

# The PCDK Experience

## - Innovation in Democratic Participation

May 2015

A case study on the PCDK experience



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*\* This designation is without prejudice to positions on status, and is in line with UNSCR 1244 and the ICJ Opinion on the Kosovo Declaration of Independence.*

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## FOREWORD

The PCDK project, with its philosophy, methodology and consistency, played a significant role in the field of heritage in Kosovo. Its two-phase approach allowed the project to evolve organically, adjusting itself to changing local needs and dynamics. The purpose of this study was to understand the impacts of PCDK activities and philosophy for local stakeholders, as well as drawing lessons for the future as a result of this long experience.

Through qualitative and quantitative data collection, the study took stock of the current top-down and bottom-upflow between a European normative text (the Council of Europe Convention on the Value of Cultural Heritage for Society) and heritage communities living in a relevant heritage place. The study focuses on three main principles of the Faro Convention which underline all actions and activities undertaken within PCDK: heritage community, democratic participation and European Common Heritage.

While assessing the impact among stakeholders at central level, an extensive case study was carried out in Junik in cooperation with students from the University of Pristina. They conducted large scale interviews in situ, looking into feedback from grassroots level, and analysing changing behaviour of local communities in light of an integrated heritage programme initiated in the area. The study highlights, in particular, the social dimension linked to cultural heritage, the local identity and the importance of natural heritage. One of the recommendations of the study is also to strengthen actions linked to gender equality and cultural heritage as a sustainable and political goal for cultural rights.

We hope that this study provides an insight into the work carried out by the PCDK project and assists further work in the field of heritage and democratic participation in understanding the implications of the principles, methodology and actions for social development.

## **1. INTRODUCTION**

### **1.1. THE PCDK EXPERIENCE**

This document is about the journey of a project idea transforming into a complex programme, which presents a progressive and organic model of programme development that could potentially be useful within the context of other organisational activities. Although heritage and diversity have been the centrepieces of the project activities, the methodology developed and matured throughout the project could set an interesting example, and presents an example of good practice for other initiatives in various disciplines. Innovation, ambition and intensity have been key concepts, where the European Union Office in Prishtinë/Priština and Council of Europe DGII (Managing Diversity Division) have exhibited utmost openness in cooperation to respond to a relatively complex issue in a politically challenging environment.

The PCDK experience has emerged from the assessed needs based on CoE's previous work in the region, specifically in Kosovo since 2000, in order to address immediate needs in the field of cultural heritage. Soon after its inception in late 2009, the PCDK project evolved in a direction beyond its original limitations, broadening its scope, making linkages with numerous local and international stakeholders, and adopting an organic, home-grown methodology, utilising international instruments.

The project was praised by the local stakeholders and received positive feedback by the EU throughout its implementation as it fulfilled its objectives in an efficient manner. As the project was inspired by the the Council of Europe's Framework Convention on the Value of Cultural Heritage for Society (the Faro Convention), and tried to implement its principles within the Kosovo context, the question of impact was often brought up; however, this has remained unanswered. It was decided in late 2013 that the idea of the PCDK project's impact in relation to Faro principles was to be studied academically, comparing the theoretical framework with actual actions on the ground. This study was carried out with a participatory approach throughout 2014, through research conducted in Kosovo and on-going analysis by the expert. The document provides a brief overview of the PCDK experience (PCDK I & PCDK II), including its holistic methodology, stakeholders' views, and case study of its implementation in the town of Junik in connection to the Faro convention. It further offers recommendations for involved parties as follow up actions.

#### **1.1.1 Background**

The Council of Europe has worked in Kosovo since 2000, first providing technical assistance on the Cultural Heritage Law and at a later stage including Kosovo in the Regional Programme for Cultural and Natural Heritage in South East Europe in 2003. Since 2003, Kosovo took part in the Regional Programme through its various components, including the Integrated Rehabilitation Project Plan/Survey of the Architectural and Archaeological Heritage followed by the Ljubljana Process 'Rehabilitating our common heritage' until 2014; Local Development Pilot Projects and the Institutional Capacity Building Plan. In 2005, CoE assumed the role of chair for the Reconstruction Implementation Commission (RIC) until the completion of the works under the given mandate. Partnership with the EU in this field was developed in 2007 in order to follow up the activities of the RIC, which allowed CoE to observe cultural heritage-related issues on the ground and assess needs. Out of this process the first PCDK project was conceived, addressing the need to raise awareness among the general population on the value of cultural heritage through capacity development, education, local economic development as well as the completion of outstanding works on the Serbian Orthodox Church (SOC) sites. The first PCDK project began in October 2009 with an end date of September 2012, with the second phase beginning in October 2012 and ending

in June 2015. The PCDK project, throughout its implementation, referred to international instruments, particularly the CoE conventions and joint regional programmes with the EU. A number of linkages were drawn to European instruments and work on the ground was carried out to connect the Kosovo authorities to other regional initiatives.

### 1.1.2 Baseline Measure in 2009

- i. **Political context:** The project was launched a year after the declaration of independence that was an important change in the history of Kosovo. This was at a time when essential discussions on heritage, diversity and identity were taking place. Local elections had just been finalised, with relatively increased participation of minority groups, particularly Serbs. Potential early election and coalition scenarios in 2010 could possibly have had an effect at the political level, delaying timely implementation, and particularly at a national level while working with the relevant ministries. Economic conditions and employment were deteriorating, with a clear and increasing frustration among Kosovo Albanians as well as minority groups which affected political stability.
- ii. **Social context:** Coming out of couple decades of distrust, ambiguity and poor conditions drastically affecting psychosocial wellbeing of the Kosovo population, difficulties of emotional, social and physical displacement were observed. The willingness to discuss, listen and work with one another was insignificant need for professional development. Extensive intercultural dialogue to process the issues regarding cultural heritage and what it means to people in Kosovo at that time was required in order to better understand the challenges. The involvement of Roma, Ashkali and Egyptian communities at a national level was limited, and stereotyping of these particular groups among mainstream culture presented a challenge at the social level. The need for continued intercultural dialogue, communities are more willing to do this at a time of transition, was an opportunity for the project. Increased cooperation and coordination with and between local organisations, particularly civil society organisations, was essential to increase accountability and transparency among stakeholders. Inclusion of cultural heritage in the school curriculum was requested at an institutional level; however, the content of the information needed to be agreed upon by all communities present in Kosovo, especially those that came from a Serbian Orthodox cultural background.
- iii. **Economic context:** Unemployment was the problem causing the most concern throughout the territory, affecting all communities. The population in Kosovo seemed to be in 'survival mode'. According to many, income generation was the central focus, where work in heritage and diversity was not a priority as the general public was struggling for economic survival.
- iv. **Legal context:** The organisational and administrative structure for the management of cultural heritage in Kosovo is enforced by the Cultural Heritage Law. The MCYS Division of Cultural Heritage, comprised of one central Institute and six regional Institutes for the Protection of Monuments, one Directorate of Museum of Kosovo, and one Archaeological Institute, is in charge of the protection, revitalisation and promotion of cultural heritage

Following the adoption of the basic legal document – the Cultural Heritage Law – in 2006, seven sub-laws were designed, adopted in 2008, and recently translated into English:

- Procedures for excavations/investigations
- Conservation and restoration activities of cultural heritage;
- Authorisations and competences of cultural heritage inspection;
- Registration, documentation, assessment and reselection of cultural heritage for protection;
- Security measures for mobile heritage;
- Licensing procedures for mobile heritage traders;
- Public access on cultural heritage private property.

There are two other additional documents referring to the sub-laws, envisaged by the basic Law, drafted by the Legislative Support Task Force of the Council of Europe in Strasbourg (16-19 April 2007) and Prishtinë/Priština (21-24 May 2009), containing criteria for structuring the sub-laws; however, as these documents are only drafts. As the law was limited in providing clear roles and responsibilities as well as organisational structure, professional development activities were not applied properly, causing confusion and ambiguity in field work. Some work on the organisational reform process with the TAIEX expert was carried out, which intended to clarify roles and responsibilities within the existing laws and sub-laws.

The work carried out by the TAIEX expert aimed to support MCYS in three areas:

- Law Enforcement
- Institutional Reform
- Cultural Heritage Data Management.

It was indicated by the TAIEX expert that procedures on several technical topics, not yet addressed during the preparation of sub-laws need to be further developed.

### 1.1.3 Needs Analysis of the Project Components in Relation to Context in 2009

- The **Reconstruction Implementation Commission (RIC)** was the only existing mechanism under its mandate in Kosovo. Under UNSCR 1244, the RIC mechanism functioned with some interruptions due to political processes as well as budgetary arrangements and delays. In late 2009, the remaining works around RIC included some technical difficulties with permits, budget, personnel and activities taking place until November 2010, when the mandate of the RIC came to an end. As the future of the RIC was a concern to many involved in the process, the search for a viable and sustainable successor structure, possibly with an expanded focus on other sites in Kosovo, was a crucial objective for Component I of the PCDK project. Further, works completed since 2004 required comprehensive documentation and needed to be presented to involved stakeholders and the general public. Important elements to be focused on in 2010 were documentation of the accomplished works, the RIC mechanism as a working model with necessary adjustments and adaptations, as well as the promotion of RIC activities to donors, institutions and the general public. The RIC budget for 2010 was approximately € 580,000. While the capital investment is managed by the MCYS in consultation with the CoE Technical Unit, goods and services accounts are managed separately by the MCYS and CoE in close consultation with the RIC chairperson and TU. Both categories of expenses were entirely funded by the Kosovo Consolidated Budget (KCB).
- Capacity Development:** Although the existing sub-laws relate to specific issues of the Cultural Heritage Law, in 2009 there were not effective tools for the CH professionals as they lacked a detailed methodological and technical approach to the specifics of the elaborated process, as well as clear competences. It was also noted that neither the law nor the sub-laws provided recommendations of the main conventions on heritage, which are useful management tools based on the theory, standards and successful practice. There were notably inadequate coordination and cooperation systems as well as communication and information flow between Ministries and Institutions regarding laws, sub-laws and conventions, which prevented possible work on harmonisation and an integrated approach to cultural heritage. Furthermore, most of the international expertise provided has focused on 'what to do' extensively, and has been weak on 'how to do' with practical applications. Lack of effective leadership of MCYS in the creation of legal documents and strategies relating to heritage protection, promotion and usage in a wider context with other ministries and ineconomic development, was identified.

Clear roles and responsibilities in relation to laws and sub-laws guided by specific regulations were a major gap in the field of cultural heritage management in Kosovo. Development of comprehensive guidelines with clear human resource management procedures (workload and



workforce analysis of involved entities following the institutional reform process) was identified as a crucial task to be addressed by the PCDK project. The work conducted by the TAIEX expert provided a general legal and organisational framework for the enforcement of the law. In order for the foreseen department at central and local level to become effective, a number of actions were to be undertaken. These actions included:

- drawing up and adoption by the Minister of internal regulations in the proposed Institutions and Inspectorates, which intends to regulate the enforcement of competences established by the law.
- workflow analysis of central and local offices and establishment of staff needs per office in terms of: a) qualification and education b) number
- drawing up and adoption of technical guidelines for integrating the sub-laws.

There was observed ambiguity and tension between the Kosovo Council of Cultural Heritage and the MCYS. The PCDK project had the approach to involve all relevant institutions within their respective roles and responsibilities as defined by the law.

iii. **Education:** While curriculum development has been mostly organised by MEST, grassroots involvement and active citizen participation have been scarce. According to the assessment, no grassroots approach to curriculum development was coordinated with the national effort of the Ministries. Cooperation between ministries with close involvement of stakeholders at regional, municipal and community level would present an innovative approach to formal and informal education in Kosovo. Involvement of various communities and sub-groups, including people from diverse backgrounds, abilities, genders, ages, ethnicities, classes, races, urban/rural backgrounds, and socio-economic backgrounds, was an essential focus of the PCDK project, where peoples from all walks of life in Kosovo could gain a basic understanding of the value of cultural and natural heritage in their surroundings. Furthermore, having a platform where the public could express their views, and be actively involved in their development process, based on universal values of cultural heritage was an important element in education to explore. A module on cultural heritage at higher education level and curriculum development at elementary school level, accompanied by teacher training, was planned as a complementary methodology throughout the project. Further consistent awareness-raising campaigns with creative public information strategies were needed to reach out to the general public. There was no comprehensive educational resource on heritage and diversity either at elementary school level or in higher education.

iv. **Local Development Pilot Project:** Although Kosovo has been part of the regional programme, no concrete action was taken at the beginning of the project. There was slight mistrust in the process among local stakeholders as they had been exposed to the idea in the past with limited follow up. However, interest and commitment for collaboration with the local authorities and their dedication to the mutual goal – incorporating heritage in the process of regional development – was present. The experience of LDPP in the framework of the Regional Programme for Cultural and Natural Heritage of South East Europe was utilised, analysing best practices and adapting it to the Pejë/Peć region. While various initiatives took place in the region, there was a crucial need for a comprehensive regional strategy with wide-ranging stakeholder involvement. Although there have been a number of initiatives focusing on tourism development, the only plan related to cultural tourism was drafted by the Ministry of Trade and Industry Department of Tourism and which was being updated in 2009. The document provided by the department outlined brief objectives and activities in 2010. The two main objectives included: 1) design and development of tourism policies, 2) development of tourism marketing and promotion. While the document indicated main points, it did not provide any detail about their long term plans. Involvement of MCYS in this process was not very active or systematic and such cooperation was essential for regional economic development. Following analysis of the drafted strategy, comprehensive work on updating or, if needed, drafting a new strategy was necessary. This regional strategy had to be

aligned with the National Strategy and developed by MCYS with clear action points to be addressed in the short term to involve all stakeholders in the process. The PCDK project originally planned to focus on one aspect of overall economic development as a pilot project, which would benefit the macro approach of the Regional Development Agency (RDA). In fact, PCDK intended to play a role as bridge between macro-level regional development and the single municipal tourism offices and initiatives. This was aligned with the project methodology, where the PCDK project intends to bridge the gap between central and grassroots level through working groups.

#### 1.1.4 PCDK Overview

##### i. **PCDK – I Overview:**

**Overall objective:** Ensure long term sustainability of cultural heritage sites in Kosovo.

**Specific objective:** Increase the activities with regard to the process of rehabilitation of cultural heritage with all relevant institutions, using cultural heritage as a tool for reconciliation and dialogue between communities, and to start developing the economic potential of this particular sector.

**Duration:** 15 October 2009 – 30 September 2012

**Budget:** € 2 775 000.00

**Components:**

1. Reconstruction Implementation Commission
2. Institutional Capacity Development
3. Educational development
4. Local Economic Development component
5. Heritage Community Network

**Activities:** 22 sub-projects and over 80 activities

**Outputs / Outcomes:**

- set up human infrastructure; working groups at central, regional and local levels
- worked with more than 80 entities and 700 individuals in various capacities;
- reached out to more than 25,000 persons who directly benefited from the project;
- produced 24 publications and 11 documentaries in English, Albanian and Serbian.

##### ii. **PCDK – II Overview:**

**Overall objective:** Contribute to increased intercultural dialogue, social cohesion and economic development through an integrated and inclusive approach for long-term sustainability of cultural and natural heritage in Kosovo.

**Specific objective:** The project aims at facilitating the development of viable heritage planning and management in Kosovo in accordance with European norms and standards, with a strong emphasis on community well-being through the active participation of all stakeholders and civil society.

**Duration:** 1 October 2012 – 30 June 2015

**Budget:** € 2 400 000.00

**Components:**

1. Capacity Development
2. Education and Awareness Raising

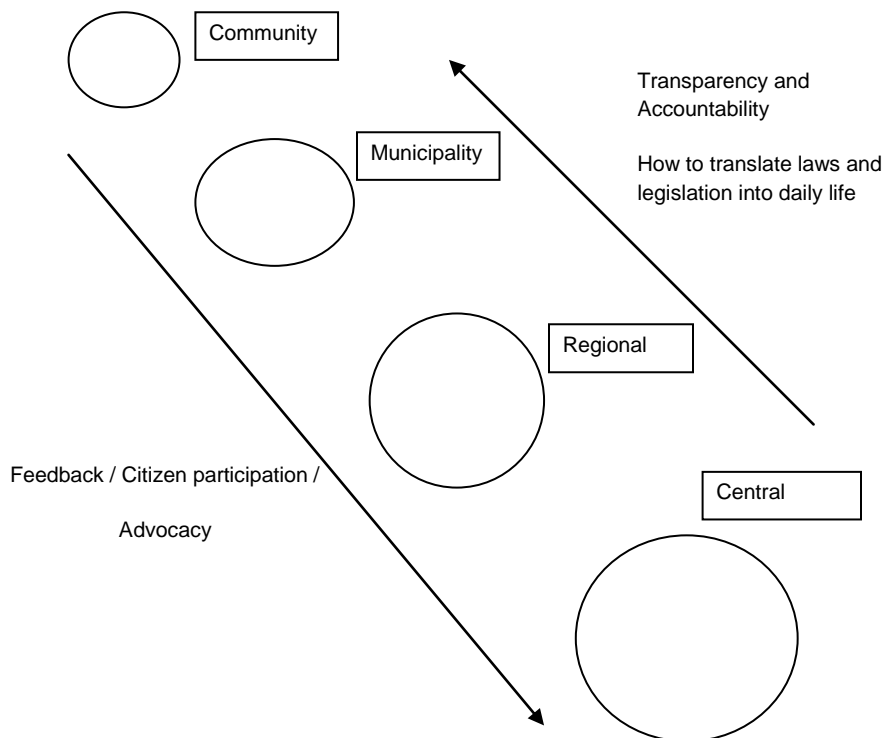
3. Local Economic Development
4. Community Well-being

**Activities:** 37 sub-projects and over 100 activities

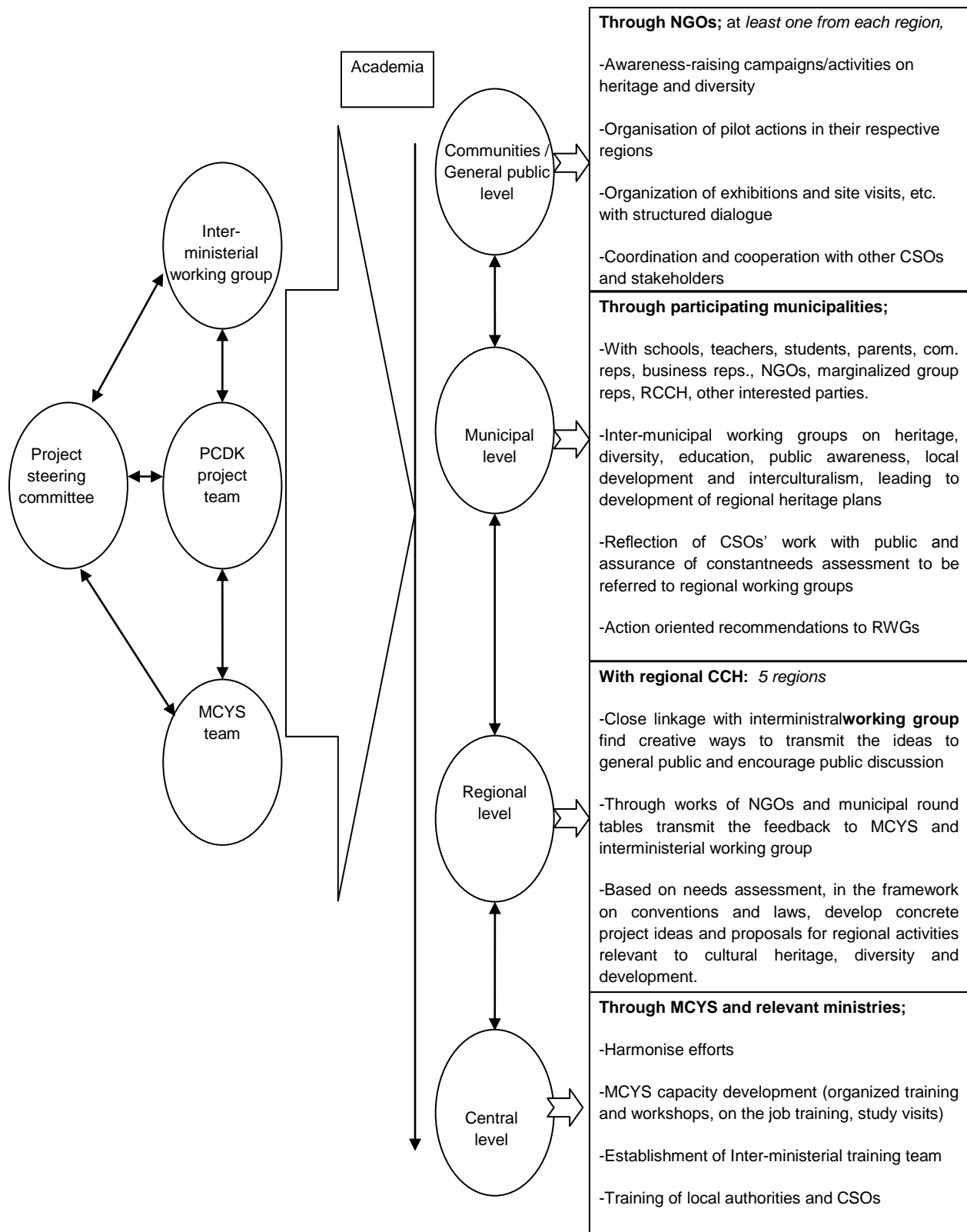
**Outputs / Outcomes:**

- Reached out to more than 25,000 persons who directly benefited from the project
- Produced 17 publications and 15 documentaries in English, Albanian and Serbian
- Worked with more than 70 entities and 350 individuals, contracted in various capacities;
- Education programme
- Heritage and Diversity Programme
- Junik Programme
- Kline/a Programme
- Mitrovica Programme
- Portfolio on Intangible Cultural Heritage
- Portfolio on Moveable Cultural Heritage
- Portfolio on Landscape
- Portfolio on Education
- Portfolio on MCYS – (PCDK methodology and tools)

iii. **Methodology and Built-in Sustainability Measures:**



Culture of Community Practice



The PCDK project, with its four components, adopted an innovative and ambitious operational plan in close cooperation with all relevant stakeholders. The project focused on the creation of an extensive network where stakeholders from all layers of society and institutions from all regions are represented in project activities. Setting a human resource infrastructure was a time-consuming but worthwhile strategic move as part of the built-in sustainability of the action, as well as in preparation for the continuation of the action beyond 2015.

With this forward-thinking in mind, regional working groups were established in all regions, being informed and updated about the progress made in the Kosovo West region. Although other regions were not directly involved in the Local Development component of the project, they were well-informed about the project components, which were then adapted in PCDK II. It was expected that with increased intensity of activities, the cultural heritage network in Kosovo was more informed, connected and made efforts for joint actions throughout the project and beyond. CoE considers that this time and energy invested in human resources, encouraging the “culture of community practice”, was fundamental to the sustainability of the action. This approach tried to promote more government transparency and accountability, as well as the informed contribution of civil society regarding regional and national strategy development, which aimed at a change of behaviour with regards to joint work.

All the proposed activities in the project were a natural flow of actions, progressing to the next step in order to strengthen MCYS and involved stakeholders gradually taking a more proactive role in their duties. Considering the decentralisation process which has taken place in public administration, a community-based approach to cultural heritage management, in line with the legal framework ensured and monitored by the Ministry, seemed to be a viable path towards future work with cultural heritage in Kosovo. Increased involvement of CSOs was aimed at decreasing the burden on MCYS in the implementation of projects, and allows them to dedicate more time and energy to the legal framework and enforcement of law.

Encouragement of public and private partnerships through a culture of dialogue among institutions, communities and with the private sector planned to contribute to highlighting the importance of synergy and an integrated approach to cultural and natural heritage as an effective means to local economic improvement. Through the proposed activities, opportunities for regional partnerships will also allow the regions to develop initiatives for new ideas and put forward positive and constructive examples of cooperation for better sustainability with all stakeholders.

The project set examples to encourage and empower the communities to move forward with confidence into the development process, which essentially should come from within the social structures and communities itself. For this constructive process to be long lasting and sustained, an inclusive and synergetic approach was crucial and encouraged institutions to better manage cultural and natural heritage in Kosovo.

The PCDK project in general had a significant contribution to this process, involving a dynamic perception of heritage calling for new professional and political practices. Considering each component of the project, medium and long term sustainability actions were outlined and put into practice.

In this capacity:

- Inter-ministerial working group at the central level
- Heritage and Diversity Programme at the regional level
- Heritage Community Network at local level
- Municipality based examples at the local level
- Education and awareness-raising programmes at all levels have been well developed and linked to relevant entities. With the existing human resources, tools developed and

programmes set, it is up to political will and action to mobilise these investments to benefit from the results of the PCDK project.

