



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

Periodic  0092300008

ICH-10 – Form

Reçu CLT / CIH / ITH

Le 10 MAI 2016

N° 0227

## REPORT ON THE IMPLEMENTATION OF THE CONVENTION AND ON THE STATUS OF ELEMENTS INSCRIBED ON THE REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

**DEADLINE 15 DECEMBER 2015  
FOR EXAMINATION IN 2016**

*Instructions for completing the periodic report are available at:  
<http://www.unesco.org/culture/ich/en/forms>*

<b>A. COVER SHEET</b>
<b>A.1. State submitting this report</b> <i>States non party to the Convention reporting on an element incorporated on the Representative List should indicate the name of the State and mention 'State non party to the Convention'.</i>
Greece
<b>A.2. Date of deposit of the instrument of ratification, acceptance, approval or accession</b> <i>This information is available online at <a href="http://www.unesco.org/culture/ich">www.unesco.org/culture/ich</a>.</i>
3 January 2007
<b>A.3. Elements inscribed on the Urgent Safeguarding List, if any</b> <i>Please list all the elements from your country inscribed on the Urgent Safeguarding List, together with the year of inscription; for multinational elements, please indicate the other States concerned.</i>
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<b>A.4. Elements inscribed on the Representative List, if any</b> <i>Please list all the elements from your country inscribed on the Representative List, together with the year of inscription; for multinational elements, please indicate the other States concerned.</i>
1. The Mediterranean Diet Inscribed in 2013 by Greece, Cyprus, Croatia, Spain, Italy, Morocco and Portugal.
2. Know-how of cultivating mastic on the island of Chios Inscribed in 2014 by Greece

**A.5. Programmes, projects or activities selected as best reflecting the principles and objectives of the Convention, if any**

*Please list all the programmes, projects or activities from your country selected by the Committee on the Register of Best Safeguarding Practices, together with the year of selection; for multinational programmes, please indicate the other States concerned.*

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**A.6. Executive summary of the report**

*Please provide an executive summary of the report that will allow general readers to understand the overall status of legislative, regulatory and other measures taken at the national level to implement the Convention.*

*Between 400 and 600 words*

Greece ratified the Convention for the Safeguarding of Intangible Cultural Heritage (UNESCO, 2003) in December 2006 (promulgated in the Official Gazette in 22.12.2006, nr 275, volume A'), but the concept of intangible heritage had already been introduced in the legal system of the country in 2002, in the «Law for the Protection of Antiquities and Cultural Heritage in General» (Law nr3028/2002, OG nr153/vA'/28.06.2002). There, in article 2 (note 1), it is stipulated that the scope of the regulation encompasses the «intangible cultural heritage goods» as well, and in art. 5 (note 2) we have some specific provisions on the means of «protection of intangible cultural goods», pertaining mainly to methods of audiovisual documentation and archiving, and intellectual property protection (note 3) .

However, the Greek administration had not begun to explore the potential that the Convention offers for enhancing and safeguarding the elements of the country's rich intangible heritage until 2010.

The Hellenic Ministry of Culture and Sports, Directorate of Modern Cultural Assets and Intangible Cultural Heritage (MCA&ICH) is the competent body for the implementation of the Convention in Greece, according to the Presidential Degree 104 (Official Gazette 171/A/28.9.2014).

The notion of "cultural heritage" in Greece was historically attributed primarily to monuments of the antiquity, the material testimonies of a glorious ancient past. Due to the deep-rooted ideological representations of the collective Greek identity, modern cultural experience of the Greek people, especially folk and popular culture remained in the background of public policies.

The Convention for the Safeguarding of Intangible Cultural Heritage is a relatively newly-born functional framework which can help administration to enhance the value of living cultural experience of Greek people (oral expressions, local knowledge concerning nature and every day life, rituals, celebrations and festivities, myths, customs, dances, proceedings, music, songs, craftsmanship etc.).

The main priorities in implementing the Convention in Greece are:

- a. identification and promotion of those aspects of ICH that manifest the viability of intangible cultural heritage in Greece,
- b. active involvement of the communities of the bearers, especially of younger generations, in safeguarding and promoting their ICH
- c. transmission of traditional knowledge and skills through formal and non-formal means of training and education
- d. investigation of possible synergies between Intangible Cultural Heritage and sustainable development.

The modernization of Greek society in the decades after the WW II, accompanied by a wave of urbanization, left rural communities depopulated. The rapid degradation of rural communities was inescapably interwoven with the weakening of many elements of Intangible Cultural Heritage.

A fundamental re-appraisal of their local knowledge, cultural elements and skills takes place in our days, especially due to the awareness that traditional knowledge can be very crucial for the restoration of the ecological balance. There is a growing awareness of the fact that non-formal knowledge and non-formal ways of transmitting it can enhance social cohesion and sustainable development.

During the last five years, the Greek administration has become increasingly active in the implementation of the Convention. The first step was the establishment of the National Inventory of Intangible Cultural Heritage of Greece (published in <http://ayla.culture.gr>). Since 2012, a targeted awareness-rising campaign is in progress. The aim of the campaign is to inform local communities and ICH bearers about the Convention and the opportunities it offers, so that local plans of ICH management can be devised and implemented.

In 2010, Mediterranean Diet was inscribed in the Representative List of ICH of Humanity, a multinational nomination file prepared by Spain, Italy, Morocco and Greece. The element was enlarged a few years later, in 2013, with the participation of Croatia, Cyprus and Portugal. In 2014 Greece nominated and inscribed in the same list the ICH element "Know-how of Mastic Cultivation in Chios Island".

#### Notes:

##### 1.«Article 2, Definitions

For the implementation of the provisions of this law:

a) Cultural goods are the testimonies of the existence and of the individual and collective creativity of man.

....

e) Intangible cultural goods are the expressions, activities, pieces of knowledge and information, such as myths, customs, oral traditions, dances, proceedings, music, songs, crafts or techniques that constitute testimonies of the traditional, popular and literary culture.

...»

##### 2. Article 5, Protection of Intangible Cultural Goods

The Ministry of Culture procures for listing in written form, as well as for recording on physical audio, visual or audiovisual media, and for registering and documenting the intangible cultural goods of the traditional, popular and literary culture that are of a particular significance. A presidential decree, which is issued upon proposal of the Minister of Culture, specifies the method for recording and registering the intangible cultural assets, the services or/and bodies that are responsible for the implementation of the aforementioned actions, and generally regulates any necessary detail.

3. A (not always accurate) translation of Greek Law nr3028/2002 in English can be found in the following link:

<http://portal.unesco.org/culture/fr/files/25587/11113354823nomos4en2.pdf/nomos4en2.pdf> (last reached 12.11.2015). It is useful, however, to anyone who needs information about the legal system of identification-documentation and protection of Cultural Heritage in Greece.

#### **A.7. Contact person for correspondence**

*Provide the name, address and other contact information of the person responsible for correspondence concerning the report.*

Title (Ms/Mr, etc.):	Ms
Family name:	Fotopoulou
Given name:	Stavroula
Institution/position:	Director of Modern Cultural Assets and Intangible Cultural Heritage General Directorate of Antiquities and Cultural Heritage, Hellenic

	Ministry of Culture and Sports
Address:	17 Ermou str., Postal Code 105 63 Athens, Greece
Telephone number:	0030 210 32 340 390
E-mail address:	<a href="mailto:sfotopoulou@culture.gr">sfotopoulou@culture.gr</a> <a href="mailto:dnpaapk@culture.gr">dnpaapk@culture.gr</a>
Other relevant information:	
<b>B. MEASURES TAKEN TO IMPLEMENT THE CONVENTION</b>	
<p><i>Throughout part B below, 'measures' refers to the appropriate legislative, regulatory, technical, administrative and financial measures undertaken by the State, or fostered by the State and undertaken by civil society, including communities, groups and, where appropriate, individuals. The State should describe, wherever relevant, its efforts to ensure the widest possible participation of communities, groups and, where appropriate, individuals that create, maintain and transmit intangible cultural heritage, and to involve them actively in its management (Article 15 of the Convention). The State is encouraged to seek the participation of relevant non-governmental organizations in the preparation of the report and to include their contribution and data provided in the appropriate sections.</i></p>	
<b>B.1. Institutional capacities for safeguarding intangible cultural heritage</b>	
<p><i>Report on the legislative, regulatory and other measures taken to strengthen institutional capacities for safeguarding intangible cultural heritage, as described in Article 13 of the Convention and paragraph 154 of the Operational Directives.</i></p>	
<b>B.1a Competent bodies for safeguarding intangible cultural heritage</b>	
<p><i>Each State shall 'designate or establish one or more competent bodies for the safeguarding of the intangible cultural heritage present in its territory' (Article 13). Please identify such a body or bodies and provide complete contact information.</i></p>	
<p>The body mandated to implement the Convention for the Safeguarding of Intangible Cultural Heritage in Greece is the Ministry of Culture and Sports, Directorate of Modern Cultural Assets and Intangible Cultural Heritage (MCA&amp;ICH) (Presidential Decree 104, Gov. Gazette v. A, nr.171/28.09.2014, article 15). In October 2012, the National Scientific Committee for the Implementation of the ICH Convention was formed by decree of the Minister of Culture (Online Publication Number [ΑΔΑ]: Β4Σ6Γ-Δ7Β).</p>	
<p>Contacts:</p> <p>Ministry of Culture and Sports          Directorate of Modern Cultural Assets and Intangible Cultural Heritage          Address: 17, Ermou str., 105 63, Athens, Greece          Tel: (+30) 210 3234390          Fax: (+30) 210 3240388          Email: <a href="mailto:dnpaapk@culture.gr">dnpaapk@culture.gr</a>          Website: <a href="http://ayla.culture.gr">http://ayla.culture.gr</a>          Contact Person : Ms Stavroula Fotopoulou, Director</p>	



