

Varazdin Development and Entrepreneurship Agency and University North
in cooperation with
Faculty of Management University of Warsaw
Faculty of Law, Economics and Social Sciences Sale - Mohammed V University in Rabat
Polytechnic of Medimurje in Cakovec



Economic and Social Development

81st International Scientific Conference on Economic and Social Development –
"Green Economy & Sustainable Development"

Book of Proceedings

Editors:

Zoltan Baracscai, Ivana Bujan Katanec, Tomislav Hublin



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DIGITIZATION OF CULTURAL HERITAGE-LIBRARY IN THE FUNCTION OF MICROECONOMIC

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ABSTRACT

Archive, library and museum material content and form are elements of identity, authenticity, tradition, continuity, uniqueness and authenticity, which determine them as national cultural heritage. This material also has a great information potential – the history and development of certain areas, localities, institutions and continuous activities over centuries can be traced back through the preserved material and the user can explore the past of the homeland locality. The cultural heritage of Vukovar is a reflection of the past that we see in the present and we are obliged to preserve it for future generations. Franciscan monasteries and libraries have managed to preserve the rich cultural heritage in spite of fires, war conflicts and devastation. Monastery libraries contain rare and old materials. Library materials are kept carefully in monastery libraries and are important for the future of Croatian culture and preservation of the Croatian written heritage. Physical preservation of the collection, as the history of collection has shown, depends on human engagement and conditions in which the collection is kept. As much as the humans protect it, at the same time, they destroy it by using it. Today's technology enables permanent preservation of materials in collections through the process of digitization. Digitization, once completed, enables using the materials in the collection infinitely without any risks to do harm to valuable units in the collection. At the same time, it enables finding information easily and is an inexhaustible source of knowledge of immeasurable historic value for the future generations. Taking all of the above said into account, we can conclude that cultural heritage digitization of the Franciscan monastery in Vukovar is a priority which will lead to completely different microeconomic characteristics of Vukovar and eventually be a Croatia's cultural step towards European digital area.

Keywords: *digitization, cultural heritage, monastery library, Franciscan monastery, management*

1. INTRODUCTION - VUKOVAR – AN OASIS OF CULTURAL HERITAGE AND CULTURAL TOURISM

Vukovar was named after a small river Vuka, which is called in the old lists *Hiulka, Ukla, Wilcea, Wolcea*. Therefore, Vukovar was also called *castrum Wolcow, Wolco, Wlco, Walcum, Walcow, Wolcovar, Walcovar* (Cvekan, 1980, p.10). The town is situated in the north eastern part of today's Republic of Croatia and is the seat of the Vukovar-Srijem County. It is located between Eastern Slavonia and Western Srijem and lies at the mouth of river Vuka in the Danube. The first records of Vukovar are mentioned in the grant of King Andrew in 1231. Today's Vukovar was referred to as a fortress (Fort Vukovo with Vukovar County). Through its history, Vukovar was under many authorities.

In the first half of the 13th century, the area of the Vukovar County (Parish) was under the authority of a *herceg* (Duke) or a *ban* (Prince) of all Slavonia. In the 14th century, there was a great turmoil between the Slavic noblemen and the Anjouvians who became Hungarian kings. The Slavonian nobility lost their power; the monopoly of *Bans* was abolished. The Vukovar parish belonged to this area until the arrival of the Turks in 1526. Vukovo fortress remains whole and intact at the arrival of the Turks, so the Turkish army was located there. In the Turkish era, the Franciscans of the Province of Bosnia Srebrena took care of the Catholics in the town. Upon liberation, they quickly organized the religious life and in 1695 they managed the Vukovar parish (Hoško, 1992, p.13). In 1687, Emperor Leopold I occupied Osijek and headed for Vukovar with his army. The Turks, in fear, abandoned the fortress and set fire to all, so that the fortress remained burnt and destroyed after the Turks left. The urban space was gradually being built only at the beginning of the 18th century when, after clearing the ruins of Turkish settlements, the urban reconstruction of the baroque town was fixed. Vukovar endured various frequent disasters that have left a visible mark on the city physical structure. It was the plague, earthquakes, floods, and fires in which entire town districts went missing. With the arrival of Maria Theresa at the head of the Austrian Empire, in 1745, three counties were founded in Slavonia: Virovitica, Požega and Vukovar (Srijemska) County with the residence in Vukovar. At that time, the town was growing and developing as a trading, crafts and cultural center. In the 18th and 19th centuries, Vukovar was pro-European. It had a developed social life according to the European models. Only in the period up to the First World War, there were about 30 clubs - singing, reading, sports and various other clubs had their own reading rooms, organized concerts and parties. The clubs were often organized on a national level. In the period from 1945 to 1990, Vukovar evolved and became one of the most developed towns in Croatia. With a very strong industry, agriculture has also developed, as this area is rich in black soil. During the 1991 Homeland War, Vukovar was a symbol of resistance, heroism and patriotism. Considerably fewer defenders provided a very strong resistance to the Yugoslav People's Army and local traitors for more than three months, just enough time for the rest of Croatia to organize, arm, and prepare to meet the invaders. It is likely that international politics played a part in the fall of the City into the hands of the occupier, which we are sure history will establish eventually. The attacks and occupation destroyed the whole town; there were very few undisturbed facilities. With the peaceful reintegration in 1997, Vukovar began renovating housing objects. The entire economy of the town has stopped and up to this day has not started. Today Vukovar is facing the biggest problem, which is unemployment. Authorities are trying to help the reconstruction, development and progress of the city, but it is a very slow and difficult process.

2. FRANCISCAN MONASTERY AND LIBRARY AS A SOURCE OF CULTURAL HERITAGE IN VUKOVAR

The Library of the Franciscan Monastery in Vukovar began its activity and development at the time of building the Vukovar monastery. The emergence of the library is related to the Franciscans who were deployed to serve in Vukovar. They brought books with them and thus the library started to develop. The creation of the library collection continues mostly by purchasing of books. The priests needed books for preaching and catechesis, as well as for the liturgy. In his work *Knjižnica franjevačkog samostana u Vukovaru* (The Library of the Franciscan monastery in Vukovar), which was published in the proceedings of Ivo Pilar Institute under the title *Vukovar – hrvatska baština i perspektive razvoja* (Vukovar - Croatian Heritage and Perspectives of Development), Friar Vatroslav Frkin writes that there are three documents on the existence of the library in Vukovar. One of them is S. Girolamo: *La vita de Santi Padri*, which mentions Vukovar on the title page. The second is the work of Livio Rabesan called *Cursus Philosophicus*, and the third, by the same author, under the title *Cursus*

Philosophicus P.2.V.1. The three mentioned works testify to the beginnings of the Franciscan monastery between 1719 and 1730. The library was located in the eastern part of the monastery, equipped with wooden shelves and cabinets with monastery and parish archives. The books were neatly arranged according to the contents and there was a record made by Jerko Knoblehar in 1944. The Vukovar Library is one of the largest in the entire Croatian Franciscan Province of St. Cyril and Methodius. At the end of the 20th century, according to the records of Friar Vatroslav Frkin, there were 17,000 volumes of literature (Frkin, 1996, pp. 56-60). The library possessed valuable books. Due to the lack of detail on library collections and the library itself, only general information on library literature can be provided. Most of the material was related to various religious and ecclesiastical contents. This included theological and theological-philosophical works, the history of the church, pastoral work, ecclesiastical law and similar material. However, the number of materials with a secular theme, especially in the fields of literature, philology, philosophy, history, education and similar fields, was also significant. A large portion of the fund consisted of textbooks and literature on education because of the fact that in the Vukovar Monastery, over 50 years ago, there was a provincial study of philosophy as well as theology studies. Books of such content were acquired because professors and students of the high school needed them. Librarian care has been carried out through centuries by monastery librarians, as Friar Vatroslav Frkin recorded. These were usually priests, professors, teachers, catechists, and sometimes the monastery abbots. In the war destruction of Vukovar in 1991, the monastery building was severely damaged and completely destroyed. The library rooms were also seriously damaged. The collection was largely saved and subsequently evacuated and preserved. This mission was carried out by Friars Slavko Antunović and Ivan Mikić, who were responsible for saving the library. They organized the whole library and transferred the entire collection to a small basement of Franciscan monastery to preserve it from destruction. About 17,000 valuable books, manuscripts and magazines were stored in the basement. In 2004, by the agreement of Croatia and Serbia, books were returned to Vukovar. They were located on the first floor of the monastery library, on iron shelves, in order to dry out as they have been heavily damaged by moisture. A year later, at the same place where the library was located before, the arrangement of wooden shelves and the work on re-establishing the library begins. The work was led personally by Friar Vatroslav Frkin, starting with the books covering the period from the 16th to the 18th century and those that were damaged were sent to restoration. Very valuable material of the Library of the Franciscan monastery in Vukovar existed before the Homeland War, including six incunabula, which are specified by Š. Jurić and V. Frkin in the Incunabula catalogue (Jurić&Frkin, 1987, pp. 167-168). At the moment, there are three publications in the Library of the Franciscan Monastery in Vukovar:

- 1) Bonaventura, Sanctus, Egregium opus subtilitate et devoto exercitio precellens parvorum opusculorum doctoris seraphici sancti Bonaventurae. Secunda pars. Argentinae, 1495, Sexta feria ante festum sancti Thome apostoli, format 2^o.
- 2) Biblia/Latine/Biblia com glossa ordinaria Wal. Strabonis aliorumq̄ et interlineari Anselmi Laudunensis et cum postillis Nicolai de Lyra... P.II. Venetiis, 1495. Paganinus de Paganinis, format 2^o.
- 3) Cicero, Marcus Tullius. De officiis (Comm: Petrus Marsus) Venetiis, 1486. Baptista de Tortis, format 2^o.

There are 14 works of old rare books published up to 1600 that have been rescued and the oldest was from 1501. The Library of the Franciscan monastery in Vukovar also had a rich music collection. It was recorded that the library possessed handwritten liturgical songbooks (*cantuals*) and several manuscripts of books by the theology lecturers (Cvekan, 1980, pp. 116-121). Prior to the Homeland War, the Library of the Franciscan Monastery in Vukovar kept four liturgical songbooks prescribed for the Vukovar Monastery, one for Osijek and one

Organum for the organist in its collection of handwritten liturgical song books (Cvekan, 1980, pp. 118-121). The oldest was the liturgical songbook from 1722, which was transcribed by Franjo of Vukovar, a student of the theology in Ferrara, at the age of 30. The songs were copied from the *Cantual* of Father Franjo (Francis) de Budrio; it had 100 pages, bound in leather, size 30x22 cm. The next was the liturgical songbook from 1730, bound in leather, size 30x22 cm. The cover page and the beginning of the *cantual* are missing, but according to the way of decorating the pages, the work was written by Filip Kapušvarac, who was the first organist of a newly opened church (from 1730 to 1732). The *cantual* had 116 pages. Another liturgical songbook bound in black leather, 14x22 cm in format, was written by Friar Antun Sandukčić. The *cantual* contained monophonic songs played by the church organist, and in the end of the booklet, there were several texts of songs sung by the congregation. The liturgical songbook of 1750, in the format of 49x35 cm, contains 294 pages copied by the provisions of the Provincial, Father Josip Janković. The booklet is bound in brown leather. The same *cantual* was written for the purpose of "Finding of the Holy Cross in Osijek" in the same year. The Organum book, in a 23x30 cm format, has been preserved, with 204 pages accompanying all the masses found in the Cantuals from 1750. The library archive of the Franciscan Monastery in Vukovar holds a large number of manuscripts, mostly by Franciscan professors or high school students. Archival material is arranged in 30 boxes and 63 volumes of manuscripts, and the parish archive is made up of 65 boxes and contains about 70 manuscript volumes. The philosophical and theological manuscripts from the 18th to the 20th century are particularly isolated. The marriage and other writings were preserved from 1746 to 1991. Based on these data, the saved manuscripts and manuscript books, the most important archival material from the Monastery and the Vukovar Parish has been preserved. A certain number of people born in Vukovar distinguished themselves as Franciscan writers and their works have been preserved in the Library of the Franciscan monastery in Vukovar. A further list holds the Vukovar Franciscans who were writers, according to a list located in one of the monastery booklets found in the archives of the *Roman Catholic Parish Office of the Holy Spirit, Nuštar*. It is not possible to determine the actual title or the author of the list or the booklet because of its dismal state and there are no covers or introductory pages.

- 1) Father Roberto Kauk: *Evangelite za sate nedeli (Gospel for Sunday Hours)*, in Bulgarian language; *Zadnji dani Nikole Zrinskoga (The Last Days of Nicholas Zrinski)*, Vukovar 1879; *Zabavno poučn pripovietke (Funny instructive tales)*, Baja 1880; *Gorka muka i teška smrt Gospodina Isus Krsta, (Bitter Anguish and Painful Death of the Lord Jesus Christ)*, Baja 1882; *Judita ili vjera i domovina (Judith or Faith and Homeland)*, Baja 1883; *Milica*, Vukovar 1885, II edition 1888; *Ode, velečasnom otcu Dominiku Kirchmajeru, prigodom zlatne mise (Odes to the Rev. Father Dominik Kirchmajer, on the Occasion of the Golden Mass)*, Vukovar 1887; *Kaznenica, pripoviedka iz života (Penitentiary, a Story from Life)*, Vukovar 1900; *Sabrane pjesme (Collected Poems)* II edition, Vukovar 1894; *Povijest pavlinskog samostana i kaznionice u Lepoglavi (History of the Pauline Monastery and the Prison in Lepoglava)*, Vukovar 1895.
- 2) Father Antun Tomašević: *Govor prigodom prijenosa tijela Sv. Bone iz Rima u Vukovar (A Speech on the Transfer of the Body of St. Bono from Rome to Vukovar)*, 24 June 1754, *Viridianum philosophicum, Zagrabiae*.
- 3) Father Ernest Benešić, PhD: *Institutiones theologicae, Historia ecclesiastica*.
- 4) Father Josip Janković: *Promptuarium Commissarii visitatoris*. Ravenae 1742, vol. I in 4°, *Caeremeniale Provinciae Venetiis*.
- 5) Father Samuel Kocian: *Odaehonoribus Illustrissimi ac Reverendissim Domini Josephi Schrott, Episcopi Belgradensis*. Essekini 1846; *Odae Illustrissimoet Reverendissimo Domino Josepho Schrott*. 1847.

Another important issue, along with the Franciscans of Vukovar who wrote, was the question of the establishment of Croatian Catholic publishing house in Vukovar. On 16 January 1878, under the then “Austrian” emperor, the Catholic clergy of the diocese of Đakovo became involved in the establishment of a Croatian Catholic printing house in Vinkovci. Due to the political problems that have infiltrated this entire situation, everything was suspended on 14 April of the same year. That was not an issue they could stop, so they held a convention in Vukovar by a group agreement and contacted Rome. During the so-called Croatian Catholic Press Convention, on 29 April 1878, it was concluded that the printing company would be established in Vukovar, which was actually the most appropriate place. However, the emphasis was on setting up a popular and comprehensible newspaper “Srijemski Hrvat” (*The Srijem Croat*), which was first issued on 11 May 1878 under the editorship of Dragutin Alth. Thanks, in large part to the Vukovar Reconstruction and Development Fund, the library in the Franciscan monastery was beautifully decorated. A great contribution to the arrangement was also given by Father Benko Horvat, a monastery librarian and archivist. The library space was furnished, and the library was equipped with the necessary shelves thanks to the donations. The most valuable books have already been restored. About 200 pieces of work are still in the restoration process at the Croatian State Archives in Zagreb. The library is partly arranged bibliographically. It is a great wish of Vukovar inhabitants and all of us to have a valuable library to research the entire history of the Vukovar area.

3. THE NEED FOR DIGITIZATION OF LIBRARY COLLECTION IN THE FRANCISCAN MONASTERY LIBRARY

Written heritage has been collected and preserved in monastery libraries with a special attention. In addition to books, the libraries also store other important, diverse and interesting material for researchers. By physically preserving the material, we also ensure the protection of its content, as well as its historical and linguistic values. In order for a researcher, scientist or a user to be able to carry out one’s research, a book must be preserved as close as possible to its original form for the complete transfer of information (Krtalić et al, 2010, p. 115). Throughout the entire history, the Franciscans have succeeded in preserving the written word and tradition of their faith. Nowadays, in the age of rapid development of technology and availability of information, known as the “digital era”¹ the question arises as to how to preserve this tradition for times to come. Being aware of the delicate structures of valuable records, as well as of the search for knowledge of the generations to come, results in the need of “eternal” preservation of heritage, i.e. treasure found in monastery libraries. Today’s technology enables simultaneous use and preservation of library collection. Additionally, it enables one to view, search and save records. End users can search, view and use a record at any moment, without physically taking the library material and thus destroying its structure. Simultaneously, one does not have to leave his working space to access the relevant source of information. Digitization of library collection is precisely what makes this possible. According to the online Croatian Encyclopaedia, digitization means “a conversion of text, images, sounds, moving images (films and videos) or a three-dimensional form of some material into a digital form”². Consequently, such digital form can be processed, stored or transmitted by computers and computer systems. Digitization of publicly owned material that constitutes cultural heritage is conducted and/or funded by the government, scientific or other institutions. Such material includes old books, newspapers, magazines, historical documents and alike, and it mainly originates from library collections, archives or museum collections. Digitized material is made available for use in online databases, the so-called virtual, i.e. digital libraries. Virtual libraries contain bibliographical data on collection items in an all-inclusive catalogue.

¹ LZ Miroslav Krleža „digitalizacija“ <http://www.enciklopedija.hr/natuknica.aspx?id=68025>(Accessed on December 22, 2021)

² LZ Miroslav Krleža „digitalizacija“ <http://www.enciklopedija.hr/natuknica.aspx?id=68025>(Accessed on December 22, 2021)

There is a project in Europe called *Europeana*, which is an online digital library with digitized material from libraries, archives and museums. There are several digitization processes of cultural heritage in Croatia, as follows: *Croatian cultural heritage project* (Hrvatska kulturna baština) – promotes a systematic and uniform approach to digitization of material in cultural institutions, *Digitization of local and cultural heritage* (Glas Podravine) – a newspaper 1950-2007, *Digitized Koprivnica press 1950-2008 and the writer Fran Galović Online*, *Project concerning electronic cataloguing and digitization of the Franciscan monastery library in Trsat*, *Project concerning electronic cataloguing and digitization of the collection of the Franciscan monastery libraries of the Croatian Franciscan Province of St. Cyril and Methodius* led by Juraj Lokmer. Digitization of the collections of the Franciscan monastery libraries of the Franciscan Province of St. Cyril and Methodius encompasses approximately 200,000 items of library material. The aim is to bring together the libraries of all monasteries in the Franciscan Province of St. Cyril and Methodius into one virtual, i.e. digital library accessible by anyone online. The project manager refers to it as “the library of all Croats”³. Before the material can be digitized, it has to be bibliographically processed, which the monastery librarians have been doing for many years. Digital collection is entered into the CROLIST library program, which has the state-of-the-art searching method, the so-called FRBR. Apart from this, a digital repository at the Croatian level is required. Until such a repository is built, the users can use the links within the bibliographical data, which lead to other worldwide digital repository containing such material. It should be emphasized that the status of monastery libraries has not been recognized in the Croatian Library Act, so they depend on the expertise and work of numerous volunteers, financial aid of local self-government units, and city and public libraries. During the post-war period, the Library of the Franciscan monastery in Vukovar cooperated with the Ministry of Culture, the Croatian State Archives, the National and University Library, a book bindery from Slavonski Brod, and private companies for the purpose of restoration and renovation as well as to catalogue and bibliographic process the material. Numerous monumental libraries made their collections available for use to the scientific public, so the vision is for the Vukovar Library to be on that list, too. Today, the Fund for Reconstruction and Development of Vukovar, in cooperation with the European Regional Development Fund, provides funding for the reconstruction of the Franciscan monastery and its valuable library.

4. MICROECONOMIC ATTRIBUTES OF CULTURAL HERITAGE INFORMATION PROCESSES

Informatization of cultural heritage has become an increasingly important microeconomic discipline, which is indispensable to implement market laws in the investment cycles of future economic development. The rapid growth of information activities also enables a strong economic component of the social individual development. The situation significantly alters the quality of changes, which is neither accidental nor temporary. In the microeconomic environment, cultural heritage is undoubtedly a significant attribute whose existence is associated with social system digitization. It is impossible to conduct a proper research of a particular micro location economic-wise without taking the cultural heritage into account. The library of the Franciscan monastery in Vukovar is an exceptional model which we can perform various perturbations on aiming to implement cultural heritage in the wider community. A new approach to the development of the general human need for cultural heritage allows us to place information at the center thus changing the attitude of non-partisan and independent observers towards the cultural heritage, i.e. libraries. If we perceive the information as the most valuable part of the microeconomic analysis, in addition to all tools containing consumers' habits, we

³ Pothvat hrvatske franjevačke provincije sv. Ćirila i Metoda i Jurja Lokmera stvaraju se preduvjeti za »knjižnicu svih Hrvata« <https://www.glas-koncila.hr/pothvat-hrvatske-franjevacke-provincije-sv-cirila-i-metoda-i-jurja-lokmera-stvaraju-se-preduvjeti-za-knjiznicu-svih-hrvata/> (Accessed on December 22, 2021)

have to postulate that reliable information must reach future consumers in a very short time. Research of cultural heritage is the highest level of one's cultural state. If cultural heritage is reflected above the regional division, it acquires completely different attributes. Looking at the cost side of digitization, all activities have to be perceived in economic terms through the market segment as well as the laws of microeconomics. The strategic Vukovar development is not possible without implementing the huge cultural heritage - the Franciscan library. With the right approach, we can accurately monitor every economic factor in the digitization of cultural heritage as well as the growth potential of market activities. We can apply analytical and empirical methods used by experienced professional staff and modern databases. In high-probability research, we can set partial criteria for deciding which parts of the Franciscan library in Vukovar should be digitized first. Empirical methods can be used to get the most valuable elements from the Franciscan library, digitize their content in any modern format and through central memory stations and the World Wide Web (based on the Internet protocol TCP/IP) and give access to the general population interested in the described material. When choosing a model, we have to respect all micro economy laws, which can be transformed into macro economy without losing its most important properties. When talking about one's need to master a particular cultural heritage, we have to take into account one's individual characteristics, i.e. such information models that will not destroy one as an individual in terms of cognitive processes and desire to acquire cultural heritage have to be set. Taking all of the above said into account, we can conclude that cultural heritage digitization of the Franciscan monastery in Vukovar is a priority which will lead to completely different microeconomic characteristics of Vukovar and eventually be a Croatia's cultural step towards European digital area.

5. CONCLUSION

Librarians in monasteries have always recognized the importance of a treasure hidden in the book covers on shelves in their monasteries. They are aware that not only is the written word associated with knowledge, but also the book itself, with its leather covers, brass clips and ink stains on paper, serving as an evidence of the times past. Librarians are those who guard and defend that knowledge. Nowadays, one wants to guard the knowledge, and what is more, to share it. This requires concentrating on the future and accepting the opportunities given by the new technology. Digitization of the precious collection of the Franciscan monastery in Vukovar would enable scientists and researchers of the new generation to discover new possibilities and create new opportunities for the development of the valuable collection while preserving its original form. Taking all of the above said into account, we can conclude that cultural heritage digitization of the Franciscan monastery in Vukovar is a priority which will lead to completely different microeconomic characteristics of Vukovar and eventually be a Croatia's cultural step towards European digital area.

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