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## SECTION 3

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SECTION 1

1.1 EXECUTIVE SUMMARY

The cultural heritage field surveys and analysis conducted from May-July 2012 in Dragash/Dragaš by UNDP have revealed a variety of cultural assets and cultural heritage assets across the municipality. This has been collated into a Database of Immovable Cultural Heritage Assets¹, which mostly consists of those assets which fall into the categories defined in Kosovo’s laws and by international guidance on cultural heritage as collated and summarised by the Council of Europe². The full database consists of a summary table of all assets and their categorisation, Village Cultural Heritage Surveys for each village with descriptions of assets, assessments of their significance and risk, and photographic and GPS records.

The field surveys on which this report and database are based were undertaken over several weeks during May, June and July 2012, when all 36 settlements in Dragash/Dragaš were visited. The main aim of the field surveys was to identify, locate, assess and GPS-record those sites and assets that had already been noted as important through a long-list of potential cultural heritage, including those assets on the national list of cultural heritage under temporary protection³. This long-list was created from separate lists generated by six working groups of local community members in the Visioning Workshop⁴, by the Director of Culture in Dragash/Dragaš municipality, by the Ministry of Culture, Youth and Sports (List of Protected Monuments; List of Cultural Heritage under Temporary Protection), and by the Nature-Based Tourism Strategy and Hiking Guide produced by UNDP⁵. Additional technical analysis of historical urban and architectural features was also conducted by the author while on site in the settlements.

Due to time constraints and the necessity of using close community-led and participatory methodologies to inventorise movable and intangible [spiritual] heritage⁶, only immovable tangible cultural heritage assets could be properly recorded and assessed, and is the main focus of this report. However, it should be noted that even those assets listed in this report will not be a final inventory of all cultural and cultural heritage assets in or near the settlements. For example, a

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¹ See Annex 2: note that the term “Immovable” is used in contrast to “Movable Heritage” and “Intangible [spiritual] heritage”.
² European Union / Council of Europe Joint Project PCDK publication produced in partnership with the Kosovo Ministry of Culture: “Guidelines for Cultural Heritage – A Technical Tool for Heritage Conservation and Management”, September 2012
³ See Annex 1: Long-list of cultural heritage assets in Dragash/Dragaš
⁴ The Visioning Workshop for the Municipal Development Plan was held in Ulcinj, Montenegro, from 5-8 September 2011, organised by UNDP. See UNDP Report compiled by Bank, P. The “Story-Telling” activities (Section 4.3 of the Report) elicited a diverse list of cultural and cultural heritage sites, legends and stories that were included in the long-list of cultural heritage assets.
⁵ See Annex 1: Long-list of cultural heritage assets in Dragash/Dragaš
⁶ One of the main criteria in best practices for safeguarding intangible heritage is that “[t]he programme, project or activity is or has been implemented with the participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent”. See UNESCO Register of Best Safeguarding Practices 2011.
number of locations were identified as being sites of local legend (e.g. of a former “church”) but there is little or no historical record or physical evidence to confirm this information. Often, very few members of the community, if any, could provide an accurate location. These additional sites form another group of potential assets to be comprehensively drawn up by and mapped through smaller village working groups in order to extend the current database with detailed research. It must be remembered that while concrete evidence of tangible cultural heritage in such locations may indeed be found with future research, these sites of legend are also evidence of intangible [spiritual] cultural heritage whether or not based on historical fact. They should therefore be recorded and investigated comprehensively and classified (as tangible or intangible heritage, or both) according to the evidence available and an assessment of significance values.

The database, village surveys and this report are therefore intended as a starting point for further research and should be developed in greater detail by the local community, local and national institutions, competent authorities and professional national and international researchers.

The analysis has also served to identify areas where cultural heritage is at particular risk, and priority areas for focus. While cultural heritage is highly important to maintain and protect for local, national and even regional or international historical reasons, it is also a viable source of local economic development through tourism. Its values and potentials thus have to be properly identified and treated but firstly - and most importantly - understood by local communities.

There are also suggestions for extended classifications of cultural heritage beyond those provided in current laws and regulations in Kosovo, but which are in line with international practices. Although the five main Categories of cultural heritage are distinct in the Kosovo Cultural Heritage Law and its seven regulations (Archaeological, Architectural, Cultural Landscape, Movable, Spiritual), a cultural heritage asset may often fall into several categories. For example, while a watermill building may be categorised as Architectural Heritage and sub-categorised as a Monument, its historical significance and its architectural form also derive from the surrounding natural features (water channels, trees, site location etc) as well as the traditions associated with the mill’s purpose (e.g. for cleaning wool to make traditional costumes). As in the case of Bellobrad/Belobrad’s fulling mill, the architectural monument is also an intrinsic part of a cultural landscape and plays a role in Dragash/Dragaš’s intangible heritage traditions of textiles and handicrafts. “Additional Categorisations” are therefore suggested for Dragash/Dragaš’s cultural heritage assets where relevant, in order to highlight and understand the breadth of their significance values. This is of particular importance given the rural, vernacular nature of the assets, and the powerful, reciprocal and inextricable link between the inhabitants, their cultural heritage and the natural environment in Dragash/Dragaš.

This research has pinpointed and recorded the GPS locations of these immovable cultural heritage assets as the first step in a wider and more comprehensive inventory process that should be continued by the Municipality and Competent Authorities in close collaboration with local

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7 For more detail, see chapters: *Introduction to the Integrated Conservation Approach and Legislative Framework* in this report
8 See Annex 3: Cultural Heritage Map (assets marked according to Main Category of Cultural Heritage)
9 See Article 3 of Kosovo Cultural Heritage Law No. 02/L-88 and Regulation No. 05/2008 on Registration, Documentation, Assessment and Selection of Cultural Heritage for Protection. For more detailed guidance regarding the process of conducting the inventory, see European Union / Council of Europe Joint Project PCDK
communities. It has highlighted the gaps in knowledge and understanding that will enable this to be undertaken. It demonstrates the real wealth of cultural assets across the municipality, that now need to be integrated into linked cultural narratives that convey their meaning and significance to both local communities and outsiders, so that they can be passed on to future generations and provide a resource for local development, archives and education.

Dragash/Dragaš contains a particular wealth of natural heritage, movable heritage and intangible heritage assets. However, due to the difficulty in accessing some of the terrain and to their more spiritual\(^\text{10}\), emotional and ephemeral qualities which are harder to identify comprehensively and define appropriately in such a short period of time, it is emphasised that further public participation and community involvement is needed to properly assess, record and present these values. This should be undertaken in line with up to date scientific analysis of biodiversity and natural features, such as that research developed through the UNDP Project for the Conservation of Biodiversity and Sustainable Land Use Management and local and national research.\(^\text{11}\) This will ensure that the scope of valuable and interrelated characteristics of these areas can be understood and protected both physically as well as metaphysically.

In all, the research undertaken for this report has identified a number of areas in which further research, consultation and surveys are required, suggested projects or strategies for further development, and recommendations for the appropriate treatment of cultural heritage assets in order to protect them now and for the future benefit of local communities.

The planning, methodology and implementation of this research, and the full draft report and database, has been shared on several occasions with the Ministry of Culture, Youth and Sports, the Kosovo Council of Cultural Heritage, the Regional Centre of Cultural Heritage (Prizren office), the Directorate of Culture in the Municipality of Dragash/Dragaš, the Council of Europe office in Kosovo, and with the Kosovo office of the Swedish foundation Cultural Heritage without Borders, for guidance and comments. Their input has been incorporated into this final report.

### 1.2 TERMS OF REFERENCE

This Report for the Survey of Cultural Heritage Assets in Dragash/Dragaš Municipality is the result of a UNDP contract combining finalisation of the Municipal Profile of the Draft Municipal Development Plan with additional research and information on cultural and cultural heritage assets, conducted by the author.

<table>
<thead>
<tr>
<th>No.</th>
<th>LEADING TASKS</th>
<th>OUTPUTS</th>
<th>% COMPLETED</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>Updating and editing of existing information in current Municipal Profile for use by other consultants</td>
<td>Draft Profile updated as of April 2012 highlighting areas for further research and gaps in information. Summary of information required and Finalisation of Draft Municipal Profile and</td>
<td>100%</td>
</tr>
</tbody>
</table>

\(^\text{10}\) “Spiritual” in this sense does not necessarily equate to “religious”, but to the emotional connection of the human spirit or soul. “Spiritual significance” is a common evaluation criterion for cultural heritage assets.

<table>
<thead>
<tr>
<th>Task</th>
<th>Description</th>
<th>Details</th>
<th>Percentage Complete</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Conduct and support field surveys and physical research of urban, architectural and heritage objects/sites using existing lists through: Photographic records GIS location recording Urban/architectural analysis Interviews</td>
<td>Summary inventory of cultural heritage identifying: location, typology, identification/status, features and relevance condition, risks, additional /missing information</td>
<td>100% Outlined in Report on Cultural Heritage Assets in Dragash/Dragaš Municipality, and in detail in Annexes 1-7</td>
</tr>
<tr>
<td>3</td>
<td>Data collection and historical research through: Local and national records Interviews with local communities, representatives and academics Consultation with local and national institutions Compilation of information Fact verification and cross-referencing</td>
<td>Narrative description of relevance of sites and objects for the cultural and historical landscape of Dragash. Tentative inventory classification of sites and objects in relation to heritage values in line with national protocol. Set of recommendations on the incorporation of cultural heritage protection into Dragash MDP.</td>
<td>100% As contained within this Report on Cultural Heritage Assets in Dragash/Dragaš Municipality</td>
</tr>
<tr>
<td>4</td>
<td>Revision of existing information in Municipal Profile and additional research of: existing national, regional and local data, studies and statistics reports, documents and methods produced by the UNDP Dragash project and as updated regularly by teams of experts Inclusion of detailed historical, cultural and heritage information.</td>
<td>Finalised Municipal Profile of Dragash to be handed over to MDP team. Highlighting of any further research, gaps or conflicts in the Profile MDP that will require additional verification or editing.</td>
<td>100% at September 2012; final comments incorporated January 2013</td>
</tr>
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</table>

### 1.3 PURPOSE OF THE REPORT

The overall purpose of the report on cultural heritage assets in Dragash/Dragaš is to integrate the early and proper consideration and treatment of such assets into the process of drafting the Municipal Development Plan and other spatial and development strategies for the municipality of Dragash/Dragaš (such as tourism and local economic development). This report is the first step – or stocktake - in identifying and assessing the cultural and heritage values within Dragash/Dragaš Municipality, with a view to ensuring their protection as a cultural inheritance while utilising them to support social, economic and cultural development.
It follows an Integrated Conservation approach to cultural assets which links to other work being conducted by UNDP and the municipality towards sustainable development in Dragash/Dragaš. It also aims to raise awareness of the extent and values of cultural heritage assets in Dragash/Dragaš among the municipal administration and in local communities, and the opportunities cultural heritage presents for supporting development.

A potentially important source for socio-economic development connected to Dragash/Dragaš’s cultural assets is through tourism. While UNDP has started assessing the value of nature-based tourism strategies, combining access to nature with cultural points of interest, historical sites, stories, legends and traditional experiences will enrich the understanding of and attraction to Dragash/Dragaš’s rich cultural and natural assets. This Report highlights the inextricable link between humans, their activities, their traditions, and the landscape and the nature that surrounds them.

**Cultural and Heritage Tourism** is a tool of economic development that achieves economic growth through attracting visitors from outside a host community, who are motivated wholly or in part by interest in the historical, artistic, scientific or lifestyle/heritage offerings of a community, region, group or institution (Silberberg 1995). Such travel is focused upon experiencing cultural environments, including landscapes, the visual and performing arts and special lifestyles, values, traditions, and events.

Tourism is widely recognized for its tangible outcomes (job creation, tax revenues) as well as its less tangible outcomes (quality of life). It may be built upon a wide variety of attractions, including agritourism, arts tourism, cultural and heritage tourism, destination tourism, fairs, events and conferences, sports teams, recreation, and more. International tourism is the world’s largest export earner and an important factor in the balance of payments in most nations (United Nations World Tourism Organization 2007). The primary focus of this tool to attract visitors is “cultural and heritage tourism.”

Recommendations from this survey and report on cultural heritage assets in Dragash/Dragaš have been integrated into an updated Tourism Strategy that covers both cultural and natural tourism.

By way of first identifying and assessing Dragash/Dragaš’s cultural assets, the following has been produced:

1. **Long-list of cultural heritage assets** collated from various local and national sources (Annex 1)
2. **Database of Cultural Heritage Assets** (Annex 2): collation of village survey information
3. **Cultural Heritage Map** identifying cultural heritage locations by main Category (Annex 3)

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12 See UNDP Reports: *Nature-based Tourism Strategy; The Mountains of Dragash/Dragaš: Kosovo Hiking and Nature Tourism Guide; Tourism Catalogue*
13 Additional information about the topic of cultural, natural and heritage tourism is contained at the end of this report (Sections 3.1 and 3.2, and Further Reading and Bibliography)
14 Ibid.
4. **Village Cultural Heritage Surveys** (Annex 4) – a stocktaking exercise to identify, collate and summarise cultural heritage assets on a village by village basis. See template survey sheet (Annex 7)\(^\text{15}\):

- Date and time of survey; name of surveyor; contact details
- Location: village territory; site location; GPS coordinates
- Identification: official name; common or local name
- Official protection status (under full National Protection, Temporary National Protection, No protection)
- Categorisation according to the Kosovo Cultural Heritage Law (main Category and Sub-Category); Type (including typology); Additional Categorisation.
- Description of asset, including known date information
- Values: statement of significance
- Risks
- Protection measures in place
- Recommendations

5. **GIS databases** ascribing level of value for cultural heritage on a village by village basis (Annexes 5 and 6)

6. **Photographic database** for each village (Annex 8)

7. **Summary of immovable cultural heritage assets** by main and sub- Categories (see Section 2 of this report)

8. **Recommendations**\(^\text{16}\) for:
   - the incorporation of cultural heritage protection into Dragash/Dragaš’s strategic and spatial development;
   - the implementation of protection strategies at the national, municipal and local level;
   - the extension and revision of information collected through this survey

1.4 **STRUCTURE OF THE REPORT**

**Section 1** provides a basic overview to the surveys and report, and cultural heritage legislation and practice in Kosovo, in relation to international standards.

**Section 2** summarises the situation of cultural heritage assets in Dragash/Dragaš by Category and Sub-Category; contains an assessment of Significance, Risk, and Protection Measures in Place; and Recommendations for actions to be taken (including assignation or alteration of protection status)\(^\text{17}\).

\(^{15}\) Based upon recommendations for inventory template provided by the European Union / Council of Europe Joint Project PCDK publication produced in partnership with the Kosovo Ministry of Culture: “Guidelines for Cultural Heritage – A Technical Tool for Heritage Conservation and Management”, September 2012

\(^{16}\) Contained at the end of each Cultural Heritage Category overview (Section 2), and in the Summary of Recommendations (Section 3.3)
Section 3 provides a summary of the recommendations for the integration of cultural heritage assets into local economic development and tourism strategies and into the Municipal Development Plan and spatial development strategies, with short, mid and long term activities to ensure the safeguarding of cultural heritage assets.

1.5 METHODOLOGY

The methodology for this report required comprehensive field surveys based on the existing source information available: official national and municipal records, information gathered from the UNDP Visioning Workshop held with local communities in September 2011, interviews with local residents, information gathered from research for the UNDP Dragash/Dragaš Hiking Guide and the Tourism Strategy, and local written texts. The objectives, methodology, databases and report were shared with local and national institutions in order to inform them of the work UNDP was to undertake, and to obtain their support and guidance. Those consulted include: the Ministry of Culture, Youth and Sports, the Kosovo Council for Cultural Heritage, the regional Centre for Cultural Heritage in Prizren (with jurisdiction over Dragash/Dragaš municipality), the Director of Culture at the Municipality of Dragash/Dragaš (Mr Kamber Kamberi), the Council of Europe (PCDK project), and the Kosovo office of the Swedish foundation Cultural Heritage without Borders.

Desktop reviews of existing information were collated, to generate a full list of heritage assets to be assessed. This formed a framework for field surveys during which all 36 settlements were visited over several weeks. Some settlements were visited several times, as new information was obtained. The locations of identified assets were GPS-recorded in order to generate a map of sites already noted as valuable in local and national records as well as by local communities. Brief overview surveys of the condition of the site/asset, protection measures in place, risks, and missing information were undertaken.

During the course of these field surveys, a number of residents from the local communities had to be consulted, to help identify precise locations and provide other information. Additional sites of

17 More detail is contained within individual Village Surveys (Annex 4). A tabulated summary of results is found in the Database of Cultural Heritage Assets (Annex 2)

18 Designated monuments and sites 1947-1990 (Kosovo Institute for Protection of Monuments, Pristine); Lista e Trashëgimisë Kulturore Për Mbrojtje Të Përkohshme (Ministry of Culture, Youth and Sports); Dragash/Dragaš Municipal Development Agenda 2004-2006 (IPVQ, Ministry of Economy and Finance); Preliminary Study for the Municipal Development Plan of Dragash/Dragaš, UN-Habitat, 2010; text from Dragash/Dragaš’s Director of Culture, Mr Kamber Kamberi; Visioning Report, UNDP 2011; other documents as referenced individually.

19 In addition to the international charters referenced in this document and the existing legal framework in Kosovo, this report is also based upon the European Union / Council of Europe Joint Project PCDK publication produced in partnership with the Kosovo Ministry of Culture: “Guidelines for Cultural Heritage – A Technical Tool for Heritage Conservation and Management”, September 2012, in order to create a coherent and comprehensive system developed specific to the Kosovo context that is comprehensive and fully in line with international protocol.

20 In all but two cases (the archaeological sites of “Hisar” in Kruševo/Krushevë and in Kapre/Kapra). High summer temperatures coincided with the Muslim period of fasting and harvest, and the author was unable to reach these particularly rural sites with guides. Their locations have therefore been approximated and should be amended when conditions and access can be guaranteed.
potential interest or value to the local community (such as sites of “churches” according to local legend) were also recorded in the village surveys, but have not been included in the final database since more concrete research and location pinpointing is required. Thus a report on the physical situation of a high number of cultural assets in Dragash/Dragaš has been generated, including some information on the historical significance where known. However, it is strongly emphasised that this historical information needs further research and verification since the existing lists and information vary greatly. Those sites which have been marked as a result of local legend or community knowledge require local consensus to ensure the accuracy of facts, stories and locations.

The surveys have focused on immovable cultural heritage, rather than attempt to cover the full scope of natural, movable and intangible heritage. As will be noted in the Constraints, these latter categories require more time and different methodologies in order to conduct proper surveys, with a particular focus on inclusive and participatory community approaches. This is in line with international standards for the assessment of such values\(^{21}\).

*Vernacular buildings*\(^{22}\) have also formed a significant part of the surveys, coming under the general category of architectural heritage, but not easily and accurately falling into the Sub-Categories defined in the Cultural Heritage Law for Architectural Heritage (Monument, Ensemble of Buildings, Architectural Conservation Area), since they can be an individual building of note as well as a collection of buildings. However, vernacular buildings are of particular importance in Dragash/Dragaš given its rural, agricultural context and the potential for developing tourism on Dragaš’s “place-based authenticity”. It is also an important form of architectural heritage and traditional craftsmanship to protect in Kosovo due to its widespread disappearance from the built environment.

This research is just the first step in what will be a long process to properly understand and treat cultural and cultural heritage assets in Dragash/Dragaš. Much of this is due to the lack of written information and first hand historical evidence, as well as the lack of a comprehensive recording of sites, artefacts and local historical events. It provides a framework within which to conduct further investigations that will lead to a greater understanding of the historical development of the area, and contribute to a wider study of Kosovo’s development and that of rural communities in the Sharr/Šar mountain region, even across current national borders. The aim of this preliminary database is to provide the basis upon which further research can start\(^{23}\), and to ensure that valuable

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\(^{22}\) See Section 2.3.2. As defined in the Charter on the Built Vernacular Heritage, ICOMOS, Mexico 1999.

“Examples of the vernacular may be recognised by:

a) A manner of building shared by the community;

b) A recognisable local or regional character responsive to the environment;

c) Coherence of style, form and appearance, or the use of traditionally established building types;

d) Traditional expertise in design and construction which is transmitted informally;

e) An effective response to functional, social and environmental constraints;

f) The effective application of traditional construction systems and crafts.”

\(^{23}\) This may be undertaken in a variety of ways but needs to be carefully coordinated. Information and results-sharing between municipalities, directors of municipal departments and national institutions, as well as between international and local organisations who may be conducting such research, should remain a priority. Research grants for foreign and local specialists may be sought, but university and postgraduate students...
potential cultural and cultural heritage assets are protected until such time that they can be properly assessed.

This research may be considered a form of preliminary stocktaking exercise to identify local cultural heritage assets, whether or not they shall be officially designated as cultural heritage assets for national protection. Even if judged not to meet the criteria for national listing, certain assets remain of local value and should be protected at the municipal level, as argued through this report. In accordance with Article 4.3 of Regulation 05/2008, “Physical and legal persons can propose articles to be included in the list of cultural heritage offering evidence for relevant importance or for value of one article in accordance with given criteria of article 4.1 to this regulation. Competent institution will judge if that article is worth for permanent protection.” Using this research as a basis of identification and assessment, it shall remain the responsibility of the Directorate of Culture in Dragash/Dragaš Municipality to work closely with communities and property/site owners to evaluate whether certain assets should be proposed for official national designation/protection to the national institutions, and to complete an inventory according to the approved template and Article 4 of Regulation 05/2008. Otherwise, local heritage protection strategies should be developed to ensure the conservation of locally important heritage.

Village survey methodology

A template survey sheet was used to assess the cultural assets located in each village, including those not on official lists of protected heritage (see Annex 7). The locations were recorded by GPS and photographs of the asset and its features are included. The Village Surveys and photographs are organised in digital folders by village (Annexes 4 and 8).

Assessment of significance

Understanding and articulating what makes a cultural asset important is a major step in ensuring its recognition, ongoing protection and appropriate treatment.

The following list summarises the values for each Category, Sub-Category and Type of cultural asset surveyed in Dragash/Dragaš. This is only a very general overview that describes the values at the

(under supervision from qualified professionals) may also be able to conduct valuable new research. For example, in many international contexts, archaeological excavations are conducted by teams of student archaeologists who are learning practical aspects of their professions ‘in the field’ while providing valuable new information to the local administration and researchers. Opportunities to scope such research and funding opportunities should be initiated and coordinated.

24 As defined in Kosovo Regulation 05/2008 on Registration, Documentation, Assessment and Selection of Cultural Heritage for Protection

25 The work undertaken in future inventory, designation or protection procedures should also align with recommendations provided by the Council of Europe in Kosovo on international methodologies for assessment of cultural heritage, as set out in the European Union / Council of Europe Joint Project PCDK publication produced in partnership with the Kosovo Ministry of Culture: “Guidelines for Cultural Heritage – A Technical Tool for Heritage Conservation and Management”, September 2012

26 European Union / Council of Europe Joint Project PCDK publication produced in partnership with the Kosovo Ministry of Culture: “Guidelines for Cultural Heritage – A Technical Tool for Heritage Conservation and Management”, September 2012
municipal level, and starts to link assets into a historical and cultural narrative. The assessment of significance has been based on criteria suggested by Council of Europe in Kosovo, for values which the group of assets / asset displays currently or which may emerge in future.

**Criteria for the assessment of significance:**

a) Historic and aesthetic significance

b) Scientific or research significance

c) Social and spiritual significance

A more detailed description of individual assets and their significance is contained within the individual Village Surveys (Annex 4). These are assessed according to the same significance criteria above. However, much of this analysis remains to be completed, amended and expanded, especially relating to historical facts and dating.

The next step should be an evaluation of the assets’ Intrinsic, Contextual, and Associative significance. Following this, the full evaluation of significance should guide the appropriate treatment of the specific cultural asset, or groups of assets if linked. This assessment of significance sets a basic framework upon which more information can be gathered and updated.

**Article 4.1 of Regulation No. 05/2008 on Registration, Documentation, Assessment and Selection of Cultural Heritage for Protection** provides a list of values that must be described for each asset that is considered of such importance that it is to be protected at the national level. These values are:

- Historical value (associated with an important event/person)
- Archaeological value
- Historical value (exhibiting stylistic, constructional, landscape or group value)
- Scientific value
- Social value
- Spiritual value
- Technological value
- Rarity

This survey and report has not been able to analyse Dragash/Dragaš’s assets in such great detail as required in the abovementioned regulation since the purpose of this study was to collate and locate a broad list of assets that could form the basis for more detailed future consideration. The lack of historical, scientific and other information has meant that the values listed above could not be assessed properly. This report and survey is intended as a starting point and “preliminary record” for further research by the relevant local and national bodies which should follow the templates set out by law and through the recommendations set out in the European Union / Council of Europe Joint Project PCDK publication produced in partnership with the Kosovo Ministry of Culture: “Guidelines for Cultural Heritage – A Technical Tool for Heritage Conservation and Management” (September 27

27 Ibid.
2012). The process of compiling the inventory is closely linked to the process of identifying values and thereby protecting heritage; thus this document is a starting point for further research rather than a definitive final record.

This report contains a number of recommendations for certain cultural heritage assets in Dragash/Dragaš that may be considered for inclusion in the national list of cultural heritage under temporary or permanent protection, or designated for protection in other ways, such as local protection within the municipality. This report and survey does not replace the work of the Competent Authorities whose responsibility is to conduct official “Stocktaking” and “Inventory” processes according to the articles contained within the laws and regulations in order to officialise such protection measures.

Assessment of Risk

The threats and risks posed to cultural assets have been assessed according to the following table. More detailed descriptions of risks to particular assets are outlined in Section 2.3 and in the Village Surveys (Annex 4).

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<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Condition</td>
<td>Excellent</td>
<td>Good</td>
<td>Fair</td>
<td>Poor</td>
<td>Very poor</td>
</tr>
<tr>
<td>Vulnerability</td>
<td>Well managed</td>
<td>No threat</td>
<td>Some localised threats</td>
<td>Clear threats to whole site</td>
<td>Severe threats</td>
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<tr>
<td>Trend</td>
<td>Improving</td>
<td>Stable</td>
<td>Stable but with localised problems</td>
<td>Deteriorating or likely to deteriorate</td>
<td>Rapid deterioration</td>
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<tr>
<td>Occupancy</td>
<td>Full</td>
<td>Largely full</td>
<td>Partial</td>
<td>Fragmented</td>
<td>Vacant</td>
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Wide variations in assessment may occur for individual assets. For example, while some assets may be in good physical condition and not at threat by natural or manmade forces (e.g. given a ‘Good’ rating for Vulnerability and Trend), they may in fact be rated as ‘Poor’ or ‘Very Poor’ in terms of their condition as a cultural heritage asset. One example is in the case of Dragash/Dragaš’s mosques, which have all undergone significant recent renovations to ensure that the Vulnerability and Trend are stable, and that Occupancy improves. However, these renovation actions have also served to damage the intrinsic cultural heritage value of the mosques as a historical artefact as they do not follow international guidance and technical best practice. Thus the rating for the assets’ Condition is Poor.

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28 Ibid.
1.6 CONSTRAINTS

Due to the rural and mountainous aspect of Dragash/Đragnaš municipality as a whole, access to a number of potential sites of interest have been difficult or impossible in the timeframe for this study. There are several sites that are known through local legend (especially former “churches” and “fortresses”) that are located in highly rural areas at a significant distance and height from the nearest settlement, requiring several hours’ journey by horse or foot. These have been located with GPS where possible; where they have not been located, it has been included as a potential site to be identified and explored in collaboration with local communities, and highlighted in the database as requiring confirmation of GPS location.

With respect to this, many of the sites are very indistinct. The site is generally referred to as “church” or “monastery” among the local community, for example, but there are no physical remnants that attest to the exact location or provide any further information. In these cases the location has been marked by GPS where possible and a description of the site has been provided.

The requirement for further professional archaeological and historical research is crucial for them to be of relevance in any local development, spatial or tourism strategy, as well as to identify historical significance.

Time constraints in the scope of this project have largely restricted the research of Dragash/Đragnaš’s cultural assets to immovable cultural heritage. It is however emphasised that movable heritage, natural heritage features, cultural landscapes, and intangible (spiritual) cultural heritage are highly important characteristics of Dragash/Đragnaš and should be assessed and inventorised to the same degree of detail and professionalism as immovable/tangible cultural heritage. In many cases, movable, natural and intangible (spiritual) characteristics are linked very closely to immovable cultural heritage assets so that in order to fully assess the asset, proper analysis of all its components, values and the inter-relationships are required.

The oral tradition is a strong feature of inherited cultural practice in the Balkans and Kosovo, and is arguably still a notable characteristic of Dragash/Đragnaš’s historical records. The natural landscape and its manmade artefacts have been enhanced by stories, legends, songs and poetry that are passed on from generation to generation, and constitute a fascinating reserve of spiritual practice that should be mapped and recorded as part of an extension to the database this report has created.

While of high value to communities, their sense of identity and also in terms of future tourism, this has also meant that few written records have been available to support historical research, especially when new information is gathered during field surveys. In consequence, this information has been noted in the Village Cultural Heritage Survey sheets but it has been highlighted as originating in ‘local legend’ and needs professional verification. This includes the common names of certain sites (e.g. “church”) without factual verification of the historical function.

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29 The Ministry of Culture (in collaboration with the Ministry of Environment and Spatial Planning) is still to develop national guidance on the inventorying of these assets. A useful point of reference to start this survey/stocktaking process is the European Union / Council of Europe Joint Project PCDK publication produced in partnership with the Kosovo Ministry of Culture: “Guidelines for Cultural Heritage – A Technical Tool for Heritage Conservation and Management”, September 2012. See also the sections on Further Reading and Bibliography in this report.
The historical and cultural facts concerning cultural assets have been noted where available. No comment has been made on the accuracy of information obtained from official records. Other sources have been noted as opinion (e.g. “local legend”), pending further enquiry. Assessments of significance and risk have been undertaken by the author with respect to general values and visible risks.

This report does not contain an exhaustive, final list of cultural heritage assets in Dragash/Dragaš. It requires adaptation and updating as more information comes to light through closer community involvement, and will depend on proper analysis and research of the core values and inter-relation between these assets, including their interaction with contemporary developments, the evolution of arts and crafts, and changing ways of life. This is not a replacement for the official national inventory that is required to protect heritage of national value and importance. However, it may suggest other assets that are of local importance and should be under protection, or should be treated with care as a valuable local cultural resource.

1.7 THE INTEGRATED CONSERVATION APPROACH

Cultural heritage is the physical assets and intangible features originating from, belonging to and representing communities, groups and individuals, that have been inherited from past societies and passed on to future generations. It embraces all the diverse cultural values of people connected to and associated with it – whether those of its makers, its performers, its users or its spectators – and plays an important role in the sense of personal and communal identity, holding not just monetary or historical value in its physical properties but also in spiritual, religious and metaphysical terms.

For many years heritage conservation has been interpreted as focusing on single monuments and buildings, great works of art and artefacts. However, since 1975 at the Amsterdam Declaration of European Architectural Heritage a wider view has emerged. This considers “the heritage” (its physical manifestations and assets) as an inextricable part of its wider context. The heritage asset thus relies upon its surroundings to give it meaning and cultural value as much as on its own physical characteristics. The Integrated Conservation approach (IC) has since been developed through a number of international conventions, charters, and instruments, such as the Granada Convention30, the Valletta Treaty31 and the Florence Convention32. These have arisen in response to the reciprocal value of the heritage asset within its unique place, setting, or context, be that an urban area or a rural/natural environment.

Despite these developments in understanding, heritage planning and management are often considered a separate issue from those affecting the everyday life, workings and development of an area. Consideration of heritage is often late to be integrated into spatial planning, usually at the expense of its contextual values and its physical attributes. While the understanding of heritage practice has broadened within the community of practitioners, this has not been matched among

30 Convention for the Protection of the Architectural Heritage of Europe (Granada Convention), Council of Europe, Granada, 2000
31 European Convention on the Protection of the Archaeological Heritage (Valletta Treaty), Council of Europe, Valletta, 1992
32 European Landscape Convention (Florence Convention), Council of Europe, Florence, 1994
those currently faced with drawing up spatial and development plans for coming years within local or national governing structures. Owners of heritage do not necessarily share the aims and values of public administration, while political purposes and private gain often result in choices that are actively detrimental to heritage. This is true in Kosovo as in many other countries.

However, it must always be remembered that heritage is a non-renewable resource that has far-reaching connections to spatial, social and cultural spheres, to the individual and communal psyche, as well as to opportunities for creative development through local resources both at present and in the future. It is also an asset belonging not only to its private owners, but to a national and international, European heritage. It is thus crucial to protect and pass on to future generations.

In contrast, the IC approach brings a multi-faceted perspective that sees heritage as playing a role in economic, political, social, cultural, environmental and spatial arenas. It focuses on the broadest cultural values of an area (in both physical and metaphysical senses) and seeks to maintain the integrity, authority and continuity of those values for present and future generations. It emphasises that sustainable development should include the maintenance and conservation of existing fabrics and cultural values which can be transformed into assets during the development process. The main objectives of the IC approach highlight the importance of interdisciplinary collaboration in planning for heritage in sites, towns, historical centres, villages and suburbanised areas, using models that facilitate communication among experts from different backgrounds and specifically within communities. Communication lies at the heart of the approach, whether between professionals, stakeholders, local communities or national and international structures. The emphasis is on a dynamic, interactive and participatory process that encourages local communities to protect their own heritage from within while strengthening administrative and professional structures to make best use of these assets working in partnership with local communities.

This report strongly encourages close coordination between the respective Directorates and Ministries of Culture and Urbanism/Environment & Spatial Planning. In certain cases, if the establishment of Protective Zones, Protected Areas, Special Protected Areas and other such perimeters is required or recommended, the Directorate of Urbanism and other associated departments - such as those responsible for public works, roads and transport, planning permission, building control etc, as well as regional and central level authorities - have to be involved to incorporate cultural heritage protection within spatial plans and oversee the proper implementation of the protection strategies.36

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33 The term “asset” can be considered here to also mean “having value and available to meet debts, commitments, or legacies” (i.e. an economic function that relates to local economic development).
35 Law on Spatial Planning 2003/14, Article 2 and 12; Cultural Heritage Law 02/L-88, Article 2, 6, 7
36 The piecemeal disappearance of an asset’s setting through urban development results in the gradual loss of value and significance of that asset. One example in Dragash/Dragaš may be the traditional, winding stone paths and roads that, together with an ensemble of vernacular buildings, create a historic core to a village that is a rare feature in the municipality and in Kosovo, and would be an attraction to visitors and tourists.
1.8 LEGISLATIVE FRAMEWORK

The Kosovo Law on Cultural Heritage (2006) forms the main document concerning cultural heritage at the national level. There are also 7 Regulations on Cultural Heritage (2008)\textsuperscript{37}, the Amended Law on Spatial Planning (2003)\textsuperscript{38}, and the Law on Special Protective Zones (2008)\textsuperscript{39} that extend the influence of the Cultural Heritage Law. In addition, technical guidelines have been drawn up by the Council of Europe, in partnership with the Ministry of Culture, on the best means to implement Kosovo’s legal framework in line with European and international standards.\textsuperscript{40}

Cultural heritage in Kosovo is divided into the five main Categories below. The sub-categorisations for Archaeological Heritage and Architectural Heritage follow the Law on Cultural Heritage, with small clarifications in meaning suggested by the Council of Europe\textsuperscript{41} (in brackets). For Cultural Landscapes, Movable Heritage and Intangible [spiritual] Heritage, sub-categories are not yet detailed through the existing legal framework. Sub-categories that have been suggested by the Council of Europe are therefore used here.

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\textsuperscript{37} Regulation 01/2008 on Procedures for Excavations/Investigation; Regulation 02/2008 on Public Access on Cultural Heritage in Private Property; Regulation 03/3008 on Conservation and Restauration Activities on Cultural Heritage (sic); Regulation 04/2008 on Authorizations and Competences of Cultural Heritage Inspection; Regulation 05/2008 on Registration, Documentation, Assessment and Selection of Cultural Heritage for Protection; Regulation 06/2008 on Security Measures for Mobile \([\text{Movable – ed.}]\) Heritage; Regulation 07/2008 on Licensing Procedures for Mobile \([\text{Movable – ed.}]\) Heritage Traders

\textsuperscript{38} Article 3, section (a) and Article 16 (24.3) were amended to include cultural heritage in requirements for national spatial planning policy.

\textsuperscript{39} Law on Special Protective Zones 2008/03-L039

\textsuperscript{40} European Union / Council of Europe Joint Project PCDK publication produced in partnership with the Kosovo Ministry of Culture: “Guidelines for Cultural Heritage – A Technical Tool for Heritage Conservation and Management”, September 2012

\textsuperscript{41} Ibid.
Archaeological Heritage

- Immovable archaeological objects (*Site*)
- Movable archaeological objects
- Archaeological Reserve

Architectural Heritage

- Monuments
- Ensembles of buildings
- Architectural conservation areas (*Sites*)

Cultural Landscapes

- *(Landscape designed and created intentionally by man)*
- *(Organically evolved landscape)*
- *(Associative cultural landscape)*

Movable heritage and intangible [spiritual] heritage has not been recorded, assessed or categorised through this survey due to the particular community-based participatory processes that need to be developed in order to identify and assess these assets. However, it must be emphasised that Dragash/Dragaš contains a particular wealth of such heritage assets, and should form the next focus of the stocktaking / inventory process across the municipality.
- Manuscripts, religious and civil documents, books, publications of historical, scientific or artistic importance
- Ethnographic objects
- Objects, integral parts of permanent collections of museums and galleries
- Objects associated with religious worship
- Objects related to important historical events and to the lives of historical personalities
- Artistic creations of all types and genres such as paintings, drawings, sculptures, etc,
- Original printings, posters and photographs
- Works of applied art made of materials such as glass, pottery, metal, wood, fabric and paper etc
- Anthological works of applied art, of design and modern objects in serial production of particular artistic or historical importance
- Old furniture
- Tapestries, clothing and musical instruments
- Objects of historical character related to development of science and technology
- Other objects of historical, artistic, scientific or cultural importance
- Numismatic objects, medallions and philatelic collections
- Archive documents, including film recording, sound, photo and video materials

(Archaeological objects; Ethnological objects; Objects of art; Historical objects; Library material;
Archive material; Technical objects; Archive material; Audio-visual material; Recorded sound
(phonographic) archive material)

Spiritual Cultural Heritage (Intangible Heritage)\(^{47}\)

- Forms of cultural expression of popular traditions, customs, language, celebrations, rituals,
dances, music, songs, and artistic crafts (Inventories of elements of folklore and traditional crafts)
- (Inventories of elements of oral tradition)

At the central level, the Ministry of Culture, Youth and Sports (MCYS) is responsible for the national coordination and protection of cultural heritage, particularly through integration into spatial planning mechanisms and legislation in coordination with the Ministry of Environment and Spatial Planning (MESP). The Kosovo Council for Cultural heritage (KCCH) is charged with the evaluation and designation of cultural heritage for permanent protection, liaising between the 7 regional Centres for Cultural Heritage (CCH) which are responsible for protection, conservation and integration of cultural heritage into local spatial plans. CCH works closely with the municipal structures,

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\(^{47}\) Kosovo Cultural Heritage Law, Article 10 and UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (Paris, 2003); suggestions to changes in sub-categories recommended by the European Union / Council of Europe Joint Project PCDK publication produced in partnership with the Kosovo Ministry of Culture: “Guidelines for Cultural Heritage – A Technical Tool for Heritage Conservation and Management”, September 2012
cooperating particularly with the municipal directorates of urbanism and culture (although not exclusively) and coordinating between the local and national levels.

Dragash/Dragaš municipality is represented by the CCH-Prizren office located in the town of Prizren.

The primary point of contact for communities and owners of cultural heritage is the Directorate of Culture in Dragash/Dragaš Municipality. This office is responsible for enforcing protection measures of locally and nationally important cultural heritage assets, providing guidance and advice, and setting in place the procedures of inventory, archiving, collating and recording detailed information on all cultural heritage assets in the municipality, of both that which is officially protected and that which is of more local importance. The directorate must also provide and implement clear rules to citizens on the appropriate treatment of cultural heritage (including awareness-raising and education, granting of permissions, building control etc). It should maintain contact with the Prizren Centre for Cultural Heritage, the Kosovo Council for Cultural Heritage and the Ministry of Culture, to whom requests for protection or alteration of nationally listed cultural heritage should be made. The Directorate of Culture must liaise closely with the Directorate of Urbanism and planning/building control officers, as well as with other municipal departments whose activities may impact upon cultural heritage (e.g. road, transport, public works, building control). It is the responsibility of the Directorate of Culture to ensure that where any construction or development takes place, an impact assessment for cultural heritage is conducted to ensure that values are not threatened, and to control such developments.
SECTION 2

2.1 BACKGROUND TO THE DRAGASH/DRAGAŠ REGION

Settlement in Dragash/Dragaš is said to date from ancient times, similar to elsewhere in the Prizren region where evidence of Neolithic and Iron Age inhabitation has been found, as well as significant records from the Roman and Ottoman periods. As a highly mountainous rural area, the topographical and climatic conditions have had a large impact on accessibility which has been significant for the area’s socio-cultural history and development.48

During the Ottoman reign from 1445-1912, the area of Dragash/Dragaš municipality formed part of the Sançak and, later, Vilayet of Prizren (1871), a wide administrative district that included areas in the current-day Former Yugoslav Republic of Macedonia (FYR Macedonia), Montenegro, Albania and Serbia and covered most of what is today Kosovo. Incorporating Elbasan, Gusinje, Pejë/Peć, Tetovo, Debar, Gostivar and Niš, this territory became known as the Vilayet of Kosovo in 1877. Prizren was known for its powerful trading links as a crossroads for both military and commercial routes, and was thus a highly important centre to which communities in the Dragash/Dragaš area would have had strong connections, as they do today. Dragash/Dragaš also forms a link between Albanians in Kosovo and those in northern and western FYR Macedonia, specifically with close ties to Tetovo and Debar. A mountain pass connects Dragash/Dragaš to Debar through Restelica/Restelicë, and the village’s position as the “gateway” to this route may explain it as a sizeable and established settlement today.

The connection between Prizren and Debar has been particularly important throughout history. This entire area had been highly populated by Vlachs from the early Ottoman period, including throughout the Gora/Gorë areas in Dragash/Dragaš. Although they were one of the first populations to exist in the region, they are a minority community which has now disappeared as a distinct group in Kosovo, a likely result of assimilation throughout time and adaptation of language, religion and customs. However, the Vlachs developed high skills in stonemasonry and given their pastoral-nomadic traditions spread far across the region building houses, bridges and aqueducts, including extensively across Kosovo. These stoneworking skills were similarly practiced by Christian Albanians from eastern and central Albania (Dibra, Berat and Gjirokastra). It is likely that the connections between FYR Macedonia and central/eastern Albania across the mountains of Dragash/Dragaš had an important impact on the development of both vernacular and monumental architecture of Kosovo.49

The word “Gora” means “mountain” in Slavic languages, and thus the Gorani people are said to be the “mountaineers”. The language spoken by the Gorani (“Našinski”, roughly translating as “ours”) is a mixture of Macedonian, Bosnian, Serbian, and Turkish. Linguistically, Slavic languages have been commonly spoken across the Sharr/Šar mountain region, with nineteenth century travellers reporting “Macedonian” and “Bulgarian” across the territory. Since communities in Dragash/Dragaš have been long connected with those in FYR Macedonia across the mountains along livestock

48 Qaflesh, M. Opoja and Gora through the Centuries, Institute of Albanology, Prishtina 2011
migration and agricultural trails, Dragash/Dragaš has formed a bridge between both Slavic and Albanian communities across contemporary national borders. A widely held view is that the Gorani descend from Orthodox Christian Slavic peoples originally from Bulgaria in the 13th century who passed through Dragash/Dragaš on their way towards what is now Bosnia & Herzegovina. It was during the Ottoman period that the population converted to Islam, with Gorani, Bosniak and Albanian groups in Dragash/Dragaš sharing the same religion – a factor which is still cause for strong inter-community integration and tolerance.

It is within this context of Dragash/Dragaš as a crossing-point and gateway for travellers throughout the centuries that the following analyses have been conducted. As mentioned previously, individual buildings may appear insignificant; however, at the wider scale, they form an interesting regional cluster of typologies and functions that contribute to a greater understanding of the area’s roots and its development. Further detailed and professional technical research is required to further clarify these initial connections and to outline a more accurate historical picture. It is emphasised that the narrative of trade and travel through the region is a key aspect of Dragash/Dragaš’s cultural history and should be mapped and researched comprehensively, as well as developed into a cultural narrative that would be of interest to potential tourists.

2.2 OVERVIEW OF DRAGASH/DRAGAŠ’S CULTURAL HERITAGE ASSETS

It is worth noting that the terminology used in cultural heritage practice mirrors that of environmental protection, biodiversity and sustainable land use, based on the concept of “sustainable development” by protecting, preserving and making best use of valuable local resources that have been inherited, and should be passed on to future generations. Cultural heritage and the natural environment together form the resources of a region, weaving into a continuous narrative the system of relationships between humankind and the surrounding environment that has existed for centuries.

Nevertheless, official listing of cultural heritage remains focused on traditional concepts of “architectural monuments”, taking little account for the variety and complexity of the cultural values that are also present, such as cultural landscapes, vernacular architecture and intangible [spiritual] cultural heritage. As well as assigning Dragash/Dragaš’s cultural heritage into main Categories and Sub-Categories as described in the laws and regulations, this survey and report also provide “Additional Categorisations”. This is intended to highlight the crossover and inter-relation between assets that together holistically describes a cultural inheritance. So, while an architectural heritage monument may be a building of historical note, its local, community value is simultaneously derived from its surrounding environment (natural or manmade), the objects, stories and legends that are attached to it, and the ritual or traditional practices that are enacted with it. This is of particular importance in Dragash/Dragaš since traditional, rural ways of life – and the spaces and objects of those traditions – are so closely linked in historical and functional narratives. It is the revealing and describing of such connections that will enable sustainable development to support the continuation of Dragash/Dragaš’s heritage as a coherent whole.
PREVIOUS OFFICIAL LISTING

Under Yugoslavia, Dragash/Dragaš contained three listed monuments that were protected at the national level:

Table 1: List of Protected Monuments, Yugoslavia 1967

<table>
<thead>
<tr>
<th>Name of monument</th>
<th>Period</th>
<th>Location</th>
<th>Date listed</th>
<th>Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ruins of religious site/artefact</td>
<td>16th century</td>
<td>Buzez/Buzez</td>
<td>1967</td>
<td>nr.v. E.K. 926/67</td>
</tr>
</tbody>
</table>

Currently, the Ministry of Culture, Youth and Sports is undertaking an inventory of cultural heritage across Kosovo. This includes an extended list of 12 sites, monuments and artefacts that are currently under temporary protection, including the three monuments that had been formerly protected under Yugoslav law. This extended list now contains 2 archaeological reserves (Hisarisht in Kruševo/ Kruševë; Hisar in Brut/Brut), and 10 architectural heritage assets (sub-categorised as Monument/Ensemble) comprising 8 religious sites, and 2 agricultural buildings.

Table 2: List of Cultural Heritage Proposed for Temporary National Protection

<table>
<thead>
<tr>
<th>Nr.</th>
<th>Title</th>
<th>Period</th>
<th>Location - Municipality</th>
<th>Status number / Decision</th>
<th>Identification number in Database</th>
</tr>
</thead>
<tbody>
<tr>
<td>115.</td>
<td>Archaeological site Hisarisht</td>
<td>Prehistory</td>
<td>Kruševo/ Kruševë – Dragash/Dragaš</td>
<td>925/6750</td>
<td>002997</td>
</tr>
<tr>
<td>223.</td>
<td>Medieval fortress in Hisar of Brut</td>
<td>Antique – late Middle Age</td>
<td>Brut/Brut/ Dragash/Dragaš</td>
<td>Proposed</td>
<td>Evidenced</td>
</tr>
<tr>
<td>384.</td>
<td>Kukli Beu Mosque, Bresanë</td>
<td>16th century</td>
<td>Bresanë/Brodosavce - Dragash/Dragaš</td>
<td>925/67</td>
<td>002056</td>
</tr>
<tr>
<td>385.</td>
<td>Ruins of religious site Buzez (Namazxhah)</td>
<td>16th century</td>
<td>Buzez - Dragash/Dragaš</td>
<td>926/67</td>
<td>002945</td>
</tr>
<tr>
<td>652.</td>
<td>Selim Deda Turbe (Tomb)</td>
<td>18th century</td>
<td>Restelica/Restelicë -Sharr/Šar - Dragash/Dragaš</td>
<td>Proposed</td>
<td>Evidenced</td>
</tr>
</tbody>
</table>

50 Previous listing code was 924/67, not 925/67; this code is taken directly from the Ministry of Culture List of Cultural Heritage under Temporary National Protection and may be an error.

51 A more accurate interpretation of the term “Evidenced” (translated from Albanian to English) is “Identified”

52 An outdoor praying place in Muslim tradition, usually marked by a stone plinth and corner tower.
### Survey of Cultural Heritage Assets in Dragash/Dragaš Municipality

**UNDP Planning and Heritage Consultant: Crystal Whitaker**

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Century</th>
<th>Location</th>
<th>Status</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>653</td>
<td>Village Mosque (Berat mosque)</td>
<td>20th century</td>
<td>Sharr/Šar - Dragash/Dragaš</td>
<td>Proposed</td>
<td>Evidenced</td>
</tr>
<tr>
<td>654</td>
<td>Turbe (Tomb)</td>
<td>17th century</td>
<td>Sharr/Šar - Dragash/Dragaš</td>
<td>Proposed</td>
<td>Evidenced</td>
</tr>
<tr>
<td>655</td>
<td>Old Mill</td>
<td>19th century</td>
<td>Sharr/Šar - Dragash/Dragaš</td>
<td>Proposed</td>
<td>Evidenced</td>
</tr>
<tr>
<td>656</td>
<td>Valavice – Mill</td>
<td>19th century</td>
<td>Bellobrad/Belobrad - Sharr/Šar - Dragash/Dragaš</td>
<td>Proposed</td>
<td>Evidenced</td>
</tr>
<tr>
<td>657</td>
<td>Village mosque</td>
<td>13th century</td>
<td>Mlikë - Sharr/Šar - Dragash/Dragaš</td>
<td>Proposed</td>
<td>Evidenced</td>
</tr>
<tr>
<td>658</td>
<td>Village mosque</td>
<td>20th century</td>
<td>Kapre/Kapra - Sharr/Šar - Dragash/Dragaš</td>
<td>Proposed</td>
<td>Evidenced</td>
</tr>
<tr>
<td>659</td>
<td>Big grave – sallatash</td>
<td>18th century</td>
<td>Kapre/Kapra - Sharr/Šar - Dragash/Dragaš</td>
<td>Proposed</td>
<td>Evidenced</td>
</tr>
</tbody>
</table>

In addition to this list, field surveys conducted from May-July 2012 revealed a number of other buildings, assets and features of cultural heritage interest. Where those listed in the table above may be of specific historical importance and worthy of national protection (pending further investigation and proper inventorisation), Dragash/Dragaš also contains significant other examples of vernacular architecture, religious sites and cultural landscapes. Interviews with local residents also uncovered several potential archaeological sites, where small artefacts have been regularly unearthed by local farmers and which are recorded through local legend.

These additional buildings and sites require further investigation by professionals and experts to properly assess their characteristics and values. However, as part of the municipality-wide context,

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53 This may be translated as “fulling mill” in English, used to clean cloth from impurities to make it thicker, an important step in clothmaking, and in Dragash/Dragaš for the fabrication of traditional costumes.

54 A table near a mosque or religious site (such as Namazxhah or graveyard) on which the deceased is laid out before burial, following the Muslim tradition. The term “burial table” shall be used.
they play a role in building knowledge and understanding of the historical, social and cultural development of the area and even of specific villages. They also have an important role to play as *cultural markers* within the natural landscape that may be of interest to tourists and researchers. Rather than treating the different building types as separate points on a map, it is worth recovering a linked narrative between villages across the municipality that better reflects historical connections and routes and which can tie in with mobile new activities, such as hiking and walking.

The field surveys recorded the following:

- 7 potential archaeological sites/reserves (including one already under National Protection and one under temporary national protection).
- 19 monuments comprising: one vernacular agricultural building, 14 religious buildings (tombs and mosques exhibiting original features), 2 religious sites (graves, praying places, mosque remains), and 2 infrastructural features (fountains)
- 9 ensembles of residential and agricultural buildings
- 7 individual agricultural buildings (mainly watermills) in different villages
- 5 sites containing significant examples of çardak-type dwellings
- 10 examples of Cultural Landscapes (Main Category), with a further 20 sites that could have additional categorisation of a cultural landscape in reciprocity with its main categorisation.

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55 These have been differentiated from the more common stone and/or adobe houses that characterise most of vernacular architecture in the villages, as they exhibit earlier examples of construction and material techniques derived from Ottoman influence between the 17th and 19th centuries in Kosovo. In some villages, a number of these houses still exist (sometimes forming a small ensemble (e.g. Vraništë and Orçushë). However, as a form of traditional “urban” architecture they are of importance and are likely to be of interest to tourists and visitors. “Çardak” relates to the upper level open timber galleries that characterise these dwellings but now most frequently is the term used to refer to the building typology. See Cerasi, M. “The Formation of Ottoman House Types: A Comparative Study in Interaction with Neighboring Cultures”, Muqarnas, Vol. 15 (1998), pp. 116-156, published by BRILL. Also Dr. sc. Flamur Dolli, “Arkitektura Vernakulare e Kosovës”, Prishtina 2009, Association for the Preservation of Architectonic Heritage (SHRTA)
2.3 SURVEYS OF IMMOVABLE CULTURAL HERITAGE IN DRAGASH/DRAGAȘ

The following sections divide the cultural heritage assets of Dragash/Dragaš into official Categories and Sub-Categories. It then subdivides the sub-categories into different types of assets, making a general statement of significance for the type as a whole rather than describing the particular qualities/condition for each asset individually.

For example, under Architectural Heritage (Main Category), the Sub Category Monuments contains different Types of asset (mosques, religious sites, tombs, agricultural buildings, infrastructure) that exhibit similar qualities, conditions and risks, and so general recommendations for the protection and conservation of each type of asset can be developed.

The information in this report is intended as a general overview to the municipal situation and highlights the need for further detailed research into types of cultural heritage assets. It also emphasises the importance of forming thematic links between villages across the entire municipality to contribute to a greater understanding of the region’s historical development. Recommendations for each type then suggest strategies for the assets’ protection at the administrative level as well as practical measures at the sites.

Additional information needed to complete the inventories is noted in the subsequent section. More detailed analysis of specific assets is contained within the individual Village Cultural Heritage Surveys (Annex 4). The full Database of Cultural Heritage Assets is contained within Annex 2.
2.3.1 ARCHAEOLOGICAL HERITAGE

One of the seven sites listed is already under full national protection status as an Archaeological Reserve, inherited from the former list created under Yugoslavia (Kruševo/Krushevë). One other site (Brrut/Brut) is currently under temporary national protection as an Immovable Archaeological Object (Site) pending further professional analysis to complete the inventory. Both of these sites are known locally as “Hisar”, a word that derives from Turkish meaning “fortress” or “citadel”. They are very important as evidence of the patterns of settlement in the region and a connection – through social, military and trade/economic means – to other areas in Kosovo and beyond. Some small excavations have occurred at Brrut/Brut-Hisar, which suggests either preliminary archaeological research or “treasure-hunters” scavenging for artefacts. The archaeological sites are located in the territories of: Brrut/Brut (2 sites), Kosavë/Kosavce, Restelica/Restelicë, Krstec/Kërstec, Kruševo/Krushevë (Zlipotok territory), and Zaplluxhe/Zaplužje.

Other sites have been identified through common local knowledge and legend as the locations of a “castle”, “fortress”, “monastery” or “church”. There are very few concrete facts available based on technical research, although small artefacts are said to have been unearthed by local farmers and residents. These locations have been recorded where possible as “potential sites” but the greatly

56 This has already been a particular problem at the Novo Brdo/Novobërđë fortress near Priština and at other sites in the region, and has contributed to ongoing damage to and dereliction of the already fragile remains. Field surveys have identified that local residents have been removing finds from sites, with some evidence that these are being sold on the commercial market.

57 This is one of two (archaeological) sites that still remain to be located by GPS that were not able to be surveyed in during the period of research (see Constraints). The point location (GPS coordinates) on the map is very approximate, and correspond to the wider territory of Zlipotok rather than Kruševo/Krushevë (which is its official title). Note that this is liable to change.
Survey of Cultural Heritage Assets in Dragash/Dragaš Municipality  
UNDP Planning and Heritage Consultant: Crystal Whitaker

varying interpretations on history provided by local residents should be treated with caution. It is very important that professional archaeological research is conducted in these areas.

Given the time constraints of the project, as well as the sensitive issues that such finds arouse, more time, professional research and community involvement is needed to compile a proper database of all such objects.

Furthermore, a number of locations have been identified as the site of former settlements. Two such – Gostil and Zinova – are repeatedly mentioned in local histories and legends as sizeable former urban settlements. Other areas rumoured to have been old settlements include riverside stone piles in Rapča/Rapçë, several sites below the Brut/Brut hisar archaeological site in the valley, and a location between Mlike/Mlikë and Glibočica/Gilbočicë. Undoubtedly many more such locations may be uncovered through more comprehensive surveys and local interviews, and could prove of interest to archaeological research (or research into the legends and stories comprising intangible [spiritual] cultural heritage); however, these circumstantial sites have not been included in the overall Database of Cultural Heritage Assets since more concrete evidence than oral local legend is required. Where possible the sites have been marked by GPS and recorded in the Village Surveys.

### ASSESSMENT OF SIGNIFICANCE

**Category:** Archaeological Heritage  
**Subcategory:** Archaeological Reserve / Immovable Archaeological Objects (Sites)  
*indicates asset under full/temporary national protection

<table>
<thead>
<tr>
<th>LIST OF ASSETS</th>
<th>VALUE</th>
<th>STATEMENT OF SIGNIFICANCE</th>
</tr>
</thead>
</table>
| • Archaeological site in Brut/Brut Hisar*;  
• Potential sites in Restelica/Restelicë, Krstec/Kërstec, Kosavë/Kosave, Zapluxe/Zapluxë, Brut/Brut;  
• Archaeological Reserve in Kruševo/Krushevë Hisarisht* | Historic & Aesthetic significance | Although fortresses/castles and historic trade/military routes have been a fairly common feature of the wider region, they are rare as historical assets in Kosovo today, having succumbed to dereliction through time so that little remains. There has been limited first-hand, physical research on the routes and locations in Dragash/Dragaš. Due to dereliction and natural processes of deposition, the sites are unlikely to exhibit unique/representative values of its typology except as part of a historical narrative, but they are of significance to historical, social, economic and military history/development of the region as interconnected points along a route, and thus also to the development of local communities. A couple of the potential sites are in prominent and striking natural promontory locations, similar to other fortresses/castles found in Kosovo and the Balkans. There is little visible presence of these assets, so they are not valued by the local community as aesthetic features. |
| Scientific & Research significance | Given that these sites are largely covered with dense vegetation and in difficult to access, remote and under-populated terrain, it is unlikely that they have experienced major alterations to the archaeological site save by natural degradation or deliberate destruction by man (e.g. through war or salvage). If archaeological surveys reveal a well-preserved site, the remains are likely to be highly authentic. Extent/completeness, integrity and timeframe/dating is pending further archaeological research. |

| | | Some locations (Gostil, Zinova, Brut-Hisar) continue to be the scene of local |
Social & Spiritual significance

Legends and interest, and there is some evidence that they act as local meeting places/social spots. There is no continuation of inhabitation/original purpose, and the sites play a limited role in national consciousness. However the natural landscape of sites with potential archaeological interest (particularly Restelica/Restelice, Krstec/Kërstec, Brut/Brut-Visar and Kruševo/Krushevo) and the significance of the locations through local legend remain of importance to local communities and provide a repertoire of intangible heritage assets.

RISK ASSESSMENT

<table>
<thead>
<tr>
<th>Condition</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vulnerability</td>
<td>Excellent</td>
<td>Good</td>
<td>Fair</td>
<td>Poor</td>
<td>Very poor</td>
</tr>
<tr>
<td>Trend</td>
<td>Improving</td>
<td>Stable</td>
<td>Stable but with localised problems</td>
<td>Deteriorating or likely to deteriorate</td>
<td>Rapid deterioration</td>
</tr>
<tr>
<td>Occupancy</td>
<td>Full</td>
<td>Largely full</td>
<td>Partial</td>
<td>Fragmented</td>
<td>Vacant</td>
</tr>
</tbody>
</table>

TOTAL RISK ASSESSMENT: 16

PROTECTION MEASURES IN PLACE

In general, these potential archaeological sites have remained unprotected and unexplored. Most are simply unmarked areas covered with soil and vegetation, some in areas at high risk of erosion, weathering and decay through natural processes, which pose a risk to their value. However, this remoteness and the fact they are hidden underground and by vegetation may also be a factor in their ongoing protection. As observed in Brut and elsewhere in Kosovo, knowledge of such historical sites may attract “treasure-hunters” who cause great damage to a site’s value and any archaeological finds; or enthusiastic amateur historians who may unknowingly cause more harm than good to the understanding and value of the site by undertaking poor, informal excavations without the required methodology or documentation. Local residents who find artefacts have tended to collect these in their homes rather than leave them in situ and alert the appropriate authorities, which removes the artefacts from their original context and lessens the historical information it is likely to provide. Field surveys have also revealed a widespread reluctance to inform the appropriate authorities of such finds; this may be partially a fear of potential wrongdoing in collecting such items, and a lack of awareness about the importance of cooperating with local and national authorities in this matter. It may also imply a level of mistrust in the authorities with what is often considered solely the heritage possession of the local community or, sometimes, of the finder.
### RECOMMENDATIONS

<table>
<thead>
<tr>
<th>ACTION</th>
<th>PRIORITY</th>
<th>TIMEFRAME</th>
<th>NOTES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Immediate establishment of Protective Zones around sites in Brrut/Brut and Kruševo/Krushevë and control of activities in these areas.</td>
<td>High</td>
<td>Short-term</td>
<td>Perimeter of 100m may be altered to suit terrain and conditions. Recommended to include the road to Brrut/Brut Hisar (and possibly towards Prizren and Brrut/Brut village).</td>
</tr>
<tr>
<td>Plan and implement awareness-raising activities in schools and with local communities regarding proper treatment of archaeological sites and actions upon uncovering archaeological finds.</td>
<td>High</td>
<td>Mid – Long term</td>
<td>Should be ongoing, alongside general awareness-raising concerning all aspects of cultural heritage.</td>
</tr>
<tr>
<td>Professional reconnaissance activities for other potential archaeological sites in the municipality, and establishment of Protective Zones if necessary.</td>
<td>Medium</td>
<td>Mid-term</td>
<td>Conducted by licensed archaeologists and other professional researchers.</td>
</tr>
<tr>
<td>Establishment of other Protected Areas where appropriate and set in place mechanisms to conduct/complete the inventory of archaeological sites.</td>
<td>Medium</td>
<td>Mid-term</td>
<td>Must relate also to natural protected areas (e.g. Natural Park boundaries).</td>
</tr>
</tbody>
</table>

### RATIONALE

Until additional research can be carried out, it is strongly recommended that no construction or interventions should occur on or near the identified sites. This is of particular relevance to those two known archaeological sites listed by the Ministry of Culture as being under full or temporary national protection (Kruševo/Krushevë and Brrut/Brut). It is emphasised that maintaining archaeological sites and artefacts in situ is the most appropriate method for conducting research and this should apply also to any artefacts that are found within the perimeter of a Protective Zone.

All work on these sites should be carried out in cooperation with local and national authorities for cultural heritage and archaeology, and be conducted by licensed and experienced archaeologists according to approved plans. Incorporation of professional studies with opportunities for awareness-raising among the local community and academic development (e.g. through active participation of students of archaeology) is highly encouraged. In particular, local communities should be taught to respect and protect important sites as part of their own cultural legacy and as a potential source for the development (e.g. through tourism). Inter-municipal and cross-border cooperation and experience-sharing should also be encouraged, particularly where it contributes to growing historical or socio-cultural knowledge about the wider mountain region that includes Dragash/Dragaš.

In addition to these professional research measures, measures to establish, mark or cordon the Protective Zones around the Brrut/Brut and Kruševo/Krushevë sites should occur as soon as possible. Signs alerting visitors to the status of the site and appropriate behaviour are recommended, accompanied by awareness-raising measures in schools and among local residents and communities.

In other cases, particularly where the site is largely unknown (in all other surveyed cases), care should be taken to prevent unauthorised development or alterations to the site and its surrounding areas until research can be undertaken and its value ascertained.

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58 Cultural Heritage Law, Article 7
On the other hand, alerting a wider public to the potential presence of cultural heritage assets may actually encourage activities such as “treasure-hunting” and unprofessional excavations. It is highly recommended that an in-depth process of awareness-raising among the local community takes place in parallel to any changes to the site, and should focus on all sectors of the community (particularly among youth). This should emphasise the importance of protecting the heritage at the closest point by community supervision, and supporting local and national authorities in conducting research. The community should then take the lead in proposing the most appropriate measures to ensure the site is protected, defining their own role as guardians of their cultural inheritance.

Construction workers (and others who undertake excavations, e.g. farmers) should be made aware of the requirement to alert the proper authorities in the case of uncovering any finds of potential archaeological interest, and maintaining the find in situ. In this case, construction and other activities should cease until such time that proper surveys can be carried out.59 The Competent Authorities60 should respond promptly to commission assessments of the area, install protection measures and control changes/development.

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59 Cultural Heritage Law, Articles 7.6-7.10
60 The municipal Directorate of Culture is the first point of contact, whereupon the Centre for Cultural Heritage in Prizren should be informed, followed by the Kosovo Council of Cultural Heritage and the Ministry of Culture, Youth and Sports. The Institute of Archaeology and other national research bodies should then be engaged to undertake field research.
2.3.2 ARCHITECTURAL HERITAGE

Architectural heritage encompasses a broad scope of assets and features. **Monuments** are considered “constructions and structures distinguished by values of historical, archaeological, artistic, scientific, social or technical interest including movable elements as their parts”\(^{61}\), and may include “individual architectural works, works of monumental sculpture and painting, structural elements of an archaeological nature, cave dwellings, etc”\(^{62}\). In Dragash/Dragaš these are mostly religious sites/buildings (14 in total), six of which are currently under temporary national protection with one under permanent national protection (the Mosque of Kukli Beut in Bresanë/Brodosavce). There are also two agricultural buildings, in Bellobrad/Belobrad and at the edge of Dragash/Dragaš town (in the territory of Shajne/Šajnovce), both under temporary national protection. The former is of note as a rare example in Kosovo of a combined fulling mill and watermill, i.e. a water driven mill that grinds corn and cleans/prepares wool for the traditional fabrication of textiles. There are also two fountains with specific artistic/sculptural features, and one good example of a çardak building with an interesting local history.

The second sub-category comprises **Ensembles of Buildings**, which are “groups of urban or rural buildings distinguished by values of historical, archaeological, artistic, scientific, social or technical interest, interrelated within certain topographic units”\(^{63}\) and which may be “separate or connected buildings which are noteworthy on account of their architectural value, homogeneity or their place in the environment.”\(^{64}\) These clusters of buildings are also highly representative of the local vernacular\(^{65}\), and are increasingly important to maintain in Dragash/Dragaš and in Kosovo as they have to a large extent disappeared through the haphazard and piecemeal redevelopment of urban and rural areas. All of Dragash/Dragaš’s villages contain some examples of traditional stone dwellings and agricultural outbuildings. However, in certain areas (9 settlements: Bačka/Baçkë, Brod, Bresanë/Brodosavce, Krstec/Kërstec, Leštane/Leshtan, Plajnik/Plajnik, Pllavë/Plava, Zipotok, and Zym/Zjum) there has been a wider retention of original winding street patterns, water and irrigation channels, gardens and yard walls, clusters of buildings, and traditional material and construction techniques that together strongly convey a sense of the original village fabric that sits in harmony with the natural landscape, the local climatic and geographic conditions, and the inherited patterns of human activity. This all contributes to a sense of place-based authenticity that is likely to be an important factor in cultural and nature-based tourism opportunities, as well as providing a strong sense of place and identity to the villages, their inhabitants and the municipality. They are also highly adaptable structures that can be reused to accommodate new uses to suit changing times, which is a positive feature of their sustainability. Traditional construction methods are rapidly disappearing in

\(^{61}\) Kosovo Cultural Heritage Law No.02/L-88, Article 2.2, Definitions

\(^{62}\) Extension to definition suggested by the European Union / Council of Europe Joint Project PCDK publication produced in partnership with the Kosovo Ministry of Culture: “Guidelines for Cultural Heritage – A Technical Tool for Heritage Conservation and Management”, September 2012

\(^{63}\) Kosovo Cultural Heritage Law No.02/L-88, Article 2.2, Definitions

\(^{64}\) Extension to definition suggested by European Union / Council of Europe Joint Project PCDK publication produced in partnership with the Kosovo Ministry of Culture: “Guidelines for Cultural Heritage – A Technical Tool for Heritage Conservation and Management”, September 2012

\(^{65}\) See below for more detailed information on vernacular architecture
many locations throughout Dragash/Dragaš and Kosovo, and with them a form of intangible [spiritual] cultural heritage practice.

Forming a different type of ensemble to the vernacular ensembles described above are a number of “çardak type” dwellings in 5 villages (Buçe/Buče, Kosavë/Kosavce, Orçuše/Orçushë, Rapçă/Rapçë and Vranište/Vranisht). As with the vernacular stone houses and agricultural buildings, these play a limited role as individual buildings of specific architectural, communal or functional value, but are valuable expressions of an older and more unusual, “urbanised” architectural typology, similar to the dwellings found in Prizren. They are mostly in very poor condition and require a different technical approach when considering conservation, rehabilitation and/or renovation.

As explained earlier, çardak-type dwellings are representative of architectural development during the 17th – 19th centuries in Kosovo, derived from and influenced by Ottoman construction. They were often built to house prominent local families, and as a building typology are increasingly threatened throughout Kosovo. A major cause of this is its construction from adobe (mud brick) and timber which, if not maintained and plastered, degrades very quickly by natural processes of wind, rain and sun. A number of these buildings are located in clusters within the villages; they are however mostly uninhabited and severely derelict. In Llopushnik, the ruins of one such building remains by the main Dragash/Dragaš-Prizren road. This is known locally as a han: a travellers’ resting place where caravans of merchants and their animals could rest for the night before continuing on their journey. This is of relevance to the historical and cultural development of Dragash/Dragaš as a significant transit route in the past. A number of other such caravan rest points have been described across the municipality, although specific locations have not been identified.66

Vernacular architecture – neither necessarily a monument, an ensemble nor an architectural conservation area, although having a strong influence on the potential designation of all three – is another unique feature of Dragash/Dragaš’s cultural heritage. However, it is a concept that is relatively new in Kosovo and therefore difficult to categorise properly since it can be included as part of the sub-categories of cultural landscapes, ensembles of buildings or architectural conservation areas. Vernacular architecture is usually called the “architecture without architects”67, the product not of trained architects but of local people using locally available materials and constructing with them in ways that have been passed down through the generations and in response to geography, climate, social and cultural traditions, innovation, and other factors. They are the unique product of local populations, and thus the vernacular buildings of Dragash/Dragaš are perhaps the most highly representative – albeit unrecognised – markers of a local identity that is inextricably intertwined with the natural and built environment. As such, this report considers vernacular architecture as an intrinsic feature of ensembles, conservation areas or cultural landscapes, and argues for its proper treatment through conservation (by means of rehabilitation or re-purposing) to ensure their continuation as a cultural inheritance and legacy.

66 Qafleshi, M. Opoja and Gora through the Centuries, Institute of Albanology, Prishtina 2011
67 Referring to the title of the seminal publication by Rudofsky, B. Architecture Without Architects: A Short Introduction to Non-Pedigreed Architecture, New York : Museum of Modern Art ; Garden City, N.Y. : Distributed by Doubleday, 1965
The third sub-category of architectural heritage is **Architectural Conservation Areas**, comprising “combined works of human hand and nature distinguished by values of historical, archaeological, artistic, scientific, social and technical interest”\(^68\) and including “urban or rural centres and historic towns/sites with the corresponding open spaces and infrastructure.”\(^69\) There are no such areas currently designated in Dragash/Dragaš. However, with further research by professionals in collaboration with local and national institutions such sites may be designated in future. These may include archaeological sites, vernacular ensembles of residential or agricultural buildings and their linked contexts (e.g. specific land uses, trails etc), and the settings around monuments.

Designation of official Architectural Conservation Areas should be carefully judged against the need for buildings and fabrics to be able to be adapted to suit contemporary needs of residents and visitors. Experience in Kosovo has shown that the outright protection may encourage pre-emptive demolition and unsuitable adaptations in order to make most use of the land value before what local communities may consider “restrictive” or “punitive” measures are imposed\(^70\). This is of particular concern in areas of high poverty and unemployment, such as Dragash/Dragaš. The first step before introducing areas of higher conservation designation is through raising awareness among local owners and the community, and providing technical support and training in how physical adaptations can occur without damaging the core values of the building or site. The intrinsic value of “authentic” cultural heritage as a community inheritance and a legacy – as well as its potential for supplementing local incomes, for example through tourism - needs to be properly communicated, as should the common concepts and practices in cultural heritage conservation. This policy should be developed and led by the Directorate of Culture with the support of national institutions, professional bodies and international organisations working in the field of cultural heritage.

It is recommended that certain highly characteristic vernacular buildings and ensembles of buildings, together with their surrounding natural features and urban patterns, should be considered as areas deserving a degree of conservation, particularly with a view to supporting place-based authenticity and a tourism industry. The limits of appropriate change and what degree of “conservation” is required should be determined by the Competent Institutions in cooperation with the municipality and local residents and owners before any intervention or indeed protection measures/restrictions are instigated (such as the designation of official Architectural Conservation Areas). Given that many of the vernacular buildings have been adapted over time to meet practical purposes, forbidding contemporary interventions of any kind may be actively detrimental to the intention to protect the buildings and areas, including their original character. Bringing these buildings back into

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\(^{68}\) Kosovo Cultural Heritage Law No.02/L-88, Article 2.2, Definitions  
\(^{69}\) Extension to definition suggested by the European Union / Council of Europe Joint Project PCDK publication produced in partnership with the Kosovo Ministry of Culture: “Guidelines for Cultural Heritage – A Technical Tool for Heritage Conservation and Management”, September 2012  
\(^{70}\) See Charter for the Conservation of Historic Towns and Urban Areas (Washington); Article 3. The participation and the involvement of the residents are essential to the success of the conservation programme and should be encouraged. The conservation of historic towns and urban areas concerns their residents first of all – Article 4. Conservation in an historic town or urban area demands prudence, a systematic approach and discipline. Rigidity should be avoided since individual cases may present specific problems.
contemporary use – albeit with a change of use – is the best way to ensure their continuity. Therefore no suggestions have been made for the designation of Architectural Conservation Areas through this report, although it is strongly recommended that certain areas be considered valuable ensembles that should undergo a careful participatory process of conservation.
**[A] MONUMENTS**

**[A1] MOSQUES**

![Mlikë mosque](image)

**ASSESSMENT OF SIGNIFICANCE**

*Category:* Architectural Heritage  
*Subcategory:* Monument  
*Type:* Mosque  

*indicates asset under full/temporary national protection

<table>
<thead>
<tr>
<th>LIST OF ASSETS</th>
<th>STATEMENT OF SIGNIFICANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mosques in Bresanë/Brodosavce*, Mlike/Mlikë*, Kapre/Kapra*, Bačka/Backë, Brod</td>
<td>Traditionally, the mosques in Dragash/Dragaš have been understated, low stone buildings without minarets or domes, catering for a small, local population and derived from local construction knowledge and materials [71]. However, the majority of mosques have been renovated recently and the original features or historic character of the buildings are not obvious. A number appear to have been fully demolished and replaced by large, new constructions in contemporary materials and with different stylistic, architectural and decorative approaches. This has had a greatly detrimental effect to the authenticity of these buildings across the municipality, their historical and aesthetic value, and their relationship to the historic settings.</td>
</tr>
</tbody>
</table>

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of the villages. Some mosques are said to be significantly old – some even locally rumoured to be pre-Ottoman (to be verified); however recent renovations have altered the original fabric and any rare features that may provide more information. Their representativeness / uniqueness is dependent on further research. Carved stones and inscriptions and other original features are significant, although the recent renovations have already caused damage to the fabric and context. New features without local historical precedent (such as domes and minarets) have also been constructed.

| Scientific & Research significance | Extent, completeness and integrity are evaluated as low due to recent renovations. The timeframes/dating are known in some cases (e.g. Mosque of Kukli Beut) but the majority are unknown, pending further research and records of recent alteration work. Ottoman and village records are available to some extent in local texts; further research is to be conducted. Local legends (e.g. regarding Syrian settlers as evidence of pre-Ottoman Islamic communities) remain to be proven. |
| Social & Spiritual significance | The investment in renovating mosque buildings, attendance and role of imams in the community demonstrate a high level of continuity and importance attached to the monuments by contemporary residents. Most of the mosques relate to nearby graveyards or village centres, which remain important within the community’s daily life. There has been an alteration of the relationship with surrounding urban context and landscape due to widespread construction of new minarets and the changes and extension to the buildings. |

### RISK ASSESSMENT

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Condition</td>
<td>Excellent</td>
<td>Good</td>
<td>Fair</td>
<td>Poor</td>
<td>Very poor</td>
</tr>
<tr>
<td>Vulnerability</td>
<td>Well managed</td>
<td>No threat</td>
<td>Some localised threats</td>
<td>Clear threats to whole site</td>
<td>Severe threats</td>
</tr>
<tr>
<td>Trend</td>
<td>Improving</td>
<td>Stable</td>
<td>Stable but with localised problems</td>
<td>Deteriorating or likely to deteriorate</td>
<td>Rapid deterioration</td>
</tr>
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<td>Full</td>
<td>Largely full</td>
<td>Partial</td>
<td>Fragmented</td>
<td>Vacant</td>
</tr>
</tbody>
</table>

**TOTAL RISK ASSESSMENT: 11**

### PROTECTION MEASURES IN PLACE

The majority of mosques across the municipality have been recently renovated (within the last 10 years), comprising plastering, painting, the insertion of new fittings (doors, double glazed windows), internal fixtures, new roofing, often the erection of a minaret or the insertion of a dome, external structural reinforcement (concrete buttresses, plinths) and landscaping. In some cases, it appears that the original mosque may have been demolished and replaced with a new building. In most cases the original building has been totally absorbed by the new structure, its extensions and
architectural expression, although some small features may remain internally. Significant local investment has gone into these renovations, signalling an ongoing – possibly even increasing – attachment to religious practice and/or local religious monuments. There is also a high level of local pride in the perceived age and history of some these buildings (such as Mlike/Mlikë mosque).

However, these “renovations” have actually served to damage the historic character and likely also the fabric of these monuments, more so than ordinary processes of dereliction and lack of maintenance. Although it has stabilised the structure of the building and adapted it to contemporary comfort demands and, no doubt, to stylistic fashion, the interventions have been largely inappropriate to these heritage assets, and has obscured the ability to perceive the true age or historic qualities of the building. The incorporation of new elements and styles (such as minarets and domes, mural/dome painting) has also created a poor relationship with the surrounding spatial and material context, existing buildings and the natural landscape.

The widespread use of concrete is particularly harmful since it is very difficult to remove without damaging the material fabric of the building. The sympathetic natural materials (wood, stone, adobe) that are in harmony with the surrounding environment and built context have been mostly covered or removed.

### RECOMMENDATIONS

<table>
<thead>
<tr>
<th>ACTION</th>
<th>PRIORITY</th>
<th>TIMEFRAME</th>
<th>NOTES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Collation of archive material and research on mosques</td>
<td>High</td>
<td>Short-term</td>
<td>Provide records and material required for inventory / historical research. E.g. photographs, drawings, text, record of building work undertaken etc</td>
</tr>
<tr>
<td>2 Awareness raising in schools and local communities on values of cultural heritage and appropriate techniques of conservation</td>
<td>High</td>
<td>Short – Mid term</td>
<td>Include identification of other forms of cultural heritage, especially ensembles and vernacular buildings</td>
</tr>
<tr>
<td>3 Local technical conservation training of communities and building professionals</td>
<td>High</td>
<td>Short – Mid term</td>
<td>Include other forms of cultural heritage, especially ensembles and vernacular buildings</td>
</tr>
<tr>
<td>4 Support the creation of local vocational courses in cultural heritage conservation, or participation of students in national or regional training</td>
<td>Medium</td>
<td>Mid – long term</td>
<td>Initiate through contact with CHwB</td>
</tr>
<tr>
<td>5 Conservation, renovation or restoration of original/historic details</td>
<td>Low</td>
<td>Long term</td>
<td>Dependent on community participation, support and suitable records.</td>
</tr>
</tbody>
</table>

### RATIONALE

It is likely to be a difficult, expensive and technical process to recover the heritage value of these assets, and is in contradiction with the sense of local pride in these renovated mosques and degree of investment made by the community. There is little that can be done to improve the condition of the heritage assets, since the damaging actions have already been undertaken. However, any future work to the sites or buildings (new construction and alteration) must be given very careful consideration to not damage the assets’ values further.
This requires professional consultation, and in some cases permission from the central authorities. However, a process of awareness-raising concerning the value of the assets’ qualities is crucial in Dragash/Dragaš. This should cover not just monuments (including mosques) to prevent any further inappropriate interventions, adaptations, renovations or extensions, but also cover other building types (such as dwellings, agricultural buildings etc). The community should be helped to appraise the qualities, significance and values of their cultural assets in line with professional understanding, in order to ensure that future construction work supports and maintains core values and features. This means focused, practical training in the proper design and techniques of constructing for and with heritage, with close participation of local communities since a large proportion of construction work is self-led. Those engaged directly in construction trades should also be a target group of training, as should the technical staff in the municipal administration (Departments of Spatial Planning and Culture, planning office, building control, public works etc). It is of great importance to also raise awareness of heritage values and its appropriate treatment among youth as the first point from which heritage can be protected in the future. As with the architectural conservation areas mentioned previously, practical working guidelines (“building codes”) to appropriate interventions should be developed through participatory processes in coordination with internationally accepted standards for conservation. Methods to recover lost cultural heritage values should be considered.

Vocational training courses in working with traditional materials, construction techniques and buildings would be of great value, especially since the application of such skills can lead to employment across Dragash/Dragaš, in Kosovo and the wider region. An alternative could be in facilitating attendance at vocational training course/facilities in other locations in Kosovo.

Ideally, in the future, the recent renovations will be stripped back to reveal the original fabric, and professional conservation, renovation and/or restoration undertaken of the buildings following international standards. The layers of the buildings should be “readable”, so that later alterations can be distinguished from the original structure/features and future generations may learn from its fabric.

[A2] RELIGIOUS SITES
### ASSESSMENT OF SIGNIFICANCE

**Category:** Architectural Heritage  
**Subcategory:** Monuments  
*Type: Religious sites*

*indicates asset under full/temporary national protection

#### LIST OF ASSETS

- Buzez Namazxhah* & Kapre/Kapra sallatash* (and surrounding site); graveyards and surrounding natural features (e.g. woods, clearings)

#### VALUE

<table>
<thead>
<tr>
<th>Statement of Significance</th>
<th>Buzez Namazxhah* &amp; Kapre/Kapra sallatash*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historic &amp; Aesthetic significance</td>
<td>Some alterations have occurred to graves and locations (e.g. renovations, moving of gravestones) but they sites are largely authentic. Buzez Namazxhah and Kapre/Kapra sallatash are rare examples in the region, and attractive features in the landscape as representative of local history of travel and settlement within the natural environment.</td>
</tr>
<tr>
<td>Scientific &amp; Research significance</td>
<td>Much information is unknown, pending further research. A number of sites have had the original features (e.g. buildings) moved or demolished, and have marked the area in different ways (e.g. Zipotok: location of Berat Mosque). They exhibit low integrity due to recent renovations, although movable heritage evidence as well as local legend suggest factual significance. There are a large number of old gravestones in many villages which could be of scientific/research value especially at the local level, but may also have relevance at the national level. The high number of older carved stone stones with Ottoman/Arabic inscriptions are a potential starting point for future cultural/historical research.</td>
</tr>
<tr>
<td>Social &amp; Spiritual significance</td>
<td>Graves and sites are generally well-tended which indicates important continuity of relevance in contemporary communities. Kapre/Kapra sallatash is important in the context of the whole mound, the burial table, the tree and the graves, as a cultural landscape, as is Buzez Namazxhah in the context of the adjacent Plain of Mejdan and surrounding graveyard. The wider relationship with the landscape requires further analysis.</td>
</tr>
</tbody>
</table>

### RISK ASSESSMENT

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
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<tr>
<td>Condition</td>
<td>Excellent</td>
<td>Good</td>
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<td>Poor</td>
</tr>
<tr>
<td>Vulnerability</td>
<td>Well managed</td>
<td>No threat</td>
<td>Some localised threats</td>
<td>Clear threats to whole site</td>
</tr>
<tr>
<td>Trend</td>
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<td>Full</td>
<td>Largely full</td>
<td>Partial</td>
<td>Fragmented</td>
</tr>
</tbody>
</table>

**TOTAL RISK ASSESSMENT: 11**
PROTECTION MEASURES IN PLACE

The Buzez Namazxhah and Kapre/Kapra Sallatash are rare features in Dragash/Dragaš and in the wider Kosovo region, forming part of a localised cultural landscape that reflects the history of trade and travel linked to faith and spirituality associated with nature. They are in relatively stable condition and under temporary national protection that should entail the continuation of the heritage values. They do, however, require maintenance (particularly against natural processes of decay) and some renovation.

The 20th century structure at the location of Zipotok’s “Berat Mosque” marks the location of the original mosque. There is little information on this former building, although some of the original stones have been incorporated into the new structure and a carved stone tablet is being kept by a local resident. As such, due to the stylistic reconstruction, there is little physical evidence of the original structure.

The remaining religious sites (graveyards) contain some evidence of historical use and significance, and are largely stable, although vegetation overgrowth poses some risk. The graveyards are mostly protected by fencing.

Nothing remains of the old mosque in Buzez, said to have been located within the village itself. A large, new mosque has been constructed opposite the site.

<table>
<thead>
<tr>
<th>RECOMMENDATIONS</th>
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<tbody>
<tr>
<td>ACTION</td>
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<td>1</td>
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<td>4</td>
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</tbody>
</table>

RATIONALE

Maintenance and renovation of Buzez Namazxhah and Kapre/Kapra Sallatash should, given its proposed national designation, be led by the municipality in collaboration with the local community, who need to be made aware of the values, status and appropriate treatment of the sites, and by liaising with national
authorities and experts. Further research is needed to develop a more complete history of these assets, which should be communicated and developed with the local community. Information signs attesting to the sites’ history and values would be of interest to visitors, particularly if linked with other religious or secular sites, natural features and points of interest in the surrounding area or villages.

Basic maintenance of graveyards, gravestones and recording of older gravestones should be undertaken. Care should be taken that local communities appreciate their potential value in terms of historical research, and continue tending them appropriately. The moving or replacement of stones should be discouraged. Awareness raising in this respect is of importance.

**[A3] TOMBS**

**ASSESSMENT OF SIGNIFICANCE**

**Category:** Architectural Heritage  
**Subcategory:** Monuments  
**[Type: Tombs]**  
*indicates asset under full/temporary national protection*

<table>
<thead>
<tr>
<th>LIST OF ASSETS</th>
<th>VALUE</th>
<th>STATEMENT OF SIGNIFICANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>● Tombs in Orčuša/Orçushë, Pllajnik/Plajnik, Pllavë/Plava (x2), Rapča/Rapçë, Restelica/Restelicë*, Dragash/Dragaš town*</td>
<td>Five of the seven tomb buildings have undergone small scale renovations</td>
<td></td>
</tr>
</tbody>
</table>

72 This is the English translation of the Turkish word *türbe* which is used in Kosovo. These buildings are small hexagonal or octagonal mausolea (although also often rectangular in Kosovo), housing the plain stone sarcophagi of Ottoman notables or important local figures. The sarcophagi are usually covered with textiles, and some communities in Kosovo still give alms to the monument, pay homage, and even pray here. The buildings are generally locked, although a small window is often left open.
Historic & Aesthetic significance
(e.g. repointing of stonework, re-roofing) but are mostly original. The tombs in Dragash/Drageš, Orčuša/Orčushë and Pllave/Plava have had more significant alterations (e.g. full plastering). The tombs in Rapča/Rapçë and Pllajnik/Plajnik have received no treatment and are largely derelict. Most contain original tomb relics. The majority of tombs are largely complete/exhibit high integrity, although timeframe/dating is unclear. They are unique as vernacular architectural features given the high concentration of examples found across the municipality, although fairly plain in physical architectural expression. They are of greatest significance as a collection of vernacular, historical and/or spiritual buildings spread across a wide landscape and, similar to the mills, should be considered as a collective/group entity (exact values still to be defined).

Scientific & Research significance
The locations of the Tombs require further research, since some are in public locations and others in private grounds (Rapča/Rapçë, Orčuša/Orčushë, Plajnik/Plajnik). A comparatively large number of assets suggest high historical significance although the architectural features are vernacular and fairly common. They are of note with regard to historic settlement patterns and community hierarchies.

Social & Spiritual significance
The majority are well-tended, indicating continued community care and relevance. They are relatively common features in the region, although of value as evidence of historic religious belief or local hierarchies that continues within communities today. Much of their significance derives from the relationship of these public monuments to village life (both past and contemporary) and the history of the region.

RISK ASSESSMENT

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</tr>
</tbody>
</table>

TOTAL RISK ASSESSMENT: 14

PROTECTION MEASURES IN PLACE

A few of the tombs have been renovated, with some external plastering, roof repairs and re-pointing of stonework. However the roof structures are generally in different states of collapse and, combined with cracking, vegetation growth and natural subsidence of the external wall structures, is contributing to a gradual dereliction of the structures and internal damage, including to the objects within. The sites are mostly accessible and most of the buildings themselves are locked, although in Rapča/Rapçë and Orčuša/Orčushë significant vegetation growth hampers access and is contributing
to damage. Some inappropriate renovation techniques have been used (such heavy concrete work in the roadside tomb of Plava/Plava and possibly Dragash/Dragaš) which is hastening damage.

### RECOMMENDATIONS

<table>
<thead>
<tr>
<th>ACTION</th>
<th>PRIORITY</th>
<th>TIMEFRAME</th>
<th>NOTES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Emergency conservation works on tombs in Restelica/Restelicë, Pilavë/Plava, Rapçë/Rapçë and Orçushë</td>
<td>High</td>
<td>Short term</td>
<td>Conducted by professionals, with local participation as on-the-job training for appropriate conservation measures.</td>
</tr>
<tr>
<td>2 Signage on/near all tombs</td>
<td>High</td>
<td>Short term</td>
<td>Including name, local history, significance etc.</td>
</tr>
<tr>
<td>2 Restoration of Restelica/Restelicë's Tomb of Selim Deda.</td>
<td>High</td>
<td>Short – Mid term</td>
<td>Including identification and protection of broader setting (natural features, topography, graves etc) that contribute to its cultural heritage value. Requires detailed, professional research beforehand and liaison with central authorities.</td>
</tr>
<tr>
<td>3 Research into each tomb individually, and all the tombs as a whole across the municipality.</td>
<td>High</td>
<td>Mid term</td>
<td>Recording of histories, legends and rituals; identification of tombs’ role in cultural landscapes and/or intangible heritage practices. To be undertaken with full local participation and input.</td>
</tr>
<tr>
<td>4 Assess the possibility of upgrading protection status of all tombs as a group in Dragash/Dragaš municipality to at least “local protection” and possibly full national protection</td>
<td>Medium</td>
<td>Mid-term</td>
<td>Requires detailed research into local histories and significance values. Directorate of Culture to make a case for such upgrading and to propose mechanisms to inspect and support these assets, to be addressed to the relevant national authorities for consideration. Alternatively, plan and implement local protection and conservation strategy.</td>
</tr>
<tr>
<td>5 Restoration of all other tombs identified in Dragash/Dragaš</td>
<td>Medium</td>
<td>Mid - long term</td>
<td>Including any that may not have been recorded; in line with cultural heritage best practice, using traditional materials, construction techniques and local input; requires detailed research</td>
</tr>
</tbody>
</table>

### RATIONALE

Only Restelica/Restelicë’s Tomb of Selim Deda is currently under temporary national protection and is a good example of vernacular architecture, with an original stone roof (albeit in urgent need of maintenance). The remainder of the tombs are fairly ordinary structures as vernacular architecture, but are of interest together across the municipality as an indicator of community social and spiritual development through history. Together they form a religious cultural landscape along with other sites and monuments that is of importance to historical research and of interest to visitors. Many of the tombs and religious sites have local legends and stories attached to them, and these should be recorded as a form of “intangible renovation” to the structures.
Further research is needed to identify and record each tomb’s history and development.

Some of the tombs are located within private compounds, and ownership rights should be established before work can be specified. In general they are all in need to renovation to prevent further decay, particularly of the roof, wall and eave structures. Awareness raising and training among construction workers, local communities and youth should precede any physical interventions regarding appropriate materials and methodologies for conservation of these buildings. The local community should be involved in the stages of conservation, and be actively engaged in selecting appropriate methods of conservation that support the cultural heritage value of the assets.

[A4] AGRICULTURAL BUILDINGS

This includes granaries, barns, storage buildings, stables and other outbuildings, as well as mills (watermills and fulling mills\(^7\)). However, mills are treated more comprehensively under the section on Cultural Landscapes.

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73 A water-powered mill that cleans and prepares wool for production of thread and textiles.
Survey of Cultural Heritage Assets in Dragash/Dragaš Municipality
UNDP Planning and Heritage Consultant: Crystal Whitaker

**ASSESSMENT OF SIGNIFICANCE**

**Category:** Architectural Heritage  
**Subcategory:** Monuments  
*Type: Agricultural buildings*  
*indicates asset under full/temporary national protection*

**LIST OF ASSETS**

- Mill buildings (monuments): Bellobrad/Belobrad*, Dragash/Dragaš* town (Shajnë/Šajnovce territory);  
- Mill buildings classified under Cultural Landscapes in Database: Bresanë/Brodosavce, Kruševo/Krushevë, Kuk/Kukovce, Radeša/Radesë, Mlike/Mlikë  
- Ensembles of agricultural buildings: Pllajnik/Plajnik, Pllavë/Plava, Zlipotok, Zym/Zjum

<table>
<thead>
<tr>
<th>VALUE</th>
<th>STATEMENT OF SIGNIFICANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historic &amp; Aesthetic significance</td>
<td>The majority of agricultural buildings are authentic, with small renovations to maintain the fabric although they are at increasing danger of falling into obsolescence and disrepair. They generally exhibit valuable examples of traditional construction techniques and material usage, as part of the vernacular tradition, although they are sometimes being repaired or patched up with modern materials (such as concrete, concrete block and tin roofs). Bellobrad/Belobrad fulling mill has functioning internal mechanisms and is of high historic significance as one of the few remaining in Kosovo. A number of the mill streams have dried up or been diverted, altering the sense of the mills’ natural setting, but the locations of mills are especially attractive in the villages’ landscapes. The mills are largely complete and exhibit sufficient external integrity, although the majority were locked at the time of survey and unable to be assessed internally. The building typology is at increasing risk in Kosovo, and possibly also in Dragash/Dragaš, due to obsolescence, weathering and subsidence, although they remain important as local markers and a connection to past traditions, as well as valuable examples of vernacular architecture.</td>
</tr>
</tbody>
</table>

| Scientific & Research significance | The agricultural buildings are likely to be relatively recent constructions (18th-19th century) although their functional value is high in relation to historic settlement patterns and the development of trades/activities. Bellobrad/Belobrad fulling mill is a very rare specimen within Kosovo; other mill/agricultural buildings are more common and similar to those found elsewhere in the territory. They are representative of historical/social development of village areas, although the buildings themselves exhibit common vernacular expressions. A comparatively large number of assets suggest high significance and close linkage of pastoral activities in the region. |

| Social & Spiritual significance | Some continued use of agricultural buildings, with some transformation of purpose (to storage areas, garages) as agricultural activities reduce. Bellobrad/Belobrad fulling mill is functional although in need of repair (the internal mechanisms of other mills could not be assessed). The mills remain focal points in the village, and are maintained by local owners/residents, attesting to their continued local value. Connection to ritual / spiritual / traditional activities (intangible heritage) in Dragash/Dragaš are likely but need to be explored more comprehensively. |

**RISK ASSESSMENT**

| | 1 | 2 | 3 | 4 | 5 |
**PROTECTION MEASURES IN PLACE**

There are 7 mills identified across Dragash/Đragaš municipality, two of which (at the edge of Dragash/Đragaš town in Shajnë/Šajnovce territory, and in Bellobrad/Belobrad) are under temporary national protection. The fulling mill/watermill in Bellobrad/Belobrad is one of the few examples of this building typology remaining, and is particularly important because it is still in partial working order. It is unclear why the Dragash/Đragaš mill has been given higher protection status than the other mills given that its values are similar all of the other examples in the municipality and it appears to be of a similar age. All of these buildings are locked and appear to have undergone recent small renovations and maintenance, such as repointing of stonework and re-roofing with tiles or tin. The external mechanisms (such as wooden water channels and wheels) are in poorer condition, as many of the streams have altered course, dried up or become overgrown with vegetation. The result is that the ground around many of the mills is marshy and damp, with significant overgrowth. These damp conditions are affecting the base of the mills’ walls, causing subsidence, cracking and crumbling of the adobe and stone-lime structure. In some places this is exacerbated by the use of concrete to patch up parts of the structure, which is of a different material resistance to the original material.

Other agricultural buildings include barns, granaries, storage yards and outbuildings, with high pitched roofs and partially open sides. They exhibit good examples of vernacular architecture, consisting of composite structures of stone, woven young branches and adobe/timber construction. The main risk to agricultural buildings is their removal or demolition due to lack of use, obsolescence and dereliction. This reflects changing socio-economic patterns within communities, as agriculture becomes less prominent as a profitable and desirable activity. Lack of maintenance and lack of awareness of the potential to convert such buildings means that dereliction and eventual demolition is widespread.

<table>
<thead>
<tr>
<th>RECOMMENDATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ACTION</strong></td>
</tr>
<tr>
<td>Restoration of the mills in</td>
</tr>
</tbody>
</table>
### RATIONALE

As part of a wider awareness-raising strategy to communicate the value of vernacular buildings, agricultural buildings and their particular construction techniques should be explored and celebrated within local communities. In many cases, traditional construction techniques are being continued (such as the weaving of thin branches, use of animal manure, characteristic pitched roofs, stonemasonry) and these aspects of intangible heritage should be encouraged to continue and be passed on. Local, traditional ways of life – such as agricultural activity – has given rise to a particular form of architecture that relates to the local climate, topography and natural materials available. Not only should the activities themselves be encouraged (required for sustainable land use as well as the preservation of intangible heritage), but the spaces, locations and tools that are related to these activities should be maintained as part of the wider physical context and setting.

Traditional agricultural buildings exist in all of Dragash/Dragaš’s villages. However further research and mapping is needed to identify where agricultural buildings and ensembles are closely linked with the maintenance or revival of traditional land use patterns.

New uses and adaptations to agricultural buildings are also necessary, given the reduction in agriculture meaning less direct need for these buildings. Their conversion to visitor accommodation is one option; however, as tourism is still in the early stages of development, other purposes should also be sought. It is important to demonstrate within communities that old and traditional buildings can be modified to provide...
suitable spaces and functions for contemporary life. There are many examples around the world where this is common practice, and these ideas should be presented and shared with local communities.

[A5] INFRASTRUCTURE

Kuklibeg/Kukljibeg fountain

<table>
<thead>
<tr>
<th>ASSESSMENT OF SIGNIFICANCE</th>
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<tbody>
<tr>
<td><strong>Category:</strong> Architectural Heritage</td>
</tr>
<tr>
<td><strong>Subcategory:</strong> Monuments</td>
</tr>
<tr>
<td><strong>[Type: Infrastructure]</strong></td>
</tr>
<tr>
<td><em>indicates asset under full/temporary national protection</em></td>
</tr>
</tbody>
</table>

**LIST OF ASSETS**
- Kuklibeg/Kukljibeg fountain; carved stone on Blaç/Bljaç fountain

<table>
<thead>
<tr>
<th>VALUE</th>
<th>STATEMENT OF SIGNIFICANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historic &amp; Aesthetic significance</td>
<td>The fountains have retained a degree of authenticity, although recent alterations have made significant changes to the spatial and architectural context, and thus the cultural heritage value. There is low--medium threat/fragility. They are attractive and significant features of the two villages. The historical significance of the fountains is unknown, although the scale and central location of the Kuklibeg/Kukljibeg fountain is particularly striking.</td>
</tr>
<tr>
<td>Scientific &amp; Research significance</td>
<td>Low integrity. The monumental treatment of the fountains (carvings, large carved structure) suggests a historical importance that is unclear and pending further research. The significance of water and fountains in</td>
</tr>
</tbody>
</table>

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74 See section on Vernacular Architecture in 3.4 Further Reading
Ottoman society and urban development may be a starting point of research.

Social & Spiritual significance

Still functional as fountains. Blaç/Bljać carved fountain stone sits alongside an old graveyard although it is unknown whether this is the stone’s original location. Fountains, whether cultural heritage or not, are of great significance and importance to local communities and shepherds throughout the urban and rural landscape of Dragash/Dragaš, often being a social/meeting point for groups. These ornate contemporary fountains are a feature of villages and along roads (especially in areas where livestock grazing occurs). The fountains in Blaç/Bljać and Kuklibeg/Kukljibeg are located next to the main road / in the centre of the village, suggesting that they have played an important social and/or functional role in the area.

RISK ASSESSMENT

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</tbody>
</table>

TOTAL RISK ASSESSMENT: 10

PROTECTION MEASURES IN PLACE

Both Blaç/Bljać and Kuklibeg/Kukljibeg fountains are being protected as features within the villages, with some recent local investment to maintain them. However, these measures have also altered their spatial and aesthetic characteristics (particularly in Kuklibeg/Kukljibeg) where the original siting, arrangement and relation to context is no longer clear.

Mills may also be considered a significant section in heritage infrastructure in Dragash/Dragaš but these are covered in more detail under Cultural Landscapes and Agricultural Buildings.

RECOMMENDATIONS

<table>
<thead>
<tr>
<th>ACTION</th>
<th>PRIORITY</th>
<th>TIMEFRAME</th>
<th>NOTES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Protection and conservation/repair of water courses around mills</td>
<td>High</td>
<td>Short - mid term</td>
<td>As part of wider cultural landscapes</td>
</tr>
<tr>
<td>2 Protection of Dragash/Dragaš water courses/sources</td>
<td>High</td>
<td>Long term</td>
<td>In particular those with spiritual significance, associated with</td>
</tr>
</tbody>
</table>
### RATIONALE

In such a rural location as Dragash/Dragaš, it is understandable that infrastructure – as part of a working, agricultural function – would form a significant part of the heritage landscape. There is also crossover with the functions of vernacular agricultural buildings and mills.

The multitude of fountains in villages and along roads and trails also attest to a pattern of settlement, as well as a close relationship to natural features and waterways. There has also been investment into the construction of new, ornate and commemorative fountains that indicates a continued communal connection to these features, similar to the focus Ottoman urban centres placed on fountains and water channels. Although little concrete evidence of this has been uncovered during these brief village surveys, it is likely that a strong spiritual connection to water exists among communities, which is reflected in legends, stories and rituals. More research is needed to explore this aspect of intangible heritage and link it into a narrative that may be of interest to visitors.

It must be emphasised that the protection of Dragash/Dragaš’s water courses and reserves is not only a crucial aspect to maintain the balance of unique ecosystems and biodiversity in this region, but also vital to preserve as a historical, social, cultural and spiritual resource. Water is a central concern in agricultural communities, but also in the ablution rituals of Islamic societies and as a powerful theme in inherited legends and beliefs. This has resulted in most of Dragash/Dragaš’s villages having a communal well, spring, fountain or pump (often located close to the mosque) that also acts as a social meeting place for the villagers. Outside the settlement area, there are a high number of roadside water fountains that act as a watering hole for animals and a social meeting space for mobile farmers. Thus the water resources in the municipality should be protected and maintained properly as more than just a practical resource. Actions which attempt to greatly alter the natural flow of water through the municipality will have a huge, and probably negative, impact on local communities, both practically and culturally. Activities which will help to protect and maintain these valuable resources are:

- Cleaning of solid waste from water courses and installation of effective refuse collection systems for the village communities.
- Prevention of industrial, commercial or household pollution into water courses (e.g. sewage, wastewater, spillage, contamination etc).
- Maintenance of rivers, riverbanks, water features and aquatic habitats.
- Protection, management and maintenance of natural habitats, forests and vegetation to ensure proper soil drainage and to mitigate risks from flooding, erosion etc.
- Repair of water courses around mills to prevent damage to the substructures of cultural heritage buildings.
- Research into the historical and spiritual significance, rituals and legends associated with water and water features/aquatic habitats in the region, and inclusion as part of an inventory of intangible heritage.
ASSESSMENT OF SIGNIFICANCE

Category: Architectural Heritage
Subcategory: Ensembles of Buildings
[Type: Residential / dwelling / agricultural buildings]
*indicates asset under full/temporary national protection

LIST OF ASSETS
- Residential/agricultural areas: Bačka/Bačkë, Brod, Bresanë/Brodosavce, Krstec/Kërstec, Leštane/Leshtan, Plajnik/Plajnik, Plavë/Plava, Zlipotok, Zym/Zjum.
- Dwelling(s): Buçe/Buçe, Orčuša/Orçushë, Rapča/Rapçë, Vranište/Vranisht, Brezne/Brezna territory

VALUE
Historic & Aesthetic significance

STATEMENT OF SIGNIFICANCE
Ensembles of traditional buildings display a high level of authenticity, taken as a whole to include their spatial configuration, material usage and construction techniques, and details/features (such as walls, gates, decoration, road patterns etc). Many of the ensembles have been altered slightly to suit contemporary uses, such as in concrete reinforcement, new roofs or fittings (windows, doors etc). However they exist as a complete cluster within the wider “urban”75 environment in which they are located, often with a number of original features. The ensembles are highly significant in conveying the original fabric of the villages, although the degree to which individual buildings have been maintained as original

75 While “urban” often refers to cities or towns (rather than villages) and lies in contrast to “rural”, in this case “urban” must be interpreted in a spatial planning sense relating to a denser area of human settlement / inhabitation, even if the surrounding region as a whole is generally considered to be rural. Thus while Dragash/Đragaš municipality is on the whole “rural” in character, it contains denser areas that exhibit the characteristics of urban locations.
varies. Traditional vernacular architecture, including its surrounding urban setting, is increasingly at threat in Kosovo. Dragash/Dragaš contains small areas with these buildings. However, this is at great risk from contemporary development, changing needs and tastes, and poor quality/insensitive upgrading, alteration or extension (often including outright demolition). Their fragility is therefore high. They are areas which are highly attractive and significant for local residents, wider Kosovo society and visitors as part of “place-based authenticity”.

**Scientific & Research significance**

The timeframe/dating of these buildings is generally unknown or unclear, although it can be assumed they date from between the 18th – 20th century. It is likely that many have been reconstructed/altered several times throughout their history, reusing material as necessary. As ensembles of traditional stone buildings, they are increasingly rare in Dragash/Dragaš and Kosovo. Regional diversity is expressed and is of medium significance in the region. Stone construction (including roofs) is of high significance as there are few remaining examples left in Kosovo and displays marked similarities to the rural vernacular in Albania. The traditional typologies and architectures relate very closely to the landscape and natural features within the urban settlement, although this connection has largely been lost through contemporary development. They have also developed in relation to the particular climatic and material conditions of these mountainous areas, and should be a point of further study especially in terms of passive, sustainable or bioclimatic architecture.

**Social & Spiritual significance**

These traditional ensembles of vernacular buildings are largely of community importance as a local inheritance (since many would have been constructed by hand by families, neighbours and descendants), but also due to the rarity of traditional materials and construction practices now. A high number of the ensembles continue to be inhabited, even if partially during the summer months only, indicating a continued desire to connect with and stay in the “family home” despite the demands of changing times. Several are being used for agricultural/storage purposes rather than as dwellings. These buildings are highly important at the very local level. As a whole at national level (institutional) they are of importance as rare examples of ensembles of vernacular architecture, although low in the national consciousness.

**RISK ASSESSMENT**

<table>
<thead>
<tr>
<th>Condition</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Vulnerability</strong></td>
<td>Excellent</td>
<td>Good</td>
<td>Fair</td>
<td>Poor</td>
<td>Very poor</td>
</tr>
<tr>
<td><strong>Trend</strong></td>
<td>Improving</td>
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<td>Stable but with localised problems</td>
<td>Deteriorating or likely to deteriorate</td>
<td>Rapid deterioration</td>
</tr>
<tr>
<td><strong>Occupancy</strong></td>
<td>Full</td>
<td>Largely full</td>
<td>Partial</td>
<td>Fragmented</td>
<td>Vacant</td>
</tr>
</tbody>
</table>

**TOTAL RISK ASSESSMENT: 14**
PROTECTION MEASURES IN PLACE

Alongside agricultural buildings, ensembles of traditional vernacular dwellings remain a feature of Dragash/Dragaš’s cultural inheritance, and a valuable potential resource for “place-based authenticity” tourism activities. They provide the backdrop to village life and traditional activities, and express continuity with the past and kinship with the ancestors of the local community. Their value lies in their spatial coherence: individual buildings are generally unremarkable, but together as a collection in relation to yard walls, winding road patterns, construction materials, spatial external and internal configuration, gardens, land use and functions, natural features and so on, they form a unit that conveys originality and authenticity.

These areas are, however, increasingly at threat. As houses become derelict or unsuitable for contemporary needs and aspirations, they are replaced in a piecemeal fashion by larger, new houses from common construction materials used today. The spatial relationships and configurations are also often lost: house and garden compounds behind yard walls are replaced by large street-facing shop and residential units, altering the character of the street. Traditional roads made from riverbed stones are replaced with concrete brick, and buildings take on the generic aspect of rapidly erected modules reproduced across much of Kosovo. The loss of these original fabrics is a loss for the communities and their sense of place and identity, as well as for contemporary village setting which loses much of its authentic and traditional attractiveness that could otherwise contribute to local tourism development.

The main threat to these ensembles is contemporary development, where modern materials replace the buildings and streetscapes partially or fully, or result in their demolition. While individuals and families may be emotionally attached to their own buildings, as a collectively-owned ensemble (including the urban form) they are poorly understood as a feature of community or village identity, or as an important component of “place-based authenticity” that could contribute to local incomes through tourism. Rather, these buildings tend to be considered “old fashioned” and unsuitable to meet contemporary needs and aspirations. A number of the buildings are also uninhabited, or used as agricultural / storage areas. The lack of maintenance will contribute to ongoing dereliction, and possibly later demolition or collapse.

This is particularly true of those buildings made of adobe mud structures, such as the çardak-type dwellings which stand alone or in ensembles. These are all in very poor condition and mostly derelict. There is also little local or national expertise – or indeed funds – to help repair such delicate buildings.\(^\text{76}\)

However, the fact that a large collection of such ensembles still exist in Dragash/Dragaš – compared to the situation in the rest of Kosovo – suggests that the municipality’s relative isolation and slow development is contributing to the protection of certain cultural heritage assets. Those ensembles that still exist should therefore be marked as areas requiring special consideration, such as local

\(^\text{76}\) See section Further Reading
Survey of Cultural Heritage Assets in Dragash/Dragaš Municipality
UNDP Planning and Heritage Consultant: Crystal Whitaker

protection strategies to support their rehabilitation and adaptation. A proportion of the buildings that make up the ensembles continue to be inhabited, if only partially during the summer months. This has ensured their ongoing maintenance and relevance. It is likely that some of the original or traditional features of the surrounding fabric (such as yard walls, gates and roads) have also been preserved due to this sporadic usage. As the houses are used infrequently, families may not consider it worth investing in the upgrading of fittings and materials for the house, thereby protecting the buildings somewhat from contemporary changes that alter their traditional character.

### RECOMMENDATIONS

<table>
<thead>
<tr>
<th>ACTION</th>
<th>PRIORITY</th>
<th>TIMEFRAME</th>
<th>NOTES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Awareness raising in schools and local communities regarding cultural heritage value of vernacular buildings and ensembles</td>
<td>High</td>
<td>Mid term</td>
<td>In parallel with (2). Priority given to villages with ensembles and/or locations marked as Touristic Centres in the MDP.</td>
</tr>
<tr>
<td>2. Detailed identification, mapping and recording of ensembles of vernacular buildings</td>
<td>High</td>
<td>Mid term</td>
<td>Both stone / cardak-type; according to cadastral parcel, ownership, location, physical survey details, condition, historical significance etc., in close working collaboration with local communities. Use professional templates for inventory.</td>
</tr>
<tr>
<td>3. Develop a local “building code” for conservation, conversion or rehabilitation of vernacular buildings/ensembles, or construction within or near these areas.</td>
<td>Medium</td>
<td>Mid term – long term</td>
<td>Include provisions for supervision of works and building control.</td>
</tr>
<tr>
<td>4. Develop local conservation strategies for buildings in ensembles, including roads and public areas, starting with priority villages which are marked as Touristic Centres (see below)</td>
<td>Medium</td>
<td>Mid-term – Long-term</td>
<td>In partnership with owners and local communities. This includes a training schedule for appropriate construction/conservation techniques, and support in rehabilitation, conversion and maintenance of buildings, especially in developing their income-generating potential.</td>
</tr>
<tr>
<td>5. Assess suitability for national protection of certain ensembles.</td>
<td>Medium</td>
<td>Long term</td>
<td>If deemed positive by professional evaluations, Directorate of Culture should submit proposals for designation to the Competent Authorities at the national level.</td>
</tr>
</tbody>
</table>

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77 See Section 2.3.2 on “Architectural Conservation Areas”. In summary, certain clusters of traditional streets and buildings may be deemed authentic and unique enough to warrant protection at the national level, either through the designation of Architectural Conservation Areas or through classification as Architectural Heritage/Ensembles of Buildings. According to the Kosovo Cultural Heritage Law, Architectural Conservation Areas are those exhibiting combined works of human hand and nature (additionally being historical sites/towns or urban/rural centres, according to the Council of Europe’s Guidelines), while Architectural Heritage Ensembles of Buildings are groups of urban or rural buildings distinguished by similar values within certain topographic units. It is suggested that these locations identified in Dragash/Dragaš be considered Ensembles and not Architectural Conservation Areas.
RATIONALE

One suggested process for the conservation of valuable ensembles and important areas for vernacular architecture may be as follows. This does not exclude the future designation of certain areas as nationally protected Ensembles of Buildings (or even Architectural Conservation Areas), but this report does emphasise the need for greater professional analysis and community involvement to ensure that such designation is effective and useful.

In line with the hierarchy of settlements as defined in Chapter 7 of the Draft Municipal Development Plan for Dragash/Dragaš 78 a number of settlements are defined either as Sub-centres or as Touristic Centres. In both cases, conservation of cultural heritage assets should be a priority as local development (e.g. through tourism) is linked to the support of “place-based authenticity” in which cultural heritage assets play a major role.

Primarily this relates to the proposed touristic centres of Bellobrad/Belobrad, Bresanë/Brodosavce, Brezne/Brezna, Zaplluxhe/Zaplužje, Brod, Rapča/Rapçë, Radeša/Radeshë, Restelica/Restelicë, with Dragash/Dragaš town (as the touristic “base camp”). The identification of cultural heritage properties, public areas (e.g. streets) and natural, agricultural or traditional features should focus firstly in these settlements (see Village Surveys: Annex 4), and should be professionally and comprehensively mapped and surveyed 79. Some settlements contain more obvious examples of cultural heritage areas that can act as a starting point for local conservation measures (particularly Bresanë/Brodosavce, Zaplluxhe/Zaplužje, Brod, Rapča/Rapçë and Radeša/Radeshë). It is recommended that in close working partnership with local residents and property owners, the Directorate of Culture develops local conservation guidelines and protection and rehabilitation strategies at the village level that defines the limit of acceptable change in order to protect the cultural heritage values while permitting contemporary adaptation.

These guidelines should take the form of a clear, practical “building code” that defines construction techniques, materials, scale, mass, finishing details, proportions, extent and types of permitted changes (internally and externally), sustainability and technological changes (e.g. incorporation of insulation), features of “setting” (relationship of buildings to each other, to the street, to external features (e.g. yard walls, gardens etc), and other important aspects that contribute to the character and values of the area. 80

Apart from the Bellobrad/Belobrad fulling mill (monument), the other vernacular buildings and sites of note as cultural and/or architectural heritage have been categorised as Ensembles of Buildings even if comprised of only one building. Although good examples of vernacular architecture, the remaining mills have however been categorised under cultural landscapes given the significance of their natural settings to their purpose and functional values.

However, early appraisal of these assets will enable them to be properly treated and maintained. The first step is raising awareness among communities of the characteristics of ensembles and their value. This should also incorporate basic technical training in the proper treatment of vernacular architecture – renovation, adaptation, upgrading, and conversion – valuing materials and craftsmanship as part of the intangible heritage. Property owners and construction workers/contractors should be a particular focus of these activities, but local communities should be more widely involved in ensuring and supervising their maintenance as cultural assets of all inhabitants that will bring wider benefits to the community, for example through tourism and

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79 See guidance concerning inventory templates provided through Cultural Heritage Law Article 2, 3, 6, 7, 9, 12; Regulation 05/2008 on Registration, Documentation, Assessment and Selection of Cultural Heritage for Protection; also see example templates in the European Union / Council of Europe Joint Project PCDK publication produced in partnership with the Kosovo Ministry of Culture: “Guidelines for Cultural Heritage – A Technical Tool for Heritage Conservation and Management”, September 2012
80 See Section 3.4 Further Reading for detailed resources.
service-provision. The use of precedent example is highly encouraged, to demonstrate how the appropriate adaptation of traditional buildings can preserve their values while ensuring their suitability for contemporary needs.

The ensembles are strategically located at places from which hikes and walks can be undertaken and should be marked on maps, especially if they are renovated into visitor accommodation. The ensembles located in designated Touristic Centres can play an important role as hubs of information or accommodation from which other cultural and natural assets in the municipality can be explored. This taps into a history and tradition of movement across the municipality, such as in the development of hans (inns, traveller resting points), and links to narratives of agricultural trails and trade.

Hospitality is a main factor in the Tourism Strategy, as well as a proud aspect of the Vision for the municipality developed by local communities. The re-use of traditional dwellings can also provide a highly suitable setting for the display of other authentic cultural traditions, such as food, clothing and agricultural activities, that would be of great tourist interest. This also gives women a key role in income generation, who should be supported and trained in providing for tourist needs and in business strategies.

While buildings will need to be renovated in order to provide appropriate facilities for visitors, an equal focus should be placed on developing local cultural and natural tourism capacities within communities. This may include training in business planning, management, hospitality and service-provision, accounting and marketing, as well as maintenance of physical fabrics and other tourist areas such as walking paths and trails, and the development of alternative activities, such as mountain biking. Women should be given equal opportunities to access these opportunities, with targeted training. It is suggested that the strategic development (e.g. training, business planning) occurs before renovation of physical infrastructure.

Architectural heritage is a feature in itself, but it is also the backdrop for festivals and activities that can be strengthened and developed as a living setting for cultural traditions and communities. It must be noted that the renovation of buildings without integrating viable new uses and income-generating opportunities to maintain them only postpones the inevitable decay. There is a marked inter-dependence: the stimulation of tourism, for example, can generate more funds to renovate traditional buildings, which in turn provides more attractions for visitors. Thus the renovation of buildings should be accompanied by strategies for their ongoing use and management.

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2.3.3 CULTURAL LANDSCAPES

While the presence of Cultural Landscapes have been explored through the UNDP survey in relation to its immovable assets (mill buildings), the wider scope of such landscapes have not been able to be mapped, due to the aforementioned constraints. Nevertheless, Dragash/Dragaš possesses strong potential for developing research around its cultural landscapes, which could be transformed into a viable nature-based tourism resource as well as inventory of intangible [spiritual] heritage (legends, folklore, traditional practices etc). This is also a good opportunity to holistically link the protection of important cultural resources with the protection of natural resources and biodiversity, which are a core feature of these landscapes.

It is notable that a large number of cultural landscapes around the world are contained and protected within national parks. The proposed extension of the Sharr/Šar National Park into Dragash/Dragaš is likely to encourage the protection of these valuable cultural assets, stimulate research into and record their values, and ultimately generate a comprehensive inventory of the cultural and natural inheritance of local communities. In fact, a major pillar of the proposed zonation of the Sharri National Park rests upon the continuation of traditional practices of forestry, wild herb
and fruit collection and other activities that can be equally considered intangible heritage practices as much as agricultural activities.\(^{82}\)

**Categories of Cultural Landscape\(^{83}\)**

Kosovo laws\(^{84}\) do not specify sub-categories for cultural landscapes, although it is a main category of cultural heritage both internationally and within the Cultural Heritage Law. In order to better identify and define the values of particular cultural landscapes present in Dragash/Dragaš, the Council of Europe office in Kosovo, working in partnership with the Ministry of Culture, has proposed that cultural landscapes be divided into the sub-categories that are used and recognised internationally.\(^{85}\)

**Landscapes designed and created intentionally by man** include gardens and parkland landscapes constructed for aesthetic reasons, for example associated with religious or monumental buildings and ensembles. No such cultural landscapes of this category have been identified in Dragash/Dragaš.

The second sub-category is **organically evolved landscapes** that have arisen in response to social, economic, administrative, or religious imperative, developing in response to the natural environment. There are two sub-categories:

a) a **relict (or fossil) landscape** is one in which an evolutionary process came to an end at some time in the past, either abruptly or over a period. Its significant distinguishing features are, however, still visible in material form.

b) **continuing landscape** is one which retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its evolution over time.

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\(^{82}\) See:


\(^{84}\) Kosovo Cultural Heritage Law 02/L-88, Article 8 refers the designation of “cultural landscapes” to Article 12 in the Law on Spatial Planning 2003/14, whereby “Spatial plans for special areas shall be adopted for zones identified in the Spatial Plan of Kosovo as having specific characteristics that require a particular organizational, development, use and protection regime. Such areas may include national parks and other areas of unique natural, economic, agricultural, cultural or historic value.” It is argued here that cultural landscapes can and should be identified and designated in Dragash/Dragaš even if they are not included in the Spatial Plan of Kosovo, as part of a cultural and natural resource of local importance.

\(^{85}\) “Cultural Landscapes” were first defined in the UNESCO World Heritage Convention (1992). The mechanisms for their protection were set out in the Operational Guidelines for the Implementation of the World Heritage Convention, WHC 08/01, January 2008.
Further professional research is needed to properly identify any relict or fossil landscapes in Dragash/Đragaš and their cultural significance. Preliminary informal assessments by UNDP suggest that the valleys in the Sharr/Šar Mountains (from Shutman to Brod) may have been formed by glaciers (glacial valleys; compared to fluvatile valleys - valleys formed by rivers), and would thus be considered fossil landscapes. However, this starting point should be evaluated professionally and in tandem with other work being undertaken with regard to identifying and protecting biodiversity and sustainable land use in Dragash/Đragaš, as well as archaeological studies, so that the scientific, natural and the cultural values are presented coherently and comprehensively.

There is strong evidence of continuing landscapes in Dragash/Đragaš, given the historical importance of agriculture and its ongoing relevance today. The cultivated landscapes express traditional ways of life and development across the municipality. Legends and stories about trade routes abound. Further research is needed to properly identify these. The presence of mills and associated activities (fabrication of cloth for traditional costumes, agriculture, trade, pastry and baking traditions) is a major feature that should be explored further (see assessment below).\(^6\)

These can reflect the patterns associated with traditional and sustainable land use, evolving from the characteristics and limits of the natural environment and even a spiritual, emotional or collective relation to that nature that are reflected in legends and stories that form part of the intangible [spiritual] heritage of the area. Protection of these traditional methods can contribute to modern mechanisms for sustainable land use and development, to maintain or enhance existing values while supporting local biodiversity.\(^7\)

With migration and depopulation of the rural areas especially among the younger generations, as well as a rejection of what is considered old-fashioned or “backward” activities, an ageing population may increasingly struggle to continue with labour-intensive agricultural work. Pastures, meadows and orchards may therefore become overgrown, with forest and shrubland taking over non-cultivated agricultural land. The “agri-cultural” mountain landscape may therefore be replaced by forest, with a loss of biodiversity and ecosystems, as well as cultural traditions and practices of the human inhabitants. Rather than a “return to nature”, the richness of Dragash/Đragaš’s biodiversity may be compromised by the non-continuation of the land use practices inherited from centuries of inhabitation in the region.\(^8\)

The third sub-category of cultural landscape is **associative cultural landscapes**. These highlight the intrinsic linkage of cultural and natural values in areas exhibiting powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence (which may be insignificant or even absent).\(^9\) For example, natural features are often attributed with cosmological, symbolic, sacred and other culturally significant characteristics (animism, anthropomorphism etc) by

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\(^6\) See also recent reports on meeting of experts on the agro-pastoral cultural landscapes, including in the Mediterranean (which includes the Balkans), UNESCO.


\(^8\) Feasibility Study on Establishing a Transboundary Protected Area: Sharr/Šar/Šar Planina – Korab – Desat/Deshat, UNEP/ENVSEC

many human societies. Such features may include mountains, caves, outcrops, coastal waters, rivers, lakes, pools, hillsides, uplands, plains, woods, groves, trees, rock formations etc.

"Associative cultural landscapes may be defined as large or small contiguous or non-contiguous areas and itineraries, routes, or other linear landscapes - these may be physical entities or mental images embedded in a people's spirituality, cultural tradition and practice. The attributes of associative cultural landscapes include the intangible, such as the acoustic, the kinetic and the olfactory, as well as the visual."90

Dragash/Dragaš’s array of intangible heritage, through legends, stories, songs and traditions, reveals a high level of associative cultural landscapes. The field surveys conducted by UNDP identified and recorded a number of rocks, caves and sites that have been imbued with meaning throughout time by local communities and continue in significance through contemporary rituals. These generate a local cognitive map of the landscape, linked spatially and temporally. They are also highly important features of local community life and history. It is crucial that these are mapped and recorded as elements of folklore and oral tradition (intangible [spiritual] heritage) as well as protected as natural features.

**Recommendations for Cultural Landscapes**

Further research and field surveys, in close collaboration with local communities, is required in order to identify, locate and record other natural features and landscapes that are of cultural value, and the ways in which they have been transformed into tangible or intangible heritage (e.g. through legends, songs, rituals). These can be mapped as points of interest for visitors, as well as developed into fuller protection strategies for cultural and natural assets.

Signposting and way marking, including picnic spots and looped tourist trails taking in a number of the sites may be developed. Other methods of recording and presenting this heritage should be explored. The overall emphasis, as with intangible cultural heritage, is that local communities need to be actively involved in the identification, research process, the development and presentation of cultural narratives, and the implementation of projects.

**[C] ORGANICALLY EVOLVED LANDSCAPES**

There are seven mills in villages across Dragash/Dragaš municipality, two of which are under temporary national protection (Bellobrad/Belobrad and Dragash/Dragaš – see section on Monuments). Across the municipality as a whole they attest to the agricultural development of Dragash/Dragaš and the patterns of daily life of its inhabitants, a linked narrative between villages that may mirror bygone trade relationships and travel routes. They are focal points within individual villages and most are being maintained by private initiative, which indicates an ongoing relevance to the local community. As they are closely related to natural features in their vicinity (agricultural

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trails, streams), as well as traditional activities and trade links, their value depends on a wider geographic and natural area than the singular building. Mills have therefore been categorised as cultural landscapes. However, they have also been briefly assessed as part of the collection of agricultural buildings in Dragash/Dragaš.91

[C1] CONTINUING LANDSCAPES - MILLS

ASSESSMENT OF SIGNIFICANCE

<table>
<thead>
<tr>
<th>Category: Cultural Landscape</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subcategory: Organically Evolved – Continuing Landscape</td>
</tr>
<tr>
<td>[Type: Mill]</td>
</tr>
<tr>
<td>*indicates asset under full/temporary national protection</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>LIST OF ASSETS</th>
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</thead>
<tbody>
<tr>
<td>• Mills: Bresanë/Brodosavce, Kruševo/Krushevë, Kuk/Kukovce, Radeša/Radeshë, Mlike/Mlikë</td>
<td></td>
</tr>
<tr>
<td>• Mills (also Monuments): Bellobrad/Belobrad*; Shajne/Šajnovce</td>
<td></td>
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</tbody>
</table>

91 See Section 2.3.2 Architectural Heritage – (A) Monuments – (A5) Agricultural buildings
**Survey of Cultural Heritage Assets in Dragash/Dragaš Municipality**

UNDP Planning and Heritage Consultant: Crystal Whitaker

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<table>
<thead>
<tr>
<th>VALUE</th>
<th>STATEMENT OF SIGNIFICANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historic &amp; Aesthetic significance</td>
<td>This aligns with the characteristics/significance of mills also as vernacular agricultural buildings. However, a wider significance is attributed to this type of building when considering the streams, settlement, mechanisms and locations of the mills, and their role in a wider narrative of agricultural activities and trade within the municipality and beyond. In this they continue to express high authenticity, although this is challenged by dereliction and contemporary building around the sites. In particular the Bellobrad/Belobrad fulling mill is a valuable example of an agricultural building that should be preserved within its natural context, and the historic links to other villages (e.g. where the cloth it produced was sent to be used to make traditional clothes).</td>
</tr>
<tr>
<td>Scientific &amp; Research significance</td>
<td>The historic links and trade patterns require further elucidation and recording. The mechanisms and rituals associated with milling, especially where linked to the local landscape, need research. There is also an opportunity to develop a cultural narrative based around Dragash/Dragaš’s use of its water resources for productive potential throughout time – from milling, to its current use/potential for hydropower. When taken as a group of buildings in their landscape they may be of high historic/research value.</td>
</tr>
<tr>
<td>Social &amp; Spiritual significance</td>
<td>The mills remain a focal point in the villages, and are maintained (and locked) by local owners/residents. They remain as evidence of a connection to traditional ways of life and activities that linked dispersed communities across the municipality, but are falling into legend rather than playing an active role in the cultural or social life of the villages. There is no continuity of purpose. As a collection of buildings spread across the municipality they are of high significance to local and national contexts.</td>
</tr>
</tbody>
</table>

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### RISK ASSESSMENT

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
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<td>Condition</td>
<td>Excellent</td>
<td>Good</td>
<td>Fair</td>
<td>Poor</td>
<td>Very poor</td>
</tr>
<tr>
<td>Vulnerability</td>
<td>Well managed</td>
<td>No threat</td>
<td>Some localised threats</td>
<td>Clear threats to whole site</td>
<td>Severe threats</td>
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<td>Trend</td>
<td>Improving</td>
<td>Stable</td>
<td>Stable but with localised problems</td>
<td>Deteriorating or likely to deteriorate</td>
<td>Rapid deterioration</td>
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<td>Full</td>
<td>Largely full</td>
<td>Partial</td>
<td>Fragmented</td>
<td>Vacant</td>
</tr>
</tbody>
</table>

**TOTAL RISK ASSESSMENT: 15**

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### PROTECTION MEASURES IN PLACE

Local residents or the mill property owners are generally maintaining the buildings to the minimum standards, such as in installing new roofing material and ensuring the doors and windows are locked.
However, often due to the mills' locations near on riverbanks and marshy areas, the buildings are all subsiding and being severely affected by rising damp. This is also affecting the internal structure of the roof, which are in various states of deformation. There are limited other risks other than this natural dereliction. The buildings clearly remain important to the local community, as a focal point and historical memory. They are also all located at beautiful natural points in the village, connected to existing agricultural trails, streams and forests.

### RECOMMENDATIONS

<table>
<thead>
<tr>
<th>ACTION</th>
<th>PRIORITY</th>
<th>TIMEFRAME</th>
<th>NOTES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Emergency conservation works Bellobrad/Belobrad mill; renovation of Dragash/Dragaš mill</td>
<td>High</td>
<td>Short-term</td>
<td>Requires further research to define a course of action</td>
</tr>
<tr>
<td>2 Installation of signposting, way marking, information panels and historical/ethnological/local displays on the mills and within them.</td>
<td>High</td>
<td>Short-term</td>
<td>For all mills; state local name, history, date, local stories/information etc</td>
</tr>
<tr>
<td>3 Expansion of area under protection (establishment of Protective Zone) for the Bellobrad/Belobrad and Dragash/Dragaš mills</td>
<td>High</td>
<td>Short-term</td>
<td>Includes the surrounding setting and natural features; designation as a Cultural Landscape and/or broader Protective Zone perimeter.</td>
</tr>
<tr>
<td>4 Research into additional cultural heritage values (e.g. crossover with intangible heritage) of the Bellobrad/Belobrad and Dragash/Dragaš mills, as well as other mill buildings in the municipality.</td>
<td>High</td>
<td>Mid-term</td>
<td>Completion of inventory, verification of protection status.</td>
</tr>
<tr>
<td>5 Research and surveys into other mills as Cultural Landscapes and/or designation as Protective Zones at local or national level.</td>
<td>Medium</td>
<td>Mid-term</td>
<td>Inventory and proposal submitted to national Competent Institutions. If not appropriate, focus on local conservation strategies. Correlate with natural/scientific data on landscape, ecological and biodiversity values, and in line with National Park zonation</td>
</tr>
<tr>
<td>6 Conservation strategies for rehabilitation (and possible re-purposing/adaptation) of mill buildings and surroundings.</td>
<td>Medium</td>
<td>Mid-term</td>
<td>Explore use for communal, social and tourism purposes.</td>
</tr>
</tbody>
</table>

### RATIONALE

The Bellobrad/Belobrad mill should be properly renovated and restored to full working order as a first priority. Emergency Conservation Works may be necessary as an urgent intermediate measure. It is an artefact of local and national rural history, and a rare asset in its own right in Kosovo. Research should be conducted into the trade links formed between the mill and other villages/locations in Dragash/Dragaš and beyond, especially given the rich cultural tradition in clothing. This may even suggest a new function for the mill, as part of a cultural display and exhibition that describes the fabrication of traditional clothing alongside its social and...
cultural qualities.

It is highly recommended that the Bellobrad/Belobrad mill be identified as part of a wider Cultural Landscape in the list of cultural heritage assets under National Protection, so that the water streams, infrastructure and surrounding landscape are given equal consideration and protection, as intrinsic to the mill’s sense of purpose and place.

The remaining mills should also be renovated as they attest to the agricultural traditions of Dragash/Đragaš’s development and, along with other agricultural buildings and dwellings, form part of the overall landscape of vernacular architecture in the region. Internal mechanisms (e.g. millstones) should be reinstated as physical artefacts. It is emphasised that consideration should be given to the management of the landscape and water courses around the mills as part of the renovation strategy, as it forms part of the Cultural Landscape, but also because the lack of maintenance of these channels is already exacerbating damage from subsidence to the mills’ load bearing structures.

In particular for all the mills urgent shoring and reinforcement of the foundations and external walls is required due to subsidence, as well as actions to minimise damp and flooding.

There is potential to convert the mills into useful tourism facilities, given their strategic location along attractive agricultural paths and rivers. These may be educational in nature (e.g. exhibition points for the history of a group of connected villages) but could also provide a useful purpose for passing walkers (e.g. bathroom, shop, café etc).

Mills are often closely linked to personal family histories, which may be a good source of information for research but also personalises the buildings and relates them to living traditions and individuals within the village who, if willing, could play an active role in contact with visitors.
2.3.4 MOVABLE HERITAGE

Informal private display of movable heritage artefacts, Zgatar

Movable Heritage are “objects that are expression or evidence of human creativity or of a natural development, distinguished by values of historical, archaeological, artistic, scientific or spiritual importance and interest” according to the Kosovo Cultural Heritage Law\(^{92}\). Its various sub-categories are described in Article 9 (see Section 1.3 Legislative Framework)\(^{93}\). However, there is often crossover with other categories of cultural heritage; for example, unearthed artefacts can be classified as part of an archaeological site/reserve when preserved in situ, whereas if they have been moved from their original location and, for example, now form part of a museum collection they are classified as movable heritage. Likewise, many of the other movable objects that could be listed here form part of an immovable asset, such as the tomb relics in Pllajnik/Plajnik. These objects are the tools which have played an important role in activities that shape Dragash/Dragaš’s cultural heritage landscape, and help facilitate an understanding of the history, traditions and rituals. They may also provide useful first-hand evidence to support further research, and thus it is important to retain them in their original locations or contexts where possible.

\(^{92}\) Kosovo Cultural Heritage Law, Article 2.5

\(^{93}\) To simplify and clarify the classification system, guidelines developed by the Council of Europe in partnership with the Ministry of Culture, suggest a restructuring into 9 sub-categories into: “archaeological objects, ethnological objects, historical objects, objects of art, technical objects, archive material, library material, audio-visual material and recorded sound (phonographic) archive material”, in European Union / Council of Europe Joint Project PCDK publication produced in partnership with the Kosovo Ministry of Culture: “Guidelines for Cultural Heritage – A Technical Tool for Heritage Conservation and Management”, September 2012
Many of these objects are little valued as cultural heritage assets, especially those that have an everyday, functional purpose such as agricultural tools and processing equipment (e.g. milk churns). Yet they contribute to an understanding of the ways of life and activities of the region and the communities, and as such form an important feature of “place-based authenticity” as well as a part of collections and displays to record and explain life in the region to both local residents, young people and visitors.

Movable heritage can potentially comprise a broad scope of artefacts and objects, and so will need to be carefully defined and evaluated in parallel with their significance as intangible heritage and immovable heritage. For example, clothing and traditional costumes are important cultural assets in Dragash/Dragaš that exhibit a strong tradition and continuity; this includes the clothing itself (as an ethnological object), but also the tools used to sew them (ethnological/technical objects), the techniques used to sew them (intangible [spiritual] heritage), the rituals connected to them (such as wedding traditions: forms of intangible [spiritual] heritage), and associated locations (such as the Bellobrad/Belobrad fulling mill which produced the cloth used in their fabrication: architectural heritage/cultural landscape). In addition to this, a wealth of photographic and archive material attests to the history and patterns of use. Traditional clothing is also importantly undergoing transformations in usage, which is a factor in intangible heritage and a form of contemporary artistic expression.

ASSESSMENT OF SIGNIFICANCE

As this category of cultural heritage has not been surveyed in Dragash/Dragaš under this part of the UNDP project, assessments of significance will need to be carried out for each of the assets (or groups of assets) that may be inventoried. It is highly recommended that the Directorate of Culture in Dragash/Dragaš takes steps to complete a stocktaking exercise of cultural heritage assets in collaboration with local communities.

<table>
<thead>
<tr>
<th>ASSESSMENT OF SIGNIFICANCE</th>
<th>VALUE</th>
<th>GENERAL STATEMENT OF SIGNIFICANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>historic &amp; Aesthetic significance</td>
<td>The objects contribute to a wider understanding of the activities and ways of life within communities, linking with and building a more complete understanding of immovable heritage assets and intangible culture.</td>
<td></td>
</tr>
<tr>
<td>Scientific &amp; Research significance</td>
<td>Potentially useful resource for further research in the history and traditions of the area. Also of relevance to the methods used in agriculture and to prepare food and collect herbs/fruits, which could potentially be of importance to the development of branded local products and tourism (as well as significant for biodiversity/sustainable land use).</td>
<td></td>
</tr>
<tr>
<td>Social &amp; Spiritual significance</td>
<td>Forms a connection to the past, contributing to an understanding of the ways of life and traditions within communities. Important in relation to safeguarding and transmitting cultural practices and traditions.</td>
<td></td>
</tr>
</tbody>
</table>

RISK & PROTECTION MEASURES IN PLACE
There is currently no ethnographic museum in Dragash/Dragaš, although UNDP’s field surveys have located a few residents who have collected traditional objects and formed an informal display within their houses, or kept them safe in storage within family homes. There is some appreciation of their value as objects inherited within communities and relating to bygone practices, but no appraisal of their value or role in relation to broader heritage concepts, or the potential they hold for tourism development and the safeguarding and transmission of cultural practices. It is likely that a high number of objects and material exists across Dragash/Dragaš, especially photographic archive material and functional tools/objects. A risk is that if they remain undervalued, decay, loss and damage may occur to the objects rendering them difficult to replace and challenges their authenticity.

Photographic, graphical and other archive/library material is especially vital to collect, record and collate since these often provide valuable sources of evidence to support the inventory process for immovable cultural heritage, such as old buildings and village areas, and intangible [spiritual] practices such as rituals and folklore. An archive of such material should be established and local communities should be encouraged to donate or loan their material in order to build up a more detailed history of the municipality that will contribute to developing cultural and historical narratives for tourism development, historical research or verifying facts concerning monuments and other cultural heritage assets.

**RECOMMENDATIONS**

<table>
<thead>
<tr>
<th>ACTION</th>
<th>PRIORITY</th>
<th>TIMEFRAME</th>
<th>NOTES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Implement laws concerning movement/trade of movable heritage</td>
<td>High</td>
<td>Short-term</td>
<td>Must occur in parallel with awareness-raising among local communities.</td>
</tr>
<tr>
<td>(including archaeological artefacts)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Organisation of workshops, seminars or events with local</td>
<td>High</td>
<td>Short – Mid term</td>
<td>To explain the concepts and scope of cultural heritage, its proper treatment and practices in safeguarding and transmission, and to encourage residents to loan/donate objects, artefacts and archive material to the Ethnographic Museum.</td>
</tr>
<tr>
<td>communities on cultural heritage.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Development of broader research, profiling and cultural narratives</td>
<td>High</td>
<td>Mid term</td>
<td>To integrate movable heritage objects with their use (intangible heritage) and in connection with the spaces and locations that formed the setting to the cultural practices (immovable heritage). This must be undertaken with close community participation.</td>
</tr>
<tr>
<td>4. Conduct broad stocktaking surveys to explore scope of movable</td>
<td>Medium</td>
<td>Mid term</td>
<td>Led and collated by the Directorate of Culture in collaboration with communities</td>
</tr>
<tr>
<td>heritage objects and start inventory of artefacts/material.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Establishment of Ethnographic</td>
<td>Medium</td>
<td>Mid term</td>
<td>Repeatedly requested and</td>
</tr>
<tr>
<td></td>
<td>Museum in Dragash/Dragaš town to represent the cultural heritage of all communities.</td>
<td>recommended in Visioning workshop, village and municipal working groups. Central resource and archive for all social, cultural and historical information/artefacts in the municipality. To give equal focus on all communities in the municipality and be undertaken as a shared responsibility and resource. May be established as the central point linking/coordinating smaller, more localised ethnographic displays in villages.</td>
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<td></td>
</tr>
<tr>
<td>6</td>
<td>Establishment of forum for practice, display and sale of traditional handicrafts and products</td>
<td>Medium</td>
<td>Mid – Long term</td>
</tr>
<tr>
<td>7</td>
<td>Explore and support opportunities for vocational training in traditional crafts and craftsmanship, including construction</td>
<td>Medium</td>
<td>Long term</td>
</tr>
<tr>
<td>8</td>
<td>Rehabilitation and conversion of traditional/vernacular buildings for use as visitor information centres or archives for local community histories.</td>
<td>Medium</td>
<td>Long term</td>
</tr>
<tr>
<td>9</td>
<td>Maintenance, preservation and/or restoration of objects where necessary.</td>
<td>Low</td>
<td>Long term</td>
</tr>
</tbody>
</table>

**RATIONALE**

A tourist centre – another facility repeatedly requested by local and municipal working groups in Dragash/Dragaš – could be linked to the Ethnographic Museum to provide a historical and cultural overview to the region as well as practical information to visitors and help to organise accommodation, homestays, activities, transport and guides throughout the municipality. There is also an opportunity to create smaller “ethnographic centres” in the villages, which may present interesting local histories and legends, and serve as a point of orientation or information from which to access nearby cultural and natural assets or activities.

It is highly recommended that traditional, original or historic buildings (particularly vernacular buildings) within the settlements be converted into such museums or centres, giving them a new purpose and contributing to a sense of “place-based authenticity” while encouraging the conservation of the immovable cultural heritage of the region. The renovation and conversion of such buildings may also serve as an “on-the-job” educational tool for local communities in best practices for retaining the core values and features of traditional and vernacular architecture. A high level of community involvement should be encouraged in all of these processes, to ensure that their own heritage is being represented appropriately but also that the business planning, funding, management and maintenance of the assets and buildings is led by the community.

Some traditions of fabrication, such as in saddle-making or carpentry, continue today despite a reduction in need for such products. However, there is some evidence that these craft skills are being transformed to produce new ‘art forms’ and handicrafts; for example small maquettes, dolls or models of the full-size objects are being made – two examples are miniature horses and carts and cradles sold regularly in Dragash/Dragaš’s Friday market. While differentiation should be made between the original artefacts and the contemporary
reinterpretations, these new handicrafts are a valuable continuity of traditional skills (important for the maintenance of intangible heritage) and hold tourist potential as souvenirs. A forum for their display and practice should be considered, for example through exhibitions, fairs, practical workshops where youth can learn and practice the skills, or shared studio spaces/workshops/incubators where the artisans’ resources can be pooled. These activities may also be linked to the proposed Ethnographic Museum.

Vocational training can be a positive means of passing on skills and crafts that are currently known by only a few individuals. This can include the creation of incentives for investment in training, the organisation of cooperatives, and the establishment of quality standards (that previously would have been achieved through a traditional process of apprenticeship and mastery). Examples of the areas in which this could be applied are: fabrication of handicrafts, catering, and traditional construction skills.

As with archaeological objects and sites/reserves, strict national and international laws control the movement or trade in movable objects of heritage value. There is some evidence that there is unauthorised trade in such objects occurring in Kosovo. Local communities should be made aware of the importance to retain these objects within the community, as the shared heritage of all that can be used for communal benefit. This should work in parallel to the proper implementation of laws.

For any such exhibitions and display of movable cultural heritage, training in proper handling, treatment, storage and presentation should be given. Additional research that is required (e.g. on an artwork) should be carried out by professional institutions.\(^{94}\)

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\(^{94}\) See Kosovo Cultural Heritage Law, Article 9; particularly Articles 9.4-9.31
2.3.5 INTANGIBLE [SPIRITUAL] HERITAGE

Cultural heritage is not limited to physical, material manifestations, but includes a broad scope of living expressions and traditions. It is “the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.”

“Spiritual (cultural) heritage” is defined in the Kosovo Cultural Heritage Law as “forms of cultural expression of popular traditions or customs, language, celebration, ritual, dance, music, song and other artistic expression”. The meaning is equivalent to what is known internationally as “intangible cultural heritage” which is composed of:

1) “expressions” recognised as a living heritage

2) communities/groups of producers/performers recognised as a decisive factor for the evaluation, preservation and development of this cultural heritage category.

The Ministry of Culture has not yet developed working guidelines for the sub-categorisation of intangible cultural heritage, nor methodologies for identifying, recording, inventorying and

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95 As defined in the UNESCO Convention for the Safeguarding of Intangible Cultural Heritage, Paris, 2003
96 Summarised in European Union / Council of Europe Joint Project PCDK publication produced in partnership with the Kosovo Ministry of Culture: “Guidelines for Cultural Heritage – A Technical Tool for Heritage Conservation and Management”, September 2012
presenting it. Therefore, following the guidance developed by the Council of Europe in partnership with the Ministry of Culture, and in order to help classify and define values, intangible [spiritual] heritage may be sub-categorised as:

1. Inventories of elements of folklore and traditional crafts

2. Inventories of elements of oral tradition

Among practices in inventorising intangible [spiritual] heritage, there is a clear emphasis on the values that communities themselves attribute to their own traditions; in other words, features of cultural traditions may not be understood properly or valued sufficiently by those outside the community, so the safeguarding, transmission and evolution of intangible heritage must be led from within.97

Examples of such intangible cultural heritage may be: oral traditions and expressions (including language as a vehicle); performing arts; social practices, rituals and festive events; knowledge and practices concerning nature and the universe; and traditional craftsmanship.

Due to the aforementioned constraints, intangible [spiritual] heritage in Dragash/Dragaš has not been collated, surveyed or assessed through this project. This is because its very nature makes it hard to define and record without significant time and extensive community involvement which has not been possible in the timeframe of this research. Much intangible cultural heritage is time-dependent, such as festivals that only occur once a year. There is also a need to map the transformation of traditions through time. Research must thus focus not only in documenting the characteristics of intangible heritage in the past, but strive to unearth a continuous narrative on how it has changed over time and how it is currently being transformed, or likely to be transformed in the future.

However, as a starting point, a number of characteristic elements of Dragash/Dragaš’s intangible heritage have been listed here98. It should be noted that, as with movable heritage, there may significant overlap with aspects of tangible movable and immovable heritage. A consideration of intangible heritage should bear in mind the relevance of specific locations or immovable features, as well as ritual objects that form part of the tradition. Similarly, in the analysis of immovable heritage sites equal consideration should be given to the intangible characteristics that a location bears, and any evaluation of significance should integrate both tangible and intangible values.

**Elements of folklore and traditional crafts**

- Shingjergji / Djurdjevdan (St. George’s Day) is celebrated in several locations across the municipality from 5 - 15 May each year. It is the largest and most famous of the gatherings,

97 See case study examples in Section 3.4 Further Reading
98 Collated from a variety of sources: UNDP Visioning Workshop (2011); UNDP Tourism Catalogue / Nature-Based Tourism Strategy / The Mountains of Dragash/Dragaš: Kosovo Hiking and Nature Tourism Guide, Wassel, T. (2011); information provided by the Director of Culture, Mr Kamber Kamberi; Qafleshi, M. Opojë dhe Gorënder Shekuj [Opoja and Gora through the Centuries], Institute of Albanology, Prishtina 2011; and Abazi, I. and Garipi, M., Bresana: Në Monografi [Bresana: A Monography], Prizren 1999
attracting visitors from across northern Albania and Kosovo as well as Dragash/Dragaš diaspora returning from abroad to celebrate with their families. It is a time of community celebrations in natural locations, such as the forests, when villages rejoice in their belief in god, multi-religious commonality and life.

- Gorani Day occurs on May 6th in the Gora/Gorë region, a celebration with traditional music and costumes. The main place of gathering is in Vlaska, near Vraništë/Vranisht village. During this time wedding ceremonies are commonly held. The festivities then relocate on May 7th to Rapča/Rapçë, and on May 10th to Rapča/Rapçë where Youth Day is celebrated. Traditional horse races occur at this time.

- Pelivan, the festival of traditional wrestling, occurred annually in Dragash/Dragaš town on May 1st, with participants and spectators coming from Kosovo, Albania, FYR Macedonia, and Turkey. This would be followed by horse races and a parade of Sharr/Šarplaninac dogs, with folk music. The last time this festival was held was in 2004, and is currently inactive due to a lack of financing.

- Verza Spring Festival occurs on March 14th, preparing the fields for the new growing season.

- Other festivals: Dodolia (Riti I Thatësisë), Bimësia, Mësyshi, Kalandrat, Shengjini, Kreshmet (Dita e Lamës), Rusa, Jeremia, Shinkolli, Ishilbuti. Guri i Skenderit Lisi i Eminit

- Wedding celebrations

- Bread and pastry-making

- Rural agricultural activities, e.g. patterns of land use, pollarding of trees

- Cults, legends and rituals connected to pagan beliefs of sun, moon, stars, stone, earth, fire, water, snake, and other natural features; includes sacrificial rites.

- Traditional forms of construction and detailing: for example, stone roof tiling, timber weaving, carpentry, and carving of gates.

- Music should also be included; for example, similar local traditions may be found to the folk iso-polyphonic music listed as UNESCO heritage from Albania99.

- Traditional clothing

- It is said that the largest number of customs and folklore dates from the time of paganism and Bogomilism (before the arrival of Christianity and Islam in the region). This applies to Shingjergji / Djurdjevdan as well as with many customs associated with fires, the decoration of buildings and livestock, and the preparation of special food.

- Elements of oral tradition

- Stories, songs and legends, especially those connected to the natural landscape e.g. Kep i Nuses, Guri i Plakes, Livadhi i Cuces, “Eldina”, “Mad wolves” legend, Hana’s Marriage, The story of Grandfather Selim100 etc

Many of the festivals listed above also have associated songs, stories and dances associated with them.

**ASSESSMENT OF SIGNIFICANCE**

99 See http://www.unesco.org/culture/intangible-heritage/01eur_uk.htm

100 See Dragash/Dragaš: Long-list of Cultural Heritage Assets (compiled) – Annex 1
More detailed assessment of specific traditions and elements of intangible cultural heritage is required in order to evaluate their characteristics and significance. This table below is a general assessment of the significance of intangible heritage in Dragash/Dragaš.

### ASSESSMENT OF SIGNIFICANCE

**Category:** Intangible [spiritual] Heritage

<table>
<thead>
<tr>
<th>VALUE</th>
<th>GENERAL STATEMENT OF SIGNIFICANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historic &amp; Aesthetic significance</td>
<td>The traditions within Dragash/Dragaš are largely unique to the communities and landscape setting of the municipality and the wider mountain region that spans the borders of FYR Macedonia and Albania. They have arisen, developed and been transformed throughout generations in response to highly localised factors (such as climate, geography, religious and linguistic influences, belief systems, natural features, migration etc.), and there is a viable continuity today that gives a sense of place and identity to local communities within themselves, but also a uniqueness within Kosovo and the wider region. Dragash/Dragaš’s intangible [spiritual] heritage is highly unique, and to a large extent preserved in tradition although undergoing some contemporary transformations. However, it is also a form of heritage that is also at great risk of disappearance through the influence of changing norms and expectations of contemporary life.</td>
</tr>
<tr>
<td>Scientific &amp; Research significance</td>
<td>Continuity of activities, rituals and oral traditions provides a valuable resource for further ethnographic, ethnological, anthropological, social and cultural research into communities in Dragash/Dragaš. Collation of records and research into this is much needed in order to develop historical and cultural narratives that convey, explain and record the characteristics of the communities for themselves, and allow them to be understood and re-presented to a wider public.</td>
</tr>
<tr>
<td>Social &amp; Spiritual significance</td>
<td>As an intrinsic characteristic of communities in Dragash/Dragaš, intangible [spiritual] heritage traditions have huge social and spiritual significance, as expressions of identity and place, kinship and beliefs. These traditions exhibit great continuity which marks strong connections to these inherited cultures. The particular revival of such traditions during the summer months when the diaspora return is evidence of this.</td>
</tr>
</tbody>
</table>

### RECOMMENDATIONS

<table>
<thead>
<tr>
<th>ACTION</th>
<th>PRIORITY</th>
<th>TIMEFRAME</th>
<th>NOTES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Education, awareness-raising and training</td>
<td>High</td>
<td>Short – Mid term</td>
<td>On the values and extent of intangible [spiritual] heritage; its identification and evaluation; practices in safeguarding and transmission. In schools and local communities.</td>
</tr>
<tr>
<td>2 Define, plan, implement, evaluate and revise methodologies to identify, record and present intangible [spiritual] heritage</td>
<td>High</td>
<td>Mid term</td>
<td>Requires a highly participatory process and collaboration between all communities, stakeholders and the Directorate of Culture/facilitators to identify</td>
</tr>
</tbody>
</table>
Survey of Cultural Heritage Assets in Dragash/Dragaš Municipality
UNDP Planning and Heritage Consultant: Crystal Whitaker

| 3 | On the basis of an ongoing stocktake/inventory, define, plan and implement ways of safeguarding intangible cultural heritage and transmitting it to younger generations | High | Mid-long term | As above |

**RATIONALE**

High consideration should be given to intangible heritage in heritage planning and project strategies in Dragash/Dragaš, particularly in the linking of cultural assets with tourism strategies. The municipal Directorate of Culture should be given support in defining a methodology to set up local working groups, to identify, record and present such heritage, in parallel with a continuous stocktake/inventory of tangible [spiritual] heritage assets. Above all, this process should be community-led, so that local actors take a central role in the inventory process and by consensus decide what is the most appropriate way for their own cultures to be represented. Equal focus should be given to all communities in Dragash/Dragaš, while exploring a common history of traditions that has arisen from the particular geographic and natural context of the municipality. This should also contribute to wider social and scientific research into cultures and ethnographic characteristics in relation to the Sharr/Šar mountains, the rest of Kosovo and neighbouring countries. The oral tradition in particular should be carefully explored and researched as a unique anthropological characteristic in the transmission of history and culture in the region.

Space and forums should be given over to the support and practice of intangible heritage, to facilitate understanding of how cultural practices are transmitted and to allow the communities themselves to decide how they foresee the safeguarding of their traditions. The difference should be made between absolute preservation (and with it, the risk of “folklorisation”, or the creation of “false authenticity” that loses spiritual meaning) and the transformations and evolution that intangible heritage traditions naturally undergo. How cultural traditions are adapted, re-created and re-interpreted throughout time and changing conditions is part of their value. This requires objective evaluation of the traditions’ characteristics, core values and the factors which are causing changes (or have done in the past), before a strategy can be developed to support and strengthen the transmission of such traditions while ensuring its ongoing relevance and significance for younger generations.

As a relatively recent concept, the safeguarding of intangible [spiritual] heritage is a process still under development across the world. The importance of strategies being community-led is emphasised. The training of community members, the local administration and government plays a key role in raising awareness of intangible heritage and the process of its safeguarding, especially in their identification and inventorying through community participation and involvement.

The following recommendations are given to ensure the recognition of, respect for and enhancement of intangible [spiritual] heritage in society:\textsuperscript{101}

(i) educational, awareness-raising and information programmes, aimed at the general public, in particular

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\textsuperscript{101} Based on Article 14 of the UNESCO Convention for the Safeguarding of Intangible Cultural Heritage, Paris 2003
(ii) specific educational and training programmes within the communities and groups concerned; (iii) capacity-building activities for the safeguarding of the intangible cultural heritage, in particular management and scientific research; and (iv) non-formal means of transmitting knowledge;

- keep the public informed of the dangers threatening such heritage, and of the activities being carried out to protect intangible cultural heritage;

- promote education for the protection of natural spaces and places of memory whose existence is necessary for expressing the intangible cultural heritage.

As this process has not been developed from a practical standpoint in Kosovo yet, there is a real opportunity for Dragash/Dragaš to contribute to the development of national practices through testing methodologies to collate and record its particularly rich and unique intangible cultural heritage. It is highly recommended that Dragash/Dragaš forms a “pilot case study” for practical strategies to safeguard intangible cultural heritage, with a view that the experiences obtained, lessons learnt and methodologies be shared with other municipalities across Kosovo. Guidance from international experts is highly recommended.

It is worth noting that just as ongoing archaeological excavations are of interest to visitors as much as the finds themselves, the process of safeguarding intangible cultural heritage should be recorded and presented to the communities and visitors alike, rather than solely the product.
SECTION 3

3.1 CULTURAL HERITAGE AND LOCAL ECONOMIC DEVELOPMENT

Support to opportunities for improved livelihoods in Dragash/Dragaš is a major objective of the UNDP Project for the Conservation of Biodiversity and Sustainable Land Use Management. This is intended to build ownership of local economic development within communities, strengthening and pursuing local and regional cooperation and links, while providing rural businesses (particularly in agriculture, farming and forestry) with training and capacity building. Within this framework much focus has been put on providing support to Dragash/Dragaš inherited traditions in land use and production as unique and valuable assets – that are crucially also characteristics of communities’ cultural heritage – that can be converted into a catalyst for local economic development and income generation.

A good example is cheese. Following centuries-old methods, the makers of the renowned Sharri cheese are being supported to seek wider markets, regional branding, cooperative management and quality control, inspired by the way in which Parmigiano Reggiano (among many other foodstuffs) attained the status of the protected destination of origin. This is likely to not only ensure the incomes of the cheesemakers, but also to encourage the continuation of traditional methods of cheesemaking/curing (a form of intangible [spiritual] heritage) by turning it into a profitable industry that may encourage younger generations to continue. Similarly, zoning in the Sharri National Park seeks to ensure the continuation of patterns of herb, fruit and flower collection, and serves a twofold purpose: the maintenance and balancing of valuable ecosystems through sustainable land use, and the continuation of traditional activities and ways of life. The next step is supporting the development of commercial products from the cultivated, natural and wild produce (such as ajvar from red peppers, or packaged teas and soaps from wild fruits and herbs), which will broaden the economic base of Dragash/Dragaš’s pastoral communities, provide jobs for the younger generation, and in the meantime continue sustainable land use and the continuation of traditional practices that form an important part of Dragash/Dragaš’s ecological biodiversity and equilibrium, as well as its cultural heritage practices.

102 Under Output 2: Improvement of Livelihoods
103 Based on EU legal framework provided by Council Regulation (EC) No, 510/2006 of 20 March 2006 on protected designations of origin, protected geographical indications and traditional speciality guaranteed to promote and protect the names of quality agricultural products and foodstuffs, encourage diverse agricultural production, protect product names from misuse and imitation, and provide consumers with information concerning the specific character of the products.
105 See Transkript I Mbledhjes Plenare Të Kuvendit Të Replublikës së Kosovës, e Mbajtur më 13 Dhjetor 2012 [Transcript from the Plenary Meeting of the Kosovo Assembly, December 2012], official document
A major opportunity for local economic development is through tourism, given Dragash/Dragaš’s striking landscape, extraordinary biodiversity and cultural uniqueness. A Nature-Based Tourism Strategy has been developed by UNDP to explore this and, as a result of this report on cultural heritage, is being expanded to include cultural tourism. In identifying the potential scope and features of tourism, Dragash/Dragaš’s culture and its cultural heritage is provided with an opportunity to reacquaint itself with its intrinsic characteristics, to reinforce its sense of place and identity – and the justifiable local pride in this – and to understand its origins. This is a vital step in protecting the cultural values and heritage of local communities and to bring Dragash/Dragaš out of its relative geographic, social and economic isolation. In fact, it is said that cultural heritage preservation has three main objectives: 1) To rehabilitate real estate assets 2) To improve the living conditions of local communities, and 3) To develop the local economy through sustainable tourism. Thus tourism development should be made a cornerstone of Dragash/Dragaš’s local economic development and cultural heritage safeguarding strategies.

3.2 SUSTAINABLE TOURISM: LOCAL STRATEGIES

“Cultural tourism” is a key potential for development. It is estimated that more than 40% of all international tourists are “cultural tourists". In Europe, more than 12% of GDP comes from tourism and tourism-related activities. It is one of the world’s top tourism destinations, with cultural and heritage tourism being a focal point. A major step in integrating cultural and natural heritage into tourism strategies is firstly helping communities and the local authorities understand “the tourism industry” and the need to plan for it. While tourism can bring great rewards in economic terms as well as in stimulating the revival of cultural traditions and the preservation of assets, there are always repercussions. At the global scale, this has tended to be focused around the environmental degradation accompanying mass tourism, which must be a necessary consideration in Dragash/Dragaš as well. However, there is an increasing danger that local cultures become altered within themselves in order to fit the demands and expectations of the tourism industry and tourists. While tourists seek exotic cultural experiences, local communities and products may become a commodified which affects the authenticity of cultural assets and their value to local communities. For example, countries with more developed tourism have seen a rise in pastiche architecture, kitsch products and mimicked cultural spectacles. This “reconstruction of ethnicity” in turn tends to have a negative effect on the historic and cultural value of those assets, comprehension of them by younger generations, and on tourist potential.

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106 Wassel, T., Nature-Based Tourism Strategy, UNDP 2011; Cultural and Natural Tourism Strategies for Dragash/Dragaš, UNDP 2013 (Draft)
Accompanying cultural heritage are cultural rights, which underpin the concepts of sustainable development and sustainable tourism. Local communities therefore need to be actively involved in designing more detailed local strategies for cultural and natural tourism that ensure that the concerns of all members of the community are addressed (and limits to tourism set, if required), that cultural practices and assets are represented and safeguarded authentically, and that the economic and environmental benefits – and burdens – are equally borne.

In terms of the protection of cultural heritage, “it is the respect of the world cultural and natural heritage which must take precedence over any other considerations however justified these may be from a social, political or economic point of view.” Cultural assets should not be preserved as a mere tool for development; rather, they should be safeguarded as an inheritance that has to be passed on to future generations whether or not they generate gains in the present. In this sense, the ICOMOS Charter of Cultural Tourism also emphasises that “from school age onwards children and adolescents [should] be educated to understand and respect the monuments, the sites and the cultural heritage and that all written, spoken or visual information media should express to the public the elements of the problem thereby efficaciously contributing to effective universal understanding”.

With respect to Dragash/Dragaš, it is strongly recommended that this occur through joint measures and projects between different ethnic groups and communities.

A summary of the recommendations to support the development of cultural and natural tourism in Dragash/Dragaš is presented below. It also includes input from working groups of the Municipal Working Group and Municipal Assembly held in Prevalla by UNDP in July 2012.

### At the municipal level:

Local communities should be actively engaged in the **drafting of local cultural and natural tourism strategies**, including a consideration of the desired / permissible extent of tourism activities in order to protect assets of cultural and natural value from undue alteration or exploitation through commercial activities. All strategies/projects should be developed with the full and active involvement of local communities and where possible be led by them.

Neighbouring municipalities have already developed a number of tourist attractions and strategies, such as Prizren town’s urban-architectural heritage and the cultural landscapes of Velika Hoča/Hoça e Madhe and Rahovec/Orahovac. While a visit of one to two days may suffice to visit one of these areas independently, multi-day itineraries taking in the wider south Kosovo region (including Dragash/Dragaš) would be more attractive to potential tourist and potentially kickstart tourism in Dragash/Dragaš. **Inter-municipal partnerships** between the respective departments of culture and tourism, as well as at the local level between specific communities and villages should be explored.

**Reinforcing a “Sharr/Šar Mountain culture”**, comprising communities from the different municipalities (and even countries) that share the mountain range and cultural similarities, is a key tool to widen markets for tourism as well as local products. It may also help to extend research into the historical and cultural development of the region.

The **extension of the National Park into Dragash/Dragaš** is likely to support the protection of traditional ways of life, activities and their associated cultural landscapes and diverse forms of cultural heritage. These are valuable characteristics giving “place-based authenticity” that could be of great tourist value. These should be

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110 ICOMOS Charter of Cultural Tourism, Brussels 1976
taken into consideration in the planning and management of the National Park.

The conducting of a comprehensive and professional inventory of all cultural and natural assets (including intangible [spiritual] heritage) is crucial. To a large extent the immovable cultural heritage assets have been located. Further work remains to be done on natural, movable and intangible [spiritual] heritage and cultural landscapes.

Cataloguing of cultural and natural heritage assets – at the municipal and the national level - is a major step in ensuring the preservation and safeguarding of the assets, as well as their proper integration into development strategies. This should be a priority of Dragash/Dragaš’s Directorate of Culture in collaboration with the regional Centre for Cultural Heritage in Prizren, local communities and village working groups. It should be given support in defining a methodology to identify, record and present such heritage, in parallel with its stocktaking and inventorisation of cultural heritage assets. Above all, this process should be community-led.

Education and awareness-raising about Dragash/Dragaš’s cultural and natural heritage assets, the scope of their values, and how they should be treated is very important to ensure their safeguarding and transmission. This should be undertaken with schoolchildren, youth and all sectors of local communities, jointly between the Gora and Opoja regions. Joint forums, workshops and other projects on cultural issues should be encouraged. A collaboration between the respective municipal offices of culture, urbanism, education and tourism is encouraged (along with other municipal offices, such as those involved in regulating public works, building control, administration, roads, transport etc, depending on the specific circumstance).

A number of rural tourism initiatives have been set up in Kosovo (Velika Hoča/Hoça e Madhe, Novo Brdo/Novobërdë, Rugova) with varying degrees of success, and a number more have been successfully developed in FYR Macedonia, Albania and other southeast European countries. The use of precedent, lessons learnt and other experiences from projects and municipalities in Kosovo, the wider region and further abroad is highly recommended. This should form part of training and awareness-raising among the local administration and communities, as a guide to strategy-making.

At the local level:

Working groups for cultural and natural heritage and tourism should be established (or expanded upon) at the village level, and should particularly include women and youth. These can be forums for community consultation regarding historical research that can help in creating and presenting cultural narratives that may appeal to visitors, but should also be the mechanisms through which local communities can devise their own tourism and cultural heritage safeguarding strategies in partnership with neighbouring villages and the municipality. In particular, joint projects and collaborations between villages in Opoja and Gora should be encouraged.

Opportunities should be provided for local communities to plan and lead their own tourism strategies, through training in business planning, management, hospitality and service-provision, accounting and marketing, as well as maintenance of physical fabrics and other tourist areas such as walking paths and trails, and the development of alternative activities. Women should be given equal opportunities to access these opportunities, with targeted training. It is suggested that the strategic development (e.g. training, business planning) occurs before renovation or construction of physical infrastructure (including historic buildings) so that the most effective use of funds can be identified and prioritised. Joint projects, collaborations and training between villages in Opoja and Gora should be encouraged.

The important role women can play in “place-based authenticity” tourism is based on traditional activities of
Additional walking and hiking routes should be identified and marked, extending those already marked in the Hiking Guide and providing more trails across the whole municipality. Maintenance of these routes should be planned for by way of a collaboration between local communities and the municipality. A hierarchy of routes should be developed, catering to a broad spectrum of visitor (such as families with children, less-abled persons, expert hikers and climbers, cultural tourists). Looped walks are preferable. These may also link clusters of villages, and may pass by sites of cultural and natural interest, and/or follow traditional trails. Accommodation opportunities and amenities should be clearly indicated along the paths, with direction, information and distances. The assignment of these routes should be closely developed by community participation, inter-village collaboration and the municipality. Access and land ownership/rights should be considered, as well as the requirement to protect sites of particular natural/ecological importance.

Once more complete historical and archival information has been gathered, cultural narratives may be expressed and developed to present Dragash/Dragaš’s unique culture to visitors and encourage exploration. For now this is based around walking/hiking trails that take in a number of sites of cultural and natural interest, and link the villages with historic trade and connection routes. Other narratives may evolve through further research; for example, relating to Dragash/Dragaš’s abundant water resources, wells, springs and fountains, legends associated with water sources, its history (and future) of hydropower (including watermills), and the opportunity for fishing, canoeing and other water-based activities. Many intangible [spiritual] heritage assets can be explored in this way, such as landscapes associated with legends and stories, and the development and fabrication of traditional clothing.

Amenities and other tourist infrastructure such as campsites, toilets/wash facilities, refreshment points, signposts, fixed maps, picnic tables, litter bins, information signs, fences etc may be required to ensure comfort and security along nature paths as well as to ensure protection of the environment and wayfinding. What form these amenities take, where they are located and how they are planned strategically (for example, between neighbouring villages linked by a nature path) should be developed by local communities. Consistency in signage should be encouraged to ease identification for visitors unfamiliar with the territory, while their stylistic appearance should make use of traditional, local materials, forms and craftsmanship that should be in harmony (and yet not overwhelm) the cultural and natural features they highlight. Again, mapping, locating and maintenance should be planned by the municipality and local communities.

Existing ensembles of traditional vernacular buildings are strategically located at places from which hikes and walks can be undertaken. These should be marked on integrated maps of the terrain and amenities, especially if the ensembles are renovated into visitor accommodation. Those ensembles connected to or located in Touristic Centres designated through the [Draft] Municipal Development Plan 2012-2022 should be prioritised.

The renovation of ensembles and vernacular buildings can help to support tourism by providing suitable and authentic accommodation and venues. Viable new uses need to lead their adaptation. There is a fine balance between the requirement for physical infrastructure and for social/economic infrastructure. The renovation of buildings may stimulate tourism; but without a basis of tourism the renovated buildings will remain empty and not generate income to pay for maintenance. Which is developed first, what interim measures are needed and how tourism development is phased and implemented needs to be carefully planned.

At the village level:

Nationally protected monuments/sites, those under temporary national protection and other locations of cultural and natural heritage should be marked and signposted. Where possible a brief outline / information stating its name, history, status and appropriate treatment or behaviour around it. These should also be comprehensively mapped for 1) archival, cadastral and municipal records 2) visitor maps.

Way marking, including picnic spots and looped tourist trails taking in a number of the sites may be
Hospitality is a main factor in the Tourism Strategy, as well as a proud aspect of the Vision for the municipality developed by local communities. The re-use of traditional dwellings can also provide a suitable setting for the display of other authentic cultural traditions, such as food, clothing and agricultural activities, that would be of great tourist interest.

There is potential to convert the mills into useful tourism facilities, given their strategic location along attractive agricultural paths and rivers. These may be educational in nature (e.g. exhibition points for the history of a group of connected villages) but could also provide a useful purpose for passing walkers (e.g. hosting amenities).

Handicrafts and artisan activities, where they are an ongoing tradition, should be identified and included in cultural tourism strategies, as an important aspect of intangible heritage. There may also be an opportunity to develop these into tourist products (e.g. souvenirs) and contemporary art forms.

3.3 SUMMARY OF RECOMMENDATIONS
FOR THE SAFEGUARDING OF DRAGASH/DRAGAŠ’S CULTURAL HERITAGE

The safeguarding of cultural heritage firstly has to occur at the nearest point, namely from within the communities themselves. It is their cultural inheritance, and they will remain the guardians of it to pass on to future generations in Dragash/Đragaš. This section summarises and links the detailed recommendations provided for the different categories of cultural heritage in Section 2.
<table>
<thead>
<tr>
<th>OBJECTIVE</th>
<th>ACTIVITY</th>
<th>PRIORITY</th>
<th>TIMEFRAME</th>
<th>NOTES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.0 PROTECTION</td>
<td>1.1 Establishment of Protective Zones around all sites listed as under full or temporary national protection.</td>
<td>High</td>
<td>Short-term</td>
<td>Integration with MDP or local village plans</td>
</tr>
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<td></td>
<td>1.2 Implement laws concerning movement/trade of movable heritage (including archaeological artefacts)</td>
<td>High</td>
<td>Short-term</td>
<td>Must occur in parallel with awareness-raising among local communities.</td>
</tr>
<tr>
<td></td>
<td>1.3 Creation of a strategy for archaeological sites: planning for future research and measures for immediate protection.</td>
<td>High</td>
<td>Short-term</td>
<td>Integration with MDP or local village plans. Requires awareness-raising.</td>
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<td></td>
<td>1.4 Protection and conservation of water courses around mills</td>
<td>High</td>
<td>Short - mid term</td>
<td>Part of Cultural Landscape/nature protection</td>
</tr>
<tr>
<td></td>
<td>1.5 Finalise and confirm protection designation for assets under temporary national protection.</td>
<td>High</td>
<td>Mid-term</td>
<td>Requires professional assessment of assets.</td>
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<tr>
<td></td>
<td>1.6 Establishment of other Protective Zones / Protected Areas where appropriate.</td>
<td>Medium</td>
<td>Mid-term</td>
<td>Includes natural heritage. See Laws on Spatial Planning, National Park and Nature Protection, and applicability in Dragash/Dragaš</td>
</tr>
<tr>
<td></td>
<td>1.7 Conduct assessment into upgrading protection status of all other tombs (and surrounding sites) to a group of cultural heritage under local or national protection.</td>
<td>Medium</td>
<td>Mid-term</td>
<td>Requires research. Potential Cultural Landscape.</td>
</tr>
<tr>
<td></td>
<td>1.8 Complete stocktake and inventory of sites/assets.</td>
<td>High</td>
<td>Mid to long term</td>
<td>Requires research; shall be ongoing.</td>
</tr>
<tr>
<td></td>
<td>1.9 Conduct assessment into upgrading protection status of all other mills (and surrounding sites) to a group of cultural heritage under local or national protection.</td>
<td>Medium</td>
<td>Mid-term</td>
<td>Requires research. Potential Cultural Landscape.</td>
</tr>
<tr>
<td></td>
<td>1.10 Conduct assessment into upgrading protection status of certain ensembles of buildings to a group of cultural heritage under local or national protection.</td>
<td>Medium</td>
<td>Mid-term</td>
<td>Potential Architectural Conservation Area</td>
</tr>
<tr>
<td></td>
<td>1.11 Protection of Dragash/Dragaš water courses/sources</td>
<td>High</td>
<td>Long term</td>
<td>In particular those with spiritual significance, associated with community fountains, and mills.</td>
</tr>
<tr>
<td>OBJECTIVE</td>
<td>ACTIVITY</td>
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<td>ASSUMPTIONS</td>
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<tr>
<td>2.0 EMERGENCY CONSERVATION</td>
<td>2.1 Assessment and emergency conservation works of all assets and sites under National Protection or Temporary National Protection</td>
<td>High</td>
<td>Short-term</td>
<td>Requires further professional research to define scope of emergency conservation.</td>
</tr>
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<td>2.2 Development and implementation of maintenance strategy for monuments, ensembles, cultural landscapes and sites before and after emergency conservation / conservation..</td>
<td>High</td>
<td>Mid-term</td>
<td>Of all assets listed in UNDP CH Database (not just under protection).</td>
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<tr>
<td></td>
<td>2.3 Emergency conservation works on unlisted tombs in Pllavë/Plava, Rapča/Rapçë and Orčuša/Orçushë</td>
<td>Medium</td>
<td>Mid-term</td>
<td>Requires further professional research to define scope of emergency conservation.</td>
</tr>
<tr>
<td></td>
<td>2.4 Emergency conservation works on unlisted mills.</td>
<td>Medium</td>
<td>Mid-term</td>
<td>Requires further professional research to define scope of emergency conservation.</td>
</tr>
<tr>
<td></td>
<td>2.5 Emergency conservation works on vernacular dwellings, agricultural buildings and ensembles</td>
<td>Low</td>
<td>Long-term</td>
<td>In collaboration with property owners and local communities. Awareness-raising and technical training must precede any work.</td>
</tr>
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</table>
### 3.0 CONSERVATION

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<tr>
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</thead>
<tbody>
<tr>
<td>3.1</td>
<td>Formation of village working groups for cultural heritage in each village, and inter-village networks</td>
<td>High</td>
<td>Short-term</td>
<td>May require forming separate working groups for women and youth. To develop practical strategies for safeguarding cultural and natural heritage assets with local communities; to increase awareness and capacities; to consult as a research resource.</td>
</tr>
<tr>
<td>3.2</td>
<td>Stocktake / inventory of intangible [spiritual] heritage</td>
<td>High</td>
<td>Short-term</td>
<td>Requires awareness-raising and research.</td>
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<tr>
<td>3.3</td>
<td>Development of strategies to safeguard and transmit intangible [spiritual] heritage</td>
<td>High</td>
<td>Mid-term</td>
<td>Community-led, participatory process</td>
</tr>
<tr>
<td>3.4</td>
<td>Develop conservation strategies for all other assets listed in this Database, including maintenance and emergency conservation works, with a special focus on tombs, mills and ensembles.</td>
<td>Medium</td>
<td>Mid-term</td>
<td>May include strategies for rehabilitation, re-purposing, adaptation, conversion, as well as restoration. Prioritise Touristic Centres. Include the context and setting around the assets (roads, walls, green spaces, public areas etc). Should be based on ongoing, professional inventory.</td>
</tr>
<tr>
<td>3.5</td>
<td>Stocktake / inventory of Movable Heritage artefacts</td>
<td>High</td>
<td>Long-term</td>
<td>Includes archaeological finds moved from original site.</td>
</tr>
<tr>
<td>3.6</td>
<td>Maintenance, preservation and/or restoration of Movable Heritage objects where necessary.</td>
<td>Low</td>
<td>Long term</td>
<td>Potentially linked to Ethnographic Museum’s activities. Requires specialist training.</td>
</tr>
<tr>
<td>3.7</td>
<td>Development and implementation of a Municipal Heritage Plan</td>
<td>High</td>
<td>Long-term</td>
<td>Includes all forms of cultural and natural heritage; integrates with opportunities for economic development. (e.g. through tourism)</td>
</tr>
<tr>
<td>3.8</td>
<td>Conservation, restoration of all cultural heritage assets, sites and Protective Zones under national protection.</td>
<td>Medium</td>
<td>Long-term</td>
<td>Dependent on community participation, support and records.</td>
</tr>
</tbody>
</table>
## 4.0 SAFEGUARDING

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<tr>
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<tbody>
<tr>
<td>4.1</td>
<td>Use of heritage buildings as setting and backdrop for celebrations, festivals and other community events.</td>
<td>Medium</td>
<td>Short-term</td>
<td>Depends on condition; to encourage reuse and maintain ongoing relevance; also to identify potential new functions and conversion work that may be required.</td>
</tr>
<tr>
<td>4.2</td>
<td>Develop a local, technical Building Code for appropriate conservation, conversion, rehabilitation, re-purposing or adaptation of assets and sites not under national protection, including the setting and context (e.g. roads and paths, yard walls, green spaces)</td>
<td>Medium</td>
<td>Mid term – long term</td>
<td>Particularly for construction in or near ensembles and other vernacular buildings. Include provisions for supervision of works and building control. N.B. Restoration of assets under protection must be undertaken by professionals.</td>
</tr>
<tr>
<td>4.3</td>
<td>Rehabilitation and conversion of traditional/vernacular buildings</td>
<td>Medium</td>
<td>Long term</td>
<td>With local community participation as on-the-job training in techniques of professional conservation. Define and plan for new uses e.g. as visitor information centres, community centre or archives for local history.</td>
</tr>
<tr>
<td>4.4</td>
<td>Maintenance of all sites and assets</td>
<td>Low</td>
<td>Long-term</td>
<td>Including associated sites/natural areas (e.g. graveyards)</td>
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</table>
### 5.0 Stocktaking & Inventory

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<tr>
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<th>TIMEFRAME</th>
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</thead>
<tbody>
<tr>
<td>5.1</td>
<td>Undertake stocking exercises to complete list of immovable cultural heritage asset.</td>
<td>High</td>
<td>Mid-term</td>
<td>Including categorisation for national or local protection measures; verification of facts, conducting of new research, completion of sections on cultural landscapes, movable heritage and intangible heritage.</td>
</tr>
<tr>
<td></td>
<td>Define, plan, implement, evaluate and revise methodologies to identify, record and present cultural landscapes, movable heritage and intangible [spiritual] heritage.</td>
<td>High</td>
<td>Mid-term</td>
<td>Requires a highly participatory process and collaboration between all communities, stakeholders and municipality. Detailed recording of the whole process as well as the results is required. Use international best practice cases. May form a pilot study for other municipalities.</td>
</tr>
<tr>
<td>5.3</td>
<td>Compile and revise the inventory of cultural heritage in Dragash/Dragaš</td>
<td>High</td>
<td>Long-term</td>
<td>Official record, following template and international practice. Ongoing, continuous process. Including information for cultural landscapes, movable and intangible [spiritual] heritage.</td>
</tr>
<tr>
<td>5.4</td>
<td>Explore methodologies to safeguard and transmit intangible [spiritual] heritage</td>
<td>Medium</td>
<td>Long-term</td>
<td>Participatory process and close community involvement.</td>
</tr>
<tr>
<td>OBJECTIVE</td>
<td>ACTIVITY</td>
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<td>ASSUMPTIONS</td>
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<tr>
<td>6.0 RESEARCH</td>
<td>6.1 Full technical research and collation of archive material and research on cultural heritage assets under full/temporary national protection</td>
<td>High</td>
<td>Short-term</td>
<td>To support inventory and designation process; to assist decision-making for conservation measures. Include evaluation of “additional categorization” and values.</td>
</tr>
<tr>
<td></td>
<td>6.2 Targeted research into tombs and mills, individually and as a collective cultural heritage asset.</td>
<td>High</td>
<td>Mid-term</td>
<td>To support process for local or national protection; to assist decision-making for conservation measures. Should include recording of functions, development, histories, legends, rituals; identification of role in cultural landscapes and/or intangible heritage practices. To be undertaken with full local participation and input.</td>
</tr>
<tr>
<td></td>
<td>6.3 Compiling and completion of inventory of cultural heritage</td>
<td>Mid term</td>
<td>Verification of facts, conducting of new research, completion of sections on cultural landscapes, movable heritage and intangible heritage.</td>
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</tr>
<tr>
<td></td>
<td>6.4 Professional reconnaissance activities for potential archaeological sites and establishment of Protective Zones if necessary.</td>
<td>Medium</td>
<td>Mid-term</td>
<td>Conducted by licensed archaeologists and other professional researchers.</td>
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<td></td>
<td>6.5 Conduct broad stocktaking surveys to explore scope of movable heritage objects and start inventory of artefacts/material.</td>
<td>Medium</td>
<td>Mid term</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6.6 Research, profiling and development of cultural narratives associated with Movable Heritage, and crossover with other categories of cultural heritage</td>
<td>Medium</td>
<td>Mid term</td>
<td>To integrate movable heritage objects with their use (intangible heritage) and in connection with</td>
</tr>
</tbody>
</table>
the spaces and locations that formed the setting to the cultural practices (immovable heritage). Must be undertaken with close community participation.

<table>
<thead>
<tr>
<th>OBJECTIVE</th>
<th>ACTIVITY</th>
<th>PRIORITY</th>
<th>TIMEFRAME</th>
<th>ASSUMPTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.0 MAPPING</td>
<td>7.1 Detailed site mapping of all cultural heritage assets, cadastral zones and Protective Zone / other areas under protected (e.g. buffer zones)</td>
<td>High</td>
<td>Short-term</td>
<td>Integration with MDP and local village plans; important for building control and planning permissions.</td>
</tr>
<tr>
<td></td>
<td>7.2 Conversion of technical mapping information (e.g. for spatial planning/cultural heritage inventory) into user-friendly maps for visitors</td>
<td>High</td>
<td>Short-term</td>
<td>Support tourism development</td>
</tr>
<tr>
<td></td>
<td>7.3 Mapping and recording of vernacular buildings and ensembles, including information on construction techniques, materials, site planning, context/setting, history, ownership etc.</td>
<td>Medium</td>
<td>Mid-term</td>
<td>Link to land use patterns, traditions, biodiversity etc. For use in cultural and natural tourism strategies; general archival and spatial planning record; to help define areas of focus for technical training and conservation measures (e.g. rehabilitation/conversion)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ACTIVITY</th>
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<th>TIMEFRAME</th>
<th>ASSUMPTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.7 Development of a pilot project for the safeguarding and transmission of intangible [spiritual] heritage</td>
<td>Medium</td>
<td>Long-term</td>
<td>See 5.2 and 5.4; may be used to support development of national guidance for intangible [spiritual] heritage</td>
</tr>
<tr>
<td>6.8 Research into historical, social, cultural and communal significance of water as a cultural narrative</td>
<td>Low</td>
<td>Long term</td>
<td>Develop cultural narrative of water, linking human activities with natural features. Can be linked to water-based tourism.</td>
</tr>
</tbody>
</table>
### 8.0 CAPACITY DEVELOPMENT & TRAINING

<table>
<thead>
<tr>
<th>OBJECTIVE</th>
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<th>PRIORITY</th>
<th>TIMEFRAME</th>
<th>ASSUMPTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>8.0</td>
<td>8.1</td>
<td>High</td>
<td>Short – Mid term</td>
<td>For communities, cultural heritage property owners and building professionals (e.g. contractors)</td>
</tr>
<tr>
<td></td>
<td>Technical training on values of cultural heritage, appropriate treatment, and practical guidance in conservation and rehabilitation/conversion of ensembles and vernacular buildings</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>8.2</td>
<td>Medium</td>
<td>Mid – long term</td>
<td>Initiate through contact with CHwB</td>
</tr>
<tr>
<td></td>
<td>Support the creation of local vocational courses in cultural heritage conservation, participation of students in national or regional training, and training in traditional crafts.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### 9.0 EDUCATION & AWARENESS

<table>
<thead>
<tr>
<th>OBJECTIVE</th>
<th>ACTIVITY</th>
<th>PRIORITY</th>
<th>TIMEFRAME</th>
<th>ASSUMPTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>9.1</td>
<td>Awareness raising, education and training in all features of cultural and natural heritage among local communities, owners of heritage sites/traditional buildings, including joint project/sessions with communities in Opoja and Gora.</td>
<td>High</td>
<td>Short-Mid term</td>
<td>To support and present shared community heritage in Dragash/Dragaš</td>
</tr>
<tr>
<td>9.2</td>
<td>Plan and implement awareness-raising activities in schools and local communities regarding proper treatment of cultural heritage in all its forms</td>
<td>High</td>
<td>Short term</td>
<td>Ongoing activities; in particular on archaeological sites and actions upon uncovering archaeological finds.</td>
</tr>
<tr>
<td>9.3</td>
<td>Plan and implement awareness-raising in schools and local communities on values of cultural heritage and appropriate techniques of conservation</td>
<td>High</td>
<td>Short – Mid term</td>
<td>Ongoing; includes identification of other forms of cultural heritage, especially ensembles, vernacular buildings and intangible [spiritual] heritage</td>
</tr>
<tr>
<td>9.4</td>
<td>Awareness-raising and technical training in vernacular architecture and possibilities for conversion</td>
<td>High</td>
<td>Short-Mid term</td>
<td>For craftsmen, local builders and property owners. Prioritise areas with ensembles/cultural landscapes.</td>
</tr>
<tr>
<td>9.5</td>
<td>Education, awareness-raising and training on intangible [spiritual] heritage</td>
<td>High</td>
<td>Short – Mid term</td>
<td>To enable local communities to contribute to stocktaking/inventory process</td>
</tr>
<tr>
<td>OBJECTIVE</td>
<td>ACTIVITY</td>
<td>PRIORITY</td>
<td>TIMEFRAME</td>
<td>ASSUMPTIONS</td>
</tr>
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</tr>
<tr>
<td><strong>10.0 SIGNAGE</strong></td>
<td>10.1 Installation of waymarking and signage for cultural heritage assets, information and directions, and to mark paths and routes.</td>
<td>High</td>
<td>Short-term</td>
<td>To advise on protection status of cultural heritage assets, appropriate behavior, to provide information to visitors, to link sites in a cultural narrative via walking paths.</td>
</tr>
<tr>
<td></td>
<td>10.2 Signage near all cultural heritage assets under full or temporary national protection, and on all mills and tombs.</td>
<td>High</td>
<td>Short term</td>
<td>Local name, history, function, protection status etc</td>
</tr>
<tr>
<td><strong>11.0 TOURISM DEVELOPMENT</strong></td>
<td>11.1 Planning of detailed cultural and natural tourism strategies</td>
<td>High</td>
<td>Short term</td>
<td>Integrated with local economic development and in line with spatial strategy of MDP</td>
</tr>
<tr>
<td></td>
<td>11.2 Identification and implementation of key actions that should be undertaken to stimulate potential tourism, including maintenance plan.</td>
<td>High</td>
<td>Short term</td>
<td>e.g. identification and signposting of walks/hikes, maintenance of tracks, creation of maps, marketing strategies, inter-municipal partnerships.</td>
</tr>
</tbody>
</table>
3.4 FURTHER READING

The following research documents are available online as an introduction to the topics in this Report.


Cultural Corridors in South-East Europe: Common past and shared heritage – a key to future partnership, Regional Forum, Government of Bulgaria / UNESCO / Council of Europe, 2005

Cultural Heritage in Southeast Europe: Kosovo, UNESCO, 2003


Cultural and Heritage Tourism: Municipal Economic Development Toolkit, Rosenfeld, R.A. Eastern Michigan University


Living Heritage: Community Development through Cultural Resources in South East Europe: Final Report 2001-2005, King Baudoin Foundation, Matarasso, F.

On the Sustainability of Cultural Capital, Throsby, D. Macquarie University, Sydney


Rehabimed Method: Traditional Mediterranean Architecture – online resource of technical renovation solutions for Mediterranean architecture (including adobe construction)

Safeguarding Intangible Heritage and Sustainable Cultural Tourism: Opportunities and Challenges: UNESCO-EIIHCAP Meeting, Viet Nam, 2007


The rural vernacular habitat, a heritage in our landscape, Futuropa, Council of Europe, 2008


Vernacular Architecture, International Council on Monuments and Sites (ICOMOS), 2002
3.5 BIBLIOGRAPHY


Charter on the Built Vernacular Heritage, ICOMOS, Mexico 1999


Convention for the Protection of the Architectural Heritage of Europe, Council of Europe, Amsterdam 1975


Dolli, F. Dr. Arkitektura Vernakulare e Kosovës [Vernacular Architecture of Kosovo], Prishtina 2009, Association for the Preservation of Architectonic Heritage (SHRTA)

European Union / Council of Europe Joint Project PCDK publication produced in partnership with the Kosovo Ministry of Culture: “Guidelines for Cultural Heritage – A Technical Tool for Heritage Conservation and Management”, September 2012

Cultural Heritage Law No. 02/L-88, UNMIK/Assembly of Kosovo, 2006


Feasibility Study on Establishing a Transboundary Protected Area: Sharr/Šar/Šar Planina – Korab – Dešat/Deshat, UNEP/ENVSEC

General Convention Concerning the Protection of the World Cultural and Natural Heritage, UNESCO 1972

ICOMOS Charter of Cultural Tourism, Brussels 1976


Qafleshi, M. Opoja and Gora through the Centuries, Institute of Albanology, Prishtina 2011

Recommendation concerning the protection of movable cultural property, UNESCO, Paris, 1978

Recommendation concerning the safeguarding and preservation of moving images, UNESCO, Belgrade, 1980

Report by Australia ICOMOS to the World Heritage Committee, The Asia-Pacific Regional Workshop on Associative Cultural Landscape, April 1995


UNESCO *Register of Best Safeguarding Practices*, 2011

Visioning Workshop for Dragash/Dragaš Municipal Development Plan, UNDP, September 2011

3.6 ANNEXES

Annex 1
Long-list of cultural heritage assets in Dragash/Dragaš municipality

Annex 2
Database of immovable cultural heritage assets in Dragash/Dragaš municipality

Annex 3
Cultural Heritage Map

Annex 4
Village Cultural Heritage Surveys

Annex 5
GIS Database 1

Annex 6
GIS Database 2

Annex 7
Village Survey Template

Annex 8
Photographic survey database
ANNEX 7

VILLAGE CULTURAL HERITAGE SURVEY TEMPLATE

This was completed for all 37 villages and settlements in Dragash/Dragaš Municipality. Some villages contain several examples of cultural assets, while others were judged to contain very few. Additional field surveys, in close consultation with the local communities, should amend, add to and extend the Village Surveys.

<table>
<thead>
<tr>
<th>VILLAGE SURVEY OF CULTURAL HERITAGE ASSETS</th>
</tr>
</thead>
<tbody>
<tr>
<td>MUNICIPALITY:</td>
</tr>
<tr>
<td>NAME OF VILLAGE:</td>
</tr>
<tr>
<td>TIME VISITED</td>
</tr>
</tbody>
</table>

PROJECT:

1.0 VILLAGE SETTLEMENT PATTERN

2.0 CULTURAL HERITAGE ASSETS

2.1 Name of Asset

| Main Category |
| Sub-Category |
| Additional Categorisations |
| Functional type |
| Location |
| Protection status |

| Description (including dating) |
| Significance |
| Condition |
| Protection measures in place |
| Risks |
| Missing information |
| Photographs |

2.2 Name of Asset

<p>| Main Category |
| Sub-Category |
| Additional Categorisations |
| Functional type |</p>
<table>
<thead>
<tr>
<th>Location</th>
<th>Protection status</th>
<th>Description</th>
<th>Significance</th>
<th>Condition</th>
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<th>Missing information</th>
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