## **B.1b Institutions for training in intangible cultural heritage management**

*Identify any such institutions created, fostered or strengthened by the State and provide complete contact information.*

The term "intangible cultural heritage" is newly introduced in Greek academic discourse, in the disciplines of folklore studies, social and cultural anthropology, ethnology etc. Hence, there are not courses or modules officially recognized as training in Intangible Cultural Heritage. Nonetheless, all aspects of intangible Cultural Heritage (oral traditions, traditional craftsmanship, folk ritual and celebrations, shadow theater, etc.) are included in the curricula of every Department and Faculty that offers courses in Folklore, Anthropology, Ethnology etc. Moreover, there are Folklore courses in every University Department of Pedagogy.

Aiming to inform and sensitize the academic community about the analytic, taxonomic and heuristic competence of the term, the Department of Modern Cultural Assets and Intangible Cultural Heritage organized two open discussions with teaching staff, researchers, phd candidates and postgraduate students of the University of Ioannina (Dep. History and Archaeology) and Panteion University (dep. Communication, Media and Culture). Besides, a third open discussion on the same topic is going to take place next autumn in the Agricultural University of Athens.

Despite the fact that the term intangible cultural heritage is hardly used in their curricula, the following institutions are dealing with issues related to different aspects of intangible cultural heritage:

Panteion University, Department of Social Anthropology

Provide courses -among others- in popular art, social identity, oral history, traditional medicine etc.

136 Syngrou Avenue, 17671 2131364635

Cp: Tsimouris Georgios,

Tel:+302109201758

E-mail: [tsimourisg@yahoo.com](mailto:tsimourisg@yahoo.com)

<http://anthropology.panteion.gr/>

Panteion University, Department of Sociology

There are courses focused on folk traditions, popular art and folklore.

c.p: Kotaridis Nikos

136 Syngrou Avenue, 17671

Tel: +302109201781

E-mail: [nikoskotaridis@gmail.com](mailto:nikoskotaridis@gmail.com)

<http://sociology.panteion.gr/>

Panteion University, Department of Communication Media & Culture

There are postgraduate programs concerning heritage management.

136 Syngrou Avenue, 17671

Cp: Nikolaos Bakounakis

Tel.: +302109201064

E-mail: [emme@panteion.gr](mailto:emme@panteion.gr)

<http://cmc.panteion.gr/>

University of Athens, School of Philosophy, Department History and Archaeology of Byzantine Philology and Folklore

The courses comprise topics covering the theory, methodology and subject matter of Folklore at all levels.

#### University Campus

Panepistimiopolis, 157. 84 Ilissia, Athens, Hellas.

Cp : Ioannis Polemis

Tel.: +30 210 7277 735

e-mail: [jpolemis@phil.uoa.gr](mailto:jpolemis@phil.uoa.gr)

University of Macedonia Department of Music Science and Art

The Department provides in all levels courses in Byzantine and traditional Greek music, as well as seminars and workshops concerning traditional music and art.

156 Egnatia Street, GR-546 36 Thessaloniki

Cp: Dimitrios Chandrakis

Tel: +302310891394

<http://www.uom.gr/>

Aristotle University of Thessalonica, School of Music

The curriculum is comprised of lessons in popular culture in all levels, as well as seminars, working groups and research programs.

156 Egnatia Str. 540 06

Tel: +302310991801, +302310991817

Cp: Michail Lapidakis

[www.auth.gr/mus](http://www.auth.gr/mus)

University of Ioannina, School of Philosophy, Department of History and Archeology

The Department offers courses on Folklore and Anthropology (the traditional society of the Ottoman period, social structures and identity issues, material life, customs) in all levels.

P.O. Box 1186, 45110, Ioannina

c.p.: Vassilis Nitsiakos

Tel:+30 2310 995223-24-25-26

E-mail: [info@hist.auth.gr](mailto:info@hist.auth.gr)

Website: <http://www.hist-arch.uoi.gr/>

University of Aegean, Department of Social Anthropology and History

The courses include courses in oral history, popular art and domestic economic, custom and tradition practices in modern Greek society.

University Hill, Administration Building, 81 100 Mitilini

Cp: Eythimios Papataxiarchis

tel: +3022510 36303

e-mail : [sec\\_sa@aegean.gr](mailto:sec_sa@aegean.gr)

[http://www.sa.aegean.gr/iridion/html/en/department\\_profil\\_en.html](http://www.sa.aegean.gr/iridion/html/en/department_profil_en.html)

Univeristy of Thessaly, Department of History, Archeology and Social Anthropology

One of the main objectives of the Department is to qualify the students with adequate knowledge on Folklore Studies, as well as with the abilities in enhancing and management of cultural heritage.

Argonafton & Filellinon 38221 Volos

Cp: Riki Van Boeschoten

Tel: +302441066000

<http://www.uth.gr/>

University of Thrace, Department of History and Ethnology of Demokritos University of Thrace

The courses are focused on Modern History and Culture, Social & Cultural Anthropology and Folklore.

1 Panagi Tsaldari str. 69100, Komotini

Chrysa Efraimidou

Tel: +30-25310-39462

Email: xefremid@kom.duth.gr

<http://duth.gr/department/he/>

University of Peloponnese, School of Human and Cultural Studies

The courses comprise topics on folklore and cultural anthropology and especially - among others – heritage management, cultural goods management, cultural goods preservation.

East Center - Old Barracks, Kalamai, 24100

Nadia C. Seremetakis

Tel: +302721065116

[https://www.uop.gr/index.php?option=com\\_content&view=article&id=124&Itemid=241&lang=en](https://www.uop.gr/index.php?option=com_content&view=article&id=124&Itemid=241&lang=en)

Athens University of Economics and Business (in collaboration with Kent University)

The collaboration concerns a MA program in Heritage Management

Cp: Evangelos Kyriakidis

Tel: +302105565605

E-mail: [heritage@aueb.gr](mailto:heritage@aueb.gr) & [e.kyriakidis@kent.ac.uk](mailto:e.kyriakidis@kent.ac.uk)

Technological Educational Institute of Epirus, School of Arts, Department of Traditional Music

The Department studies the originality, complexity and distinctiveness of traditional musics, taking part, also, in conferences, meetings, seminar courses, publications and various productions.

Cp: Tsinas Anastasios

Telephone: +302681050300

Fax: +302681021235

<http://www.teiep.gr/en/section.php?titlos=%CE%B5%CE%B9%CF%83%CE%B1%CE%B3%CF%89%CE%B3%CE%AE-438>

Technological Educational Institute of Piraeus, Department of Textile Engineering

There are lessons focused in traditional sustainable ways of elaborating raw materials.

250 Thivon Str. & Petrou Rallie, 12244

Cp: Gravas Eythimios

Tel: +302105381216

E-mail : textile in [www.teipir.gr](http://www.teipir.gr)

<http://www.teipir.gr/erasmus/euoffice.files/Page1122.htm>

Museum of Greek Folk Art and Greek Popular Musical Instruments "Phoevos Anoyiannakis" - Centre of Ethnomusicology

There are provided educational programs on museum's exhibition, as well as information material and suggestions concerning traditions. There are, also, delivered daily courses of musical instruments and traditional songs.

1-3, Diogenous str. 10556 Athens

Cp: Eleni Melidi

Tel : +302103254119

E-mail: [melt@culture.gr](mailto:melt@culture.gr)

<http://www.melt.gr/>

Lyceum Club of Greek Women

The Lyceum provides educational programs for traditional dances and songs, as well as an educational program concerning the history of the traditional attire.

