

# Statement of recommendation from the Executive Director, Heritage Victoria, to the Heritage Council of Victoria

**Name:** Albanian Mosque, Shepparton  
**Address:** 8 Acacia Street Shepparton  
**Local Government Authority:** Greater Shepparton City  
**Provisional VHR No.** PROV VHR H2425



(Albanian Mosque, Shepparton 2022)

## Executive Director recommendation

Under Part 3, Division 3 of the *Heritage Act 2017* ('the Act') I recommend to the Heritage Council of Victoria that the Albanian Mosque, Shepparton, 8 Acacia Street Shepparton, should be included in the Victorian Heritage Register (VHR) in the category of registered place.

A handwritten signature in black ink, appearing to read "Steven Avery".

**STEVEN AVERY**  
Executive Director, Heritage Victoria  
DATE OF RECOMMENDATION: 19 July 2022



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## Executive Director recommendation to the Heritage Council of Victoria

The Executive Director, Heritage Victoria ('Executive Director'), recommends that the Heritage Council include the Albanian Mosque, Shepparton, 8 Acacia Street Shepparton, in the VHR in accordance with section 49 of the Act by determining:

- That the Albanian Mosque, Shepparton is of State-level cultural heritage significance and should be included in the VHR in the category of registered place in accordance with section 49(1)(a) of the Act.
- That the proposed categories of works or activities which may be carried out in relation to the Albanian Mosque, Shepparton for which a permit under the Act is not required will not harm the cultural heritage significance of the place under section 49(3) of the Act.



# Statement of recommendation from the Executive Director, Heritage Victoria, to the Heritage Council of Victoria

## The process from here

### 1. The Heritage Council publishes the Executive Director's recommendation (section 41)

The Heritage Council will publish the Executive Director's recommendation on its website for a period of 60 days.

### 2. Making a submission to the Heritage Council (sections 44 and 45)

Within the 60 day publication period, any person or body with a real and substantial interest in the place or object can make a submission to the Heritage Council. This submission can support the recommendation, or object to the recommendation and a hearing can be requested in relation to the submission. Information about making a submission and submission forms are available on the Heritage Council of Victoria's website:

<https://heritagecouncil.vic.gov.au/registrations-reviews/executive-director-recommendations/>

### 3. Heritage Council determination (sections 46 and 49)

The Heritage Council is an independent statutory body. It is responsible for making the final determination to include or not include the place or object in the VHR, or amend a place or object already in the VHR.

If no submissions are received the Heritage Council must make a determination within 40 days of the publication closing date.

If submissions are received, the Heritage Council may decide to hold a hearing in relation to the submission. If a hearing does take place, the Heritage Council must make a determination within 90 days after the completion of the hearing.

### 4. Obligations of owners of places and objects (sections 42 and 43)

The owner of a place or object which is the subject of a recommendation to the Heritage Council has certain obligations under the *Heritage Act 2017*. These relate to advising the Executive Director in writing of any works or activities that are being carried out, proposed or planned for the place or object.

The owner also has an obligation to provide a copy of this statement of recommendation to any potential purchasers of the place or object before entering into a contract.

### 5. Further information

The relevant sections of the Act are provided at Appendix 1.

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## Description

The following is a description of the Albanian Mosque, Shepparton at the time of the site inspection by Heritage Victoria in February and July 2022.

The Albanian Mosque, Shepparton is a double-storey cream brick building with a single-storey white-framed glassed-in entrance facing southeast. Above the entrance on the second-storey front façade there is low wide arched opening (in the form of a 'Persian arch') with coloured glass panes, above which the words 'Moslem Mosque' are written in gilded letters. The central mosque section has a crenellated parapet that contains some decorative brown infill brickwork, and the roof has four small domes, one on each corner. Internally, the central prayer area consists of a *mihrab* (a semicircular niche) in the *qibla* wall which faces Mecca. The original chandelier hangs over the main ground floor prayer area. On the southwest side there are vertical pointed lancet windows with white frames and opaque glass. Overlooking the ground floor prayer area there is a mezzanine level (women's prayer area) which is accessed by a staircase from the community area. On the north side there is a single-storey cream brick extension dating from 2002, which includes bathrooms and a kitchen space. The mosque was renovated in the 2022: the mezzanine level was extended out and a small modern ablutions area was added on the northern side. The mosque is located on an open site with minimal landscaping.



2022, Albanian Mosque, Shepparton, southwest elevation  
Showing original ablutions block (LHS) original mosque (middle), 2022 Foyer (RHS)

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2022, Albanian Mosque, Shepparton (interior)

Showing women's prayer area on mezzanine (LHS) and main ground floor prayer area under original chandelier (RHS)



2022, Persian arch window on mezzanine level above the entrance allowing light onto the women's prayer area on mezzanine



2022, Northwest elevation, original 1960 mosque building (with crenellated parapet) showing original ablutions block (RHS) and 2002 community rooms extension (LHS).

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2022, Albanian Mosque, Shepparton, main ground floor prayer area under original chandelier. The *mihrab* (imam's niche) can be seen indicating the direction of Mecca (*qibla*).



2022, Albanian Mosque, Shepparton, kitchen in 2002 extension looking towards the main mosque foyer.

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2022, Albanian Mosque, Shepparton, interior looking towards main entrance.



2022, Albanian Mosque, Shepparton, commemorative stone laid for the mosque opening in 1960.

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2022, Albanian Mosque, Shepparton, men's ablution block added to the north of the building in 2022.



2022, Albanian Mosque, Shepparton, interior of women's ablution area in the 2002 community rooms extension, which was renovated in 2022.

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## History

### Mosques in Victoria

The Albanian Mosque in Shepparton (1956-60) is the earliest purpose-built mosque constructed in Victoria. It is pre-dated only by a small Islamic chapel built within the Fawkner Cemetery (1930) which was built solely for burial rituals. In the early to mid-twentieth century, Albanians were one of the largest Muslim groups to settle in Victoria, most migrating to the Goulburn Valley area to undertake agricultural work. From the 1920s, successive waves of chain migration to the Goulburn Valley, and the reign of Enver Hoxha's harsh communist dictatorship in Albania from the mid-1940s to the early 1990s, saw migrants seeking a better life and the freedom to practice their religion. These factors explain why Shepparton, rather than Melbourne, was the location of the state's first purpose-built mosque.