#### **1.1.5 Key facts about PCDK**

- Almost 6 years (precisely 69 months) of labour
- Demonstrated active participation of all stakeholders
- Direct outreach to over 50,000 persons
- Worked with over 80 entities
- Active engagement of 6 ministries throughout the project
- Gender balance in expert and participant engagement
- Particular attention to gender mainstreaming in all actions
- Significant work with marginalised groups, including ethnic minorities, elderly, and persons with disabilities
- Creative awareness-raising techniques
- With the exception of study visits and expat fees, the entire budget was spent in Kosovo with local businesses, experts and service providers
- Particular attention to balance between local and international experts, including the pay scale
- Partnership and direct work with 24 local NGOs throughout the project
- Approximately 500 persons trained on heritage and diversity related issues
- Produced 25 films with promotional and educational / awareness-raising elements as well as 40 publications (all available in 3 languages), including comprehensive case studies and conventions
- Developed 5 programmes, respectively covering central, regional and local levels and setting good practices of an integrated approach
- Compiled 5 portfolios, providing the beneficiaries with extensive tools and methodology
- Inspired and/or influenced by the Ljubljana Process I and II, Local Development Pilot Project, Cultural Routes, Faro Convention, European Landscape Convention, Irish Heritage Council, The Regional Nature Park of the Vosges North

#### **PCDK Impact**

- Increased community involvement in selected areas
- Inclusion of programmes in Municipal Development Plans
- Accreditation of education tools by MEST
- Accreditation of the summer programme for universities by the Prishtine / Pristina University
- Active and genuinely interested IMWG (six ministries)
- An impact assessment tool (Faro convention linkage)
- Inclusion of cultural heritage protection in the Kosovo government 3 year strategy
- A model for the generation of new projects
- Increased relation and cooperation between entities and civil society
- Providing a voice to civil society and community members

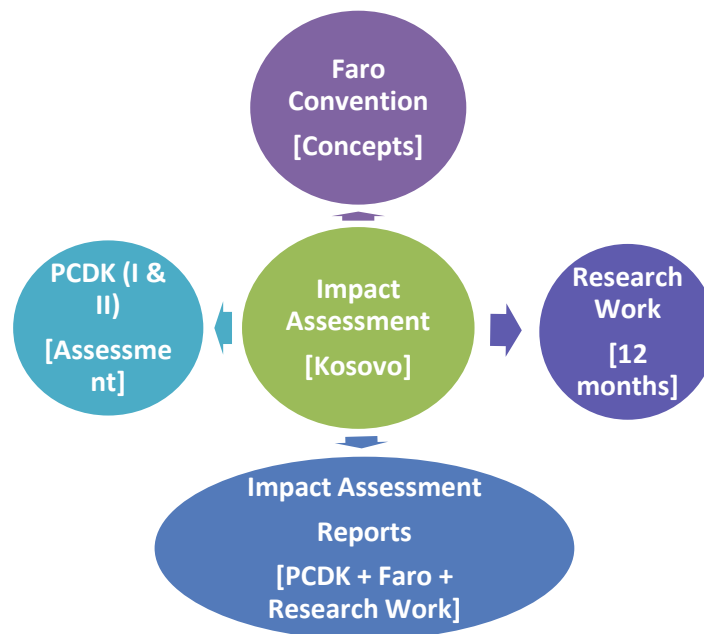
## 1.2 PCDK [PHASES: (I) & (II)] VERSUS FARO CONVENTION CONCEPTS (CoE, 2005)

The Council of Europe is currently promoting the Faro Convention on the Value of Cultural Heritage for Society (2005) as an innovative and powerful legal tool facing complex social and cultural challenges. Within this framework, heritage communities (inhabitants, stakeholders, NGOs, etc.) have been identified as key actors to strengthen democratic participation in cultural heritage policy for society. Furthermore, the Council of Europe has set up the Joint Programme “Support to the Promotion of Cultural Diversity in Kosovo”<sup>2</sup> contributing to increased intercultural dialogue, social cohesion and economic development through an integrated and inclusive approach for the long-term sustainability of cultural and natural heritage in Kosovo. The project aims at facilitating the development of viable heritage planning and management in Kosovo in accordance with European standards, with a strong emphasis on community well-being through the active participation of all stakeholders and civil society. The impact of the research work on the ground and assessing social and cultural heritage values as key indicators in respect to the local initiatives are essential to understand both for Kosovo and PCDK project as an attempt to implement the Faro convention concepts and European norms based on an adapted methodology (*top-down and bottom-up*) to measure local impacts.

Two main objectives of the research assessment:

- i. Personal Impacts [PCDK – Phases (I) (II)]
- ii. Faro Convention (concepts) and Heritage Communities (Top-down & Bottom-up dynamics)

The research work process follows the scheme below:



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<sup>2</sup>PCDK

### 1.3 A RESEARCH METHODOLOGY INTO ACTION

#### 1.3.1 Personal Impacts [PCDK - Phases (I) (II)]

**Change of behaviour assessment (PCDK):** The research work includes an evaluation of the impact on persons - members (change of behaviour) of the heritage communities<sup>3</sup> as defined by Faro Convention (Article 2) who have been involved during the full period of PCDK (I & II). This list is composed of a selected group of actors, including not only heritage communities such as inhabitants with specific impact on local heritage, but also institutions (Ministry, NGOs, Networks, etc.) in public action and participation, as emphasised in Article 2 of the Faro Convention. This impact assessment is snapshot of understanding people changing understanding and behaviour toward heritage during PCDK phase I (2009-2012) and PCDK phase II (2012-2015). A specific quantitative and qualitative methodology is in process as follows:

- i. **Identification of a selected panel of stakeholders:** based on the PCDK list of stakeholders gathering the full participants of PCDK activities and institutions (NGO, administrations, etc.) involved in the PCDK process.
- ii. **Inquiry on stakeholders:** design and diffusion of a qualitative questionnaire on PCDK stakeholders called "Personal Impacts" – this qualitative tool has the aim to collect data and assess the benefits of PCDK activities during the five years of the project.
- iii. **Inquiry mailing list (diffusion):** diffusion of the qualitative inquiry to the stakeholders through a mailing list in order to collect a large amount of field data and get a representative sample of stakeholders involved into PCDK activities.
- iv. **Treatment and interpretation** of the inquiry: set up a database (EXCEL sheet) on stakeholders' replies and analysing the data using a scientific tool (sociology) in order to transform qualitative data into quantitative data (statistics) through Tri2 software. Results presented in Section 2.

#### 1.3.2 Faro Convention and Heritage Communities (Top-down & Bottom-up dynamics)

Based on expert missions (2014), one relevant small-sized case study (Junik) in strong connection with social and heritage local behaviour is identified as the heritage area of study and field framework. The methodology developed is adapted to the identified heritage area taking into account the local environment (territory, values, heritage(s), communities, etc.) in a systemic approach. A specific quantitative and qualitative methodology is in process as follows:

- i. **Identification of a relevant case study area** as a social and cultural place in strong connection with the local population. Based on the first expert mission (April 2014), the selected heritage area was identified (Junik) due to its cultural and social features and other criteria, and developed into an expert mission report (I). The fieldwork did not include comparative heritage areas (Cultural Itinerary Initiative) mainly due to the lack of community involvement, networking and distance from Prishtinë/Priština. Furthermore, the Junik site is well-documented (expert reports, vernacular heritage, history, metadata on geographical territory, etc.) and there is already active community participation, which is a key point for field inquiries (iv).
- ii. **Identification of the spatial organisation** of the case study in the territory: CoE Office in Prishtinë/Priština and the PCDK Team sent a plurality of documents and internal documentation

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<sup>3</sup>The Heritage Community concept is defined in the Faro Convention (Article 2) as follows : "[...] A heritage community consists of people who value specific aspects of cultural heritage which they wish, within the framework of public action, to sustain and transmit to future generations"



(PCDK) to the consultant and Kosovo Agency of Statistics. These documents helped the consultant in defining the heritage territory as a complex and systemic area of study. The consultant focused her attention on metadata information linked to geographical territory and the heritage area (Junik).

- iii. **Collect quantitative data:** During mission I, the consultant visited the Regional Tourism Centre in Junik as a key location to collect quantitative data, especially with regard to visitors and annual frequentation data. A specific questionnaire (quantitative) was designed in order to measure audience (visitors) and understand their motivations and expectations in visiting such a heritage place. This data allowed the setting up of recommendations on educative activities linked to this cultural heritage location (exhibitions, children and adult activities, etc.).
- iv. **Field inquiries (qualitative data):** 2 questionnaires and specific interviews were used to measure social and cultural values (Junik) and changing values of heritage (stakeholders). This section was included into the process in June, July and August 2014 in line with general progress and logistical organisation.
- v. **Treatment and interpretation** of the inquiry: set up a database (EXCEL sheet) on cultural values for society and analyse the data using a scientific tool (sociology) in order to transform qualitative data into quantitative data (statistics) with Tri2 software. Results presented in Section 3.

## 2 STAKEHOLDERS ASSESSMENT

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### 2.1 PCDK STAKEHOLDERS: WHO ARE THEY?

Based on data collected in the field (questionnaire), the PCDK stakeholders have different profiles (education, job and location) but are all involved in cultural activities (projects, training, events, etc.) with communities and local administrations.

Thus, we can observe four main categories of professional sectors in which PCDK stakeholders are involved:

- i. National administrations (Ministries)
- ii. Municipalities (regions, main cities)
- iii. NGOs
- iv. Museums

Associated professions linked to these professional sectors:

- i. Administrative, manager
- ii. Civil officer
- iii. Curator, architect or specialist in heritage
- iv. Retired people
- v. Unemployed people

### 2.2 SCIENTIFIC METHODOLOGY

#### 2.2.1 General Framework of the Research Work

The research work linked to the PCDK stakeholder assessment was implemented through a questionnaire sent to a selected panel of stakeholders who had been involved in PCDK activities since 2009. They were contacted by a mailing list based on the PCDK database; this diffusion methodology was selected in order to contact a maximum number of persons and retain anonymity. Nevertheless, this method of collecting empirical information has several limitations, listed below:

- i. Cultural practice (Kosovo) favours oral instead of written contact
- ii. Difficulties in respecting deadlines and instructions linked to the questionnaire
- iii. Contact tracing and one-to-one contact (phone and email)
- iv. Reluctance to criticise an institutional programme (CoE)
- v. Difficulties in prioritising requests – especially, money and budget resources
- vi. Difficulties in understanding the purpose of an assessment and the benefits of this type of data collection

The objectives of the assessment work (PCDK stakeholders) were:

- Impact assessment (stakeholders) on PCDK project
- Collect empirical data in order to obtain feedback regarding PCDK activities (I) & (II)
- Collect empirical data in order to propose recommendations developed by CoE
- Improve social dialogue with local actors (stakeholders) working in the field
- Assess the communication circulation between actors involved in PCDK phase (I) & (II)
- Assess the impacts between local actors (stakeholders) and norms (Faro Convention) as a bottom-up process

The research questions of the empirical work (Bottom-Up):

- What were the impacts of PCDK activities and philosophy for local stakeholders? (Top-Down)
- What lessons for the future were learnt from this long experience? [Feedback on PCDK from the stakeholder's point of view] (Bottom-up)

### **2.2.2 PCDK Stakeholder Panel & Period of the Research Work**

The stakeholder assessment by inquiry has been divided into two phases of diffusion due to the difficulties mentioned above in collecting empirical information by questionnaire. Ms Lirika Demiri (CoE intern) had been in charge of the mailing list to PCDK stakeholders during the full process of the research work.

- Phase (1) – September to November 2014: A first list of PCDK stakeholders was identified in order to set up a relevant mailing list and obtain information based on research questions. This list was composed of the main and active people involved in PCDK activities during the last five years. Around 100 persons were contacted but CoE received only 10 replies i.e. 30 filled questionnaires.
- Phase (2) – November to December 2014: Based on these results, a second phase of sending through mailing list was planned. Diffusion was focused on people recently involved in PCDK activities such as the Summer Camp (2014) or Heritage Network Community. CoE received very few replies from this second phase (around 15 filled questionnaires).

In Kosovo, multimedia culture is not so well-developed in daily, working life, and people have difficulties in sending and replying to emails in the professional environment. Kosovo is based on an oral tradition – within this framework interviews and one-to-one dialogue would have been better received by people. Nevertheless, this inquiry was based on anonymous contact in order to collect a maximum of information related to PCDK feedback (activities, management, processes, etc.). Unfortunately, both phases (1) & (2) regarding data collecting were poor on questionnaires: 45 replies were received in total.

### **2.2.3 Number of Questionnaires & Interviews Collected and PCDK Experts Feedback**

As mentioned above, a total number of 45 replies were collected during both phases (1) & (2) during 3.5 months (September to December 2014). In addition, to complete the questionnaires collected some interviews were planned during the last consultant mission (November 2014) in order to make personal contact with stakeholders involved in PCDK. Thus, committed stakeholders were invited to a personal interview in order to complete empirical information. In general, people were not comfortable with recommendations and comments, except concerning funding and financial monitoring. Thus, we have not interpreted the interviews collected in November 2014 in this report due to the poor information received. Finally, we asked PCDK experts (tourism, conservation, education, etc.) to produce a brief feedback document based on their experience in Kosovo.

Thus, we can present the division of empirical data as follows:

- Questionnaires completed during phase (1) & (2): 45 people
- Interviews collected in November 2014 (1 day): 11 people
- Feedback collected (PCDK experts' views) in April 2015: 5 people (Tab synthesis)

In conclusion, the sample of stakeholders is not representative of the PCDK stakeholders involved in activities during the last five years; indeed, almost 1,000 persons were involved in PCDK activities (municipalities, schools, ministries, NGOs, etc.). Thus, the results of the research work are part of a specific environment with empirical limits (social and cultural dimensions, etc.).

## 2.3 QUESTIONNAIRE: DATA & INTERPRETATION

### 2.3.1 Questionnaire: Construction of the Inquiry

The questionnaire is a qualitative scientific tool which aimed to assess the benefits of PCDK activities (Phases: I & II / 2009-2015) for stakeholders who have been involved in this process. It is composed of two sections: (1) stakeholders and their heritage community profiles, and (2) the benefits of PCDK activities during the full duration of the programme.

- i. Heritage Community Profile (1): the concept of a “Heritage Community” is predominantly highlighted in the Faro Convention as part of the participation process between inhabitants and heritage. Thus, this section aims to assess the profile of stakeholders involved in PCDK activities through associative initiatives and NGO actions. The final purpose is to assess the sustainability of local initiatives developed by stakeholders and the categories of “expertise” linked to heritage (tangible, intangible or natural).
- ii. PCDK activities (2): PCDK programme developed a specific methodology based on four major components: capacity development, education and public awareness, local economic development and community well-being. Thus, the inquiry aimed to collect field data as PCDK programme feedback in order to produce recommendations regarding the next steps (activities, partners, etc.).

The original version of the questionnaire has been written in English and translated into Albanian by CoE. CoE did not organise an information session to explain the general philosophy of the questionnaire and the final aim of this survey was for PCDK staff in Prishtinë/Priština to explain and proceed with the diffusion of the inquiry by mailing list to PCDK stakeholders. This internal database was not regularly updated and thus numerous failed emails were collected during phase (1). The difficulty was then faced in collecting data using a paper questionnaire (fill and sendback) in Kosovo where people are more used to oral exchanges. Thus, the survey has to be taken as an exploratory inquiry based on a reduced panel of stakeholders involved in PCDK process. A total number of 45 questionnaires were collected during the research periods of phase (1) & phase (2).

### 2.3.2 Questionnaire: Scientific Treatment (Tri2 Software)

As mentioned above, the expert has treated the 45 questionnaires (database) using an investigation tool of sociology (Tri2 software), developed by Prof. Philippe Cibois, researcher at the University of Versailles Saint-Quentin en Yvelines (UVSQ, France), UMR-CNRS 8085 “Printemps”:

<http://f.hypotheses.org/wp-content/blogs.dir/22/files/2008/11/tri2-uvsq.pdf>

Tri2 has the aim to organise and treat qualitative databases (text, questions, etc.) in a quantitative language (binary, algorithm) using digital coding, and transforming this data into statistical graphs. In addition - before Tri2 treatment - all data (45 questionnaires) had to be entered into an EXCEL sheet based on a digital coding.

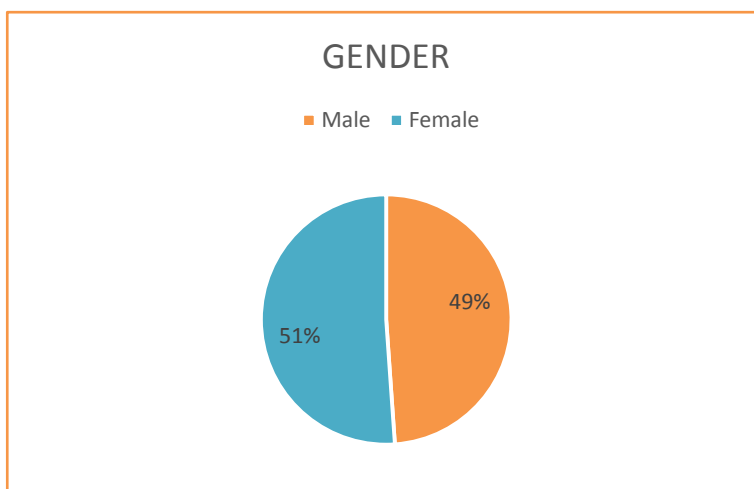
### 2.3.3 Questionnaire: Interpretation

The following section is related to the interpretation of the 45 questionnaires collected during both research periods [Phases: (1) & (2)]. This interpretation of the data was organised “question by question” with statistical graphs produced by qualitative treatment through Tri2 software.

- ***Preliminary information: sex of people interviewed during the inquiry***

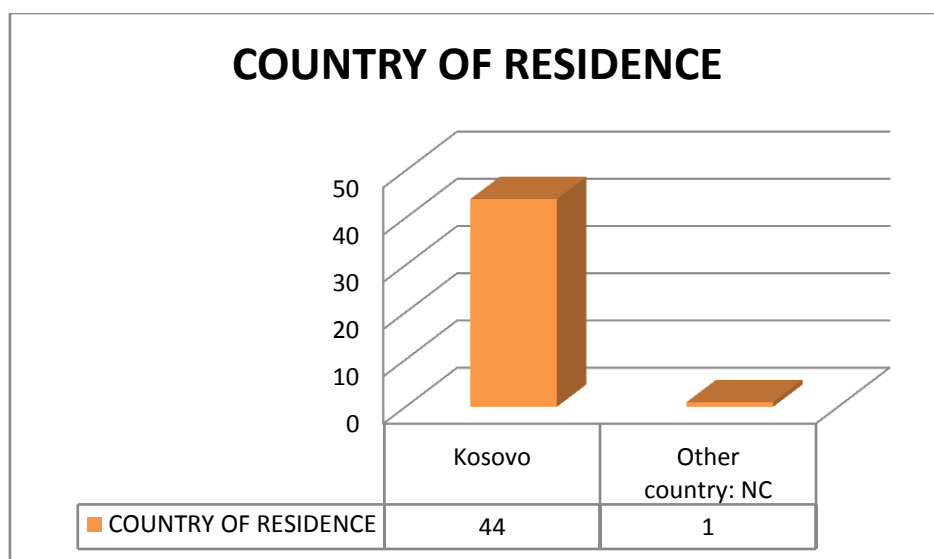
## GENDER REPARTITION

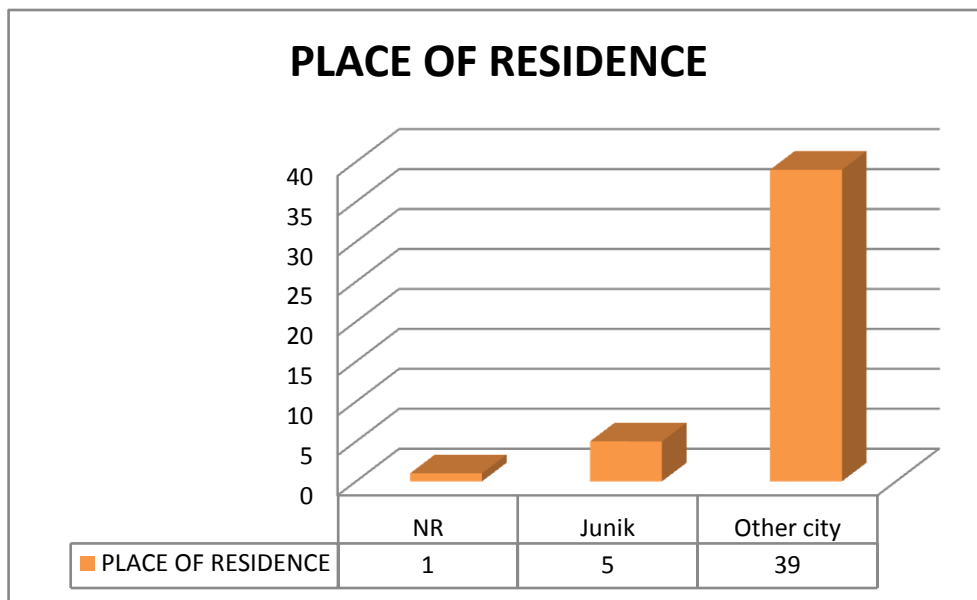
<b>WOMAN</b>	23
<b>MAN</b>	22
<b>TOTAL</b>	<b>45</b>



The population interviewed was composed of women (23 individuals) and men (22 individuals) demonstrating a perfect gender balance (male/female) for the inquiry.

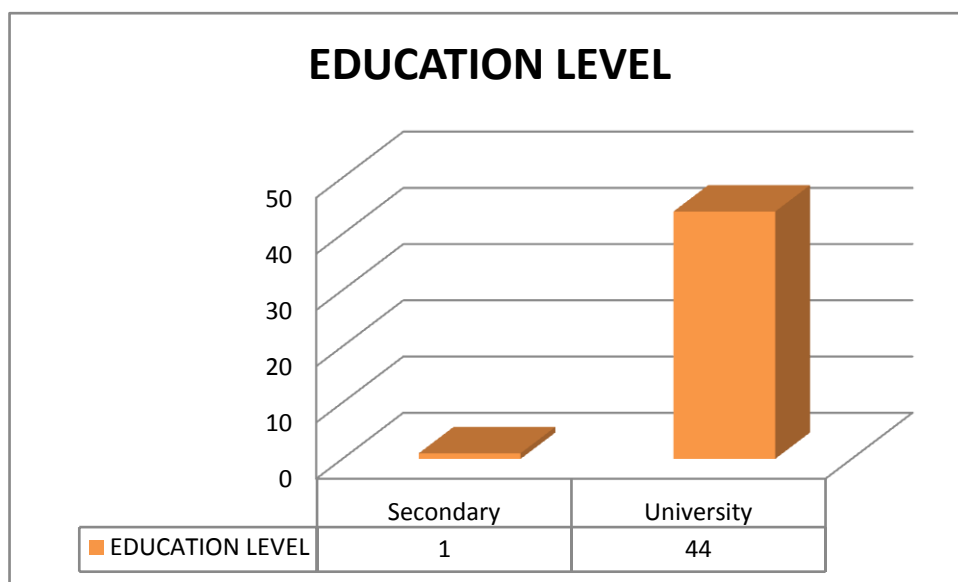
### ➤ *Preliminary information: country and place of residence*





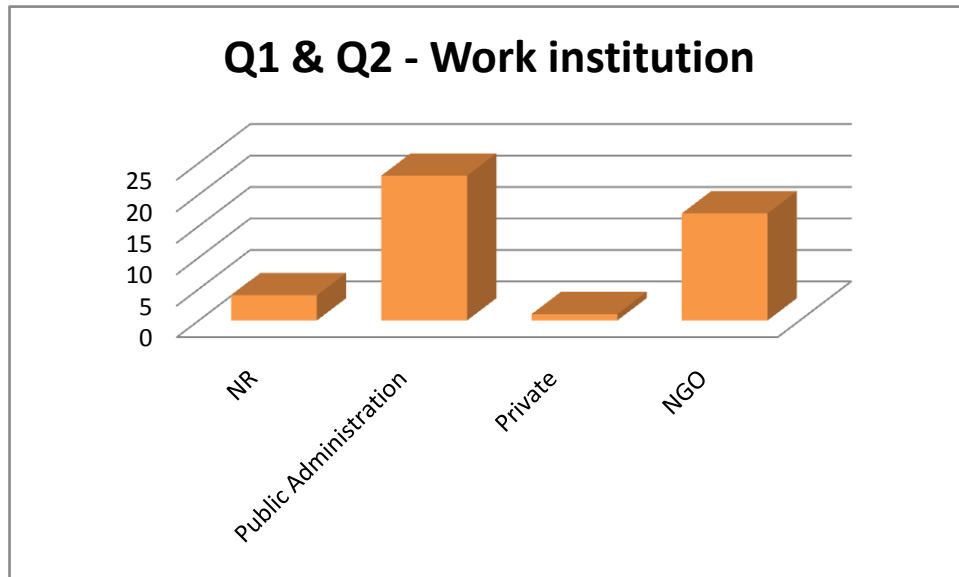
All people interviewed (44) are Kosovars, except one person who indicated another country of residence (outside of Kosovo). They did not always indicate where they were from (city of residence) but respondents mainly originated from the capital (Pristinë/Priština) and other main Kosovan towns (Junik, etc.).

➤ **Preliminary information: education level of people interviewed during the inquiry**



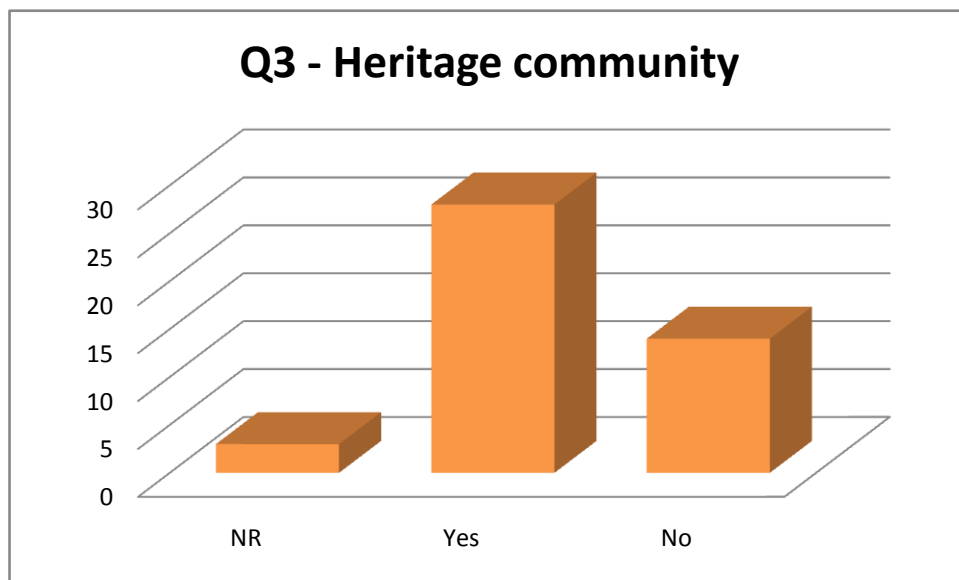
The population interviewed was composed of people who had completed primary, secondary and higher education (university). The sample was well-educated compared to the main Kosovan population which is representative of a local elite working in administration or with higher curricula.

- **QUESTION 1 & 2 (Q1 & Q2): “What is the name of your work institution?and “What is the status of your work institution?”**



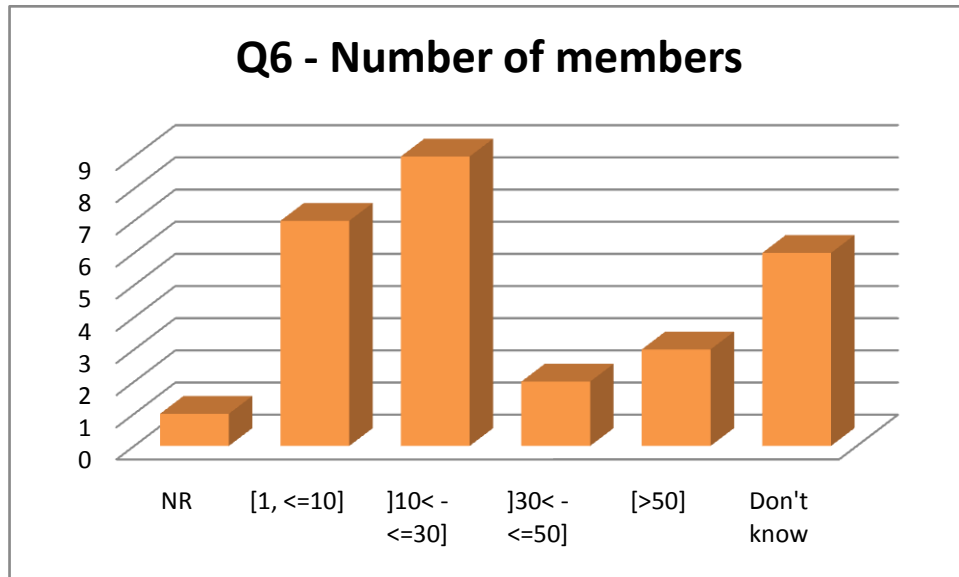
People interviewed were mainly working in NGOs and the public sector (administration, municipalities and museums) – The NGO sector is well-represented in the inquiry (17%).