14 Democritou str. 10673 - Athens

Cp: Eleni Tsaldari

Tel: +302103611042

E-mail: [info@lykeionellinidon.gr](mailto:info@lykeionellinidon.gr)

<http://www.lykeionellinidon.gr/>

Dora Stratou Dance Theater

The theatre is active in the field of documentation and training of traditional dance from all around Greece, providing in a yearly basis courses, lectures and workshops. In the theater there are also archives of dance books, articles, field recordings, photographs, videos and films.

8, Scholiou str. 10558 – Athens

Cp: Alkis Rafthis

Tel: +302103244395, +302103246188

E-mail : [mail@grdance.org](mailto:mail@grdance.org)

<http://www.grdance.org/gr/index.php>

Music, Folklore and Literature Archives of Simonas and Aggeliki Karras

The center provides a multidimensional course in traditional and Byzantine music and songs, as well as offering online web-lessons on Byzantine music and Hellenic folklore music instruments.

9, Ersis and Poulherias str. 11473 Athens

cp: Mixalis Matzouris

Tel :+302108237447

E-mail : [karaskepem@gmail.com](mailto:karaskepem@gmail.com)

<http://simonkaras.com/>

### **B.1c Documentation institutions for intangible cultural heritage**

*Identify any such institutions established by the State and provide complete contact information; describe any measures taken by the State to facilitate access to them.*

Hellenic Folklore Research Centre, Academy of Athens

3 Ipitou St., GR-105 57 Athens, Greece

tel.: +30 210 3318042, +30 3318043

fax: +30 210 3313418, +30 3664735

e-mail: [keel@academyofathens.gr](mailto:keel@academyofathens.gr)

<http://www.kentrolaografias.gr>

<http://www.academyofathens.gr>

The Folklore Archive was established in 1918 (Law 1304, Greek Government Gazette A', n. 85/18-04-1918). It was Nicolaos Politis, the founding father of Greek Folklore studies, who inspired and founded it. The Hellenic Folklore Research Centre is a major repository of folk culture. Besides valorizing and facilitating research, it functions as a platform for the debate of theoretical and methodological issues. The archive of the Hellenic Folklore Research Centre contains a rich collection of holdings, which have been collected and added to since the last decades of 19th century. It contains a great deal of folklore material in written form, both published and unpublished. It also holds musical recordings, photographs and film and video material that pertain to every aspect of folk culture regarding the material and spiritual life of the Greek people.

The Centre for Asia Minor Studies

Kydathineon 11, 10558 Plaka

Athens - Greece

Tel.& Fax: +30-210-3251364

email: [mlamerlie@yahoo.com](mailto:mlamerlie@yahoo.com)

The Centre for Asia Minor Studies (CAMS) is an independent private legal entity incorporated in 1962 under Greek law, supported by state funding. It also receives sponsorships for pursuing specific research targets. CAMS engages, among many others, in the following activities:

conservation, documentation and dissemination of archival material relevant to the everyday life of Greeks in Asia Minor, their expatriation and resettlement in Greece; dissemination of the archival material to scientists and researchers as a means to promoting research, as well as to second and third generation refugees interested in their place of origin; organization of events presenting the Centre's objectives and material.

#### Lyceum Club of Greek Women

14 Demokritou str.

Athens 10673

tel. 210 3611042

fax 210 3607355

The Lyceum Club of Greek Women was founded in 1911 by the pioneer of the Greek feminist movement Kalliroi Parren. Its aim is the promotion of Greek tradition and the management of cultural heritage. It offers lessons of traditional dances, percussion, choir, painting, Greek language for Greek women who live abroad or foreign women who live and work in Greece. At the same time, it carries out seminars, publications and dance performances in Greece and abroad.

#### Peloponnesian Folklore Foundation (PLI)

1, V. Alexandrou str.

211 00 Nafplion

Tel.: +30 - 27520 28947

Fax: +30 - 27520 27960

e-mail: [pff@otenet.gr](mailto:pff@otenet.gr)

url: [www.pli.gr](http://www.pli.gr)

Contact person: V. Papantoniou

The "V. Papantoniou" Peloponnesian Folklore Foundation (PFF) aims at research and safeguarding heritage. Its affiliate researchers have conducted a lot of studies, especially concerning rituals, oral traditions, popular dances and music. It published recordings and organised its audiovisual archives so that it is accessible mainly by researchers.

#### The Piraeus Bank Cultural Foundation

6 Ang. Geronta str. 105 58 Athens

tel. +30 210 3218015

fax +30 210 3218145

The Piraeus Bank Group Cultural Foundation (PIOP) supports the preservation and showcasing of Greece's cultural heritage, with an emphasis on its artisanal and proto- or pre-industrial technology, and promotes the connection of Culture with the Environment.

Many of its digitized collections (Operational Program «Information Society») are accessible at <http://archives.piop.gr>.

#### The Museum of Greek Folk Art and Folk Musical Instruments

8, Thespidos str.

105 58 Athens

Tel.: +30 2103245957

Fax: +30 210 3226979

e-mail: [melt@culture.gr](mailto:melt@culture.gr)

url: <http://www.melt.gr/>

Contact person: Melidi Elena

The Museum of Greek Folk Art and Folk Musical Instruments is the state ethnological museum



founded in 1918. Among its aim is the documentation and archive of folklore material of Greece.

Folklore and Ethnological Museum of Macedonia and Thrace

68, Vas.Olgas str.

54642 Thessaloniki

tel.: +30 2310830591, +30 2310889840, +30 2310889855

fax: +30 2310844848

e-mail: lemm-th@otenet.gr

url : <http://www.lemmth.gr/>

Contact Person : Zisis Skambalis, Director

The Museum, established officially in 1957 is supervised by the Ministry of Culture. Recently, regular audiovisual recordings of social and ritual practices are organised in an audiovisual archive, accessible through Internet.

The Ethnological Museum of Thrace

63, 14th of May str.

68100 Alexandroupoli

tel./fax: +30 2551036663

e-mail: info@emthrace.org

url: <https://www.emthrace.org/>

Contact person: Aggeliki Giannakidou

Apart from the rich collection of items of everyday life (extended from bridal costumes to agricultural utensils) of the rural and urban communities of Thrace, the EMT holds a digital data base concerning different aspects of cultural heritage, some of which are related with intangible cultural heritage ([http://database.emthrace.org/museum/museum\\_show.cfm?areaid=1&m\\_museumid=1](http://database.emthrace.org/museum/museum_show.cfm?areaid=1&m_museumid=1)).

Modern Pottery Research Centre

4-6, Melidoni str.

10553 Kerameikos

Tel.:+30 2103318491-5

Fax: +30 2103318490

url: [www.potterymuseum.gr](http://www.potterymuseum.gr)

Contact person: Nikos Liaros

The Modern Pottery Research Centre is a museum, research and educational institution for the research, safeguarding and promotion of modern Greek pottery, from the beginning of the 19thc. till the middle of the 20th c. Its archival repository consists of more than 40.000 photos, 18.000 slides, maps, sketches, documents, visual recordings. It is worthwhile to mention that more than 500 tapes with interviews with potters from all around Greece are also accessible in the Centre. The Centre operates in close collaboration with the Ministry of Culture.

## B.2. Inventories

*Please report on the inventory or inventories of the intangible cultural heritage present in your State's territory, as referred to in Articles 11 and 12 of the Convention and paragraph 153 of the Operational Directives. You may include information on:*

- a. the name of each inventory and the entity responsible for it;*
- b. the ordering principles used for structuring your inventory(ies). For example: according to communities/groups of tradition bearers; domains of intangible cultural heritage; territorial principles (national, regional, local), etc.;*
- c. the criteria used for inclusion of intangible cultural heritage elements in your inventory(ies);*
- d. whether your inventory(ies) take(s) into account the viability of intangible cultural heritage (for example, intangible cultural heritage threatened by disappearance, in need of urgent safeguarding, etc.);*
- e. the format/approach of your inventory(ies);*
- f. the method and frequency for updating inventory(ies);*
- g. the ways in which communities are involved in identifying and defining intangible cultural heritage to be included in the inventory(ies), and in their preparation and updating;*
- h. the participation of relevant non-governmental organizations in identifying and defining intangible cultural heritage.*

*Between 500 and 1000 words*

### a. The name of each inventory

The name of the Greek inventory of ICH is National Inventory of Intangible Cultural Heritage of Greece. The institution in charge of it is the Hellenic Ministry of Culture and Sports, the competent organizational body is the Directorate of Cultural Assets and Intangible Cultural Heritage (MCA&ICH Directorate).