Immigration of Muslim people to Victoria began in the nineteenth century and continues to the present day. Muslim communities comprise people from multiple cultures, languages and ethnicities. Each community is distinct and has been shaped by immigration patterns. The 2016 census indicates that there are around 200,000 people of the Islamic faith in Victoria which is about 4% of the total state population.<sup>1</sup> Mosque construction – including the adaptation of existing buildings – is reflective of this diversity, as well as the financial resources available when communities have established a mosque. In 2020 there were 67 mosques in Victoria made up of 55 mosques in the Melbourne metropolitan region and 12 in regional areas.<sup>2</sup> Of these 67:

- 59 are Sunni mosques primarily catering to Lebanese, Turkish, Arab, Albanian, Bosnian, Indonesian, Somalian, Pakistani, Bangladeshi, and Indian communities.
- 8 are Shia mosques primarily catering to Iranian, Iraqi, Afghani, and Pakistani communities.

### Albanian Muslim Migration in Victoria

Around 60% of the Albanian population is Muslim (Sunni) which can be traced to its invasion by the Ottoman Empire from the mid-14<sup>th</sup> century. The first significant Albanian migration to Victoria started in the 1920s. Most migrants were single male Muslim workers from Korçë district in southern Albania who settled around Shepparton in the Goulburn Valley fruit growing district. They saw no purpose in building a mosque since they saw their time in Australia as temporary: to work, save money and return home. The next wave of migration occurred from 1945 after Enver Hoxha's repressive communist dictatorship took power which outlawed private property and banned religion. These migrants had no thoughts of immediate return when they departed for Shepparton, joining others for whom returning home had become too dangerous. In 1955, the community formed the Shepparton Albanian Moslem Society and decided to build a mosque in their new permanent home (notably at a time when mosque building in Albania and other Eastern bloc countries was outlawed). The third wave occurred in the 1990s as unrest in the Albanian-speaking region of Kosovo grew. Approximately 4000 Albanians were temporarily evacuated to Australia in 1999, and a number settled in Victoria permanently.

### The Albanian Mosque, Shepparton

In 1956 the foundation stone was laid for the earliest purpose-built mosque in Victoria by Myrteza Adem and R. Sherif Islam. The building was constructed of cream brick reflecting a suburban building style popular in the 1950s. It opened in 1960 as the Albanian Mosque, Shepparton, or in Albanian, *Xhamia Shqiptare, Shepparton*. At the time, the Acacia Street site consisted of paddocks well beyond the residential limits of the city of Shepparton. The mosque was built by the community mostly through donated labour, equipment and financial resources. The consecration ceremony for the mosque was attended by several dignitaries, including the Ambassador of Indonesia. In addition to fulfilling a religious function, the mosque has operated as a community centre for the Albanian community during the postwar period as a location for culture and language transmission. The

<sup>1</sup> See *Population Diversity in Victoria: 2016 Census Local Government Areas*, Department of Premier and Cabinet, State of Victoria, 2018.

<sup>2</sup> See Julie Rudner, Fatemeh Shahanib and Trevor Hogan, 'Islamic Architectures of Self-Inclusion and Assurance in a Multicultural Society', *Fabrications*, 2020, Vol. 30, No. 2, pp. 153–175.

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Shepparton Albanian community (of both practising and non-practising Muslims and those of other faiths) has a rich history and observes religious days and the Albanian national day (Flag Day) on November 28.

Today, there are around 3,500 Muslims in the Shepparton area and the majority of the congregation come from non-Albanian backgrounds, including people from Malaysia, Egypt, Somalia, Turkey, Bangladesh and Pakistan. It is estimated that 70% of those who attend Friday prayers have backgrounds from more recent migrant communities. Although three other mosques exist in the city, the Albanian mosque remains the most popular, signifying its historical and contemporary importance to Shepparton. The growing population of Muslims in Shepparton since the 1990s saw the original mosque building extended to the north in 2002 to accommodate a growing congregation and a need for community rooms and a kitchen. In 2022 the external portico was enclosed to create a foyer. A small modern ablutions area (for ritual cleansing) was added on the northern side and some internal renovations were undertaken.

This mosque is known across Victoria as the first and is visited by Muslims from around the state seeking to better understand the history and traditions of Islam.

## Victoria's early purpose-built mosques

This table shows the construction dates of Victoria's first purpose-built mosques. Prior to the construction of purpose-built mosques, Muslims in Victoria practised their faith in adapted buildings and private homes. The construction of purpose-built mosques following World War II represents both an increase in Muslim migration and a consolidation of the Islamic communities already present in Victoria.

Year	Name	Suburb	Group	Comments
1956-60	Albanian Mosque	Shepparton	Sunni, Albanian community	Earliest extant mosque in Victoria
1969	Carlton Mosque	Carlton North	Sunni, Albanian community	Earliest extant mosque in Melbourne
1975	Preston Mosque	Preston	Sunni, Arabic community	
1976	Fatih Mosque	Coburg	Sunni, Turkish community	
1985	Dandenong Mosque	Dandenong	Sunni, Albanian community	
1985	Sunshine Mosque	Sunshine	Sunni, Turkish community	Largest mosque in Victoria
1988	Mooroopna Mosque	Shepparton	Sunni, Turkish community	

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## Historical image



c.1960, Albanian Mosque, Shepparton

## Selected bibliography

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Bouma, Gary *Mosques and Muslim settlement in Australia*, Australian Government Publishing Service, Canberra, 1994.

Greater Metropolitan Cemeteries Trust (GMCT) Islamic Chapel, Fawkner, <https://yoursay.gmct.com.au/islamic-chapel-fmp> [Accessed: 26 May 2022]

Harris, Jessica 'Tradition, Identity and Adaptation: Mosque Architecture in South-East Queensland', in Papers presented to the 30th Annual Conference of the Society of Architectural Historians Australia and New Zealand, July 2-5, 2013.

Immigration Museum, 'Immigration History from Albania to Victoria' <https://origins.museumsvictoria.com.au/countries/albania/> [Accessed 31 May 2021]

Multicultural Commission, Department of Premier and Cabinet, Victoria, *Population Diversity in Victoria: 2016 Census Local Government Areas*, 2018.

Rudner, Julie Fatemeh Shahanib and Trevor Hogan, 'Islamic Architectures of Self-Inclusion and Assurance in a Multicultural Society', *Fabrications*, 2020, Vol. 30, No. 2, pp. 153–175.