- **Question 3 (Q3): “Are you involved in a heritage community [HC] network/NGO/other?”**



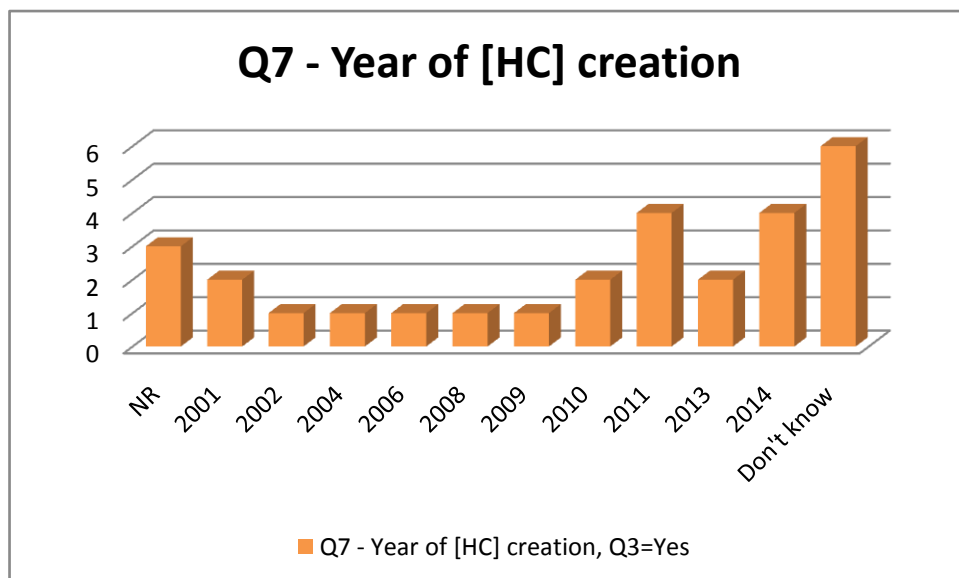
Respondents are very active in the associative sector – they are largely involved in a heritage community (yes: 28 replies) as an employee or volunteer.

➤ **Question 6 (Q6): “How many members?”**



People interviewed belong to small heritage communities – less than 30 persons as membership. This sector is composed of a small community dealing with heritage.

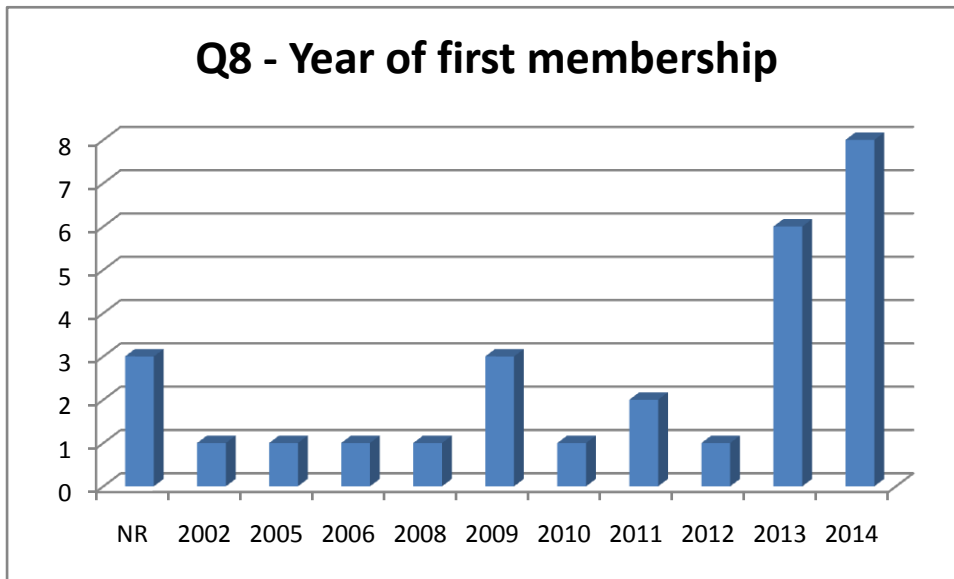
➤ **Question 7 (Q7): “When was the [HC] created?”**



The creation of [HC] among those interviewed is young – people set up associations or NGOs at the beginning of the 2000s. Since 2011, the number of association/NGO creation has increased in comparison with the beginning of the 2000s.

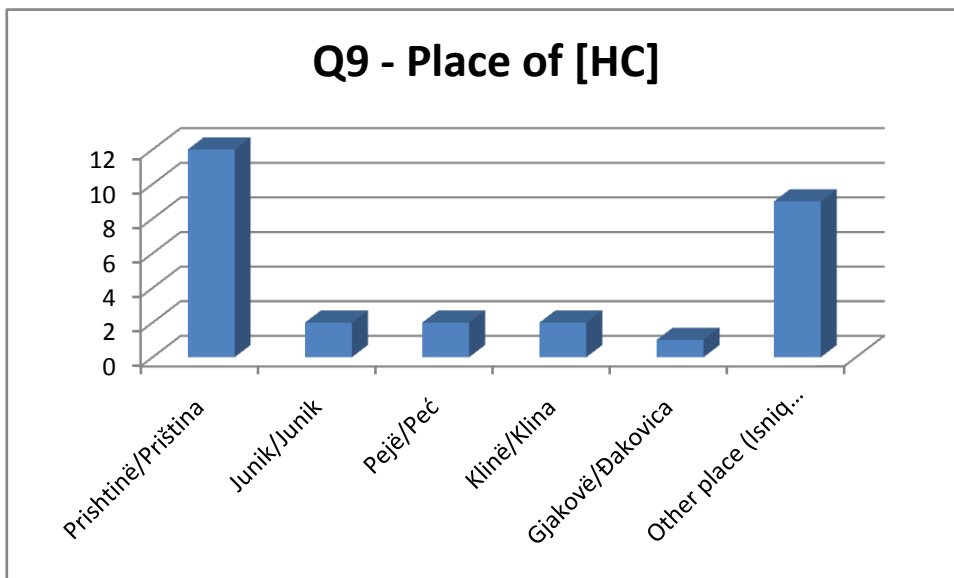


➤ **Question 8 (Q8): “When did you join the [HC] as a member?”**



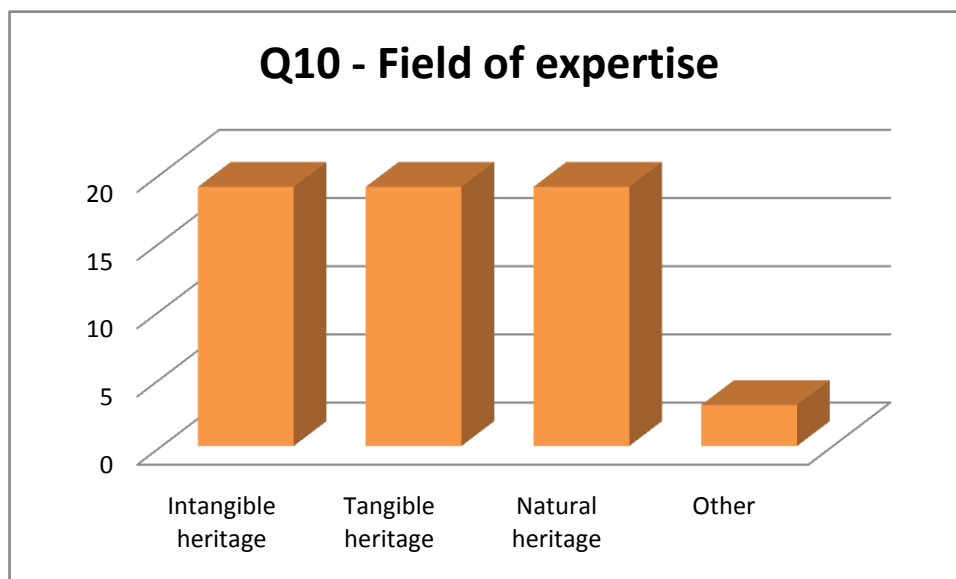
People interviewed joined an [HC] at the beginning of 2000s – however, it seems that since 2009 there has been growth of membership registered by civil society.

➤ **Question 9 (Q9): “Where is it located?”**



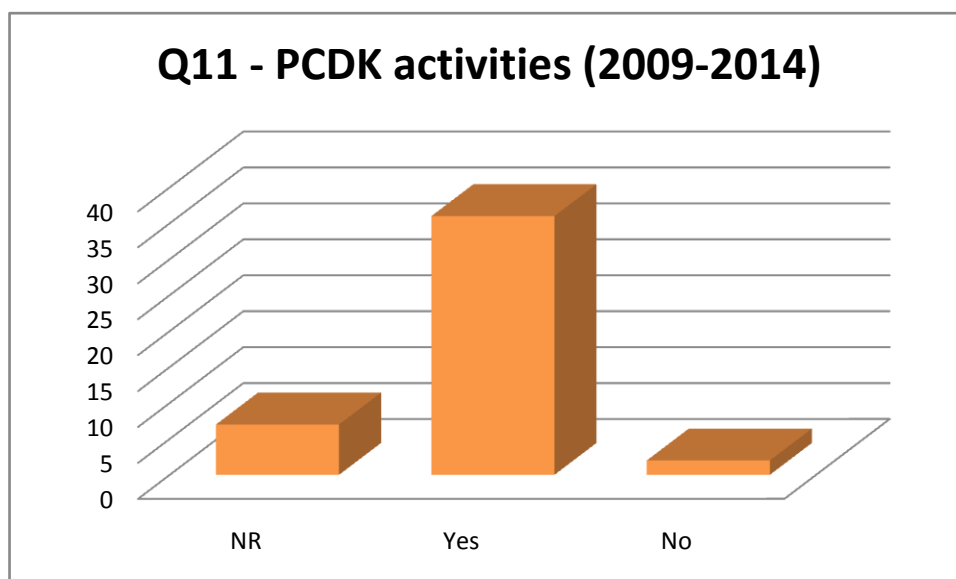
Respondents locate [HC] mainly in the capital of Kosovo (Prishtinë/Priština) and the rest are spread throughout the territory (Junik, Pejë/Peć, Klinë/Klina and Gjakovë/Đakovica), which are the main urban locations in Western Kosovo.

➤ **Question 10 (Q10): “What is the field of expertise?”**



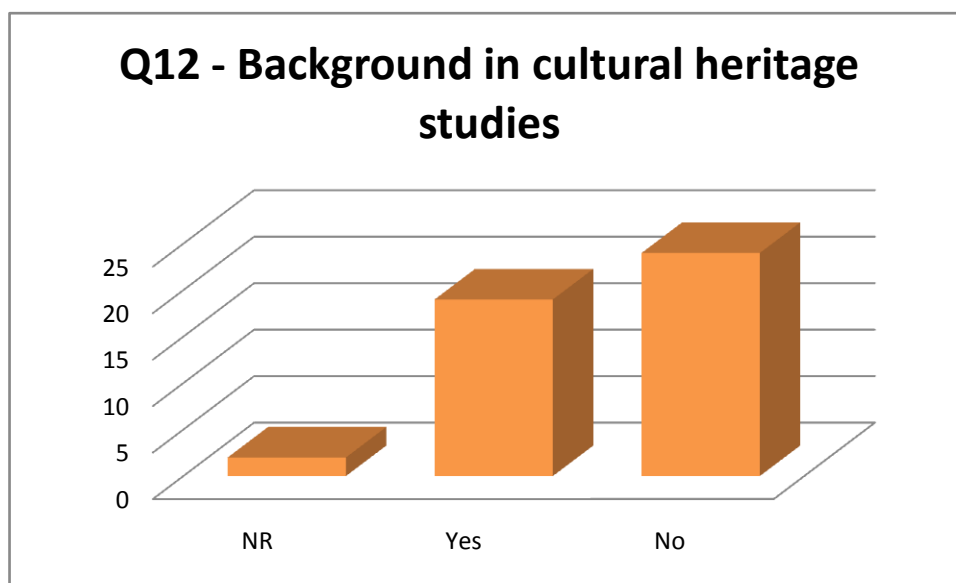
We can observe that the field of expertise developed by heritage communities in Kosovo is based on three main categories with equal percentages: intangible, tangible and natural heritage. This means that people interviewed are aware about the diversity of heritage fields (cultural and natural).

➤ **Question 11 (Q11): “Have you already attended PCDK activities (2009-2014) within your [HC]?”**



Respondents have been involved in PCDK activities within the two phases of PCDK (over the 5 years of programming). They have good experience with the PCDK process and relevant feedback regarding methodology and field experience.

- **Question 12 (Q12):** *“Before being involved in PCDK activities did you have an educational background (university degree, etc.) in cultural heritage studies?”*



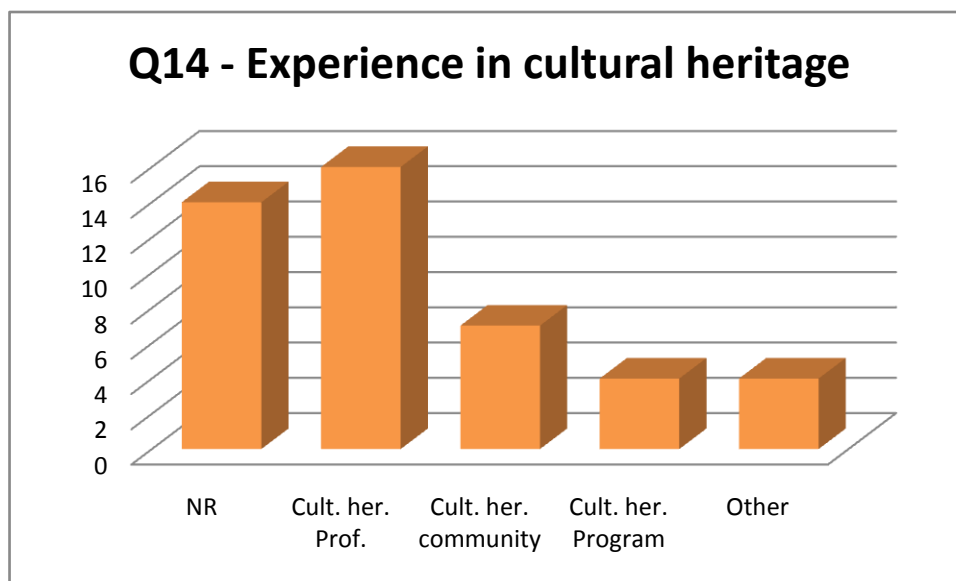
People interviewed regarding cultural heritage curricula are well-divided into two equal groups: persons who have been trained in heritage studies (42%) and those who have no previous educational background in heritage studies (55%).

- **Question 13 (Q13):** *“Before being involved in PCDK activities did you have work experience in cultural heritage?”*



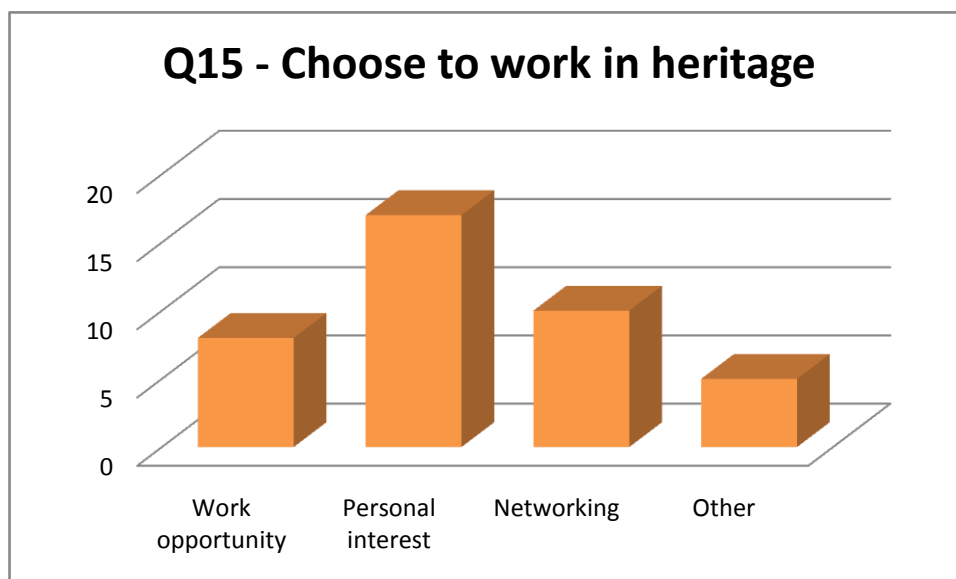
Respondents have had work experience regarding cultural heritage (64%) – thus, they have professional backgrounds that could be integrated into a heritage community: networks, deontology, management, etc.

➤ **Question 14 (Q14): “If “Yes” [Q13] what was your experience in cultural studies? “**



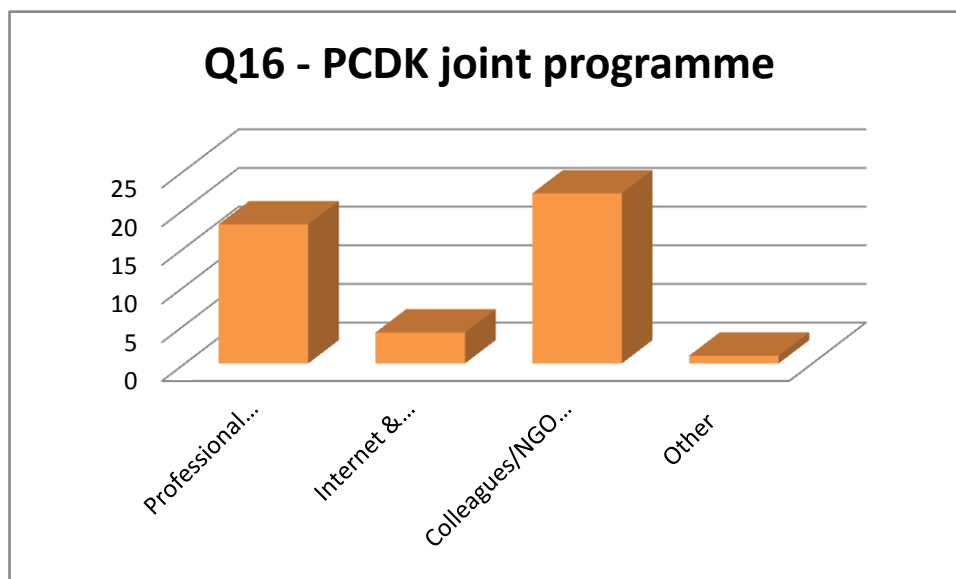
The people interviewed have had greater experience as a professional of cultural heritage than as managers of heritage community networks or financed programmes (UN, CoE, EU, etc.). They have little experience as project managers (fundraising).

➤ **Question 15 (Q15): “If “NO” [Q13] why did you choose to work/participate in the cultural heritage sector?”**



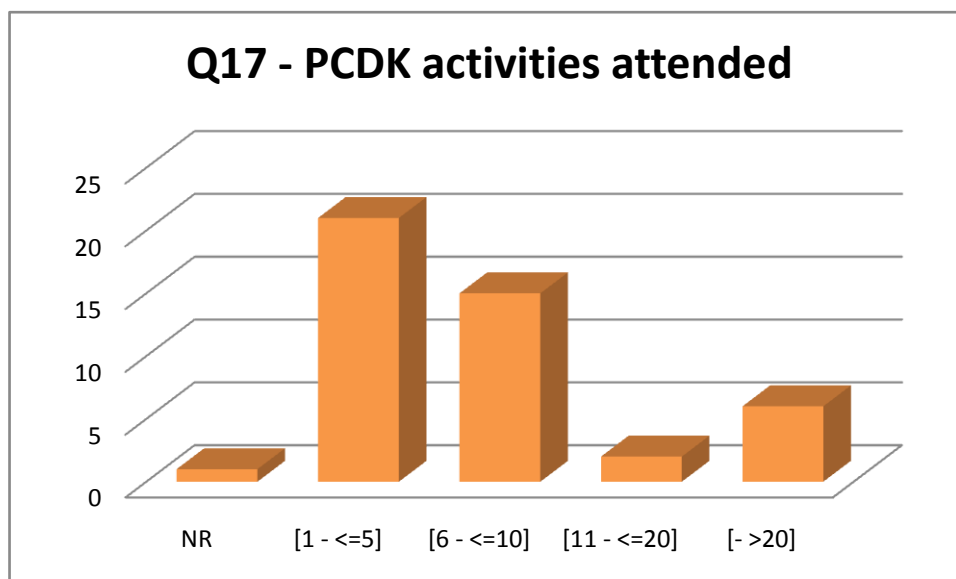
People interviewed have a personal interest in working in cultural heritage, more so than for the work opportunities it presents and for networking. Thus, personal motivation is the main reason mentioned by respondents.

➤ **Question 16 (Q16): “How did you know about the PCDK joint programme?”**



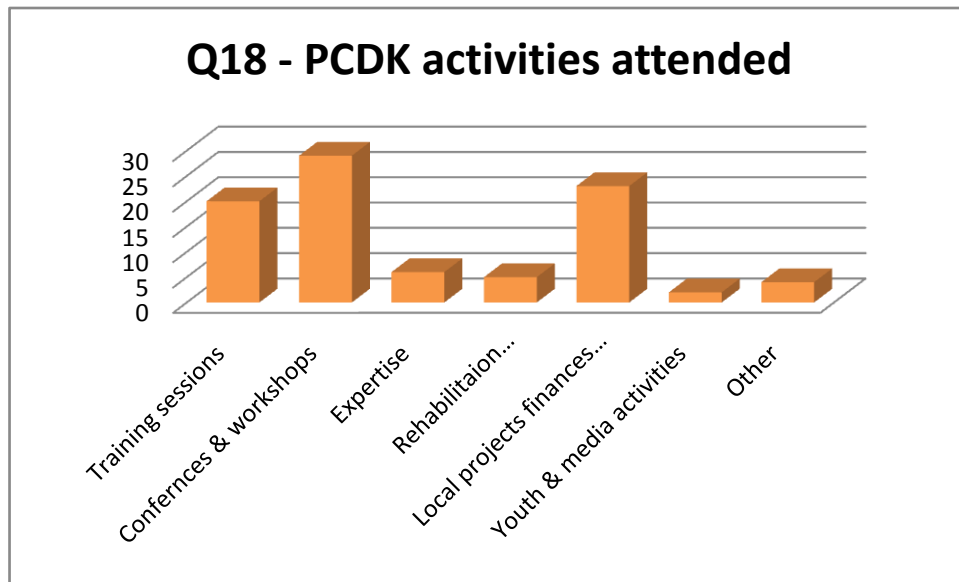
Interviewees were mainly informed about the PCDK programme by colleagues and NGOs – it is primarily information which has circulated within the professional environment and less through communication media (internet, etc.).

➤ **Question 17 (Q17): “[Since 2009] How many PCDK activities have you attended?”**



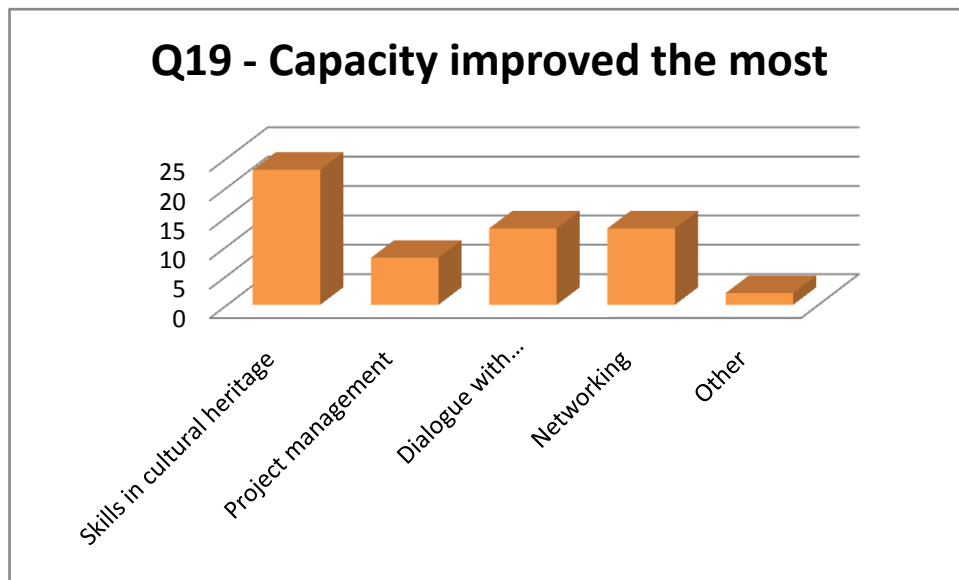
Respondents have attended different PCDK activities during the 5 years of the programme, mainly attending between 1 and 5 activities and 6 to 10 activities, which represent around 80% of the replies.

- **Question 18 (Q18):** “ [Since 2009] Which PCDK activities have you already attended?”



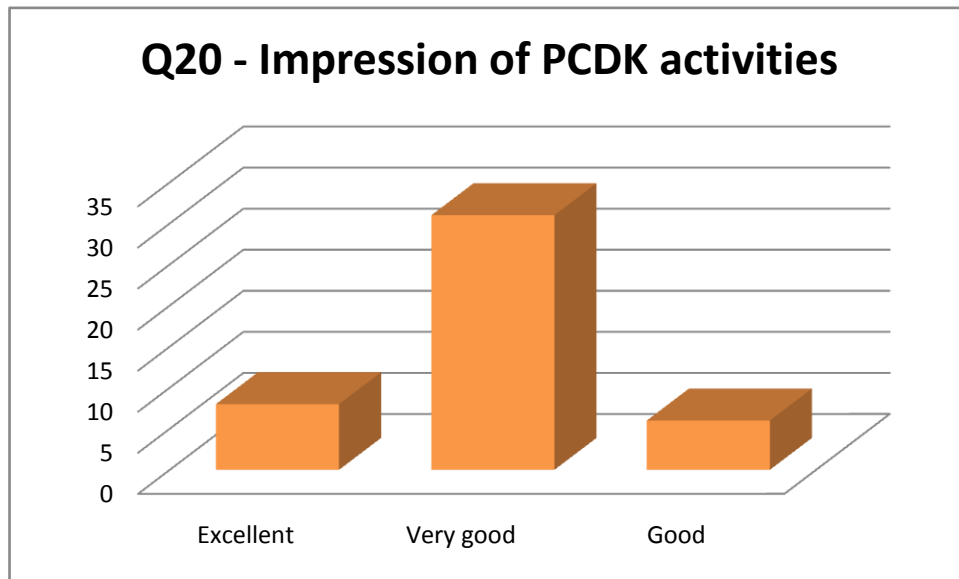
Interviewees have attended (by preference): conference & workshops (33%), local projects financed by PCDK (26%) and training sessions (22%). These activities comprise the principal replies to Question 18.