The MCA&ICH Directorate created a simple web site (<http://ayla.culture.gr>, using a wordpress platform connected to the ministry's portal) where the National Inventory of ICH of Greece is uploaded. In the same web site, a Greek translation of Convention's Operational Guidelines, news about the Convention, awareness-raising initiatives, NGOs and communities of bearers are presented. Some clarification on the key concepts of Convention is also available. The Directorate MCA&ICH is currently planning to upgrade the web site, to make it user-friendlier and easier to navigate.

Although there are several repositories of folkloric and ethnological information that ranges from collections of folkloric material to organized archives, there is not another inventory exclusively devoted to the ICH. Some of these archives are digitized and accessible by the general public. The Network of Tangible and Intangible Cultural Heritage, recently created by the Centre for the Research of Hellenic Folklore, that is affiliate of Academy of Athens, is the best documented. It is accessible to the general public and it is going to be uploaded in a website in the first months of 2016.

Nevertheless, different domains of ICH are promoted in almost every repository of heritage, accompanied by relevant information, available in global web or not.

### b. The ordering Principles

Every element of ICH inscribed in the National Inventory of ICH of Greece is categorised in five categories, each of which represents one main domain of ICH.

1. Oral Traditions and Expressions,
2. Performing Arts
3. Social-Practices-rituals-Festive Events,

4. Knowledge and Practices Concerning nature and the Universe,

5. Traditional Craftsmanship

Furthermore, any element of ICH, aspects of which are not related to any of these domains, can be inscribed in a new domain that is named according to the very nature of the element.

c. Criteria used for inclusion

The most important precondition for an element of ICH to be inscribed in the National Inventory of ICH of Greece is the active interest of its bearers (communities, cultural associations, persons etc.) to safeguard what they consider as important aspect of their identity. Furthermore, the element should constitute ICH as it is defined in Article 2 of the 2003 Convention. The file is prepared by the community of bearers. The Directorate MCA&ICH provides the necessary technical and/or scientific support. In some cases NGOs, local educational and other institutions or independent researchers are involved in the preparation of the file. The file in its final version is examined by the Directorate of MCA & ICH according to the criteria set in chapter I.2 of the Operational Directives of the 2003 Convention.

Furthermore, the Directorate of MCA & ICH, as the competent body for the implementation of the Convention, in collaboration with the National Committee for the ICH, laid down the principles and the objectives concerning the implementation of the Convention in Greece as follows:

i. Enhancement of those aspects of ICH that manifest the viability of intangible cultural heritage in Greece,

ii. Active involvement of local communities especially the younger generations in safeguarding and promoting their ICH

iii. Transmission of traditional knowledge and skills through formal and non-formal institutions of training and education

iv. Enhancement of possible synergies between Intangible Cultural Heritage and sustainable development.

Up to the present, elements related to local practices and knowledge, the organization of space and landscape in rural communities (e.g. Dry Stone Constructions, Sacred Forests of Konitsa and Zagori in Epirus), Traditional Crafts (e.g. Traditional Shipbuilding), music and dance (e.g. Byzantine music, Tsakonic Dance), food and nutrition (e.g. The Mediterranean Diet), celebrations and rituals (e.g. Momo'eria) etc. are inscribed in the National Inventory of ICH of Greece.

d. Viability of the element

The National Inventory of ICH includes only elements of ICH that are still practiced. Nevertheless, of great importance is the identification of those factors that may jeopardize an element's viability. Despite the fact that a concrete action plan for element's safeguarding (in terms of certain measures to be undertaken) is not expressly required, the community of bearers are strongly advised to consider the opportunities that the inscription of an element of ICH in the National Inventory of ICH offers in ensuring the passing down of the ICH to younger generations.

e. Format / approach of the inventories

The National Scientific Committee for the Intangible Cultural Heritage devised a special fiche for inventorying, encompassing the requirements of the Convention and the Greek experience in the field. This form should be filled out in order an element of ICH to be inscribed in the National Inventory. The sections and sub-sections of the fiche are regularly updated, after their effectiveness in describing the various aspects of ICH has being tested. The ultimate objective of such a fiche is to give the opportunity to the average people to grasp the nature of the ICH element in a clear, concise and reader-friendly manner.

The current form of the fiche contains information organised in the following sections and sub-sections: 1. Brief presentation of the element of Intangible Cultural Heritage (ICH). 2. The name(s) that the element is known among local practioners 3. Identification and definition of the element 4. Identification of the ICH domain/-s 5. Key-words related to the element 6.

Communities, Institutions and/or individuals concerned 7. Short (up to 50 words) and Full (up to 500 words) Description of the element 8. Spaces and means of performance or implementation of the ICH element 9. Equipment, modules and accessories (such as e.g. tools, utensils, costumes etc.) that are used for the preparation and the performance of the ICH element 10. Transmission of the ICH element from one generation to the next 11. History and genealogy of the ICH element 12. Importance of the element for the promotion of ICH 13. Selected Bibliography 14. Accompanying documentary material (photos, videos, recordings etc.)

#### f. Method and frequency of updating

In order a new element of ICH to be inscribed in the National Inventory of ICH, a community of bearers must express interest and commitment in safeguarding and promoting their ICH. The Directorate of Modern Cultural Assets and Intangible Cultural Heritage launches campaigns in order to inform local communities and bearers of ICH about the opportunity of inscribing one or more manifestations of their ICH in the National Inventory. Every element of ICH inscribed in the National Inventory should be updated every five years at least, according to the nature of the element. The updating process is the same as the inscribing process, i.e. an open call to the communities of the bearers to update their inscribed element.

#### g. The ways in which communities are involved in identifying and defining ICH

The bearers of an intangible cultural heritage element (person/s, associations, communities etc.) are expected to take the initiative to inscribe an element of ICH in the Inventory. Since the community announces its interest to safeguard and promote an element of their ICH, the Directorate of MCA & ICH, in collaboration with community leaders, calls a public informational meeting. Cultural associations, museums, municipal authorities, trades-unions and other institutions, independent researchers and, above all, the bearers of the ICH element themselves are invited to participate and to express their opinion. Apart from that, the purpose of this meeting is to promote and explain what the ICH is all about and to provide information about the objectives and potential for safeguarding ICH and local sustainable development. The expected outcome of the meeting is to give the opportunity to the community to express in an open and unrestricted way its views on the possibility of documenting and inscribing their ICH. Furthermore, these meetings ensure the active participation of the community in the preparation of the inscription of the element in the National Inventory of ICH of Greece. The next step is a person widely recognized by the community as a gate-keeper of collective memory and identity to undertake the co-ordination of the file. Alternatively, this task could be undertaken by a committee.

#### h. Participation of relevant NGOs

The Directorate of Modern Cultural Assets and Intangible Cultural Heritage organises periodic campaigns of awareness-rising in order to make sure that every domain of the intangible cultural heritage of Greece and every region of the country are reflected in the National Inventory of ICH.

There are three NGOs accredited by the ICH Convention in Greece: Cultural Foundation of Piraeus Bank (PIOP), the Leceum Club of Greek Women and the Peloponnesian Folklore Foundation. PIOP is the most active and has already participated in the preparation of files of certain elements of ICH that are inscribed in the National Inventory of ICH. Furthermore, the Directorate of MCA & ICH works very closely with NGOs for the dissemination of the Convention's objectives especially in the field of safeguarding.

### **B.3. Other safeguarding measures**

*Describe legislative, regulatory and other measures, including those referred to in Article 13 of the Convention and paragraph 153 of the Operational Directives, aimed at:*

- a. adopting a general policy aimed at promoting the function of intangible cultural heritage in society and integrating its safeguarding into planning programmes;*
- b. fostering scientific, technical and artistic studies with a view to effective safeguarding;*
- c. facilitating, to the extent possible, access to information relating to intangible cultural heritage while respecting customary practices governing access to specific aspects of it.*

*Between 500 and 2000 words*

#### **a. Promoting the function of ICH in society and integrating into planning programmes**

The gradual deconstruction of the traditional/pre-industrial social structures, the harsh historical conditions that Greece went through during and after WW II (civil war, rapid depopulation of rural space, migration to Northern Europe, the USA, Australia, Canada and elsewhere) resulted in the weakening of many aspects of traditional culture. Craftsmanship and techniques, oral traditions and folk ritual and festivities and many other aspects of ICH were deeply influenced by a big wave of urbanization and the modern condition of life. Besides, the current fiscal crisis of the Greek state raises the question of how the ICH can foster sustainable development, especially in a small spatial climax (rural communities, mountainous mainland, small islands etc.).

An increasingly growing concern about safeguarding ICH is currently taking place among official state bodies, NGOs, universities and research institutions, museums etc. Above all, local societies and communities of bearers of ICH are becoming more and more aware of the fact that their heritage must be safeguarded according to a coherent and structured plan.