## Further information

<b>Relevant Authority</b>	Greater Shepparton City
<b>Heritage Overlay</b>	Greater Shepparton HO345
<b>Other Overlays</b>	NA
<b>Other Listings</b>	NA
<b>Date of construction</b>	1956-60 with additions, the most recent being in 2021-22.

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## Traditional Owner Information

The Albanian Mosque, Shepparton is located on the traditional land of the Yorta Yorta people. Under the *Aboriginal Heritage Act 2006*, the Registered Aboriginal Party for this land is the Yorta Yorta Nation Aboriginal Corporation.

## Victorian Aboriginal Heritage Register

The Albanian Mosque, Shepparton is not included in the Victorian Aboriginal Heritage Register.

## Integrity

The integrity of the place is very good. The cultural heritage values of the place can be easily read in the extant fabric. (February 2022).

## Intactness

The intactness of the place is very good. A series of additions have been made to the original mosque building to accommodate a growing congregation. This is usual for places of worship, prayer and religious rituals that have been continually used since their construction. (February 2022).

## Condition

The place is in excellent condition and well maintained by the owners. (February 2022).

Note: The condition of a place or object does not influence the assessment of its cultural heritage significance. A place/object/object integral may be in very poor condition and still be of very high cultural heritage significance. Or a place/object/object integral may be in excellent condition but be of low cultural heritage significance.

## Statutory requirements under section 40.

### Terms of the recommendation (section 40 (3)(a))

The Executive Director recommends that the Albanian Mosque, Shepparton is included in the VHR in the category of Registered Place

### Information to identify the place or object (section 40(3)(b))

**Name:** Albanian Mosque, Shepparton

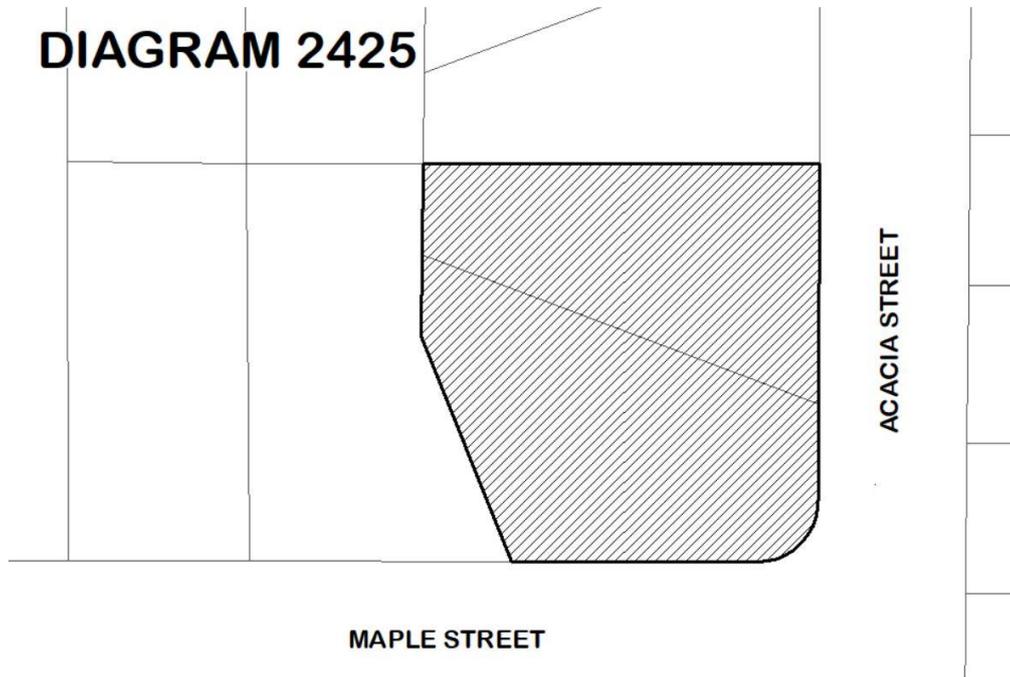
**Address:** 8 Acacia Street Shepparton

### Proposed extent of registration

The Executive Director recommends that the extent of registration for the Albanian Mosque, Shepparton be gazetted as:

All of the place shown outlined encompassing Allotment 64 on Lodged Plan 27673 and Allotment 65 on Lodged Plan 27673.

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**Aerial Photo of the Place Showing Proposed extent of registration**

Note: This aerial view provides a visual representation of the place. It is not a precise representation of the recommended extent of registration. Due to distortions associated with aerial photography some elements of the place may appear as though they are outside the extent of registration.

## **Rationale for the extent of registration**

The recommended extent of registration is the same as the current Heritage Overlay (Greater Shepparton HO345). It includes all of the Albanian Mosque, Shepparton and all of the existing title of the land it is located on. This is the usual approach to taken to the registration of places of historical and social significance. It includes sufficient land for the protection, conservation and understanding of the place. It should be noted that the proposed extent of registration includes all the land, all hard landscape features and the Albanian Mosque, Shepparton building (interior and exterior structures and fixtures). A permit or permit exemption from Heritage Victoria would be required for any works within the proposed extent of registration, apart from those identified in the categories of works or activities in this recommendation and section 90 of the Act (exemption for the purposes of religious services or rites).

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## Reasons for the recommendation, including an assessment of the State-level cultural heritage significance of place/object/object integral (section 40(3)(c))

Following is the Executive Director's assessment of the Albanian Mosque, Shepparton against the tests set out in *The Victorian Heritage Register Criteria and Thresholds Guidelines*. A place or object must be found by the Heritage Council to meet Step 2 of at least one criterion to meet the State level threshold for inclusion in the VHR.

### **CRITERION A: Importance to the course, or pattern, of Victoria's cultural history.**

#### **Step 1: Test for satisfying Criterion A**

The place/object has a *CLEAR ASSOCIATION* with an event, phase, period, process, function, movement, custom or way of life in Victoria's cultural history.

*plus*

The association of the place/object to the event, phase, etc *IS EVIDENT* in the physical fabric of the place/object and/or in documentary resources or oral history.

*plus*

The *EVENT, PHASE, etc* is of *HISTORICAL IMPORTANCE*, having made a strong or influential contribution to Victoria.

#### **Executive Director's Response**

- The Albanian Mosque, Shepparton has a clear association with the history of Islam in Victoria.
- This association is evident in the physical fabric of the place and in documentary resources and oral history.
- The history of Islam in Victoria is of historical importance, having made a strong and influential contribution to the religious and cultural life of the state.

#### **Step 2: Test for satisfying Criterion A at the State Level**

The place/object allows the clear association with the event, phase etc. of historical importance to be *UNDERSTOOD BETTER THAN MOST OTHER PLACES OR OBJECTS IN VICTORIA WITH SUBSTANTIALLY THE SAME ASSOCIATION.*

#### **Executive Director's Response**

As the earliest purpose-built mosque in Victoria, the Albanian Mosque, Shepparton allows the clear association with the history of Islam to be understood better than most other places in Victoria with substantially the same association. It demonstrates the religious and cultural growth of Islam in Victoria, reflecting the diverse origins of Muslims and the complex relationship between faith, politics and immigration.

Criterion A is likely to be satisfied at the State level.

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## CRITERION B: Possession of uncommon, rare or endangered aspects of Victoria's cultural history.

### Step 1: Test for Satisfying Criterion B

The place/object has a *clear ASSOCIATION* with an event, phase, period, process, function, movement, custom or way of life of importance in Victoria's cultural history.

*Plus*

The association of the place/object to the event, phase, etc *IS EVIDENT* in the physical fabric of the place/object and/or in documentary resources or oral history.

*Plus*

**Rarity 1:** The place/object is *RARE OR UNCOMMON*, being one of a small number of places/objects remaining that demonstrates the important event, phase etc. *or*

**Rarity 2:** The place/object is *RARE OR UNCOMMON*, containing unusual features of note that were not widely replicated *or*

**Rarity 3:** The existence of the *class* of place/object that demonstrates the important event, phase etc is *ENDANGERED* to the point of rarity due to threats and pressures on such places/objects.

### Executive Director's Response

- The Albanian Mosque, Shepparton has a clear association with the history of Islam in Victoria.
- This association is evident in the physical fabric of the place and in documentary resources and oral history.

### Rarity/uncommonness

- Rarity 1: The place is not rare or uncommon as a small number of places/objects remaining that demonstrates the history of Islam in Victoria.
- Rarity 2: The place is not rare and uncommon because it contains unusual features of note that were not widely replicated. The Albanian Mosque, Shepparton has interesting rooftop domes. These are likely to be uncommon in the state but are not 'of note'. They are not of outstanding design or architectural merit.
- Rarity 3: The place is not rare or uncommon on the ground that mosques and other places/objects which demonstrate the history of Islam are endangered to the point of rarity due to threats and pressures on such places/objects

Step 1 of Criterion B is not likely to be satisfied.

## CRITERION C: Potential to yield information that will contribute to an understanding of Victoria's cultural history.

### Step 1: Test for Satisfying Criterion C

• The visible physical fabric; &/or documentary evidence; &/or oral history, relating to the place/object indicates a likelihood that the place/object contains *PHYSICAL EVIDENCE* of *historical interest* that is *NOT CURRENTLY VISIBLE OR UNDERSTOOD*. *Plus*  
From what we know of the place/object, the physical evidence is likely to be of an *INTEGRITY* and/or *CONDITION* that it *COULD YIELD INFORMATION* through detailed investigation.

### Executive Director's Response

This place is unlikely to contain physical evidence of historical interest that is not currently visible or understood. Its design, construction and use are evident in its physical fabric and it is well documented.

Step 1 of Criterion C is not likely to be satisfied.

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## CRITERION D: Importance in demonstrating the principal characteristics of a class of cultural places and objects.

### Step 1: Test for Satisfying Criterion D

The place/object is one of a *CLASS* of places/objects that has a *clear ASSOCIATION* with an event, phase, period, process, function, movement, important person(s), custom or way of life in Victoria's history.

*plus*

The *EVENT, PHASE, etc* is of *HISTORICAL IMPORTANCE*, having made a strong or influential contribution to Victoria.

*plus*

The principal characteristics of the class are *EVIDENT* in the physical fabric of the place/object.

### Executive Director's Response

- The Albanian Mosque, Shepparton is in the class 'mosques'.
- Mosques are of historical importance, having made a strong and influential contribution to Victoria's architectural and design history.
- The principal characteristics of Mosques are evident in the physical fabric of the Albanian Mosque, Shepparton.

Step 1 of Criterion D is likely to be satisfied.

### Step 2: State Level Significance Test Criterion D

The place/object is a *NOTABLE EXAMPLE* of the class in Victoria (refer to Reference Tool D).

### Executive Director's Response

In the class of mosques, this place is an attractive, modest and early example. The extant building, however, does not meet the threshold of being a notable example in the class. It does not possess design characteristics which make it fine, influential or pivotal. Additions to accommodate a growing congregation from the 1990s speak to its historical and social significance but have affected its capacity to be easily read as a 1950s-60s mosque.

Step 2 of Criterion D is not likely to be satisfied.

## CRITERION E: Importance in exhibiting particular aesthetic characteristics.

### Step 1: Test for Satisfying Criterion E

The *PHYSICAL FABRIC* of the place/object clearly exhibits particular aesthetic characteristics.

### Executive Director's Response

The Albanian Mosque, Shepparton demonstrates particular aesthetic characteristics of a modest mid-twentieth century mosque.

Step 1 of Criterion E is likely to be satisfied.

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## Step 2: State Level Significance Test for Criterion E

The aesthetic characteristics are *APPRECIATED OR VALUED* by the wider community or an appropriately-related discipline as evidenced, for example, by:

- *critical recognition* of the aesthetic characteristics of the place/object within a relevant art, design, architectural or related discipline as an outstanding example within Victoria; or
- wide public *acknowledgement of exceptional merit* in Victoria in medium such as songs, poetry, literature, painting, sculpture, publications, print media etc.

### **Executive Director's Response**

The Albanian Mosque, Shepparton has attractive and modest design. There is no evidence that it received critical recognition or wide public acknowledgement of exceptional merit.

Criterion E is not likely to be satisfied at the State level.

## **CRITERION F: Importance in demonstrating a high degree of creative or technical achievement at a particular period.**

### Step 1: A Test for Satisfying Criterion F

The place/object contains *PHYSICAL EVIDENCE* that clearly demonstrates creative or technical *ACHIEVEMENT* for the time in which it was created.

*plus*

The physical evidence demonstrates a *HIGH DEGREE OF INTEGRITY*.

### **Executive Director's Response**

The Albanian Mosque, Shepparton has attractive and modest design. However, it cannot be considered a creative or technical achievement for the time it was created.

Step 1 of Criterion F is not likely to be satisfied.

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## **CRITERION G: Strong or special association with a particular present-day community or cultural group for social, cultural or spiritual reasons.**

### **Step 1: Test for Satisfying Criterion G**

Evidence exists of a community or cultural group. <i>Plus</i> Evidence exists of a strong attachment between the COMMUNITY OR CULTURAL GROUP and the place/object in the present-day context. <i>Plus</i> Evidence exists of a time depth to that attachment.
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### ***Executive Director's Response***

There is evidence of a present-day Muslim community associated with the Albanian Mosque from Shepparton and the Goulburn Valley regions. There is evidence that the members have a strong and special attachment to this religious place as a space for prayer, ritual and community gathering. Originally constructed for and by the Albanian Sunni community, the mosque is now attended by Muslims from diverse ethnic and cultural backgrounds including more recent migrants. There is a time depth to the attachment of the Albanian community to the place from 1956. This information has been ascertained by speaking with representatives of the mosque.

Step 1 of Criterion G is likely to be satisfied.

### **Step 2: State Level Significance Test for Criterion G**

Evidence exists that the social value resonates at a State Level, that is across the 'broader Victorian community'. <i>(‘Resonance’ means the extent to which the social value of a place/object can be demonstrated to exert an influence. The social value must resonate beyond a particular local, social or cultural community into the ‘broader Victorian community’).</i> <b>Plus</b>
Evidence exists that the social value is part of an event or story that contributes to Victoria's identity.

### ***Executive Director's Response***

The Albanian Mosque, Shepparton is of broader social significance to Muslim communities in Victoria as the earliest purpose-built mosque in the state. It is acknowledged as culturally significant within Islamic faith communities across Victoria and is regularly visited by Muslims seeking to explore the history of that religion and its culture in Australia. This information has been ascertained by speaking with representatives of the mosque.

The social value associated with this mosque is part of a story that contributes to Victoria's identity which relates to Muslim migration to the state across the twentieth and twenty-first centuries

Criterion G is likely to be satisfied at the State level.

# Statement of recommendation from the Executive Director, Heritage Victoria, to the Heritage Council of Victoria

**CRITERION H: Special association with the life or works of a person, or group of persons, of importance in Victoria's history.**

## Step 1: Test for Satisfying Criterion H

The place/object has a *DIRECT ASSOCIATION* with a person or group of persons who have made a strong or influential *CONTRIBUTION* to the course of Victoria's history.

*plus*

The *ASSOCIATION* of the place/object to the person(s) *IS EVIDENT* in the physical fabric of the place/object and/or in documentary resources and/or oral history.

*plus*

The *ASSOCIATION*:

- directly relates to *ACHIEVEMENTS* of the person(s) at, or relating to, the place/object; or
- relates to an *enduring and/or close INTERACTION* between the person(s) and the place/object.

## ***Executive Director's Response***

The Albanian Mosque, Shepparton has a direct association with two groups of people:

- The local Albanian community, which includes practising and non-practising Muslims
- The Muslim congregation, which includes Albanians and non-Albanians.

These groups of people have made a strong and influential contribution to the history of Shepparton and the Goulburn Valley. There is no evidence that they have made a strong and influential contribution to the course of Victoria's history beyond this geographical region.

Step 1 of Criterion H is not likely to be satisfied.

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## Comparisons

### Comparisons to similar places recorded in the Victorian Heritage Register

There are few places with Islamic associations in the VHR and no mosques. This stands in contrast to the large number of Christian churches in the VHR. It is useful to compare the Albanian Mosque, Shepparton with:

- 1) Islamic religious buildings at VHR places
- 2) Mosques built 1960s-80s
- 3) Mosques established 1960s-80s in existing buildings
- 4) The first purpose-built churches in Victoria
- 5) Places of worship from the 1950s and 1960s.

### Islamic religious buildings at VHR places

**Islamic Chapel (1930)** within Fawkner Memorial Park, 1187 Sydney Road Hadfield, Moreland City (VHR H2331)

Fawkner Memorial Park is of historical, archaeological, aesthetic and social significance to the State of Victoria. It reflects the religious and cultural diversity of Melbourne's population. The Islamic Chapel was built in 1930 after Melbourne's Muslim community was granted a burial area. This chapel is now an important place for Muslim communities in Melbourne's north and demonstrates the growth of non-Christian religions in the early 1900s.



### Mosques built 1960s-80s

**Albanian Mosque, 765-769 Drummond Street, Carlton North, Yarra City**

*Individually significant within North Carlton Precinct (HO326)*

The Albanian Mosque (c.1967) is historically, socially and architecturally significant to the locality of Carlton North and the City of Yarra. It was the first mosque built in Melbourne. The mosque and minaret are significant as a recent example of places built for particular religious groups in the area. It exemplifies North Carlton as a cultural focus for many immigrants. The minaret has social, historic and architectural importance from the more dominant western architecture and religious groups represented in the precinct.



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## **Turkish Mosque, 209-231 McLennan Street, Mooroopna, Greater Shepparton**

*Individual HO310*

Turkish Mosque (1988) is local historic, social and aesthetic cultural heritage significance to the City of Greater Shepparton. It has an association with successive migrations of Turkish migrants to the region. This group of migrants has made a notable contribution to the cultural life of the district. The aesthetic significance of the building is characterised by its white face brick construction, the pattern of openings and the striking 18 metre minaret.



## **Mosques established in existing buildings 1960s-80s**

### **Central Mosque, 144-146 Fitzroy Street, Fitzroy, Yarra City**

*Individually significant within South Fitzroy Precinct (HO334)*

The Central Mosque is historically and socially significant to the locality of Fitzroy and the City of Yarra. It was created c.1960-1980 and has historical associations for the many worshippers who have met there. The Central Mosque is significant as representing one of the many migrant groups that, until more recently, were attracted to this inner city suburb. It has no architectural significance except for unusual window grilles and the shallow gabled roof form, as indicative of its ethnic associations.



## **The first purpose-built churches in Victoria**

### **St James Old Cathedral, 419-437 King Street West Melbourne (VHR H0011)**

St James Old Cathedral (built between 1839 and 1847) is of historical and architectural significance to the State of Victoria. It is the earliest surviving church in Victoria, one of Melbourne's earliest surviving buildings. It is of architectural importance as a rare example of a Colonial Georgian style. The church interior is significant for rare features, such as the traditional cedar box pews, Vice-Regal boxes, and a Baptismal font with a white marble bowl probably dating from the 17th century. In 1914 the church was relocated from a more central city location to its present site in West Melbourne.



# Statement of recommendation from the Executive Director, Heritage Victoria, to the Heritage Council of Victoria

## **St Francis Catholic Church, 326 Lonsdale Street Melbourne (VHR H0013)**

St Francis Catholic Church (built between 1841 and 1845) is of historical, architectural and social significance to the State of Victoria. It is the oldest church in Victoria on its original site and the earliest surviving Catholic church in Victoria. St Francis Catholic Church is of architectural significance as the most important surviving example of early Victorian architect Samuel Jackson's work and an outstanding example of the stuccoed Gothick which was prevalent before the Gothic revival proper. The Ladye Chapel is of architectural significance as the earliest and most intact example of scholarly Puginian Gothic design in Victoria.



## **Places of worship from the 1950s and 60s**

### **Templer Church Hall, 3 Wadi Street Boronia, Knox City (VHR H1992)**

The Templer Church Hall was constructed in 1956-57 by volunteer members of the Temple Society of Australia. This independent Protestant Christian Society formed in 1950 and has its roots in south-west Germany in the 1860s. Templer worship is congregationally led, rather than pastor led. 'Church halls' are used for worship and social events. This place is socially significant as meeting place of one of Australia's smallest migrant religious groups. It is architecturally important as a local interpretation of the simple architectural style adopted by the farming communes of Palestine from whence the congregation came. It is a fine example of a postwar building built by an immigrant congregation. It demonstrates the way of life of one of the many refugee communities established throughout Victoria following the Second World War and illustrates the role that diverse cultural communities played in the postwar growth of the state and the development of a multicultural society.



# Statement of recommendation from the Executive Director, Heritage Victoria, to the Heritage Council of Victoria

## **St Faiths Anglican Church, 8 Charles Street Glen Iris, Boroondara City (VHR H2254)**

St Faith's Anglican Church (1957-58) is of architectural, aesthetic and historical significance to the state of Victoria. The innovative design by Mockridge Stahle and Mitchell is notable for its circular plan seen in their later buildings such as the Religious Centre Monash University (VHR H2188). The interior reflects the growing interest in facilitating a closer interaction between the clergy and the congregation.



## **All Saints Anglican Church, 469-471 Whitehorse Road Mitcham, Whitehorse City (VHR H2302)**

All Saints Anglican Church (1958) is of architectural and historical significance to the State of Victoria. Designed by Raymond Berg, it has an innovative design and one of the first modern church buildings in Victoria. It demonstrates the postwar challenge to traditional forms of church building. The interior reflects the growing interest in a closer interaction between clergy and congregation.



## **Religious Centre Monash University, Building 9 Monash University, 1-131 Wellington Road Clayton, Monash City (VHR H2188)**

The Religious Centre at Monash University (1968) is of architectural, historical, aesthetic significance to the State of Victoria. It was planned by the Christian and Jewish communities of Melbourne as a space for all religious groups. Architect John Mockridge chose the circular form as a symbol of unity. Historically the place reflects the early ecumenical movement in Victoria, which encouraged more interaction and understanding between different religions. The Centre is increasingly used by diverse religious groups, particularly Muslims, Buddhists and Hindus.



## **Summary of comparisons**

The Albanian Mosque, Shepparton allows us to understand the modest beginnings of Muslim migration to Victoria and the growth of congregations in the late twentieth and early twenty-first centuries after waves of migration from countries in the Muslim world. It is significant as the first purpose-built mosque in Victoria. Built by a small regional Muslim community, it was paid for and built by members of the congregation. In this respect, it differs to Christian church buildings of the 1950s and 60s funded by well-established churches, some employing noted architects whose constructions were modern and eye-catching reflecting new approaches to church architecture post-Vatican II. In some respects, the humble origins of the Albanian Mosque, Shepparton are shared by the Templer Church Hall (VHR H1992) constructed by volunteer members of the Temple Society of Australia, 1956-57. Like St Francis Church, Melbourne built between 1841 and 1845 – the oldest church in Victoria on its original site – the Albanian Mosque, Shepparton is socially significant, acknowledged as culturally important within Islamic faith communities across Victoria and is regularly visited by Muslims seeking to explore the history of that religion and its culture in Australia.



# Statement of recommendation from the Executive Director, Heritage Victoria, to the Heritage Council of Victoria

## Summary of cultural heritage significance (section 40(4)(a))

The Executive Director recommends that the Albanian Mosque, Shepparton be included in the VHR as a Registered Place.

## Statement of significance

### What is significant?

The Albanian Mosque, Shepparton built between 1956 and 1960, including its chandelier.

### How is it significant?

The Albanian Mosque, Shepparton is of historical and social significance to the State of Victoria. It satisfies the following criterion for inclusion in the Victorian Heritage Register:

#### Criterion A

Importance to the course, or pattern, of Victoria's cultural history.

#### Criterion G

Strong or special association with a particular present-day community or cultural group for social, cultural or spiritual reasons.

### Why is it significant?

The Albanian Mosque, Shepparton is historically significant as the earliest surviving purpose-built mosque in Victoria. The mosque demonstrates the history of Muslim migration to Victoria during the post-war era and in successive waves into the twenty-first century. Originally constructed for and by the Albanian Sunni community in 1956-60, the mosque is now attended by Muslims from diverse ethnic and cultural backgrounds including more recent migrants. [Criterion A]

The Albanian Mosque, Shepparton is of social significance to Muslim communities in Victoria as the earliest purpose-built mosque in the state. It is acknowledged as culturally significant within Islamic faith communities across Victoria and is regularly visited by Muslims seeking to explore the history of that religion and its culture in Australia. [Criterion G]



# Statement of recommendation from the Executive Director, Heritage Victoria, to the Heritage Council of Victoria

## Categories of works or activities (permit exemptions) recommended under section 38 (section 40(4)(b))

### Introduction

The purpose of this information is to assist owners and other interested parties when considering or making decisions regarding works to a registered place. It is recommended that any proposed works be discussed with an officer of Heritage Victoria prior to making a permit application. Discussing proposed works will assist in answering questions the owner may have and aid any decisions regarding works to the place.

It is acknowledged that alterations and other works may be required to keep places and objects in good repair and adapt them for use into the future. However, under the Act a person must not knowingly, recklessly or negligently remove, relocate or demolish, damage or despoil, develop or alter or excavate all or any part of any part of a registered place without approval. It should be noted that the definition of 'develop' in the Act includes any works on, over or under the place.

If a person wishes to undertake works or activities in relation to a registered place or registered object, they must apply to the Executive Director for a permit. The purpose of a permit is to enable appropriate change to a place and to effectively manage adverse impacts on the cultural heritage significance of a place as a consequence of change. If an owner is uncertain whether a heritage permit is required, it is recommended that Heritage Victoria be contacted.

Permits are required for anything which alters the place or object, unless a permit exemption is granted. Permit exemptions usually cover routine maintenance and upkeep issues faced by owners as well as minor works or works to the elements of the place or object that are not significant. They may include appropriate works that are specified in a conservation management plan. Permit exemptions can be granted at the time of registration (under section 38 of the Act) or after registration (under section 92 of the Act). It should be noted that the addition of new buildings to the registered place, as well as alterations to the interior and exterior of existing buildings requires a permit, unless a specific permit exemption is granted.

### Disrepair of registered place or registered object

Under section 152 of the Act, the owner of a registered place or registered object must not allow that place or object to fall into disrepair.

### Failure to maintain registered place or registered object

Under section 153 of the Act, the owner of a registered place or registered object must not fail to maintain that place or object to the extent that its conservation is threatened.

### Conservation management plans

It is recommended that a Conservation Management Plan is developed to manage the place in a manner which respects its cultural heritage significance.

### Archaeology

This place is included in the Victorian Heritage Inventory (H7822-1777) for its nineteenth and early twentieth-century archaeological potential. There is no identified archaeology of State-level significance at the place. However, any works that may affect historical archaeological features, deposits or artefacts at the place is likely to require a permit, permit exemption or consent. Advice should be sought from the Archaeology Team at Heritage Victoria.



# Statement of recommendation from the Executive Director, Heritage Victoria, to the Heritage Council of Victoria

## Aboriginal cultural heritage

To establish whether this place is registered under the *Aboriginal Heritage Act 2006* please contact First Peoples – State Relations in the Department of Premier and Cabinet. The *Heritage Act 2017* and the *Aboriginal Heritage Act 2006* are separate pieces of legislation. Please be aware that both Acts are required to be satisfied and satisfying the requirements of one Act may not satisfy the requirements of the other.

If any Aboriginal cultural heritage is discovered or exposed at any time it is necessary to immediately contact First Peoples – State Relations in the Department of Premier and Cabinet to ascertain requirements under the *Aboriginal Heritage Act 2006*. If works are proposed which have the potential to disturb or have an impact on Aboriginal cultural heritage it is necessary to contact First Peoples – State Relations in the Department of Premier and Cabinet to ascertain any requirements under the *Aboriginal Heritage Act 2006*.

## Other approvals

Please be aware that approval from other authorities (such as local government) may be required to undertake works.

## Notes

- All works should ideally be informed by a Conservation Management Plan prepared for the place. The Executive Director is not bound by any Conservation Management Plan and permits still must be obtained for works suggested in any Conservation Management Plan.
- Nothing in this determination prevents the Heritage Council from amending or rescinding all or any of the permit exemptions.
- Nothing in this determination exempts owners or their agents from the responsibility to seek relevant planning or building permits where applicable.

## General Conditions

- All exempted alterations are to be planned and carried out in a manner which prevents damage to the fabric of the registered place.
- Should it become apparent during further inspection or the carrying out of works that original or previously hidden or inaccessible details of the place are revealed which relate to the significance of the place, then the exemption covering such works must cease and Heritage Victoria must be notified as soon as possible.

# Statement of recommendation from the Executive Director, Heritage Victoria, to the Heritage Council of Victoria

## Permit Exemptions

The following proposed permit exemptions are for works and activities *not considered to cause harm to the cultural heritage significance of the Albanian Mosque Shepparton*.

### General

- Minor repairs and maintenance which replaces like with like. Repairs and maintenance must maximise protection and retention of fabric and include the conservation of existing details or elements. Any repairs and maintenance must not exacerbate the decay of fabric due to chemical incompatibility of new materials, obscure fabric or limit access to such fabric for future maintenance.
- Maintenance, repair and replacement of existing external services such as plumbing, electrical cabling, surveillance systems, pipes or fire services which does not involve changes in location or scale, or additional trenching.
- Repair to, or removal of items such as antennae; aerials; and air conditioners and associated pipe work, ducting and wiring.
- Works or activities, including emergency stabilisation, necessary to secure safety in an emergency where a structure or part of a structure has been irreparably damaged or destabilised and poses a safety risk to its users or the public. The Executive Director, Heritage Victoria, must be notified within seven days of the commencement of these works or activities.
- Painting of previously painted, oiled and varnished external and internal surfaces in the same colour, finish and product type provided that preparation or painting does not remove all evidence of earlier paint finishes or schemes.
- Cleaning including the removal of surface deposits by the use of low-pressure water (to maximum of 300 psi at the surface being cleaned) and neutral detergents and mild brushing and scrubbing with plastic (not wire) brushes.

### Interiors

- Removal or replacement of existing hooks, brackets and the like for hanging wall mounted artworks.
- Installation, removal or replacement of existing electrical wiring. If wiring is currently exposed, it should remain exposed. If it is fully concealed it should remain fully concealed.
- Removal or replacement of smoke and fire detectors, alarms and the like, of the same size and in existing locations.
- Repair, removal or replacement of existing ducted, hydronic or concealed radiant type heating provided that the central plant is concealed, and that the work is done in a manner which does not alter building fabric.

### Garden

- The processes of gardening including mowing, pruning, mulching, fertilising, planting and the removal of plants, trees and weeds.

### Landscape and outdoor areas

- Removal, replacement or installation of subsurface watering and drainage systems. Existing lawns, gardens and hard landscaping, including paving, paths and roadways are to be returned to the original configuration and appearance on completion of works.
- Like for like repair and maintenance of existing hard landscaping including paving and footpaths where the materials, scale, form and design is unchanged.



# Statement of recommendation from the Executive Director, Heritage Victoria, to the Heritage Council of Victoria

- Installation of physical barriers or traps to enable vegetation protection and management of vermin such as rats, mice and possums.

## **Wet areas (bathrooms, kitchen, ablutions areas)**

- Works to maintain or upgrade including installing new appliances, re-tiling and the like.

## **Security**

- Installation, removal or replacement existing security systems.

## **Permit Exemptions for the purposes of religious services or rites (s.90 of the Act)**

- Under s.90 of the Act a person may carry out any alterations for the purposes of religious services or rites without a permit to a registered place which is a place of worship or in the precincts of a place of worship.
  - The owner of the place or object must give notice of the proposed alteration to the Heritage Council at least 28 days before the alteration.
  - The notice under subsection must be in the prescribed form; and include a declaration by an officer of the place of worship, authorised by the place of worship for that purpose, that the alteration is required for the purposes of religious services or rites.

# Statement of recommendation from the Executive Director, Heritage Victoria, to the Heritage Council of Victoria

## Appendix 1

### Heritage Council of Victoria determination (section 41)

The Heritage Council of Victoria is an independent statutory body that will make a determination on this recommendation under section 49 of the Act. It will consider the recommendation after a period of 60 days from the date the notice of recommendation is published on its website under section 41.

### Making a submission to the Heritage Council (section 44)

Within the period of 60 days, any person or body with a real and substantial interest in the place or object may make a submission to the Heritage Council regarding the recommendation and request a hearing in relation to that submission. Information about making a submission and submission forms are available on the Heritage Council's website.

### Consideration of submissions to the Heritage Council (section 46)

- (1) The Heritage Council must consider—
  - (a) any written submission made to it under section 44; and
  - (b) any further information provided to the Heritage Council in response to a request under section 45.
- (2) The Heritage Council must conduct a hearing in relation to a submission if—
  - (a) the submission includes a request for a hearing before the Heritage Council; and
  - (b) the submission is made by a person or body with a real or substantial interest in the place or object that is the subject of the submission.
- (3) Despite subsection (2), the Heritage Council may conduct a hearing in relation to a submission in any other circumstances the Heritage Council considers appropriate.

### Determinations of the Heritage Council (section 49)

- (1) After considering a recommendation that a place or object should or should not be included in the Heritage Register and any submissions in respect of the recommendation and conducting any hearing into the submissions, the Heritage Council may—
  - (a) determine that the place or part of the place, or object, is of State-level cultural heritage significance and is to be included in the Heritage Register; or
  - (b) determine that the place or part of the place, or object, is not of State-level cultural heritage significance and is not to be included in the Heritage Register; or
  - (c) in the case of a recommendation in respect of a place, determine that the place is not to be included in the Heritage Register but—
    - (i) refer the recommendation and any submissions to the relevant planning authority for consideration for an amendment to a planning scheme; or
    - (ii) determine that it is more appropriate for steps to be taken under the Planning and Environment Act 1987 or by any other means to protect or conserve the place; or
  - (d) in the case of a recommendation in respect of additional land which has been nominated to be included in the Heritage Register as part of a registered place in accordance with section 32, determine that the land be included in the Heritage Register if—

# Statement of recommendation from the Executive Director, Heritage Victoria, to the Heritage Council of Victoria

- (i) the State-level cultural heritage significance of the place would be substantially less if the land or any part of the land which is or has been used in conjunction with the place were developed; or
  - (ii) the land surrounding the place is important to the protection or conservation of the place or contributes to the understanding of the place; or
  - (e) determine that the object is integral to understanding the cultural heritage significance of a registered place or a place the Heritage Council has determined to be included in the Heritage Register.
- (2) The Heritage Council must make a determination under subsection (1)—
- (a) within 40 days after the date on which written submissions may be made under section 44; or
  - (b) if any hearing is conducted into the written submissions, within 90 days after the completion of the hearing.
- (3) A determination that a place or part of a place, or object, should be included in the Heritage Register may include categories of works or activities which may be carried out in relation to the place or object for which a permit under this Act is not required, if the Heritage Council considers that the works or activities would not harm the cultural heritage significance of the place or object.
- (4) If the Heritage Council determines to include a place in the Heritage Register, with the consent of the owner of the place, the Heritage Council may determine to include in the Heritage Register additional land of the owner that is ancillary to the place.
- (5) If a member of the Heritage Council makes a submission under section 44 in respect of a recommendation, the member must not take part in the consideration or determination of the Heritage Council.
- (6) The Heritage Council must notify the Executive Director of any determination under this section as soon as practicable after the determination.

## Obligations of owners of places and objects (section 42)

- (1) The owner of a place or object to whom a statement of recommendation has been given must advise the Executive Director in writing of—
- (a) any works or activities that are being carried out in relation to the place or object at the time the statement is given; and
  - (b) any application for a planning permit or a building permit, or for an amendment to that permit, that has been made in relation to the place but not determined at the time the statement is given; and
  - (c) any works or activities that are proposed to be carried out in relation to the place or object at the time the statement is given.
- (2) An advice under subsection (1) must be given within 10 days after the statement of recommendation is given under section 40.
- (3) The owner of a place to whom a statement of recommendation has been given must advise the Executive Director in writing of an application, permit or amendment if, before a determination under section 49 or 52 in respect of a place—
- (a) an application for a planning permit or a building permit or for an amendment to that permit in relation to the place is made; or
  - (b) a planning permit or building permit or an amendment to that permit in relation to the place is granted.

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- (4) An advice under subsection (3) must be given within 10 days after the making of the application or the grant of the permit or amendment.
- (5) The owner of a place or object to whom a statement of recommendation has been given must advise the Executive Director in writing of the following activities or proposals if, before a determination is made under section 49 or 52 in respect of a place or object—
  - (a) any activities are carried out in relation to the place or object that could harm the place or object;
  - (b) any activities are proposed to be carried out in relation to the place or object that could harm the place or object.
- (6) An advice under subsection (5) must be given within 10 days after the owner becomes aware of the activity or the proposal, as the case requires.
- (7) If, before a determination is made under section 49 or 52 in respect of a place or object, a proposal is made to dispose of the whole or any part of the place or object, the owner of the place or object must advise the Executive Director in writing of that proposal.
- (8) An advice under subsection (7) must be given at least 10 days before entering into the contract for the disposal of the place or object.
- (9) The owner of a place or object who proposes to dispose of the whole or any part of the place or object before a determination is made under section 49 or 52 in respect of the place or object must, before entering into a contract for that disposal, give a copy of the statement of proposed contract, is to acquire the place or object or part of the place or object.

## **Owners of places and objects must comply with obligations (section 43)**

An owner of a place or object to whom section 42 applies must comply with that section.

Penalty: In the case of a natural person, 120 penalty units;  
In the case of a body corporate, 240 penalty units.