, as to present what were the program and methodology objectives before the practical, managerial phase II.

Feasibility study<sup>42</sup> is a document that should evaluate PTA objectives, and provide the viability of the proposed conservation/rehabilitation project and what activities should be carried out to reach needed results (Mikić 2014:13).

### **Business plan**

As defined by the IRPP-SAAH methodology, business plan “underlines opportunities for investors and fixing conditions for successful rehabilitations, leading to ‘consolidating’ the projects. While a feasibility study is about the rehabilitation’s viability, a business plan deals with business growth and sustainability. Its aim is to provide a clear, realistic and practical blueprint for future management of the monument or site, and demonstrate that the goals can be achieved with the resources planned”.

One of the activities within the program Ljubljana Process II was to produce a coherent manual for generating business plan for immovable heritage properties based on the sites inscribed on the PIL list. The published manual explained the methodology, aims and operational objectives of business plan and planning in the attempt to raise capacities, demystify the concept of “business” in cultural heritage field, and improve the competence of heritage experts, but all other interested parties that are dealing with cultural heritage. The manual provides a comprehensive template and explains in detail how should business plan should be produced and based on which elements (Mikić 2014: 16-17):

1. *Summary and the description of the business idea* – specification of the business idea and the structure of the business plan.
2. *The historical context of the heritage property* - presenting the values as well as the overall condition of the heritage property, what interventions were carried out on the site etc.
3. *Description of the project* – representing the main elements of the rehabilitation activities, and the further management of the heritage property after its rehabilitation.
4. *Market analysis and rehabilitation potential of the heritage property* – it should state the economic value of heritage property and its sustainable potential post-rehabilitation.
5. *Financial strategy* – should provide a financial strategy of the rehabilitation process and economic use of the heritage property.

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<sup>42</sup> Heritage experts often provide feasibility studies as a singular document for heritage properties that present their condition and possible future activities.

6. *Financial projection* – it should transparently present the level of necessary income and sources of funding the rehabilitation project, use and presentation of the heritage property.
7. *Marketing and communication strategy* – it should explain how the project will secure its transparency to the wider community, its communication strategy with audiences, and attracting of donors and sponsors that would support the project.
8. *Risk assessment* – while dealing with heritage properties, there are risks that must be taken into the account – first with identifying them, and secondly to provide measures how the risks can be overpassed or completely minimized in the project.
9. *Monitoring and evaluation* – explanation on how the realization of the project would be monitored and evaluated.

Even in this short summary, business plan template can be seen as a more detailed strategic tool aimed at presenting steps in achieving effective rehabilitation and presentation of heritage property. Business plans are produced as to help receive funds for the project realization as well to ease the management and the protection of heritage property (Mikić 2014:17).

In comparison of management plan and business plan it is evident that they are related but also vary in their approach toward heritage properties. Management plan provides an in depth study and the overall considerations of how the ‘outstanding universal value’ will be preserved and transferred to the future generations. Business plan is more a short-term guide in how to achieve small, planned projects in the domain of the heritage property that can be easily understood by potential donors, sponsors, and other interested parties. Cleere, in his article on the *World Heritage template for archaeological sites*, state that each AMP should have series of business plans, as detailed representation of the necessary budget for the execution of planned activities for site’s sustainable rehabilitation (Cleere 2009:7).

Business plans should be considered as physically separated but integral documents in cultural heritage management. The reason is simple – preservation of cultural heritage requires high amount of financial support and each year heritage sites are being neglected due to declining economy across the globe. National governments are decreasing budgets and it is a question on how heritage properties are going to be funded in the future, and what financial mechanism would secure the existence of heritage properties years to come. Heritage experts must think strategically and economically, as they are the ones obliged to preserve heritage properties

where business plan is just a tool that can help ease and improve the process of long term management and fundraising.

The business sector will not start to fundraise archaeological excavations out of altruism, but if the general objectives of the project are understandably presented, potential donors could be more opened to support and fund certain activities that would benefit the heritage property and the community in its proximity. It is on heritage experts, group of stakeholders and participating communities to be advocates and voices of silent monuments, as unfortunately, it is the time that we experiencing now. UNESCO takes care only of ‘outstanding’ monuments but there are so many other monuments that exists, that are not on the List that need immediate attention. UNESCO can be defined as more bureaucratic organization than an operational as it takes care of the monuments that the organizations finds valuable for their preservation.

Even though, UNESCO Conventions state the necessity of a more decentralized approach toward heritage and openness to local communities it does not provide measures, or indicators how those parameters would be met. As mentioned earlier, UNESCO became a cultural heritage brand, a trademark, a stamp to those outstanding values that is helping countries to build their economies, but should one really think that cultural heritage is a strong structure that would boost national economy by exploiting fragile heritage resources in regard to tourism?

Cultural heritage sector and the national government should change perspectives, and analyze how to primarily save the heritage and secure its existence, secondly to raise capacities and raise awareness’s for its preservation, and to think about projects that would disseminate cultural heritage, connect it to local communities and work together for reaching its sustainability - inscription on the WHL or receiving a UNESCO trademark of a “World Heritage Site” is just a consequence when cultural heritage is managed correctly, it should not be a goal by itself. Institutions should implement strategic participatory planning in archaeological heritage management where business plans can help in securing resources for rehabilitation projects, its protection and management to understand all aspects to one project and identify potential, interested financial supporters and to raise capacities and skills of heritage practitioners (Mikic 2014:17) toward providing an effective management system on particular heritage site based on its values and present conditions.

It was mentioned that the cultural heritage management in Serbia is based on the conventional model where the processes are mostly aimed toward the preservation of the fabric through technical measures. The Republic institute is the main organization that corresponds to the

government and international organizations, and submits heritage properties of outstanding value which could be listed on the World Heritage List.

Until today, Serbia has four cultural monuments and sites included in the UNESCO World Heritage List Stari Ras and Sopocani, a group of monuments that include the monastery Sopocani, the monastery Djurdjevi Stupovi, St Peter's Church and the remains of the Ras fortress and Gradine (1979); Studenica Monastery (1986); archaeological site Gamzigrad-Romuliana, Palace of Galerius (2007) and the Medieval Monuments in Kosovo (2004), which is on the World Heritage List in Danger.

The cultural monuments that are now on the UNESCO World Heritage Tentative List are twelve in total, but seven built heritage and five natural heritage properties. The built monuments are the archaeological site Iustiniana Prima, fortified Manasija Monastery, Fortress of Bač and its surroundings, Smederevo Fortress, Frontiers of the Roman Empire, Negotinske Pivnice, Stećak's - Medieval Tombstones .

The Republic of Serbia ratified UNESCO World Heritage Convention in 1974 and as a member state it is obliged to follow UNESCO Operational Guidelines of the World Heritage Convention and to nominate outstanding cultural and natural heritage properties, as well to follow principle steps that would provide an effective management system for cultural heritage properties which should be articulated within a management plan.

Until today, the Republic of Serbia did not create management plans for the inscribed World Heritage sites, and there is not much public debate on why are they not produced, one of the possible reasons is that management plans are not obligatory by the Law on Culture, or the Law on Cultural Property and the Republic of Serbia does not consider management plans as valid documents for strategic management of heritage sites.

Within the program Ljubljana Process II participating organization Europa Nostra Serbia in collaboration with heritage institutions enlisted 13 monuments of the PIL list (4 listed monuments were archaeological sites). The most endangered and highly important archaeological site Iustiniana Prima received its site management plan within this program during the year 2014. Until today, the site management plan has not been accepted by the Ministry of Culture, and there is a tendency from the Republic institute for the protection of cultural monuments that it is important to provide a more detailed plan as an addition to the existing management plan, that would exemplify the necessary activities for reaching rehabilitation of the site and its sustainability in the future.

The following section of this research is devoted to the case of Iustiniana Prima and a general assessment of the cultural policy in Serbia and country's approach toward cultural heritage management. Also, the case of Iustiniana Prima would serve as an example as to question the rehabilitation potential of site and its possible benefits for the local community based international standards toward enhancement of community participation and improvement of their quality of life.

## **6. CASE STUDY: Archaeological site Iustiniana Prima**

### 6.1 The history of archaeological excavations, conservation and protection in Serbia

The first known record regarding the intellectual thought toward preservation of cultural heritage dates from the second half of the 18th century, in Austro - Hungarian Vojvodina as two priests of Fruška Gora monasteries - Zaharije Orfelin (1726-1785) and Lukijan Mušicki (1777-1837) raised the issues on how it is important to collect and save ancient artefacts, as well to write about one country's national monuments. Serbian intellectuals living and working in western part of Vojvodina which was dominated by the Austro - Hungarian Empire, initiated the establishment of the oldest cultural organization Matica Srpska in Budapest in 1826 (which will be transferred to Novi Sad in 1864) that further influenced the idea to form a national museum in 1844.

The establishment of the National Museum in Belgrade represent the beginning of institutionalized and systematic approach toward cultural heritage protection and preservation as well as scientific research of archaeological heritage (Kuzmanović 2012:53).

The first "management" of archaeological finds was characterized with simple-analysing and inscribing found artefacts while placing them in not more than two categories that were - monetary finds, and written documents and other antiquities. The improvement of this system was noted in the 1870's when the museum had nineteen departments for its artefacts (according to the type or its utility). Since the 1870's the museum's corpus of material finds increased which resulted with placing Mihailo Valtrović as a guardian of the National Museum. Simultaneously in 1881 the Museum initiates the idea to establish Cathedra for Archaeology at the Grand Ecole in Belgrade which would serve as a scientific apparatus for the National Museum. Previous guardian of the Museum becomes the first professor at the new Cathedra for Archaeology and the first archaeologist in Serbia (Đorđević 2005:12).

Professor Valtrović standardized archaeological research and typology of found artefacts and conducted archaeological excavations from 1882 to 1905. His student and successor, Miloje Vasić (1869 - 1956) will become a "legend" of Serbian archaeology, as he was the first academically though archaeologist to work in these territories. Vasić's had numerous contributions for the development and improvement of the scientific thought at the Cathedra, as well as improvements and modernizations of the Museum.

One of the most important contributions to world archaeology is the discovery of the Neolithic site Vinča-Belo Brdo in 1908. near Belgrade. His approach to archaeological research of Vinča followed European standards and methods, but scholars today reflect on to his research which was in some elements incorrect – especially in chronology and interpretation of finds (see Palavestra 2012: 650-679)

But, it can be stated that the beginning of the 20th century, is the beginning of systematic archaeological excavation across Kingdom of Serbia. That period remembers several archaeological projects by few archaeologist and art historians. The second most prominent explorer with his contributions to Serbian archaeology was Professor Vladimir Petković and his discovery of the early byzantine site Iustiniana Prima in 1911 and followed systematic excavations in 1912 .

After 1912 the Kingdom of Serbia faces the Balkan Wars, then the World War I. After the wartime archaeological research was again established as scholars discovers prehistoric and antique settlements from 1920s until the 1938, before the outbreak of the World War II. After the Second World War, archaeological excavations were continued but conservation and preservation of sites did not continuously follow archaeological excavations, as there was always a discrepancy between these two practices. Until today, cultural heritage is under the ownership of the State and practiced by authorized institutions.

## 6.2 Cultural policy and archaeological heritage in Serbia

In Serbia, culture is regulated under the Law on Culture (Official Gazete of the Republic of Serbia, No. 72/2009) that claims that the cultural policy is based on freedom of expression in cultural and artistic creation, autonomy of cultural operators, openness and availability of cultural events for the public and citizens, respect for cultural and democratic values of the European and national tradition and diversity of cultural expressions... Also, the general interest in culture includes creation of possibilities for intensive and harmonized cultural development, creation of conditions for the stimulation of cultural and artistic creation, research, protection and use of cultural goods as well as securing conditions for public availability of cultural heritage<sup>43</sup>. The protection of immovable cultural property is practiced on the state, regional and local level by numerous institutions within the (fairly outdated) legislative framework of the Law on Cultural Property from the year 1994.

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<sup>43</sup> <http://www.herein-system.eu/serbia-country-profile>

The governing institution is the Ministry of Culture and the Sector for Cultural Heritage, whose obligations are to monitor, analyze and provide strategies that would benefit the protection and preservation of cultural heritage. The labor of the Ministry of Culture is monitored and evaluated by the National Council for Culture – state appointed body set to provide additional professional help, improvements and enhancement of culture in the Republic of Serbia.

In Serbia exists a network of institutes for the protection of cultural monuments (eleven institutes in total, of which one institute on a republic level, one on a provincial level, two city and nine on regional level institutes) manage cultural heritage. Thus, the cultural heritage has its own categorization in Serbia as that immovable cultural properties refer to: cultural monuments, cultural-historic unites and places of importance that can be characterized as immovable goods of great, and immovable goods of exceptional significance (Dragićević Šešić, Stojković 2011:159).

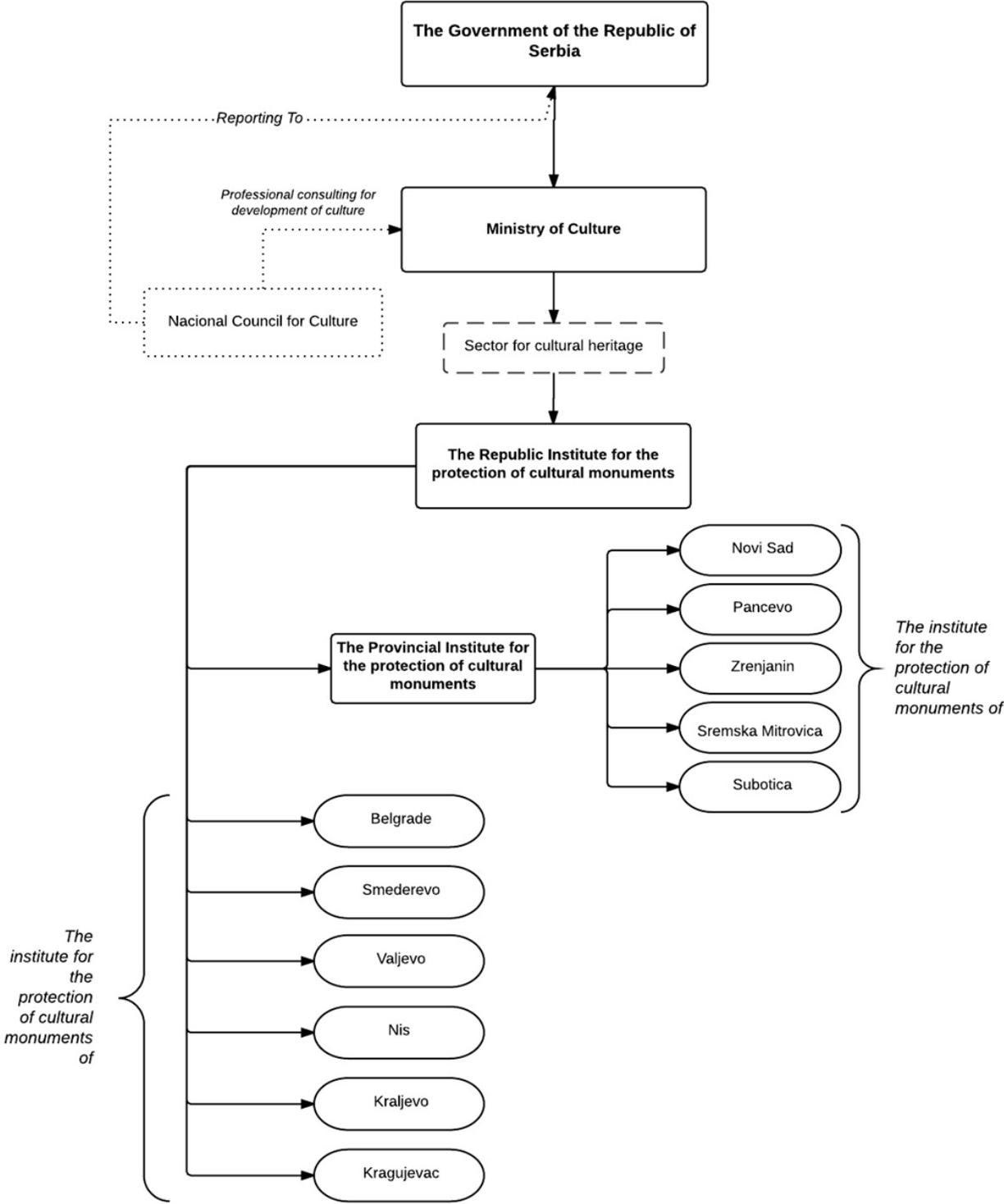
The umbrella institution to all other institutions for the protection of cultural heritage is the Republic institute for the protection of cultural monuments<sup>44</sup>. The institution protects and provides technical measures for the protection and preservation of heritage regarding cultural heritage in Serbia, but also to heritage outside its borders. Drafting studies and projects for undertaking works in addition to providing insights into the implementation of measures for protection and utilization of immovable cultural goods; participating in the procedure of preparing spatial plans; and publishing studies on the work undertaken on immovable cultural goods.

The Republic Institute documents and assesses conditions of monuments and implements international conventions within the heritage protection and management practice of the Republic of Serbia. The institutions provides documentation for the enlisting of heritage to the World Heritage List, but also provide statements regarding the condition of monuments that are already listed on the WHL. The institution is oriented toward collaboration and capacity building of colleagues with the implementation of modern practices, as well as to educate, raise awareness through different available publications.

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<sup>44</sup> [http://www.heritage.gov.rs/latinica/nadleznost\\_zavoda.php](http://www.heritage.gov.rs/latinica/nadleznost_zavoda.php)

**Graphic I: Heritage governance scheme in Serbia<sup>45</sup>**



<sup>45</sup> The complete list of municipalities that are under the territorial jurisdiction of each Institute for the protection of cultural monuments, can be seen in the Appendix II

### 6.3 Evaluation of the present condition of archaeological sites in Serbia

In the central register of immovable heritage generated by the Republic Institute for the protection of cultural monument, counts total number of 2513 cultural heritage properties, from which 2173 cultural monuments, 75 spatial cultural-historic units, 190 archaeological sites, and 75 eminent places<sup>46</sup>.

As mentioned, archaeological heritage in Serbia was always managed, funded and owned by the State and practiced by: Institutes for protection of cultural monuments, Archaeological Institute, Institute for Balkan studies, Historical Institute, Faculty of Philosophy (Department of Archaeology), and national and local museums across country and the organization Serbian Archaeological Society (SAS).

The budgetary financing is the most popular instrument used by the Ministry as it annually issues public concourse for financing projects and programs intended for supporting research, protection, preservation and promotion of cultural heritage (archival, archaeological, librarian, immovable, intangible heritage and museum support). All mentioned institutions/organizations, with the exception of the Republic Institute for protection of cultural monuments, are using the public concourse for their planned projects and programs such as: systematic archaeological excavation and research, protective excavation, field surveys, geophysical prospection, conservation and presentation of archaeological heritage, documentation and publishing material.

The condition of all registered archaeological sites in Serbia is questionable and uncertain as the most available information regarding ‘active<sup>47</sup>’ archaeological sites can be provided with the analysis and evaluation of the public concourse by the Ministry of Culture, which all of the institutions use as a mean to receive financial support for their practices. The analysis of concourse results can be an insightful observation of researched archaeological sites, as well as the amount of allocated financial resources by the Ministry of Culture.

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<sup>46</sup> [http://www.heritage.gov.rs/cirilica/nepokretna\\_kulturna\\_dobra.php](http://www.heritage.gov.rs/cirilica/nepokretna_kulturna_dobra.php)

<sup>47</sup> Meaning the archaeological sites which have certain levels of scientific/conservation/preservation activities and interventions.

To consider funded projects from the years 2013 - 2015 the numbers of applications and amount of allocated resources tend to fluctuate. The average number of supported projects range between 40 and 50 that should be implemented until the end of proposed year.

One of the problems with the instrument is that it is not coherent in the number of approved projects, its annual budget, and to this regard that the Ministry supports the amount which the Ministry finds appropriate for that archaeological intervention – for example, if the Archaeological Institute submits a project with a budget of a one million dinars for its planned activities, the Ministry can half the budget and provide only half million dinars for that year. It is on the archaeological team to change, re-organize activities, number of human resources and research days. Archaeological heritage, its research and management, directly correlates with the received financial resources which dictate the effectiveness and efficiency of archaeological practices in Serbia. As budget cannot be planned in advance, archaeologists are having difficulties in long term planning of archaeological sites due to financial inconsistency by the Ministry of Culture.

**Table No. 3 Overview of the public concourse for financing protection, preservation and presentation of archaeological heritage 2013 – 2015**

| <b>year</b>                      | <b>2013</b>                        | <b>2014</b>                        | <b>2015</b>                        |
|----------------------------------|------------------------------------|------------------------------------|------------------------------------|
| <b>Number of funded projects</b> | 49                                 | 53                                 | 49                                 |
| <b>Supported institutions:</b>   | <b>IFPCM: 7</b>                    | <b>IFPCM: 3</b>                    | <b>IFPCM: 2</b>                    |
|                                  | <b>Museums: 19</b>                 | <b>Museums: 28</b>                 | <b>Museums: 25</b>                 |
|                                  | <b>Research institutions: 23</b>   | <b>Research institutions: 21</b>   | <b>Research Institutions: 21</b>   |
|                                  |                                    | SAS:1                              | SAS: 1                             |
| <b>Total Budget<sup>48</sup></b> | 23.985.940 RSD<br><b>214.160 €</b> | 27.162.312 RSD<br><b>234.157 €</b> | 18.540.000 RSD<br><b>161.217 €</b> |
| <b>IFPCM</b>                     | 1.905.940 RSD<br><b>17.017 €</b>   | 1.600.000 RSD<br><b>13.793€</b>    | 560.000<br><b>4.896 €</b>          |
| <b>Museum s</b>                  | 6.890.000 RSD                      | 5.335.000 RSD                      | 8.900.000                          |

<sup>48</sup> The estimation of the budget in euro is calculated according to the exchange rates on the date of published results by the Ministry of Culture available at the website of the National Bank of Serbia.  
<http://www.nbs.rs/export/sites/default/internet/english/scripts/ondate.html>

|  |                                   |                                    |                               |
|--|-----------------------------------|------------------------------------|-------------------------------|
|  | <b>61.517 €</b>                   | <b>45.991 €</b>                    | <b>77.391 €</b>               |
| <b>Research Institutions</b>                     | 15.190.000 RSD<br><b>135.625€</b> | 19.850.000 RSD<br><b>117.120 €</b> | 8.540.000<br><b>74.260 €</b>  |
| <b>SAS</b>                                       | 0                                 | 377.312 RSD<br><b>3.252 €</b>      | 540.000 RSD<br><b>4.695 €</b> |
| <b>Types of research/protection projects</b>     | <b>2013</b>                       | <b>2014</b>                        | <b>2015</b>                   |
| <b>Prehistoric sites projects</b>                | 23                                | 17                                 | 14                            |
| <b>Ancient Roman sites projects</b>              | 4                                 | 7                                  | 6                             |
| <b>Late antiquity-medieval sites projects</b>    | 17                                | 21                                 | 19                            |
| <b>Other (topography, publications, reports)</b> | 5                                 | 8                                  | 10                            |

According to the presented table the annual concourse for research, preservation and protection of archaeological heritage increased from 2013 to 2014 for 9.3 % but in 2015 the budget decreased for - 31,15% . The major decrease in State's support in 2015 raised a strong debate among the archaeological community, but also raised questions on what should be more important in Serbia - quality or quantity of archaeological researches per year, and also the future of archaeology practice in Serbia?

Correspondingly, the table transparently represents that in Serbian there is higher number of active prehistoric and late-antiquity/medieval excavation and protection projects, while excavations regarding the period of Roman domination in the Balkans is fairly unexplored. Nevertheless, this financial instrument can answer the question regarding the present condition of archaeological sites in Serbia, as app. 50 projects are being carried out from the total number of 190 registered sites - that is only 26.31% of 'active' archaeological sites in Serbia that are known, and that are still being an interest of the State while there are many other sites that are detected by institutions, but not integrated in the national register.

Not so effectively, institutions use European funding programs. The reason of this unused resource is due to traditional condition of heritage institution, lack of know-how in project management, and lack of transparency for available programs that are opened for archaeological projects. Most of foreign-funded archaeological projects in Serbia were achieved by already established international cooperation between research institutions from Europe, United States, and Canada. The only used grant by Serbian institutions without previous foreign connections is the Ambassadors' Fund for cultural preservation issued by the Embassy of the United States in Serbia. Through this grant, the American Embassy funded conservation and restoration projects on nine cultural heritage monuments in Serbia (three archaeological sites, three monasteries, two schools, and one museum)<sup>49</sup>.

It is important to note that there are approximately 10 to 15 archaeological sites of high importance to the State and that they receive funding up to 1 million dinars. The most prominent research projects are carried out by the scientific institutions under the Serbian Academy of Sciences and Arts (Archaeological, Historical Institute, and the Institute for Balkan studies) and the Faculty of Philosophy. One of which is the Paleo-Byzantine archaeological site Iustiniana Prima that archaeologists and other experts are continuously exploring since the beginning of the 20<sup>th</sup> century.

| <b>Ministry of Culture<br/>Iustiniana Prima</b> | <b>€</b>         |
|---|------------------|
| 2012  | 9.090,00         |
| 2013  | 16.071,00        |
| 2014  | 8.620,00         |
| 2015  | 5.833,00         |
| <b>Total</b>                                    | <b>39.614,00</b> |

Since 2012 – 2015 the site was funded with 39.614 euro with a decrease of 32% in 2015. In comparison with other archaeological sites and allocated funds by the Ministry, Iustiniana Prima is one of the few sites that mark constant support of 1 million dinars and higher. The continuity, besides 2015 which notes a general decrease of 30% that affected most of

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<sup>49</sup> The Embassy of United States Serbia provided app. half million dollars for heritage conservation-restoration projects in Serbia.

archaeological sites, reflects that the Ministry recognizes the importance as the site Iustiniana Prima as it represents one of several highest-funded projects by the Ministry in the last three years. Even though the site is continuously funded from the state budget, the received means do not meet planned research and/or conservation projects. Insufficient financial support from the state puts research institutions to act as independent organizations and to fundraise additional support from other European grant programs, or to establish public-private cooperation with companies and enterprises that see investment potential in the rehabilitation of the monument.

The occurring problems is that traditional research institutions are not fundraisers nor are they thinking strategically or sustainably. Institutions are still traditionally based and expect support from the State, as the State is the owner of archaeological sites. The Institute of Archaeology is one of the institutions that recognized the changed conditions, and slowly mechanisms that would allow fundraising from other foreign funds.

Nevertheless, application protocols to most of foreign funds ask for a comprehensive document that would simply elaborate the archaeological site condition, and strategic objectives on how heritage site would be managed, maintained and for what purpose. However, the aim in most cases is at establishing sustainability of one heritage site that has positive impact of the local community and their economy.

The devoted institutions that are managing archaeological site Iustiniana Prima are aimed toward site rehabilitation and presentation, as to eventually be enlist the site on the World Heritage List. The inscription on the List, even though it is mostly a bureaucratic procedure, needs projects and interventions that are meeting global standards in site rehabilitation and presentation, however these standards are mostly elaborated for tourism visits, and tourism infrastructure as WH sites are becoming commercial enterprises due to high-tourism activity. The Ljubljana Process II ended in 2014 while the debate on the case of Iustiniana Prima did not. The operating institutions are willing to search for additional funds as to secure site's existence in the future and to rehabilitate the monument as to be beneficial both for the scientific community but also for the local inhabitants. The Council of Europe and the resulting methodology developed within the Ljubljana Process state the need for cultural heritage sites to provide business plan as a necessary document for applying to European supporting grants for cultural heritage rehabilitation projects.

The archaeological site Iustiniana Prima is a particularly challenging case for establishing sustainable management practice of the site as currently it is in an alarming physical condition that no sustainability (especially not though tourism) could be established at the site. Although, the following management plan has the aim to in more detail provide possible future rehabilitation and development of the site and its local community. The production of the plan is based on the documentation, such as the preliminary technical assessment of the site and its feasibility study that were developed within the program Ljubljana Process II.

## 7. Preliminary Management Plan for the archaeological site – Iustiniana Prima

### 7.1 Iustiniana Prima - short historical background

Iustiniana Prima (Caričin grad<sup>50</sup>) is a byzantine city erected by one of the greatest byzantine emperors Justinian I (527-565), for whom is believed that he built the city as his legacy near his birthplace<sup>51</sup>. Once an impressive byzantine city, currently a worldly important archaeological site that lies under the mountain Radan, between rivers Svinjarica and Caričina in south Serbia. The city hold the status of an archbishopric seat and was the administrative and religious centre of the region. The life within the city's walls seized to exist at the end of the 6<sup>th</sup> century and the beginning of the 7<sup>th</sup> due to Slavic-Avarian intrusions and destructions across the Illyricum.

The archaeological site was first described by Mita Rakić in 1880 in a newspaper – Otadžbina (Homeland), while first systematic archaeological discoveries are connected to the beginning of the 20<sup>th</sup> century, by art historian and archaeologist Vladimir Petković and his first research campaign in 1912. Due to Balkan Wars and later on, the World War I and II the dynamic of archaeological excavations changed as well as the researchers<sup>52</sup> – but excavation campaigns took place in 1936-1940, 1947-1970. Since 1978 a new project program was launched by Serbian and French experts led by Noël Duval, Vladislav Popović, Jean-Michel Spieser and Vladimir Kondić. The project lasted until 1990 when it was discontinued due to international sanctions imposed against SR Yugoslavia.

The works were resumed in 1997 with new project leaders Bernard Bavant (École française de Rome) and Vujadin Ivanišević (Institute of Archaeology). The project is still in progress as well international cooperation with French experts. Since 2014 long -term interdisciplinary research project collaboration was established between the Römisch-Germanisches Zentralmuseum Mainz, Institute of Archaeology and École française de Rome in the attempt to discover and better understand economic, environmental and social history of Iustiniana Prima's community, as well to reconstruct the cultural landscape which was encompassing the city.

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<sup>50</sup> Caričin grad is in translation – „Empress's City“

<sup>51</sup> Historical documents provide information that Justinian was born in a place called Tauresium (village Taor) in today's Republic of Macedonia

<sup>52</sup> Aleksandar Deroko, Svetozar Radojčić and Đorđe Mano-Zisi with his collaborator Nevenka Spremo-Petrović, Vladimir Kondić and Vladislav Popović

As for the conservation, the site did not meet effective conservation measures during its history. While archaeologists were actively excavating since the 20<sup>th</sup> century, the first conservation works were integrated 50 years after by architect Nevenka Spremo Petrović. The large scale conservation projects were carried out in 1970's and 1980's by the architect Čedomir Vasić which preserved the most important elements of the city, but each of those elements currently are in desperate need of re-conservation. In recent years the Institute for the protection of cultural monuments Niš carried out conservation and restoration works with three year campaigns 2010 - 2012 for the preservation on the south, south-east, west and north section of the ramparts.

## 7.2 Site description and the assessment of values

The Byzantine city Iustiniana Prima (Caričin Grad) represents a unique monument of antique urban planning and architecture built by the byzantine emperor Justinian I (527-565 AD). Historically, Justinian was a reformed the Roman Law, founded the famous Sancta Sophia (Hagia Sophia) built in Istanbul in 537 AD, and built an impressive city which is believed<sup>53</sup> that it is Iustiniana Prima, in the south of Serbia. The remains of the ramparts, the streets with porches, the basilicas, mosaic floors and private and public buildings reveal the original appearance of the city and are a reflection of the achievements of Paleo-Byzantine civilization, built on Greek and Roman heritage.

When the city was built, it was proclaimed as the east - Christian archbishopric that hold jurisdiction across the entire Dacian diocese and province Macedonia II. The disappearance of the city is chronologically associated to the emperor Heraclius (610-641 AD). Iustiniana Prima stood for approximately eighty years, when its abandonment is associated with the raids of Avar and Slav tribes in the beginning of the 7<sup>th</sup> century, but experts are still searching for the answer of why this impressive city was left and forgotten. Thirteen centuries after, Vladimir Petković gives back the life to Iustiniana, as it becomes the place that globally intrigues experts, tourists and the local community for the last hundred years.

Caričin Grad was titled a protected immovable cultural heritage - archaeological site in 1949, and a cultural heritage of exceptional importance in April 1979 while in 2010 the archaeological

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<sup>53</sup> Archaeological and historical data provide insights that most certainly Iustiniana prima in Lebane is the legacy of the emperor Justinian, but archaeologists are actively seaching to find the city's inscription which would entirely prove and confirm this hypothesis.

site was put on the UNESCO World Heritage Tentative List as the World heritage Committee perceived the global outstanding universal value of this monument.

Iustiniana Prima is a fortified city that consists of three distinctive elements – the Acropolis, Upper Town, and Lower Town. Each of this element uncovered numbers of buildings which have been completely or partly excavated and/or conserved in the last hundred years.

The *Acropolis* represents the highest point of the city, encompassed with a massive fortification system which was additionally strengthen with protruding and semi-circular towers. The Acropolis, was housing the diocese and is the most archaeologically researched and preserved part of the city. The constructions found in the perimeters of the Acropolis is the episcopal basilica, episcopal palace, baptistery, consignatorium<sup>54</sup>, main street (*decumanus*), side porches, walls and towers.

The *Upper Town* which lies below the Acropolis characterized by two gates (entrances), water tower, circular Square, four streets, numerous buildings, principium, and three architecturally distinguishing basilicas (cruciform basilica, basilica with a crypt, basilica beneath the acropolis).

*Lower Town* provided further insights on two more streets and gates, 2 more basilicas (basilica with a transept, double basilica), one public bathroom (*thermae*), household buildings and water cistern.

Beside the elements which form the urban core, archaeologist have discovered structures outside the city's walls - a trench, *thermae*, two more churches and an aqueduct.

The most exceptional structures are the sacral byzantine architecture which was preserved in eight completely differently built and constructed basilicas, with mosaic floors (over 400 m<sup>2</sup>) and stone carved architectural elements.

Caričin grad (Iustiniana Prima) is an exceptional Byzantine centre, developed, in the given moment within a previously non-inhabited space. With the city's abandonment no further cultural layers occurred which could endanger the site uniqueness. Iustiniana Prima is a complex "time capsule" that for the last hundred years deciphers questions regarding the period at the end of 6<sup>th</sup> and beginning of the 7<sup>th</sup> century.

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<sup>54</sup> Consignatorium or *chrismarium* was a special room where the newly baptised received confirmation, were anointed with chrism, and blessed by the bishop (Miller 2000:20)

Due to site's complexity it is possible to assess the following values to the archaeological site:

*Historical/archaeological value* – the preserved structures above and below ground serve as a material depiction and reminder of great Paleo-Byzantine civilization, the outreach of their administrative and diocese power but also a physical witness on the historical importance of the region where the site it is located.

*Chronological value* – the site was erected in the end of the 6<sup>th</sup> century, and was abandoned in the beginning of the 7<sup>th</sup> century AD. Before the archaeological excavations in the 1912. no previous activities or cultural layers were registered at the site.

*Ambient value* – archaeological site is holistically attached to its landscape, as the site lies beneath the Radan Mountain, surrounded by steep hills and harvesting plains that raise historical and geographical value due to untacked natural setting of the site.

*Urbanite value* – the erection of the city was planned in detail, and it depicts the highest point in Paleo-Byzantine knowledge in urban planning, architectural design and engineering reflected in in three distinctive elements – fortification system, sacral architecture and water-management. No similar examples of that architectural complexity are known in Serbia.

*Aesthetic value* – the value lies in the landscape, impeccable architecture of the city was harmonized with its surrounding nature. Aesthetics are also reflected in decorative architectural elements of colourful and detailed mosaics, massive stone carved plastic and the production technology of found artefacts.

*Scientific-research value* - as the site only existed for eighty years without any other cultural intrusions for scientists it is the corner stone of scientific exploration and understanding of Paleo-Byzantine everyday life of the community, architecture and art forms, engineering knowledge, technology and production, use of natural resources, and understanding of early Christian religious practices. On the other hand, due to site's century old excavations it serves as the scientific base for understanding the history of archaeology and conservation in Serbia.

*Rarity value* – Iustiniana Prima is the only very well researched, preserved imperial Paleo-Byzantine archaeological site in South Serbia

*Representative value* – Having in mind the chronological aspect of the site and that the site was open to atmospheric and other natural and anthropogenic influences, the site was partly conserved in the mid-20<sup>th</sup> century onwards. The representative value lies in the city's urban complexity of erected constructions while sinking in the landscape between three villages. The

site is not completely excavated, nevertheless it reflects the monumentality and influence of the former episcopal centre of the north Illyricum in 6<sup>th</sup> century.

*Value of integrity* – Iustiniana Prima is built on the base of former Greek and roman influence while the discovered constructions found at Iustiniana reflect the continuity in the architectural thought during the antiquity while representing Paleo-Byzantine improvements and modifications that constructed unique imperial architecture.

*Social value* – the local villages in the site's proximity, even though they currently live in poorest region in Serbia, identify themselves as they are born in a kingdom, considering other regions' communities are peasants as they did not have the opportunity to live near a kingdom.

*Symbolic value* – The community is strongly related to the site as the Empress's City that builds on the legend of the princess and the pig farmer that symbolically connect local villages and their identities according to the story.

*Spiritual value* – many of the local community perceive the site as a sanctity, religious centre reflected in the fact the local community still enjoys and attends organized religious services at the site. The preserved early Christian architecture and artefacts build historical knowledge regarding the appearance, influence and spread of Christianity and Christianisation of people.

*Value of authenticity* – Iustiniana Prima was built as Paleo-Byzantine centre of the north Illyricum that follows the continuity of previous roman imperial architecture while improving its monumentality and aesthetics in the 6<sup>th</sup> century followed by fortification, water and heating systems, unique sacral architecture as each structure follows a distinctive pattern, while detailed mosaic floors are one of the most beautiful mosaic floors in the Balkans.

*Value of origin* – The only well preserved Paleo-Byzantine city in South Serbia, with the remains of imperial architecture with decorative elements found above and beneath the ground overlooked by Radan Mountain in Jablanica Pčinj County.

But to see more comprehensively the values that the community relates to the site, results showed that are mostly the historic and touristic value, but above 40% of questioned parties values that Iustiniana Prima provides educational experience, as well as a reminder of national heritage and raises awareness regarding the communities' history and cultural identity. Interestingly, 100% of questioned parties that are living currently in Lebane are aware and knowledgeable about the site and its chronology. Unfortunately, the research showed that 74% of inhabitants rarely visit the site, maximum once per year. The reasons for their visits are

influenced by individual curiosity toward archaeological excavations 46.4% while 23.7% noted tourist visit to the site, 25 % random visit and only 3% educational visit.

### 7.3 Description of the rehabilitation project

The rehabilitation of Iustiniana Prima is aimed at socio-economic development of the community by stimulating their participation in cultural tourism and creative entrepreneurship, while continuously enhancing intercultural and interdisciplinary collaboration for education and enhancement of skills among experts, students and artists as to establish a sustainable scientific research centre for Paleo-Byzantine architecture, archaeology and art in Eastern Europe.

Undoubtedly, the rehabilitation plan must be carried out in phases due to site's complexity and fragility. Each phase is aimed toward for the site to be a scientific centre, while it was assessed that Iustiniana Prima does not have the capacities to be a touristic centre in the next 5 years.

Cultural tourism encompass all potential World Heritage Sites, and Iustiniana Prima is recognized as a valuable suprastructure that would influence local economies, stimulate their participation in presenting local tangible and intangible heritage, provide job vacancies, and raise the local awareness on the importance of cultural heritage. Sustainable tourism would decrease unemployment and depopulation in one of the poorest regions in Serbia. This objective, even though it is realistic, currently cannot be implemented in practice, due to several reasons.

The conducted interviews, previous prepared and analysed documents as well the results from questionnaires perceive the archaeological site Iustiniana Prima is seen as a potential developer of cultural tourism in Jablanica Pcinj County and one of the strategic aim by the municipality and other interested parties, especially local development agencies. Undoubtedly, the region has visible problems in communication, management and strategic planning or general idea on how to implement heritage tourism-related projects. The region of Jablanica Pčinj County is rich in cultural and natural resources, but they lack human and financial resources.

It should be recommended that first, tourism development comes from capacity building programs for employees involved in local tourism management of complex archaeological site. As to say, heritage tourism is perceived as important to the local community as 43% see the potential that it should be rehabilitated in that direction. Local community, as it is living in poorest region in Serbia, sees tourism as the only solution that would decrease their poverty and

that solution is valid. However, weak and fragile archaeological sites cannot implement or handle high number of tourists, nor can they be exploited as commercial resources for tourism without proper management system. The past remains must be handled accordingly to site's condition, and Iustiniana Prima needs other strategy that would be beneficial for the site and for the local community – as other options can also stimulate internal development.

Adaptation of the site, and enhancement of cultural tourism is a long-term sustainable option, but on the current case of Iustiniana it needs much more inner and external organization, dialogue, as well as coherent strategies, persistency and focus for its development, as well as major infrastructural solutions<sup>55</sup> for tourism enhancement in South Serbia.

The primary objective, for the site to be rehabilitated, is to set and provide effective conservation and restoration measures which would stabilize and secure site's existence in the future. The preservation of the fabric is crucial as the most its significance relates to architectural and engineering value that built structures reflect on. Only successfully conserved and protected site can offer a base for implementation of other projects and interventions.

The second aim is to rehabilitated monument serve as an interdisciplinary scientific and research centre for international and national experts, architects and engineers, conservationists and artists. Educational platform characterized by annual projects and programs would be opened to all interested parties, from the scientific and for the local community, especially the youth. International scholars agree that Iustiniana Prima is a place that reflects architectural continuity that builds on ancient Greek and Roman heritage, which is a firm baseline for understanding and researching about Paleo-Byzantine architectural knowledge and engineering. Delicate mosaics and decorative elements are particularly interesting for art historians, conservationists and artists. Educational programs will raise awareness, build capacities, stimulate participation and create a network of interested individuals and experts which would disseminate and work toward site's sustainability through education.

The third aim is capacity building and decreasing unemployment among woman living in municipality of Lebane through development of handmade textile industry inspired by heritage storytelling. The industry would be oriented at creating utilitarian souvenirs, accessories or garments inspired by local cultural heritage that can be associated to Iustiniana Prima. By

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<sup>55</sup> One possibility that would increase tourism potential is finishing 20km of road that goes across Radan Mountain, as the road would connect Iustiniana Prima and Devil's Town that would decrease hours in transportation, and two sites would be reachable in twenty minutes.

creating heritage-inspired brand it would be used as effective marketing and promotional tool for the region with economic benefit for the local community.

#### I Phase: Rehabilitation of the monument

The archaeological site has been partially conserved. Because the archaeological excavations that spanned over a period of one hundred years were not followed by conservation works, many buildings are in very poor condition, and many are at risk of total destruction.

Due to the architectural complexity and fragility of byzantine constructions it is highly important to implement effective conservation and restoration measures which would preserve the fabric of monument, as well to protect it from different atmospheric (climate change, moist, untamed vegetation) and anthropogenic threats (looting of artefacts) that are enhancing site's deterioration.

The overall technical condition of the monument is worrying, as only 5% of the site can be well conserved, the zone of the Acropolis, while the rest of the monuments are in a slow process of decay, especially in the Upper and Lower Town, and the objects outside the ramparts. The importance is to conserve elements where the fabric started to deteriorate, which is in nearly all built structures uncovered at the site and that are exposed to invasive threats.

Special focus must be aimed at conservation and restoration of architectural elements of sacral architecture and mosaic floors, ramparts with towers, and the aqueduct (as it is the last built aqueduct in antiquity). The stone carvings currently scattered around the site must be inventoried, removed and curated. Stone carvings are in fast deteriorating condition as the atmospheric threats are rapidly erasing the decorative carvings. The first phase is oriented at proper planning and conservation documents, additional scientific research, restoration and conservation works on the endangered structures, conservation and protection of mosaics, sanitation and drainage, terrain levelling, and reconstruction of architectural elements.

## **I phase: Conservation-restoration activities**

Survey and analysis of the position of stone plastic

Cleaning and conservation of stone plastic

Protection and presentation of stone plastic

Conservation-restoration of Acropolis ramparts and towers

Archaeological research for the presentation of the Acropolis

Re-conservation of the degraded wall masses of the Acropolis structures

Reconstruction of the marble baptismal font

Construction of a copy of the pillar with base and capital that was located in the baptistery's conchal area

Middle Town:

Urgent rehabilitation of the degraded parts of the buildings

Lower Town:

Backfilling of the buildings built with drywall compound in the south-west sector of the Lower Town

Conservation and reconstruction of the architecture - walls of the basilica with transept

Conservation of floor mosaics in the nave of the basilica with transept

## **II phase: Site protection, maintenance and presentation activities**

Production and implementation of the Detailed Regulation Plan of the wider area of Iustiniana Prima

Levelling, cleaning, and signaling paths for visitors around the site

Multilingual signalization table in site's proximity

Tourist information booth

Visual identity of the archaeological site

Web presentation of the site and its updating

### **III phase: Infrastructural interventions activities:**

Sanitary regulation of water and toilets near the visitor centre “Theodora”

Preparation and implementation of electric systems and lightning solutions

### **IV phase: Site animation, promotion and development of new educational programs:**

#### *Summer School of Paleo-Byzantine Architecture and Engineering:*

Iustiniana Prima as a strong and worldly influential carrier of architectural value for parties interested in this antique period, each year it is planned to organize one week Summer School of Paleo-Byzantine Architecture. The School would invite both local and foreign students interested in participation (Faculty of Architecture in Belgrade, Niš, Novi Sad, Faculty of Engineering, Faculty of Philosophy). The program would be structured as a set of lectures and practices in the domain of architectural history, engineering, understanding the physical aspects of building materials, digital interpretation of architectural elements etc.

Due to site complexity, the Summer School can annually be organized with different subject from sacral architecture, water engineering and management, fortification defence systems, thermal and heating systems etc. The Summer School organized by main research institutions and qualified researches<sup>56</sup>, practitioners that would work with coming students. At the end of the School, participating students would be obliged to present their work to high-school students in Lebane and promote architecture as well as followed disciplines, such as archaeology, heritage studies, as to inspire and inform students and raise awareness among them on the importance of the disciplines and the site as well.

#### *Heritage Textile Industry Program:*

The municipality of Lebane had several textile industries that were affected by the 1990's transition and ceased to exist, for as a consequence high number of inhabitants became jobless. The idea is to create heritage-inspired industry program for capacity building of local community in the attempt to enhance the production of heritage-inspired products - utilitarian souvenirs, accessories and garments that would economically “brand” the region. The first phase of the project is to map potential interested parties, together with the NGO “Rose” as it is involved in textile craft making.

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<sup>56</sup> In the first phase the team could organize capacity building program from field school management with colleagues representing the Balkan Heritage Foundation <http://www.bhfieldschool.org/>

The interested parties, and probably more women than man, would be put in awareness program where national textile designers would give ideas and transmit knowledge on how the local heritage, and especially creative elements found in Iustiniana Prima could be used for site's interpretation and promotion, and "branding" of the site and of the region. The idea is to stimulate local creative thinking in perceiving the site as an inspiration and stimulate internal connection of the local community to the site but also enhance economic development and possible decrease of the unemployment rate.

#### 7.4 Stakeholder analysis

What became a cultural heritage management standard is the mapping and involvement of all stakeholders that are encompassing the archaeological site. Who the stakeholders are depends on the site as each site conveys different stakeholders. The following stakeholder analysis considers the stakeholders that are most visible and present in site's recent projects or which showed initiatives for the improvement of the site and the region of Jablanica Pcinj County. The analysis is given based on their influence on the site and their contribution to the site previous and future projects. The three given categories consider the stakeholder from their level of competence, influence to the archaeological site, and how one should approach them in the project planning and implementing process.

The following table of stakeholders are the ones that were recognized as institutions/organizations or individuals that are active and participative toward possible improvements of the archaeological site Iustiniana Prima.

Key stakeholders – are representatives with high level influence in the process of decision making for research, conservation, protection of the site, but also possible allocation of funds and/or strategies for site improvements.

Frequent collaborators "partners" – are stakeholders that the high influence stakeholders usually cooperate (mostly project-based cooperation). This category considers both international, local and regional partners to the project of Iustiniana Prima. Each of proposed organizations show particular interest toward the site, so their roles should be balanced in the future developmental phases of the site and particular projects.

The third category represents stakeholders that are providing "bottom up" initiatives toward site and regional improvements. The mapped stakeholders are mostly enthusiastic individuals

that are willing to participate, to provide additional accommodation for tourists as well to serve as local guides for presenting the local traditions, foods and crafts.

| <b>KEY STAKEHOLDERS (high influence)</b>                        | <b>Description of competence</b>   | <b>Level and scope of influence</b>  | <b>Approaches to involve the stakeholder</b>  |
|---|--|--|---|
| Archaeological Institute  | <p>Scientific research, interpretation, dissemination of data regarding the archaeological site Iustiniana Prima;</p> <p>Know-how on legal, political and economic objectives;</p> <p>Project management</p> <p>Fundraising and financial issues;</p> <p>Advisor and consultant;</p> <p>Cross-border collaborator and partner;</p> <p>Human resource management;</p> <p>Provides paid labor;</p> <p>Risk management;</p> | <p>High influence decision making, human resources, allocation of financial resources, research processes</p> <p>high level influence on scientific and research outcomes;</p> <p>presentation of results to the scientific and wider public;</p>                            | <p>ongoing and up to date communication;</p> <p>reporting and seeking for additional scientific and site management advices;</p> <p>involvement in long term planning processes regarding all issues that affect the archaeological site;</p> |
| Regional Institute for the protection of cultural monuments Nis | <p>High regional level on conservation, preservation and protection site management and project implementation;</p> <p>Collaborator and partner; Know-how on legal, political and economic objectives;</p> <p>Fundraiser;</p> <p>Advisor and consultant on conservation and heritage protection measures;</p> <p>Public dissemination and documentation;</p> <p>Risk management</p>                                      | <p>Decision maker on conservation and protection issues;</p> <p>Reporting to other institutions on the site conditions;</p> <p>Implementation of policy protection and conservation measures;</p> <p>Provides immediate response to possible risks and threats on field.</p> | <p>Ongoing communication and reporting on site condition;</p> <p>Seek for advice for any major construction works or possible risks;</p> <p>involvement in long term strategic planning processes</p>   |
| National Museum Leskovac  | <p>Site manager;</p> <p>Tourist-visitor management;</p> <p>Curator and exhibitor of archaeological finds;</p>  | <p>Decision making in tourism presentation and activities at the site;</p>   | <p>Advise and consult regarding tourism projects and activities at the site;</p>  |

|   |   |   |   |
|---|---|---|---|
|   | <p>Project management;</p> <p>Fundraiser;</p> <p>Local collaborator and partner;</p>  | <p>Reporting on tourist flows and impact;</p> <p>Presentation of archaeological findings in Leskovac museum;</p> <p>High level of influence in connecting and collaborating with local stakeholders</p> | <p>involvement in strategic long term planning processes;</p> <p>Seek for advice on a local level regarding the archaeological site</p>   |
| Municipality of Lebane                                      | <p>Municipal owner of the site, as it is located on the territory of Lebane</p> <p>High influence on a local level cultural issues;</p> <p>Fluctuating financial support toward archaeological research (depending on the ruling party);</p> <p>Supporter of public events and small-scale projects regarding the archaeological site;</p> <p>Local collaborator and partner to other stakeholders;</p> <p>Provides and develops local strategies</p> | <p>High level influence on local decision making in strategic objectives for the municipality and its local communities;</p> <p>Periodical supporter of archaeological research;</p>                    | <p>Communicating and reporting regarding the archaeological site, possible risks and threats</p> <p>Ask for support for small scale projects oriented toward the local community and their integration with local cultural heritage</p> |
| Republic Institute for the protection of cultural monuments | <p>National body for proclaiming and setting standards for technical protection measures, ethical conservation and restoration of cultural heritage monuments;</p> <p>Monitors the work of other protection institutions in the network</p>   | <p>National and institutional influence on the protection, restoration and reconstruction of cultural heritage monuments</p>  | <p>Seek for advice and permits</p> <p>Consult in major conservation-restoration, site management activities</p>   |
| Ministry of Culture – Sector for Cultural Heritage          | <p>Provides financial support;</p> <p>National evaluator regarding the state and conditions of cultural heritage;</p> <p>Policy maker</p> <p>National decision making</p>   | <p>High level influence on legal-political and financial measures for the improvement of cultural heritage in the country</p>   | <p>Reporting and seeking for additional funds;</p> <p>Lobbying and advocating regarding the monument, its conditions and necessary improvements</p>   |

| <b>FREQUENT COLLABORATORS, “PARTNERS” (medium influence)</b>                               | <b>Description of competence</b>   | <b>Level and scope of influence</b>   | <b>Approaches to involve the stakeholder</b>   |
|--|--|---|--|
| Ecole française de Rome - Centre national de la recherche scientifique (CNRS)              | <p>Research Partner and collaborator on the project of Iustiniana Prima;</p> <p>Decision maker in outcomes and research processes;</p> <p>International fundraiser;</p> <p>International presenter and disseminator of research outcomes;</p> <p>Intercultural mediator between Serbia and France;</p>                     | <p>Scientific influence on the outcomes and research process;</p> <p>Provides additional funding for research and presentation;</p> <p>Stimulates cross border collaboration;</p> <p>Builds capacities;</p>   | <p>Continuous Communication;</p> <p>Seek scientific advice;</p> <p>Student exchange, intercultural projects;</p>                                 |
| Römisch-Germanisches Zentralmuseum - Forschungsinstitut für Vor- und Frühgeschichte, Mainz | <p>Research Partner and collaborator on the project of Iustiniana Prima;</p> <p>Decision maker in outcomes and research processes;</p> <p>International fundraiser and project funder;</p> <p>International presenter and disseminator of research outcomes;</p> <p>Intercultural mediator between Serbia and Germany;</p> | <p>Scientific influence on the outcomes and research process;</p> <p>Provides additional funding for research and presentation;</p> <p>Stimulates cross border collaboration;</p> <p>Builds capacities scientific and research capacities;</p> <p>Provides important research discoveries and results</p> | <p>Continuous scientific communication</p> <p>Seek for scientific operational and planning advice</p> <p>Provide more intercultural projects</p> |
| Agency for Visual History “Catena Mundi”   | <p>Provides 3D and 2D architectural (interactive) reconstructions and documentation of the site</p> <p>Active local and international project partner and collaborator</p> <p>Successful mediator between the archaeological site and the public</p>   | <p>Influence in site’s presentation and dissemination of architectural characteristics to the professional and wider public with successful outcomes;</p>   | <p>Consult and seek for advice on the base of any architectural initiatives or questions</p>   |
| Tourist organization Lebanon   | <p>Promotes tourism potentials in the municipality for the public</p>  | <p>Local influence between participating organizations for site tourist presentation, community involvement and education</p>   | <p>Consult regarding the situation and possible potential among the local community and</p>  |

|   |   |   |   |
|---|---|---|---|
|   | <p>Local collaborator and partner in touristic and cultural projects in Lebane.</p> <p>Marketing</p> <p>Presenter of local heritage on national fairs</p>   | <p>Influence in providing accommodation spaces in villages</p>  | <p>their attitudes toward the site</p> <p>Ask for contacts</p>  |
| Centre for Development of Jablanica-Pčinja County                   | <p>Provides regional strategic measures and plans regarding the economic, environmental condition and sustainable improvements from Jablanica Pčinj County</p> <p>National and cross border collaborator;</p> <p>Know-how in EU Grant application processes</p> <p>Provides strategies for tourism development and enhancement of local economies</p> | <p>Regional influence</p> <p>Close collaboration and partnerships with the local municipalities in Jablanica Pčinj County;</p> <p>Influential in the civil sector and issues regarding the local community and their sustainable development;</p> | <p>Project-base collaboration especially for tourism development and integration of local community and stimulation of creative entrepreneurship.</p> |
| Radan cluster   | <p>Group of 21 organizations, small enterprises and entrepreneurial individuals</p> <p>Provides objectives, strategies and sustainable possibilities for implementation of projects aimed improvement of local economy in the proximity of Radan mountain</p>   | <p>Influential on a regional level, and among interested parties oriented at development of cultural tourism, improvement of infrastructure etc.</p>  | <p>Project-based collaboration especially in the infrastructural issue regarding the connection between Devil's Town and Justiniana Prima</p>         |
| "Youth Office" Lebane   | <p>Organizer of the locally most visited manifestation "Theodora Fest"</p>  | <p>Influential among the youth and their participation in activities</p>  | <p>Monitor;</p> <p>Establish open communication and collaboration with possible improvements in manifestation's future content and management</p>     |
| Diocese of Niš, governship of Jablanica                             | <p>Provides religious services at the site</p>  | <p>Influential on a local level</p>   | <p>Open communication</p>   |
| Organizational executive body for culture of municipality of Lebane | <p>The organizations supports and coordinates cultural events in the municipality of Lebane.</p>  | <p>Influential on a local level</p>   | <p>Open communication and collaboration in projects</p>   |

|   |  |   |   |
|---|--|---|---|
|   |  |   |   |
| NGO Rose (Ruža)   | Provides job vacancies for unemployed woman;<br><br>Presenter of the creative sector among the local community;  | Influential on a local level  | Integration on creating souvenirs, craftwork and utilitarian presentation of the site |
| Faculty of Philosophy, University of Belgrade               | Provides education for archaeologists, historians, anthropologists and art historians<br><br>Participates in archaeological projects   | Influential on a scientific, research and institutional base  | Project collaborator and educator   |
| Faculty of Architecture in Belgrade                         | Provides education for students interested in architecture, architectural design engineering<br><br>Previous project collaborator  | Influential on a scientific, research and institutional base  | Project collaborator and educator   |
| Faculty of Arts Niš   | Art students participating in a Summer School of Mosaics inspired by known and preserved (art) history of Iustiniana Prima.<br><br>Provides innovative interpretation and promotion and dissemination of the site and its values | Influential on a local level and institutional level;<br><br>Influential on the students and the younger public | Project collaborator<br>And educator  |
| Central institute for conservation (CIC)                    | Institutionalized organization for conservation of national cultural heritage directly supported by the Ministry of Culture  | Influence in the domain of heritage conservation and preservation of monuments and artefacts                    | Consult, seek for advice regarding conservation and restoration practices at the site |
| National tourism organization of Serbia/Ministry of tourism | Placed Iustiniana Prima on the cultural touristic map of Serbia with the project the <i>Route of Roman Emperors</i> which still promotes the site through tourism channels and road signalization.                               | National influence on issues related to development of sustainable tourism across country                       | Report and seek for funding and support   |

| <b>(initiatives from the local community)</b> | <b>Description of competence</b>  | <b>Level and scope of influence</b> | <b>Approaches to involve the stakeholder</b>   |
|---|---|-------------------------------------|--|
| Local accommodation and “museum” - Etno vajat | Provides (illegal and inaccurate) presentation of found archaeological and ethnological artefacts from the region.                              | Local level                         | Accommodation for tourists   |
| Elementary school “Vuk Karadzic”              | Bottom up initiatives from the school teachers to educate and organize fieldtrips for children to the archaeological site.                      | Local level                         | Project collaborator on issues related to education and dissemination of site’s values to children |
| Household Lazic                               | Local enthusiast provides accommodation in the village Svinjarica with exhibition of national garments and traditional wood making craft tools. | Local level                         | Accommodation spaces and animation of tourists   |

## 7.5 Market analysis and rehabilitation potential

The archaeological site Iustiniana Prima is located in the south of Serbia, in the territory of the village Štulac which is under jurisdiction of the municipality of Lebane located 8 km from the site. The municipality of Lebane lies between the confluences of two rivers Šumanka into Jablanica river, while the town is surrounded by steep hills with 39 villages across the municipal territory with the total number 21.802, while the town itself has 10.062 inhabitants. The ethnic structure of Lebane is 92.37% Serbians, and 6.16% Roma population.

Lebane borders with municipalities such as Leskovac, Bojnik and Medveđa and only 6 km with the border of Kosovo and Metohija. City of Leskovac is located 28 km from the archaeological site, while 100 km from the Bulgarian border. The beneficial position of Lebane is that it lies near the highway E-75 (Belgrade-Niš-Leskovac-Skoplje-Thessaloniki) as well as the road to Kosovo (Leskovac-Lebane-Priština).

The economy of this municipality is mostly oriented toward agriculture, while the communities living in higher altitudes are working with livestock, production and harvesting of fruits and vegetables. In the town, until the end of 20<sup>th</sup> century, the locals were working in social enterprises, but in the 1990’s, 90% of previously employed citizens became unemployed. Decreasing and unstable economy caused depopulation of this region, especially among the youth in Jablanica County. During the period of economic welfare in Lebane, there were several industries working for nearly twenty years such as the textile industries “15. May- Exportext”,

“Trikotaža”, “Kožara”, metal industries “1<sup>st</sup> May”, “8<sup>th</sup> November”, “Polet”, “Radan”, “Zdravlje- pogon i doze”.

The economic development of Lebane was marked in 1960’s as both textile, metal and graphic industries raised its production capacities, and decreased unemployment. Today, the economy in Lebane is based on the private sector of mostly craftsmen and small enterprises – that are not industries but more providing different types of soft and hard processing services. The number of registered companies is 538, mostly craft workshops, and small enterprises which employ 808 workers<sup>57</sup>, that can be interpreted as the highest number of workshops or enterprises employ one insured worker, which is in most cases the workshop-enterprise owner.

The available data regarding the economic condition of Lebane inhabitants shows that from the total number of citizens only 9.318 citizens are employed, from which 50.76% men and 33.88% women. However, more than a half of the population 12.682 - 57,65 % is economically inactive, while the total unemployment among economically active citizens is 32%, while the unemployment rate is higher among woman 38% than those of men with 27 %.

The most prominent but unexploited potential is agriculture, as it has 64% of harvesting territory. Most of the local community harvest their own crops and sell them on the local market, especially fruits and vegetables but also produce their own honey, jam, cheese, and schnapps. The data from 2004 shows that only 7% of the community labours in agriculture, but in most cases agriculture is secondary job within local households.

Tourism activity is recognized as a future economic stimulator among numerous strategic and planning documents where Iustiniana Prima is seen as one of numerous resources. Their local potential lies in natural, archaeological and historical diversity, as well as wealthy hunting grounds which are a firm base for cultural, spa, sport and rural tourism. Even though the municipality of Lebane has tourism potential, it is fairly underdeveloped with low annual tourist flows. The most favourable reason of tourists’ visits to the region of Jablanica Pcinj County is for the developed spa-tourism, and health benefits of natural healing resorts such as the Prolom spa, and Sijarinska spa.

The only available data was provided by the Tourist organization of Lebane, and the statistic report from of the hotel Iustiniana Prima from 2011-2012.

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<sup>57</sup> [http://www.centarzarazvoj.org/dokumenti/sr/6\\_248\\_Lebane\\_SP\\_srpski.pdf](http://www.centarzarazvoj.org/dokumenti/sr/6_248_Lebane_SP_srpski.pdf)

| <b>Hotel Iustiniana Primma</b> | <b>National visitors</b> | <b>Number of nights</b> | <b>Foreign Visitors</b> | <b>Number of nights</b> |
|--------------------------------|--------------------------|-------------------------|-------------------------|-------------------------|
| <b>2011</b>                    | 504                      | 1076                    | 114                     | 212                     |
| <b>2012</b>                    | 450                      | 1003                    | 74                      | 154                     |
| <b>Increase rate</b>           | <b>- 10,71%</b>          | <b>- 6.78%</b>          | <b>- 30%</b>            | <b>- 27%</b>            |

The table shows the gradual decrease of tourists' visits, both local and foreign as well as the decrease in the number of spent nights in the hotel. Unfortunately, Lebane municipality has incredibly weak material base for tourism development.

The two star hotel "Caričin Grad" and the visitor centre „Theodora“ are the only accommodation spaces in the municipality. The two star hotel „Caričin Grad“ has 21 rooms with 52 beds, while the visitor centre consists of eight rooms, and 18 beds in total. In 2014 the visitor centre generated only 8 visits, and eight nights of local tourists, while 2 visits and two nights were made by foreign visits. However, uncategorized accommodation spaces exist in five local households located in Lebane, and villages Prekopčelica, Cekavica, Togačevce<sup>58</sup> but the Tourists organization does not monitor and does not have data regarding the tourists staying in private accommodations in local villages. The Tourist organization recognized the potential of local households, as it developed a project aimed at capacity building and adaptation of accommodation spaces in villages, but the project did not achieve any results.

The secondary tourist market represents cultural and natural heritage located in the municipality of Kuršumlija, particularly the Devil's Town that in the last four months in 2015 generated 23.000 tourists! The distance between the Devil's Town and the Iustiniana Prima is 47 km, across the Radan Mountain. The problem which is causing insufficient use of this tourist potential is infrastructural. The road between two attractions is still unfinished - approximately 20km of road is left to be built which would connect these sites and most prominently increase tourist flows on both localities. Currently, due to mentioned problem, tourists must travel additional 100 kilometres across the main road between Bojnik – Kuršumlija.

In the proximity of Kuršumlija municipality there are two other attractions, such as the Neolithic park „Pločnik“ and one of the first endowments of Stefan Nemanja, church Saint Nikola built in 12th century. The natural potentials lie in Radan Mountain and nearby spa centres such as the Sijarinska, Prolom and Lukovska spa.

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<sup>58</sup> <http://www.southserbia.rs/assets/Radan-ponuda-sme%C5%A1taja.pdf>

## 7.6 Community participation analysis

### **Methodological explanation:**

The field survey conducted in a form of questionnaire (see Annex) from 20-26 July 2015 in Lebane had the aim to research about the local community and their attitudes toward the archaeological site, possibilities for their participation and involvement, as well as their current position and thoughts for site improvements and site rehabilitation.

100 people filled in a semi-closed questionnaires that consisted of 12 questions (see in the Annex).

The sample was structured according to the age and gender of the urban community living in the town of Lebane, while the villages were excluded as the sample would be biased as villages suffer from depopulation and youth migration to bigger cities.

The analysis of statistical data was done in computer programme SPSS.

- 88.7 % questioned individuals live in Lebane and surrounding area, where the sample consists of 51.5% male and 48.5% female citizens, where 52.6% of total number of individuals are with high school education, 26 % university, 11 % post academic studies, and 6% with elementary school.
- The local community is generally aware and dissatisfied with the condition of the archaeological site, its lack of visibility and the potential benefit it could have for the local community showed the following:
  1. 51% of total number of individuals responded that the Municipality of Lebane does not see Iustiniana Prima as a strategic priority which is reflecting on the site's current condition.
  2. 46 % that the reason is lack of financial resources
  3. 38% think that there is no collective awareness regarding the importance of cultural heritage in today modern society
  4. 35% think that it is up to the institutions and tourist organizations to work better toward the site's improvements and enhancements
  5. 26% think that the local community should be integrated in decision-making process regarding the future development of archaeological site Iustiniana Prima, and the rest 74% *thinks that the community should not be included in the process.*
- The local communities' general objective on how to improve site's visibility and enhance potential development the highest response of 44% showed that the most effective way would be with *organizing different manifestations* which would promote

the archaeological site and their local cultural heritage and traditions, while 42% point out that it is necessary to improve touristic offers to the public.

- 82% of people think that the archaeological site has good signalization, and that is not a problem on a local level.
- 27% shows that the local community should be hired in the domain of creative industries and production of local souvenirs and products, while *73% are not seeing a perspective in stimulating local community toward their participation, entrepreneurship and creative development*. Only 11% of men and 16% of women consider this objective as valid.
- To further analyse their attitude toward community participation it showed that app. 76% of people (42 men, and 34 women) would voluntarily contribute or participate in activities if they are aimed for the site's preservation and improvement in the future period, while 9% are not interested, and 10% would participate only for their paid labour.
- 82 % of the local community supports and has positive attitude toward local and foreign archaeologists which are continuously exploring Iustiniana Prima
- The most interesting answers were given on the issues where the local community sees the possible rehabilitation of the archaeological site Iustiniana Prima:
  1. 46 % (highest) consider that the rehabilitation potential lies in rehabilitating Iustiniana Prima as a scientific-research centre which would gather experts, archaeologists, artists, architects etc.
  2. 43 % reflect that the rehabilitation should be aimed at a tourist centre
  3. 23 % consider that it should be rehabilitated as a place for fieldtrips, and outdoor activities
  4. 19 % considers that it should be a place where local cultural heritage and their identities should be presented
  5. 12 % think that it can be a place where religious practices, such as weddings and baptisms can be organized.
  6. 7 % (lowest) considers that the archaeological site should be a place for public gatherings and entertainment
  7. 11 % it should be all of the previously mentioned objectives

## 7.7 Financial management

Having in mind that the archaeological site Iustiniana Prima has been continuously researched in the last hundred years it is not possible to map all used funding resources and their accurate amounts. Currently, the National Museum charges visiting tickets for tourist, but as tourist flows are annually low, the generated income is insignificant<sup>59</sup> and independently does not generate income that would provide any economic stability for the site.

In the last decade, Institute of Archaeology provided national and international grants that secured implementation of research and presentation projects of the site Iustiniana Prima. From 2012 – 2015 the Ministry of Culture funded 39.614 € toward the implementation of research and conservation projects. Since 2006 to 2013 Iustiniana Prima received app. 80.000 € for the production of site's visual presentation, documentation and interpretation that resulted with a 3D reconstructed animation of the archaeological site by the European Agency for Reconstruction and Development, and in later phases the support was given by the Römisch-Germanisches Zentralmuseum. However, each archaeological campaign is carried out with mutual funds of the Institute of Archaeology and the partners from France<sup>60</sup>. On a local level, municipality of Lebane donated symbolic financial support for archaeological research or for the archaeological team, but their attitudes toward altruistic funding was influenced by local political situation and thus tends to fluctuate.

The rehabilitation funding strategy is oriented toward national and European grants, together with public-private partnerships for implementation of programs. The primary fundraising aspect must be aimed at receiving support for the physical rehabilitation of deteriorated constructions at the site. It is planned to use national grants provided by the Ministry of Culture, while also outreaching to foreign funds such as the Global Heritage Fund<sup>61</sup>. The Institute for the protection of cultural monuments Nis already made first attempts into establishing collaboration for conservation of found mosaics with the prominent Getty Conservation Institute from Los Angeles.

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<sup>59</sup> The National Museum prices visiting tickets to the site, but ethically, the site does not have tourism infrastructure and it is not adjusted for tourists, nor is providing any additional benefits for the price of one ticket. According to the information received in the Tourism organization in Lebane, some tourists feel agitated and confused for what they actually paid for as the site presentation did not meet the value of their money.

<sup>60</sup> The information regarding the amount of received funds from the French partners is currently unavailable.

<sup>61</sup> The support from the Global Heritage Fund is possible as the eligibility criteria is for the site to be placed on any UNESCO heritage list (World Heritage, or Tentative List)

The program for capacity building and enhancement of the local economy through textile production is aimed at establishing public-private partnerships with successful companies operational on a wider territory of South Serbia (Tigar, Beneton, Simpo). Also potential public grants are offered to innovative enterprises such as the Philip Morris Grant “Pokreni se za budućnost” and the HELP Grant that is offering financial support for socio-economic programs and micro-enterprises.

The final rehabilitation phase for the site to become the Paleo-Byzantine research centre would, in the first phase, use national grant issued by the Centre for promotion of science, Ministry of education, science and technological development. The long-term strategic objective is to provide coherent and quality programs that would be financed through participation fees of researchers, students and other interested parties in Paleo-Byzantine art, architecture, or archaeology – as it is the only recognized objective that could be sustainable in the long-term development of the archaeological site.

Appendix IV represents the financial assessment of each proposed rehabilitation phase based on the preliminary technical assessment (PTA) conducted within the Ljubljana Process II with additional estimations for other planned rehabilitation projects.

| <b>Activities</b>  | <b>Responsibilities</b> | <b>Phase</b> |
|--|-------------------------|--------------|
| <b>Survey and analysis of the position of stone plastic</b>                  | <b>IFPCM, NML, IA</b>   | <b>I</b>     |
| <b>Cleaning and conservation of stone plastic</b>                            | <b>IFPCM, NML, IA</b>   | <b>I</b>     |
| <b>Protection and presentation of stone plastic</b>                          | <b>IFPCM, NML, IA</b>   | <b>I</b>     |
| <b>Conservation and restoration of Acropolis ramparts and towers</b>         | <b>IFPCM, NML, IA</b>   | <b>I</b>     |
| <b>Archaeological research and presentation of the Acropolis</b>             | <b>IFPCM, NML, IA</b>   | <b>I</b>     |
| <b>Reconservation of the degraded wall masses of the Acropolis structure</b> | <b>IFPCM, NML, IA</b>   | <b>I</b>     |
| <b>Reconstruction of the marble baptismal font</b>                           | <b>IFPCM, NML, IA</b>   | <b>I</b>     |

|  |                       |             |
|--|-----------------------|-------------|
| <b>Copy of the pillar with base and capital in the baptistery's conchal area</b>   | <b>IFPCM, NML, IA</b> | <b>I</b>    |
| <b>Urgent rehabilitation of the degraded parts of the buildings - Upper Town</b>   | <b>IFPCM, NML, IA</b> | <b>I</b>    |
| <b>Backfilling of the buildings built with drywall compound</b>                    | <b>IFPCM, NML, IA</b> | <b>I</b>    |
| <b>Conservation and reconstruction -walls of the basilica with transept</b>        | <b>IFPCM, NML, IA</b> | <b>I</b>    |
| <b>Conservation of floor mosaics in the nave of the basilica with transept</b>     | <b>IFPCM, NML, IA</b> | <b>I</b>    |
| <b>Production and implementation of the Detailed Regulation Plan</b>               | <b>IFPCM, ML</b>      | <b>II</b>   |
| <b>Levelling, cleaning, and signaling paths for visitors around the site</b>       | <b>NML,ML</b>         | <b>II</b>   |
| <b>Multilingual signalization table in site's proximity</b>                        | <b>NML,ML</b>         | <b>II</b>   |
| <b>Tourist information booth</b>   | <b>NML,ML,TOL</b>     | <b>II</b>   |
| <b>Visual identity of the archaeological site</b>                                  | <b>NML</b>            | <b>II</b>   |
| <b>Web presentation of the site and its updating</b>                               | <b>NML</b>            | <b>II</b>   |
| <b>Sanitary regulation of water and toilets near the visitor centre "Theodora"</b> | <b>ML, IFCPM,NM</b>   | <b>III</b>  |
| <b>Preparation and implementation of electric systems and lightning solutions</b>  | <b>ML, IFCPM,NM</b>   | <b>III</b>  |
| <b>Summer School of Paleo-Byzantine Architecture and Engineering</b>               | <b>NM,IA</b>          | <b>IV</b>   |
| <b>Heritage Textile Industry Program</b>   | <b>NM,TOL, CDJPC</b>  | <b>IV</b>   |
| <b>Budget for implementation of activities</b>                                     |                       | <b>I-IV</b> |

## 7.8 Management and organizational structure

The institution responsible for everyday management of the archaeological site Iustiniana Prima is the National museum Leskovac, located 28km from the site. The museum, besides its primary obligation to curate found artefacts, is responsible for site security, tourism management and continues collaboration and communication with local stakeholders. One of the recognized problems is the lack of human resources, or better yet, individual that is operational and skilled in project and/or site management. On the other hand, the institution does not have a strategy for possible management improvements, and it can be stated that the site is not every day managed, but periodically, depending on the situation. The unfavourable location of the museum is also influencing management effectiveness. The museum employs site security which are the only everyday museum representatives working at the site. The security sells tickets and tracks the number of tourists visits, while the museum provides official tour guide for the site. Paradoxically, the Tourism organization in Lebane does not provide tours but serves as a medium that would inform the Museum about interested tourists, upcoming excursions etc.

For the preparation of a possible management structure at the site both the feasibility study, and the draft stakeholder analysis have been taken into account.

The management of this site is challenging due to high number of interested stakeholders and lack of established mechanism for their involvement. Accordingly to the process of development and rehabilitation of Iustiniana Prima it will be necessarily to establish management structure from project management structure that would create a permanent management structure for the Iustiniana Prima for accomplishing rehabilitation phases and future development. The management structure is organized by three levels of management structure consisted of the Executive Board, Associated partners and Friends. The grouped stakeholders must follow four proposed phases as to meet site's rehabilitation potentials.

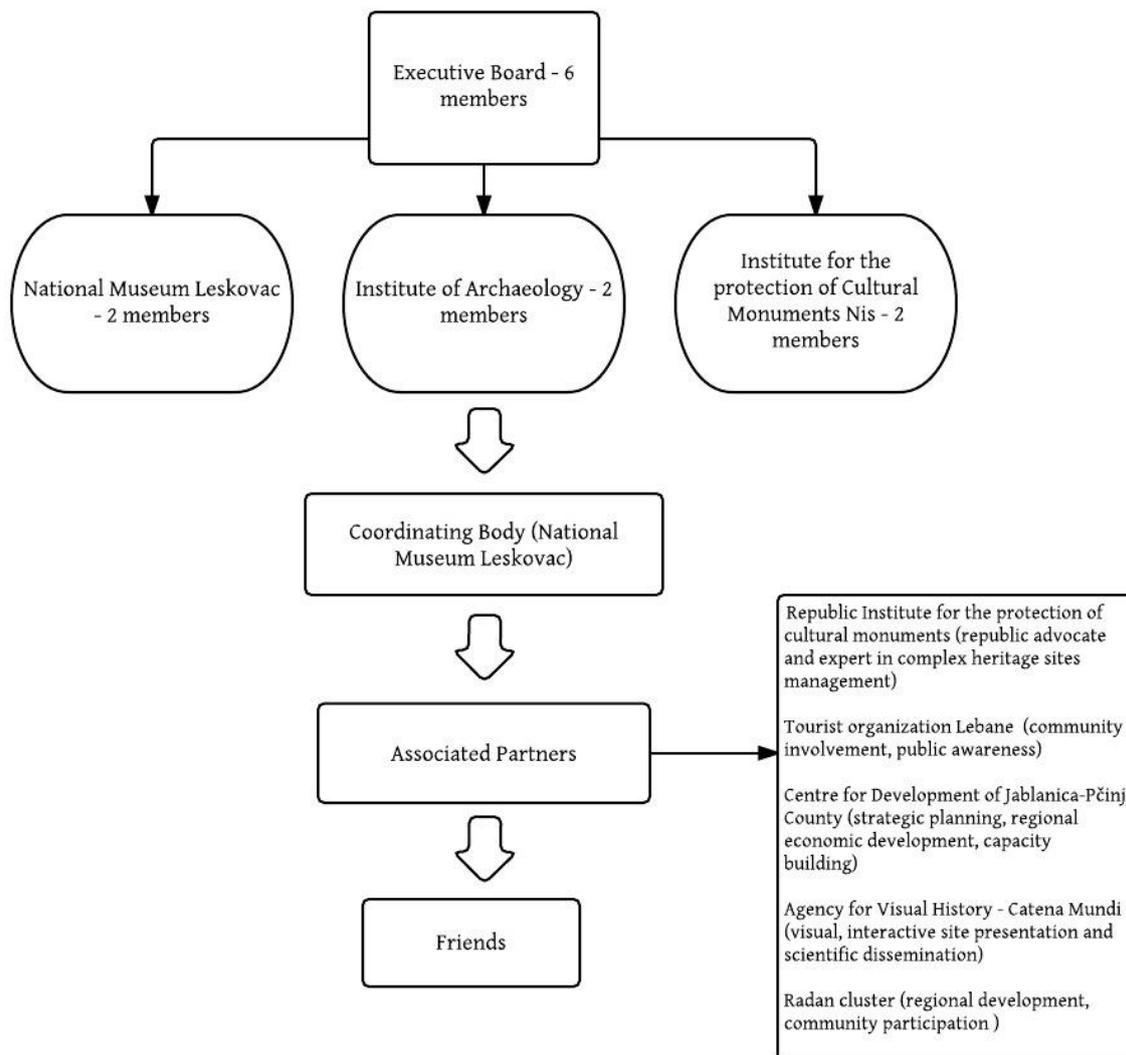
**Executive Board** consists of high importance stakeholders which will be responsible for management and implementation of activities that are preserving and protecting site's values (I phase, II phase). The Board involves key members from the Institute of Archaeology (2 members), National Museum Leskovac (2 members) and the Institute for the protection of cultural monuments Nis (2 members). All members of the Executive Board should act cooperatively, while the expertise of each member should be considered for specific matters on the site condition:

- Institute of Archaeology (responsible for scientific research and dissemination, cooperation and project implementation with international and national partners, fundraising from the EU funds)
- National Museum Leskovac (site maintenance, day-to day management, strategic objectives on a local level, interpretation of the site, co-ordinating organization between the Institute of Archaeology and Institute for the protection of the cultural monuments Nis)
- Institute for the protection of cultural monuments Nis (conservation and restoration activities, monitoring and reporting on the site condition, establishing maintenance and protection policy).

**Coordinating body:** Archaeological site needs immediate and most effective approach when it comes to its everyday management. The National Museum Leskovac as it is physically nearest to the site, well established in the local political and social setting, will serve as a coordinating institution and the manager of the site. The National Museum will use objectives reached at Executive Board meetings as practical guidelines for site management and implementation of rehabilitating projects.

**Associated partners:** are organizations that have interest and represent important stakeholders some of the rehabilitation activities for the site. However, with the present site condition and lack of proper management mechanisms these stakeholders cannot be integrated fully as independent actors. The role of associated partners is to contribute in co-implementation, evaluation and development of rehabilitation activities in phases III and IV while being in constant communication with the coordinating body for the site management.

**Friends** are organizations that support the rehabilitation project activities for the site Iustiniana Prima, and primarily would participate in dissemination and visibility of the site, public



awareness.

**Graphic 2: Project Management Structure for site rehabilitation**

## 7.9 Marketing and communication

The archaeological site Iustiniana Prima does not have an established communication and marketing strategy outside the perimeters of the scientific community. The availability and visibility of the site is provided through scientific publications, while in 2006. the National Museum of Leskovac implemented a three-phase project<sup>62</sup> “*Protection of cultural heritage and tourist presentations of archaeological and historical site Caricin grad (Iustiniana Prima)*” with positive outcomes for the site interpretation and visual presentation. The project resulted with a guidebook, a 3D reconstructions of the fortification, sacral and profane objects that made international impact, while nationally serves as an example of good practice in connecting cultural heritage and digital technologies especially for education.

Another successful presentation and interpretation project was implemented this year as the National museum of Leskovac, after forty years, reinstalled their permanent exhibition of curated artefacts found at Iustiniana Prima. The exhibition received a new, more modern outlook while incorporating the 3D elements provided by Catena Mundi. The project was supported by the Ministry of Culture and the Municipality of Leskovac.

The tourist organization made several publications, leaflets and other promotional material such as magnets and postcards dedicated to the site Iustiniana Prima, and participated in coordination and especially in marketing of events that were being organized the visitor centre Theodora – as it hosts art colony, educational quizzes for children, workshops etc. There were no efforts, (beside the national project “The Roman Route” implemented by the Ministry of Tourism) that placed Iustiniana as a “must visit” tourist attraction by the local organizations.

The online presentation of the site Iustiniana Prima is available on internet portals, tourist organizations of Lebane, Municipality of Lebane and Leskovac, Radan cluster, website of the Institute of Archaeology and websites created by enthusiastic individuals. The only updated website portal is one by the Tourist organization of Lebane, which covers events happening at the site and on the territory of the municipality. Institutions that are users of the site have social

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<sup>62</sup> Involved stakeholders in the project: National Museum Leskovac, Institute of Archaeology, Institute or the protection of cultural monuments Nis, Agency of Visual History Catena Mundi, Municipality of Lebane, Municipality of Leskovac, funded by the EU European Agency for Reconstruction and Development with the Regional Socio-Economic Development Programme.

media profiles that are used only for informational purposes and marketing of upcoming cultural events. National museum Leskovac is an active user of social media, but the institution does not have an active website.

The marketing and communication strategy in the future period must be operated both online and offline, also it must carry measures that would promote the site locally and nationally, and in later phases internationally.

- a. The archaeological site Iustiniana Prima must produce its characteristic and standardized brand and visual identity that would create the site more transparent and recognized for its particular design.
- b. The further branding of the site would take place with the production of handmade textile products inspired by the material remains found at the site, especially mosaics. The production of utilitarian merchandise offers a more mobile marketing of the site, as the products can be presented on national, international fairs, expos, with a potential to become an official souvenir from Jablanica Pcinj district, as currently the region does not have its own souvenir.
- c. The local marketing of the site would be carried out with the handmade products as to connect them to the already functioning “Theodora Fest”. The idea behind this objective is to solve the problem of how the festival is not contributing or disseminating site’s values, or having any interpretation of the site within its program. This way, the festival which marks the highest numbers of visits to the site, would serve as a platform to promote and sell heritage inspired merchandise, while increasing site’s visibility and understanding to a wider, regional community.

The integration of handmade products at the “Theodora Fest” would promote the site, the festival but also creativity of the local woman and their identities. The identification of the local woman with the name “Theodora” would benefit and encompass the site interpretation, but also improve the quality of life of woman that are living in a patriarchal social setting in South Serbia as where the festival “Theodora” could eventually upgrade to a festival of the southern women and their creative expressions.

- d. The archaeological site would need a coherent internet presentation in a form of a website that would have its own administrator that could follow and update contents regarding the site planned activities, programs and achieved results.

- e. The national strategy for marketing the site and the planned activities have to be handled online as the website of the site would be placed on other educational, cultural and tourism portals as well as social media.
- f. The outreach to international community is possible though implementing fields schools, research vacancies and stimulate educational participation for the research of the Paleo-Byzantine period, while the detailed information would be available at the website of Iustiniana Prima. The communication should be carried out with national and European research institutions – especially faculties of architecture, archaeology and conservation.<sup>63</sup>
- g. Communication with local and national media, outreach for their support and presentation of reached results and news regarding the site condition.

### 7.10 Risk Assessment

Iustiniana Prima, like any archaeological site, is encompassed with risks that are natural or anthropogenic in origin. Luckily, the site belongs to the Republic of Serbia, and does not have complex ownership structure, that can influence the risk assessment.

The following list of recognized risks which are directly effecting site’s condition, and the possibilities of their management are presented in the table.

| <b>Identified risks</b>  | <b>Risk management</b>   |
|--|--|
| Decay and total destruction of buildings and their architectural elements due to lack of conservation measures and sharp climate | Annual evaluation and assessment of individual site conditions. Effective fundraising and implementation of projects for site conservation and preservation. |
| Untamed vegetation   | Organizing group of individuals that would monitor and clean most ingrown vegetation around built structures   |
| Inadequate and non-existent safety measures for tourists and their movement across the site – possible injuries                  | Providing safety protocols with a general planning document; placing fences around built structures; organized and signalized walking pathways.              |

|  |  |
|--|--|
| Low amount of financial resources and support for site preservation and maintenance  | Providing additional resources from public-private / business and arts collaboration, EU grants, organizing fundraising events   |
| Invasive looting of ancient artefacts and structures beneath the ground  | Education of the local community (pamphlets, school seminars, public event speaking) of consequences induced by illegal looting of artefacts.  |
| Vandalism and destruction of the site above the ground   | Necessary site protection by fencing site perimeters. Placing surveillance cameras were possible. Education about consequences and penalties for vandal behaviour according to the Law |
| Unsupportive local municipalities and their communities toward archaeological work and disinterest in site sustainable development | Open approach and active communication with municipal representatives. Implementing projects and events that are inviting and inclusive for all age-groups for the local community .   |

### 7.11 Project Monitoring

It is suggested that each management plan for heritage sites has a generated system on how the monitoring of the entire rehabilitation process would be monitored. With established monitoring system, it would be possible to follow projects dynamic, possible problems and considerations for enhancements. The plan for site rehabilitation should follow the action plan that was proposed in the description of the project idea. The monitoring of the project would be generated through reports on each three months, while the project management teams should be responsible for the monitoring process.

The report for the realization of conducted conservation, restoration and infrastructural works

- Input indicators: resources spent for the realization of planned activities (human, financial, working hours)
- Output indicators: works that have been conducted with provided resources
- Result indicators: which benefits were achieved for the site's users

- Influence indicators: the developmental effects that were produced through the realization of planned activities

The report on the realization of planned programs:

- Input indicators: human, financial working hours spent for the realization of program activities
- Output indicators: number of participants, their demographic, educational and age structure; number of implemented schools, seminars, workshops their participants and characteristics.
- Results indicators: the achieved benefits for users of proposed programs
- Influence indicators: the general effects of the programs, web and media reporting, enhanced knowledge and skills of students, enhance capacities and support for local women, local recognition of cultural heritage importance in the municipality of Lebane.

## 8. Proposals and recommendations

The cultural heritage theory and practice are currently in a transitional phase, as the influences from the United States, examples from Asia are inflowing the traditional material-based Europe and challenges the continent to perceive its cultural heritage beyond its material values. Every transitional phase needs proper strategies and plans how to effectively meet those changes.

Serbia operating in a conventional setting, with old habits and practices with institutions that are unwelcoming to changes, particularly those that are influencing or questioning cultural heritage. The situation of archaeological heritage in Serbia is alarming. Not only for their physical condition, but also the position of archaeological heritage within Serbian society. Lack of public awareness, insufficient policy measures, and deficiency of human and financial resources are not meeting global standards when it comes to cultural heritage management. The changes must come from the top with reformulation of cultural policy instruments, as the State holds the highest responsibility for its cultural heritage.

Primarily, the State should implement modifications to the present Law on the Protection of Cultural Goods that was ratified in 1994. The Law is fairly outdated and the changes must come from within. Starting from the basic definition of cultural heritage and providing a more holistic interpretation of what cultural heritage represents, as it is globally considered that cultural heritage is more than just tangible remains and built structures.

The Law should recognize a more decentralized and interdisciplinary approach in heritage management, and to emphasize the importance of other stakeholders that are encompassing cultural heritage especially the important role of the local communities.

It should be recommended that particularly research institutions provide additional nongovernmental bodies that could locally act in the behalf of the research institutions. The given recommendation is seen as a general need of research institutions in Serbia, as development of additional bodies would ease their management, particularly as the nongovernmental body could implement awareness, educational programs and work with the local community while the research institution can be devoted to its primary objective – scientific research.

The Law should make obligatory for each site that is registered as a monument of exceptional importance of the State to provide additional management plan, or business plan which would show that the monument has a strategy that goes beyond research or conservation and that it is

incorporating the local community within the process of site management. Also this document should be followed as a detailed plan of long-term activities and measures for future site's development.

The organizational instrument should stimulate the cultural institutions devoted to heritage to act as independent as fundraisers, also to build capacities and know-how of employed heritage experts on generating additional funding from other resources, especially European grants as to decrease the expectations of direct State support. Also, the State should generate operational tools for site's that are enlisted on the World Heritage List, or Tentative List and provide measures for establishing proper management system that is meeting UNESCO standards but based on the conditions in Serbia. Also, it would be beneficial to provide additional standardized manuals and templates for successful management of cultural heritage (depending on the type) based on UNESCO experiences and proposals given by the Council of Europe.

The financial instrument that is in a form of a public concourse for cultural heritage protection, preservation and presentation should be restructured in a way that the allocated funds are not following the same pattern. Also, the financial instrument is challenging as it funds app. 50 different archaeological projects per year. It should be considered that the financial instruments goes more on the quality of the research and site general condition, then on the quantity of projects. The financial instrument should fund half of projects that is currently funding depending on the site's importance and level of endangerment.

Serbia genuinely lacks human resources when it comes to cultural heritage management. The system of managing a project, fundraising, or providing additional support or donations are problematic for employed personal that are currently devoted to researching and protecting cultural heritage. Many of them do not feel obligated to improve their capacities and knowledge as to meet modern standards of heritage management. For the future period, it would be wise to evaluate the condition of cultural heritage studies in Serbia, and improve their curriculums especially in the domain of cultural policy and strategic management as for the future students could follow the proposed global standards when it comes to preservation and management of cultural heritage.

Cultural heritage does not have any borders, it belongs to the whole humankind and thus, Serbia should be aimed at meeting worldly standards, not just because that is proposed by official institutions from Europe, but that is our ethical obligation to preserve the heritage for the present and future societies as cultural heritage is, more importantly, a human right.

## 9. Conclusion

Cultural heritage management drastically evolved from its previous conventional setting as to be a question of economy and human right, while the physical preservation of heritage properties serve as a suprastructure on which all other interests would be built. That is why, cultural heritage today, or particularly archaeological sites, have to be managed.

The definition of cultural heritage comes from the within of one nation's cultural policy and its approach to cultural heritage, from its basic definition to the operational measures that are suggested by the government. However, the practices showed that for the future preservation of cultural heritage lies in modifications inside the question of heritage governance. Cultural heritage must be aimed toward decentralization, as the highly centralized approach to heritage causes its physical and social deterioration. The narrative encompassing cultural heritage sites which was produced with ratification of international conventions highlighted the social, economic and political complexity of heritage and the need for each country to balance these perspectives. Paradoxically, there are no practical recommendations by the international organizations how can one country balance these objectives. The only possible way in reaching an answer is to be devoted in cultural heritage practice, as only practice can result with outcomes for establishing proper management model in particular country – as each country differentiates with its heritage, and its social, political and economic condition. It was the results in management practice that influenced the modification in international conventions and the conventional narrative regarding the cultural heritage management.

Each “type” of site produces a specific formula that should be recognized by assessing heritage site for its values, its top and bottom stakeholders as to generate a precise tool for site's future development. However, current management tools provided by international organizations show that the future of heritage sites lie in their sustainability. Although, UNESCO and Council of Europe have a different approach when it comes to heritage sustainability. UNESCO World Heritage Sites are to be managed mostly toward implementation of cultural tourism and preservation of outstanding universal values of monuments. On the hand, Council of Europe proclaims that the primary reason of managing cultural heritage lies within social sustainability, as where cultural heritage would be placed in the core of the local community. Only the establishment of social sustainability of cultural heritage can stimulate economic sustainability.

Faro Convention introduced a different perspective in defining cultural heritage as it emphasized on the “bottom up” approach. The community involvement is the future of heritage preservation, as without the communities heritage sites are culturally and economically unsustainable and the heritage would not be transmitted to forthcoming generations. Only by integrating the local community, the conventional model of heritage management could be decentralized from its prior institutional setting. This is also the objective that should be met in Serbia, thorough its cultural policy and practices among the governing institutions, as both the lack of practices and debates regarding the community involvement is seemingly influencing deterioration of cultural heritage.

The research conducted at the site Iustiniana Prima showed the general awareness and openness of the local community to participate in future development of the archaeological site. However, the organizations suffer from a lack of communication and locally based management. As most of the archaeological sites are located in economically weak, and depopulated regions, it would be wise that the future management model at Iustiniana Prima aims at establishing top down approach with a bottom up perspective, as the proposed management tool within this research aspired to develop.

International frameworks proposed three heritage governance models, however the research and field experience can conclude that in Serbia management models must not be seen individually, but collectively. The path of decentralization and in total heritage management system should not be oriented at sustainability of heritage sites, but toward re-living them, making them active and present in the everyday lives of the local and national community. Archaeological sites in Serbia are currently far from reaching economic sustainability, however policy and practical improvements could produce social sustainability of sites, which is in my opinion a much stronger suprastructure than fragile, tangible remains of the past.

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<http://www.getty.edu/>

International Council of Monuments and Sites (ICOMOS)

<http://www.icomos.org/en/>

International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM)

<http://www.iccrom.org/>

UNESCO

<http://whc.unesco.org/>

Council of Europe

<http://www.coe.int/en/>

Regional Task Force for Culture and Sustainable Development

<http://www.tfcs.rcc.int/en/>

Ministry of Culture

<http://www.kultura.gov.rs/>

The Republic Institute for the protection of cultural monuments of Serbia

<http://www.heritage.gov.rs>

COMPENDIUM Cultural Policies and Trends in Europe

<http://www.culturalpolicies.net/web/index.php>

Institute of Archaeology

<http://www.ai.ac.rs/>

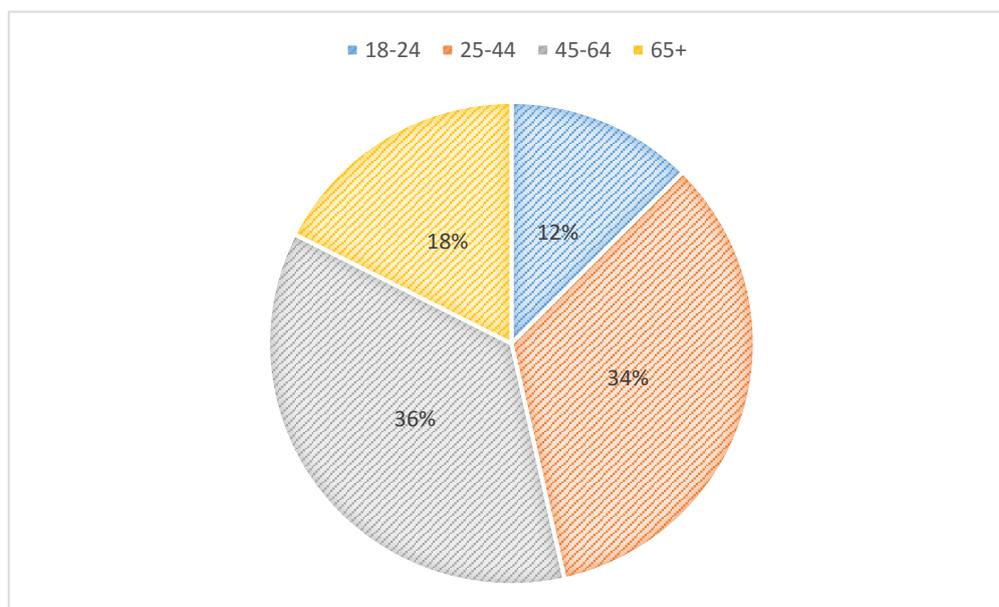
National Museum Belgrade

<http://www.narodnimuzej.rs/>

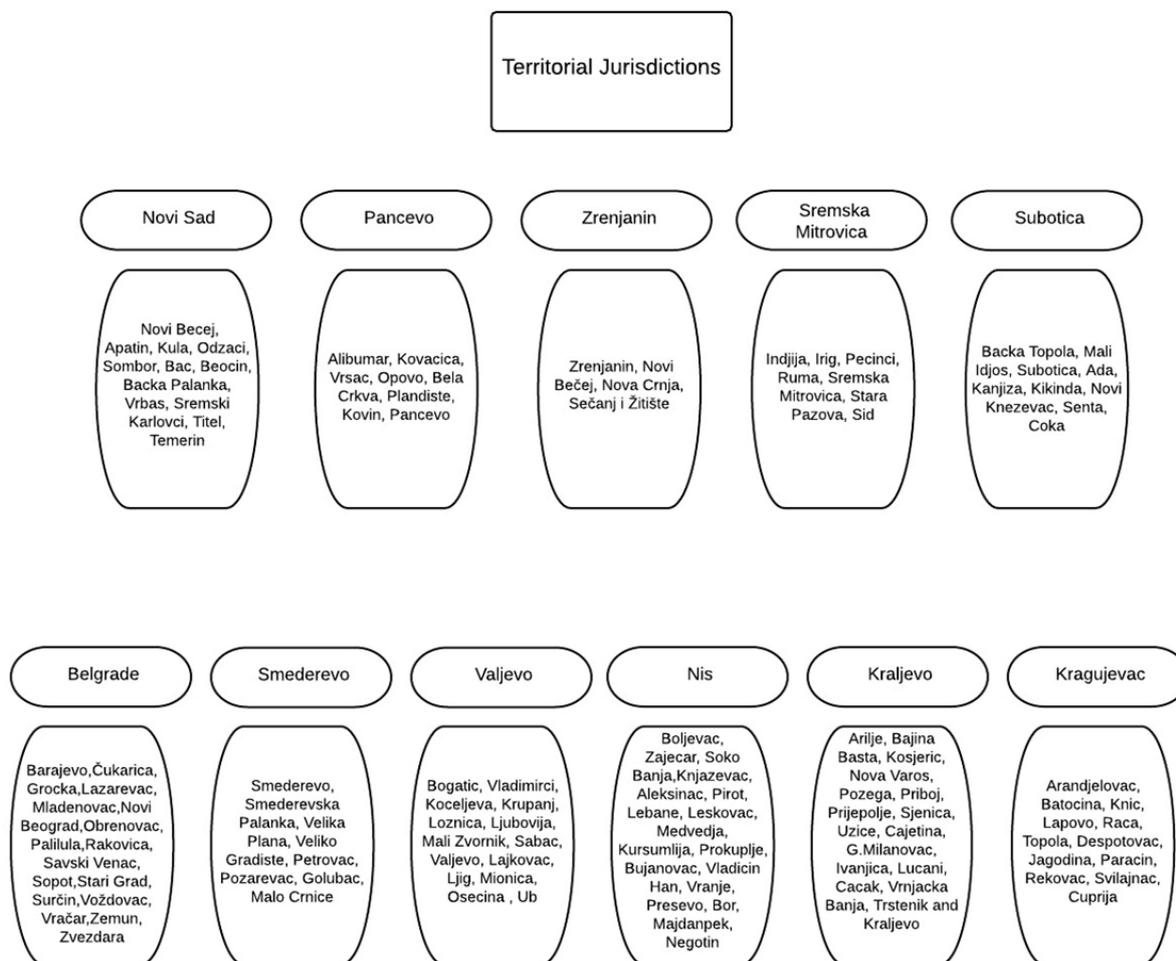
## Appendices

### Appendix I: Stratified sample of the urban population in Lebane

| Grupe        | Godine | Total      | M            | Z            | M%     | Z%     |
|--------------|--------|------------|--------------|--------------|--------|--------|
| I Grupa      | 18-24  | 12         | 6            | 6            | 50,38% | 49,62% |
| II Grupa     | 25-44  | 34         | 17           | 17           | 50,34% | 49,66% |
| III Grupa    | 45-64  | 36         | 18           | 18           | 49,87% | 50,13% |
| IV Grupa     | 65+    | 18         | 8            | 10           | 43,58% | 56,42% |
| <b>Total</b> |        | <b>100</b> | <b>48,96</b> | <b>51,04</b> |        |        |



## Appendix II: Heritage governance institutions – territorial jurisdiction



### Appendix III: Quantitative instrument template (questionnaire)

1. **Are you familiar with the archaeological site Iustiniana Prima?**
  - a. YES
  - b. NO
2. **Are you familiar why is Iustiniana Prima a archaeological site of national and global importance** (please mark the scale of what 1 – not at all 2 – partly 3 – on some level 4 – enough 5 – highly)
3. **Is the archaeological site personally important to You?**
  - a. YES
  - b. NO
4. **What do you find appropriate as on what level does the archaeological site Iustiniana Prima contribute to the municipality of Lebane and its region** (please mark the scale of what 1 – not at all 2 – partly 3 – on some level 4 – enough 5 – highly)

|  |                 |
|--|-----------------|
| Influences and enhances feeling of pride among the local community | [1__2__3__4__5] |
| Attracts tourists to this region                                   | [1__2__3__4__5] |
| Attracts new investments in this region                            | [1__2__3__4__5] |
| Enhances social inclusion  | [1__2__3__4__5] |
| Raises awareness regarding the history of the local community      | [1__2__3__4__5] |
| Reminds the community on cultural heritage                         | [1__2__3__4__5] |
| Offers educational experience for children                         | [1__2__3__4__5] |

5. **How often do you visit the archaeological site in your free time?**
  - a. Once per year
  - b. Monthly
  - c. Once per week
  - d. Everyday
  - e. Rarely
6. **If you visted the site, what was the primary reason for your visit:**
  - a. Touristic visit
  - b. Curiosity regarding the archaeological excavations and research results
  - c. Educational excursion
  - d. Random
7. **Do you consider that the archaeological site Iustiniana Prima is visible for the wider public?**
  - a. YES
  - b. NO
8. **If you agree that the economic and social potential of Iustiniana Prima is unused, what do you consider what brought the site to that state:**
  - a. Cultural heritage is not seen as a priority by the local government
  - b. There is no collective awareness regarding the importance of cultural heritage
  - c. Insufficient devotion by the cultural institutions that are presently working in Lebane
  - d. Insufficient work of the Tourism organization of Lebane
  - e. Lack of cooperation between local and institutions coming from Belgrade and abroad
  - f. Lack of community involvement in decision making

g. Lack of financial means and resources

**9. What do you consider should be improved for possible development of the site and its better transparency?**

- a. Better road infrastructure
- b. Richer cultural and educational life at the site and in cultural institutions
- c. Improvement in touristic offers
- d. Establishment cooperation with the local community and employing the community to promote cultural heritage of Jablanica Pcinj district through homemade craftsmanship and production of goods
- e. Improving participation and engagement with local elementary and high schools and providing educational programs for the youth regarding the importance of cultural heritage
- f. Organization of manifestations that would promote local cultural heritage and local traditions

**10. If you are a decision maker, what do you consider that is the future for site rehabilitation:**

- a. A scientific-research center that gathers young experts, archaeologists, artists, architects, and technicians
- b. As a place that would promote local tangible and intangible heritage through gastronomy, music, and crafts
- c. As a touristic center
- d. As a center for recreation and outdoor activities
- e. As a holy place for conduction religious practices (baptisms, weddings)
- f. As a place for gathering the community and fun
- g. All of the above

**11. Would you participate in the activities if those activities are for the improvement and the development of the archaeological site Iustiniana Prima:**

- a. YES
- b. NO
- c. Only with a financial benefit

**12. Are you welcoming to the researchers coming from institutions coming from Belgrade and foreign countries – France, Germany?**

- a. YES
- b. NO

**General questions:**

**How old are you:** a. 18-24 b. 25-44 c. 45-64 d.65+

**Gender:** a. Male b. Female

**The level of Your education:** a. Elementary School b. High School c. University d. Post academic studies

**The place where you live:** a. Lebane and its proximity b. nearby municipalities 30km c. Other cities in Serbia d. Out of the country

## Appendix IV – Financial assessment (PTA)

| No. | Activities  | Responsibilities | Phase | Financial assessment € |
|-----|---|------------------|-------|------------------------|
| 1.  | Survey and analysis of the position of stone plastic                        | IFPCM, NML, IA   | I     | 25000                  |
| 2.  | Cleaning and conservation of stone plastic                                  | IFPCM, NML, IA   | I     | 50000                  |
| 3.  | Protection and presentation of stone plastic                                | IFPCM, NML, IA   | I     | 50000                  |
| 4.  | Conservation and restoration of Acropolis ramparts and towers               | IFPCM, NML, IA   | I     | 135000                 |
| 5.  | Archaeological research and presentation of the Acropolis                   | IFPCM, NML, IA   | I     | 43000                  |
| 6.  | Reconservation of the degraded wall masses of the Acropolis structure       | IFPCM, NML, IA   | I     | 12000                  |
| 7.  | Reconstruction of the marble baptismal font                                 | IFPCM, NML, IA   | I     | 2700                   |
| 8.  | Copy of the pillar with base and capital in the baptistery's conchal area   | IFPCM, NML, IA   | I     | 22500                  |
| 9.  | Urgent rehabilitation of the degraded parts of the buildings - Upper Town   | IFPCM, NML, IA   | I     | 60000                  |
| 10. | Backfilling of the buildings built with drywall compound                    | IFPCM, NML, IA   | I     | 28500                  |
| 11. | Conservation and reconstruction -walls of the basilica with transept        | IFPCM, NML, IA   | I     | 18000                  |
| 13. | Conservation of floor mosaics in the nave of the basilica with transept     | IFPCM, NML, IA   | I     | 180000                 |
| 14. | Production and implementation of the Detailed Regulation Plan               | IFPCM, ML        | II    | 10000                  |
| 15. | Levelling, cleaning, and signaling paths for visitors around the site       | NML,ML           | II    | 4500                   |
| 16. | Multilingual signalization table in site's proximity                        | NML,ML           | II    | 2000                   |
| 17. | Tourist information booth   | NML,ML,TOL       | II    | 6000                   |
| 18. | Visual identity of the archaeological site                                  | NML              | II    | 3700                   |
| 19. | Web presentation of the site and its updating                               | NML              | II    | 1500                   |
| 20. | Sanitary regulation of water and toilets near the visitor centre "Theodora" | ML, IFCPM,NM     | III   | 8000                   |
| 21. | Preparation and implementation of electric systems and lightning solutions  | ML, IFCPM,NM     | III   | 10000                  |
| 22. | Summer School of Paleo-Byzantine Architecture and Engineering               | NM,IA            | IV    | 6500                   |
| 23. | Heritage Textile Industry Program   | NM,TOL, CDJPC    | IV    | 15000                  |
| 24. | Budget for implementation of activities                                     |                  | I-IV  | 693900                 |

## Author's Vita

Ivana Samardžić was born in Pančevo, Serbia on 04.01.1991.

She holds a bachelor degree in archaeology acquainted at the Faculty of Philosophy, University of Belgrade in 2014. During her bachelor studies she participated in archaeological excavation/research projects, mostly prehistoric, that were carried out by National Museum in Belgrade, Institute of Archaeology and the Institute for the protection of cultural monuments in Pančevo. She was given the opportunity to be the president of Students' Archaeology Club of the Faculty of Philosophy and through this body she managed to host the first international student archaeological conference in Serbia (4<sup>th</sup> STARCO Silent Lambs and Big Bad Wolves) as to improve dialogue with colleagues from ex-Yugoslavia countries. During her time at the Faculty of Philosophy she was on the students that participated in Faculty's projects, manifestations and workshops aimed for raising public awareness toward the importance of humanistic sciences, especially archaeology.

Currently, she is finishing her internship at the Creative Economy Group while all those experiences in nongovernmental sector inspired her to establish her own NGO „ArheoHub“ in the attempt to implement projects that would be beneficial for archaeological heritage in Serbia as to continue to do what she loves the most.