One example of how the safeguarding of an ICH element integrates into law framework and planning programmes is the policy currently devised by the Hellenic Ministry of Culture and Sports along with other state bodies and NGOS for the safeguarding and revitalization of the Traditional Wooden Shipbuilding Craftsmanship of Greece. Traditional Wooden Shipbuilding is a deeply rooted craft in modern and contemporary Greece. It is a craft based on the master-apprentice model of transmission. This results in long years of apprenticeship and laborious training. Nevertheless, it was a flourishing craft at least until the 1990's and widely spread in every corner of mainland or island Greece. Due to accumulating pressure stemming from diverse environments (EU policies on fisheries, the social security system's requirements etc.), during the last two decades the number of apprentices in traditional shipyards is dwindling, many small shipyards are shut down and the master shipwrights are getting retired with no one to take up their place.

With the initiative of the Directorate of MCA & ICH, in 2014, a Working Group for the Safeguarding and Promotion of the Traditional Wooden Shipbuilding was established (Online Publication Number [ΑΔΑ]: ΩΠ07Γ-NEM). The Working Group's duty is to coordinate agents from different fields of public policy and the civil society, so that a coherent safeguarding plan can be devised and implemented. The first concrete result of the Working Group was the reform of the regulatory framework governing the boats that are officially recognised as "traditional" by the Hellenic Ministry of Shipping and the Aegean (Ministerial Decision No 4200/08/15/14.1.2015, Official Gazette 92/ B/20.1.2015). The new regulatory framework enables those owners of ships or boats that are listed as protected cultural heritage property ("monuments", according to the provisions of law 3028/2002) to take advantage of the incentives for joining cultural and alternative tourism sector.

The ultimate goal of the Working Group is the integration of training in wooden shipbuilding in the curricula of certain vocational secondary schools.

#### **b. Fostering scientific, technical and artistic studies for ICH**

Despite the fact that the term Intangible Cultural Heritage is not yet mainstreamed in the academic discourse, there are several initiatives focusing on research, safeguarding and promotion of different fields of ICH.



An eloquent example of this type of safeguarding study is the research project “Greek Shadow Theater data file/base” (<http://www.centrodeestudiosbnch.com/en/teatro/104>) held by the Centre of Byzantine, Modern Greek and Cypriot Studies, University of Granada. The objectives of the project are to research and promote every aspect of the Greek shadow theatre. It was financed by the Stavros Niarchos Foundation and the World in Harmony Foundation. In the above mentioned website a very rich data base is available, containing primary sources of information about Greek Shadow theatre, archive of shadow theatre performers (karagiozopaiktes), record of radio and TV programmes devoted to the shadow theatre, extended bibliography on the subject etc. Many sub-sections of the database focus on the relations between shadow theatre and different art expressions, like literature, music, theatre, cinema, painting and caricature.

Some of these projects were conducted by independent researchers or NGOs. Many other private bodies, NGOs, cultural institutions and museums have conducted ICH related studies and researches. In many cases the creation of a website database open to the general public is part of these projects. There are many research institutions and other bodies that are active in the field of safeguarding ICH. Examples may include, but are not limited to:

1. Cultural Foundation of the Piraeus Bank, that among others activities, has conducted a lot of research and educational programmes regarding the recording, preservation and showcasing of traditional technology and the valorisation of cultural heritage ([www.piop.gr](http://www.piop.gr), contact person: Elia Vlachou)

2. The Ethnological Museum of Thrace “Angeliki Giannakidou” that along with other institutions has created a database encompassing several domains of Thrace region’s ICH (folk rituals, agro-food elements of culture) ([www.emthrace.org](http://www.emthrace.org), contact person: Angeliki Giannakidou).

3. APEIROS, a non-profit organization founded in 1998, deriving its name from the ancient Doric name of Epirus. APEIROS aims mainly at the preservation, promotion and dissemination of the polyphonic song of Epirus, a traditional folk polyphony. Therefore, it organizes the International Festival of Polyphonic Song, with musical and cultural events in various SE European countries. Furthermore, it produces a series of publications, documentaries and audiovisual material based on the extended Archive it maintains and consistently enriches. APEIROS' diverse activities are supplemented by seminars and lessons for the polyphonic song in many Greek cities. ([www.polyphonic.gr](http://www.polyphonic.gr), Contact Person: Alexandros Lambridis)

4. Museum of Greek Folk Musical Instruments-Collection of Phoevos Anogeiannakis that conducts research on issues concerning Greek traditional music and song. The Museum holds a rich sound and audiovisual archive containing video, photos and recordings. The archive is open to the public. In Museum are, also, delivered music courses ([www.instruments-museum.gr](http://www.instruments-museum.gr), Contact Person Lambros Liavas).

### *c. Facilitating access to info while respecting customary practices*

Communities in Greece are very proud of their ICH and in most cases everyone is welcome to participate and enjoy. Nevertheless, in some cases the ICH bearers are very well aware of factors, like massive tourism and excessive publicity (leading to trivialization), that can jeopardize their heritage. In other cases local communities are aware of the fact that their own traditions, especially performances, like folk theatre, dances, craftsmanship etc., could be imitated or performed on stage as pseudo-folkloric public events (fakelore).

Most practitioners and tradition-bearers are willing to share information regarding their heritage and demonstrate to the public several practices, with respect to certain restrictions relating to religious practices and protecting their privacy. The restrictions (establishment and enforcement), wherever they may exist, are a matter of concern for the community of the bearers alone.

#### **B.4. Measures to ensure recognition of, respect for and enhancement of intangible cultural heritage**

*Describe legislative, regulatory and other measures taken to ensure greater recognition of, respect for and enhancement of intangible cultural heritage, in particular those referred to in Article 14 of the Convention and paragraph 155 of the Operational Directives:*

- a. educational, awareness-raising and information programmes aimed at the general public, in particular to young people (you may for example specify whether intangible cultural heritage is integrated, and how, in school curricula);*
- b. educational and training programmes within the communities and groups concerned;*
- c. capacity-building activities for the safeguarding of the intangible cultural heritage;*
- d. non-formal means of transmitting knowledge (you may address, for example, how non-formal ways of transmission are perceived and recognized by the general public and at national level);*
- e. education for the protection of natural spaces and places of memory whose existence is necessary for expressing the intangible cultural heritage.*

*Between 500 and 1000 words*

##### **a. Educational, awareness-raising and information programmes aimed at the general public, in particular to young people**

The Directorate of MCA & ICH has established an ongoing programme of awareness-raising meetings. In these meetings different institutions, research centers, local museums of early modern, modern and contemporary culture, independent researchers, and above all the communities of bearers of ICH elements are invited to take part, express their views and debate the usefulness of the Convention's provisions in transmitting and safeguarding ICH.

The first such meeting was organized in Thessaloniki in 1st February 2014 the first, (the invitation- program and photographs from the meeting can be viewed in <http://ayla.culture.gr/?p=158&lang=en>). It was held in the main Auditorium of the City Hall and more than 150 people attended, coming from all over northern Greece, from most parts of Macedonia and Thrace.

In March 2015 Directorate of MCA & ICH experts visited Ioannina, the capital of the Region of Epirus, where the facilities provided by the City's Municipal Authorities and the Folklore Faculty of Ioannina University were also used. It was a very fruitful meeting, attend by almost 150 people who represented various Cultural Associations of the Epirus area. In this meeting, apart from the key concepts of the Convention expounded by MCA&ICH employees, we were able to present the inventorying of three ICH elements of the area as work-in-progress.

Apart from big meetings such as these, that have been organized by the MCA&ICH Directorate and cover an extended geographical and administrative region of the country, the last couple of years the MCA&ICH Directorate has participated in several smaller ones, where we have been invited by Municipal Authorities, Cultural Associations or Regional Bureaus of Education (secondary or primary) to talk about the Convention and the value of ICH in general. Some of the most interesting ones were the following:

In November 2014 and in February 2015 the Directorate of MCA & ICH visited Tripoli and Leonidio, invited by the Municipal Authorities of the Peloponnese Region. The ICH elements of the area of Tsakonia are very much alive and offer a strong sense of belonging to their bearers, although the communities are rather small in size. After one very interesting afternoon meeting in the public school of Leonidio, we came out having agreed to prepare entries to the National Inventory about the particular dance tradition of the area, and other ICH elements in Tsakonia. The Tsaconic Dance entry in the National Inventory is already publicised and the other elements will follow suit.

In June 2015 the Directorate of MCA & ICH was invited by the Nautical Club of Syros Island to participate in a round-table discussion about the revival of the Wooden Shipbuilding Craftsmanship in the island. In the December of the same year a conference regarding the traditional craft of wooden ship-building organised in the city of Volos. The executives of the

Directorate of MCA & ICH had the opportunity to elucidate some aspects of the safeguarding strategy for ship-building and to share with local communities of ship-builders and traditional ship owners the opportunities that the Convention offers in safeguarding traditional ship-building.