- **Question 19 (Q19):** “[Since 2009] Which personal capacity have you improved the most during PCDK activities?”



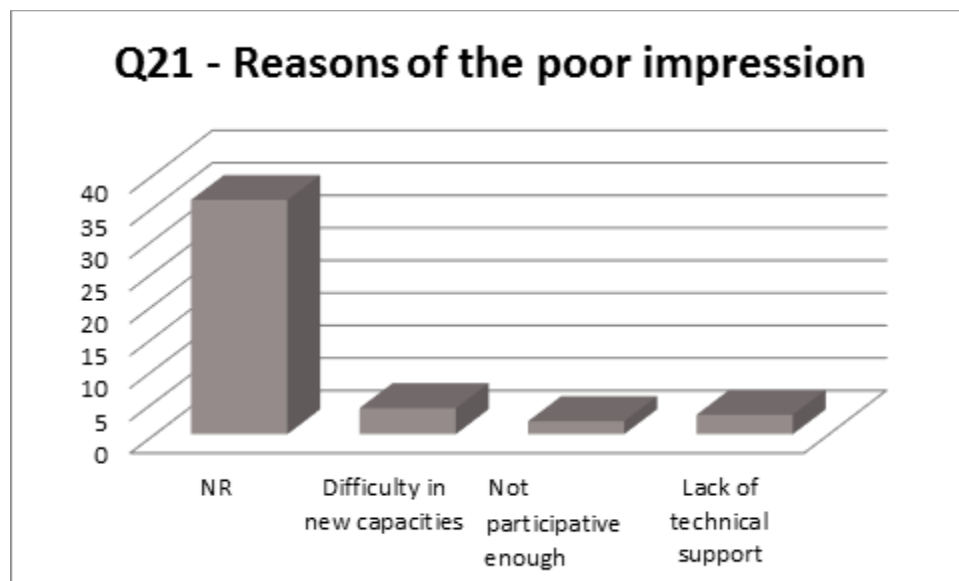
The people interviewed have learned from the PCDK programme and have improved their capacities the most in: skills linked to cultural heritage (39%), dialogue with colleagues & institutions (22%) and networking (22%). Project management skills (13%).

- **Question 20 (Q20):** *“In general, what is your impression about PCDK activities for your personal development?”*



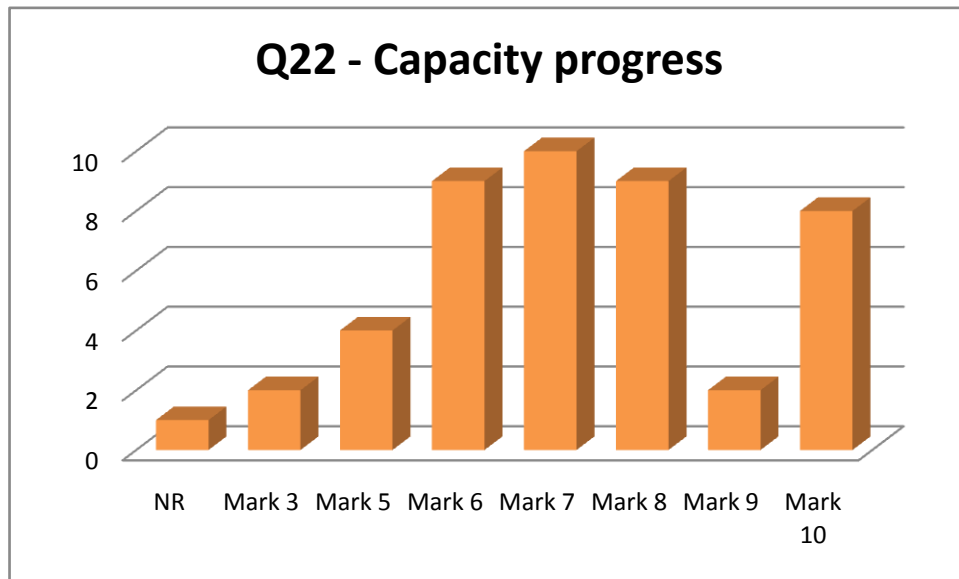
Respondents overall have a very good impression about the impact of PCDK activities in their personal development (69%), which underlines the efficiency of PCDK activities in heritage for heritage communities and civil society.

- **Question 21 (Q21):** *“If you replied “good but to be improved” or “not interesting at all”, what is the main reason for your poor impression?”*



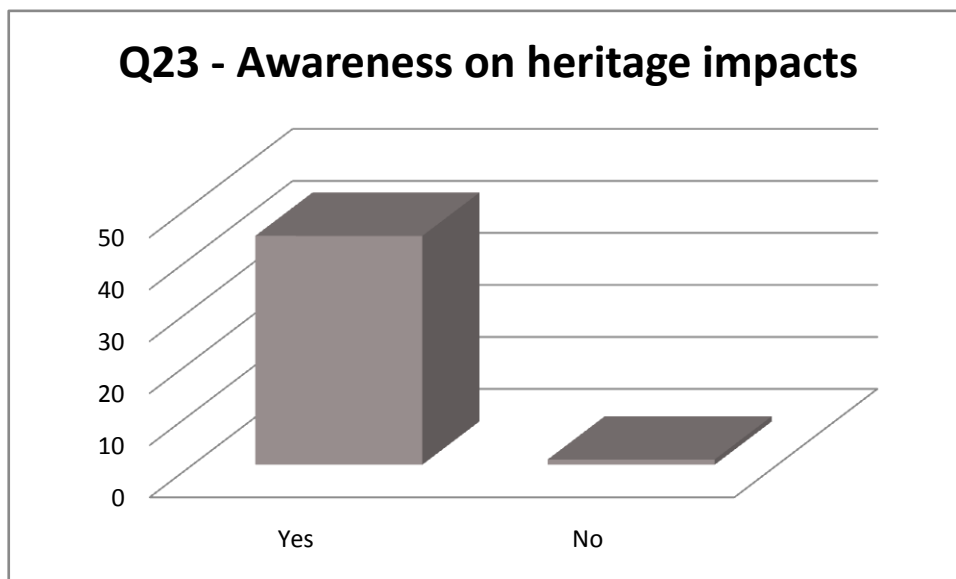
Respondents were not concerned by this question due to the high number of “NR” (no reply) at 80%. However, a few people underline reasons for their poor impression, such as difficulties in new capacities (9%), not enough participation (4%), and lack of technical support (7%).

- **Question 22 (Q22): “[Since 2009] How do you assess your capacity progress (skills, etc.) regarding heritage studies?”**



Respondents feel that they have made quite a lot progress during the PCDK activities, reporting that they are mainly satisfied (marks: 6, 7 & 8) and very satisfied (mark: 10).

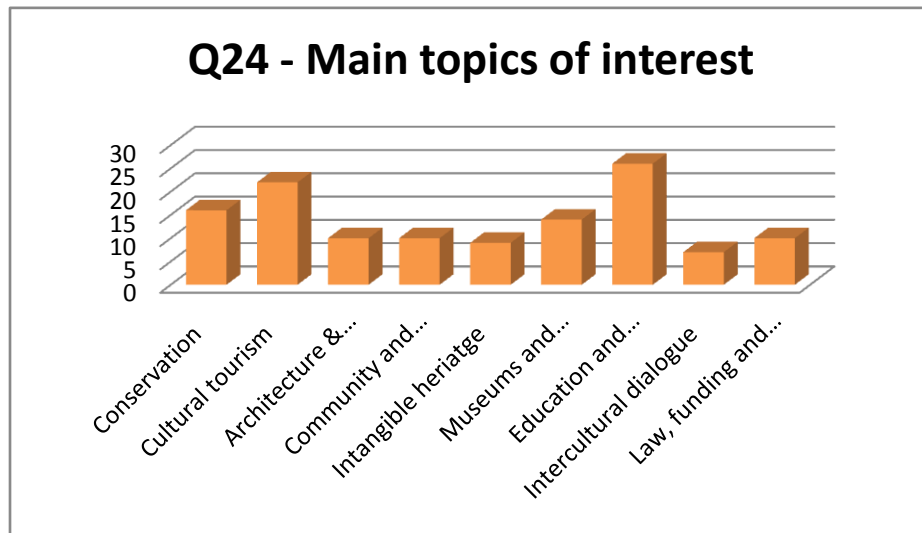
- **Question 23 (Q2): “Do you feel more aware about heritage impacts for society (conservation, rehabilitation, etc.)?”**



People interviewed feel more aware about heritage impacts for society. They have participated in PCDK activities and they feel more committed to heritage conservation and rehabilitation for future generations.

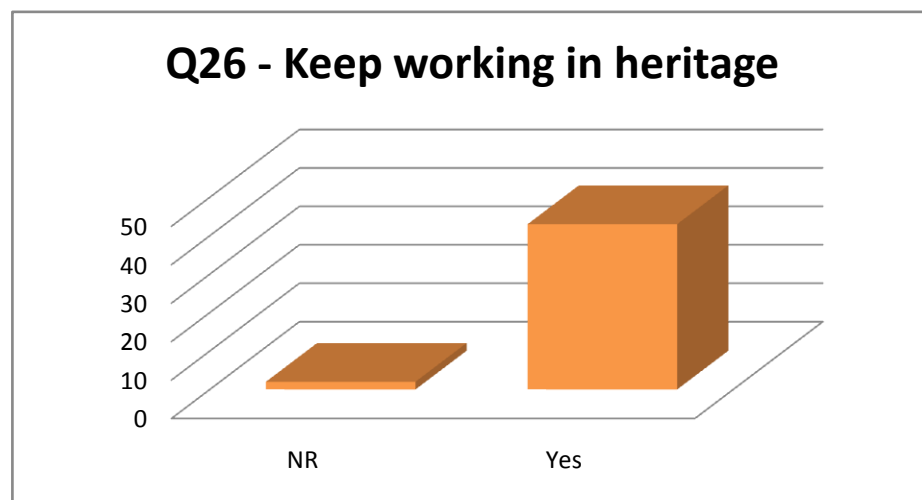


- **Question 24 (Q24):** “If “Yes” [Q23], which are your main topics of interest regarding heritage?”



Respondents have a high interest in education and heritage (21%), cultural tourism (18%) and conservation (13%). They have a lower interest in museums and material heritage (11%), architecture and rehabilitation (8%), community and citizen participation (8%), intercultural dialogue (8%), law, funding and marketing (8%), and intangible heritage (7%).

- **Question 25 (Q25):** “If “NO”, why not?”  
No reply (NR) to this question – no comments made.
- **Question 26 (Q26):** “Do you plan to keep working/participating in cultural heritage in the next 5-10 years?”



The people interviewed feel that they will be working or participating in the cultural heritage sector and activities in the next 5 to 10 years thanks to PCDK activities.

## 2.4 EXPERTS' VIEWS: PCDK EXPERIENCES

### 2.4.1 Experts' Views: PCDK Feedback in the Field

During the 5 years of the PCDK project, various experts were employed by the joint programme on specific tasks linked to cultural heritage, such as the Heritage Management Plan, conservation of tangible and intangible heritage, and development of education activities etc. These expert views aimed to share experiences based on a mutual dialogue between Kosovo and Europe, but also to create a local dynamic (academics, civil society, etc.) on heritage issues - the Kosovan/Irish heritage exchanges can be mentioned as a great result for both local communities in both Kosovo and Ireland.

Thus, the fields of expertise from experts who had filled in the feedback document based on their PCDK experiences can be summarised as follows:

- Tourism development
- Education
- Heritage Plan Management
- Heritage conservation

Based on the information produced we can present the experts' views (feedback) in a synthetic tab (1) organised by: Field of expertise, Local actors involved, Ethical goal, PCDK vs Faro Convention, and Recommendations.

**Tab. (1) - Synthesis Regarding Experts' Views**

Field of Expertise	Local Actors Involved	Ethical Goals	PCDK vs Faro (actions)	Recommendations based on Field Experience
<b>Tourism</b>	Local actors (national, regional):  municipalities, ministries, stakeholders in charge of local development	Sustainable heritage development	Best practices of heritage management	-
<b>Education</b>	Teachers, students, officers, etc.	Participative education/teaching	Participative development:  "transformation in the teaching pedagogy of participating teachers"  Language diversity (translation of documents) as a pedagogic tool	Connection/practice with: <i>Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education</i>

			Education as social inclusion: “best example of cohesion of a multi-perspective formation in a single joint action”	
<b>Heritage Plan Management</b>	Communities	Heritage & communities participation by doing	Improve the quality of life	Shared experiences (Kosovo/Ireland) as heritage dialogue and practice
<b>Heritage Conservation</b>	Heritage specialists	Transmission of heritage to future generations	Legal issues linked to heritage	Extension to other European legal instruments ( <i>European Landscape Convention</i> )

#### 3.1 SCIENTIFIC METHODOLOGY

##### 3.1.1 General Framework of the Research Work

The research work was implemented in Junik (6 zones of study) over six full days in August 2014 with the academic support of the University of Prishtinë/Priština (Department of Sociology, Department of Anthropology) and with the logistical support of the Council of Europe (Prishtinë/Priština Office). 12 students (sociology and anthropology profiles) were involved in the field process during a summer camp (August 2014) organised by the CoE Office in Kosovo and Junik Municipality. Students were organised in tandem groups (anthropology/sociology) in order to share their experiences and exchange academic knowledge regarding empirical work (collecting data and database construction).

The objectives of the research work in Junik's urban centre were:

- Impact assessment on Faro Convention & PCDK project;
- Assess gaps between standards (Faro Convention) and the local area of implementation (Junik's urban centre);
- Assess in the field complex concepts mentioned in the Faro Convention (articles): Heritage Community (art. 2), Democratic Participation (art. 12), Cultural Heritage and European Common Heritage (art. 3);
- Assess cultural heritage and social values in a complex heritage area (Junik's urban centre);
- Develop and test in the field a first-step *top-down* methodology as an experimental work linked to a European norm with great impact on Europe and peripheral territories (the Balkans);
- Improve the understanding of an innovative European approach linked to cultural heritage: "communities and individual participation";
- Collect data and information from inhabitants living in a heritage place (Junik) in order to better understand local vision on heritage protection;
- Strengthen transfer of knowledge and capacity building in higher education (University of Prishtinë/Priština).

The research questions of the empirical work (top-down and bottom-up):

- How do the notions of "heritage value" makes sense (or not) to inhabitants living in an urban centre (Junik) which is recognised as a main heritage place by heritage communities in Kosovo?
- How are the complex concepts of the Faro Convention (2005, CoE) implemented in an urban centre (Junik) which is recognised as a main heritage place by heritage communities in Kosovo?

##### 3.1.2 Heritage Area of the Research Work

The heritage area identified on which to carry out the research work was located in Junik municipality in its urban centre. Indeed, this heritage site is well-studied by local academics (University of Prishtinë/Priština) and international organisations with cooperation agreements. Located in western Kosovo, this heritage territory is characterised by relevant tangible heritage (*kulla*<sup>4</sup>), intangible heritage (traditional techniques of construction, know-how linked to timber construction, etc.) and natural heritage (river, landscapes, etc.) in strong interaction with local population.

Criteria to justify Junik as the heritage area of study:

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<sup>4</sup>RASSAM, Sarah (2001). "Kulla: A Traditional Albanian House Type in Kosovo" published by UNESCO.

- i. Well-defined heritage area with appropriate documentation (urban plan, action plan, heritage history, rehabilitation, etc.);
- ii. Main heritage place for traditional stone architecture (*kulla*);
- iii. Traditional know-how and techniques on built heritage;
- iv. Interesting heritage place as a living heritage area for inhabitants (values);
- v. Possibility to assess the Faro Convention concepts (heritage community, cultural heritage, democratic participation, common European heritage);
- vi. Possibility to identify a relevant panel of people to be interviewed;
- vii. Community network is well-organised and well-involved in PCDK activities;
- viii. Support of Junik municipality regarding PCDK activities and networking;
- ix. Regular relationships between PCDK staff (CoE Office in Prishtinë/Priština) and heritage communities in Junik;
- x. Facilities for students to collect field data.

The research work has been focused on the urban area of Junik, mainly composed of individual houses with various family members (different generations) – the expert defined 6 zones of study delimited by an urban map (Fig. 1) as follows:

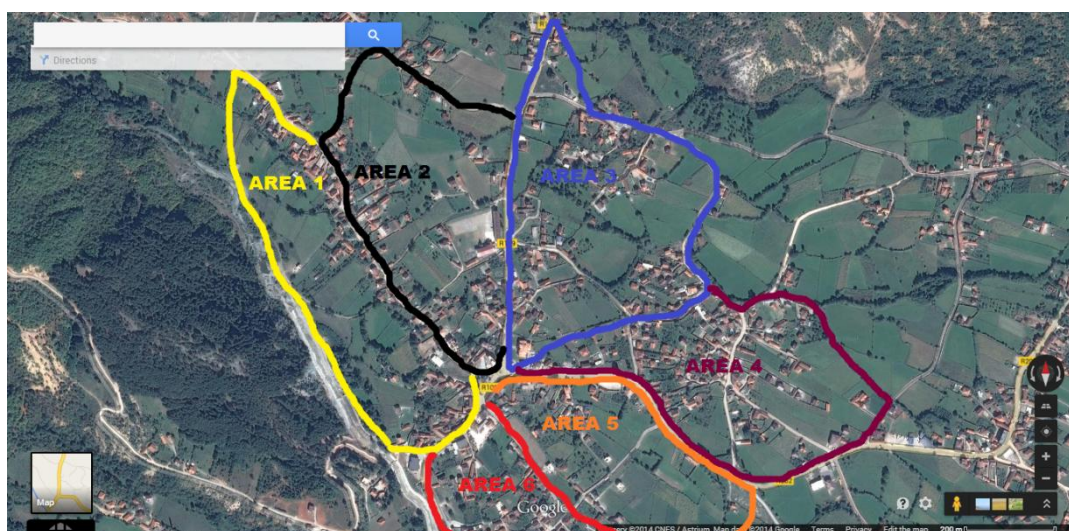


Fig.1 Mapping by Google Map – 6 zones in Junik (urban centre).

### 3.1.3 Period of the Research Work

The research work was implemented over six days (full time and consecutive) in the urban centre of Junik, from the 10th of August 2014 to the 15th of August 2014.

August is a holiday period in western Kosovo when people move around in order to visit family and relatives/friends, especially in Prishtinë/Priština. In addition, the diaspora return during the summer months in order to visit relatives. Despite this social context, it was decided to carry out the research work during summer due to minor risks linked to the fluctuation of local population (flux variation: peak and hollow) and practical reasons (students' availability).

### 3.1.4 Number of Questionnaires & Interviews Collected

During the period of research (6 days, full time: 10-15<sup>th</sup> August 2014) a total number of 255 questionnaires were collected by the students in the six zones. This qualitative data was then treated by **Tri2 software** (Part 2): database and interpretation.

In addition, 255 interviews in Albanian were also collected during the same period of empirical work – this data was translated into English afterwards. This qualitative data has been treated by manual ranking and **Lexico3 software** (Part 2): database and interpretation.

### **3.1.5 Field Work with the University of Prishtinë/Priština(UP)**

11 students from the University of Prishtinë/Priština and one CoE intern (Ms Lirika Demiri, sociologist) were involved in the field work in order to collect empirical data (questionnaires and interviews) with two complementary academic profiles: anthropology and sociology (BA degree level).

They were organised by tandem teams with complementary field missions – anthropologists were in charge of the interviews and sociologists were in charge of the questionnaires. They had to collect information from a significant panel of local inhabitants based on social criteria:

- Gender (male/female)
- Age (different generations)
- Level of education (no education/primary/secondary/university)
- Country/place of residence

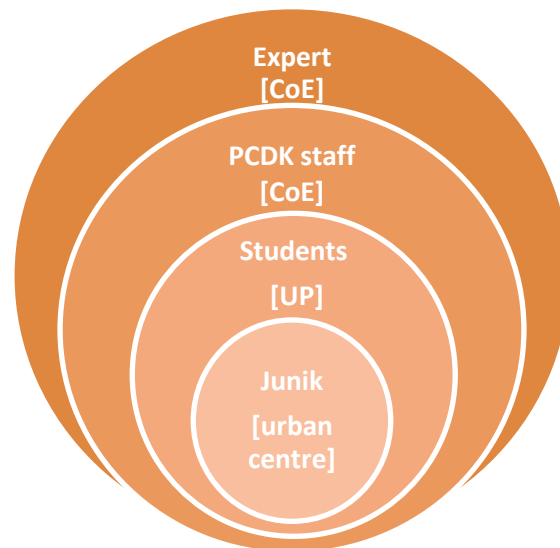
Indeed, the survey aimed to collect empirical data from a representative panel of local population living in Junik during the year. The diaspora or Kosovans living abroad and coming in Junik only for holidays to visit their families were excluded.

Students were instructed to collect information from all houses identified in their zone of study and transcribed data collected on a paper sheet in Albanian (interviews) and in English (questionnaire), as a well-prepared, semi-guided inquiry (closed and open ended questions). All Albanian data collected in the field was translated into English by a professional translator in Prishtinë/Priština.

The composition of the tandem teams by zone were organised as follows:

- Zone 1: Agnesa Haxhiu (sociology) & Lirika Lamani (sociology)
- Zone 2: Beshir Seferi (sociology) & Ora Bytyçi (anthropology)
- Zone 3: Lirika Demiri (sociology) & Belkisa Murati (anthropology)
- Zone 4: Kaltrina Zhushi (sociology) & Fitore Simnica (anthropology)
- Zone 5: Roland Sylejmani (sociology) & Arta Arifi (anthropology)
- Zone 6: Yliza Xheldini (sociology) & Liridon Vitia (anthropology)

The research process of this empirical work (collecting data and database) can be summarised as follows:



#### Limits of the Research Work: Endogenous and Exogenous

The research work points out the limits of investigation due to the endogenic and exogenous scientific environment that is listed below. Indeed, this research work presents a snapshot of a selected heritage territory (Junik's urban centre) with social and cultural dynamics linked to local practices, uses and identities. To reach our investigation objectives, the research work identified criteria of investigation regarding the empirical work, such as a significant concentration of local inhabitants living in a Kosovan heritage place in order to assess the gaps between local representations about heritage values and a legal instrument (Faro Convention) with major impacts on protection and valorisation of heritage diversity.

Thus, the research limitations are as follows:

- Translation (Albanian into English) and intercultural verbal-communication (languages: Albanian, English, French);
- 4 levels of communication and interactions between actors involved in the research (local inhabitants (Junik), students (Prishtinë/Priština), PCDK staff, CoE expert);
- Short period of time to carry out the empirical work (6 days);
- Lack of time to explain the aim of this type of study to local population;
- Difficulties in understanding questions and vocabulary correctly, especially among interviewees with a low level of education;
- Social tradition linked to the patriarch in the family;
- Interest and time available for people interviewed;
- Reformulation and explanation of the questions by the interviewers (students);
- Less experience in empirical work by the interviewers (BA students).

### 3.2 QUESTIONNAIRE: DATA & INTERPRETATION

#### 3.2.1 Questionnaire: Construction of the Inquiry

The questionnaire for this qualitative inquiry in Junik's urban centre is entitled "Heritage Values for Society" and is composed of 15 questions (open and closed, multi-choice, ranking). This survey aims to assess heritage concepts mentioned in the Faro Convention (2005, CoE): Heritage Community (art. 2),

European Common Heritage (art. 3), and Democratic Participation (art. 12), and how they make sense (or not) to inhabitants living in an urban centre which is recognised as a main heritage place by heritage communities in Kosovo.

The original version of the questionnaire was written in English (see Annexes) and translated into Albanian by CoE. In June 2014, a briefing session was organised with the students and academics (UP) at the CoE, with the scope to train young interviewers in a common methodology to collect field data and organise the information following a scientific protocol (Fig. 2). During the research period of the inquiry (10-15<sup>th</sup> of August 2014) only paper versions were distributed to the students in order to collect empirical data in the field delimited by the 6 areas in Junik's urban centre (Fig. 1).

A total number of 255 questionnaires were collected during the research period in August (6 days – full time). The students then had to centralise (September 2014) this data into a digital database (electronic version of completed questionnaires) in order to set up an Archive<sup>5</sup> (Excel Sheet) under the supervision of



the CoE Office in Prishtinë/Priština and the expert.

Fig. 2 Briefing session with students and academics (UP) – CoE Office in Prishtinë/Priština

### 3.2.2 Questionnaire: Scientific Treatment (Tri2 Software)

As mentioned above, the expert treated the 255 questionnaires (database) using an investigation tool of sociology (Tri2 software), developed by Prof. Philippe Cibois, researcher at the University of Versailles Saint-Quentin en Yvelines (UVSQ, France), UMR-CNRS 8085 “Printemps”:

<http://f.hypotheses.org/wp-content/blogs.dir/22/files/2008/11/tri2-uvsq.pdf>

Tri2 aims to organise and treat qualitative database (text, questions, etc.) in a quantitative language (binary, algorithm) using a digital coding, transforming the data into statistical graphs. In addition - before Tri2 treatment - all data (255 questionnaires) had to be transformed into an EXCEL sheet based on a digital coding. Example 1 shows qualitative data transformation into quantitative information (EXCEL format) before Tri2 treatment; Examples 2 and 3 demonstrate Tri2 treatment after digital coding based on EXCEL sheet.

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<sup>5</sup>Paper version of the questionnaires – Archives centralised at CoE Headquarters in Strasbourg (France).



- Example 1: treatment of data from 255 questionnaires into an EXCEL sheet transformed into a digital coding before Tri2 treatment (Fig. 3 a & Fig. 3 b).
- Example 2: treatment of gender data in Tri2 software and graphic transformation based on quantitative data (Fig. 4).
- Example 3: treatment of Question 2 (Q2) in Tri2 software and graphic transformation based on quantitative data (Fig.5).

Fig.3 a – EXCEL sheet – digital coding of the 255 questionnaires before Tri2 treatment.

Fig.3 b - EXCEL sheet – full digital coding of the 255 questionnaires before Tri2.

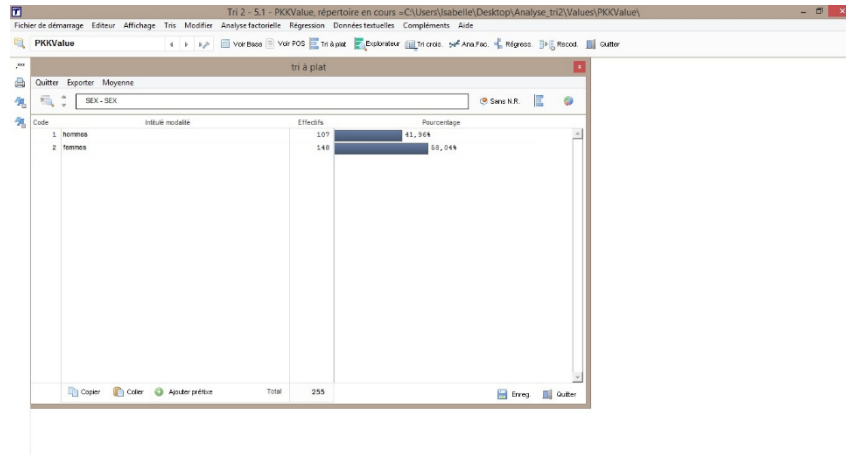


Fig. 4. Tri2 software – example of data treatment regarding gender (255 questionnaires).

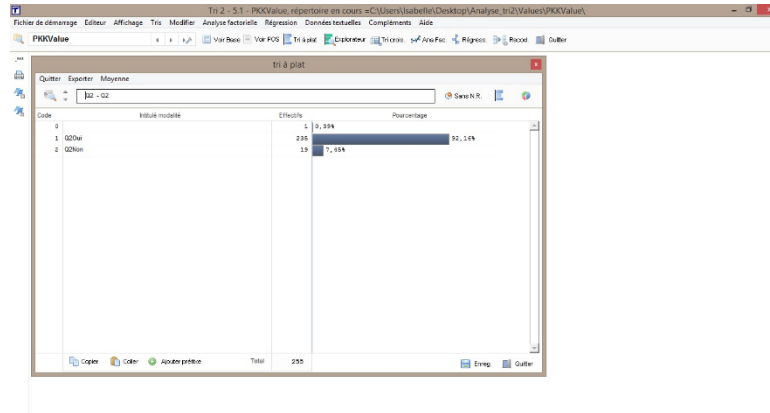


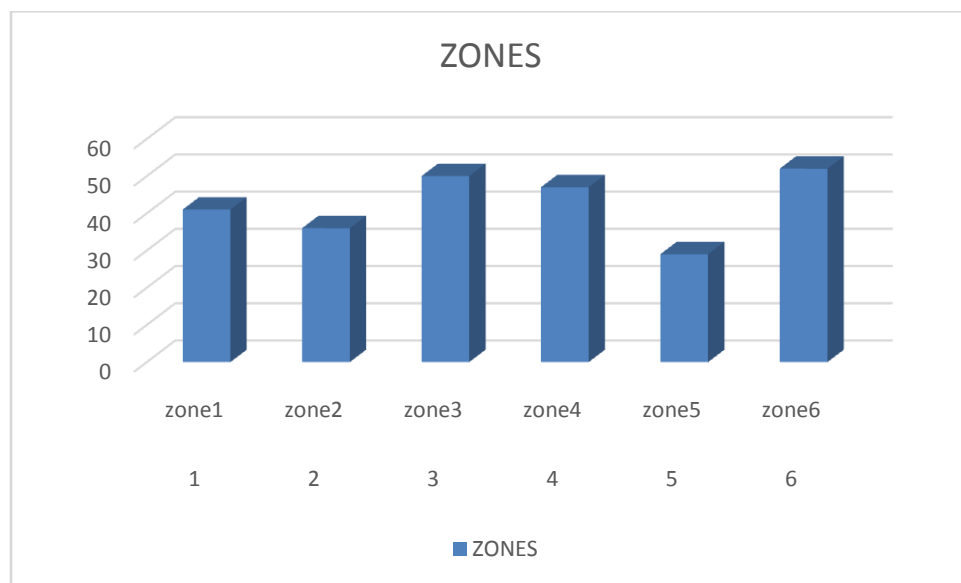
Fig. 5. Tri2 software - treatment of Question 2(Q2) in Tri2 software and histogram.

### 3.2.3 Questionnaire: Interpretation

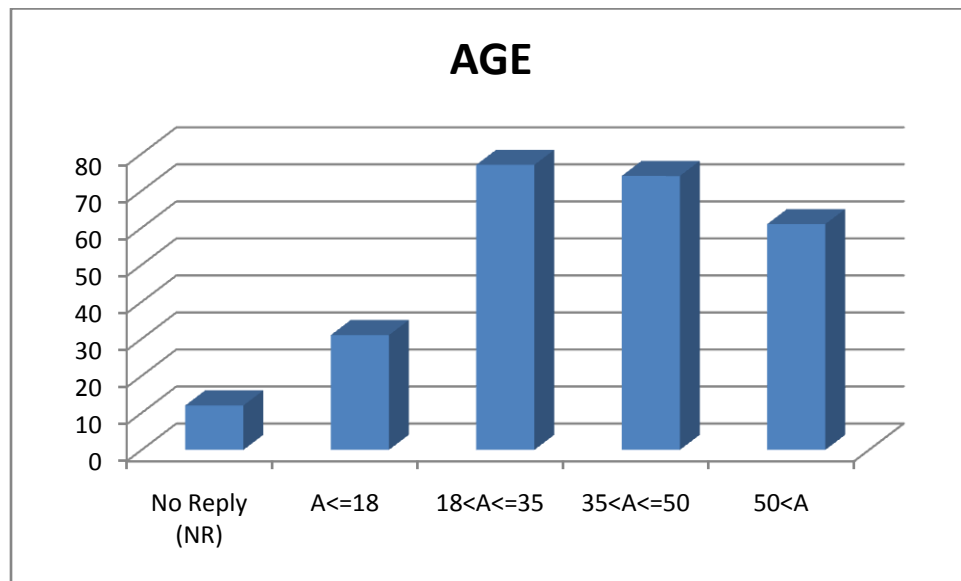
The following section is related to the interpretation of the 255 questionnaires collected during the research period (10-15<sup>th</sup> of August 2014). This interpretation of the data will be organised “question by question” with statistical graphs produced by qualitative treatment through Tri2 software.

➤ **Preliminary information: repartition of the 255 questionnaires by zone**

6 ZONES OF STUDY	REPARTITION
<b>ZONE 1</b>	41
<b>ZONE 2</b>	36
<b>ZONE 3</b>	50
<b>ZONE 4</b>	47
<b>ZONE 5</b>	29
<b>ZONE 6</b>	52
<b>TOTAL</b>	<b>255</b>



➤ **Preliminary information: age of people interviewed during the inquiry**

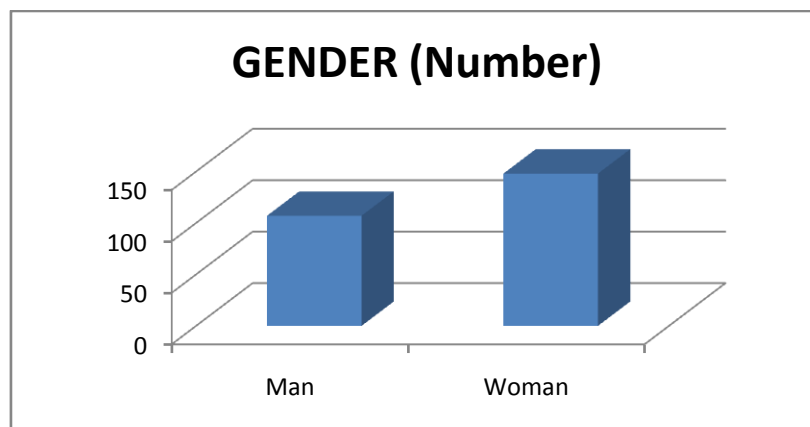


The population interviewed during the research period is adult (>18 years) with a peak of people aged between 18 and 50 years old (151 people); 61 persons interviewed were more than 50 years – thus there is a good representation of the generations.

➤ **Preliminary information: sex of people interviewed during the inquiry**

**GENDER REPARTITION**

WOMAN	148
MAN	107
TOTAL	255

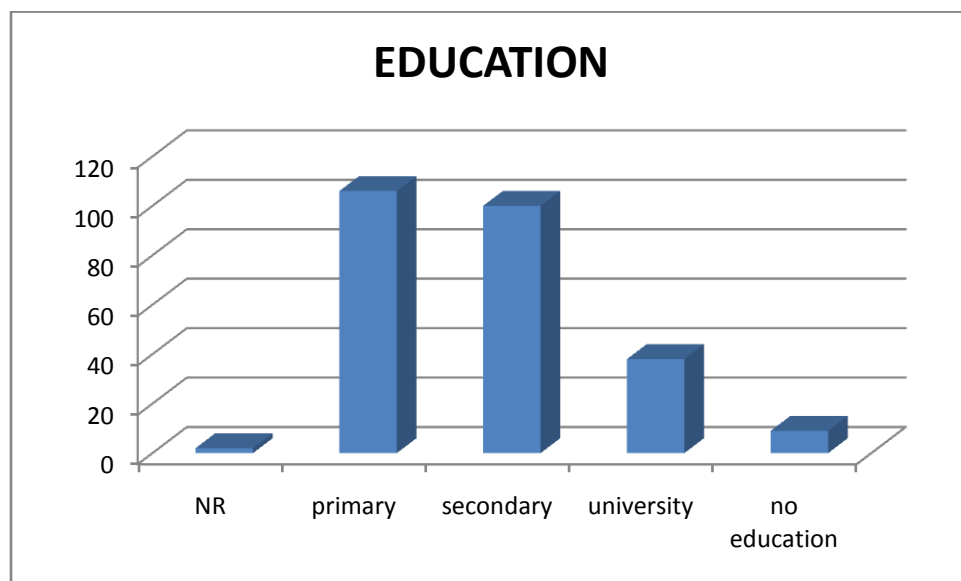


The population interviewed is composed of women (148 individuals) and men (107 individuals) with a higher number of females (41 women more). There is therefore a good division of gender (male/female) within the inquiry.

➤ **Preliminary information: education level of people interviewed during the inquiry**

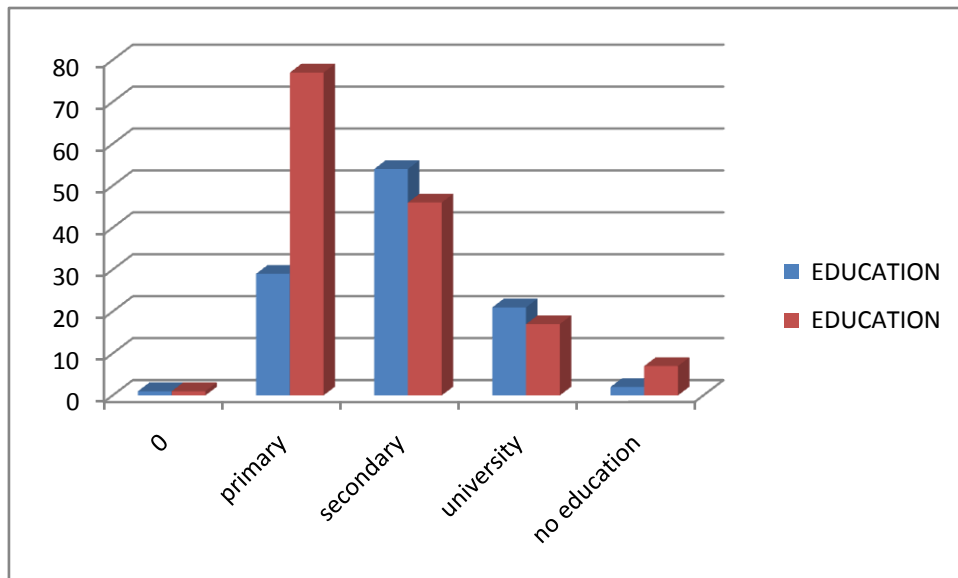
LEVEL OF EDUCATION

PRIMARY	106
SECONDARY	100
UNIVERSITY	38
NO EDUCATION	9
NO REPLY	2
TOTAL	255



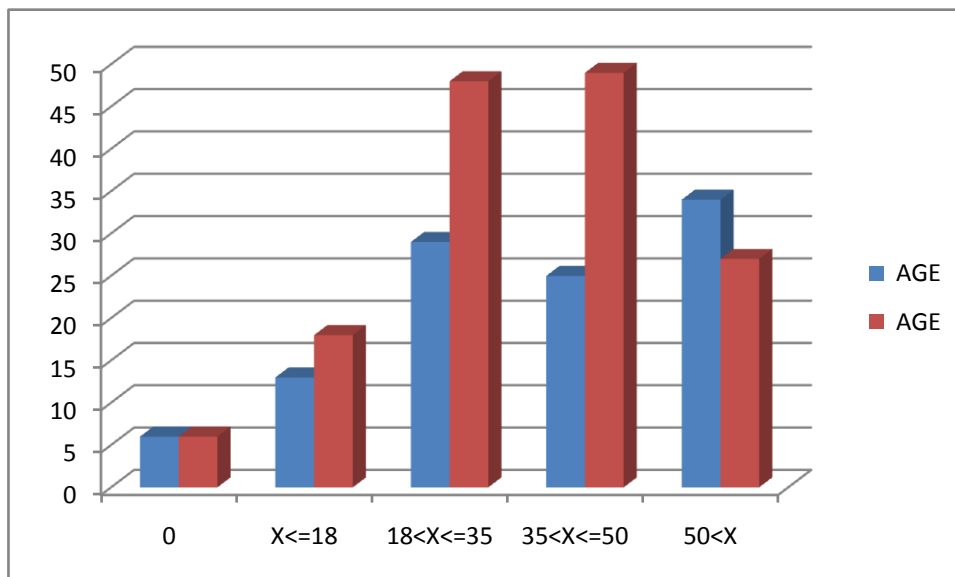
The people interviewed were composed of individuals who have mainly received basic education (primary and secondary) and a minority of individuals who went to the university (38 individuals).

➤ **Preliminary information: level of education and gender of people interviewed during the inquiry**



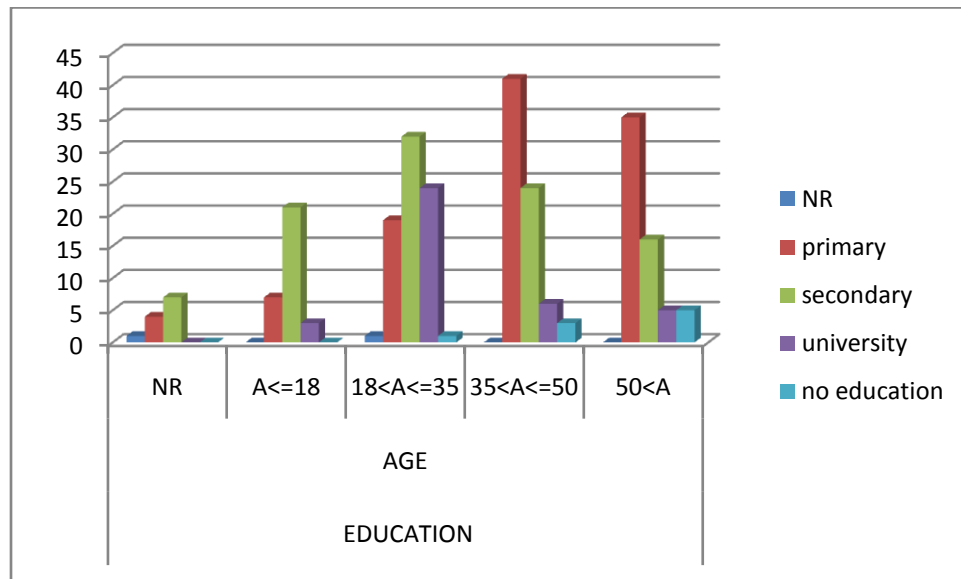
The graph demonstrates “gender” and “level of education”, emphasising that a large majority of people interviewed (both females and males) have equally received elementary and higher education: primary, secondary and university.

➤ **Preliminary information: age and gender of people interviewed during the inquiry**



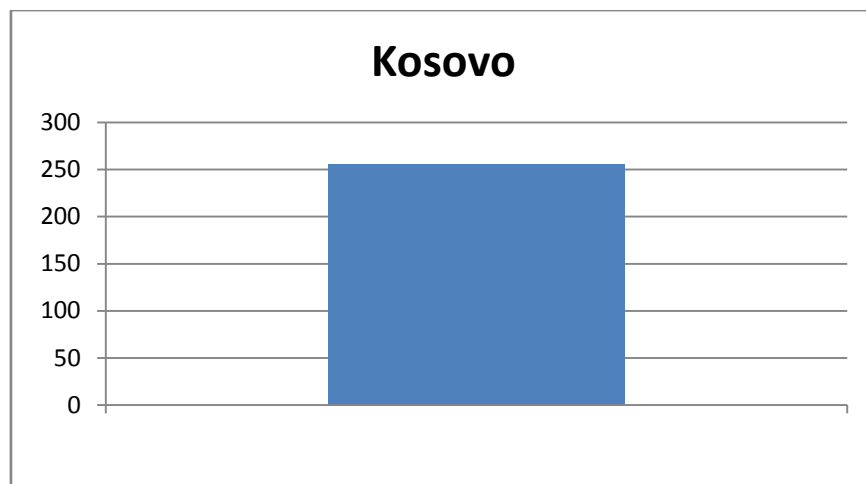
The graph compares “gender” and “age”, demonstrating that the age of women interviewed was mostly concentrated between 18 and 50 years old.

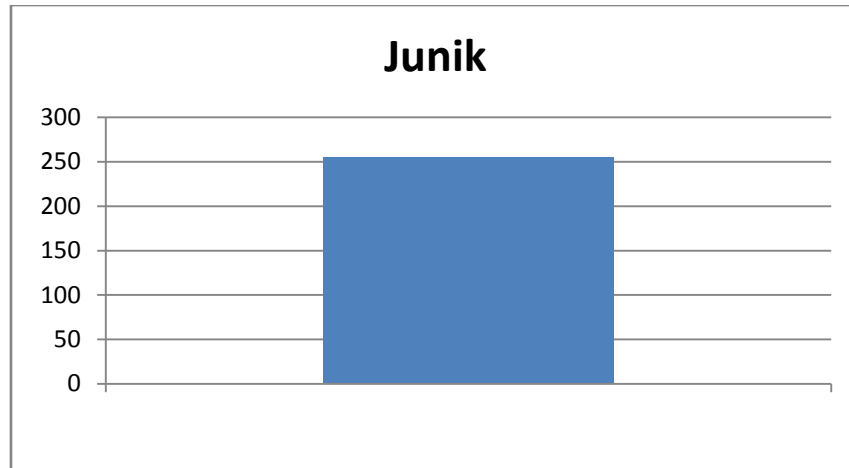
➤ **Preliminary information: age and level of education of people interviewed during the inquiry**



The graph combines “age” and “level of education”, showing that the interviewees between 18 and 35 years old have received higher education (university degree). The rate of basic education is high for people between 35 and 50 years old. Overall, people interviewed who were aged between 18 and 50 have a minimum (primary level) of academic knowledge which is not always the case with people who are minor in age (less than 18 years old).

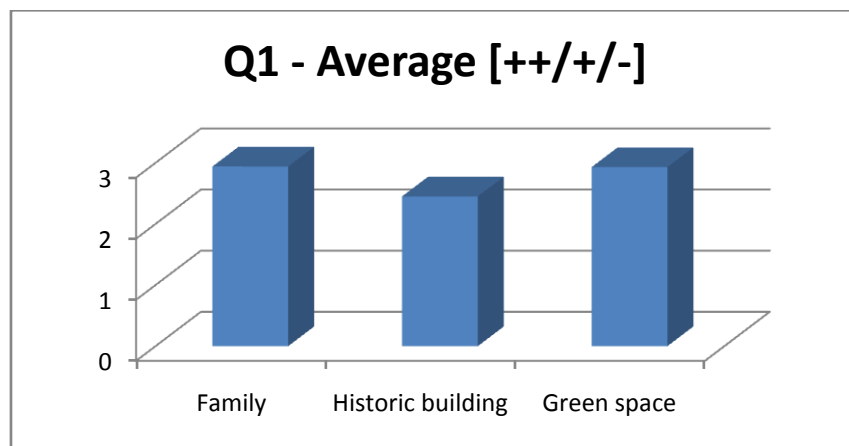
➤ **Preliminary information: country and place of residence**





All people interviewed (255) are Kosovan and living in western Kosovo, in Junik town. There was a very good panel of inhabitants living in a heritage place with major connections between the site and local communities.

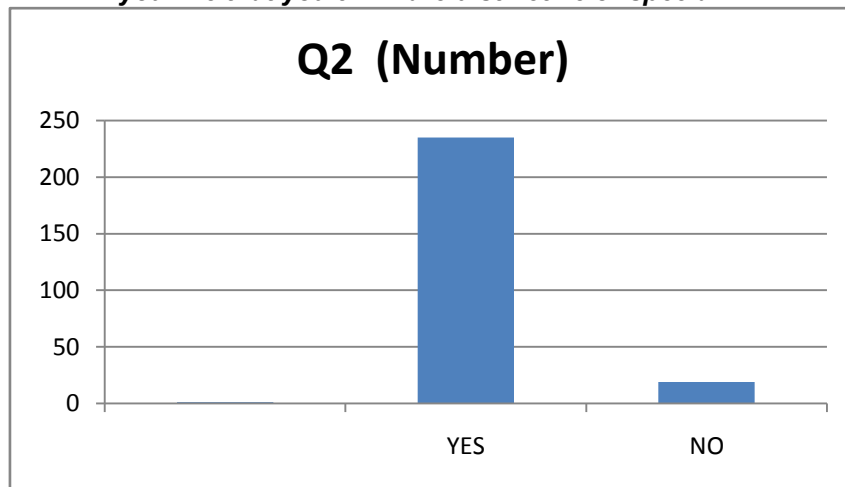
- **Question 1 (Q1): “How important to you are the following attributes as a good place to live? Tick ONE box on each row”**



For the people interviewed, the social dimension (family) and a green environment are the most important attributes to live in a place. Historic buildings are not identified by inhabitants as the most important criteria for quality of life.

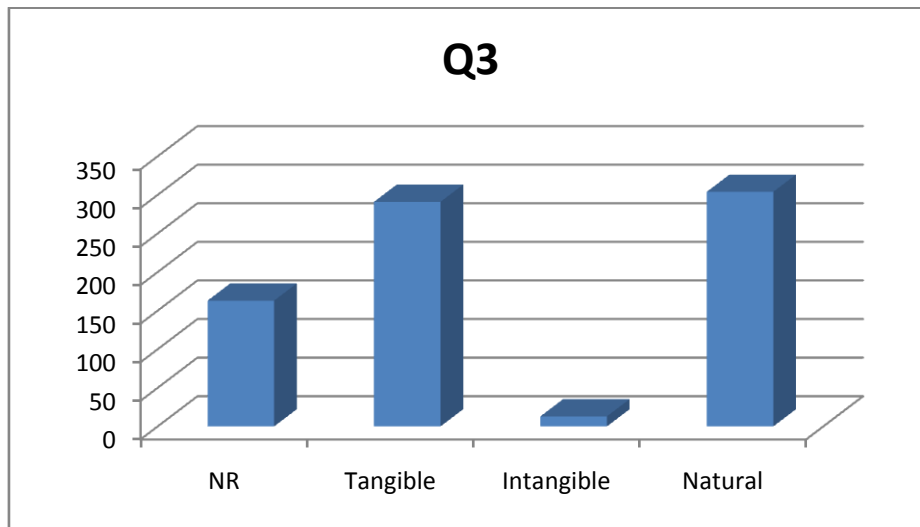


- **Question 2 (Q2): “Are there any buildings, monuments or green spaces in the area where you live that you think are distinctive or special?”**



235 interviewed people thought that there are distinctive cultural heritage (historical buildings, monuments) and natural heritage (green spaces) in Junik.

- **Question 3 (Q3): “What are the names of these “heritage” places? Provide up to 3 names”**



The question was treated with *Lexico3* software (Fig. 6) as it is an open question, with interviewees having to provide up to three names of distinctive heritage places. The software orders words by occurrence (number of times that a word is repeated). The expert had to proceed with a classification of lexical elements listed in *Lexico3* into main categories (Tangible/Intangible/Natural). As an example, the category “Tangible Heritage” gathers lexical elements linked to material and tangible heritage such as buildings, monuments, etc. Thus, this category is composed of: kullas, chambers, oda, houses, mosque and mills as built heritage properties or belonging to a tangible heritage. Following the same process, the “Natural Heritage” category gathers lexical elements linked to the natural environment. Thus, this category is composed of: park, mountains, tree, country, river and the name of natural areas. In conclusion, interviewees identified natural spaces (rivers, parks, etc.) as special heritage places – in addition, cultural elements are relevant tangible heritage for the local population.

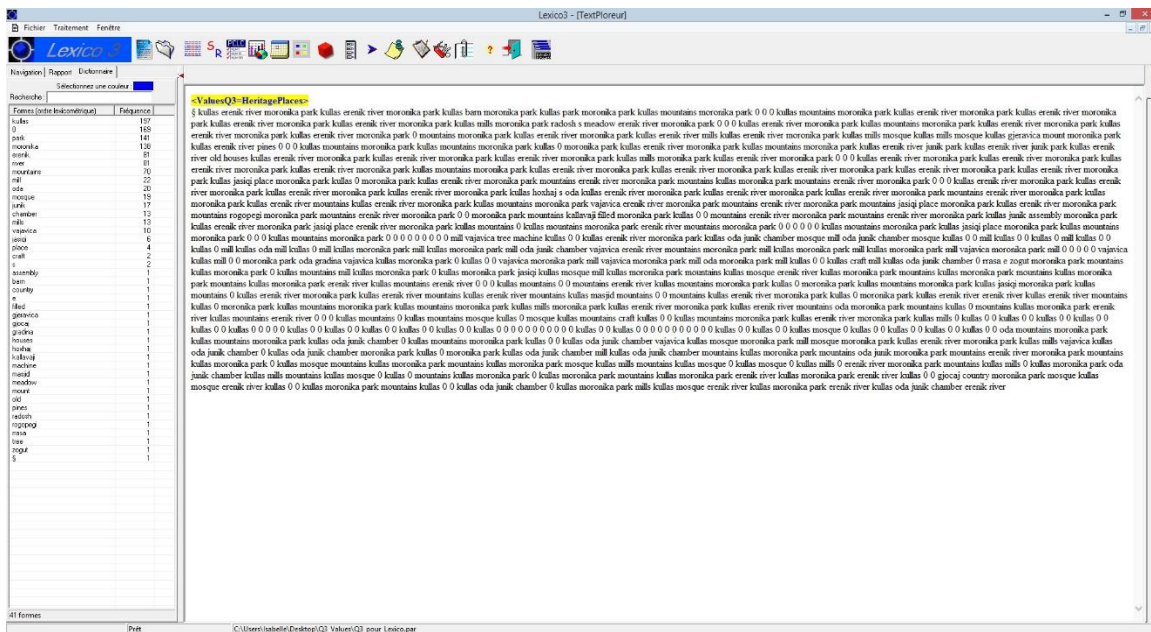
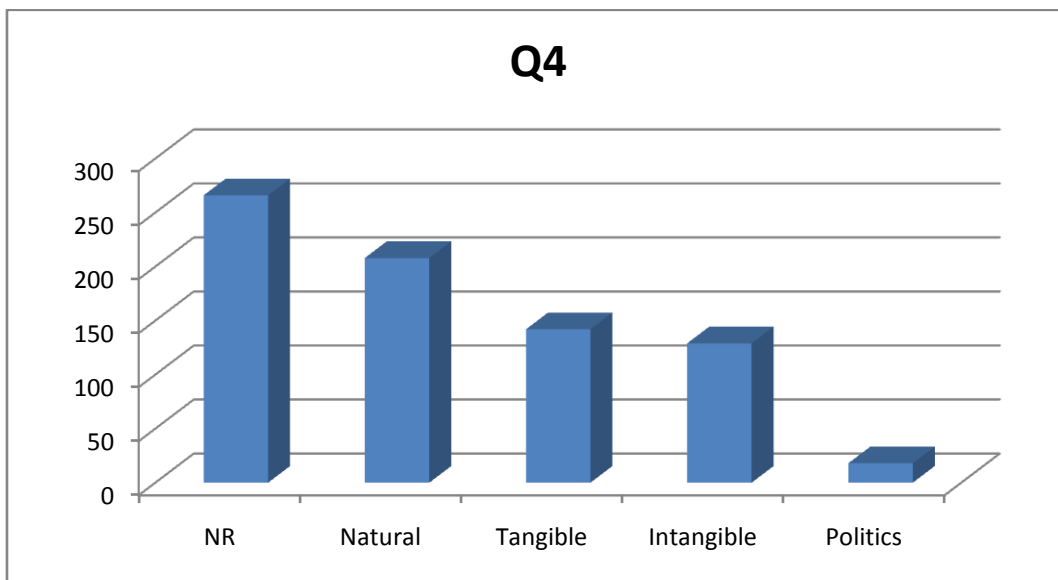


Fig. 6 Lexico3 treatment (Q3).

- **Question 4 (Q4): “Why do you consider that these “heritage” places are distinctive or special? Provide up to 3 reasons”**



The question has been treated with *Lexico3* software (Fig. 7) as it is an open question; respondents had to provide up to 3 reasons to justify these distinctive heritage places (Q3). The expert had to proceed with a classification of lexical elements listed in *Lexico3* into main categories (Tangible/Intangible/Natural/Politics). As an example, the category “Natural Heritage” gathers lexical elements linked to the green environment (hunting, biodiversity, grain production, natural view, etc.) which is considered a main reason for the local population to distinguish a heritage place. Following the same process, the “Tangible Heritage” category gathers lexical elements linked to built heritage (stone

structure, restoration, kullas and traditional architecture of the villages). The “Intangible Heritage” category is composed of a semantic vocabulary linked to know-how, transmission and techniques (wool). Political aspects have been underlined by interviewees during the inquiry – these lexical elements are composed of a lexical environment based on the identity of Albanian(Union/Nation), community harmony after the war, forgiveness in relation to the war, Serbian resistance during the war, religious aspects and political influence.

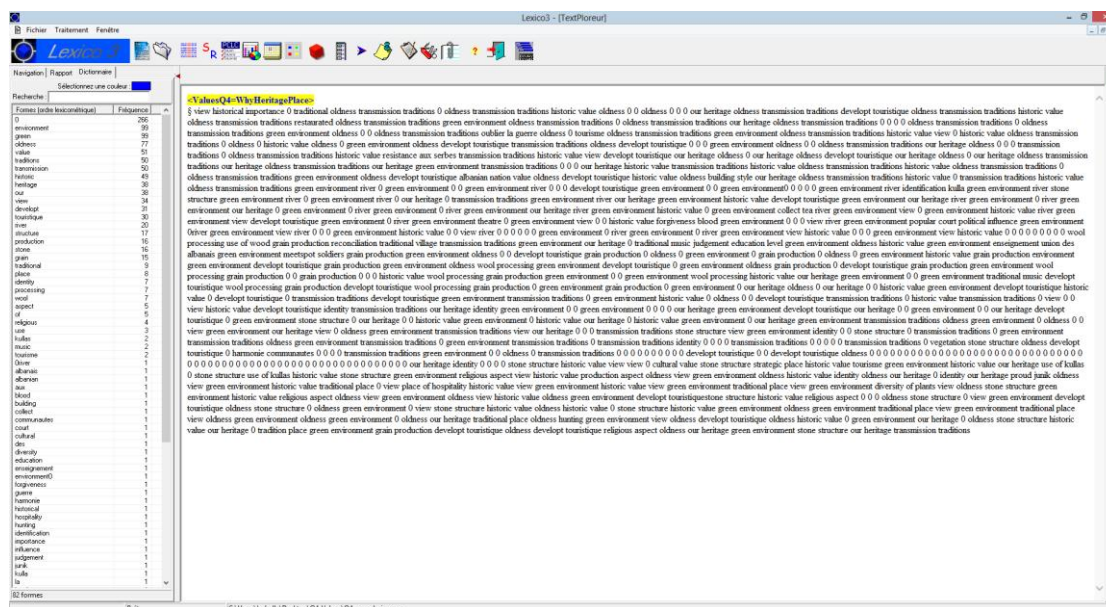
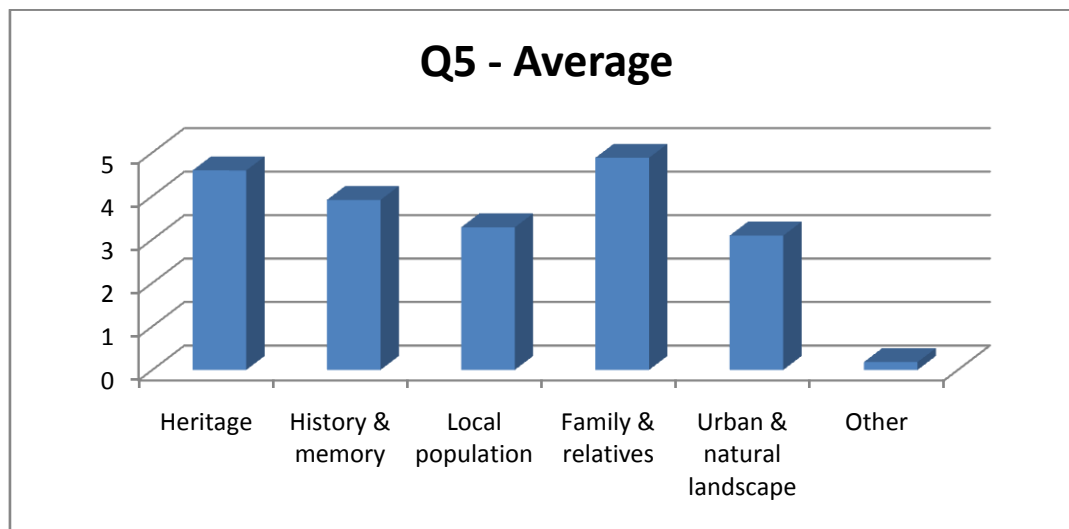


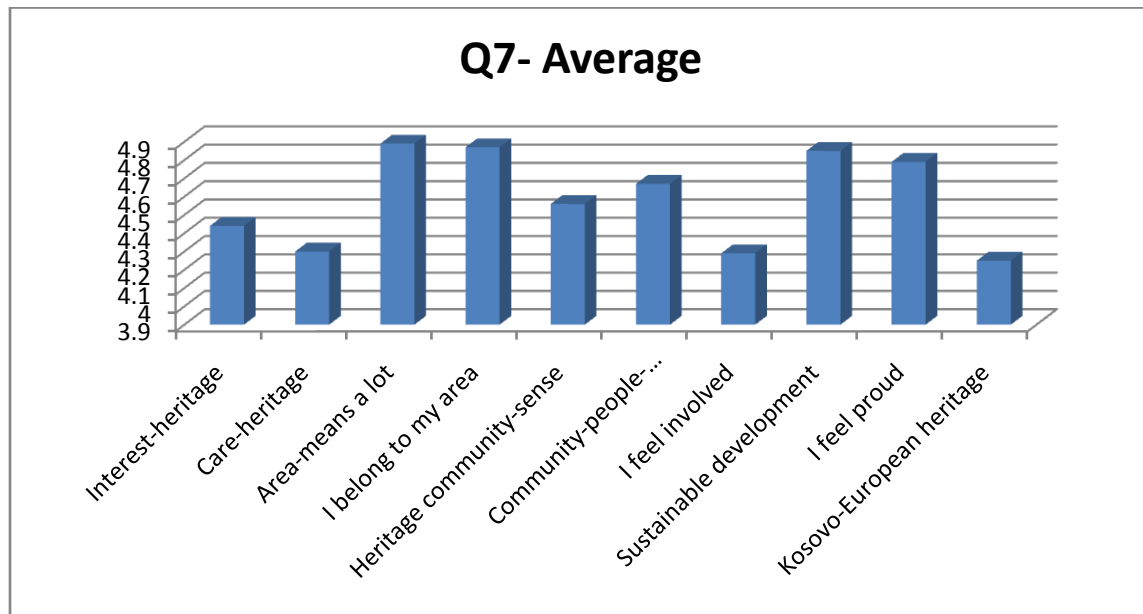
Fig. 7 Lexico3 treatment (Q4).

- **Question 5 (Q5): “According to you, which elements constitute the identity of your living space? Tick boxes” & Question 6 (Q6): “[Q5] Order them according to personal preference”**



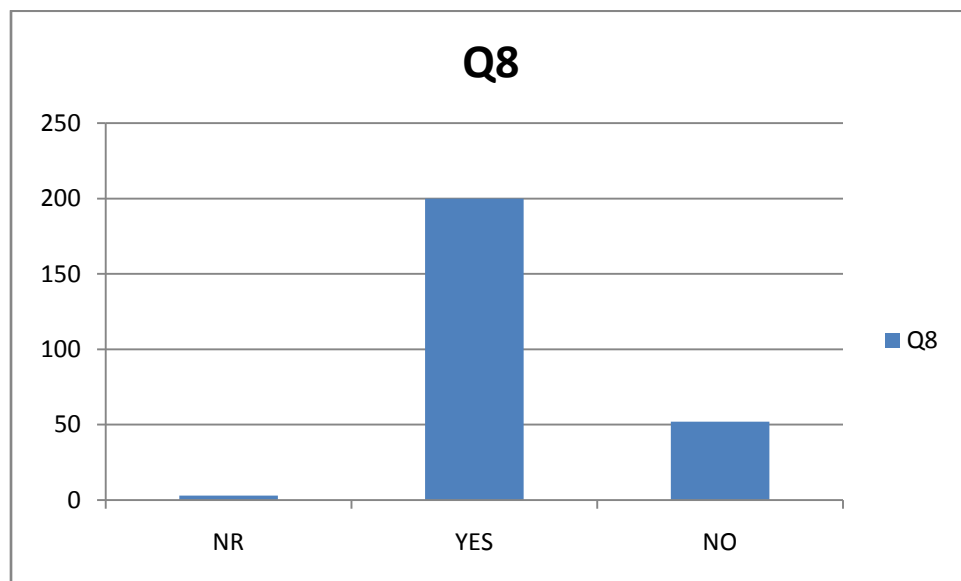
The graph above summarises Q5 and Q6: for people interviewed, the identity of the living place (Junik) is composed of the social dimension (family and relatives) and heritage (culture/nature). Social values are considered as a major element of local identity among the local population.

- **Question 7 (Q7): “Do you agree or disagree with the following statement relating to your living area?”**



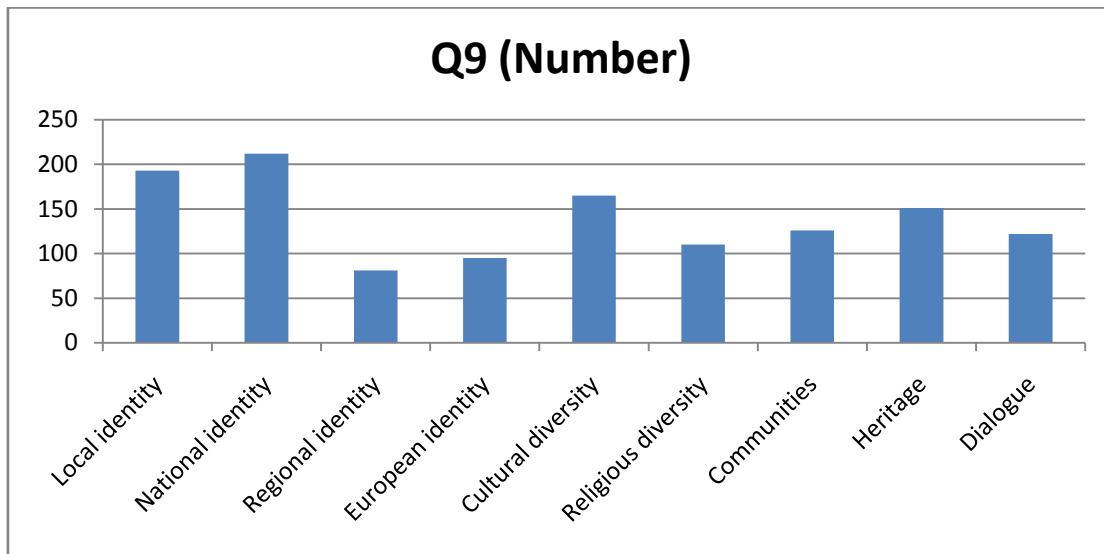
For people interviewed, there was a strong feeling of belonging to a special area which is a criteria of identity and pride. In addition, the social dimension (communities, inhabitants and people) is identified as a key indicator for the sustainable development of the area.

- **Question 8 (Q8): “Have you visited an historic/green/cultural building, monument or place in the past 12 months”**



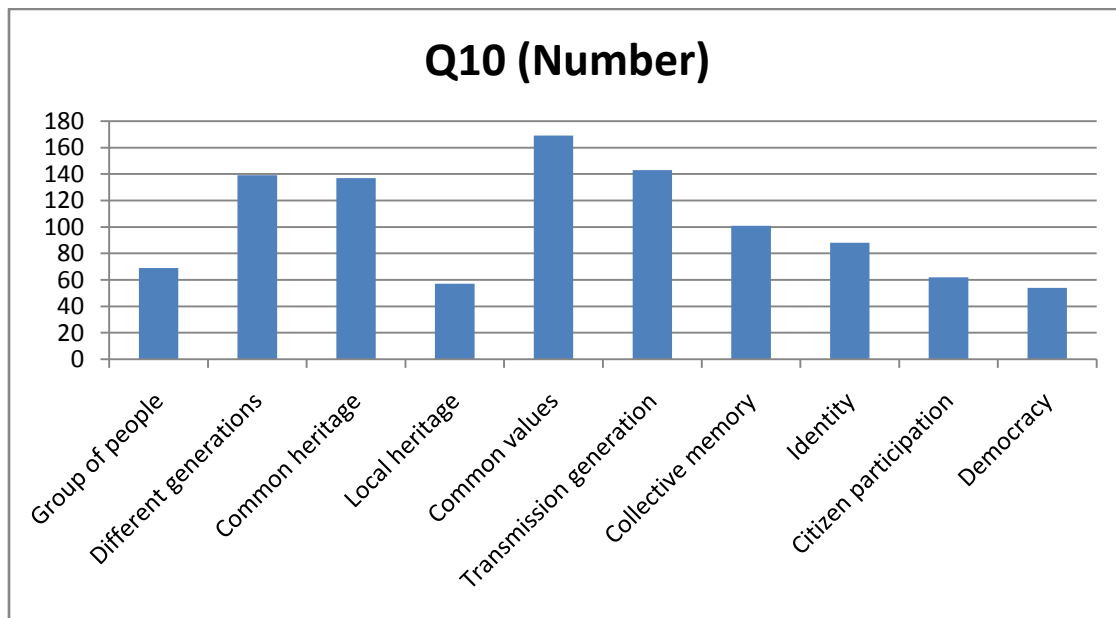
200 respondents had visited a heritage place (building, landscape, etc.) in the previous 12 months which underlines the deep interest among local population in local heritage.

- **Question 9 (Q9): “What does a “heritage value” mean to you? Tick the 5 most appropriate group of words for you:”**



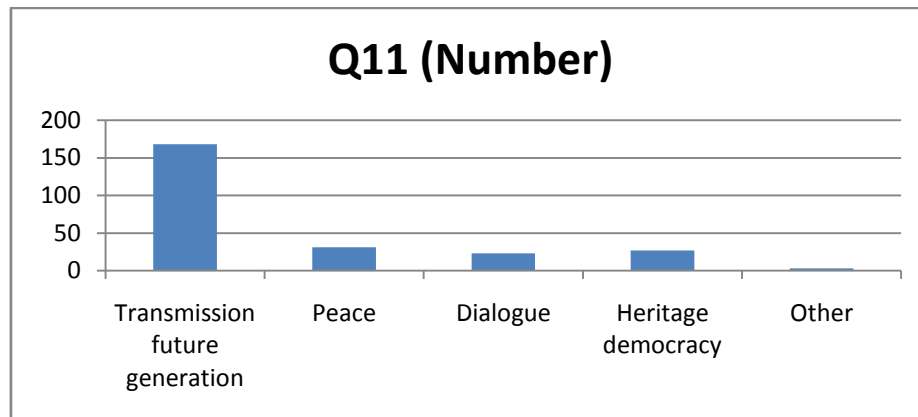
Among the 255 interviewed people, the concept of “heritage value” is mainly linked to local/national identity (top 1) and cultural diversity. In addition, social and dialogue aspects (community, religion, intercultural dialogue) are considered elements of “heritage values” for society. European identity is also more important than the regional identity for those interviewed.

- **Question 10 (Q10): “What does a “heritage community” mean to you? Tick the 4 most appropriate group of words for you”**



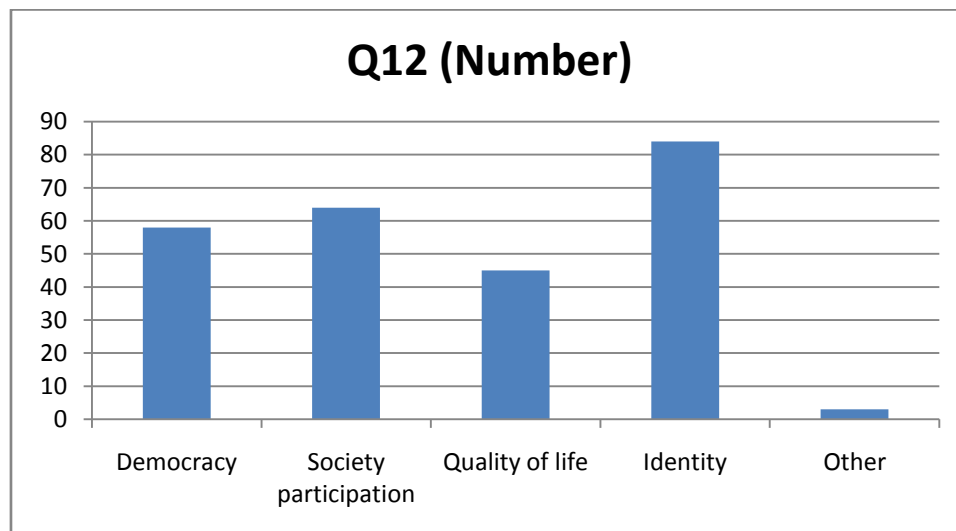
For the local population living in Junik, the “Heritage Community” is mainly linked to transmission from generation to generation (children, adults, elders) and common heritage/values shared by a group of people living in a same area.

- **Question 11 (Q11): “According to you, why does society have to conserve and rehabilitate “heritage”? Circle ONE answer only”**



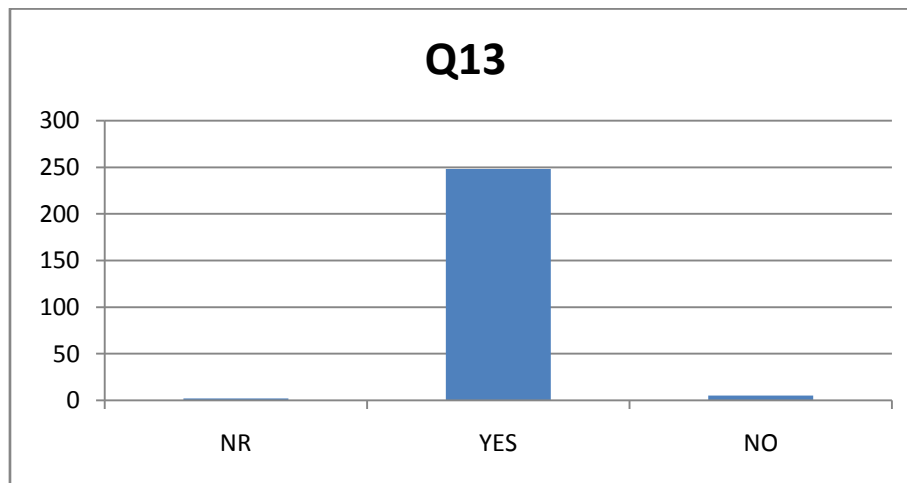
For the local population, the main reason to conserve or to rehabilitate heritage is linked to transmission between generations (168/255). The social dimension is largely mentioned as a main indicator for society. Other elements “Peace/Dialogue/Democracy” have received the same rate of approval (average: 30 replies by element).

- **Question 12 (Q12): “According to you, what is the main role of society regarding heritage values? Circle ONE answer only”**



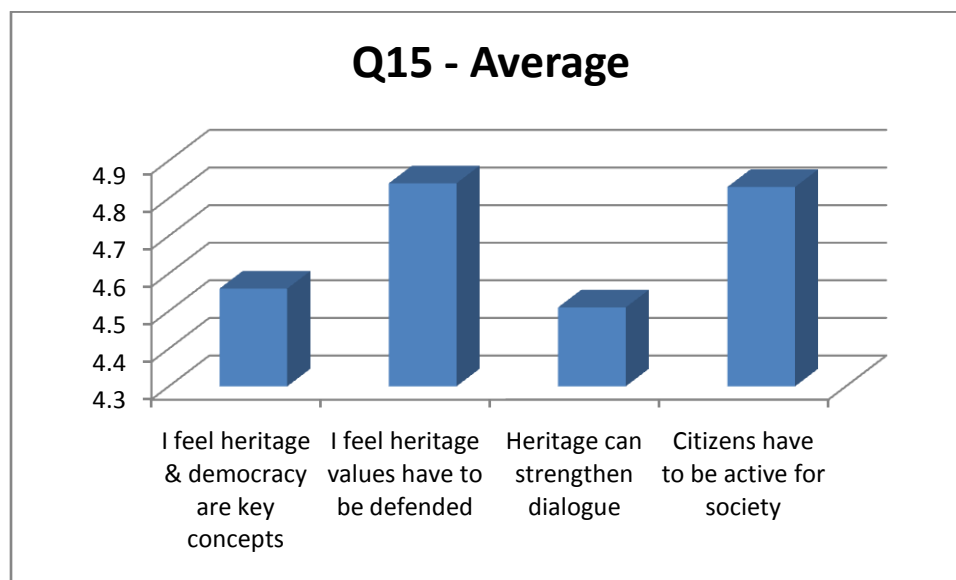
For the local population in Junik, the main role of society regarding heritage values is based on identity (84/255). “Democracy” and “Citizen Participation” are seen as secondary but important categories with a major role in society.

- **Question 13 (Q13): “Do you think that heritage is an added value for sustainable democracy?” & Question 14 [Q14]: “If NO [Q14], why not?”**



248 people interviewed during the research period think that heritage is an added value for a sustainable democracy. Among people who replied “NO” (5/255), justification of this answer was not provided [Q14].

- **Question 15 (Q15): “Do you agree or disagree with the following statements regarding heritage values for society?”**



For people interviewed during the research period, two statements have a major impact among the local population: inhabitants feel that heritage values have to be defended by citizens, and have to be active for society.

### 3.3 INTERVIEW: DATA AND INTERPRETATION

#### 3.3.1 Interviews: Construction of the Questions

255 interviews were conducted by the students of the University of Prishtinë/Priştinaduring the same research period as questionnaires (10<sup>th</sup>-15<sup>th</sup> of August 2014). Interviews were divided into two main

questions linked to Faro Convention concepts [Community/Heritage Community (art. 2), Heritage (art. 2), Citizen Participation (art. 12), and Democracy (art. 1)] in order to specify meanings and interpretation for the local population living in a heritage place (Junik's urban centre).

#### Question 1 [Interview]

What does a “community” or “Heritage Community” mean for you?

#### Question 2 [Interview]

According to you, “Heritage” and “Citizen Participation” are added values for maintaining democracy in Kosovo? Why?

Interviews aimed to better understand the local population's perception about complex concepts and dig deeper with [Q10] and [Q13] of the questionnaire. Indeed, [Q10] is focused on “Heritage Community” – for respondents this concept is linked to “common values” and “common heritage”, and “generations” and “transmission”. Thus, the local population feels that the concept of a “Heritage Community” is strongly connected to a social dimension: a collective memory (values, heritage) shared by a group of people transmitted from a generation to another. Nevertheless, the concern was to better understand this local interpretation through citizen participation: are people involved in a heritage community network? Which one? Have they participated in a heritage rehabilitation programme/activity in Junik? And have they received any benefits?

Question 2 (interview) was focused on three complex concepts: Heritage, Citizen Participation and Democracy. This question is complementary to the previous one and [Q13] – the concern was to obtain feedback from the field about Faro Convention concepts in order to assess the gaps between the legal instrument and local heritage and society.

These two questions were not easy to understand (vocabulary, meaning) for the local population, especially for individuals who had received no higher education (university). Furthermore, people were not prepared for these questions; they had no time to think about it and to formulate an answer with reluctance. In addition, during interviews, women did not always feel able to answer these questions legitimately. They often appealed to male authority (husband or son) to answer questions instead of them.

### 3.3.2 Interviews: Scientific Treatment

The expert treated the 255 interviews (database) using an investigation tool of lexicometry (statistics & text) with “Lexico3 software”, developed by Prof. André Salem<sup>6</sup>, researcher at the University of Paris 3 Sorbonne (France), Investigation centre “SYLED-CLA2T”:

<http://www.tal.univ-paris3.fr/lexico/>

Before using “Lexico3”, the expert proceeded with a manual ranking of lexical data collected in the field; the expert has used colours (Fig. 8) in order to distinguish six categories of semantic elements used by respondents in Question 1:

- Category 1: “Village, town, place”
- Category 2: “Group of people”
- Category 3: “Common values (religion, language, culture)”
- Category 4: “Nature”
- Category 5: “Generation, transmission”
- Category 6: “Rehabilitation of heritage”

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<sup>6</sup> Lebart, L. & Salem, A. (1994). *Statistique Textuelle*, Dunod, 344 p.



# Entretiens Q1: community

H1/I1

M. K. (1994) Junik

A community is a village-town

Has participated in several cultural heritage rehabilitation

Was never payed. Worked voluntarily

Democracy and heritage are very related

H2/I2

Selmon Shehu (1974) economist, Junik

According to him, it is important to preserve, enrich and transfer the values to new generations

In the nineties I was an activist of Youth Forum of the LDK (Democratic League of Kosovo) in Junik

Apart from transport food costs, we didn't received any other payment

I think that democracy is one of the most important things for preserving values of cultural heritage. New generations have to work more on this regard, because whenever there is harmony there is also freedom

H2/I3

Sanije Veliqaj (1976) Housewife, Junik

A community is a group of people living and working together, such as Roma, Ashkali, Albanians, and Serbs

I have never participated in any cultural heritage activity

I think, it is very positive to accept and develop the culture, so that our youth know their culture

Sometimes, in wedding ceremonies that tradition is promoted, as people are wearing national traditional dress, which were almost forgotten. I think that the population of Junik is very tolerant and respect other cultures. It is important, because there is peace in the country

H3/I4

Fatimd Shehu (1998) Pupil, Junik

A community is a group of people with a common religion, language and culture

I've never participated in the rehabilitation of cultural heritage

I think that the population of Junik is very tolerant to other cultures and I think that is important for the public security

H3/I5

Shyrete Shehu (1975) housewife, Junik

A community is a group of people working together

In the past, people used to collaborate more. I have never participated in an object rehabilitation project

I'm happy to see old traditions returning in wedding ceremonies it is such a pleasure to see brides in traditional peasant dress and traditional food being served

Democracy is very important for the culture, as through it we build the future and preserve the past

H5/I6

Hygni Hoti (1950) teacher, Junik

To me, a community is a place where people live (town or village) regardless of their religious and national belonging. Every community has its own cultural heritage and its religious and national history. Let us preserve the heritage of each community, and let the communities live in harmony side by side

Democracy is "you come to my mosque, I come to your church", because when you preserve what belongs to other, the other will preserve what belongs to you. Democracy is built by helping and contributing in feeling ourselves free

H6/I7

B. Sh. (1977) unemployed, Junik

A community consists of people belonging to a place. It is of critical importance to respect various communities, especially national and religious communities. Population of Junik is tolerant to other communities

I haven't participated in rehabilitation of heritage, but I have encouraged people who were engaged in such activities

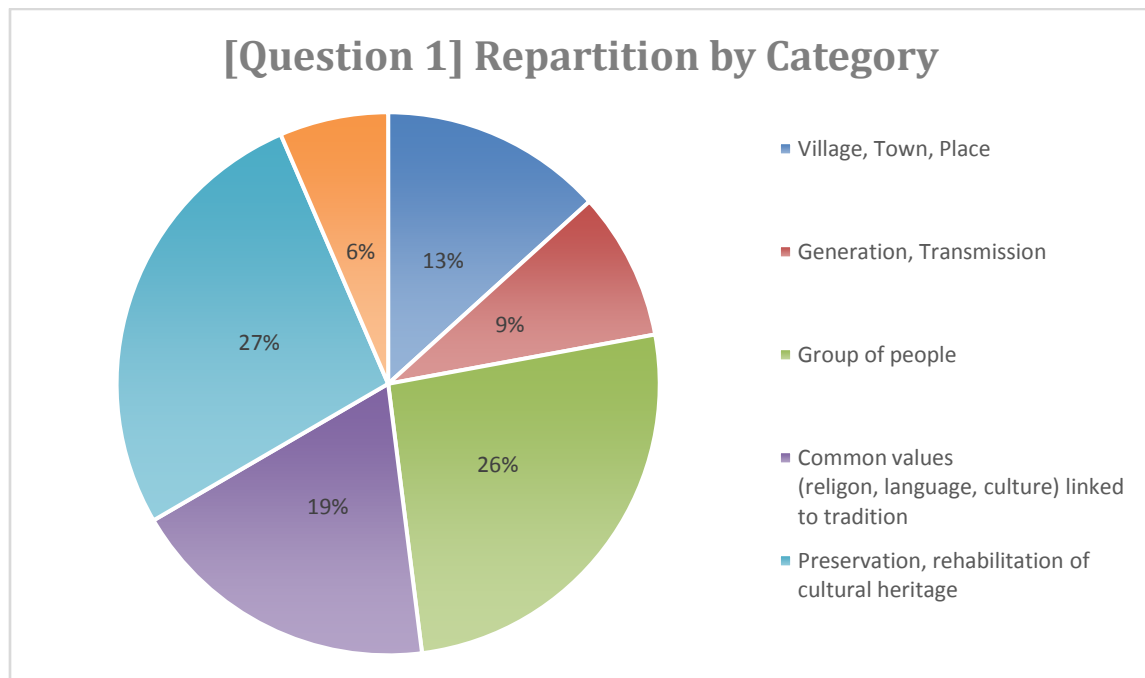
Heritage is a necessary added value, because by preserving the past, we build the future

H7/I8

Sadri Shehu (1994) student, Junik

Fig. 8 Manual semantic treatment – Question 1 & 2 of the interviews.

Then came the quantitative transformation (statistics) of lexical data (qualitative data) as follows:

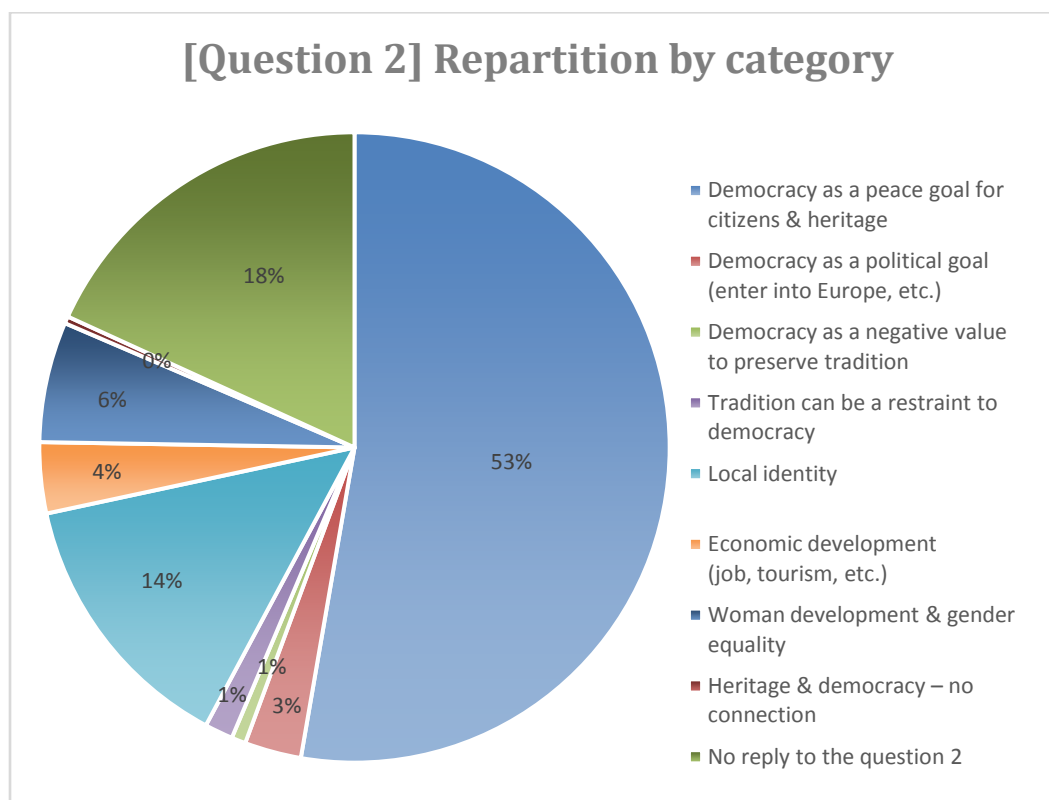


For people interviewed during the research period, a "Community" or a "Heritage Community" is mainly linked to the preservation and rehabilitation of cultural heritage (27%) as a collective activity undertaken by a group of people (26%) who share common values (19%), transmitted from one generation to another (9%) in a heritage place (13%) in interaction with nature (6%).

The expert then proceeded with a manual ranking of lexical data collected in the field (Question 2):

People interviewed during the research period agreed that democracy is a key concept to be defended by inhabitants (or communities) and heritage is an added value for maintaining democracy in the region. Nevertheless, Question 2 had a political dimension (democracy) and a reflexive approach in order to link complex concepts introduced into the question: Heritage, Citizen Participation and Democracy. Replies were not as accurate as the previous question (Question 1) mainly due to the intellectual dimension; respondents had to define what democracy is, before linking it to “Heritage” and “Citizen Participation”. No interviewee defined the concept of “Democracy” despite numerous comments related to the conflict in the 90s; they often used a basic approach to underline the importance of democracy in Kosovo to protect heritage, such as “it is important” or “democracy and heritage are much related”. However, it is also interesting to note that people interviewed used the concept of “identity” to sum up these three complex concepts: “Heritage”, “Citizen Participation” and “Democracy”. Thus, based on lexical data interpretation in the 255 interviews the answers of the respondents can be organised into the following categories:

- Category 1: “Democracy as a peace goal for people & heritage”
- Category 2: “Democracy as a political goal (enter into Europe, etc.)”
- Category 3: “Local identity”
- Category 4: “Economic development (job, tourism, etc.)”
- Category 5: “Woman development & gender equality”
- Category 6: “Democracy is a negative value to preserve tradition”
- Category 7: “Heritage & democracy – no connection”
- Category 8: “No reply to Question 2”



For people interviewed during the research period, “Democracy” is a generic concept attached to “Citizen Participation”, “Heritage” and “Identity”. Inhabitants interviewed did not define the concept of “Democracy” in order to explain possible connections between “Heritage”, “Citizen Participation” and “Democracy” – they used it as a universal goal to maintain peace (53%) in Kosovo for future generations and as a political issue (3%) to reach in order to enter into Europe. In addition, inhabitants associate local identity (14%) to these concepts as common values shared by communities fixed into traditions and cultural symbols. Few of the respondents(1%) underlined the fact that tradition can also be a restraint to democracy due to patriarchy and social rules applied in Kosovo. 6% of the interviewees pointed out that democracy (after the conflict) had a huge impact with regard to women’s development and gender equality; females (throughout all generations) have an educative role in transmitting cultural heritage to future generations, especially intangible heritage (food, clothes, etc.). Finally, interviewees underline the fact that cultural heritage has to be rehabilitated by an active involvement of citizens – this heritage valorisation, led by citizen participation, should generate economic development (tourism, job opportunities, etc.) for the local population as elsewhere in Europe. 18% of the people interviewed did not reply to Question 2.

### 4.1 CULTURAL AND SOCIAL IMPACTS

#### 4.1.1 Heritage Values Questionnaire

The “Heritage Values Questionnaire” is composed of 13 questions (open, closed, multiple-choice, rank) which has been diffused in Junik’s urban centre during 6 full days (10-15th of August 2014); this inquiry was focused on cultural heritage and concepts used in the Faro Convention (2005, CoE). The population interviewed during the inquiry period is composed of local people living in the place (excluding diaspora). This population is relatively young (151 individuals were between 18 and 50 years old) with a majority of women (female: 148; male: 107). The target population had received basic education (primary, secondary) with only 15% having received higher education (university).

General conclusions of the field inquiry (questionnaire):

- **Social dimension:** respondents pointed out that the social dimension linked to cultural heritage is an important indicator for them, especially family, relatives and social environment (friends, etc.). This social aspect is particularly underlined in questions [Q1] and [Q5].
- **Green heritage as a singular heritage:** nature and environment are quoted numerous times by inhabitants as a specific heritage category; it is part of the daily life for local populations and an indicator of good quality of life, especially when it is mixed with a social environment. This natural dimension is particularly highlighted in questions [Q1], [Q3] and [Q4].
- **Local identity:** respondents feel proud to belong and live in a heritage area (Junik) [Q7] with strong social relations between inhabitants. They share common values and heritage for future generations [Q10] as a collective memory to be transmitted by citizens. Within this framework, the people interviewed felt that inhabitants have to be active, committed and involved in society [Q15].
- **Citizen participation:** interviewed people think that inhabitants and citizens have to be active and committed in society [Q15], and individual and collective participation regarding heritage values are important for strengthening peace and democracy [Q12].
- **Heritage values:** the people interviewed think that this concept is mainly linked to identity (local, national, regional and European), diversity (cultural and religious), having a social dimension (communities), heritage practices (heritage) and dialogue.
- **Heritage community:** this concept mixes two words, “heritage” and “community”, which are both important elements for the local population interviewed: the social dimension in the urban space of Junik and local heritage composed of culture (tangible and intangible) and nature. In [Q10] this concept is also linked to “transmission” between people sharing common heritage and values, and from a generation to another.
- **Democracy and heritage democracy:** this political concept is mentioned by interviewees as a political goal to reach in society [Q11]. Heritage is an added value for sustainable democracy [Q13].

General recommendations based on the survey:

- **Focus on natural heritage:** respondents feel more aware about natural and green heritage despite a lack of education (waste, pollution) and protection measures. The Faro Convention (2005, CoE) underlines the concept of “heritage” as an integrated approach without making differences between nature and culture (legal text) as heritage to be protected. In article 8 “Environment, heritage and quality of life” of the Faro Convention, focus is on the promotion of “an integrated approach to policies concerning cultural, biological, geological and landscape diversity” and to “reinforce social cohesion by fostering a sense of shared responsibility towards the places in which people live”. Both goals are mainly shared by the local population in Junik. Thus, heritage policies developed in Kosovo should take into account European legal instruments linked to nature (European Landscape Convention, 2000) and better underline the green dimension of the Faro Convention as a key element to improve the local quality of life.
- **Focus on heritage and gender:** women play an active role in society, but with social pressure due to tradition, religion and the family environment. Nevertheless, they represent a strong social link in Kosovo’s society (family, education of children, etc.) with main social impacts but with little recognition in the labour market (40% unemployment<sup>7</sup>). They are part of heritage communities committed in an urban place such as Junik; they maintain the process of transmission from one generation to another and are more involved in intangible heritage (gastronomy, traditional techniques, etc.). CoE should strengthen actions between gender equality and cultural heritage (intangible heritage) as a sustainable and political goal for cultural rights as part of “heritage” democracy (Human & Heritage Rights).  
“Gender Equality: Heritage and Creativity” - field inquiry published by UNESCO (2014):  
<http://www.uis.unesco.org/Library/Documents/gender-equality-heritage-creativity-culture-2014-en.pdf>
- **Focus on partner institutions:** local stakeholders (institutions) are key actors to implement legal instruments at the national and the local level. Taking into account social and natural dimensions as field results of the inquiry, political and cooperation agreements should be reinforced and developed with the Ministry of Environment and Spatial Planning, Ministry of Education and Ministry of Social Affairs, and their related local partners. Indeed, these political institutions are not only relevant within the framework of a cultural convention (Faro Convention), but also complementary with field and democratic goals.

#### 4.1.2 Heritage Values Interviews

General conclusions of the field inquiry (interview):

- **Community:** the people interviewed define a “Community” as a group of persons sharing common values (language, religion, etc.) in a specific place (village, town, and place) [Question 1].
- **Heritage Community:** interviewed people define a “Heritage Community” as a group of persons sharing common cultural values (language, religion, etc.) which have to be transmitted from

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<sup>7</sup> Data of the Kosovo Agency of Statistics - <https://ask.rks-gov.net/ENG/home>

one generation to another as a collective memory from the past (tradition) linked to a specific heritage place (village, town) [Question 1].

- **Citizen participation & community:** to keep the “Heritage Community” alive, inhabitants have to be involved as active stakeholders in the preservation process of heritage (nature and culture) and obtain benefits from it (tourism) [Question 1 & 2].
- **Transmission:** traditions and heritage values have to be part of the process of transmission from one generation to another generation as collective education diffusion to preserve local heritage; women have a singular role to play in this transmission process, especially regarding intangible heritage (food, clothes, songs, etc.).
- **Democracy and heritage:** inhabitants underline the universal dimension of the concept of “Democracy” in order to preserve heritage in Kosovo; this peace goal is mainly linked to “tolerance” and “freedom” regarding people, and “rehabilitation” and “conservation” regarding heritage (monuments).
- **Democracy and citizen participation:** according to interviewees - both concepts are related and have to be strengthened at the local level with the support of the municipality in order to guarantee sustainability of democracy.
- **Gender equality:** the principles of “Democracy” in Kosovo have opened new opportunities for women and young girls although efforts are still needed. Females receive better education (elementary and higher) but they are still under tradition rules (patriarchal authority); they wish to play a deeper role concerning heritage preservation and transmission, and benefit from it.

General recommendations based on the interviews:

- **Focus on heritage values:** within the framework of the survey, the inhabitants of Junik have spontaneously linked local heritage (nature, culture) to common values shared by citizens living in this urban location. They underline the fact that these common values are based on Kosovan tradition inherited from the past (ancestors) and pass to the next generations. These “common values” are mainly associated with cultural elements shared by a group of people (religion, language, culture, etc.) which compose the local identity in a specific territory, such as Junik. Rehabilitation (monuments) and transmission have been also identified as key actions that have to be strengthened at local and national levels in order to keep heritage (nature, culture) in good condition, obtain socio-economic benefits from it, and encourage democracy in a sustainable way. In addition, according to the local population, heritage values have to be connected with the active participation of citizens organised in “Heritage Communities”; however, part of the Junik population has been not involved in the preservation process due to a lack of global information or misconception. Interviewees seek to receive better information from local stakeholders and international organisations; in addition, they would like to have the opportunity to improve gender equality and enhance the role of women in heritage actions, especially with regard to intangible heritage (food, clothes, music, etc.). The Council of Europe should propose cooperation activities with the Ministry of Labour and Social Welfare in Kosovo and related issues (education, etc.) linking heritage and women’s development.
- **Focus on citizen participation:** as mentioned above, respondents feel proud of their heritage as a local identity inherited from ancient generations, but at the same time they clearly underline that

inhabitants (organised into communities) should be more active in this process in order to benefit (tourism, job opportunities, education, etc.). In addition, inhabitants expect more dynamism from the municipality concerning heritage activities and information diffusion. Indeed, a section of the people interviewed did not know about the final goals regarding the rehabilitation process (*kulla*) and future strategies. Nevertheless, interviewees are conscious that this local development related to heritage is an added value for them (Junik) and a sustainable orientation to strengthen democracy at local and national levels. "Citizen Participation" is seen as a key element to make the local population more aware about heritage (nature, culture) – indeed, it is also deeply anchored in the social roots of the Kosovo society. Thus, future working this field should strengthen cooperation agreements with local municipalities as the main focal points for inhabitants.

## 4.2 PERSONAL AND SOCIAL IMPACTS

### 4.2.1 PCDK Stakeholders Questionnaire

The "PCDK Personal Impacts Questionnaire" is composed of 26 questions (open, closed, multiple-choice, rank) which has been diffused to PCDK stakeholders (PCDK programme: phase (I) & (II)) during two phases of mailing list diffusion. This inquiry was focused on PCDK stakeholders assessment concerning their involvement in PCDK activities since 2009. The final aim of the inquiry was to collect field data as a global feedback of PCDK activities (I) and (II). The sample interviewed during the inquiry period was composed of local stakeholders living and working in Kosovo (NGOs, administration, civil society, etc.) with strong connections with PCDK activities. The survey had to face empirical limits in collecting data – thus, 45 replies were collected by questionnaire (mailing list). The population interviewed is composed of 45 individuals (female: 23; male: 22) with a good division between the genders. The target population has received higher education (university degree) with 98% of the population interviewed having been to university.

General conclusions of the field inquiry (questionnaire):

- **Heritage community involvement:** the people interviewed are quite active in the associative sector (civil society) with personal community involvement (62%) as volunteer or as an expert in the heritage sector. This heritage community involvement is particularly underlined in questions: [Q3], [Q13] and [Q14].
- **Field of expertise:** PCDK stakeholders have developed expertise in different sectors of heritage (nature, culture) and they feel aware about the diversity of heritage. Within this framework, PCDK activities (2009-2014) had a great impact to improve capacities and expertise in heritage [Q17, Q18] and the understanding of European normative texts [Faro Convention (2005) and European Landscape Convention (2000)].
- **Heritage capacities:** Respondents had previous professional experience as a cultural heritage [Q13] professional (manager, administrative, officer, etc.) but they had a little experience in project management, especially in fundraising linked to European institutions. PCDK activities have helped PCDK stakeholders in improving their capacities in cultural heritage management [Q19, Q22] financed by the PCDK programme.
- **Topic of interest in heritage:** Based on PCDK experience, stakeholders interviewed will keep working or participating in the cultural heritage sector in the next 5 to 10 years [Q26]; they have high interest in cultural heritage topics mainly connected with education, tourism and conservation [Q24].

General recommendations based on the survey:

- **Focus on networking:** interviewed stakeholders assessed the benefits of PCDK activities in networking with heritage communities and associated organisations (NGOs, European institutions, local administrations, etc.). They had generally a “very good” (69%) evaluation of PCDK activities [Q20]; indeed, they attended several activities (conferences, workshops, training and local projects) and had the feeling that they had improved their capacities, especially regarding new skills in cultural heritage (39%), interpersonal dialogue (22%) and networking (22%). Nevertheless, they pointed out some difficulties linked to participation (PCDK activities were not participative enough), learning (new capacities) and assistance (lack of technical support) regarding project design and management (budget, administrative issues). Networking is part of the Kosovan oral tradition (contact) but they found difficulties in the transformation and the sustainability of networks developed during both phases of the projects. Indeed, the European rules regarding project management took time to be well-understood and applied.
- **Focus on capacities and cultural heritage:** interviewed stakeholders have a higher education background (university degree) but they were not all specialised in cultural heritage studies. 42% were trained in heritage studies, while 58% were not. Nevertheless, 64% of respondents had had professional experience (job) in heritage, or were involved in a heritage community or cultural heritage programme. They took the opportunity of PCDK to improve their capacities in heritage issues (rehabilitation, conservation, tourism, etc.) in attending numerous PCDK activities [Q17] in order to exchange and interact with colleagues. In addition, interviewed stakeholders have proceeded to self-evaluate their capacity progress [Q22] – they feel mainly satisfied (marks: 6, 7 & 8) up to very satisfied (mark: 10). Nevertheless, efforts have to be strengthened in capacities linked to cultural heritage, especially regarding heritage conservation (norms) and sustainable development (tourism).



# ANNEXES

1. Experts' reflections
  - 1.1. Julija Trichkovska
  - 1.2. Jenny Otting
  - 1.3. Veton Sylhasy
  - 1.4. Virtyt Morina
  - 1.5. Terry O'Regan
  
2. Research Questionnaires
  - 2.1. Heritage Values for Society Questionnaire
  - 2.2. Heritage Values for Society Interviews
  - 2.3. PCDK personal impact questionnaire

The joint project of the EU/CoE - Promotion of Cultural Diversity in Kosovo (PCDK) is associated with the experiences stemming from the implementation of the comprehensive EU/CoE *Regional Programme for Cultural and Natural Heritage in South East Europe*. From the technical aspect, the project incorporates all the spheres of activities set forth in the *Regional Programme*, while at the same time it offers a specific approach to each of them respectively within the given conditions existing in Kosovo.<sup>8</sup>

The first major challenge in the development and implementation of such a complex project was to create the requisite teamwork consisting of the engaged personnel that intrinsically brought along versatile professional backgrounds, experiences, and organisational skills. We believe we have successfully managed this challenge by way of earnest dedication and creative approaches in further unfolding every set project goal, which resulted in its enrichment and expansion to the extent not imaginable at the very outset.

By testifying to the inherited values via our personally-built integrity and specific contributions in social life - which, undoubtedly, is intrinsically imbued by our history and tradition, our natural and social environment - we become aware of the complexity of challenges emanating from the tasks ahead of us; namely, to preserve our distinct identity and integrate it in joint living and working. Within that context, the project devoted paramount attention to the raising of awareness of different and distinct entities and age and gender groups amongst the population living in Kosovo as to the importance of memorised tradition and recognition of inherited values interwoven in the identities of many preceding generations. To that end, we offered technical means, presented adopted standards, and implemented activities, by means of which every targeted group could successfully find its inherent place. This direct attention focused on all the social strata represents one of the major benefits of the strategy and the implementation methodology in the operations of this project; however, at the same time, it was the most complex aspect of its implementation. It is difficult to imagine one project reaching all the levels of competence in so many fields – starting from education, protection, management, planning, and promotion of the heritage, all the way to the role of the civilian and non-government sector and different ethnic communities. The creation of a network of operations presupposing equal participation of all the interested parties – at the same time, all are the owners of the common heritage - is one of the innovative aspects of this project, in particular, with regards to Kosovo in which the centralised approach in the creation of policies and implementation of activities was dominant until recently. To that end, our approach was, as expected, to constantly revisit the postulates of the Council of Europe Framework Convention on the Value of Cultural Heritage for Society (Faro Convention).

On the other hand, in order to succeed in the process of understanding and evaluating the “complex story” of heritage and initiate a serious consideration of the instruments to be launched and used by the competent entities in every organised country, the *modus vivendi* was the endeavour to balance out the approach in the transfer of knowledge and experience and modify (adapt) it in compliance with the capacities of the services and the mentality of the people working in the field. The guidelines we presented integrally encompass the complex system of the cultural heritage management. In the process, we put special attention on building partnerships and proper interpretation of the obligations and rights of those most directly affected – the owners and the users of the heritage in the process of its protection and

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<sup>8</sup> This designation is without prejudice to positions on status, and is in line with UNSCR 1244 and the ICJ Opinion on the Kosovo Declaration of independence

revitalisation for their own benefit. Thus, in certain regions where we implemented the offered guidelines in cooperation with international and local experts, non-government organisations, volunteers, and competent authorities supporting us, we presented specific examples in the form of studies, workshops and pilot actions.

Within the scope of the wide spectrum of the offered topics, we highlighted the landscape - an issue that even though recognised in Kosovo's legislation, is not addressed enough. Therefore, we worked on the parameters for understanding and use of the landscape within the context of spatial planning, economic development, and preservation of the natural environment via specific examples/actions. By way of that, we made a breakthrough in the implementation of the European Landscape Convention (Florence Convention), which is a rare case in the region, especially with regards to Kosovo that still has not started with the procedure for the adoption of this Convention, for understandable reasons.

The most challenging part of the project referred to the inclusion of the intangible cultural heritage that was recognised as one of the most attractive features of the spiritual culture of the communities in Kosovo. Our efforts were geared towards finding still applicable practices, rituals, performances, all of which to this day express the most impressive aspect of the cultural diversity of Kosovo. Without the evinced readiness of the involved parties – communities and individuals that rightfully can bear the epithet as guardians of cultural diversity – it would not have been possible to pay attention and memorise part of their rich experience. The offered guidelines and video records are our contribution towards building policies of mutual respect and support to the expressing and articulation of values of living heritage of such a multicultural and multiethnic society.

The sublimed results of the integrated approach in the shaping, development, and implementation of the project goals are the drafted heritage plans for each of the five Kosovo regions. They represent a kind of a portfolio of the implemented project, and we hope they will grow into a jointly oriented plan for the development of heritage and the potential it offers.

Julija Trichkovska,

PCDK Specialist in Cultural Heritage

## 1.2. Jenny Otting

In early 2010, the PCDK staff initiated the *Education and Awareness: Teaching about Common Heritage* project to include teachers and parents in the process of creating additional cultural heritage and cultural diversity resources for Grades 3-9. The purpose of the project was twofold: first, it was to create curricula resources that would promote cultural understanding and unity between the different ethnic groups in Kosovo; second, it utilised a development practice that would include local teachers and parents in the process of creating the resources in order to make it a learning experience for all participants. The second phase of the project built on the project goals of phase one by developing the training capacity amongst local teachers in the area of cultural heritage and diversity.

As someone who has worked in the non-profit sector and studied development practices, I was inspired by the design of the PCDK project whereby stakeholders in the educational process participated in experiential learning activities. The PCDK leadership and staff demonstrated a willingness to “think outside of the development box.” The traditional approach to developing curricula is to invite “experts” in the educational field, including ministers and foreign experts, to construct a curricula for Kosovo; however, the leadership and staff made the attempt to utilise experiences of local teachers. Rather than paying for a consortium of experts, resources were utilised to provide teachers the opportunity to take their students on field trips and to give teachers opportunities to travel outside of Kosovo to attend conferences. According to Cees Leeuwis (2000), by involving participants, particularly in a process of negotiation and conflict management, it provides important learning opportunities and this in itself is important (p. 954). The learning opportunities did positively influence some of the PCDK participants and it encouraged some participants to do activities with their students that without PCDK they would not have otherwise done. As a four-year consultant with the project, I witnessed a transformation in the teaching pedagogy of the participating teachers.

I was also impressed by the willingness amongst the PCDK staff to reflect about the process at the end of phase one of the project. During the last workshop in October 2013, the PCDK leadership recognised the limitations of the participatory process of phase one, and therefore decided not to proceed with phase two as planned. PCDK leadership and consultants agreed that it would be better to spend more time with the teachers at their sites working with them on curricula issues. This willingness to reflect

and readjust the process of the project showed a desire to achieve some type of meaningful participation from the teachers. As Treavor Parfitt (2004) articulates, aid agencies must necessarily try to strike a balance between concerns of empowerment (participation as an end) and efficient achievement of development objectives (participation as a means) and this balance will vary in accordance with a number of factors, including the organisation's objectives, traditions and culture (p. 541). Diverting from a project plan is not something often done because the focus is always on the end goal, but the staff's determination for democratic participation remained a central goal.

The successful aspects of the PCDK project offer insights regarding future education projects. This project directly challenged existing power relations rather than simply work around them for more technically efficient service delivery. Perhaps more importantly, PCDK focused on creating participatory initiatives that brought people into the political process to alter the processes of inclusion and exclusion that operate within particular political communities. PCDK's innovative approach to participatory development is something I hope to study and initiate in future endeavours, and it is also one of the reasons that I enjoyed my four years working with PCDK staff, teachers, parents and administrators.

## References

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### 1.3. Veton Sylhasi

For many years I have worked in Education for Democratic Citizenship and Human Rights Education (EDC/HRE), both with formal education actors and young people engaged in civil society organisations. I have worked with students, young activists, teachers, school heads, education officials and even other officials in public administration. I have worked on themes such as human rights, participation, diversity, peace and conflict transformation, environment, and corruption. Each has given me great pleasure, but also the opportunity to learn for myself. However, when PCDK staff contacted me in 2010 and offered me to engage in the development of a curriculum on Cultural Heritage and Cultural Diversity, I thought that this would be a personal innovation. Up until then I had not worked directly in the theme of Cultural Heritage, being more experienced in diversity education. It was therefore the right moment for me to include a new theme in the kaleidoscope of citizenship topics I had been working with.

Thinking back to the first meeting with PCDK staff more than five years from now, I understood that the project would be something different from my prior project experiences, whether at national or international level. There were two main indications of this: firstly, the PCDK staff knew what they wanted to achieve. They had a clear vision where they wanted to go and with whom; secondly, they made it clear to me that they were open to ideas and contributions that would lead towards this vision. Usually, even the better projects are more structured around activities to be implemented and more rigid, sticking to what has been planned and running after “Done”. This project was apparently supposed to be developed constantly throughout its lifetime.

PCDK had four components, one of which was education and public awareness in which I was involved. This component aimed at raising awareness among the public about the importance of cultural heritage as a common patrimony. The general approach was clear: it was meant to be achieved through a participatory process. Methods had to be chosen. And we chose proper methods. “We”? Yes, all of us. Facilitated by PCDK staff, this action involved many actors, starting from the grassroots level - meaning schools and their students, teachers, parents and wider community - through to local NGOs, with the engagement of experts, and in full coordination with local and central institutions. This was the best example of cohesion of a multi-perspective formation in a single joint action.

The project activities were built upon and complemented each other, thus leading to tangible results. Formative assessment of the project activities led to decisions on the next steps: how could we otherwise perceive phase II of PCDK? The only formula within the whole action was that there is no formula. We moved back and forth, according to the needs of the beneficiaries, recognising challenges and finding ways out of them, but also appreciating good practices and sharing them widely. Here I found the main inspiration to stay involved with the project for more than five years. I am so happy to have done this.

I cannot avoid mentioning the impact of PCDK in lives of the community in Kosovo and especially students. Students have learnt how to actively engage with cultural heritage and how to value the diversity of cultures represented in cultural heritage sites and artifacts. For more, through experiential learning they have had the opportunity to exercise participation in important aspects of protecting and preserving cultural heritage. Let's just remember the “Adopt a Site” activity among many others designed in the handbook for teachers. At the end of the day, this is exercising democratic participation in society.

At the same time, I must mention the contribution of PCDK for putting policies into practice. The Faro Convention is an overarching framework on the value of cultural heritage. Driven by this Convention, PCDK directly contributed towards the principles of this Convention and recommendations given by it. PCDK has indeed “developed knowledge of cultural heritage as a resource to facilitate peaceful co-existence by promoting trust and mutual understanding with a view to resolution and prevention of

conflicts” (Faro Convention, Article 7). More specifically this project has “facilitated the inclusion of the cultural heritage dimension at all levels of education, not necessarily as a subject of study in its own right, but as a fertile source for studies in other subjects” (Faro Convention, Article 13) and also contributed to “exchanging, developing, codifying and assuring the dissemination of good practices” (Faro Convention, Article 17).

Cultural heritage is an important field where citizens, especially younger ones, can exercise democratic participation. Hence, it is a conclusion that Cultural Heritage is a theme within the sphere of citizenship, and more concretely a theme within the education for democratic citizenship. PCDK has an added value in this regard and in putting into practice policies set by the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education. Specifically, it is a good example of including aspects of EDC/HRE in general formal education (Article 6), higher education (Article 7) but also through training (Article 9) and fostering the role of non-governmental organisations and other stakeholders (Article 10).

There are dozens of resources produced under PCDK that are available in English and in local languages in Kosovo. This is something that Kosovo’s society has inherited from PCDK. All this can be used in the future by all those who have been involved. I am involved, so I will be using them for sure.

#### 1.4. Virtyt Morina

Development of the PCDK project has been a challenge of general integration and synergies in a process to create a unique product following the main components of the project. So it was not just a project which has been based on a theme or component, but a project that has affected the foundations in the development of cultural and natural heritage, creating a product and offering a product.

As an expert for tourism and as a participant and supporter of the project from the early days until the end, I can see that it has touched upon the themes which are essential for Kosovo's society in order to recognise their cultural and natural potential, as well as to achieve understanding of heritage management and sustainable tourism development possibilities by utilising these important potentials for tourism development in Kosovo.

***“Try to learn by the process Step by Step, and after read as much as you can to develop the process further”*** is a quote by an expert who has been involved in the project and which is, for me, embedded in the head. It is a reality that the PCDK project has developed its own concept, and through this philosophy has managed to set the foundations of sustainable development of heritage after having touched various topics, such as establishing standards for heritage and publication of documents, increasing of human capacity in the public sector for heritage management, community integration as a very strong point in the protection of heritage, infrastructure interventions, promotion of cultural and natural heritage and linking with the tourism sector, where this heritage is accessible by creating opportunities for income and employment.

So it can be freely said that for those who have been part of the project and have been involved in the project development process of PCDK, by following the development of all components, it is more than the completion of a special curriculum based on heritage. It is a project that brings the best practices in the management of cultural and natural heritage, and has contributed to the widening horizons of development, working in local interests and implementing at the regional and national levels. It is now up to other projects based on heritage to follow, with the right understanding of heritage management.



### 1.5. Terry O'Regan

My first task on joining the PCDK process early in 2011 was a feasibility study involving an in-depth evaluation of the 2010 work. I have thus been effectively engaged with the process for 5½ years.

In reflecting on my involvement with the PCDK project in Kosovo<sup>9</sup> and my prior lead-in involvement with the wider LDPP project, I can compare the experience with a lifetime of involvement with landscape, heritage, spatial planning, communities, NGOs, local development/heritage initiatives, industry and commerce, tourism, housing, governments and their administrations, initially in Ireland and subsequently extending further and further across Europe.

In comparison with many other such projects, the PCDK project featured a well-resourced if small permanent team with good facilities and transport. But adequate resources in themselves would not guarantee a successful project, unless those resources were prudently and creatively managed.

Many characteristics of the PCDK process are shared in varying degrees with other initiatives in SE Europe. Activities common to all the initiatives are likely to have included data collection and validation, consultation and participation, capacity-building, project investigations, project implementation and report preparation. There were, however, features of the PCDK project that I would consider distinctive and perhaps innovative, as follows:

**Strategic but Adaptive Planning Approach:** There was a clear over-arching strategy based on the project aims guiding the process at all times, but the implementation of that strategy was flexible and adaptive throughout the 5½ years. This flexibility and adaptability was provided by a SWOT analysis mind-set and the use of in-depth feasibility studies at each critical stage.

**Range of Activities & Parallel Activities:** The range of activities evidenced by the publications available on the website (currently 29) is both impressive and informative, and whilst it must have been very demanding on the team members, parallel activities were taking place at all levels of society and administration throughout the life of the process. This maximised the value of the PCDK resources both human and otherwise. A significant aspect of the range of activities is that whilst together they represent an integrated process to incrementally build a sustainable heritage 'economy' for Kosovo, many of the elements can function independently of each other and this reinforces the prospects for a successful long term dividend from the project.

**Cultural Integration:** Because of the range of activities and the strategic planning approach it would appear that all sectors of society in Kosovo were engaged to some degree in the programme. This of course was central to the main aims of the programme.

**Geographic Outreach:** The PCDK team physically spent much of their time out in the field and this extended to all corners of Kosovo. This is likely to greatly influence the value placed on the outputs of the process by the local population.

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<sup>9</sup> *This designation is without prejudice to positions on status, and is in line with UNSCR 1244 and the ICJ Opinion on the Kosovo Declaration of Independence*

**Access and Transparency:** The PCDK team and the resources of the project appear to have been very accessible to the public and the transparency of the project is evident in the scope of the work of the team that is freely available on the website including feasibility studies etc.

**Team & Teamwork:** The PCDK team largely comprised of local personnel all contributing valuable skills and local knowledge to the management process. The management structure has been remarkably flat – with everyone encouraged to contribute to discussion, debate and decisions. Consensus decisions were the norm rather than the exception.

**Cooperation and Support from the Kosovan Authorities:** Throughout my engagement I have been impressed by the level of interest and commitment provided by elected representatives, government officials and institute professionals – probably due to the PCDK management style.

**Degree of Autonomy:** What has been most striking about the PCDK process was the degree of autonomy it enjoyed. This did not make them independent of the local agencies, but it did allow them to function flexibly and respond quickly to evolving circumstances.

**Continuity and Timeframe:** The fact that the project extended continuously over 5 ½ years is significant. Typically such projects have a life of 3 years or less. The longer timeframe substantially enhances the 'return' on the investment because it takes time to build relationships, trust and credibility with local communities and short projects may never reach that critical stage!

**External Mentoring & Training:** The project involved various study visits abroad. The connection with The Irish Heritage Council appeared to be innovative in many ways, with training sessions being built into the study visits, together with training/mentoring 'on the ground' in Kosovo.

**'No Wheel Re-invention':** Wherever appropriate templates and methodologies from elsewhere were taken and adapted to the local context and needs, avoiding any wasteful 'wheel reinvention'. The example with which I am most familiar is the Irish Heritage Plan concept, which was substantially modified to provide a specifically targeted Kosovan version.

**Laying foundations for the future process:** A striking feature of the PCDK process has been the structural capacity-building that has been integral to the process – all activities/initiatives have an inbuilt infrastructure in place going forward – for example - the Heritage Diversity Programme and the HDP co-ordinators, the Heritage Community Network and the Klinë/Klina Landscape Observatory.

**Concluding Reflections:** The structured but flexible PCDK project methodology and management structure would be useful not only elsewhere in Southeast Europe but in all EU states (including Ireland), with specific reference to addressing the challenges faced by many peripheral communities - both urban and rural - experiencing problems such as cultural tensions, social deprivation, depopulation, unemployment, abandonment, heritage decline etc. The PCDK project files might usefully be adapted into universal templates to be fully effective elsewhere. However the most important thing would be to ensure that the data currently available on the website remains available into the future. It will be quite some time before it becomes dated.

Finally I will refer to an Irish 3-year project that I am familiar with – the Bantry Bay Charter<sup>10</sup>. When that ended the agencies that had supported it quite literally walked away, withdrawing all funding. Regrettably this resulted in much of the value being lost. There are reviews<sup>11</sup> available on-line documenting this. The

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<sup>10</sup> [Http://www.bantrybaycharter.ucc.ie](http://www.bantrybaycharter.ucc.ie)

<sup>11</sup> [http://www.globalislands.net/greenislands/docs/ireland\\_Bantry-Bay.pdf](http://www.globalislands.net/greenislands/docs/ireland_Bantry-Bay.pdf)

continuation of the PCDD process will not require very large funding or other resources, but it will need some. It is vital that these are provided from the beginning of the next phase. I respectfully suggest that both the EU and CoE will gain much by continuing to be linked in some way with the on-going process; of course the people of Kosovo will also gain immeasurably, but so will the peoples of Europe.

When invited to share these reflections I was asked to say why I stayed the course with what was a demanding and challenging project over quite a long period. It is tempting to give the reply that you sometimes see in workplaces – “You don’t have to be mad to work here, but if you are it helps!” But the real reason is that from early on, relating the story of Kosovo to the story of Ireland, I could see that this initiative could make a difference not just in Kosovo, but also elsewhere in the Balkans and beyond. As the project progressed I could see that the Irish/Kosovan collaboration could be beneficial for both parties and, finally, I liked the people I met and worked with over the past 4 and more years.

Date: \_\_\_\_\_ / \_\_\_\_\_ / 2014

\*\*\*\*\*

Age: ..... Gender: ☐ Female ☐ Male  
 Country of residence: ☐ Kosovo ☐ Other: .....  
 Place of residence: ☐ Pristina ☐ Other: .....  
 Education level: ☐ Primary ☐ Secondary  
☐ University ☐ No education

\*\*\*\*\*

1. How important to you are the following attributes as a good place to live? Tick **ONE** box on each row:

	++ Important	+ Important	Slightly Important	Not Important
Living close to family, etc.				
Living near/close to historic buildings & cultural spaces				
Living near/close to green spaces				

2. Are there any buildings, monuments or green spaces in the area where you live that you think are distinctive or special?

☐ Yes ☐ No

3. What are the names of these "heritage" places? Provide up to 3 names:

a. Name1: .....  
 .....  
 b. Name2: .....  
 .....  
 c. Name3: .....  
 .....

4. Why do you consider that these "heritage" places are distinctive or special? Provide up to 3 reasons:

d. Reason1: .....  
 .....  
 e. Reason2: .....  
 .....  
 f. Reason3: .....  
 .....

5. According to you, which elements constitute the identity of your living space? Tick boxes:

☐ (a) Heritage  
☐ (b) History & memory  
☐ (c) Local population  
☐ (d) Family & relatives  
☐ (e) Urban & natural landscape  
☐ (f) Other .....

6. [Q5] Order them according to personal preference :

Most important << .....	>> Less important

Example:

Most important << ----->> Less important					
d	e	b	c	a	f

The **most important** (family & relatives) and the **least important** (other).

7. Do you **agree** or **disagree** with the following statement relating to your living area?

	++ ☺	+ ☺	I do not know	- ☹	-- ☹
I am interested in the heritage of my area					
I care about the heritage of my area					
The area where I live means a lot to me					
I really feel that I belong to my area					
A heritage community makes sense to me					
People & communities are key actors to protect heritage					
I feel involved in heritage conservation, protection and transmission					
I am keen on a sustainable development for my area					
I feel proud of heritage and people of my area					
I feel that heritage in Kosovo is part of European heritage as a common identity					

8. Have you visited an historic/green/cultural building, monument or place in the past 12 months?

☐ Yes ☐ No



9. What does a "heritage value" mean to you? Tick the **5 most appropriate** group of words for you:
- ☐ (a) Local identity (city, village)
  - ☐ (b) National identity (Kosovo)
  - ☐ (c) Regional identity (The Balkans)
  - ☐ (d) European identity
  - ☐ (e) Cultural diversity
  - ☐ (f) Religious diversity
  - ☐ (g) People and communities
  - ☐ (h) Local and national heritage
  - ☐ (i) Dialogue with people & communities
10. What does a "heritage community" mean to you? Tick the **4 most appropriate** group of words for you:
- ☐ (a) Group of people
  - ☐ (b) Different generations
  - ☐ (c) Common heritage interest
  - ☐ (d) Local heritage exclusively
  - ☐ (e) Common values
  - ☐ (f) Transmission from one generation to another
  - ☐ (g) Collective memory
  - ☐ (h) Identity (cultural & social)
  - ☐ (i) Citizen participation
  - ☐ (j) Democracy
11. According to you, why does society have to conserve and rehabilitate "heritage"? Circle **ONE** answer only:
- ☐ (a) Transmission to future generations
  - ☐ (b) Peace and stability
  - ☐ (c) Dialogue between people, communities & inhabitants
  - ☐ (d) Heritage democracy
  - ☐ (e) Other: .....
12. According to you, what is the main role of society regarding heritage values? Circle **ONE** answer only:
- ☐ (a) Democracy
  - ☐ (b) Citizen participation
  - ☐ (c) Quality of life
  - ☐ (d) Identity
  - ☐ (e) Other: .....
13. Do you think that heritage is an added value for sustainable democracy?
- ☐ Yes ☐ No

14. If No [Q14], why not?

.....

.....

.....

15. Do you agree or disagree with the following statements regarding heritage values for society?

	++ ☺	+ ☺	I do not know	- ☹	-- ☹
I feel that heritage and democracy are key concepts for keeping peace in society					
I feel that heritage values have to be defended by citizens					
Heritage can strengthen dialogue with diverse stakeholders					
Citizens have to be active for society					

Thank you!

# Heritage Values for Society

## “Interviews – Questions”

Funded  
by the European Union  
and the Council of Europe



COUNCIL OF EUROPE



Implemented  
by the Council of Europe

## Interviews

Within the framework of the Joint Programme “EU/CoE to the Promotion of Cultural Diversity in Kosovo<sup>1</sup>” (PCDK) an **inquiry into heritage values for society** is being carried out. The aim of this inquiry is to assess heritage concepts mentioned into the Faro Convention by stakeholders who have been involved in PCDK activities.

### QUESTION 1:

What does a “Community” and a “Heritage Community” mean for you?

*Connected questions if the person interviewed has difficulty replying:*

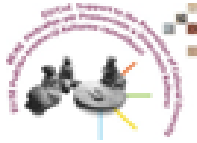
Do you belong to a HC in Junik?

Have you participated in heritage rehabilitation in Junik? (kulla, etc.)

Have you received any benefits from heritage rehabilitation (B&B, etc.)?

### QUESTION 2:

According to you, “Heritage” and “Citizen participation” are added values for maintaining democracy in Kosovo? Why?



# PCDK Personal Impacts - Questionnaire

Funded  
by the European Union  
and the Council of Europe



Implemented  
by the Council of Europe

## PCDK Inquiry

Within the framework of the Joint Programme "EU/CoE to the Promotion of Cultural Diversity in Kosovo"<sup>1</sup> (PCDK) an inquiry into stakeholders' personal impacts is being carried out. The aim of this inquiry is to assess the benefits of PCDK activities (Phases I & II / 2009-2015) for stakeholders who have been involved in this process. This questionnaire is **anonymous** - thank you for taking a little of your time (15 minutes) to fill in the questionnaire!

<sup>1</sup> This designation is without prejudice to positions on status, and is in line with UNSCR 1244 and the ICJ Opinion on the Kosovo Declaration of Independence.

Date: \_\_\_\_\_ / \_\_\_\_\_ / 2014

\*\*\*\*\*

Age: ..... Gender: ☐ Female ☐ Male  
 Country of residence: ☐ Kosovo ☐ Other: .....  
 Place of residence: ☐ Pristina ☐ Other: .....  
 Education level: ☐ Primary ☐ Secondary  
☐ University ☐ No education  
 Profession: .....

1. What is the name of your work institution?  
 .....

2. What is the status of your work institution?

☐ Public Administration ☐ Private ☐ NGO

\*\*\*\*\*

➤ Your [Heritage Community] Profile

3. Are you involved in a heritage community [HC] network/NGO/other?

☐ Yes ☐ No

4. If Yes [Q3], what is the name of your heritage community [HC]?  
 .....  
 .....

5. If Yes [Q3], what is the status of your heritage community [HC]?

☐ NGO ☐ Other: .....

6. If Yes [Q3], how many members?

- ☐ (a) [1 - ≤10]  
☐ (b) [11 - ≤30]  
☐ (c) [31 - ≤50]  
☐ (d) > 50  
☐ (e) Don't know

7. If Yes [Q3], when was the [HC] created?

Year: ..... Don't know: ☐

8. If Yes [Q3], when did you join the [HC] as a member?

Year of your first membership: .....

9. If Yes [Q3], where is the [HC] located?

☐ Pristina ☐ Junik ☐ Deçan ☐ Pejë ☐ Istog  
☐ Klinë ☐ Gjakovë ☐ Other: .....

10. If Yes [Q3], what is the field of expertise [HC]?

- ☐ (a) Intangible heritage (handicraft, etc.)  
☐ (b) Tangible heritage (architecture, etc.)  
☐ (c) Natural heritage  
☐ (d) Other: .....

11. Have you already attended PCDK activities (2009-2014) within your [HC]?

☐ Yes ☐ No

➤ PCDK Activities [2009-2015]

12. Before being involved in PCDK activities, did you have an educational background (University degree, etc.) in cultural heritage studies?

☐ Yes ☐ No

13. Before being involved in PCDK activities, did you have work experience in cultural heritage?

☐ Yes ☐ No

14. If Yes [Q13], what was your experience in cultural heritage? Circle ONE answer only:

- ☐ (a) Cultural heritage professional  
☐ (b) Cultural heritage community (NGO)  
☐ (c) Cultural heritage programme (UN, UE)  
☐ (d) Other: .....

15. If No [Q13], why did you choose to work/participate in the cultural heritage sector?

- ☐ (a) Work opportunity (job)  
☐ (b) Personal interest  
☐ (c) Networking  
☐ (d) Other: .....

16. How did you know about the PCDK joint programme?

- ☐ (a) Professional environment  
☐ (b) Internet and communication supports  
☐ (c) Colleagues or NGO working with PCDK  
☐ (d) Other: .....

17. [Since 2009] How many PCDK activities have you attended? Circle ONE answer only:

- ☐ (a) [1 - ≤5]





- ☐ (b) [6 - ≤10[  
☐ (c) [11 - ≤20[  
☐ (d) > 20

18. [Since 2009] Which categories of PCDK activities have you already attended?

- ☐ (a) Training sessions  
☐ (b) Conferences & workshops  
☐ (c) Expertise (as consultant)  
☐ (d) Rehabilitation programme (Junik, etc.)  
☐ (e) Local projects financed by PCDK  
☐ (f) Youth & media activities  
☐ (g) Other:.....

19. [Since 2009] Which personal capacity have you improved the most during PCDK activities? Circle ONE answer only:

- ☐ (a) Skills in cultural heritage  
☐ (b) Project management  
☐ (c) Dialogue with colleagues & institutions  
☐ (d) Networking  
☐ (e) Other:.....

20. In general, what is your impression about PCDK activities for your personal development? Circle ONE answer only:

- ☐ (a) Excellent  
☐ (b) Very good to good  
☐ (c) Good but to be improved  
☐ (d) Not interesting at all

21. If reply "c" or "d" [Q20] What is the main reason for your poor impression? Circle ONE answer only:

- ☐ (a) Quality of trainer/expert/consultant  
☐ (b) Difficulty to put into practice new capacities learned during training sessions  
☐ (c) Not enough participative  
☐ (d) Lack of technical support/assistance  
☐ (e) Other:.....

22. [Since 2009] How do you assess your capacity progress (skills, etc.) regarding heritage studies? Tick ONE box:

I learned little ☹					I learned a lot ☺				
1	2	3	4	5	6	7	8	9	10
☹	☹	☹	☹	☹	☹	☹	☹	☹	☹

23. Do you feel more aware about heritage impacts for society (conservation, rehabilitation, etc.)?

- ☐ Yes
 ☐ No

24. If Yes [Q23], which are your main topics of interest regarding heritage? Tick up to 3 answers MAX:

- ☐ (a) Conservation (tangible, intangible, nature)  
☐ (b) Cultural tourism  
☐ (c) Architecture and rehabilitation  
☐ (d) Communities and citizen participation  
☐ (e) Intangible heritage  
☐ (f) Museums and material heritage  
☐ (g) Education and heritage  
☐ (h) Intercultural dialogue (religion, people)  
☒ (i) Law, funding and marketing

25. If No [Q23], why not?

.....

26. Do you plan to keep working/participating in cultural heritage in the next 5-10 years?

- ☐ Yes
 ☐ No

Thank you !