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## FOREWORD

The newest state in Europe, the Republic of Kosova has a surface of 10,877 km<sup>2</sup> and stretches in the central part of the Balkan Peninsula, between the northern geographic latitude 43°16' - 41°47' and eastern geographic longitude 20°00' - 21°47'. It borders the Republic of Albania to the south-west, the Republic of Montenegro to the west, the Republic of Serbia to the north-east and the Republic of Macedonia to the south-east. Surrounded by the mountains of Karadak, Sharr and the Bjeshkët e Nemuna, Kosova stretches on two plateaus: of Kosova on 600 m over sea height and of Dukagjin on 300-500 m above sea level. By some experts' demographic analyses, Kosova now could have a population of around 2, 200, 000 inhabitants. The census preliminary results last year indicate that Kosova had 1,733,882 inhabitants in 2011; however these results and the mere process of registration were contested by some subjects. Over 90% of the population of Kosova is currently constituted by Albanians. Minorities in Kosova presently are less than 10% of the population: 6-8% Serbs, others are Bosnians, Turks, Roma-Ashkali-Egyptians. By the Constitution of the Republic of Kosova, Serbian is the second official language on the country level.

Although a small country, Kosova possesses its developing possibilities. More than half of its land is arable, and over one-third is woodland. The quality of land is good and with sufficient water streams. The main rivers of Kosova spill towards three seas: the Drini i Bardhë, after joining the Drini i Zi, runs to the Adriatic Sea; Sitnica and Ibër as well as Morava of Binça spill over their waters into Morava and the Danube running forward to the Black Sea, and Lepenc runs together with Vardar towards the Aegean Sea. Due to the mountains surrounding it and being upland, through the streams running from river mouths, Kosova has a nice continental climate, with sufficient precipitation and sunshine. There is quite a lot of snow on the Sharr Mountains and thus good conditions for tourism.

Kosova is a rich area in minerals. Trepça with its mines of lead, zinc, silver and many other minerals is known in the whole Europe. There is magnesium, nickel, bauxite, chromium, copper and gold, but also other large reserves of lignite in Kosova, which is dug out of the land surface. However, its main products are currently mainly in

agriculture, and industry, which was created earlier based on the use of underground sources of Trepça and other capacities of processing industry, was destroyed by Serbia in the last decade of the 20<sup>th</sup> century and during the war in 1998 and 1999.

Mineral resources in Kosova were used still in the antiquity, and the mediaeval Serbian state enjoyed part of its wealth from these mines. Its mines and the fact that it was at a crossroad made Kosova be attractive from the geostrategic aspect.

Kosova has a relatively good road network; it has a highway that links it with Durrës; it has a railway line Trieste-Istanbul, and two airports. Traditionally, the roads from Kosova had led from Prizren to Shkodra and Mediterranean. It made Prizren an important trade centre. Further more, Peja and Prishtina were linked there, from where they led to Shkup (Skopje) and Niš. Therefore Prishtina also became a centre of trade importance. Another important road line was the one coming from Ragusa/Dubrovnik through Bosnia and Sandžak. An additional road link passed through the Presheva Valley and further through Morava towards Niš. It is linked with the present

GEOGRAPHIC MAP OF KOSOVA



Macedonian space particularly by the Mountain of Sharr, with Albanian population on both of its sides, but also with Dibra. Both sides of the present borders of Kosova are inhabited by Albanians. To the Ottoman Empire Kosova was of an important strategy and also to control the Northern Albania and Bosnia.

The population of Kosova is the youngest one in Europe. Kosova has a complete education system built at all levels, with three public universities and a number of private universities, several studying institutes and the Academy of Sciences and Arts. The majority population of Kosova – *Albanians*, are an integral part of the Albanian population that is extended further to the Presheva Valley, North-Western Macedonia, to Montenegro, Albania and Greece. Albanians now have a strong immigration in Western Europe and in the USA and have broad movements in those countries. This youngest population in average in Europe has relatively good education; they speak different foreign languages and are mobile. Traditionally being under foreign states, Albanians have built their spiritual values on the basis of their canonical rights, which were based on their personal honour, on equality among individuals, on the freedom of individuals to act pursuant to their honour within a legal framework, not being submitted to others, based on their faith and other elements related to their traditional lives. They belong to the Muslim religion in majority (suni and shii of different sects: Bektashi, Rufai, Saadi, Melani, Nakshbandi, etc.), and only around 5% of them belong to the Catholic religion. In recent times, penetration of other religions and sects has been noticed. The spoken linguistic variety of Albanians of Kosova is mainly of the North-Eastern Gheg dialect (and only partly North-Western one), and their standard language is the common Albanian standard language.

*Serbs* in Kosova are of various social classes, mainly farmers, a society based on family and village community values. Livestock played a substantial role to them in the past. The Kosova Serbian language is different from the dialectal aspect in two basic directions: in the north-western part of Kosova, it has to do more with what Serbian dialectology qualifies as a Kosovo-Resavski dialect, and in the south-eastern part there exists the dialect known as Prizren-South-Morava one, or the Prizren-Timok dialect (where Gora is included). The standard Serbian is their standard language. They belong to the Orthodox religion. Serbs live mainly on the north side of the River Ibër and their enclaves, such as Graçanica and some other parts of Kosova.

*Turks* are a minority who live mainly in Mamusha of Prizren, and quite a small number of them in some cities of Kosova. They belong to the Muslim religion and live integrated into the social community in Kosova.

The group of *Romas / Ashkalis / Egiptians* is a bit more heterogeneous. The language of Ashkalis and Egiptians is Albanian, and Romas speak Roma, Albanian and Serbian languages. The largest number of them belongs to Muslim religion, but there are Orthodoxes as well.

*Croats*, who live mainly in Janjeva, emigrated to Croatia during the last war. They are Catholics and those who remained in Kosova have been integrated into Kosova society.

*Gorans* are a Slavic population with a particular variety of ethnicity and language, similar to Macedonian and Serbian. They belong to Muslim religion. A large number of them migrate.

The capital of the Republic of Kosova is Prishtina, which is estimated to have more than 200,000 inhabitants.

The present borders of Kosova are those of the time of the Socialist Autonomous Province of Kosova in the former Yugoslav period according to the Constitution of 1974. After 1945, there were made only small corrections of the border on Serbia: in the northern part of Kosova several villages were joined to Leposaviq, and in the eastern part several villages were taken from Presheva and Bujanoc and were annexed to Gjilan. The Vilayet of Kosova had broader borders than they are in Present Kosova (it included Sandžak and some parts of the present northern Macedonia). In 1878, the border of Serbia ended at Ristovac, south of Vranje.

The political system of Kosova is of the western parliamentary type, with many political parties and constitutional guarantees for minorities' rights.

Kosova has a developed network of information means. It has a national public radio-television which broadcasts in Albanian and in minorities' languages, two national private televisions, many daily newspapers, private radios and televisions as well as different publications.

The territory of Kosova was settled still at early ancient times. Samples of a culture were found from the period of Neolit, such as the one represented by the Goddess on the Throne, found in the surrounding of Prishtina and in the vicinity of Mitrovica.

In the ancient time before the Roman occupation, the territory of Kosova had been inhabited by the Illyrian tribes of Dardanians, who were spread out in the broad space of the present Kosova to the upper flows of the rivers of Morava and Vardar, including Naissus and close regions in the present Southern Serbia, in parts of Northern Macedonia, where the later Scupi was included, and also in north-eastern parts of Albania. Dardanians had developed a relatively high economic-social life, creating so **The Dardanian Kingdom** in the 3<sup>rd</sup> century BC. The centre of it was Damastion, the hearth of a region with rich silver mines. At the time of the Roman occupations, Scupi then Ulpiana, and later on Justiniana I became the centre of Dardania. During the Roman ruling, Dardania was in the Province of Moezia for some time, then, at the time of Dioklecian, it became an independent Province. (The names **Dardania**, **Dardan** are often linked ethymologically with the Albanian word of the Indo-European enherited fond - **dardhë** (pear)).

Constituting part of the space of the Eastern Empire, the territory and population of Dardania continued to be culturally and spiritually related to the areas of present Macedonia, to the Salonica and Constantinopolis, on the one side, and with western spaces around Shkodra and further beyond Middle Adriatic, on the other. Its non-romanised and romanised population to various degrees maintained their earlier contacts with the romanised and non-romanised populations of the whole space of the Central and South-Western Balkans.

After the schism of the Roman Empire (395 AD), Dardania remained in the zone of the Eastern Empire. In the 5<sup>th</sup> century AD, the territory of the present Kosova was occupied and destroyed by vandal Gots.

After the 6<sup>th</sup> century AD, Slavic populations penetrated to the Balkans. In mid 9<sup>th</sup> century, the territory of present Kosova fell under the rule of the First Bulgarian

Kingdom, and in 1018 it turned into the Kingdom of Byzantium. In the 12<sup>th</sup> century, the Serbian state with its nucleus in Ras (Raška, the present Sandžak) stretched to south, to include entire spaces of all present territories of Kosova, Macedonia and Albania up to Greece into Tzar Dušan's state during his rule in the 14<sup>th</sup> century. During the Serbian rule in Kosova in 1253, the seat of the Serbian Metropolitan Church was transferred from Žiča in Serbia to the vicinity of Peja, where the Patriarchate was founded later. After a period of its total extinguishing, the Patriarchate turned back to Peja at the time of Vezir Mehmet Paša Sokolović, in 1557.

In 1389, after the Battle of Kosova at Gazimestan on the north-west side of Prishtina, where the Ottoman militaries led by Sultan Murat I fought against the militaries of the Balkan Coalition, led by Serb Stefan Lazarević, where troupes of Albanians, Bosnians, Hungarians participated jointly, and the Ottoman occupation of Kosova commenced. In 1455, Kosova fell finally under the Ottoman ruling, in which it remained up to 1912.

Within the framework of the Ottoman Empire, the space of Kosova was divided into different administrative units. At the end of the 18<sup>th</sup> and beginning of the 19<sup>th</sup> century, the largest part of present Kosova was under the rule of Kara Mahmut Pasha Bushatli, together with the Vilayet of Shkodra. In the 19<sup>th</sup> century, Kosova was included into the **Vilayet of Kosova**, where parts of the present Northern Macedonia participated as well. The administrative centre of this vilayet was sometimes Shkup (Üsküp - Skopje), other times Prishtina or Prizren.

In the framework of the widest movements during Ottoman rule, attempts were sometimes made to organize freedom rebellion movements in the space of Kosova, such as that attempted by Pjetër Budi (1618), or the participation of Pjetër Bogdani with his followers in the second part of the 17<sup>th</sup> century.

In the 19<sup>th</sup> century (1822), there was known the protest against the rule of Maliq Pasha Gjinolli from Prishtina, which took place as a march of around 3,000 Albanians going on foot all the way to Istanbul. In 1844, there were uprisings against the tax system in Prishtina and Üsküp, and such ones were also in 1866 in the west part of Kosova, then uprisings against the Tanzimat Reforms, etc.

With some exceptions (such as Budi, Bogdani, Kazazi), cultural life was integrated into the Ottoman spaces. The Ottoman Empire allowed Serbian schools still in 1896; however the Albanian school of 1889 had to remain illegal.

In 1766, the Patriarchate was transferred from Peja, and the church centre remained under the administration of Patriarch of Constantinople; it was turned back only after the reoccupation of Kosova by Serbian military and state in 1924.

The period of Albanian National Renaissance in Prizren and in Kosova had the most powerful centres of movements for emancipation and autonomy within the Empire, and later for full separation.

In 1877 and 1978, Serbia benefited from the circumstances of Russian-Ottoman war in order to expel Albanians from the surroundings of Niš, Leskovac and Vranje. Following the Congress of Berlin in 1878, by which Albanian spaces were left under the jurisdiction of Serbia, which was expanded (the zones around Niš, Prokuplje and Leskovac), and of Montenegro (Plava-Gusia, Ulqin-Tivar), **The Albanian League**



**of Prizren** was held in Prizren, and articulated the requests for establishment of an Albanian state in the entire ethnic Albanian spaces, where the whole Kosova was included together with the Valley of Presheva and Sandžak. Up to March 1881, the League of Prizren had full control of Kosova, but then the Ottoman power re-established its control by military there. In 1884, there were again uprisings against taxes in Prizren and its environs, and in 1893 uprisings were organised by Haxhi Zeka and Bajram Curri in Peja and Gjakova. In 1899, the **League of Peja** met to undertake actions for defending the place and to protect Albanians rights, and from 1908 to 1910, the entire Kosova and Albanians' spaces in the north of present Albania and present Macedonia were included into a wave of uprisings against the Ottoman rule. In 1912, Albanian insurgents managed to free Shkupi (Üsküp, Skopje) from the Ottoman Empire, but then Serbian and Montenegrin militaries occupied Kosova and Macedonia, destroying and burning Albanian settlements and killing and massacring in mass the civil population. In the period between 1915 and 1918, Kosova was administrated by Austrian-Hungarian and Bulgarian states.

In 1918, the Serbian, Croatian and Slovenian Kingdom (after 1929 Yugoslavia) included Kosova into its territory, undertaking a series of legal, military and police sanctions in function of Kosova Albanians oppression and forcing their expulsion, at the same time bringing to Kosova Serbian, Montenegrin and Bosnian colonists, in order to change ethnic structure in Kosova in this way (1920: The Decree on colonisation of new southern places). In this period, the Serbian-Yugoslav state articulated and accomplished practically the theories on **ethnic cleansing** of the territories inhabited by Albanians, and in 1938 it also signed an international convenience with Turkey on their expulsion to Anatolia. In this period, the Albanian population of Kosova did not accept Serbian occupation, and the broad movement of renegade outlaws kept resistance alive. Despite hard terror circumstances, the political movement for liberation of Kosova and re-unification with Albania marked significant moments of organisation. At this time, the former existence of the Vilayet of Kosova, as a specific unit in the framework of the Ottoman state, stretching almost in the spaces that Serbia/ Yugoslavia had occupied, and also a part of the area of the Vilayet of Manastir, were all the more taking the values and symbolic of a specific state entity of these Albanians. In 1941, a large part of the territory of Kosova was re-united with Albania under Italy, and the northern part remained under German ruling, and the southern one under Bulgarian ruling. In 1943, a Conference was held in **Bujan**, at which the Anti-Fascist National-Liberation Movement members met, the decisions of which stated clearly that Kosova should join Albania after the Second World War. During that time, there were communist movements in the entire Albanian territories, which in 1945 left Kosova and other Albanian ethnic areas under Federal Yugoslavia (as an Autonomous Province of Kosova and Metohia and three special municipalities outside of it - Presheva, Bujanoc and Medvegje, entire regions of north-western part of Macedonia and areas of Albanians in Montenegro). In 1946, the so-called Parliament of Kosova and Metohia met in Prizren in a situation under military siege, to make the decision on the attachment of Kosova to Serbia. It took place in circumstances when close co-operation of Albania with Yugoslavia was going on

leading to full annexation of the former to Yugoslavia. In 1948, such plans failed due to dissensions between Tito and Stalin, and Kosova remained an Autonomous Province (Serbian: Oblast) within Federal Serbia. Under the iron rule of Internal Minister, Aleksandar Ranković, in the period from 1946 to 1966, the Albanian population of the Autonomous Province of Kosova and Metohia was subject to unprecedented terror, exerting oppression on them to change their national identity and to move to Turkey (the Gentleman Treaty of Tito with the Prime Minister of Turkey in 1953, renewing the one of 1938 between the two states). During the entire period, there were illegal organisations and resistances which were punished in an unprecedented way.

Liberalisation that included Yugoslavia after 1966 produced some results in Kosova as well: requests for education in Albanian were increased; more rights were requested for Albanians and Kosova, requests were made to advance the Kosova status to a Republic within Yugoslavia.

In 1968, demonstrations students burst in Prishtina and some other centres of Kosova. Their basic request was advancement of Kosova to a Republic. The Albanians of Kosova and Yugoslavia took elan of educational, cultural and economic development. Parallel to this development, there occurred the need to change the name of the Province from Kosova and Metohia (the blend Kosmet), to Kosova and Dukagjin Plain, with fully geographic origin, as the part **Metohia** brought to mind the identified origin of mediaeval church property. In internal discussions, Serbs and Serbia did not want to accept the place to get a name that could be identified with a Province (Dukagjin) that had a part in Albania. Thus a “compromise” was reached that its name to be merely Kosova, Serbian Kosovo (with a discussable Slavic origin) and the Socialist Autonomous Province of Kosova and Metohia became the Socialist Autonomous Province of Kosova. This became the sole name of Kosova in the Constitution of the SFRY in 1974, the Constitution of the SAPK, and in the Constitution of the SR Serbia and other republics.

In 1981, dissatisfaction of Albanian students and people of Kosova burst out due to lagging behind the general development of Kosova and Albanians with their basic requests for creation of the Republic of Kosova, but also for unification with Albania. A wave of requests for abolishing the autonomy of Kosova increased, what in the circumstances after the death of Tito increased the space for grabbing power by Serbian fascist-national extremism, headed by Slobodan Milošević. Following a full decade of wild oppression, the Parliament of Serbia decided to abrogate the autonomy of Kosova in 1989, and it resulted with great resistance and expulsion of more than half a million of Albanians to West Europe. Under the leadership of Dr. Ibrahim Rugova, in 1989 was founded the Democratic League of Kosova, which led the processes of resistance in Kosova; in 1990, the Parliament of SAP of Kosova proclaimed the Republic of Kosova within Yugoslavia, then in Kaçanik it passed the Constitution of the Republic of Kosova, and Kosova continued to be occupied by Serbia by means of an open apartheid. In 1991, A Referendum was held on Kosova independence. The Parliament proclaimed the **Republic of Kosova** an independent state, and the Government, headed by Prime Minister Bujar Bukoshi, had to stay in

exile. In 1992, the LDK won the election and Ibrahim Rugova was President. In 1992, the Parliament of Serbia closed the Kosova Academy of Sciences and Arts.

The Conference of Dayton on Bosnia and the former Yugoslavia in 1995 left outside of its consideration the issue of Kosova, and Serbia increased its oppression sanctions hoping to force the Albanians to accept the abrogation of the subject of Kosova and to finally remain under Serbia. Albanians began their requests for an armed uprising, which increased particularly in 1997, and the KLA appeared in public soon after. In the years 1998 and 1999, Serbian military, paramilitary and police forces undertook broad sanctions forcing the Albanian population to move out of Kosova through oppression and terror to a genocide scale. The Conference of Rambouillet/Paris organised by foreign ministers of the United Kingdom and France, in February-March 1999, reached the Agreement of Peace in Kosova; however Serbia did not sign it. It followed the intervention of NATO troops on humanitarian purposes aiming to protect civilian population. After the bombardments of NATO on military spots of Serbia, on 9<sup>th</sup> June a Military-Technical Treaty was signed between the NATO and the Government of Yugoslavia on withdrawing its troupes from Kosova in 11 days and on 12<sup>th</sup> June 1999 Kosova was freed from Serbia. On 1<sup>st</sup> July 1999, the Provisory Administrative Mission of United Nations in Kosova (UNMIK) was established with Bernard Kouchner as the Special Representative of the UN Secretary. The KFOR and KLA reached an agreement for the KLA to be transformed into the Kosovo Protection Corps, who was subject to the UN Special Representative. In December, in agreement with UNMIK, the Provisory Administrative Council was established, which replaced the Provisory Government of Hashim Thaçi and the Presidency of Ibrahim Rugova. Then followed decomposition of the bodies of the Republic of Kosova (1<sup>st</sup> February 2000). In October 2000, domestic free local elections were held, and in November 2001, free Parliament elections were held.

From 2002, the official currency in Kosova has been Euro.

In the years 2006 and 2007, broad talks under UN and UE international mediation were held in Vienna on the settlement of the status of Kosova under the direction of the former president of Finland, Martti Ahtisaari. The **Ahtisaari Plan**, as a basis for internationally supervised independence of Kosova, was ready for the UN Security Council and was supported by the EU, NATO and the USA, but it was not accepted by Serbia and was refused by Russia.

On 17<sup>th</sup> February 2008, the Parliament of Kosova proclaimed the **independence of the Republic of Kosova**, accepting the Ahtisaari Plan passed the Constitution of the Republic of Kosova and at the same time authorised an UE Mission for a determined time. A day later the Republic of Kosova was recognised by the United States of America, the United Kingdom, France, Albania, Turkey, then Germany and European states (but Spain, Greece, Cyprus, Slovakia and Romania). The process of recognition by different states of the world is continuing (it has reached 92 states so far). In January 2009, the Security Forces of Kosova was established, and in June Kosova became a member of the International Monetary Fund. On 22<sup>nd</sup> July 2010, the International Tribunal of The Hague proclaimed that the Declaration of Kosova

Independence in 2008 did not violate international laws. The international supervision of Kosova terminated on 10<sup>th</sup> October 2012.

According to the Constitution the Republic of Kosova is an independent and sovereign state, a parliamentary republic. The International Group of Crises qualified the Constitution of Kosova as a document that “provides all-inclusive rights to members of the communities and also effect guarantees for protection of national, linguistic and religious communities’ identity”.

The central institutions of Kosova are:

The Parliament of the Republic of Kosova with 120 deputies (20 set-aside seats for minorities), the President of the Republic of Kosova, the Government of the Republic of Kosova, the independent institutions: The Legal System with the Judicial Council of Kosova, the State’s Prosecutor of Kosova, the Prosecutor General, the Prosecutors Council, judges, the Constitutional Court of Kosova, the Ombudsperson, the General Auditor of Kosova, the Central Election Commission, the Central Bank of Kosova, the Independent Media Commission, organisations of local government, the Security System, the Security Forces of Kosova, the Security Council of Kosova, the Police of Kosova, the Agency of Intelligence of Kosova, the Authority of Civil Aviation, the State Emergency, etc.

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The book which we have in our hands is a product of a group work done in the premises of the Kosova Academy of Sciences and Arts.

The motive that pushed the initiators to draft such a project was evident. In the last two decades, parallel to the growth of resistance and struggle for liberation, with liberation and the efforts for complete independence, publications on Kosova, on different aspects of life, of the present and past, on culture and history, on the efforts for freedom, policy and economic development and difficulties faced by it, on relations within the country and with neighbouring countries, on the international impact of Kosova in the country and in the world, were more numerous than ever before. In the country, these publications followed the interests of internal developments, the needs for enlightenment of different segments of the present and past time, and they followed a curve of respective environments. It may be said that there were a numerous publications that penetrated with sympathy for a country that was passing through a difficult period of independence, publications focused on the most current aspects that explained the appearance of the country on the international arena by respective prospective. There also were not few Serbian and Serbian-phil publications with stressed propaganda tones and negative to the objective and accomplishment of Kosova independence. Nevertheless, there was also felt the need for publications of monograph-encyclopaedia nature on Kosova, where the most significant and general data on different aspects of reality could be included, of the past, the life and developments in Kosova, as complete as possible, verified and free of propaganda load. This was increasing with the independence of the state of Kosova, while data on the country could be found un-systematised and scattered about to different sides, or parts included into earlier publications on different horizons. Part of data was

included and used in broad production of propaganda by Serbia. Difficulties were created by the lack of an encyclopaedia of Kosova or of any other centre that could deal with collection and systematisation of information and could find needed data, and it left space for most various interpretations.

In 1970's and 1980's, there were some monograph publications on Kosova, but always on the horizon of the state and system which used them to legitimate itself in this country. There was even an Editorial Office on Kosova of the Yugoslav Encyclopaedia; however little was inherited by it for almost a decade. Naturally, the publication of the first edition of that Encyclopaedia in Albanian and its full publication in Serbian cannot be seen in any way to be in compliance with requirements, expectations and the horizon of knowledge and reality of the country. The second edition of the Encyclopaedia of Yugoslavia, published in agreement with eight federal units, did not change from the first edition the part where it stated that "it has to do with all Southern Slavic peoples", the part recognising where the "salvation of Southern Slavs" is, that it would be "a picture of culture and civilisation of all the Southern Slavic peoples", etc., but it only stated that the new publication "would mark all the essential changes made in the meantime", including some additions for nationalities. Even when writing about Kosova and its population, or about Albanians, this Encyclopaedia, before speaking about their affirmation in the world, as it pretended and did for the Yugoslav state and Slavic peoples, it spoke about legitimization of their ruling. Naturally, we shall not deal with Serbian propaganda publications. The need for offering data was and still is self-speaking.

To reply at least partly and temporarily to such needs, despite the difficulties in quick collection of data, the KASA decided to undertake drafting of a text with monographic review, nature and objectives of Kosova, where basic data were included as accurately as possible on various aspects of life. Its publication was not thought to be of encyclopaedian nature, but rather constructed by various fields. However, it was decided for the texts in different fields to be summarised and written in the spirit of encyclopaedian texts, in order to facilitate its fast use and reading. In these circumstances, it was decided for the publication to be called and treated as a monographic survey. The creation of a database, not infrequently and not in few fields, came to be an important matter, and the need to offer the reader a publication that would make up to a certain degree the shortage of encyclopaedian publications came to be equally significant for drafting of such a publication. Thus, it became necessary a combination of different proceedings for drafting the monograph.

Thus, in its nucleus was created the idea for a survey which would include the most general data in all the fields, starting from geographical position, relief, climate, flora, fauna, population, settlements, cities and their architecture, handicrafts; continuing with ancient history, middle ages, the new and the newest time; with economy and its sources, economic transition, financial trade, labour market, etc; with education and its history, pre-school education, primary education, secondary education and higher education; with health and medicine history, primary, secondary and tertiary health care; with science and its institutions, languages and cultures with their aspects

of popular cultures, literature, music, fine arts, theatre, film; and respective inclusion of political and social developments of the period of autonomy, of the nineties of the 20<sup>th</sup> century and after 1999. It was considered necessary to engage experts of various fields, so that later the respective editorial offices could do their job. Due to this order, the Editorial Office decided to have bibliographic references removed from the texts, to avoid quotations and so to reduce difficulties in reading the texts. At the end of the book, the Editorial Office added the necessary bibliography of respective texts completed with general and selected units, so that the reader could be directed properly. Fifty-six authors were engaged to do all the work on 69 topics.

The idea to draft such a work was initiated at the Section of Language and Literature in 2007, and the proposal of the inter-section Initiation Group for all that work took its official form at the end of 2007. The Co-ordination Council consisting of Mehmet Kraja, Hivzi Islami, Feriz Krasniqi and Rexhep Ferri drafted the general concept of the monograph and proposed the structure of the Editorial Office. Members of the Kosova Academy of Sciences and Arts and its external collaborators, depending on the respective fields, were included into the structure of the Editorial Office, and they were: Hivzi Islami for the part of Geography, Fehmi Rexhepi for History, Esat Stavileci for Political and Social Developments, Isa Mustafa for Economy, Jashar Rexhepagiq for Education, Isuf Dedushaj for Health and Mehmet Kraja for Culture. This work of three years long was completed and published by the KASA in 2011: *Kosova. A Monographic Survey in Albanian*.

For publication in English the same Editorial Office: Rexhep Ismajli and Mehmet Kraja – Editors-in-chief, Hivzi Islami for the part of Geography, Fehmi Rexhepi for History, Esat Stavileci for Political and Social Developments, Isa Mustafa for Economy, Jashar Rexhepagiq for Education, Isuf Dedushaj for Health, Mehmet Kraja for Culture, continued working in it for publication in English: with the same authors, but with a new review and some abridged parts of texts. At some points, it was necessary to move out some whole parts and in some other cases to add respective parts related to the existing text in Albanian. The respective Albanian texts were reduced up to one-third at some parts and a number of photos were removed and new ones were put instead.

Allow us to mention the authors in respective fields of all this work: in the part of geography with editor Hivzi Islami, the units Geographical Position, Geological Features and Morphological and Pedological Features were written by Vahdet Pruthi; Waters, The Climate of Kosova and National Heritage Values – by Ruzhdi Pllana; the unit Fauna in Kosova was written by Esad Dauti, and the unit Flora and Vegetation – by Feriz Krasniqi; the unit The Environment in Kosova was written by Zeqir Veselaj; Settlements, Tourism and Traffic – by Ibrahim Ramadani and Cities – by Isuf Osmani; the unit Population and The Diaspora were written by Hivzi Islami.

In the part of history, edited by Fehmi Rexhepi, the unit Prehistory and Antiquity Ages was written by Edi Shukriu, and the unit The Middle Ages – by Pëllumb Xhufi; the unit The Ottoman Conquest was written by Ferid Duka, and the units The Albanian League of Prizren (1978-1881) and The National Movement in Kosova (1908–1912) – by Jusuf Bajraktari; Developments after the League of Prizren was presented by Kristaq Prifti, and the unit Kosova under the Rule of Serbia and Jugoslavia – by Lush Culaj;

Fehmi Rexhepi wrote the units Kosova in the Second World War and The Liberation Movement and the War for Independence.

In the part on Political-Legal Developments, edited by Esat Stavileci, the units Political History of the Kosova Cause and Kosova under International Administration were written by Esat Stavileci, and the units The History of Kosova Constitution and Kosova as a Sovereign and Independent State – by Arsim Bajrami. The text on the relation – Kosova and European Union was written by Blerim Reka.

In the part of economy, edited by Isa Mustafa, Kosova Economic Development up to 1999 was written by Isa Mustafa, Trends according to Economic Branches up to 1999 – by Isa Mustafa & Behxhet Brajshori & Minir Dushi, Private Sector – by Petrit Gashi and Besnik Krasniqi, The Financial Sector – by Gazmend Luboteni and Gazmend Toçi, The Labour Market and Emigration – by Avdullah Hoti, Agriculture as an Economic Branch – by Latif Susuri and Skender Kaçi, and Economic Growth Factors – by Muhamet Mustafa.

In the field of education and science, edited by the late Jashar Rexhepagiq, the unit Education in Kosova up to 1945 was written by the late Abdullah Vokri, the unit Pre-School Education – by Halim Hyseni, Primary Education and Secondary Education – by Bajram Shatri, the unit Higher Education – by Hajrullah Koliqi, the unit Special Education – by Naser Zabeli and The Development in the Field of Science – by Rexhep Ismajli.

The part on health was edited by Isuf Dedushaj, and the unit The History of Medicine in Kosova was written by himself; Primary Health Care was written by Valdet Hashani, Secondary Health Care – by Bedri Zahiti, Tertiary Health Care – by Avdyl Krasniqi and Public Health and Preventive Medicine – by Isuf Dedushaj.

In the part Culture, edited by Mehmet Kraja, the unit Cultural Heritage was written by Edi Shukriu, the unit Vernacular Architecture – by Mark Krasniqi, Architecture of Towns – by Emin Riza, Ethnography and Handicrafts – by Shpresa Siqeca, Folk Literature – by Sadri Fetiu, Ethnic Music – by Rexhep Munishi, Languages – by Rexhep Ismajli, Literature – by Ali Aliu, Literature in Slavic Languages – by Ismet Marković-Plavnik, Turkish Literature – by Irfan Morina, Musical Art – by Zeqirja Ballata and Engjëll Berisha, Visual Arts – by the late Mustafa Ferizi, The Theatre – by Fadil Hysaj, Cinematography – by Gani Mehmetaj, Books and Libraries in Kosova – by Sali Bashota, Public Information – by Ibrahim Berisha, Religion and Religious Tolerance – by Pajazit Nushi and Anton K. Berishaj.

Bibliography was drafted by Rexhep Ismajli, adding units of the authors of contributions.

A considering number of photos for this edition was taken from the Albanian publication Kosova. Vështrim monografik, ASHAK, Prishtina 2011, but there were added others as well. A certain number of photos was taken from family archives, from different earlier publications. Whenever possible, their sources were noted, but it was not always possible. Ismail Gagica took care of the maps.