In December 2015 the Directorate of MCA & ICH launched a very promising cooperation with the Ethnographic Festival of Athens (Ethnofest), an acclaimed annual event which screens ethnographic documentaries made in Greece and worldwide (<http://www.ethnofest.gr/en/first-page-articles/568-intangible-cultural-heritage>). The aim of the collaboration was to foster the ICH related discourse with all those interested in this particular medium of visually representing reality, especially students and young filmmakers and scientists (folklorists, antropologists, ethnologists etc.).

#### b. Educational and training programmes within the communities and groups concerned

One of the most important institutions for the safeguarding of ICH is local Museums of Modern heritage (for instance historic, folklore/ethnographic, maritime and technological museums etc.). In many cases local museums become a key factor for the research and safeguarding of local cultural identity and for recording collective memory. Henceforth local museums are getting more and more aware of the role they can undertake in order the bearers of ICH to reflect on their heritage. The Directorate of MCA & ICH has established a long-lasting co-operation with the Greek Section of International Council of Museums (ICOM). On the base of this common interest, ICH and Agro-Food elements was the central theme of the 2014 Annual Meeting of Museums of Modern Heritage (5.12.2014). In December 2015, the topic of the Annual Meeting was oral history and Museums, and again ICH featured prominently in the presentations.

Educational Programme: "The Music of Greece through Shadow Theatre": The Programme was created by the Directorate of MCA & ICH in collaboration with the Museum of Greek Folk Art and Greek Popular Musical Instruments "Phoevos Anoyiannakis" and the Karagiozi Puppeteer Ioannis Melissinos. The programme targets pupils aged between 5 and 12 (Primary and Secondary school). Its educational aims are manifold: a. to convey the importance of music in Greece's shadow theatre b. to familiarize children with different aspects of traditional Greek music c. to show off the role that music as ICH can play in intercultural dialogue.

#### c. Capability-building activities for the safeguarding of the intangible cultural heritage

In July 2013 the Directorate of MCA & ICH organized a seminar for all the Ministry of Culture and Sports employees that are engaged in the implementation of the Convention (according to their scientific background and their current job-description). More than 40 employees from all over Greece attended the seminar. It should be underlined that the participation was on a voluntary basis, no food or accommodation was provided. This was the first attempt (albeit addressed to a small and a more or less informed audience) to map the required skills for the implementation of the 2003 Convention.

In co-operation with the Venice Office and the Sofia Centre we are planning to hold more meetings aiming at capacity building, addressed mainly to the communities of bearers, local ICH institutions etc.

#### d. Non-formal means of transmitting knowledge

Non-formal means of transmitting knowledge are closely woven with social structures. In this regard, knowledge was (and still is, though in a lesser degree) transmitted as part of a non-formal system of learning. Knowledge about the nature and the universe, ways of dwelling in place, practices of landscape management, religious and spiritual life related and beliefs, modes of environmental perception (e.g. navigating), moral and aesthetic principles, kinship-based social identities, agricultural techniques and craftsmanship used to be transmitted in a non-formal but nevertheless well-structured and coherent way.

The modernization of Greek society in the decades after the WW II resulted in the weakening of the non-formal ways of transmitting knowledge.

Nevertheless, several Cultural Associations still maintain a system of non-formal education in music and dance (the most prominent of them are mentioned in Section B.1.b), and others in artisanal knowledge such as pottery making, embroidery, furniture-making etc.



In this framework the Directorate of MCA & ICH devised and is gradually implementing a project under the rubric Food Culture, focusing on the valorization of non-formal ethnobotanic knowledge and preparation and consumption of food. The first outcome of the project is a booklet devoted to Greek pies (<http://ayla.culture.gr/?p=472&lang=en>). The short booklet is organized around the narratives of those who shared their food practices with us and communicated the social and ritual context of their food-stuff cultural experience.

e. Education for the protection of natural spaces and places of memory whose existence is necessary for expressing the intangible cultural heritage

1. According to article 3 of the Law N. 3028/20022 "For the protection of Antiquities and Cultural Heritage", cultural heritage includes tangible, intangible cultural elements and places and landscapes as well. Following this provision, the Hellenic Ministry of Culture and Sports designated the area in which the complex of shipyards of wooden boats is located, that is in Agios Isidoros of the Municipality of Karlovasi, as historical site (Official Government Gazette 240/B/12.6.2007).

2. Project «THALIS-University of Ioannina-Conservation through religion. The sacred groves of Epirus» (NSRF 2007-2013): Sacred natural sites are ancient conservation systems with high cultural and biodiversity significance. A network of such sites is found in the mountainous areas of Epirus, in Northwest Greece, as either protective forests above villages or groups of ancient trees around chapels and shrines. The aim of the study is to examine if these sacred groves follow a common pattern associated with locally-adapted management practices and to investigate their value for local people and for biodiversity conservation. The interdisciplinary nature of this study required the participation of biologists, foresters, geologists, geographers, historians, and ethnographers who cooperated in four groups to complete a series of six work-packages.

The inscription of the Sacred Forests of Zagori and Konitsa regions in the National Inventory of ICH of Greece is based on the findings of this research programme.

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#### **B.5. Bilateral, sub-regional, regional and international cooperation**

*Report on measures taken at the bilateral, subregional, regional and international levels for the implementation of the Convention, including measures of international cooperation such as the exchange of information and experience, and other joint initiatives, as referred to in Article 19 of the Convention and paragraph 156 of the Operational Directives. You may, for example, consider the following issues:*

- a. sharing documentation concerning an element of intangible cultural heritage present on the territory of another State Party (paragraph 87 of the Operational Directives);*
- b. participating in activities pertaining to regional cooperation including for example those of Category II centres for intangible cultural heritage that are or will be established under the auspices of UNESCO (paragraph 88 of the Operational Directives);*
- c. development of networks of communities, experts, centres of expertise and research institutes at sub-regional and regional levels to develop joint and interdisciplinary approaches concerning the elements of intangible cultural heritage they have in common (paragraph 86 of the Operational Directives).*

*Not to exceed 1000 words*

a. Sharing Documentation concerning an element of intangible Cultural Heritage present on the territory of another State Party

The Directorate of MCA & ICH and the Hellenic Ministry of Agricultural Development and Food co-hosted a common website for the Mediterranean Diet <http://www.mediterradiet.org>, in collaboration with the representatives of the Emblematic Communities of Mediterranean Diet and the competent ministries of the states that supported the inscription of the Mediterranean Diet in UNESCO's Representative List of ICH of Humanity. The Greek Emblematic Community, the Municipality of Koroni, and the MCA & ICH Dir. upload regularly information and material that promotes the element and enhances its value.

b. Participating in activities pertaining to regional cooperation including for example those of category II centers for ICH that are or will be established under the auspices of UNESCO

The meetings of the Southeast Europe Network of Experts (organized by the UNESCO Venice Office and the Regional Centre of Sofia) were crucial for the gradual involvement of the Greek administration in the implementation of the Convention. The discussions and the exchange of information and best practices among the states in SEE Region, as they take place in the Annual Meetings of the Network and in the proceedings of the Regional Centre for the Safeguarding of Intangible Cultural Heritage in SEE, in Sofia, were of extreme importance. They helped to increase awareness of the manifold aspects of the Convention for the Safeguarding of ICH and lead to the re-organization of our whole approach on the field of ICH. The Greek Administration became more conscious of the merits of the proposed bottom –up approach in inventorying and safeguarding ICH.

A turning-point for our understanding of the Convention was the hosting in Athens (May 2012) of the 6th Annual Meeting of SEE ICH experts. The Hellenic Ministry of Culture cooperated with one of the most active NGOs in the field, the Piraeus Bank Cultural Foundation, and the Meeting was attended by Greek experts and Historic or Folklore Museum curators. It initiated a broad discussion on the term itself (ICH), the scope of the elements, the concept of safeguarding etc., a fruitful discussion that still goes on.

c. Development of networks of communities, experts, centres of expertise and research institutes at sub-regional levels to develop joint and interdisciplinary approaches concerning the elements of intangible cultural heritage they have in common

Greece and Cyprus in collaboration with the International Scientific Society for Interdisciplinary studies of Drystone walling (SPS) are currently working in order to establish an international network of experts in dry-stone constructions. The art of drystone walling continues being used and transferred, as it adapts to several types of terrains and cultivations, holding back the destructive consequences of water flow and erosion.

An expert meeting related to the preparation of multinational nomination file for inscription on the Representative List is going to be held under the auspices of the Sofia Regional Centre, in Cyprus (January 2016). The Sofia Regional Center for the Safeguarding of ICH recently decided to finance this activity that enhances the cooperation between the SEE countries for the safeguarding of their common living heritage.



