Annex I
Contracting Authority: European Commission
ICSP/2020/419-259

Title of the action:	**Cultural Heritage as a Driver for Intercommunity Dialogue and Social Cohesion**
[Number and title of lot]	
Location(s) of the action:	**Kosovo**[1]
Name of the applicant	United Nations Development Programme
Nationality	International organization

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1 For the EU: This designation is without prejudice to positions on status and is in line with UNSCR 1244/1999 and the ICJ Opinion on the Kosovo declaration of independence.
For UNDP: References to Kosovo* shall be understood to be in the context of United Nations Security Council resolution 1244 (1999).

Acronyms

AAK	Alliance for the Future of Kosovo
BCH	Buildings and Cultural Heritage
CSO	Civil Society Organizations
CH	Cultural Heritage
CHWB	Cultural Heritage without Borders
CBM	Community Building Mitrovica
CCI	Creative Cultural Industries
DIM	Direct Implementation Modality
EUSR	European Union Special Representatives
GAP	Gender Action Plan
ICESCR	International Covenant on Economic, Social and Cultural Rights
ICK	Islamic Community of Kosovo
ICSP	Instrument Contributing to Stability and Peace
ICOMOS	International Council on Monuments and Sites
IMC	Implementation and Monitoring Council
IPA	Instrument for Pre-Accession Assistance
IPSAS	International Public-Sector Accounting Standards
HR	Human Rights
KP	Kosovo Police
KIPM	Kosovo Institute for the Protection of Monuments
LDK	Democratic League of Kosovo
MCYS	Ministry of Culture, Youth and Sports
MESP	Ministry of Environment and Spatial Planning
MLGA	Ministry of Local Government Administration
MCSC	Municipal Community Safety Council
NSCH	National Strategy for Cultural Heritage
OHK	Oral History Kosovo
OSCE	Organization for Security and Co-operation in Europe
PARD	Partnership on Religion and Sustainable Development
PCA	Project Cooperation Agreement
PMU	project Management Unit
RCCH	Regional Centres for Cultural Heritage
SDG	Sustainable Development Goals
SOC	State of Conservation
SCI	Service Civil International
SOC	Serb Orthodox Church
SPZ	Special Protected Zones
TOC	Theory of Change
UNKT	UN Kosovo Team
WB	Western Balkans

I. BACKGROUND AND SITUATION ANALYSIS

While the conflict in Kosovo ended twenty years ago, ethnically diverse communities and political actors are still dealing with its legacy. Efforts for reconciliation and peacebuilding are ongoing although the progress is slow. The gap between communities has not reduced, rather, a high degree of uncertainty about the shared future and trust in institutions remains a challenge. Political, administrative and social divisions continue to be present along ethnic lines in Kosovo compounded by the impact of recent political developments related to the Prishtina – Belgrade dialogue, the (non)establishment of the Association of Serb municipalities, Kosovo's October elections and the statements that the dialogue is not a priority issue for the upcoming government. In a recent opinion poll[2] 50% of respondents believe that the effects of current political processes are the greatest threat to their security and the security of their families, equally, the controversial declarations from Prishtina and Belgrade on partition has rang alarm bells for the Serb community as well - 73,3% of those surveyed[3] do not support the idea.

The security situation in Kosovo can be described as generally stable although there are elements of a protracted crisis and unresolved disputes. Kosovo has a solid legal framework related to human rights, minorities, and religious communities, although the implementation remains a challenge, and any gains in this respect remain fragile which points to the need to fully address post conflict issues as means of improving the reconciliation process. In this respect, a continuous source of dispute is religious cultural heritage; at the core of this dispute is the issue of identity which remains highly politicized, reducing it to a tool that produces conflicting narratives which hinder chances for reconciliation and trust-building.

While interpersonal exchanges between communities do take place as part of day-to-day life[4], examples of social cohesion at a deeper level are limited. In post-conflict societies or where there is frozen conflict any positive developments at the grassroots level rarely translates into systematic change, compounded by political stalemate, both internally and externally.

In Kosovo, cultural heritage has proved a successful entry point on re-building trust and improving inter-community acceptance as it addresses the need for respect of cultural identity and heritage of all. While some progress can be noted in this respect, the politicization of the cultural heritage has not helped the inter-community relations, rather, it has been used to polarize communities constructing discourses aimed at the exclusion of "the others". As a result, cultural heritage, both religious and vernacular[5], continues to remain a source of division.

1.1. COVID-19 Crisis, its effect on social cohesion and political developments

As of 10 July, the COVID-19 pandemic has affected 213 countries, with 12,750,275 confirmed cases of COVID-19, including 566,355 deaths[6]. While the pandemic began as a health crisis, it has now turned into a multi-dimensional crisis with far-reaching socio-economic implications. The speed and scale of the spread, the severity of cases, and the societal and economic disruption is dramatic for both developed and developing countries, intensifying existing socio-economic inequalities and vulnerabilities. At the same time, gaps in institutional set-up, effectiveness, and capacities were exposed. With an estimated 55% of the global population having no access to social protection, these losses will reverberate across societies, impacting education, human rights and, in the most severe cases, basic food security.[7]

Social cohesion is an important determinant of a peaceful, democratic and prosperous nation; it creates stronger bonds within and across different groups and fosters greater trust in the institutions[8]. The impact of COVID-19 on

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2 Trend Analysis 2019, Attitudes of the Serbian Community in Kosovo.
3 ibid
4 Public Pulse Analysis 2019, UNDP.
5 "Vernacular building" is the traditional and natural way by which communities house themselves as described by ICOMOS. In the context of this Action "vernacular" is used to describe all non-religious heritage sites. https://www.icomos.org/en/participer/179-articles-en-francais/ressources/charters-and-standards/164-charter-of-the-built-vernacular-heritage#:~:text=The%20built%20vernacular%20heritage%20is,by%20which%20communities%20house%20themselves
6 https://www.who.int/emergencies/diseases/novel-coronavirus-2019, 10:58am CEST, 13 July 2020.
7]https://www.undp.org/content/undp/en/home/presscenter/pressreleases/2020/COVID19_Crisis_in_developing_countries_threatens_devastate _economies.html
8 https://www.sfcg.org/wp-content/uploads/2017/02/SC2_Framework-copy.pdf

social cohesion, especially in fragile political situations or post-conflict settings, should not be underestimated. Acts of random vandalism[9] may take political connotation which erodes hard earned trust towards institutions and deepen the mistrust towards the "other" community(ies). Depending on the perceived effectiveness of institutional response to the crisis, trust in the governing structures and the political leadership may be eroded. Several attacks took place during April: one on the house of Kosovo Serb (in Cernica/Crnica, Gjilan/Gnjilane municipality) and another one in Novake/Novakë (Prizren municipality), one of the oldest mosques in Kosovo, in Vërboc/Vrbovac (Drenas/Glogovac) was burned down, the desecration of the Roma, Ashkali and Egyptian communities' graveyard in Rahovec/Orahovac, the graffiti on a school in Gojbulja (Vushtrri/Vučitrn). These examples demonstrate that regardless of the context (ethnically motivated, acts of vandalism, intentional) or the fact that the Kosovo Police (KP), Majors and international organisations have taken action to solve these cases and have publicly condemned them, they cause distress among local communities in this multi-ethnic environment.

As economic and social conditions deteriorate social disorder is a potential risk, particularly in situations where social relationships are already strained by persisting (real or perceived) inequalities.[10] At the intersection of socio-economic crisis, peace and security, particularly in situations of frozen conflict, there is a need to minimize these risks. At the very least there is a need to maintain social cohesion; prevent division brought about by misinformation and perceptions of exclusion; address and monitoring hate speech and fearmongering. In the current situation it is important to counter the sensitive inter-community relations through practical interventions which demonstrate good-will from all members of the society including institutional actors.

The pandemic has also uncovered the unequal effect on women; economic consequences of the pandemic are disproportionally affecting women as their capacity to absorb economic shocks is lower than that of men. Approximately 30% of women employed in the private sector in Kosovo work informally, and are unable to benefit from social security support, and are more likely to experience financial distress.

To compound the situation, Kosovo is going through a tumultuous political situation. The power struggle between coalition partners and the President, presented as a dispute on how to tackle pandemic and the removal of the Kosovo tariff towards Serbia, brought down the government on 25 March. Following the ruling of the Constitutional Court, the new government was established on 3 June by a simple majority of Kosovo's 120 MPs who voted in favour of a coalition led by the Democratic League of Kosovo (LDK). The new coalition government includes the Alliance for the Future of Kosovo (AAK), NISMA, Lista Srpska and other parties representing minority communities.

While the pandemic is undoubtedly affecting the effectiveness of the governing bodies, political schism – even within political parties, is further straining their functioning. New challenges in the form of the Specialist Prosecutor's Office proposed indictment, Prishtina – Belgrade dialogue which managed to frost the EU and USA rapports, the highly political statement by Lista Srpska in support of Serbian President Aleksandar Vucic, are compounded by the polarization between position and opposition, which has affected the ratification of international agreements. In turn, the population, is generally left feeling uncertain about their socio-economic prospects which also affects social cohesion at all levels.

1.2. Conceptual Framing of Social Cohesion

Social cohesion is the extent of trust in government and within society and the willingness to participate collectively toward a shared vision.[11]

Strengthening social cohesion has become an imperative of the 21st century. In April 2019, United Nations (UN) Secretary-General António Guterres decried a "disturbing groundswell" of strife accelerated, in part, by hate speech leading to intolerance and violence noting a widespread concern about worsening conditions of conflict

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9 The case is currently under investigation by the Kosovo Police which will also determine if this was an ethnically motivated case.

[10] https://www.undp.org/content/undp/en/home/presscenter/pressreleases/2020/COVID19_Crisis_in_developing_countries_threatens_devastate_economies.html

11 Strengthening Social Cohesion - Conceptual framing and programming implications, UNDP, 2020. This definition does not connote a formal UNDP definition of the term social cohesion.

that threaten respect for diversity, inclusivity and fundamental human rights[12]; a sharpening of identity-based tensions, such as ethnic and religious enmity, xenophobia, and resurgent, exclusive nationalism, underlie these conflicts.[13]

Social cohesion is a complex, multi-dimensional and multi-layered concept and quite often its underlying conceptual basis is contested. While cohesion may evolve in primarily historical-cultural terms (norms of trust and belonging have evolved over time through symbolic politics and patterns of long-term state and nation formation) it can also evolve rationally of functionally (networks of interactions, such as economic exchanges and interdependencies).

Social cohesion relates to tolerance of, and respect for, diversity (in terms of religion, ethnicity, economic situation, political preferences, sexuality, gender and age) – both institutionally and individually. This concept is elaborated in UNDP's conceptual framing of social cohesion and how it affects programming through a meshing of theoretical approaches and practical experience. The framework notes that social cohesion is reinforced by inclusive social policies and protection for minorities, disadvantaged groups and elements of society that have been marginalized historically. It can be sustainable in the long-term only if the principle of respect for diversity is integrated into the society. Based on this focus on trust in government[14], social cohesion is also strongly linked to the broader aims of post-war and post-crisis recovery to strengthen inclusive, resilient and responsive state capacities.

Cohesive, peaceful and inclusive societies are characterised by a feature of the 'everyday' in social interactions - everyday civility, respect and protection of the rights of all. They encourage relationships across ethnicity, religion, class, neighbourhood and region. In turn, this leads to trust and interdependence which are core attributes of cohesion, contributing to personal and collective security. Greater cohesion also facilitates inclusive governance through greater empathy and understanding for others' interests and well-being.

In UNDP-related practice, social cohesion is described through a vertical and horizontal dimension. Both include objective and subjective aspects:

a) Vertical dimension: represents trust between government and society which includes trust in political, economic or social leaders, institutions, and processes such as elections, access to justice, taxation, budgeting, and the delivery of public services. The vertical dimension involves cohesion among citizens, where perceptions and behaviours reflect loyalty, broad legitimacy, trust, and confidence in national, sub-national or local state actors, institutions and processes. Along this vertical dimension, social relations are deeply affected by political dynamics and, particularly, control of the state, thus, the vertical dimension of cohesion relates strongly to the inclusivity of government and its institutions;

b) Horizontal dimension: describes the trust, relationships and interactions among people in a society across divisions such as identity or other social constructs, including race or class. The horizontal dimension, which is society-centred, involves cohesion among citizens, reflected in the extent to which civil society, social organizations and institutions (such as religious institutions) exhibit trust and a sense of interdependence and common destiny.

Evidence points that levels of social trust are not entirely culturally determined or based on rational choice; rather, the internal characteristics of different combinations of political and social institutions can foster or suppress social trust. This also indicates the plasticity of social cohesion and the possibility to positively affect it through well designed, participatory, and sustained interventions. However, if social cohesion is to be sustainable, it must emerge organically. It must reflect a willingness to live and work together. The history, cultural processes and communication dimensions of cohesion are important.

Local and national actors are an integral part of any intervention which aims at social cohesion since context matters as does an understanding and analysis of historical, cultural, sociological and economic events with a high degree of sensitivity to both objective measures and perceptions or subjective aspects. Most importantly,

12 United Nations; World Bank (2018). Pathways to Peace: Inclusive Approaches to Preventing Conflict. Washington, D.C.: World Bank, pp. 11-47. https://openknowledge.worldbank.org/handle/10986/28337.

13 UN News, Hatred 'a threat to everyone,' declares Guterres calling for global effort to end xenophobia and 'loathsome rhetoric', https://news.un.org/en/story/2019/04/1037531

14 Strengthening Social Cohesion - Conceptual framing and programming implications, UNDP, 2020

partners and stakeholders must gain a shared understanding that social cohesion is not a fixed endpoint but, rather, a dynamic and evolving state that fluctuates with events, relationships and attitudes.

A social cohesion model has a range of dimensions which are related to the theory of change in terms of how these attributes contribute to social cohesion and to peaceful and inclusive societies. Some of these dimensions are part of the planned Action and they have informed the direction of certain interventions:

a) *Trust* is essential to the social cohesion concept, defined broadly as a sentiment or personal attribute (trusting someone or an institution) or as a rational expectation of exchange or reciprocity (trust that mutual commitments will be made). Trust may be seen in political life (acceptance of the legitimacy of institutions or policies) or as features of everyday social life (markets, public spaces, cultural venues);

b) *Belonging*, or a common or shared destiny based on shared values and loyalties, is also essential to the concept of social cohesion. The notion of togetherness is common to many definitions of social cohesion. Concepts of togetherness include cultural and national identities, which may be constructed over time to be more or less inclusive;

c) *Inclusion* in economic, social and political spheres in today's multi-ethnic, multi-religious, class-differentiated and post-immigration societies reflects an inclusive vision based on tolerance and pluralism. However, inclusion is an individual choice - individuals are encouraged to partake and share but are not forced to do so. Genuinely cohesive societies thus differ from societies in which identity is defined by the state and inclusion, as such, is a result of coercion or a requirement;

d) *Interdependence*, or mutual reliance in economic networks or social interactions (for example, in associational life of civil society or organizations that cut across identity lines);

e) *Human security*, or perceptions of safety and satisfaction of essential human needs, such as food security, livelihoods and freedom from violence and crime;

f) *Negative stereotypes* are a measure that captures the extent to which individuals consider members of adversarial groups to be, for example, aggressive, trustworthy, etc.;

g) *Intergroup anxiety* measures whether individuals expect to feel threatened, uneasy or anxious (or other negative emotions) if they found themselves alone with members of "adversarial" groups;

h) *Social distance* measures the acceptance of a variety of social relationships with members of an adversarial group; for example: having a member of the other group as a close relative by marriage, as a next-door neighbour, as a co-worker or as a boss, etc.

i) *Perceptions of social threat* relates to the extent to which individuals consider their own group's way of life to be potentially threatened by "adversarial" groups.

j) *Active discrimination* refers to explicitly discriminatory behaviour towards members of other groups;

k) *Cultural distance* indicates the extent to which respondents feel that aspects of their own culture are dissimilar to aspects of the culture of another ethnic group. Cultural elements may include music, food, values, and religious and spiritual beliefs;

l) *Propensity for forgiveness* relates to the extent to which respondents feel that the way to resolve a dispute is to forgive the other side;

m) *Propensity for retribution* measures the extent to which respondents feel that the only way to conclude a dispute is through retribution;

n) *Intergroup contact* refers to the amount of interaction a respondent has with members of another group.

Where a sense of a shared vision of the future exists, social cohesion creates resilience to escalating conflict at the individual level, which often ensues from contentious politics and, at times, social mobilization based on identity.

1.2.1. Drivers of social polarisation

While the drivers and dynamics of social polarization are unique in each context, several common factors appear to drive it and deepen conflict within society; most of these drivers, if not all, are also prevalent in Kosovo:

Narratives of belonging, exclusion and negative stereotype establish the underlying notion of the degree of exclusion and inclusion in a society. Just as national identity is increasingly defined in civic citizenship terms in

today's predominantly multi-ethnic societies, nationalism can also be constructed in more exclusive, ethnic, racial or religious terms.

Political marginalization and exclusion can be objectively verified and refer to a systematic exclusion and lack of political influence which creates frustration, withdrawal and non-cooperation, and, potentially, efforts by communities to withdraw from the state, as noted in the 2018 World Bank and United Nations Pathways to Peace report that "Exclusionary systems that are perceived to privilege some groups at the expense of others create fertile ground for violence."

Perceived threats particularly those that are considered collective constitute an underlying driver of violence. In many contexts, risks of conflict escalation stems from *"fears of the future, lived through the past."*

Horizontal inequalities and patterned discrimination and the systematic exclusion of social groups fuel perceptions of mistrust, systemic persecution and social humiliation; these patterns are often found in political and economic networks and in the distribution of public resources by the state. Political, social and economic relations strongly effect policies on sensitive issues such as language, religious freedom, education, healthcare, food production, land, access to jobs, the environment and pollution, as well as on choosing whom and what to honour when naming public spaces and erecting monuments and memorials. These policies must be inclusive to avoid polarization.

Public policies that address spatial settlement, housing, access to water and transportation infrastructure, and unequal access to public services correlate strongly to identity-conflict dynamics. Public policies at the local level to ensure inclusivity and fairness in housing, transportation, access to health, and employment can determine whether an urban area is more peaceful or experiences high rates of violence and conflict.

Separating conflicting groups is one way to reduce any propensity to violence. However, reinforcing long-standing divisions can lead myths about the other to emerge and can prevent opportunities to engage across the conflict divide. This, in turn, can facilitate efforts to mobilize violence against unfamiliar and, often, de-humanized 'others.' Research on social cohesion and urban violence in Brazil and South Africa shows that spatial inequality, high urban crime rates and a lack of social bonds are strong contributors to violence.

Social deprivation and injustice - when inequality is based on identity, creates a risk of discrimination, which leads to inequitable access to jobs and livelihoods. In addition, it can restrict certain groups' participation in governance processes and structures, including lack of adequate representation in police and military forces and unequal access to land, capital, water and natural resources. Disadvantaged minority groups also experience unequal access to education, health care, housing and sanitation. Moreover, women and girls in horizontally disadvantaged groups experience dual discrimination, as they also tend to suffer higher rates of gender-based discrimination and gender-based violence.

Violent conflict - national or local political violence along identity lines - reinforces widespread fears. It divides informal social organizations and civil society, including political parties and factions, along identity lines. Pervasive fear drives inter-group differentiation and intra-group bonding. In some cases, this leads groups to seek greater physical separation or to join parallel institutions where individuals, families and communities find safety. Left unaddressed, fear serves as a foundation for conflict recurrence. Deadly violence is both the cause of an absence of cohesion and the principal threat to it: when violence erupts, common social norms, values, and ties are destroyed.

1.2.2. Cultural Heritage as a Driver for Social Cohesion

The European Parliament and the European Council in their Decision 2017/8642 on the European Year of Cultural Heritage (2018), state that "new participatory and intercultural approaches to heritage policies and educational initiatives that attribute equal dignity to all forms of cultural heritage have the potential to increase trust, mutual recognition and social cohesion".

Cultural heritage can be instrumental in enhancing social inclusion, developing intercultural dialogue, creating jobs, community empowerment, broadening opportunities for learning, skills development, enhancing the feeling of safety and belonging, and creating a more tolerant environment. The role of institutional mechanism in this

process must be acknowledged from the governing aspect (capacities to address citizens' needs/service delivery) and the functionality of the rapport (trust) between the institutions, citizens, and religious communities. An important contribution to the debate on increasing trust, enhancing cohesion, fostering a sense of belonging of the population and building citizens' capacity in pluralistic and democratic societies through cultural heritage, and how it is facilitated by the increasingly broadening scope of heritage policy, was initiated by the Council of Europe's Convention on the Value of Cultural Heritage for Society (the Faro Convention).

The Convention presented a model which shifted from the protection of specific objects, collections, monuments and sites, to paying attention to the interactive nature of the cultural heritage, recognising that it is "defined and redefined by human actions and that it must not be perceived as either static or immutable." It emphasised the importance of heritage as a human right and democracy and promoted a wider understanding of heritage and its relationship to communities and society. The Convention encouraged an understanding that objects and places are not, in themselves, what is important about cultural heritage, rather, they become important because of the meanings and uses that people attach to them and the values they represent. The accompanying Action Plan promotes heritage-led and people-centred actions around a defined common interest. In post-conflict societies the mapping of such common interests is exceptionally difficult because of grievances (real or perceived) which are usually a result of vertical and horizontal dimensions of social cohesion.

Previous EU – UNDP interventions which link social cohesion with cultural heritage protection demonstrated that when communities are engaged in the protection and promotion of cultural heritage, the respect for cultural identity, and heritage of "the other" is increased.

1.2.3. Human Rights and Legal Framework for Cultural Protection in Kosovo

The Universal Declaration of Human Rights and the International Covenant on Economic, Social and Cultural Rights (ICESCR), imposes on institutions the obligations to respect, protect and fulfil the enjoyment of the right of everyone to take part in cultural life. [15] Numerous international human rights and fundamental freedoms area also guaranteed directly under Kosovo law. In order to respect and protect the rights to take part in cultural life and to enjoy one's own culture, institutions must preserve tangible cultural heritage with a view to maintaining its authenticity and integrity, protect intangible cultural heritage to ensure its viability and continuity, and guarantee the rights of all individuals and communities to access and benefit from their cultural heritage.[16] This also requires effective participation of individuals and communities in decision-making processes relating to their cultural heritage.

Kosovo has specific laws for the protection of cultural and religious heritage, and minorities' rights. The Law on Special Protective Zones, the Law on Cultural Heritage and its seven corresponding sub-legal acts issued by the Ministry of Culture, Youth and Sports (MCYS) provide specific modalities for the implementation of religious and cultural protection.[17] Other laws, relevant to the protection of cultural and religious heritage include the Law on Local Self Government, the Law on the Protection and Promotion of the Rights of Communities and their Members in Kosovo, the Law on Construction[18] including the Law on Languages. The legal framework is supported through specific strategies namely the Strategy for Inclusion of the Roma and Ashkali Communities, the Strategy for Communities and Returns, and the National Strategy for Cultural Heritage.

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15 See Article 27, Universal Declaration of Human Rights (UDHR), United Nations General Assembly Resolution 217 A (III), 10 December 1948. See also Article 15, International Covenant on Economic, Social and Cultural Rights (ICESCR), United Nations General Assembly Resolution 2200A (XXI), 16 December 1966, entered into force 3 January 1976. See also Article 27, International Covenant for Civil and Political Rights (ICCPR), United Nations General Assembly Resolution 2200A (XXI), 16 December 1966, entered into force 23 March 1976.

16 OSCE Kosovo report on Cultural Protection, pg. 9

17 Law No. 03/L-039 on Special Protective Zones; Law No. 02/L-88 on Cultural Heritage. MCYS Regulation No. 01-2008 on Procedures for Excavations Investigation, MCYS Regulation No. 02-2008 on Public access on Cultural Heritage in Private Ownership, MCYS Regulation No. 03-2008 on Conservation and Restoration Activities of Cultural Heritage, MCYS Regulation No. 04-2008 on Authorizations and Competences of Cultural Heritage Inspection, MCYS Regulation No. 05-2008 on Registration, Documentation, Assessment and Selection of Cultural Heritage for Protection, MCYS Regulation No. 06-2008 on Security Measures for Movable Heritage, MCYS Regulation No. 07-2008 on Licensing Procedures for Movable Heritage Traders.

18 Article 22, Law No. 03/L-040 on Local Self Government; Articles 2, 5 and 7, Law No. 03/L-047 on the Protection and Promotion of the Rights of Communities and their Members in Kosovo; Law No. 04/L-174 on Spatial Planning, Articles 5, 21 and 25, Law No. 04/L-110 on Construction.

Cultural heritage and multi-culturalism are also noted in the National Programme for the Implementation of the SAA 2020 – 2024[19]. Article 108 of the SAA required cooperation between parties with the aim of promoting cultural cooperation to increase capabilities in support of cultural diversity based on UNESCO Convention.

1.3. UNDP in Kosovo – A Comparative Advantage

UNDP, as the custodian of SDG 16 has a track record of working with both the legislative and executive bodies, at central and municipal levels, in support of democratic, accountable and functioning governance systems based on *leave no one behind* concept. Over the past 20 years in Kosovo, UNDP has established strong partnerships with central and municipal institutions, including CSOs/NGOs and grass-root/community level organisations in support of emergency reconstruction and rehabilitation, assistance to disadvantaged communities, governance, rule of law, inter-ethnic dialogue, transitional justice, and promotion of employment generation.

UNDP in Kosovo is contributing to achieve sustainable development of local communities – irrespective of their ethnicity or religious affiliation, through governance projects and enhanced cooperation between municipalities and civil society (ReLoad [20]). The work on improving interethnic dialogue and cooperation through cultural heritage, funded through Instrument contributing to Stability and Peace (IcSP), addressed the needs of communities to exercise their rights in respect to cultural heritage. Strengthening access to justice and promoting human rights as the cornerstones of achieving sustainable human development, particularly for the most vulnerable, UNDP has established support services, in partnership with both central and municipal institutions, as well as NGOs/CSOs, to address the needs of women, minorities, and other disenfranchised groups. Furthermore, UNDP has built important working relations with stakeholders engaged in dealing with the past as means of addressing the needs of families of the missing persons irrespective of their ethnicity.

Active in employment and livelihood interventions, in cooperation with the central institutions, UNDP has been instrumental in designing strategic, evidence-based policies and programmes which provide services on skills development and employment opportunities with over 14,000 women and men, benefiting through jobs or establishing new ventures.

UNDP has also created an environment in which youth, especially the vulnerable ones can develop skills, increase employability through volunteering, gain work experience, and train. This is contributing to increased trust between youth and public institutions, particularly those from minority communities.

Linking the environment and health agenda in Kosovo, through a well-established partnership with central and local institutions, UNDP has initiated inter-institutional coordination on the subject. A coordinated agenda for environment and health supports the reduction of environment related burden of disease for people, especially the marginalized groups who tend to be the most affected ones, while engaging individuals and communities in remote hard-to access and high-risk areas to reduce risks is at the forefront of UNDP's Disaster Risk Reduction and Recovery offer.

19 http://mei-ks.net/repository/docs/1%20PKZMSA%202020-2024_Final%20%5Bmiratuar%20nga%20Qeveria%5D.pdf
20 A regional, EU funded project.

II. STRATEGY

2.1. Strategic approach and rationale for intervention

Cultural heritage is summarized as the *legacy of physical artefacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations.*[21] Cultural heritage affirms the identity of a people because it creates a comprehensive framework for the preservation of cultural sites, old buildings, monuments, shrines, and landmarks that have cultural significance and historical value.[22] Culture and its heritage reflect and shape values, beliefs, and aspirations, thereby defining a people's national identity.

In post conflict settings, societal ability to recover from the legacy of conflict is linked with the inclusion of cultural heritage as part of the process as it aids social reconstruction while trust levels between communities are linked to functioning democracies, economic growth and satisfaction with living in a given society. A socially cohesive society is one which works towards the wellbeing of all its members, fights exclusion and marginalisation, and creates a sense of belonging. From a social cohesion perspective, the engagement of youth is essential; opportunities for youth of different communities to engage with each other is narrowing, a result of conflicting narratives including the lack of understanding of others' needs and positions. This is even more true when language barrier is another contributor to "isolation".

UNDP's social cohesion conceptual framing notes that cohesive societies respect and protect the rights of all. Such societies foster relationships across ethnicity, religion, class, neighbourhood and region. Trust and interdependence, which are core attributes of cohesion, contribute to personal and collective security through shared norms. Where a sense of a shared vision of the future exists, social cohesion creates resilience to escalating conflict at the individual level, which often ensues from contentious politics and, at times, social mobilization based on identity.[23]

The previous Actions in Kosovo clearly support the above assertion and demonstrate that community distrust can be reduced through interactions which prompt dialogue, build understanding, foster a shared sense of ownership of cultural heritage, and – possibly – joint future. This is a result of combination of "hard" (physical interventions) and "soft" (intangible cultural heritage, skills development, interaction) coupled with institutional development (improved understanding and cooperation).

The independent evaluation of the last Action notes that *"The value-added of this project is the way in which it combined the different elements (restoration of CH sites, working with civil society organisations to create linkages and groups across various communities interested in CH and willing to support efforts to promote their CH, including intangible CH), and the collaboration with municipalities in order to show how support to the CH is not only conducive to inter-community dialogue (e.g. social cohesion), but is also a potential pole of growth if it is linked to economic development opportunities, in particular tourism and the production of handicrafts."* Nevertheless, the fragility of trust – if not quite social cohesion – requires continued efforts to solidify the gains and engage in areas which are considered "hard" and volatile (e.g. southern and northern Mitrovica, Deçan/Dečani, Novo Bërdë/Novo Brdo). Expanding on established good practices and results, the proposed Action will address these issues through a practical approach[24]: i) countering of myths, misinformation, divisive and inflammatory narratives about communities; ii) understanding the other(s); iii) inclusion and a sense of belonging through participation; iv) develop skills to understand and respond to cohesion issues.

As noted in the independent evaluation, the mix of tangible and intangible cultural heritage, and institutional engagement, have proven to contribute to the confidence building and inter-community dialogue through cultural heritage. Nevertheless, solving issues of inter-community dialogue do not happen in isolation or through a single project, a wider effort is required to promote dialogue and social cohesion.

In addition to the proposed Action the EU, through IPA II – EU for Cultural Heritage and Rural Development, has initiated three other interventions in support of cultural heritage tourism focused on the historic centre of

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21 http://amf.net.au/library/uploads/files/Diversity_Matters_Forum_overview_and_theme_summaries_2014.pdf
22 Ibid.
23 Strengthening Social Cohesion - Conceptual framing and programming implications, UNDP, 2020
24 Adapted from https://urbact.eu/short-discussion-note-community-cohesion

Janjevë/Janjevo (municipality of Lipjan/Lipljan), Ulpiana Archaeological Park (municipality of Graçanicë/Gračanica) and the historic centre of Prizren (historic street 'Marin Barleti', the Lumbardhi cinema and the Cathedral of our Lady of Perpetual Succour). These sites were selected due to their potential for the development of cultural heritage tourism. The underlying theme of these interventions centres on *support to cultural heritage tourism* and *cultural tourism management*. The proposed Action builds on previous results and complements the planned IPA interventions. In addition to contributing to social cohesion, the socio-economic aspect of interventions (focusing on women and youth from all communities), capacity development for municipalities, and encouragement of cultural tourism are part of the intervention.

2.1.1 Confidence Building Through Partners and Stakeholders

Interventions in cultural heritage, even as contributor to inter-ethnic dialogue, are fraught with political sensitivities in societies who have not resolved conflict issues. The cooperation with the EUSR/EU Political Section[25] on several occasions was instrumental in breaking the impasse as they are better placed to provide political guidance in line with their mandate and key role in RCH and intercommunity dialogue. Direct alignment, cooperation and coordination between UNDP and EUSR/EU Political Section in implementing the Action has become a pressing matter due to latter's mandate in Implementation and Monitoring Council (IMC) , the unresolved conflict characterizing much of Kosovo's divided society, strained inter-faith relations, or upholding of Annex V provisions of the Athisaari plan.

Local ownership is crucial if confidence-building measures are to succeed, as the implementation is dependent on the voluntary engagement[26] of communities. Confidence building measures aimed at reversing hostile relationships into more accommodating ones, through trust building, are based on three pillars: i) physical measures; ii) communication measures; and iii) relationship measures. UNDP has employed all three pillars - when communities are brought together, around a common interest, it lowers the barriers amongst communities.

A noteworthy example of the interlinked nature of these pillars - how perceptions can be changed through communication, cooperation, and relationship-building, is the support from Kosovo Security Forces to implement a specific intervention at the St' Archangels Monastery, a Serb-Orthodox site. UNDP used its convening role, as a neutral partner for both institutions, to bring them together for a common interest.

Inclusive consultation, participatory planning, clear and transparent criteria for the selection of sites, timely and transparent communication with all, municipal officials at the highest level, religious communities, representatives of Municipal Safety Councils and Kosovo Police, engaged in constructive and meaningful dialogue and decision making, resulted in successful implementation of the previous Actions.

Ministry of Culture, Youth and Sports

The ministry's "National Cultural Heritage Strategy 2017-2027"[27] is an ambitious and comprehensive strategy aiming to establish a long-term framework and provide integrated solutions based on the sustainability principle. The strategy aims to strengthen system and mechanisms for the protection and preservation of cultural heritage in accordance with the legal framework, principles and international standards, and based on sustainable economic, social and cultural development.

The Department of Cultural Heritage within the MCYS is responsible for the management of cultural heritage in Kosovo. It manages the Kosovo Institute for the Protection of Monuments (KIPM) and six regional centres for cultural heritage (RCCHs) in Prishtinë/Priština, Prizren, Pejë/Peć, Gjakovë/Đakovica, Mitrovicë/Mitrovica and Gjilan/Gnjilane, which carry out the responsibility for protection and preservation of tangible cultural heritage. The Action will engage with two other cultural heritage bodies – the Institute for the Protection of Monuments and the Kosovo Archaeological Institute.

As a policy setting institution, the ministry is an important partner in the process of implementing the Action, providing feedback on planned interventions or participating in the decision-making process, not least because of their oversight role vis a vis RCCHs.

Municipalities

Local institutions, both formal and informal, play an important role in fostering social cohesion as they constitute mechanisms that offer opportunities to prevent conflict. Formal local governance structures and their policies affect the environment for social cohesion since vertical cohesion depends on the work, accountability and performance of institutions. However, formal governance structures also affect horizontal cohesion as they affect how inclusion is implemented when developing policies and community plans, planning the budget, and preparing for implementation.

A localized approach to strengthening social cohesion is relevant because local governance facilitates the mapping, analysis and resolution of possible horizontal inequalities (some very localized); shows that certain problems affecting people's daily lives can be resolved in a straightforward manner through collective action; and provides an opportunity to demonstrate effective response to community needs. More importantly, it can strengthen the development of a shared local identity beyond any ethnic or religious fault lines.

In both previous Actions municipalities played a pivotal role in the process of engaging with communities, including religious ones. Working with municipalities to ensure equitable and fair selection of potential sites contributed to the increased confidence between the communities and respective municipalities, and as a result, towards improved trust between communities themselves.

Communities

Kosovo comprises of a diverse mix of communities[28] with Albanians and Serbs being the largest ones. While the political rhetoric from Prishtina and Belgrade, especially the much-feared territorial swap, has stymied advancements in transitional justice/dealing with the past especially since communities still do not have an institutional platform[29] to address their grievances vis a vis the 1998-1999 conflict.

Local development models that can demonstrate the value of shared interests over competitive strategies requires convening groups to work together on public policies through representative processes which nurture tolerance and respect across social divides. It also provides a platform to develop infrastructures for inclusion within and among communities and can support reconciliation processes.

Strengthening social cohesion is essential to countering contemporary concerns about increased enmity, hate speech and conflict along identity lines. At the heart of the concept is the realization that, ultimately, trust within society requires a sustained commitment to living together peacefully.

Higher levels of social cohesion have a positive correlation with greater participation of women and youth. Engaging women and youth in activities which specifically promote intangible cultural heritage through traditional arts and crafts, development of skills, shaping of awareness-raising activities, stimulates inter-community dialogue and encourages a greater acceptance between communities.

Based on the premise of social cohesion, and positive results in engaging with Croatian and Gorani communities[30] as specific examples, this Action will expand the focus of interventions to include other communities through the community mobilisation method.

Religious bodies and leaders

Sociologically, religion is a common marker of collective identity. Faiths and beliefs influence the views of history, justice, law, mercy, power, human nature, and evil[31]; its influence can be positive or negative. When the influence is positive, faith-based actors, quite often, can play a fundamental role in nurturing resilience, preventing violent

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28 Kosovo Albanian (87%); Kosovo Serbian (8%); Kosovo Bosniak, Turkish, Roma, Ashkali and Egyptian, Gorani, Croatian, and Montenegrin (5%). https://www.ecmikosovo.org/en/Community-Profiles
29 The initiative led by President Thaçi on establishing the Truth and Reconciliation Commission has been slow to take off the ground. It is still expected that it will positively contribute to the process.
30 Through interventions in Letnicë/Letnica and Dragash.
31 Paul Marshall, Senior Fellow, Center for Religious Freedom, https://www.hudson.org/research/14598-politicizing-religion

conflict, and sustaining peace. The International Partnership on Religion and Sustainable Development (PaRD)[32] notes that they do so both through theological interpretation and dialogue, as well as by providing leadership in action, both in peacebuilding and in development. However, religion can act both as a divider (a source of conflict) and a connector (a source of peace), especially when religion affects politics or vice versa.

While Kosovo is a secular society, with guaranteed rights for its citizens and religious freedom and the interaction between governing institutions and religious bodies are very limited, with exception of the Serb Orthodox Church through the Implementation and Monitoring Council (IMC), religion has gained traction in the last 10 years.

As religion and ethnicity are often linked - the majority of ethnic Albanians are Muslim, some are Catholic and Protestant; almost all ethnic Serbs belong to the SOC as do some Montenegrins and Roma; Ashkali, Bosniaks, Egyptians, Gorani, Roma, and Turks are also Muslim; with Croats belonging to the Catholic Church[33], religious leaders can play a positive role at municipal level, especially where trust between communities is low. The positive attitude of respective religious representatives towards the concept of this Action was clearly demonstrated during the consultations process which took part during June – July 2020[34].

Kosovo Police Unit for the Security of Buildings and Cultural Heritage (BCH)
Perceived threats, particularly those that are considered collective constitute an underlying driver of violence can drive the propensity for retribution measures the extent to which respondents feel that the only way to conclude a dispute. Safety and security institutions, and their equal response to all communities' needs, are important actors in conveying a message of equality and inclusion. Kosovo Police strives to respond in a timely and effective manner to all safety and security incidents and are constantly rated as the most trusted institution by all communities.

One of the main stakeholders throughout previous Actions was the Kosovo Police (KP) Unit for the Security of Buildings and Cultural Heritage (BCH), a specialized unit for the protection of cultural heritage and religious sites. The multi-ethnic unit has four sub-units covering Prishtinë/Pristina, Prizren, Pejë/Peć and Mitrovica and provides physical security and surveillance of the sites under its protection and actively engages with communities as part of confidence building and are a valuable partner for all stakeholders.

The KP, and subsequently the Unit, enjoy a high level of public confidence due to their professionalism, ability to communicate clearly with all communities in local languages, and provision of effective response. This engagement contributed directly to increased awareness of the citizens and youth on the importance of cultural heritage while establishing stronger links with SOC.

CSOs/NGOs
In diverse, multi-ethnic contexts which are troubled by past conflicts, cooperation, amity and economic exchange across identity lines is common and civil society organizations often cut across lines of identity. Social cohesion is a product of networks and connections based on trust and interaction that can address or ameliorate root causes or prevent escalation.

UNDP applies a community mobilisation approach by partnering with specialised CSOs to fine-tune planned activities under the intangible cultural heritage output. The bottom-up approach generated a range of activities and different approach to skills development for youth and women, preservation of traditional arts and crafts, re-purposing intangible heritage, including the revival of the lost art of fashioning an Okarina and playing it.

The results of the engagement with civil society, through bottom-up solutions and active citizenry, are important features in inter-ethnic confidence building interventions. It also proved that the key dimensions of their role include the i) *promotion of citizen participation; and ii) the social empowerment of groups and the realization of human rights, social transformation and democratic development.* CSOs/NGOs proved to be instrumental when reaching out to communities and encouraging participation from target groups.

32 S. Trotta, O. Wilkinson. (2019) Partnering with Local Faith Actors to Support Peaceful and Inclusive Societies. Washington DC; Bonn: Joint Learning Initiative on Faith and Local Communities; International Partnership on Religion and Sustainable Development (PaRD)
33 https://www.state.gov/wp-content/uploads/2019/05/KOSOVO-2018-INTERNATIONAL-RELIGIOUS-FREEDOM-REPORT.pdf
34 Kosovo Islamic Community was represented by Mr. Vedat Sahiti, the Catholic Church by Don Shan Zefi, and Father Ilarion from SOC. All three representatives have provided proposals for intervention which are considered important for respective religious communities.

In the process of developing this Action UNDP held consultations with a range of CSOs/NGOs working on cultural heritage and inter-community dialogue/social cohesion to better understand available capacities on the ground. The following CSOs/NGOs were part of the consultation process during the development of this Action and the previous Action:

- BONEVET[35] - is a non-profit and non-formal educational institution established in 2014 by the private Foundation UNE E DU KOSOVEN based in Prishtina. BONEVET is a child-friendly environment designed to stimulate children's curiosity, imagination and creativity through active play and technology. A wide range of STEM classes and trainings support children in coping with challenges of the 21st century. BONEVET is committed to do its part in educating and training young people, to teach them necessary academic and emotional skills, to help them work in teams, to tackle and solve problems, to communicate and cooperate, and more importantly - to be critical thinkers.

- GAIA Kosovo (Kosovan branch of Service Civil International): is dedicated to the culture of peace, social justice and environmental education. It promotes cultural diversity, solidarity and understanding and works on integration of marginalized and minority groups in society. GAIA was established in 2010 from Spring workcamp in Plemetina Learning Center for Roma children, with the idea to become an SCI branch in Kosovo. Experienced in organizing international work-camps and youth exchanges in ethnically diverse communities it established a reconciliation program in Mitrovica in 2018. climate justice, nature protection, cultural diversity and human rights. Since 2016, GAIA has been running an educational center for Roma youth and children in Graçanicë/Gračanica, where creative, environmental and learning activities take place every day.

- Oral History Kosovo – is an independent and well-established organization comprised of a collective of researchers of different generations, nationalities and competences, founded in 2012 as a joint project by the Kosovo Women's Network and the New School, interviewing, filming and researching stories from people of different ethnic and social backgrounds. Narratives from communities and from different periods in history have been recorded and present non-official stories and/or stories from the "other side". OHK has a unique professional experience in capturing human stories which link the concept of individual's story intersecting with broader history of Kosovo and world events. OHK has a well-developed and sensitive approach to recording personal histories; it also has the capacity (experience, expertise, network) and the reputation as a specialised NGO.

- Cultural Heritage without Borders (CHwB) - is an independent Swedish non-governmental organization with an office in Kosovo dedicated to rescuing and preserving tangible and intangible cultural heritage affected by conflict, neglect or human and natural disasters. With a track record of quality works (restoration, renovation, rehabilitation, re-purpose of use and trainings, amongst others), CHwB has professional capacity and expertise which is comprised of specialists in architecture, urban planning and civil engineering with considerable experience and professional exposure.

- Community Building Mitrovica - CBM is an NGO operating in the field of peace and community building in the wider region of Mitrovica comprised of multi-ethnic staff, facilitating contact and dialogue between the citizens in the municipality. During the consultation, CBM provided suggestions on supporting the intangible heritage - events on traditional food and customs, and youth engagement through music (the Rock School). Their comparative advantage lies in the fact that they are well-known and accepted by both Kosovo Serbs and Albanians in Mitrovica, with a capacity to bring together both communities.

- 7arte – is a local NGO that was founded in 2006 by local artists and aims to support Kosovan artists as well as promote and develop a common European culture. They mainly work with youth and have organized a number of events such as the GREEN Music Festival 4th edition, Open Air Cinema 6th edition, DOKO YOMI film workshop, Shala la-la-la, and "Gjuj art" and have also organized movie screenings, debates, music performances, poetry nights.

- Promotion of Heritage Management West - PHM West is a community-based think-tank operating in western Kosovo. PHM West has experience in cultural heritage (tangible and intangible) throughout the western Kosovo, with an extensive network of partners including national and municipal institutions as well as international organizations and CSOs. Their most recent projects consisted of the revitalization of the old bazar of Peja/Peć. PHM has 6 artisans from different arts and each one has a young student (intern) who

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35 Albanian for "do it yourself".

learns the trade. In addition, they collaborate with the Faculty of Tourism in Peja/Peć and institutions working in the field of CH and organize internships for students in tourism[36].

- Ec Ma Ndryshe - was established in March 2006 and is engaged in active citizenship by promoting an appropriate organization of the community, democratization of institutions and enrichment of cultural life in the main centres of Kosovo, with a focus on Prizren and Prishtina/Priština. Ec Ma Ndryshe is one of the founding organizations that represent Kosovo in the South East European Heritage Network (SEE Heritage Network) of organizations that deal with cultural heritage. Furthermore, Ec Ma Ndryshe is the founder of the Cultural Heritage Forum of Prizren, the Network of Cultural Organizations (RrOK) of Prizren, and the Network of Independent Cultural Organizations in Kosovo's Cultural Forum.
- Ideas Partnership – works on the empowerment and support of those in need in Kosovo in the fields of education, health, welfare, and cultural heritage, and the protection of the environment, promoting the ethos of volunteerism and philanthropy. The focus of their support is channelled toward Roma, Ashkali and Egyptian communities, predominantly residing in Fushë Kosovë/Kosovo Polje.
- New Social Initiative - is a newly founded civil society organization based in North Mitrovica. It aims to contribute to democratization process and constructive inter-ethnic relations through fostering and promoting positive inter-community communication and cooperation, facilitate discussions on a joint vision on major social challenges, encourage a more prosperous political, social, legal, economic and environmental development.
- VORAE – works on social justice for Roma, Ashkali and Egyptians, for their equal treatment by society. The NGO advocates for equal access and same opportunities as for everyone else, and where Roma, Ashkali and Egyptian people know their rights and their responsibilities and are empowered to exercise those rights. Their work also spans contribution to advocating for decent employment in the public and private sectors, access to and making use of decent quality public infrastructure, and where services are available and accessible locally.

The selection of CSOs/NGOs and applicable criteria

The contracting modality for CSOs/NGOs will be based on UNDP's rules and regulation governing the cooperation with implementing partners[37]; the modalities can be a Project Cooperation Agreement (PCA) or a call for proposals. Based on the planned outputs of the Action both modalities will be applied as appropriate. They key selection criteria for the CSOs/NGOs include:
i) the legal status of the organisation and the years in operations;

ii) experience and expertise in cultural heritage and/or confidence building;

iii) successful implementation of similar projects/activities;

iv) experience with other international partners/donors.

Other stakeholders

Ministry of Environment and Spatial Planning (MESP); Ministry of Local Government Administration (MLGA), the Archaeological institute the National Council for Cultural Heritage, as central level institutions, play a role in the process of protection of cultural heritage through their respective mandates. UNDP shall maintain regular communication with stakeholders and shall consult with them on matters over which they have direct responsibility or influence.

Cooperation and regular dialogue with external stakeholders such as the OSCE, UNESCO, and the Council of Europe would benefit the Action due to their extensive field presence and monitoring experience, or specialized expertise. In the process of designing the Action, UNDP undertook consultations with OSCE (the Department for Security and Public Safety, and with the Cultural Heritage and Interfaith Dialogue Section) to identify areas of possible cooperation and alignment of activities.

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36 They work in line with Objective 5 of the National Strategy on Cultural Heritage 2017-2027
37 https://popp.undp.org/_layouts/15/WopiFrame.aspx?sourcedoc=/UNDP_POPP_DOCUMENT_LIBRARY/Public/PSU_Innovation%20E-tendering%20and%20CSO%20engagement_Engaging%20CSO%20NGO%20as%20a%20Responsible%20Party.docx&action=default&DefaultItemOpen=1

KFOR is another stakeholder, as it continues to be responsible for the protection of the Deçan/Dećani monastery, as well as the Civilian-Military Cooperation section of Kosovo Security Forces.

A particular and important stakeholder, and a beneficiary under the proposed Action, is the Implementation and Monitoring Council (IMC). The IMC is a special body operationalised in June 2010 to monitor and facilitate the implementation of the Law on Special Protective Zones. The IMC currently has five members: one representative each from MESP, MCYS, the European Union Office in Kosovo, the OSCE and the Serbian Orthodox Church.[38]

2.1.2. Alignment of the Action with Kosovo's strategic objectives

The Action will contribute to improved interethnic dialogue and social cohesion through activities which enhance existing religious and cultural heritage of Kosovo, promote women and youth engagement in activities which enhance the understanding and importance of intangible cultural heritage, and increasing trust between the population and institutions, particularly at municipal level.

The Action will also contribute to Kosovo's National Strategy for Cultural Heritage (NSCH) 2017-2027, which foresees the development of infrastructure for cultural heritage among top priorities, together with measures and actions needed to achieve sustainable preservation and promotion of heritage sites at central and regional/international level, which will raise the participation of the cultural heritage in the development of Kosovo's economy. The MCYS has initiated the implementation of actions contained in the Action Plan of the Strategy through funding conservation initiatives in heritage sites with touristic potential. In parallel, the Ministry of Trade and Industry (MTI) has established the Department of Tourism and has committed to address challenges identified in Sector Profile Tourism document prepared in 2014, as well as newly identified issues with regards to the heritage tourism industry.

Cultural heritage as a driver of economic development is also noted in the Strategy for Municipal Self-Governance (2016 – 2026)[39] as Strategic Objective 5 incorporating the *promotion of cultural and natural heritage as a driver for social, economic and cultural development in municipalities,* and *the promotion of ethnic and linguistic diversity.* Whereas the Institute for Spatial Planning (ministry of Environment and Spatial Planning) in its Zonal Mapp document (2020 = 2028+)[40] identifies specificities which should be taken into consideration during spatial planning from both central and municipal institutions.

III. SCOPE OF THE ACTION -
3.1. Project description

The independent evaluation of the Action "Inter-community Dialogue through inclusive Cultural Heritage Preservation" implemented by UNDP during May 2018 – January 2020 and funded by the Instrument contributing to Stability and Peace (IcSP), generated evidence that cultural heritage protection is a powerful tool to bridge ethnic and religious differences.

The most notable achievement of the Action was employing cultural heritage as an entry point into an inclusive process to bring together communities, in particular women and youth, to engage in a dialogue to deepen their awareness, knowledge, promotion and protection of cultural heritage in Kosovo.[41] While the intangible dimension of increased awareness, knowledge and acceptance, and how it affected the inter-ethnic dialogue can be difficult to measure, the previous Action has demonstrated that these intangible results, form the building blocks of an incipient process toward inclusive inter-community dialogue.

The proposed Action will continue to employ a participatory, equitable approach for all stakeholders. It will encourage a wide base of stakeholders to engage either in terms of awareness raising, capacity development, physical restoration, promotion of intangible cultural heritage – all in support of improved social cohesion. The aim is to surpass the benefits of cultural heritage interventions *per se* by extending to different aspects of community needs. The Action will also continue to demonstrate the importance of contributing to the public

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38 OSCE Kosovo Report on Cultural Heritage, pg.12.
39 https://mapl.rks-gov.net/wp-content/uploads/2017/08/Strategjia_liber_tri-gjuhe_finale-2016.pdf
40 https://mmph.rks-gov.net/assets/cms/uploads/files/1%20Shq%20-%20HZKos%20-%20Pjesa%20tekstuale%201219.pdf
41 Independent evaluation report, February 2020.

perception that religious heritage is a common public good that must be respected and preserved for the benefit of all communities. The effects of positive, affirmative actions are amplified when communities, their leaders (religious and otherwise) and institutions are apportioned responsibilities and ownership of the process. Inter-community distrust can be reduced through cultural interactions which prompt dialogue, build understanding and foster a shared sense of ownership of cultural heritage.

The dual approach of addressing tangible and intangible cultural and religious heritage follows UNESCOs 2003 Convention for the Safeguarding of the Intangible Cultural Heritage. The Convention stipulates the interdependence between intangible cultural heritage, tangible cultural and natural heritage, and acknowledges the role of intangible cultural heritage as a source of cultural diversity and a driver of sustainable development.[42]

From a gender perspective, evidence indicates that women's participation in conflict prevention and resolution reduces conflict and advances stability. Complementary to UNDP's approach to gender mainstreaming, equality and empowerment of women and girls is the EU's Gender Action Plan (GAP) II. Of the four thematic priorities, two support Action's interventions: i) promoting the economic and social rights/empowerment of girls and women; and ii) strengthening girls' and women's voice and participation. Thus, the Action has a specific Output which focuses on different ways of engaging women and girls in the process, not just in terms of preserving cultural heritage or enhancing social cohesion, but also on economic empowerment. Specifically, the Action will directly and indirectly contribute to thematic priorities and objectives, specifically Objective 4 (Robust gender evidence used to inform all EU external spending, programming and policy making). Targeted messages will be used to ensure that women, girls and CSOs/NGOs active in the sector are aware of the opportunities for cooperation and how they can benefit from the Action.

3.2.   Theory of Change

UNDP's programme for 2021-2025 will be guided by Kosovo's development priorities and UN Kosovo Team (UNKT) Cooperation Framework. The upcoming programme cycle will build on results of the current cycle, focusing on improved accountability and responsiveness of governance, more sustainable, resilient and inclusive growth as well as social cohesion and trust building among communities and towards public institutions.

Previous programmatic interventions to improve inter-ethnic dialogue and social cohesion through cultural heritage generated information that when communities were engaged to participate in the identification or protection of cultural heritage, it created mutual understanding on the importance of protecting Kosovo's cultural heritage and increased trust between participants

The ToC for the proposed Action is based on the concept of *"the sum is greater than individual parts"* i.e. interlinked actions, starting from the individual, community and institutional levels, which contribute to the same goal – *improved interethnic dialogue ultimately leading to social cohesion.*

The starting premise is that *when* the main stakeholders and beneficiaries are brought together and *if* institutional mechanisms and capabilities for protection of cultural heritage are strengthened and *if* communities are offered opportunities to engage in preservation of cultural heritage which provides them with economic opportunities and *if* physical interventions in cultural and religious heritage sites significant for the community are undertaken *then* the sustainability of interventions will be improved which will *then* increase acceptance and trust between communities which will *then* create more opportunities for inter-ethnic dialogue which will, ultimately, contribute to social cohesion. The main assumptions behind the theory of change are listed as follows:

- Municipalities, religious communities, central and regional level institutions engaged in the protection of cultural heritage are willing to engage with the Action and include it in their agenda. Stakeholders are aware of or willing to increase their understanding on the importance of cultural and religious heritage protection and support the Action's interventions;
- Central, regional and municipal institutional mechanisms responsible for issuing of permits, licences, approvals and consents, act in a timely manner facilitating the work under Output 1;

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42 https://resources.riches-project.eu/glossary/tangible-and-intangible-cultural-heritage/

- There is enough will from communities to engage with Action's intervention, specifically Output 2;
- There is sufficiently large pool of NGOs/CSOs from all communities to engage actively, qualitatively and creatively under Output 2;
- There is enough will from the KP, youth, communities, and municipalities to engage in planned activities under Output 3;
- There is enough will from northern municipalities to engage in a dialogue on the establishment of MCSCs and to overcome technical difficulties with support from the Action.

3.3. Outputs and interventions

At the outcome level the Action aims to *foster a conducive environment, based on trust and mutual understanding, where diversity is acknowledged and respected, and communities are engaged towards a more stable society.* Community and institutional level interventions will aim to instil a sense of inter-community engagement and ownership of Kosovo's cultural heritage. Shared understanding and co-construction of heritage, actively negotiating its meaning, is an important citizenship capacity in a democracy.

The Action will use principles of community engagement when identifying sites, nature of interventions, and citizen engagement, particularly when working on intangible heritage.

The **objective** of this Action is to *contribute to improved inter-community trust through cultural heritage protection, ultimately leading to social cohesion.* To this end, this Action comprises of three, interlinked, specific Objectives:

1. Rehabilitate select cultural and religious sites through a participatory and consultative process with local communities, municipalities, and religious institutions;

2. Promote intangible cultural heritage as a source of economic empowerment and inter-ethnic dialogue with a focus on women and young people;

3. Increase institutional capacities for cultural heritage protection and build trust towards communities.

The overall objective and specific objectives will be achieved through the following Outputs:

Output 1: Restoration, rehabilitation and beautification of cultural and religious sites

The envisaged result of the Output is **improved inter-ethnic acceptance through protection of cultural and religious sites** as well as increased respect for shared cultural heritage in the selected municipalities but also an increased appreciation for Kosovo's shared cultural heritage. Early engagement of stakeholders in the process has demonstrated that it increases ownership of the process, thus, of the sustainability as well.

Kosovo has a considerable number of cultural heritage sites that are in danger of destruction; once lost, their restoration is tremendously difficult, making their preservation even more important and urgent. The restoration, rehabilitation and beautification of cultural and religious sites enhances the visibility of monuments and promotes the understanding and acceptance of a community's heritage. The visual aspect of the works also encourages tourism and therefore contributes to the promotion of cultural heritage of communities. A visible presence of heritage adds to our sense of connection with both the past and present; it serves as an anchor to a place, a reassurance that we are part of something larger but also something special[43] especially when using an equitable approach when working with communities.

Selection process for municipalities and heritage sites

The proposed sites, as presented in this Action, is based on the proposals sent by religious communities, the consultation with Cultural Heritage without Borders (CHwB), and the information extracted from the ministry's database of protected heritage sites[44] which lists cultural and religious sites under protection.

The proposal of sites from religious communities have, by default, also determined the municipalities where interventions may take place. The ministry's database has also served as an informative guide in identifying municipalities with heritage sites which can be considered by this Action.

Based on good practices established in the initial Action, the **selection process of sites in which interventions will take place** will be based on several criteria[45]:

- Some municipal plans/concepts of cultural and/or religious protection/rehabilitation should exist as evidence of municipal support for the Action;

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43 https://usicomos.org/the-importance-of-memory-and-place-in-heritage-resilience/

44 https://dtk.rks-gov.net/

45 The selection criteria are replicated from the initial Action (evaluated as very positive by the independent evaluator), with an update to reflect the lessons learned with regards to the availability of sites which belong to the Albanian and Serb communities in the same city/intervention site.

- Pre-existing or demonstrated interest of the communities, including religious ones when applicable, for the interventions;
- An added value of the protection/rehabilitation which contributes to confidence building/social cohesion;
- Existence of opportunities for engaging communities in activities for enhancing cultural diversity and inclusion.

The selection of sites, thus municipalities, will be based on an informed decision-making by the project Board[46], in the same manner as for the previous Action. Consultations with municipal authorities, including RCCH where appropriate, will also form part of the selection process.

The team will conduct an analysis of all proposed sites and prepare fishes on the type of intervention, current condition, estimated cost and duration, GIS position, the need for special permits and/or licences. This information will be presented to the Board, with a proposal as to which sites should be approved, for a final decision. The concept of intervention, particularly for objects with exceptional cultural heritage value, will be based on the principles laid out in the Venice Charter[47] (ICOMOS).

The Action's interventions on the renovation and rehabilitation works also carry some limitations on the type of works that may be carried out on the selected sites, which include the following:

- The buildings should not be affected by structural damage to the extent that any intervention may cause additional costs and exceed the timeframes of the Action;
- The Action will not undertake any works on buildings which are considered new buildings (built in the last thirty years);
- The Action will not undertake any works which will be deemed to be of a maintenance/upkeep nature;
- The Action will not undertake any works on contested sites (ownership, affiliation, or similar);
- The Action will not undertake the construction or reconstruction on sites which require the type of specialized work beyond the financial scope and timeframe of the foreseen intervention.

Activity 1.1 Rehabilitation of cultural and religious sites and adjacent areas

UNDP has undertaken a round of consultations with religious representatives of the Islamic Community of Kosovo, the Serb Orthodox Church (SOC), the Catholic Church, and the Union of Kosovo Tarikats[48] [49] (9 Tarikats: Kaderi, Rifai, Saadi, Shazeli, Nakshibendi, Sinani, Bektashi, and Halveti, with Prizren being the traditional seat of Balkan Dervish), to identify potential sites and types of intervention. At institutional level, the Ministry of Youth, Culture and Sports and Regional Centres for Cultural Heritage were informed of the intent do develop the Action and were invited to submit proposals for intervention.

In the process of finalising the selection of sites, a series of meetings will be also initiated with other partners and stakeholders, namely municipal leadership and – where necessary – Regional Centres for Cultural Heritage, to validate the selection and types of intervention, and identify potential technical or legal issues. The Action will work in municipalities with potential for improved trust building and social cohesion; the richness of cultural and religious heritage will also inform the selection process. The Action will intervene in cultural, religious, and vernacular sites which represent priorities for different communities and municipalities. The sites will be selected carefully to avoid administrative complications such as ownership issues or obtaining the necessary permits and licences which can delay interventions.

Modelled on the previous Action, a combination of large, medium and smaller-scale interventions are planned. Following Board's initial approval of the sites, they will undergo an independent, detailed assessment on the type of work and costs which will also feed into the final decision during the selection process.

To address the needs for preservation of vernacular cultural heritage this Action also proposes interventions in buildings with cultural, historic, and architectural values which are in private ownership. The necessity stems from institutional inability to systematically address the need for their preservation and rehabilitation, and extensive modernisation of neighbourhoods without due consideration for historic and cultural values of such buildings. Potential interventions on privately owned buildings shall be considered on the conditionality that the owner(s)

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46 Please refer to section VIII. Governance and Management Arrangements on its composition and role.
47 https://www.icomos.org/charters/venice_e.pdf
48 http://btkonline.net/en/historia-e-btk-se/
49 The revised Law on Religious Freedoms now recognises six religious communities: Islamic community, Serb Orthodox Church, Catholic Church, Hebrew Community, Protestant Church, and the Tarikat (the latest addition). https://www.evropaelire.org/a/28886093.html

are willing to participate in the action (approve the intervention), be able to either co-finance the intervention or undertake modest to mid-scale interventions which complement the proposed one by the Action, and sign agreements with cultural institutions agreeing to obligations to preserve the original style of the building and/or provide access to the public. The Board shall ultimately decide on whether to approve interventions in privately owned sites.

The Action's physical interventions provide an opportunity to capture and present them to the wider public in hard copy and/or in a digital format. The content of the publication can be developed jointly with the University of Prishtina students who are studying architecture, history, or archaeology. A modest cost is envisaged (up to EUR 10,000) for such an intervention and is incorporated within the overall budget of *Activity 1.1. Rehabilitation of cultural and religious sites and adjacent areas.*

In cooperation and coordination with beneficiaries, partners, and stakeholders, fourteen municipalities and thirty-five sites were identified including types of interventions. The Action will not be able to intervene in all proposed municipalities nor sites despite that selection was based on their historic value, potential for community trust building, and the richness of cultural and religious heritage:

- **Prishtina/Priština** is a multi-ethnic municipality a town and the administrative, political, economic and cultural centre of Kosovo and the most densely populated municipality. A total of 134 cultural (archaeological and architectural) heritage sites within Prishtinë/Priština municipality are included in the Ministry of Culture, Youth and Sport list of sites under permanent/temporary protection. From a range of possible intervention sites, the following was identified as of significant importance:
    i)   "Shtëpia e Hyjnilerëve" (the Hyjniler's house) is a typica example of the XVIII construction over two floors. The rooms contain a wealth of carved ceilings, *dollapë* (in-build storage spaces) and *hamamxhikë*. The house, which is in private ownership, is an exceptional example of Balkan period architecture.

- **Gjakovë/ Djakovica** is a town and municipality located in south-western Kosovo, with a range of natural and cultural and religious heritage sites. The most noted ones are the Ura e Shenjte bridge, Çarshia e Vjeter, Hadumi Mosque, the Clock Tower, Haraqia's Inn, and the Ethnographic Museum, as well as a several smaller sites which are in severe disrepair and in danger of being lost forever[50]. The Regional Centre for Cultural Heritage, in discussion with the municipality, has submitted two proposals for intervention:
    i)   Kalaja e Lekës (Leka's Castle in Popoc/Popovac village) which is an archeological site of the late antiquity requiring research, analysis, and access for visitors[51];
    ii) Ura e Vjetër e Rugovës presents another site of exceptional archaeological, historic, and cultural heritage values due to its construction style – opus mixtum[52]. Only three sections remain from the bridge, two on the right flank of the river and one on the left, together with a single arch base. Due to previous, successful cooperation with the municipality, there is a potential for some municipal funding for certain aspects of intervention;
    iii) Islamic Community of Kosovo (ICK) is establishing a training centre for officials of the ICK as part of the "Medresesë së vogël" in Gjakovë/Djakovica. The centre will serve for advanced trainings for imams, professor, religious officials, and to address topics of professional development including more sensitive ones such as extremism or indoctrination. The proposed intervention would support the functionalization of the training centre by providing furniture and equipment;
    iv) Teqja e Sheh Lites – Halit Zeka (the tekke of Sheh Lita – Halit Zeka) was included in the ministry's list of temporary protection in 2015. The proposed interventions include beautification, renovation, and interpretation. As part of the engagement with the Tarikat of Kosovo, a proposal to document the way of life and core beliefs (documentary or a monography) was also considered as a suitable intervention by the Head of the Union of Kosovo Tarikats[53]

- **Deçan/Dečani** is a municipality and a town, positioned on the western part of Kosovo, bordering with municipalities of **Gjakovë/ Djakovica** and Pejë/Peć. The municipality has several tangible heritage sites, most

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50 The previous Action intervened at the "Ura e Terzive" (The Tailors' Guild Bridge, Bishtazhin village) and at "Ura e Tabakeve" (Taners's Bridge) with excellent results. The municipality coordinated its activities with the Action and financed part of the works.

51 The beautification of the area is also dependent on approval from the Archaeological Institute, and its merits must be determined based on a cost benefit analysis of allowing access versus potential damage due to visitors.

52 Meaning "mixed work", this is an ancient building technique used by Romans especially during the age of Emperor Hadrian (2nd century AD).

53 The same information is valid for the Teqja e Gacaferve, in Pejë/Peć and is repeated for ease of reference.

of them being a *kulle* or a *mulli* (mills) dating from the XVIII century. The most significant cultural heritage is the Decan Monastery, a SOC site, dating from the XIV century, and a UNESCO World Heritage site. The other significant cultural and historic site is the Kulla e Osdautajve which is under UNESCO protection,[54] and of historic significance for Kosovo Albanians. The Islamic Community of Kosovo (ICK) has presented a proposal for the re-building of the Drenoc mosque, thought to have been built in 1773, which burned down in January 2017 in yet unexplained circumstances.

- **Novo Bërdë/Novo Brdo** is a multi-ethnic municipality and an archaeological site, mentioned in historical documents as early as 1326. As a significant medieval city, Novo Bërdë/Novo Brdo was home to one of the most important late medieval cities in the central Balkans and is now home to a fortress, built circa 1245. With a wealth of history, archology and cultural heritage, potential intervention sites include:
  - i) the Osman Efendija mosque (dating from XVIII century), identified in the previous Action as a potential site, and now also confirmed by ICK;
  - ii) a *tyrbe* (holy burial pace) dating from XVI, which is still in use and overseen by a local family. Small scale interventions are foreseen, predominantly beautification of the area and creating a small seating space for visitors.

Both sites seem to be within the Special Protected Zones (SPZ) while potential interventions include preservation, renovation, restoration, beautification and interpretation of each site.

- **Kaçanik/Kačanik** is a town and municipality located in southern Kosovo with an Albanian majority population. It is one of the smallest municipalities with a high unemployment rate, especially among youth. The rehabilitation of the cultural house, which would complement the EU funded works on the renovation of the roof (2016) would promote youth engagement and revive the cultural life; the space would also benefit from the concept of adaptive re-use in a sustainable manner. Another potential intervention is the rehabilitation/beautification of the town fortress which was identified as the top priority by the municipality of Kaçanik/Kačanik in the Local Cultural Heritage Plan[55]. The proposed undertakings would include i) emergency intervention on the walls of the town fortress and their reinforcement, ii) beautification and cleaning of the fortress, iii) securing the fortress with perimeter fencing and with entrance gates, and iv) fixing the walking tracks to the town's fortress.

- **Mitrovicë/Mitrovica**, as an ethnically divided city, presents an opportunity, although a difficult one, to work with both Albanian and Serb inhabitants. Mitrovica was an industrial town and a former economic centre because of the Trepça/Trepča mines[56]. Since 1999, the river Ibër/Ibar divides the city between the north, mainly inhabited by Serbs, and the south, mainly inhabited by Albanians. Two potential intervention sites are proposed:
  - i) One of the most spectacular cultural heritage sites, and also one of the most devastated is that of St. Peter's Basilica Church, also known as Saxon's Church. Dating from the 13th century, it was built by Saxon miners and Catholic merchants and was used until the 16th century. The remains of the church are located near the old city of Stan Tërg/ Stari Terg. St. Peter's Church, a three-nave basilica, is of special interest because of its gothic architectural style and construction techniques, as well as for the Byzantine mural paintings, which decorate the interior. Currently, the church is in a state of ruin with only the foundations in the western part remaining, together with the east apse which is partially preserved up to the roof level. Inside the apse, fragments of murals can still be seen;
  - ii) The village of Vllahia is considered to have a wealth of archaeological sites, which span Roman, Byzantine, and Ottoman periods. The village is home to the Mosque of Vllahia, believed to have been built around 1792; next to the mosque there is a graveyard with typical Ottoman style headstones. While the building itself seems to be in a relatively sound shape, photos indicate that the minaret requires intervention including the graveyard, which is in disarray.

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54 https://kk.rks-gov.net/decan/wp-content/uploads/sites/9/2018/03/PROFILI-I-KOMUNES-DECAN-SH-A.pdf
55 The drafting of the Local Cultural Heritage Plan was initiated and supported by CHwB Kosovo. As part of the plan, a Local Cultural Heritage Forum was established. http://chwb.org/kosovo/

56 During the previous Action, successful intervention was undertaken on the "Miners' Monument", built in 1973 dedicated to the miners of the city (Albanian and Serbian), who lost their lives during World War II.

iii) The Xhafer Deva[57] house is a building of great architectural and cultural values, built in 1930 by an Austrian architect. After the WW II the building was confiscated and in turn used as a primary health-care centre and as an orphanage. The municipality had planned to renovate the building so it would house the Regional Centre for Cultural Heritage; unfortunately, the plan did not materialize, and the building is in a very bad condition slowly becoming a ruin;

iv) Mazhiq village is the location of a mosque and cemetery compound named Xhamia e Trepçës (Trepca Mosque) an abandoned vestige of the mosque and the Trepca town58. The mosque was built by Muslihuddin Abdu'l-Gani around the middle of XVI century. A grave with Ottoman inscription is also located in the mosque yard, bearing the name of Ramazan Bin written in the year 1591 – 1592 while another marking indicates 1559. This cultural heritage site, despite it being in the list of temporary list of cultural heritage, now lays in ruins, despite its inclusion in the temporary list of cultural heritage. The proposed intervention centres around the rehabilitation and beautification of the surrounding area, emergency interventions to the remaining structure, and interpretation of the site.

- **Pejë/Peč[59]** is situated in western Kosovo host to numerous cultural and natural heritage site, the most famous being the Patriarchate of Peja (SOC and Special Protected Zone), with other notable sites such as the Zenel Beu Tower, Tahir Beu Inn (currently a museum) Haxhi Zeka's Mill, Haxhi Beu Hammam, amongst many. For the purpose of this Action three sites are proposed:

  i) Preserve certain sections of the building "Konaku i Tahir Begut", build in 1800. Until 1960 the building was in the centre of town and then moved to the "Haxhi Zeka Square". The building is a typical period house, currently used as an ethnographic museum. The konak is characterized by a wooden roof ridge, accordion windows, and a "divanhane", representing a high architectural value;

  ii) "Kulla e Ministerit" (Minister's house/kulla) initially belonged to Shasivar Bey, and later, during the Serbian-Croatian-Slovenian Kingdom, the building ownership was transferred to Aleksandar Markovic who at that time was a minister. The building was used for state administration purposes. In the last decade the building served for a range of purposes which caused damage, although, its authenticity is still visible in several parts of the building. The proposed interventions comprise of rehabilitation and renovation of the building to ensure the preservation of a historic building;

  iii) The Mill of Halil Mehmet Bricori, a vernacular site, is included in ministry's list of protected architectural monument. Built in the XIX century the structure and the function never changed. The intervention on the site would restoration the building to its original glory. The mill is in private ownership;

  iv) Teqja e Gacaferve (Gacafers' tekke) is another cultural and religious heritage site, which was included in the list of temporary protection in 2018. The proposed interventions include beautification, renovation, and interpretation. As part of the engagement with the Tarikat of Kosovo, a proposal to document the way of life and core beliefs (documentary or a monography) was also considered as a suitable intervention by the Head of the Union of Kosovo Tarikats

- **Graçanica/Gračanica**, a Serb majority municipality, in close proximity to Prishtina/Priština, and visited frequently by all communities, has a range of religious sites which are important to the Serb community; it also houses the only archaeological park in Kosovo, the antique city of Ulpiana60, which has a significant touristic potential for the inhabitants of the municipality, and for bringing communities together. The municipality has expressed an interest to improve information and access to municipality's cultural heritage through the following:
  i) Design of a new website for presentation of cultural heritage within Graçanica/Gračanica, listing monasteries, churches, monuments, and historical findings;
  ii) Developing 3D HD footage of all sites with the support of advanced video systems complemented by an interactive content (text/narrative) in several languages.

57 Xhafer Deva, a Kosovar Albanian, was Albania's Minister of Internal Affairs during 1943 – 1944.
58 https://dtk.rks-gov.net/tkk_objekti_en.aspx?id=6
59 The previous Action intervened at the Jusuf Gervalla Theater/Cinema, a building of special importance for the town's history as its holds original filming equipment and documentation archive, showing the evolution in cinema technology.
60 Declared an archaeological park in late 2016. Planned interventions through IPA II programme are also in place.

- **Prizren** is a multi-ethnic and multi-cultural town and municipality, inhabited by Albanians, Serbs, Turks and Gorani, located in southern Kosovo, and is an example of peaceful coexistence. The Historical Centre of Prizren, which is also a Special Protected Zone, has a wealth of cultural and religious heritage which should be protected and promoted, to maintain the current diversity, improve the infrastructure, thus contribute to qualitative tourism growth. The propose sites include:

    i) Kapella e At Shtjefen Gjeçovit (Father Shjefen Gjeçovi's chapel) is in the village of Karashëngjergj. Although a protected monument, the site remains neglected which has also affected its visual appeal. The proposed intervention consists of restauration and beautification of the chapel and the surrounding area including interpretation;

    ii) Former Austrian consulate is a protected architectural monument, built in the XIX century. It was opened in 1856 and functioned until 1912. The structure is a is city dwelling which is currently in disrepair despite its importance. The proposed intervention focused on restoration of the building and providing interpretation for visitors. The building is in private ownership;

    iii) The Prizren Diocese has submitted a proposal for the restoration and conservation of the museum, archive, the library and annex in the Sacred Complex of the Catholic Church in Prizren. The proposed works are a major undertaking[61] which vastly exceed the financial capacities of the Action, nevertheless, it is proposed that the Action undertakes emergency intervention which would secure the building from further deterioration;

    iv) The works[62] in the Cathedral of Our Lady of Perpetual Succour unearthed a wealth of archaeological findings[63] which require additional investment to complete the archaeological excavation and conservation. As part of the possible intervention works on building an additional retaining wall and yard works are also proposed.

- **Istog/Istok** municipality is in north-western Kosovo with an Albanian majority population and members of the Egyptian and Bosnian minorities. Three sites are identified in the municipality, two of which are prosed by SOC. The range of interventions consists of preservation, beautification and restauration:

    i) The mosque in Turbohovc provides an example of the arabesque interior of the mosque, with wooden elements in and outside of the building. The building is in need of restoration which includes treatment of the interior, exterior, installations (electricity and water supply), as well as the beautification and regeneration of the surrounding area;

    ii) The parish house, in the yard of the church of the Holy Archangel Gabriel in the village of Osojanë/Osojane, is a single story building currently not in use. The building requires renovations which could bring it back to a livable condition.

- **Gjilan/Gjilane** is a town and a municipality, located in south-eastern Kosovo, which is considered a multi-ethnic municipality. The municipality has 64 cultural heritage sites (27 archaeological and 37 architectural) which are included in the Ministry of Culture, Youth and Sports list of sites under permanent/temporary protection. SOC has identified several sites for interventions which can be categorized as medium level interventions:

    i) Tamnica Monastery is in the village of Reçan/Rečane built on the remains of an early Byzantine basilica, and dates from the 14th century. It got its name from the adjacent medieval prison (tamnica in Serbian), the remains of which are still visible. Over the course of its existence, the Monastery has been abandoned and restored several times. The monastery complex comprises of the church, defense towers, bell tower,

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61 The proposed intervention constitutes a project, preliminary costs are estimated at EUR 677,000.
62 Completed as part of the previous Action.
63 The Zadar University, Croatia, was engaged to analyse the already exposed sites and identified additional information on the history of the area, which was presented to all partners during the course of the previous Action.

and the parish house. The parish house and bell tower, both wooden constructions, are on the verge of collapse. Both need to be dismantled and replaced with new constructions;

ii) The remains of the Church of St. Barbara (listed as the Church of Saint Varvara/Saint Dhimitri in the ministry's database) are in the vicinity of Kmetoc/Kmetovc village and is dated to the XIV century. The interior of the church was painted, and fragments of decorations and figures of saints are preserved. The church suffered considerable damage after the Battle of Kosovo (1389) while its further deterioration happened in the XVIII century. Conservation works on the church were carried out during 1966 – 1968. SOC is currently proposing to preserve the ruins of the church through erecting a protective structure of a temporary character over its remains.

iii) The Church of Saint Paraskevi is in the village of Strazha/Straža, which was renovated in the 19th century. The church is in very poor condition due to leaking roof and earthquake damages, and the frescoes are in very poor condition. The proposed intervention would focus on renovation and remedying of the structure;

iv) The Mill of Elez Elezit in Pidiq/Pidići village is a vernacular site which is in the list of protected architectural monuments. Built in the XIX century, the mill has preserved its original use and structure however requires restoration work to return it to its former condition;

v) The church of St George, in the village of Stanishor/Stanišor, sits on a hill overlooking the village. It was built on the foundations of an earlier church and renovated in the XIX century, with vibrant frescoes. The intervention is of a small scale, requiring the installation of lighting;

vi) Draganac Monastery is named after the daughter of Prince Lazar (1373 – 1389), who founded the first church on this location. The new monastery church was built on the foundations of Lazar's church between 1865 and 1869. The monastery buildings were extensively renovated and expanded after 2008. Nevertheless, the building requires repairs to the roof covering, gutters, replacement of the floor, and re-plastering;

vii) Kalaja e Pogragjes (the Pogragja fortress; remains) is a typical late antiquity structure, built in the VI century, during the reign of Justinian. An exceptional historic, scientific and cultural site, which has three defense walls, was the site of the discovery of coins dated to years 246-249 bearing the portrait of Otacila Severa, the wife of Philip the First. The works in 2007 also unearthed a sub-terranean canal which links the fortress with the Morava river. As an exceptional archeological site, the proposed interventions focus on either conducting a study of the area (further documenting the site), conducting a feasibility study for future integrated interventions, or beautification/interpretation and promotion which would encourage people to visit the site.

- **Kamenicë/Kamenica** is both a municipality and a town located in the eastern part of Kosovo and is considered a multi-ethnic municipality, with 44 cultural heritage sites (21 archaeological and 23 architectural) included in the Ministry of Culture Youth and Sport list of sites under permanent/temporary protection. SOC has proposed two sites for possible intervention:

i) The church of the Dormition of the Most Holy Mother of God is located in the village of Vaganesh/Vaganeš, built in 1354/55. The church was in ruins for a long time, and conservation work carried out in 1963 returned it to its original appearance to a certain extent. The proposal for this Action is to replace the existing door at the entrance to the nave as well as the door at the entrance to the smaller narthex, as well as the three smaller windows. Along the graveyard fence, on the south side of the church, it is necessary to build a temporary structure out of wood, such as a gazebo, for carrying out funeral rites by residents and priests[64];

ii) Ubožac (or Rđavac) Monastery is located in the village of Moçar e Epërme/Gornie Močare, built in the 14th-15th century comprising of the Church of the Entrance of the Mother of God, a refectory, monastic living quarters, a cellar, bakery, corner towers, stables, a well, and other out buildings; conservation work

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[64] There is a need to confirm this information.

was carried out between 1963-1967. On the northern part of the monastery there is a need to demolish an existing corrugated metal outbuilding and replaced with a temporary building such as a gazebo to be located on the southwestern corner of the yard, which will be used by residence for carrying out religious rituals.

- **Junik** municipality, located in western Kosovo, was established as part of the decentralization process. Junik is known for its wealth of *kulla* and beautiful nature and has 20 architectural sites which are included in the Ministry of Culture Youth and Sport list of sites under permanent/temporary protection. Junik also houses the Xhamia e Çokut (a mosque), built in the 1580, which has suffered considerable damage. The mosque has a particular feature – two asymmetrical minarets; the original minaret was restored to its original form while the second one is a more recent construction. The mosque requires a range of interventions which require full assessment prior to taking a decision for initiating works.

Activity 1.2 Implementation of "Restoration Camps/Creative Camps"

Education plays an important role in developing an appreciation for cultural heritage, particularly of the youth. Education is also central to the tenant of sustainability of the preservation of cultural heritage – it encourages the safeguarding of tangible and intangible cultural heritage. The adaptive re-use/restoration camps, where young people from diverse backgrounds have an opportunity to develop practical skills through "on the job" training on actual sites, is one such avenue.

The methodology was developed by Cultural Heritage without Borders and has proved successful in using cultural heritage to build relationships amongst young professionals. The purely technical approach towards a site, devoid of political and nationalistic layers, presents to participants the true nature of the site, be it cultural or religious heritage. As such these camps contribute to changing of the mindset, or at least to opening of the possibilities for a different way of thinking. These individual, incremental, attitudinal changes in participants create opportunities to pursue interethnic dialogue which is a pre-requisite for social cohesion.

The intervention will bring together artisans, specialists in the field of cultural heritage restoration and students, to teach young people new restoration skills and develop mutual understanding and build trust amongst young people of different communities. These camps will be organized in municipalities where the interventions on restoration and preservation are of significant nature and allow maximising of the impact of interventions.

Output 2: Promotion of intangible cultural heritage as a bond for social cohesion

The envisaged result of the Output is that ***inclusion of women and young people in intangible cultural heritage activities promotes economic empowerment and counters divisive narratives.*** Kosovo's rich and diverse cultural heritage provides opportunities for both women and young people to engage in learning, skills development, protection and preservation of intangible cultural heritage, which can be harnessed as a source of economic empowerment. When people, regardless of age, ethnicity, or gender (amongst many variables) feel economically secure they are much more able to engage in other activities which transcend their immediate basic needs.

Intangible cultural heritage is a fragile yet important factor in maintaining cultural diversity as it defines the identities of people and communities. Its understating supports intercultural dialogue and encourages mutual respect for other communities. The importance of intangible cultural heritage is not the cultural manifestation itself but rather the wealth of knowledge and skills that is transmitted through it from one generation to the next. The social and economic value of this transmission of knowledge is relevant for minority groups and for mainstream social groups.[65]

Cultural engagement contributes to the quality of a society's life as it reflects and reinforces social diversity. The integration of economic opportunity in cultural engagement, as well as social inclusion, fosters an improved environment for marginalized or disenfranchised groups. A sustainable and conducive environment is only possible when institutional engagement is evident. The Action will strive to engage with community-based activities in municipalities that have either cultural heritage policy/plan or a local development plan which

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65 http://amf.net.au/library/uploads/files/Diversity_Matters_Forum_overview_and_theme_summaries_2014.pdf

includes tourism, creative industries, employment and job creation. Social cohesion between women from different communities shall be promoted in cooperation with municipalities, who are expected to have at the very least plans targeting integration of communities or responding to human rights, through social and cultural events.

The sense of belonging is fostered by *recognition and inclusive representation; improved democratic participation and social inclusion of all participants in negotiating the meaning and making decision about the common cultural heritage;* and *negotiation of a shared vision for the future of the community accommodating pluralistic voices*[66]. Across global interventions, we have seen that if women are involved in social cohesion initiatives at community level, the initiatives are more likely to be successful. UNDP's research[67] on women and peacebuilding has highlighted both limits and opportunities when focusing on women as key actors in bridge building within ethnically fractured societies. The following are essential in this process:

i) Explore the incentives, methods and opportunities for women to unite and how they organize for peace;
ii) Consider the existing institutions and processes through which women can interact, at various levels, both local and national;
iii) Understand the actual underlying family and community relationships that affect women to understand the conditions and mechanisms through which they can contribute to peace most effectively, i.e. to support efforts for inclusion of women in the most effective fashion.

In 2019 four Create|2030 Talks[68] were organized and one is directly connected with SDG 5: "You Are Next. Empowering women in the digital arts" featuring artists, academics, policy makers and entrepreneurs from around the world. It introduced innovative ideas for the cultural and creative sectors that promote gender equality, fundamental freedoms, quality education, economic growth and decent jobs between countries. The internet and digital technologies have lowered entry barriers, making it far easier for an individual to start a creative or cultural business, and – quite possibly - gain a global audience and reputation.

Planned Activities will use innovative approaches to motivate creative initiatives and encourage the participation of all communities.

Activity 2.1. Skills development of women and youth will contribute to improved employability while safeguarding intangible cultural heritage through traditional arts and crafts.

Over time and particularly through globalization there is an increased risk that certain elements of intangible cultural heritage will disappear (e.g. the traditional face painting of brides in the Gorani community, the traditional games played by children, the epic songs of Kreshnik, amongst many). The paradox though of preserving intangible cultural heritage is that it changes over time, it is a "living culture".

Creative activities contribute significantly to youth employment and careers in creative cultural industries (CCI) are relatively open to people of all ages and backgrounds. In Europe, CCI sectors typically employed more people aged 15–29 years than any other sector (19.1% of total employment in CCI *vs.* 18.6% in the rest of the economy; 2013 data) whereas in Central and Eastern Europe, on average, young people account for 1.3 percentage point more jobs in the creative economy than in the economy as a whole.

The purpose of this intervention is to use traditional arts and crafts as means of improving the employability of youth and women, particularly from rural areas and marginalized communities, through skills development. In turn, this will contribute to the continuity of traditional handiworks and support CCI which is traditionally fragmented and promoted by small businesses. Planned interventions under this activity include but are not limited to:

i) *Community level work for youth and women*, from different ethnicities, will bring them together to engage in the field of cultural heritage which can range from food production, eco-construction, to heritage site management. Public education through drama and public speaking, maintaining a local cultural heritage site through cleaning and upkeep or youth mentoring. These events will provide a space for cooperation, skills development and income generation through a public works concept (limited to a specific number of days

66 https://rm.coe.int/steps-the-role-of-cultural-heritage-in-enhancing-community-cohesion-pa/1680971cbd
67 http://www.peacebuildinginitiative.org/indexff54.html?pageId=1957
68 https://en.unesco.org/creativity/events/create-2030

within a year per participant);

ii) Training in *the production of arts and crafts for women from rural communities* will identify a range of arts and crafts which are specific to different ethnicities and will provide select number of women with training as means of recovering the skills for production, connecting the local craftspeople with participants, and create a potential source of income for women. Grants will be provided to 5 community-based enterprises to start a business. Professional support will be provided on developing a business and a marketing plan and a six-months mentorship will be provided by a qualified organization;

iii) *Strengthen economic empowerment of women and youth* by linking local craftswomen with local designers and artists to develop qualitative and artistic products focused on fair and ethical collaborations, promotion of social innovation, and culture-based design process. A collaboration platform for craftswomen in different communities on such project would be established to create bonds among women with different backgrounds.

Activity 2.2 Promotion of social cohesion and cultural heritage through learning and awareness raising will contribute to deepening people's understanding of other communities' cultural heritage, leading to greater trust and confidence building.

Safeguarding intangible cultural heritage is not confined only to its concrete manifestation, such as a dance performance, a song, a music instrument, or a craft. Safeguarding can be also achieved through the processes of transmitting intangible cultural heritage from a generation to a generation. Promotion and awareness raising on intangible cultural heritage is such one method with the added benefit of expanding the reach beyond the original community. As evidence notes, the deepening people's understanding of other communities' intangible cultural heritage leads to greater trust and thus improves social cohesion. Planned interventions under this activity include but are not limited to:

i) *Enhancing social cohesion through learning* - would bring together graduates from architecture, cultural ant hropology, archaeology, and other related fields to raise awareness on Kosovo's cultural heritage among you ng generations. The intervention would provide a platform for students to discuss the importance of cultural heritage and to raise awareness on its importance in the development of a society. Another element of this intervention is the use of technology and science to bring young people together to learn, socialize, dev elop 21st century skills, and instil a sense of perspective in the life in Kosovo;

ii) Intercultural literacy - youth learn best from their peers, particularly when messages are developed to respo nd to their innate curiosity but also prejudices which, in most cases, are a result of their environment. This in tervention foresees *intercultural literacy* by engaging graduate students to organize and lead "culture vultur e"[69] events based on the potential of these events to contribute to social cohesion. Topics, duration, venue, place (across Kosovo)[70], are elements which will be developed based on interaction with secondary school s tudents through social media. Using web technologies and networking the intervention aims to reach out to a large segment of youth who would otherwise be excluded from similar activities;

iii) Mapping of cultural assets - conflicting narratives and politization of cultural heritage, labelling of the same a s "ours" and "theirs" is a contributing factor to a divided community, particularly in multi-ethnic setting. Gai ning insight on why a particular aspect is important for a community is an ameliorative step in the process of moving past animosities and rhetoric. This can be achieved through *mapping of cultural assets*. The process i s based on participatory mapping where community members, in multi-ethnic communities, together gener ate visual inventories of cultural heritage assets. The aim is to introduce the concept of shared cultural herit age — everything that is considered cultural heritage belongs to all the people — without the possessive labelling. The process results with a map of heritage assets that are important for ethnicities. The mapping and listing would be in line with the Faro principles and it can include both tangible and

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69 someone who is very interested in music, art, theatre, etc., as defined in Cambridge Dictionary
https://dictionary.cambridge.org/dictionary/english/culture-vulture
70 This activity is dependent on the containment of the pandemic and the ability to hold physical gatherings. Alternative, virtual events can also be just as effective however they lack the personal interaction.

intangible heritage (traditions, practices, games, knowledge, human creativity).

Activity 2.3: Developing innovative ideas on preserving and promoting cultural heritage through the Challenge Prize Competition was evaluated as an innovative way of preserving cultural heritage. Planned interventions und er this activity include:

i) The Challenge provided a new approach to engaging with young, talented individuals, who provided alternative view to what they consider culture and heritage; it provided a space for young people t o re-imagine cultural heritage, express their artistic capabilities, create a body of work which enriches the m ainstream understanding of cultural heritage, and alter how people interact with cultural heritage. This inter vention will continue to engage with young artists through the Challenge and provide micro grants (up to EU R 5,000) to the best ideas for products or services which promote intangible cultural heritage in the followin g thematic areas: traditional arts and crafts, handicrafts, agriculture, youth entrepreneurship, oral history, th eatre, music and food. The grants will serve as financial resources for the implementation of the idea in the c ommunity;

ii) Another intervention under this activity includes the publishing of a series of monographies/documentation of mosques, as presented by the Islamic community. The ICK has prepared 10 monograph volumes containin g 231 mosques, or 30.1% of the entire number (767) of existing mosques in Kosovo. The Action would suppo rt the publishing of three monographs which are already prepared, following a technical review of the conte nt.

Activity 2.4[71]. Youth engagement as agent of social cohesion through regular and structured events youth from all communities will be brought together to interact on a more substantive level to address issues which they feel are important for them. The activity will create a safe space for dialogue and develop capacity for conflict transformation.

Youth plays a critical roles as drivers of development and achievers of the country's social change which is why it is crucial and important to invest in them[72]. Social change led by young people is not just about them, rather, it affects their families, communities, and future generations – where there is empowerment and development opportunities, the benefits for society are multiplied (more skilled, better connected, active engagement, productive members of society). Yet, youth are increasingly disenfranchised from decision-making processes which shape their future. In societies which transition from conflict youth are amongst the most disenfranchised; they are not included in development processes and are exposed to narratives which do not support harmonious co-habitation in the same environment. Although not part of the past, they inadvertently become its victims.

The activity will provide opportunities for young people to interact and to challenge myths or misconceptions about other communities through the following interventions:

i) Kosovo still lacks *community-led discussion on factors affecting social cohesion* and how they might be overcome nor is there a space where sensitive topics can be discussed in a constructive manner; the same is true in the rest of the WB. Bringing together representatives from different fora to jointly work on identifying the push and pull factors affecting social cohesion, and propose solutions for improvements Modelled on UNDP Montenegro's "Dialogue Days: Let's Talk about the Future" this intervention will use the Bertelsmann Foundation model[73] of the dimensions of social cohesion as a departing theoretical point. A series of analysis of the situation from multiple angles and multiple individuals, over the course of a year, will result in a conference bringing together stakeholders to identify challenges from bottom-up and propose solutions;

ii) The exceptional circumstances created by the pandemic have also opened a space for different, new approaches, for cultural cooperation, namely through *digital opportunities for innovation and social cohesion.* This intervention foresees the engagement of youth to generate digital cultural content representing Kosovo's tangible and intangible cultural heritage through a creative process. Creative collaborations are foreseen to take place not just within Kosovo but also within WB6[74] where social cohesion and cultural

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71 New intervention.

72 https://atlascorps.org/young-people-as-drivers-of-social-change/

73 https://www.bertelsmann-stiftung.de/fileadmin/files/Projekte/Gesellschaftlicher_Zusammenhalt/englische_site/further-downloads/social-cohesion/Social_Cohesion_2012.pdf

74 E.g. UNDP Montenegro is currently implementing two projects related to cultural heritage and social cohesion respectively; Albania's example of investing in tourism and culture through cross-border cooperation.

heritage are part of development.

Output 3 – Strengthened capacities to protect and preserve cultural heritage through institutional mechanisms

The envisaged result of the Output is *strengthened institutional capacities to address protection of cultural needs leading to improved trust from communities.* To ensure the sustainably of interventions it is important that stakeholders and beneficiaries gain a deeper understanding of the effects of community and institutional dynamics on protecting and preserving cultural heritage.

Participatory governance of cultural heritage highlight that the involvement of all interested parties in decision-making, planning, implementing, monitoring and evaluating cultural heritage policies and programmes can increase public awareness of the values that it represents, reinforce transparency and accountability in the use of public resources, and build trust between citizens and public authorities.[75] One of the difficulties and constraints when working on cultural heritage in Kosovo is the lack of harmonization between central, regional and local level institutions. Some municipalities already have mechanisms and policies in place which support cultural heritage, however the bottlenecks in administrative processes can affect implementation of physical works. Furthermore, the understanding that cultural heritage can be a great contributor to economic development is still lacking.

This Output aims to bring together issues of governance, cooperation, and communication/engagement, leading to improved understanding and cooperation between stakeholders.

Activity 3.1.[76]. Supporting and cooperating with IMC as a tool to facilitate the resolution of difficult cases

The Implementation and Monitoring Council (IMC) is the only formal mechanism whereby the Serbian Orthodox Church (SOC) and Kosovo institutions can interact and agree with one other to address unresolved issues relating to the Law on Special Protected Zones (SPZ). The ICM meetings and decision making is co-chaired by the EU Special Representative and the Kosovo Government. Members include also the OSCE Head of Mission. Using a community balanced and inter-faith approach, financial interventions will be used as a tool to facilitate the resolution of difficult and politically sensitive cases; potential intervention types include: small scale physical interventions which are considered to have a significant impact on the community, interventions protecting/preserving natural heritage and the environment, de-mystifying the role and work of the IMC (towards the general public and other institutions) through a publication (digital or printed), provide seed-funding for inter-faith type of intervention. Potential interventions covered through this Activity should be approved *in principle* at IMC meetings and they will be treated separately from all other interventions as described in this Action. The Action's integrity and interests will be upheld by the EUSR who co-chairs the meetings.

Activity 3.2. Trust building between the community and the KP with the purpose of educating youth on the necessity to protect, but also learn about, the cultural and religious heritage, organised as youth camps, in all seven regions as per KP's structure.

Organised in partnership with Kosovo Police, the Directorate for Education, and the Directorate for Culture, Youth and Sports, the Activity will engage with youth in beneficiary municipalities to discuss the importance of cultural heritage and cultural diversity, civic engagement for the benefit of the community, and learn about the role of the Kosovo Police Unit for protection of religious and cultural heritage. Mini tours will be also organized for willing participants to familiarize themselves with the cultural heritage across Kosovo.

Activity 3.3. Strengthened municipal capacities to engage in heritage protection

Capacity development of municipal structures[77] proved to be an important element in institutionalizing good practices in addressing the challenges on heritage protection, economic development through cultural heritage, and youth engagement. The previous Action's support focused on learning from good practices through South-

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75 Council of the European Union, Council conclusions on participatory governance of cultural heritage, December 2014 https://resources.riches-project.eu/council-conclusions-on-participatory-governance-of-cultural-heritage/
76 New intervention.
77 Directorate for Culture, Youth and Sports; the Directorate for Urbanism; the Directorate for Budget and Finance, as the key ones.

South cooperation approach with Albania. The proposed Activity will be implemented trough the following interventions:

i) Capacity development interventions which can take the form of learning from regional good practices or a series of meetings within Kosovo for selected municipalities[78] to advance their understanding of spatial planning, budgeting, cultural heritage and the potential for economic development through cultural tourism;

ii) Engaging Community National Volunteers will provide youth, with a focus on women, an opportunity to gain professional experience in an institutional/organisational setting while contributing to community-based initiatives, rehabilitation and trust-building processes. The activity will apply the *leave no one behind* approach to identify young women and men with limited opportunities. Short, 6 months internships, with municipal structures or NGOs/CSOs active in the field of culture, women's empowerment, community engagement, interethnic dialogue, or other related fields, will serve to broaden opportunities for learning and skills development.

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78 The intervention will be coordinated with IPA II programme, Output 6, which also envisages capacity development for municipalities.

IV. RESULTS AND PARTNERSHIPS

The Action seeks to contribute to improved interethnic dialogue with the aim of creating a conducive environment for social cohesion.

The Action contributes to UNDP's Common Planning Document for 2021-2025, the UN's Sustainable Development Framework, and EU's Gender Action Plan (GAP) and policies on the protection of Human Rights, in light of the adoption of the 2030 Agenda on Sustainable Development and the commitment to "leave no one behind" as well as Kosovo's strategic documents.

4.1.   Resources Required to Achieve Expected Result(s)

The Action will establish an implementation unit comprised of national staff and shall engage specialized technical expertise on a need-to-basis. Governance and Peacebuilding Portfolio Manager will provide quality assurance and technical oversight to ensure timely, effective and efficient implementation of the Action, as per work plan and available financial resources. When required, the Action will also draw from resources available in the Istanbul Regional Hub and expertise available through UNDP's global policy network platform.

For the Action to contribute at impact level, cooperation with central and municipal institutions, international organisations, NGOs/CSOs, is a pre-requisite. Institutional mandates, comparative advantages, areas of expertise, building on previous results – all are resources which contribute to the achievement of expected results, in addition to financial and human capacities. UNDP will extend the cooperation to United Nations Volunteers (UNV)[79], who are mandated to leverage the power of volunteerism and volunteers as a means of implementation and people engagement for attainment of the Sustainable Development Goals (SDGs).

4.2.   Risks and Assumptions

The nature and types of risks that arise in social cohesion programming varies. Analysing risk is integral to developing effective programmes and projects. Political risks are a feature in fluid and dynamic environments; an element in mitigating political risk involves engaging social-cohesion programming as it relates to the norms and activities of institutions.

Community-level risk[80] is inherent in social cohesion programming, as implementation often takes place at the community level. Such engagements are difficult as communities themselves are often not cohesive and engagements may be targeted toward historically marginalized groups. This may leave other groups feeling aggrieved in turn. Moreover, a targeted community perspective may lead some communities to feel stigmatized by being set apart.

At the individual level, approaches often emphasize marginalised groups or minority communities. Youth seeking to promote tolerance, or an inclusive view of cohesion may be stigmatized or, in the worst case, targeted by peers or putative groups. The most important factors include taking a realistic approach to objectives and the design of interventions, obtaining informed consent, ensuring that participants understand the risk, and conducting continuous monitoring. The specific risk factors that may affect for women and girls must also be analysed and addressed. An off-line risk log elaborates key risk as identified during the development of the Action (following page).

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[79] UNV Office in Kosovo operates within UNDP and there are no transactional costs for the Action.
80 As identified in UNDP's research and Guidance.

Offline Risk Log

#	Description	Category	Impact & Probability	Countermeasures / Management response	Owner	Author	Date Identified	Last Update
1	Changes in political landscape may affect the sentiments of minority communities	Political	P = 5 I = 3	Advocacy with key government interlocutors on the importance of addressing issues related to social cohesion	UNDP	Portfolio Manager	July 2020	
2	NGOs/CSOs are unable to reach out to intended target groups	Organisational Operational	P = 2 I = 4	Interventions also support, indirectly, NGO/CSO capacity development to improve operational capacities and reach out to intended groups	UNDP	Portfolio Manager	June 2020	
3	Physical engagement with youth and women may not be possible due to the pandemic, reducing the effectiveness of interventions	Operational	P = 3 I = 3	A range of activities can be organized on-line, and the ones which require a physical presence will be organized in line with official instructions on distancing, use of protective equipment, and hygiene.	UNDP	Portfolio Manager	June 2020	
4	Potential overlap/duplication of activities from national and international organisations	Operational	P = 2 I = 4	Coordination and consultation meetings were held with partners to align activities during the design phase. Periodic meetings and regular sharing of information by all is required to maintain coordination of activities	UNDP	Portfolio Manager	April 2020	
6	Religious leaders may be resistant to cooperation	Operational	P = 5 I = 2	The Action will not be able to fulfil all the requirements from SOC, the Catholic Church, and the Islamic Community, which may lead to dissatisfaction and resistance to cooperate. UNDP is in contact with all three religious communities and has informed them of budgetary limitations. Regular communication and information sharing/update on the selection process will mitigate possible fall-out.	UNDP	Portfolio Manager	July 2020	

4.3. Sustainability and scaling-up

The Action build on the results of previous interventions which have established a base for the sustainability of results through a demand-driven approach, aligned with the needs of individual beneficiaries and institutional partners. Planned interventions will respond to the needs and priorities identified through existing institutional mechanisms, related research and data collection, including consultations with partners and stakeholders.

As noted in the independent evaluation of the previous Action, the sustainability of the projects' results depends on the nature of the component. For the first component, the physical restoration of the sites, all religious cultural heritage (RCH) sites are maintained by their respective religious communities. As such, the physical restoration of RCH is sustainable, because it is inscribed in the wider desire of the different religions to maintain and upkeep their cultural heritage objects. When dealing with public monuments or other forms of CH that must be maintained by the respective municipality where it is located, the issue is somewhat different. Anecdotal evidence suggests that some municipalities do not necessarily have the funds to ensure protection and maintenance of public spaces. Sustainability of interventions on privately owned buildings is that much more precarious and there are inherent risks. The decision to intervene on privately owned buildings of cultural significance should be taken with due consideration and weighing of the pros and cons.

The second output contains interventions that were evaluated as innovative during the previous phase with some having further potential to develop other critical aspects of the intervention such as enhanced trust towards institutions or individual skills development. Interventions such as paid internships or micro-grants can be considered as the most sustainable as they are designed to impart skills and knowledge which individuals could use in other settings.

Another aspect which contributes to sustainability is the increase interaction and dialogue across the participants from various communities, around the issue of CH, as demonstrated by restoration camps, or other activities which are based on the participation of youth from different communities and municipalities that come together on a practical agenda centred on CH and ICH; this is a good practice which increases inter-community dialogue and exchange.

The third output promotes the strengthening of institutional cooperation with citizens and building mutual trust. Overall, municipalities already have a commitment to work at community level and when possible to allocate specific resources for working on CH, as is the case of the municipality of Gjilan/Gnjilane[81] for this Action as well. The planned cooperation with IMC may also contribute to easing of rapports between SOC and Kosovo institutions, at least temporarily, while engagement of youth as community volunteers will contribute to their understanding of the functioning of municipal institutions, and their engagement as agents of change at community level.

4.4. Cross-cutting themes

Gender mainstreaming is one of the key elements in UNDP's work, clearly reflected in all projects and interventions guided by the Security Council Resolution 1325. In compliance with UNDP's corporate guidelines on gender equitable approach and EU's indicators for crosscutting theme 1: Mainstreaming Gender Equality, the Action responds to the following indicators as listed under Key topic:CC1.1 Best practices in mainstreaming gender equality in projects: *% of projects which included gender-sensitivity issues at project design stage*, and *ratio of women employed by the project as a proportion of total employees.* Outputs and Activities of this Action are developed with consideration for the needs of women and girls and the Action will generate gender disaggregated data at the level of interventions.

Human Rights (HR) are an integral part of UNDP's work. Promoting respect for human rights and redress for human rights violations are crucial elements of UNDP interventions especially in places affected by crisis. Through a human rights-based approach, UNDP gains a better understanding of complex power dynamics and structural inequalities, which enables more strategic and sustainable development programming, beyond governance and rule of law. Equally, the EU has developed guidance to mainstream a human-rights based approach in activities that cut across the humanitarian-security-development nexus. As per EU indicators (crosscutting theme 2:

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[81] There has been a verbal proposal that the municipality may be able to contribute financially on possible interventions.

Mainstreaming Human Rights), the Action complies with the following indicator as listed in Key topic:CC2.1 Best Practices in mainstreaming human rights in projects: *Projects "do no harm" and ensure non-discrimination.* Outputs and Activities of this Action are developed with due respect for human rights, ensuring non-discrimination and non-endangerment of the safety and security of beneficiaries.

The Action has used a *conflict sensitive* approach by building the current understanding of the interaction between the context and planned interventions as means to minimise potential risks. Potential risks and impact on the implementation of the Action were identified as well as mitigating measures. As per EU indicators (crosscutting theme 3: Mainstreaming conflict-sensitivity), the Action complies with the following indicator as listed in Key topic:CC3.1 Addressing immediate conflict risks: *Level of conflict sensitivity of the project agency and the main stakeholders of the project* and from Key topic:CC3.2 Addressing long-term conflict resolution and peacebuilding. UNDP has drawn on the data and information from Public Pulse Briefs and from a range of other conflict analysis reports. Furthermore, the previous Actions and other UNDP interventions have provided a baseline for meaningful participation of communities in dialogue initiatives.

The proposed Action builds on the results, lessons learned and best practices from previous Actions. As such, the Action complies with the crosscutting theme 4: Synergies between IcSP projects and other EU (and non-EU) activities. The Action directly responds to Key topic:CC4.1 Promoting coordination and synergies across IcSP projects, specifically the indicator *"Whether IcSP projects build on lessons from previous IcSP actions and/or on-going IcSP actions"*; Key topic:CC4.2 Promoting coordination and synergies with other (EU/non-EU) programmes, specifically indicators *"Whether project information was exchanged with other EU projects/EUD sections"* and *"Whether project information was exchanged with non-EU partners"*.

V.   MONITORING AND EVALUATION

In accordance with UNDP's programming policies and procedures, the project will be monitored through the following monitoring plans:

Activity	Purpose	Frequency	Expected Action	Partners (if joint)	Cost (if any)
Track results progress	Progress data against the results indicators in the RRF will be collected and analysed to assess the progress of the project in achieving the agreed outputs.	Quarterly, or in the frequency required for each indicator.	Slower than expected progress will be addressed by project management.	N/A	Part of Quality Assurance (QA)
Monitor and Manage Risk	Identify specific risks that may threaten achievement of intended results. Identify and monitor risk management actions using a risk log. This includes monitoring measures and plans that may have been required as per UNDP's Social and Environmental Standards. Audits will be conducted in accordance with UNDP's audit policy to manage financial risk.	Quarterly	Risks are identified by project management and actions are taken to manage risk. The risk log is actively maintained to keep track of identified risks and actions taken.	N/A	Part of QA
Learn	Knowledge, good practices and lessons will be captured regularly, as well as actively sourced from other projects and partners and integrated back into the project.	At least annually	Relevant lessons are captured by the project team and used to inform management decisions.	N/A	As part of implementation
Annual Project Quality Assurance	The quality of the project will be assessed against UNDP's quality standards to identify project strengths and weaknesses and to inform management decision making to improve the project.	Annually	Areas of strength and weakness will be reviewed by project management and used to inform decisions to improve project performance.	N/A	As part of implementation and QA
Review and Make Course Corrections	Internal review of data and evidence from all monitoring actions to inform decision making.	At least annually	Performance data, risks, lessons and quality will be discussed by the project board and used to make course corrections.	Through the Project Board	
Project Report	A progress report will be presented to the Project Board and key stakeholders, consisting of progress data showing the results achieved against pre-defined annual targets at the output level, the annual project quality rating summary, an updated risk long with mitigation measures, and any evaluation or review reports prepared over the period.	Annually, and at the end of the project (final report)		N/A	As part of implementation and QA
Project Review (Project Board)	The project's governance mechanism (i.e. project board) will hold regular project reviews to assess the performance of the project and review the Multi-Year Work Plan to ensure realistic budgeting over the life of the project. In the project's final year, the Project Board shall hold an end-of project review to capture lessons learned and discuss opportunities for scaling up and to socialize project results and lessons learned with relevant audiences.	At least annually	Any quality concerns or slower than expected progress should be discussed by the project board and management actions agreed to address the issues identified.		As part of implementation and QA

VI.   MULTI-YEAR WORK PLAN

Activities	YEAR 1 Q1-Q4 2021 Q4 2020 — M1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	Implm. body
A0 - Start-up, Inception and Implementation																									
A0.1 Signature of contract and official start of action implementation	▓																								UNDP
A0.2 Establishment of the Project Board (Focal Points nominated)			▓																						UNDP
A0.3 Staff Recruitment	▓	▓																							UNDP
A0.4 Procure necessary office equipment		▓																							UNDP
A0.5 Project Inception		▓	▓																						UNDP
A0.6 Official Launch-event (public event)			▓																						UNDP
A0.7 Development of ToRs for implementing partners		▓	▓	▓																					UNDP
A0.8 Calls for proposals, evaluation, and contracting				▓	▓																				UNDP
A0.9 Preparation of intervention plans, BoQ and related technical work					▓	▓	▓	▓																	UNDP
A0.10 Final Evaluation																						▓			UNDP
A1 - Component I																									
Result 1: Restoration, rehabilitation and beautification of cultural and religious sites																									
A1.1 Rehabilitation of cultural and religious sites and adjacent areas																									
A1.1.1 Rehabilitation of cultural and religious sites and adjacent areas									▓	▓	▓	▓	▓	▓	▓	▓	▓	▓	▓	▓	▓				UNDP
A1.2 Implementation of "Restoration Camps/Creative Camps"																									
A.1.1.2 Restoration camps for youth												▓	▓	▓	▓	▓	▓	▓	▓						UNDP
A2 – Component II																									
Result 2: Promotion of intangible cultural heritage as a bond for social cohesion																									
A2.1 Skills development of women and youth																									

Activity	Partner
A2.1.1 Community level work for youth and women	UNDP
A2.1.2 Training in the production of Arts and Crafts	UNDP
A2.1.3 Strengthen economic empowerment of women and youth	UNDP
A2.2 Promotion and awareness-raising on intangible cultural heritage	
A2.2.1 Enhancing social cohesion through education	UNDP
A2.2.2 Intercultural literacy	UNDP
A2.2.3 Community mapping of cultural assets	UNDP
A2.3 Involvement of communities/individuals in developing innovative ideas on preserving and promoting cultural heritage	
A2.3.1 Challenge prize competition	UNDP
A2.3.2 Publishing the monographies of the Islamic community	UNDP
A2.4 Youth engagement as agent of social cohesion	
A2.4.1 Community led discussion about factors effecting social cohesion	UNDP
A2.4.2 Digital opportunities for innovation and social cohesion	UNDP
A3 – Component III	
Result 3: Strengthened capacities to protect and preserve cultural heritage through institutional mechanisms	
A3.1. Supporting and cooperating with IMC	UNDP
A3.2 Trust building between the community and the KP	UNDP
A3.3 Strengthened municipal capacities to engage in heritage protection	
A3.3.1 Capacity development for municipalities on cultural heritage	UNDP
A3.3.2 Engaging Community National Volunteers	UNDP

VII.   GOVERNANCE AND MANAGEMENT ARRANGEMENTS

The action will be executed directly by UNDP according to the General and Special Conditions of the Contribution Agreement between the EU-UNDP and applying UNDP's rules and procedures for project management and a result-based management approach. UNDP uses International Public-Sector Accounting Standards (IPSAS) standards for management of finances and follows internationally recognized procurement standards.

The management of the project will be carried out by UNDP within the overall framework of the UNDP Country Programme Action Plan via the Direct Implementation Modality (DIM). UNDP shall be responsible for the overall management and administration of the project, primarily the responsibility for the achievement of the outputs and the stated outcome.

UNDP shall have full financial responsibility towards the Contracting Authority for all funds, including those unduly paid to or incorrectly used by Contractors or Grant Beneficiaries. Furthermore, in line with article 2 of the EU's General Conditions UNDP will ensure that specific provisions are respected by grant beneficiaries, namely "*2.4 The Organisation undertakes to ensure that the obligations stated in this Agreement under Articles 2.6, 5-Conflict of interests, 7-Data protection, 8-Communication and Visibility, 16-Accounts and archiving and Article 17-Access and financial checks apply, where applicable, to all Contractors and Grant Beneficiaries*".

UNDP will establish a Project Board to provide overall guidance and strategic direction to the project management unit (PMU). Board members include a representative of the European Union (or a designated representative), representing the collective position of all relevant EU bodies, a senior representative from the Ministry of Culture, Youth and Sports, and the Resident Representative of UNDP Kosovo; the Board will be chaired by UNDP. OSCE Mission in Kosovo will be also invited to sit on the Board as part of wider cooperation vis a vis the EU and UNDP and their extensive presence on the field.

The Board is the group responsible for reaching consensus-based strategic decisions for the Action when guidance is required, including recommendation for approval of project revisions (if any). Reviews by the Board are made at designated decision points during the implementation of the Action or as necessary when raised by one of the parties. The Board will monitor progress, decide on strategic decisions to ensure continued coherence between implementation and goals and objectives, and when tolerances (i.e. constraints normally in terms of time and budget) may need to be exceeded. The Board will hold meetings at least twice a year or more often if required.

Project Board and Organisational Structure

Senior Beneficiary
MYCS

The Executive
UNDP Kosovo

Senior Partner
EU

Programme Officer
Governance and Peacebuilding
Portfolio Manager

Project Manager

Project Officer
(Output 1)

Project Associate

Communications
Officer

Project Officer
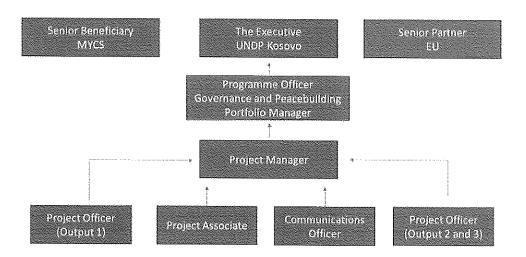(Output 2 and 3)

8.1. Management unit – Project Office

The management of the Action will be carried out by UNDP within the overall framework of the UNDP Country Programme Action Plan via the Direct Implementation Modality (DIM). UNDP shall be responsible for the overall management and administration of the project, primarily the responsibility for the achievement of the outputs and the stated outcome. Similarly, UNDP will be accountable to the project Board for the use of project resources. UNDP will delegate managerial duties for the day-to-day running of the project to the Project Manager, selected by UNDP through a competitive and transparent selection process.

The project team, based in Prishtinë/Priština, will carry out all necessary tasks, such as technical assistance, administration, management, and implementation, that are directly attributable to the implementation of the project. It will comprise of full-time dedicated and part time specialized project staff. The latter will be charged through direct project costs for the time spent directly attributable to the implementation of the project. The project team, fully engaged by and charged to the Action, will consist of the following staff:

- **Project Manager** – is responsible for managing the implementation on a day-to-day basis, establish and strengthen cooperation with institutions/partners at the national and local levels, provide guidance and inputs into all components, achieving the overall project outputs as per the work plan and budget.;

- **Project Officer** (Output 1) – is responsible for the timely implementation of the activities through direct communication and cooperation with implementing partners and contractors including regular contact with municipal representatives and those from the religious communities. The project officer is expected to have professional background and experience in either civil engineering or architecture. The project officer will also provide technical support on Output 3 on a need to basis and will contribute to the preparation of narrative reports.

- **Project Officer** (Output 2 and 3) – is responsible for the timely implementation of the activities through direct communication and cooperation with communities, CSOs/NGOs, municipal representatives and other stakeholders. The project officer is expected to have experience in dealing with NGOs/CSOs and provide professional advice during implementation of activities and will contribute to the preparation of narrative reports.

- **Project Associate** – is responsible for daily administrative, financial, organisational, and logistical needs in direct relation to the project. The associate will also provide technical support to the team on contracting (most appropriate modalities) and contract management.

- **UNV Communications Officer** – is responsible for ensuring the Action's visibility through traditional and modern channels of communication, liaising with EU counterpart, and implementing the Communications Strategy. *This is a cost-shared position at 50%.*

- **Programme Officer (Portfolio Manager UNDP Governance and Peacebuilding)** – is responsible for providing strategic guidance, quality assurance, technical inputs and direction to the project team, in coordination with UNDP senior management and national project counterparts, while ensuring effective linkages with other similar initiatives and projects. The Programme Officer will be charged through direct project costs for the time spent directly attributable to the implementation of the Action, not exceeding 15% of the working time.

The recruitment process shall be conducted as per UNDP rules and regulations with due consideration for gender and ethnic balance, while observing the criteria for relevant educational background and professional experience.

In implementing this project, there are several categories of costs that are envisaged for the functioning of the Project Management Unit, including:

- General expenses: The project office will be based in Prishtinë/Priština and rented as per the same terms and conditions applicable for all other projects. To functionalise the work of the project management unit there is a need to purchase equipment such as laptops, desks, chairs, and shelving units. Other related costs include office supplies, other services (tel/fax, electricity/heating, internet, maintenance, security, etc.) and mobile phone charges, as listed in Annex 3, in line with article 7.1.1 of the Special Conditions and in compliance with Article 18.1 of the GCs noting the direct eligible costs.

- Materials expenses: All materials or services required for the implementation of the Action will be subject to UNDP rules and regulations for procurement. Activities include expert inputs, physical interventions, capacity development interventions, grants and outreach events, which will be fulfilled through sourcing, procurement and purchase of services, including venues, materials, translations, contracting of companies, etc.

- Transportation and related expenses: The Action will be implemented across Kosovo municipalities and the team will be required to conduct regular monitoring visits, not least during the physical intervention works in up to 15 sites. Appropriate costs are calculated for field visits as per the expenditure in the previous Action, including costs for vehicles (fuel, insurance, annual taxes, maintenance).

Contract Title — IcSP 2020/419-259 "Cultural Heritage as a Driver for Intercommunity Dialogue and Social Cohesion"

Result Type	Result Name	Result Description	Assumption	Indicator name	Indicator Description	Default Source of Verification	Indicator Type: quantitative / qualitative	Core Indicator already imported	Sex Disaggregation	EU RF Indicator ID	Indicator Matching Rule	Aggregation Rule	Baseline Reference data	Baseline Value	Baseline women/girls	Baseline Men/boys	Baseline "Actual Value" Comments	Baseline Value/Verific.
Overall Objective: Impact	All communities in Kosovo benefit from greater social cohesion	Improved inter-community acceptance and respect for the cultural identity and heritage of all Kosovo communities leading to improved social cohesion	There is buy-in from communities to advance inter-ethnic relations. Kosovo institutions remain committed to promote and strengthen social cohesion and human rights.	Perceptions of communities on the level of social cohesion in Kosovo	The indicator aims to measure the impact of confidence-building measures as an indication of social cohesion	UNDP reports; Public Pulse Briefs; Commission Staff Working Document - Kosovo Report	Qualitative	Qualitative	Yes	Yes	Manually	Cumulative	01-07-20	Partial	NA	NA	Some qualitative and quantitative reports exist	UNDP Public Briefs Comm Work Docu Koso
Specific Objective: Outcome 1	Conducive environment fostered based on trust and mutual understanding, where diversity is acknowledged and respected, and communities are engaged towards a more stable society	Preservation, rehabilitation and promotion of cultural and religious heritage is used as a mechanism to improve dialogue between communities leading to greater social cohesion	Communities, religious representatives, central and municipal institutions remain committed to use cultural heritage as a connector to social cohesion	Number of initiatives which promote cultural heritage (tangible and intangible) and engage with communities to support community dialogue and acceptance of the others	The indicator will measure the number of initiatives which encourage and promote social cohesion through confidence-building measures	UNDP reports; Independent evaluation	Quantitative "Number"	Quantitative "Number"	No	Yes	No Matching	Net Value	01-01-20	34	NA	NA	The baseline includes physical interventions in cultural and religious heritage sites (18), interventions with/through CSOs/NGOs (10), youth (1) and restoration camps (5). The mix of activities hinders meaningful gender disaggregated data.	Indep evalu
Output towards Outcome 1	1. Restoration, rehabilitation and beautification of cultural and religious sites	Improved inter-ethnic acceptance through protection of cultural and religious heritage	Institutional and religious community representatives are committed to meaningful engage in the identification and rehabilitation of selected sites	Number of physical interventions in cultural and religious heritage sites	The indicator will measure the number of cultural and religious sites which benefit from physical interventions (rehabilitation, renovation and beautification)	UNDP report(s); Completion/acceptance documents	Quantitative "Number"	Quantitative "Number"	No	No	No Matching	Net Value	31-01-20	18	NA	NA	Interventions in physical sites	Indep evalu compl ance UNDF
Output towards Outcome 1	2. Promotion of intangible cultural heritage as a bond for social cohesion	Inclusion of women and young people in intangible cultural heritage activities promotes economic empowerment and counters divisive narratives	Cultural heritage provides opportunities for both women and young people to engage in learning, skills development, protection and preservation of intangible cultural heritage, which can be harnessed as a source of economic empowerment	Number of initiatives which engage with communities, with a focus on youth and women	The indicator will measure the number of initiatives which engage youth and women in skills development and attitude challenging interventions	UNDP report(s); NGO/CSO reports	Quantitative "Number"	Quantitative "Number"	Yes	No	No Matching	Net Value	01-12-19	16	NA	NA		Indep evalu UNDF
Activity	2.1 Skills development of women and youth	Skills development activities contribute to women's and youth's improved socio-economic perspectives	Women and youth from all communities are willing to engage with the Action and that interventions can lead to improved employability/economic empowerment	Number of women and youth participating in skills development interventions	The indicator will measure the number of women and youth who participate in skills development interventions and learn new skills	UNDP reports; NGO/CSO reports	Quantitative "Number"	Quantitative "Number"	Yes	No	No Matching	Net Value	12-01-19	57	38	19	Individual participants	UNDF NGO
Activity	2.2 Promotion of social cohesion and cultural heritage through learning and awareness raising	Promotion, awareness raising, and transmitting intangible cultural heritage supports better understanding of other communities' heritage contributing to greater trust	Youth from all communities are willing to engage in interventions jointly/with each other	Number of young people with a positive attitude towards inter-ethnic trust and cooperation	The indicator will measure the proportion of young people who report having inter-ethnic trust, cooperation and engagement amongst them	Public Pulse Brief	Quantitative "%"	Quantitative "%"	Yes	No	No Matching	Net Value	07-01-20	0	0	0	Baseline TBD as part of Public Pulse Brief (late 2020)	NA
Activity	2.3 Developing innovative ideas on preserving and promoting cultural heritage	Cultural heritage is preserved, re-interpreted and promoted	Individuals are interested to apply for the Challenge Prize competition with creative ideas and the quality of applications meets the Action's requirements	Number of innovative ideas	The indicator will measure the number of application which meet the Action's criteria for the intervention	UNDP reports; Panel's report	Quantitative "Number"	Quantitative "Number"	Yes	No	No Matching	Net Value	12-01-19	7	100%	0		Challe witne updat UNDF
Activity	2.4 Youth engagement as agents of social cohesion	Youth play a role as drivers of attitudinal change in their communities	Youth and communities are willing to interact and to challenge myths or misconceptions about other communities	Number of participating youth who agree to address divisive narratives	The indicator will measure the number of youth who are willing to question prevailing divisive narratives	Pre and post intervention survey	Quantitative "%"	Quantitative "%"	Yes	No	No Matching	Net Value	01-07-20	0	0	0	No survey conducted	NA
Output towards Outcome 1	3. Strengthened capacities to protect and preserve cultural heritage through institutional mechanisms	Institutional capacities are developed to proactively engage in a dialogue with communities for protection of cultural needs leading to improved trust from communities	Communities, their representatives, and institutions are willing to address issues of governance, cooperation, and communication/engagement, leading to improved understanding and cooperation	Perception about capacities of public institutions to address community needs	The indicator will measure public perception on satisfaction with protection of cultural heritage	Public Pulse Brief	Quantitative "%"	Quantitative "%"	Yes	No	No Matching	Net Value	01-07-20	0	0	0	Baseline TBD as part of Public Pulse Brief (late 2020)	NA
Activity	3.1 Supporting and cooperating with IMC	A community balanced and inter-faith IMC engages meaningfully in identification and prioritisation of sustainable solution for communities	IMC engages meaningfully in identification and prioritisation of sustainable solution for communities	Number of interventions as identified/selected by IMC	The indicator will measure the number of implemented interventions as identified/selected by IMC	IMC report; UNDP reports	Quantitative "Number"	Quantitative "Number"	No	No	No Matching	Net Value	01-07-20	0	NA	NA		NA
Activity	3.2 Trust building between the community and the KP	The KP and "youth" (from all communities)	Youth are willing to engage in activities and dialogue with the KP (from all communities)	Number of youth participating in two youth camps	The indicator will measure the number of youth participating in two youth camps	UNDP reports; Independent evaluation report	Quantitative "Number"	Quantitative "Number"	Yes	No	No Matching	Net Value	01-12-19	48	21	27		UNDF

Table oriented sideways — EU Results Framework (EU RF) / Intermediary targets monitoring matrix. Most cells are blank. The readable data appears in the "Target" section columns:

Target: men / boys	Target: "Actual Value" Comments	Target: "Actual Value" Source of Verification
NA		UNDP report(s); Public Pulse Briefs; Commission Staff Working Document- Kosovo Report
50%	The target of 50/50 participation of women/girls and men/boys is dependent on their willingness to engage	Independent evaluation report; NGO/CSO reports
NA	The target value is dependent on the selection of sites by the Board and the cost of each intervention	UNDP report; Independent evaluation report
50%	The target of 50/50 participation of women/girls and men/boys is dependent on their willingness to...	UNDP report; NGO/CSO reports; Independent evaluation report
50%	The target of 50/50 participation of women/girls and men/boys is dependent on their willingness to...	NGO/CSO reports; Independent evaluation
TBD		Public Pulse Briefs / UNDP data
30%	Gender target is dependent on the quality of submissions and the evaluation by a professional panel	Panel's report; Independent evaluation report; UNDP report
TBD		Pre and post event surveys
TBD		Public Pulse Briefs / UNDP data
NA		IMC report; Independent evaluation report; UNDP report(s)
50%	The target of 50/50 participation of...	UNDP report; Independent evaluation report

Column headers (spanning structure), left to right:

Target
- x disaggregation: Target: men / boys
- Target: "Actual Value" Comments
- Target: "Actual Value" Source of Verification

Intermediary target 1
- Intermediary target 1: Reference date
- Intermediary target 1: Value
- Intermediary target 1: Sex disaggregation: Intermediary target 1: women / girls; Intermediary target 1: Men / boys
- Intermediary target 1: "Actual Value" Comments
- Intermediary target 1: "Actual Value" Source of Verification

Intermediary target 2
- Intermediary target 2: Reference date
- Intermediary target 2: Value
- Intermediary target 2: Sex disaggregation: Intermediary target 2: women / girls; Intermediary target 2: Men / boys
- Intermediary target 2: "Actual Value" Comments
- Intermediary target 2: "Actual Value" Source of Verification

Intermediary target 3
- Intermediary target 3: Reference date
- Intermediary target 3: Value
- Intermediary target 3: Sex disaggregation: Intermediary target 3: women / girls; Intermediary target 3: Men / boys
- Intermediary target 3: "Actual Value" Comments
- Intermediary target 3: "Actual Value" Source of Verification

EU Results Framework (EU RF)
- EU RF Indicator Number
- EU RF Indicator Tool
- Total
- Sex disaggregation: women / girls; men / boy