### C. STATUS OF ELEMENTS INSCRIBED ON THE REPRESENTATIVE LIST

*Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the **current** status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at [www.unesco.org/culture/ich](http://www.unesco.org/culture/ich) or on request at the Secretariat.*

*The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.*

**Name of element: Mediterranean Diet**

**Inscribed in : 2013**

#### C.1. Social and cultural functions

*Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').*

*Between 150 and 250 words*

Nutrition is not an unequivocal phenomenon, since it involves cultural elements renewed alongside the evolution of the group of people consuming food. It also includes religious, philosophical, symbolic and in general cultural perceptions: gatherings on social, religious and ceremonial events. Food, associated with the climate, the local production, the occupations of the inhabitants, the role of women in formulating dietary practices, the economic and social structure of population consuming food, has slightly changed over the years.

The roots of the Mediterranean Diet in the Emblematic Community of Koroni are inextricably linked with culture, tradition, local customs, as well as social institutions like family, friendly ties, socialization, hospitality, etc. The men and especially the women of Koroni follow the unique lifestyle of Mediterranean Diet, which is the set of skills, knowledge, rituals, symbols and traditions, starting from landscape to table and ranging on a large scale from crops, harvesting, picking, fishing, animal husbandry, conservation, processing, cooking, and particularly sharing and consuming the cuisine as well as ensuring nutritional adequacy and ecological balance.

Women, Cultural Associations and other practitioners share their knowledge and techniques, promote community identity, reinforce social bonds and continue being an important factor of social cohesion. Those efforts in Koroni underline the importance of the Mediterranean Diet as a means of sustainable development.

Festivals and celebrations which are frequently connected to religion or to local products are very important events for the community and offer opportunities to the local economy and cultural life in general. The particular element during these events is the preparation and tasting of traditional food, made with local seasonal products.

Moreover, Koroni was a privileged observatory on trans-Mediterranean cultural and commercial exchanges, as it was one of the main eyes of the People of Venice in the area. It is therefore natural that the Koronians respect cultural diversity and human creativity.

## **C.2. Assessment of its viability and current risks**

*Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.*

*Between 150 and 250 words*

The Mediterranean Diet is a lifestyle, not just a food pattern. It is evident that one of the authentic cultural elements of a region is its gastronomy. The peculiarities of taste of a local cuisine are often associated with the qualitative characteristics of the society, while "revealing" elements of its cultural and economic history. At the same time, tasting seems to be a way of communicating; a way of "talking" directly in the heart of the other.

The viability of Mediterranean Diet in Koroni is evident all year long. Koroni encompasses to a large degree the traditional cultivation structures of local products, many customs and traditions associated with eating habits, local nutritional products of high quality (among them the famous "Koroneiki" variety of olive oil, local herbs, currant, grapes, etc), the element of cross-cultural and cross-generational exchange. In addition, most manifestations of social life are connected to a table. Sustainable management of natural resources has a long tradition in the community affecting the quality of life for both present and future generations.

In the globalized culture of junk food, people from Koroni put forward their own gastronomic culture which is the local variety of Mediterranean Diet. As the element is constantly present in oral tradition, many stories, tales and songs are focused on it.

"The leaves of an olive tree,

I'll have made into a suit of clothes, aman, aman

Throughout the entire day, my love

Throughout the entire day..." (Song)

## **C.3. Contribution to the goals of the List**

*Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.*

*Between 150 and 250 words*

The inscription of the Mediterranean Diet in UNESCO's Representative List of Intangible Cultural Heritage of Humanity was accepted with great enthusiasm, mainly because it was the first time that an element from Greece was included in the abovementioned List. Since all Greek regions use local varieties of Mediterranean Diet, the inscription of the element had an extroverted character, a fact that has been supported by the Emblematic Community.

Particularly in Koroni, the inscription increased the visibility of intangible cultural heritage and its components. Moreover, it promoted the community's cultural identity intercultural dialogue as well as respect for biodiversity. It highlighted direct and indirect social and economic impacts of cultural heritage in terms of realizing growth, competitiveness, jobs creation, social inclusion and cohesion, sustainable development and innovation.

The challenge nowadays is to highlight the element in such terms and conditions, so as to form a new relation between society and nature and since cultural heritage is constantly recreated, it is part of the human creative force to exceed its era and to create bridges for the future.

#### **C.4. Efforts to promote or reinforce the element**

*Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.*

*Between 150 and 250 words*

The Municipality's actions that ensure the element's viability:

##### **1) MEDITERRANEAN DIET FESTIVAL IN KORONI**

The main purposes of the Festival are:

1. To promote the Mediterranean Diet as a component element of the intangible cultural heritage of the Peloponnese region,

2. To support intercultural dialogue between the countries that submitted together the joint nomination of the Mediterranean Diet to UNESCO's representative list and

##### **2) MEDITERRANEAN DIET IN PAINTING and other activities in Koroni schools**

Every year the Municipality of Pylos-Nestoras in collaboration with Koroni Primary School organizes the painting exhibition "Farming activities in the area". Students are the artists. Organization of conferences in order to highlight the cultural and nutritional value of Mediterranean Diet, to promote the region's local products and local culinary tradition as a life style, as well as to honor the local dietary model as an integral part of the local Mediterranean culture.

##### **3) LOCAL QUALITY PACT**

The "Local Quality Agreement of Pylos-Nestoras" is a non-profit organization, founded on August 2013 with the initiative of the Municipality of Pylos-Nestoras.

Its vision is to safeguard local identity and to promote the natural and the anthropogenic value of the Municipality, which is constituted by the following elements: a) tradition, history and culture, b) local products, gastronomy and local services, c) nature and d) people.

#### **C.5. Community participation**

*Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.*

*Between 150 and 250 words*

- On November 27-29, 2015, 12 students from Koroni's High School participated in the 1st International School Meeting on Mediterranean Diet, held in Soria (Emblematic Community of Spain).

- Local communities are involved in the safeguarding of the element, organizing events that promote the nutritional culture in local level.

- The organization of traditional celebrations and meals shows the Emblematic Community's commitment to safeguard the element.

- All Emblematic Communities have agreed to sign a European Grouping for Territorial Cooperation (EGTC). The EGTC is an initiative of the Emblematic Community of Pollica (Italy).

- Emblematic Communities' joint participation at EXPO 2015 in the KIP Pavilion, in order to promote the Mediterranean Diet.

- On November 2014 the Emblematic Community of Koroni signed a Protocol of Cooperation for the safeguarding and highlighting the Mediterranean Diet with the Mediterranean Agronomic Institute of Chania, the Technological Education Institute of Peloponnese, the Captain Vassilis Foundation and the Maniatakeion Foundation.

- The Captain Vassilis Foundation in collaboration with the Emblematic Community and the Maniatakeion Foundation created the Virtual Museum of Messenian Diet aiming to record, study, safeguard and present the culinary heritage of the region of Messenia.

- The Vice Chairwoman of the Maniatakeion Foundation, Eleni Tagonidi Maniataki published the book "Koroneiko Symposium: Traditional recipes and customs of Koroni", aiming to record Koroni's living traditional recipes as well as the eating habits of the area.

- Since 2011 the Maniatakeion Foundation has been designed as the technical advisor of the Municipality of Pylos-Nestoras Emblematic Community of Koroni), taking initiatives as well as actions, in order to promote UNESCO's decision. It collaborates with the Network of the Emblematic Communities of the Mediterranean Diet in order to safeguard and promote the culture of Mediterranean Diet. It also participates with lectures all over Greece at conferences, workshops, etc, in order to promote the cultural dimension of the Mediterranean Diet. Furthermore, in collaboration with the Greek National Tourism Organization in Italy, the Maniatakeion Foundation took the necessary preparatory steps so as to have an article published in the Italian National Geographic concerning Koroni, as part of a tribute to the declared Emblematic Community for the Mediterranean Diet (UNESCO, 16/11/2010). The Italian National Geographic released this special edition in May's 2015 issue. Other activities: It participates in European projects aiming to promote the cultural dimension and the development perspective of Mediterranean Diet.

### **C.6. Institutional context**

*Report on the institutional context for the element inscribed on the Representative List, including:*

- a. the competent body(ies) involved in its management and/or safeguarding;*
- b. the organization(s) of the community or group concerned with the element and its safeguarding.*

*Not to exceed 150 words*

A. The Municipality of Koroni, the Regional Municipal Authorities of Peloponnese

B. The Maniatakeion Foundation

### **C.7. Participation of communities in preparing this report**

*Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.*

*Between 150 and 250 words*

A. To ensure the widest possible participation of the local community and groups concerned with the safeguarding of the Mediterranean Diet, all relevant bodies in Koroni (Maniatakeion Foundation, Municipality of Pylos-Nestoras, Municipal Unit of Koroni, Cultural Association of Koroni, Women's Society of Koroni, Agricultural Cooperative of Koroni, Association of Koroni "Panagia i Eleistria"etc.) were notified for suggestions and proposals. The groups concerned are requested to provide information and documents on the safeguarding work carried out in the Messinian region. The completion of the report does hand by hand with the support and help of the bodies, the community, institutions and staff concerned.



### C. STATUS OF ELEMENTS INSCRIBED ON THE REPRESENTATIVE LIST

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the **current** status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at [www.unesco.org/culture/ich](http://www.unesco.org/culture/ich) or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

**Name of element: Know-how of cultivating mastic on the island of Chios**

**Inscribed in : 2014**

#### C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

*Between 150 and 250 words*

Mastic cultivation has always been a secondary -yet very important- source of income for the mastic-growers. The island's history is strongly connected with the cultivation of mastic, given that several administrative schemes and policies have been applied in order to control the promotion and protect the trading of mastic, providing thus the practitioners with privileges and civic liberties. Since 1939, when the Mastic-Growers Association was founded by national law, the mastic-cultivating villages (Mastihohoria) are turned into co-operatives that deliver the yearly production to the Association. This framework does not allow the instability of the global markets to affect the mastic production and therefore assures the continuity of the cultivation of mastic.

Mastic cultivating and processing is performed by both genders of all ages, in small groups of friends/co-workers, on the field and in the village's streets, whilst the yearly production is a matter of each community as a whole. All mastic-cultivating communities refer to the Mastic-growers association, which is the official mediator between the growers and the markets.

This social scheme has long been connected with the cultural identity of the island of Chios. The notion "the culture of mastic" is widespread on the island, and forms part of the regional cultural and development policy.

#### C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

*Between 150 and 250 words*

The cultivation of mastic is not a form of enactment; it is a contemporary agricultural production that is performed in a traditional way, in respect to the plants' needs. Mastic is cultivated in 24 of the 56 villages of the island of Chios, exclusively in those that are situated in the southern part of the island. Based on the results of the national census conducted in 2010, out of the 10.647 inhabitants of the Mastic villages (Mastihohoria), 4550 are also registered members of the



Mastic-Growers Association. It is also notable that during the recent “recession” years, there has been a significant rise in the number of mastic growers; mostly young people (15% rise in the number of mastic growers since 2011). New mastic growers, habitants of the villages of Southern Chios, are often immigrants, who are trained by elder natives and whose children are also trained to cultivate mastic.

To the present, there has been very modest publicity of the fact that the element is inscribed in the UNESCO list of intangible cultural heritage (inscribed in November 2014). Therefore, no serious threats have arisen yet. In any case, local communities are already taking up initiatives in order to safeguard the element and prevent disintegration.

### **C.3. Contribution to the goals of the List**

*Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.*

*Between 150 and 250 words*

The contribution of the elements' inscription is not yet measurable. Since November 2014, when the element was inscribed, more than 1.000 articles have been published on the internet about the inscription. Following the case of mastiha, reference has been made on other elements of intangible cultural heritage of Chios and Greece. Important initiatives have been taken up: the Piraeus Bank Group Cultural Foundation is publishing a book on the intangible cultural heritage of Chios, this being the first of a book-series dedicated to intangible cultural heritage, whilst special focus has been drawn on intangible cultural heritage when preparing audiovisual material for the up-coming Chios Mastic Museum. The University of the Aegean has formed a vast project team in order to document the element's references on a new thematic website. The 2nd Mastiha Festival, organised by the North Aegean Region (Regional Unit Of Chios Department of Tourism) is held on Chios island, comprising of events that aim to promote intangible cultural heritage, new artistic creation, sustainable cultural development.

### **C.4. Efforts to promote or reinforce the element**

*Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.*

*Between 150 and 250 words*

In April 2015 the Executive Committee for the Safeguarding and promoting of mastic cultivating as an element of intangible cultural heritage was founded. The Committee works as a cluster, having the potential of using several resources and infrastructure, whilst spreading the results to multiple and diverse recipients. The Committee meets on regular basis and consists of the following members: Mastic Growers Association (EMX), North Aegean Region (Regional Unit of Chios), Municipality of Chios, Association of Cultural societies of the Mastic Villages, Directorates of Education, the University of the Aegean, the Piraeus Bank Group Cultural Foundation (PIOP), etc. Participation to the Committee is NOT exclusive, and new members are able to participate.

One of the first tasks of the Committee was to assure that all members embraced activities regarding mastic cultivation and/or intangible cultural heritage. So far, the following initiatives have started and are supported by all committee members: mastic web-portal (project run by the University of the Aegean), “Mastiha Festival”, (annual cultural programme run by the Department of Tourism of the Regional Unit of Chios), cultural events organized in southern Chios by local cultural agents, publications related to mastic and other ICH elements of Chios (by PIOP), the Chios Mastic Museum is expected to open in 2016 (project run by PIOP and EMX), etc.

### **C.5. Community participation**

*Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.*

*Between 150 and 250 words*

In 2014 the first “Mastiha Festival” took place, organised by the Region of North Aegean and PIOP. The Festival, which hosted 16 events and received over 5500 visitors/ cultural participants, aimed to safeguard the intangible cultural heritage of Chios and promote cultural creativity on the theme of mastic cultivation. The “Mastiha Festival” has been organised in 2015, as well, focusing on several aspects of intangible cultural heritage, such as local music and dance, traditional feasts and theatrical performances in the Mastihohoria. For the current year, the aim was to organise more events in the mastiha villages in close co-operation with the local cultural associations.

During the festival, the visitors of the villages had the chance to experience cultivation practices, architectural structures and life habits of the people. The 2nd Mastiha Festival hosted 30 events with an estimated audience of over 10.500 people, both locals and visitors. In 2016 the Chios Mastic Museum is expected to open. The creation of a cultural infrastructure in the region of the Mastihohoria is expected to raise further awareness on the element, by creating a pole of touristic attraction on mastic cultivation. In addition, the Museum will promote local creativity, by hosting events that are either organised by local communities and individuals, or commissioned by the Piraeus Bank group Cultural Foundation. The Museum also aspires to host in its premises the Centre for the Safeguarding of Mastic, a research and education non-profit organisation run by the Mastic Growers Association. The Museum could also host the meetings of the Executive Committee for the Safeguarding and promoting of mastic cultivating as an element of intangible cultural heritage, providing thus for the administrative burdens.

### **C.6. Institutional context**

*Report on the institutional context for the element inscribed on the Representative List, including:*

- a. the competent body(ies) involved in its management and/or safeguarding;*
- b. the organization(s) of the community or group concerned with the element and its safeguarding.*

*Not to exceed 150 words*

A The Region of Northern Aegean (Regional Unit of Chios) and the Municipality of Chios are regional policy state institutions that promote mastic as an element of Chios' cultural heritage. The University of the Aegean and the local directorates of Education take up initiatives targeted to several levels of education. The Piraeus Bank Group Cultural Foundation, having already conducted a research programme on mastic cultivation, is currently constructing the Chios Mastic Museum.

B. The Mastiha Growers Association (EMX) is entitled to represent the mastic growers and work in benefit of the product (mastic). Each village has the right to vote for the General Assembly, and each producer is in direct cooperation with the Association. The Association of Cultural societies of the Mastic Villages represents the vibrant active cultural groups.

Please note that the above are participating to the Executive Committee.

### **C.7. Participation of communities in preparing this report**

*Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.*

*Between 150 and 250 words*

In April 2015 on Chios island the Mastic Growers Association, in collaboration with the Department of Intangible Cultural Heritage of the Hellenic Ministry of Culture, Education and

Religious Affairs, and the Piraeus Bank Group Cultural Foundation (accredited NGO) invited local communities to participate in an open discussion on the inscription of the element. This kick-off meeting resulted to the formation of the Executive Committee for the Safeguarding and promoting of mastic cultivating as an element of intangible cultural heritage. The Committee was founded for the purposes of a) safeguarding and promoting the element, and b) assuring that intangible cultural heritage is embraced in local, regional and national cultural and development policies. This report has been prepared and revised by all the Executive Committee members.

**D. SIGNATURE ON BEHALF OF THE STATE**

*The report should conclude with the original signature of the official empowered to sign it on behalf of the State, together with his or her name, title and the date of submission.*

Name: Stavroula Fotopoulou

Title: Director of Modern Cultural Assets and Intangible Cultural Heritage  
General Directorate of Antiquities and Cultural Heritage  
Hellenic Ministry of Culture and Sports

Date: 15/12/2015

Signature:



