

network Mastoro choria

MaNet: Strategic Plan

for Smart, Sustainable and Inclusive Growth of the Mastorochochia Network

Δημόσια Κεντρική Βιβλιοθήκη Κόνιτσας

MA IN HERITAGE MANAGEMENT
2014

University of
Kent



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of Economics
and Business

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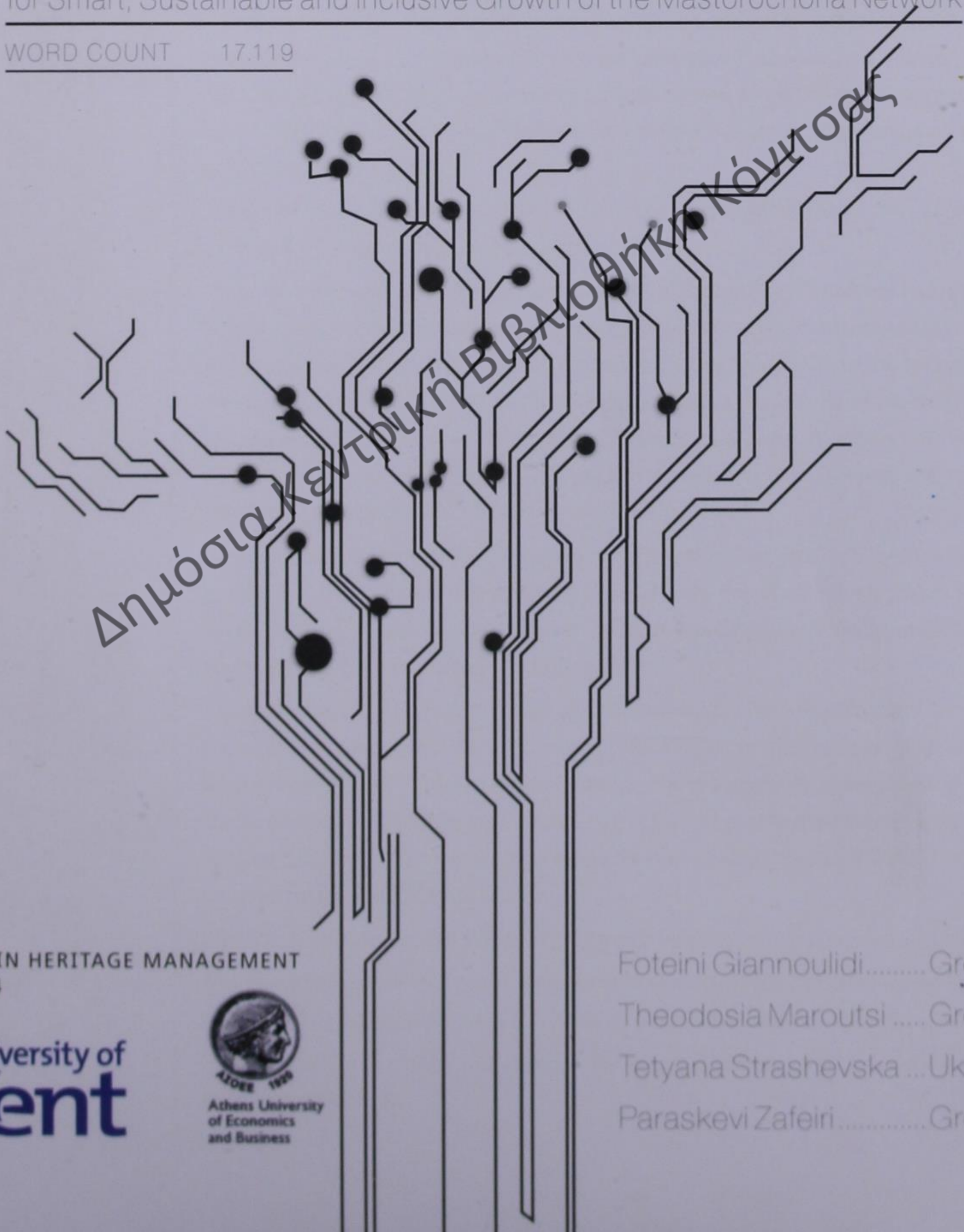
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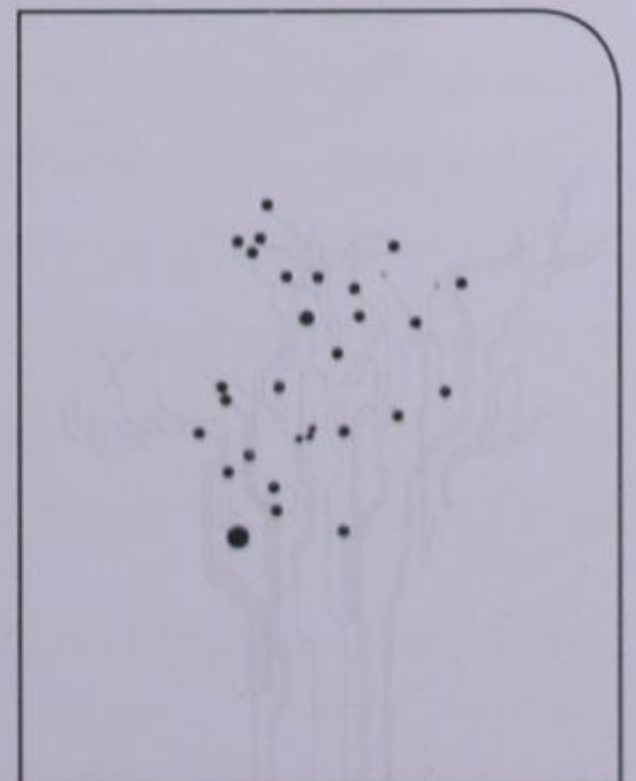
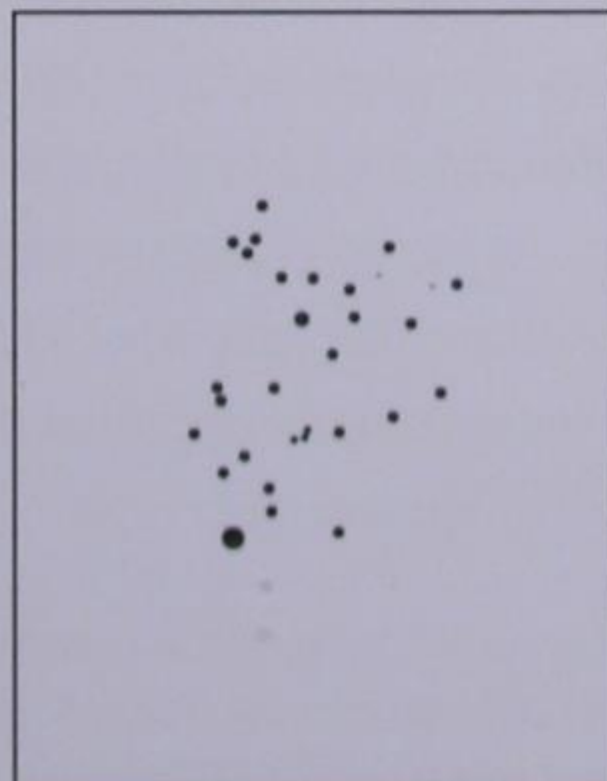
MANET: STRATEGIC PLAN

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Map 1

*All maps were designed by the authors of the thesis



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1. INTRODUCTION

1.1. RESEARCH HYPOTHESIS

The area of 28 mountainous Mastorochoia villages¹ in the Northwest of Greece with Konitsa as the administrative centre is an outstandingly representative and coherent region of great cultural and environmental richness with high development potential. The diversity of the Mastorochoia area, the distinctive identity of local communities and the local knowledge are key assets for any development action, especially if we take into consideration the shift of European strategies from policies for reducing disparities towards policies with an objective to strengthen regional competitiveness focused on regional potential. A number of villages in this territory have been included in a series of development programs and initiatives at different levels. However, a precise look at the agendas has revealed a lack of comprehensive analysis and integrated evaluation of the assets and potentials of the Mastorochoia villages. From this point the MaNet Strategic Plan, instead of designing a series of proposals, aims to create a value-centred strategy for implementing strategies. The notion of 'strategy' is perceived nowadays as a sufficient method indissolubly connected with business environment, since the economic factor is claimed to be hegemonic for every decision. MaNet Project is a project that deals with the area, 'whose character is the result of the action and interaction of natural and/or human factors'. Thus, it is necessary to go back to the original notion of the word 'strategic', as it was conceived by ancient Greeks. According to the etymology, the first part of the word is *στρατός*, which takes its origin from the verb that means to broaden, to spread, to disseminate, the second part is *ἄγω*, which means to guide, to bring, to direct. The notion of guidance of spread elements is more than suitable for the MaNet project, which aims to guide the villages of Mastorochoia towards a smart, inclusive and sustainable growth. As in every kind of guidance, the success of MaNet depends on the knowledge about the area, analytical and synthetical skills. As a result, the scope of this thesis is to provide a necessary tool for evaluating and implementing any actions that beyond meeting their specific objectives, will contribute to achieving the goals of the wider schema for a smart, inclusive and sustainable growth of the area by interlinking of all projects and action and implementing cohesive and holistic approach. The notion of landscap, is the basis of an integrated evaluation of the heritage through the landscape experience. Following the common guidelines of the European Landscape Convention (ELC) for diverse landscapes, the strategy is based on understanding the landscape as a 'footprint of the society on nature' and on the recognition of local knowledge as a sophisticated set of concepts and practices by people who interact with the environment, which is significant for sustainable and inclusive growth. Local knowledge of the Mastorochoia villages is expressed in both tangible assets and intangible 'wisdom' that cannot be separated neither from the natural context nor from the community. As such, it has to be taken into account while considering any actions and measures. Another crucial notion for developing the strategy is Territorial Cohe-

¹ Aghia Paraskevi, Aghia Varvara, Amarandos, Asimochori, Drosopigi, Elefthero, Exohi, Fourka, Ganadio, Gorgopotamos, Hioniades, Kastanea, Kefalochori/Likorachi, Langada, Molista, Monastiri, Nikanoras, Oxia, Pigi, Pirgos, Pixaria, Plikati, Pournia, Pysogianni, Theotokos, Trapeza, Vourbiani, Zerma/Plagia (Map 1).

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sion, which according to the Territorial Agenda of the European Union 2020, is 'a set of principles for harmonious, balanced, efficient, sustainable territorial development' -one of the objectives of the EU defined in the Europe 2020 Strategy. A multidisciplinary place-based approach and integration of natural, cultural, economic and land planning factors are considered indispensable. One of the key elements for fostering cultural, social and economic dynamism of the territory through traditional knowledge of the region is networking. The circulation of ideas between specialists at different levels ensures 'the social and territorial relevance of the European Landscape Convention and in achieving its objectives'. Furthermore, the networking contributes to the universality of the application of the strategy's tailored concepts and tools. Since sustainability is a connecting thread of all the national and European development projects and programs, the strategy perceives the long term planning as an indispensable element and points out the importance of monitoring the changing environments in order to gain advantage of the potential influences. Raising awareness of the landscape and fostering participation are regarded as fundamental for achieving sustainability. Consequently, the improvement of both has to be prioritized (Lecha-Marzo 2012:14-16,325; COPTA 2011; Babiniotis 2008:62,1663,1664; COE 2008:27-29,144; Fairclough 2002:6; Festas 2002:14; Science and traditional knowledge 2002).

Since the cohesive strategy for the Mastorochoia villages takes into consideration a wide range of legal guidelines and frameworks and is, moreover, based on integrated approaches, it can be transferred to other similar regions in Europe and worldwide. Worth mentioning is the fact, that the strategy does not draw up specific proposals for any decision level. Since there is no single and all-pervasive solution for securing smart, sustainable and inclusive growth for a territory, the development opportunities should be tailored to the features of the area.

1.2. METHODOLOGY AND INTERPRETATION OF MANET PHYSIOGNOMY

The fieldwork in the area of Mastorochoia had a scouting purpose and was aimed at the acquisition of experiential knowledge. The objective of the initial phase of the project was to explore as many environmental, natural and cultural aspects as possible, in order to record its actual state. According to the general principles of the guidelines for the implementation of the ELC '[t]he identification, description and assessment of landscapes constitute the preliminary phase of any landscape policy'. Thus the next phase, which is beyond the scope of this thesis, will include a profound and detailed survey, as well as profiling and prioritization, all of which need to be integrated with the MaNet Project as a whole. Since the basic prerequisite for understanding the physiognomy of a cultural landscape, like the Mastorochoia, is the determination of the geographical location and an acquaintance with the physical environment, the study adopted as a starting point the experiential analysis of the territory. In line with the ELC, this approach emphasizes the importance of the human nature factor as an interrelated body. Thus the following historical analysis departs from a traditionally academic introductory character. Instead, this analysis is a crucial tool for the identification and interpretation of the values of the area in its historical context. Essentially, the past is studied here

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through the notion of 'ancient' which allows the identification of 'the necessary reference for the future'. This constitutes the foundation and basis for every planning action in the MaNet Project (Lecha-Marzo 2012:14; Nitsiakos 2008:11,22; Principe 2002:27-29; COE 2008:27; 2000:9; Hirsch & O'Hanlon 1995:2-5).

In addition to this initial spatial approach, the research hypothesis concerns a network, itself a notion that overcomes the traditional techniques and procedures of ethnography. An approach to a network demands a series of innovative practices that provides an opportunity to conceptualize Mastorochochia in a holistic way. Furthermore, the temporal dimension was examined both in the context of the slow time of big narratives and in relation to crucial milestones that drastically affected the communities and caused irreversible transformations. Within this context the in situ survey was conducted sporadically during different seasons, in a multi-sited and even transborder fashion, by interconnecting 'multiple socio-political sites and locations'. Inevitably, following the epistemological framework of ethnographic thought, the project moved from the notion of the field to the notion of the net. It adapted innovative scientific practices like 'a thick description² of the network, its dynamic and the interplay of relations between people, things, activities and meanings', as well as a theoretical framework that considers 'oral histories³ as methodological and analytical tools'⁴. The methodology chosen for the interviews as more appropriate for extracting crucial details and authentic ideas was mainly open, unstructured, in-depth interviews of participant observation (Kravva 2011:85-90; Torre 2002:20; Thomson 2000:23-24; Wittel 2000:2-3).

The first part of the MaNet Strategic Plan is thus devoted to the recognition of 'the fundamental role of knowledge'. Considering also the ELC suggestions⁵, the environmental analysis is partly based on these in situ observations, in tune with the multidisciplinary character of this project, and is also enriched with archival material and prior scientific research in various disciplines. Accordingly, the historical analysis embeds oral testimonies, which have in some way encapsulated all kinds of values from the area's past, while the analysis of the tangible monuments takes into account the most recent evaluations of the fieldwork findings. Finally, the interviews that were conducted, although limited in number, are of extreme importance. The MaNet Project concerns above all 'the people that in everyday life played a determinant role throughout history'. Through the use of the tools of the theoretical framework and with the aim of attaining a 'multisensory perception' of the Mastorochochia as a societal landscape, the people interviewed were a mixture of key informers, people with decision making power and a random selection of different

² Quoting Greenblatt (1999) we use the notion of 'thick description' as 'the writing method proposed by Geertz that transcends the simple description of the 'mute act' present in the act of 'thin description' to give the act being described 'its place in a network of framing intentions and cultural meanings' (Panourgiá 2012).

³ Overall, oral histories, as defined by Thomson, 'provides a means for a radical transformation of the social meaning of history' (Thomson 2000:23-24).

⁴ Oral histories contribute in a significant way to illustrate the area of Mastorochochia as a 'crucial process in perceiving and evaluating the present'. Moreover, they can 'reveal the constant interplay between the national, the local and the personal' (Kravva 2011:91,101).

⁵ The ELC framework stresses the 'fundamental role of knowledge'. The perception of landscape by the public should also be analysed from the viewpoint of both its historical development and its recent significance' (COE 2008:27-28).

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ages and genders (Lecha-Marzo 2012:17,26; Torre 2002:20-23; Ganiatsas 1996:103-105).

The second part presents a Strategic Plan for local protection and development of the Mastorochoia villages. The point of departures is the set of the territory's values and potentialities identified in the first part. The MaNet Project's vision is established by taking into consideration the relationship between nature, economy and quality of life of the inhabitants. The interrelated objectives of the Project are set in accordance with three mission axes. Comprehensive ESTEMPLE analysis of external macro environment and Porter's Five Forces of external micro environments have been performed in order to examine the influence of the external factors on implementing the Project as a whole and its parts. The method of external benchmarking was applied for the study of one-to-one methodologically compatible best practice of Nansa Valley in Spain, as a model project showcasing the comprehensiveness of territorial development and Gjirokaster for its geographic adjacency and territorial similarity to the area under study.

The third part deals with the implementation of the Project. First, a Legal and Advisory Body Framework has been developed after research in the legal bodies for related fields. Human Resource Policy with the aim to create high qualitative performance conditions has been designed. The method of selection was applied in order to define crucial elementary Steps that include Research Agenda, General Action Plan, Networking, and Awareness-raising of Local Communities. Additionally, the tools for Quality and Sustainability Assurance were designed using analysis of the related instruments for the projects and concepts of similar character. Risk Assessment, Forecasting and Monitoring, Control Mechanism have been described with adequate detail, so that they may be implemented in accordance with the objectives of the Project. Furthermore, the existing projects have been analysed by taking into considerations the hierarchy of established priorities in order to ensure achieving smart sustainable growth of the Mastorochoia area (COPTA 2011; Lecha-Marzo 2012; Torre 2002).

*All photos, except referred otherwise, are intellectual property of the author



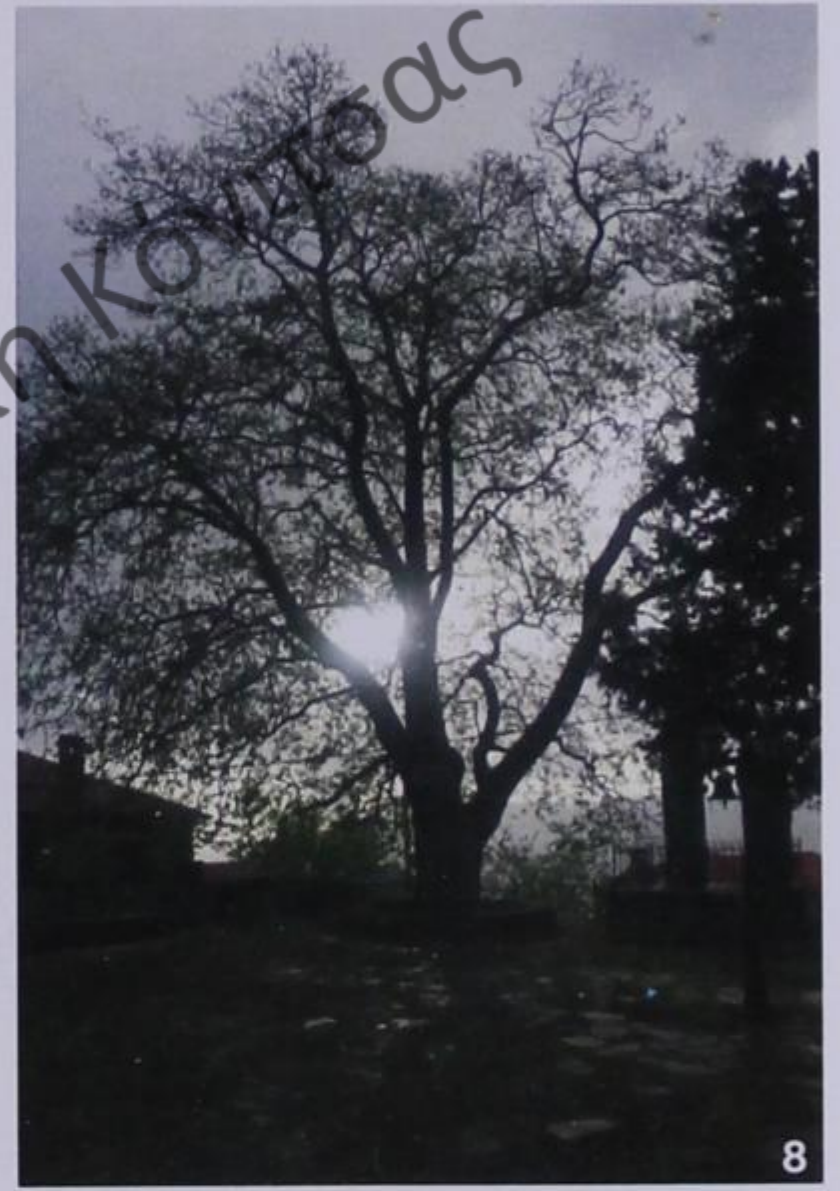
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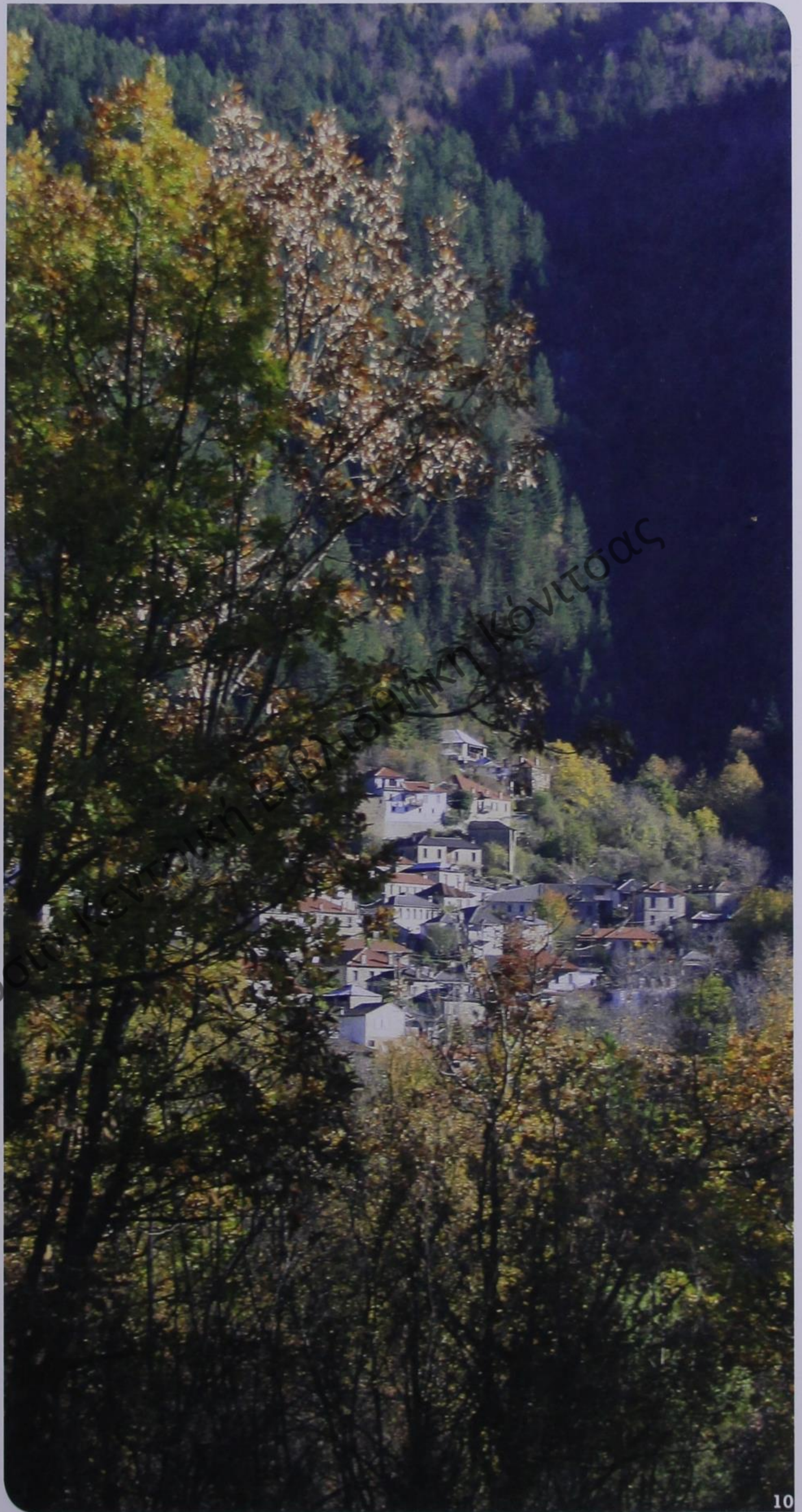


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- 6: Gorgopotamos
- 7: Aghia Varvara
- 8: Monastiri
- 9: Vourbiani

Δημόσια Κεντρική Βιβλιοθήκη Κόνιτσας



Δημόσιος Οργανισμός Κονιτσάς

10: Kastanea

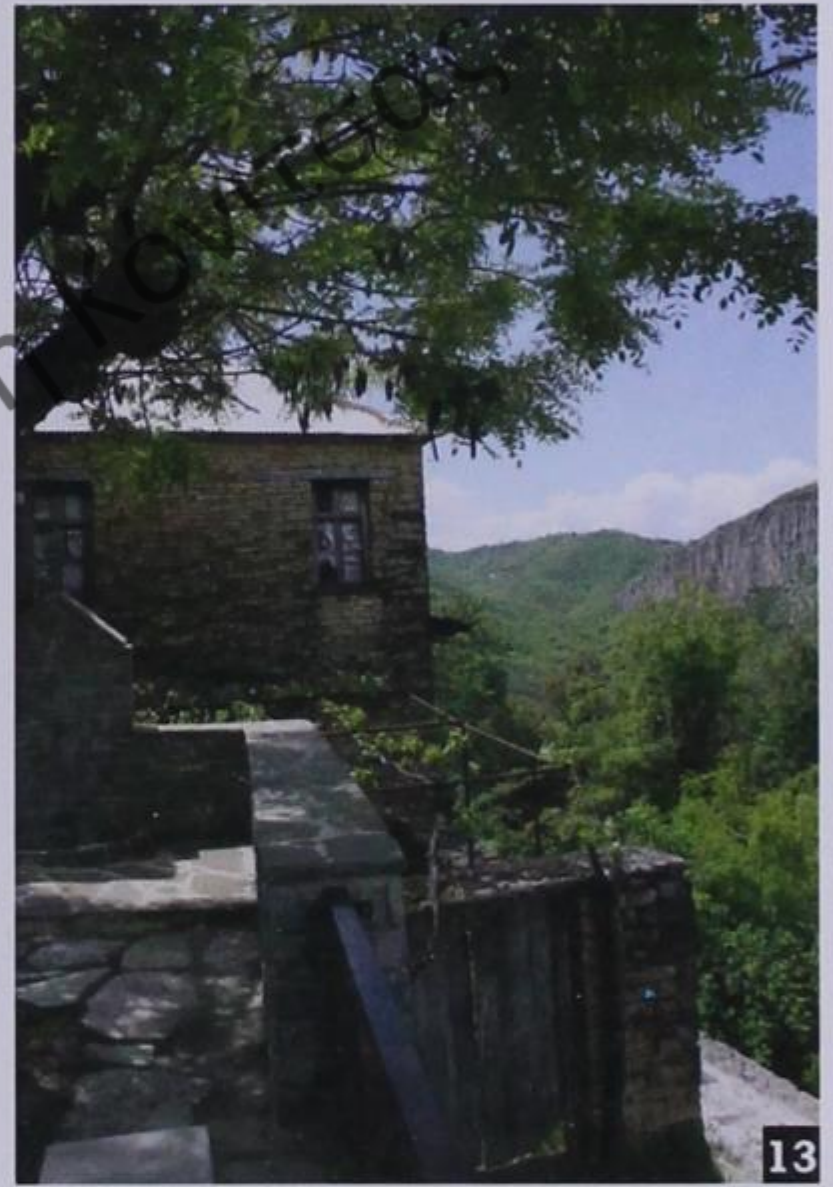
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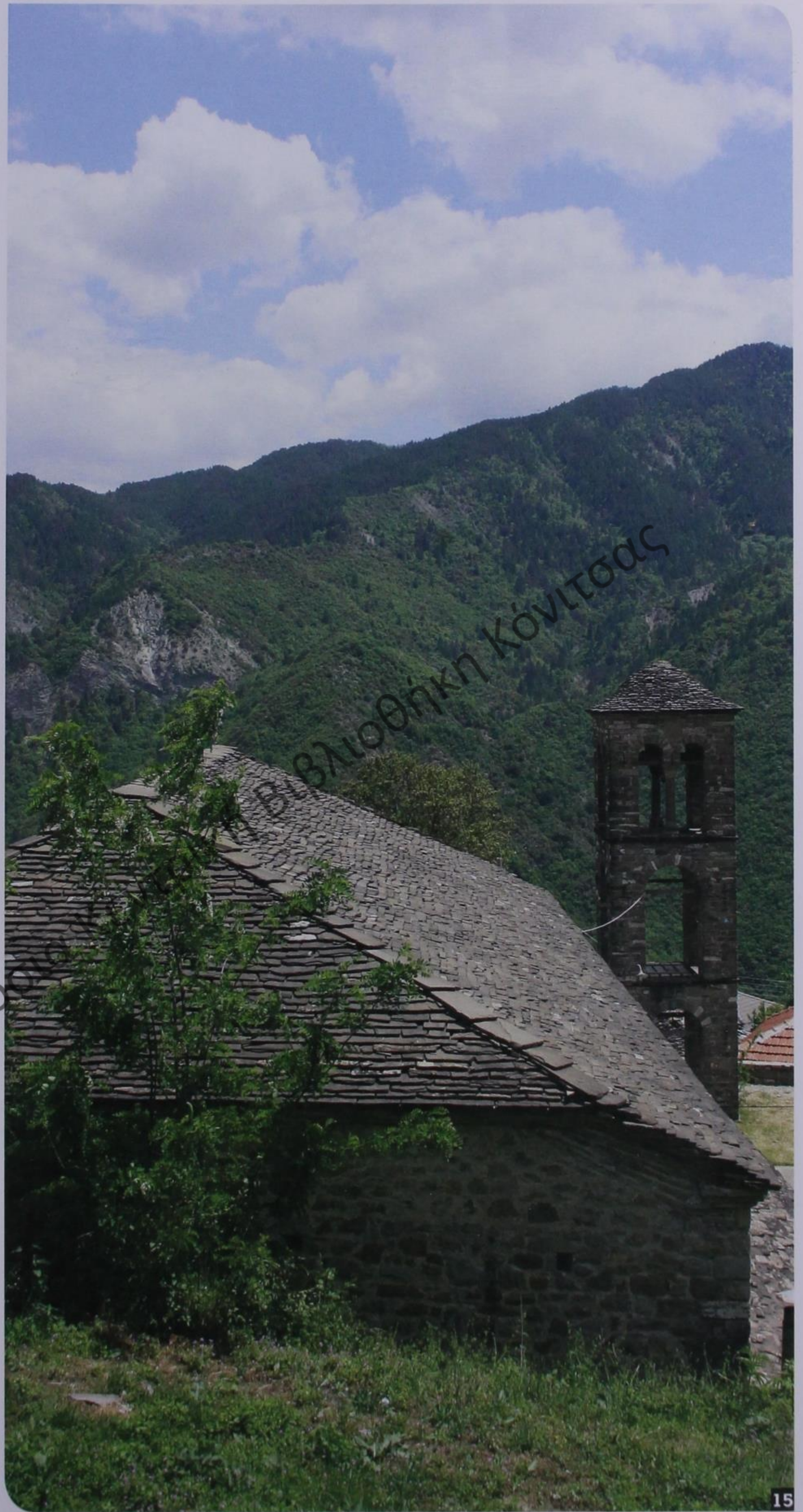


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Δημοσίου Κεντρική Βιβλιοθήκη

- 11:** Elefthero
(www.konitsa.gr)
- 12:** Likorachi
- 13:** Exohi
- 14:** Hiontades

Δημόσια Κεντρική Βιβλιοθήκη Κόνιτσας



Δημό

15: Pysogianni

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- 16: Pirgos
- 17: Drosopigi
- 18: Ganadio
- 19: Fourka

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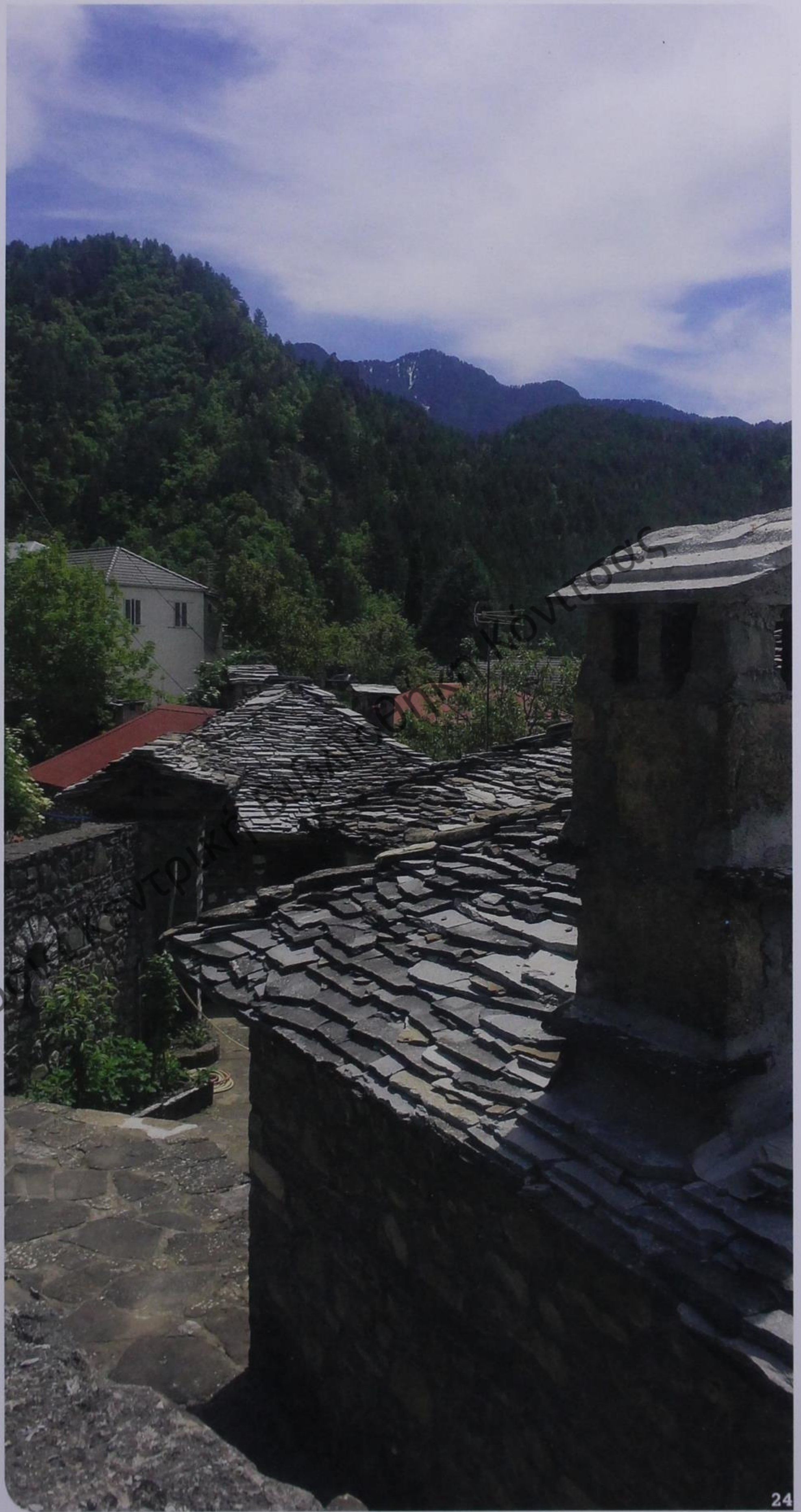


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Δημοτικό Κέντρο Π. Κοιλάδας

- 20: Oxia
- 21: Langada
- 22: Trapeza
- 23: Zerma

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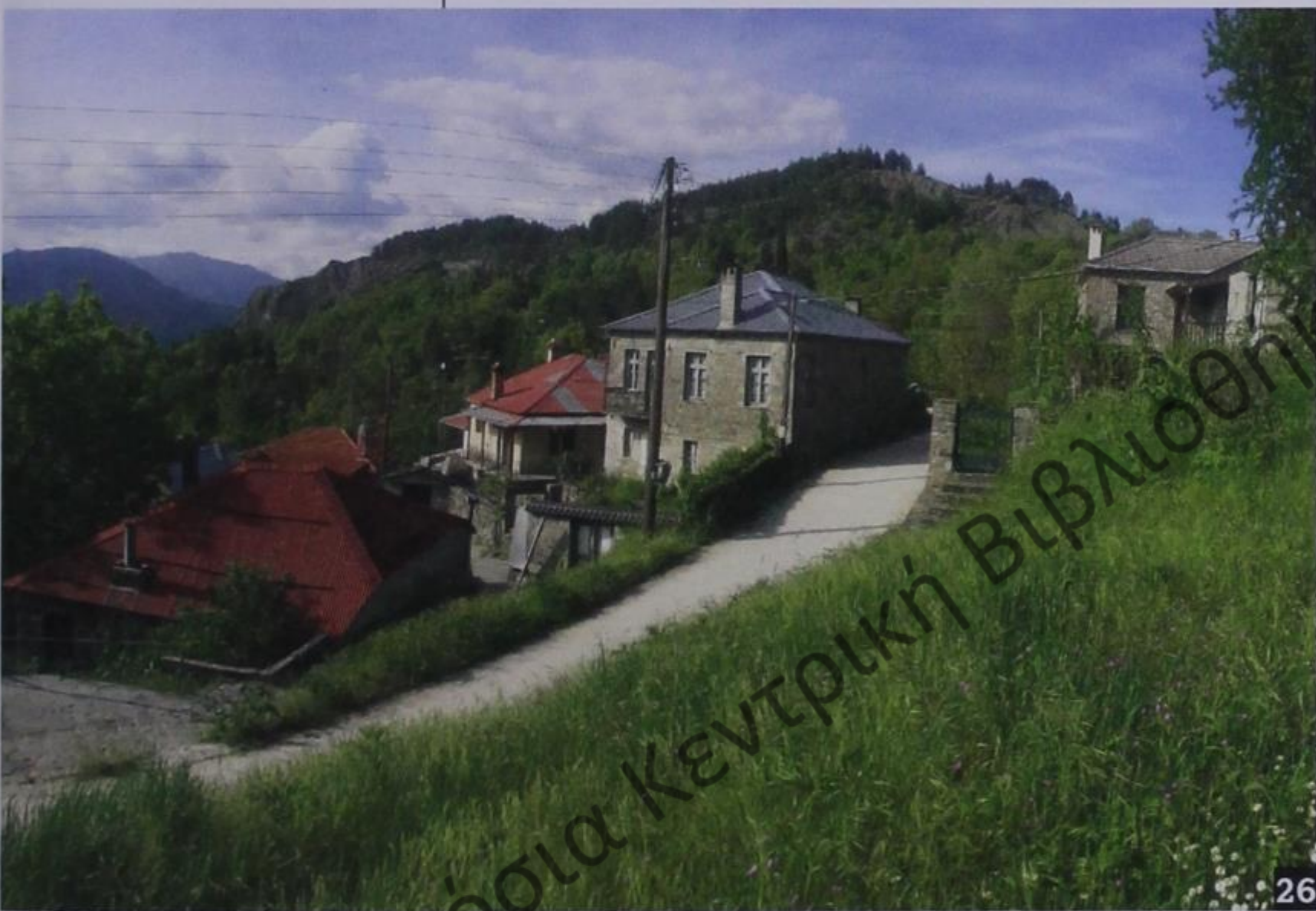
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24: Nikanoras

Δημόσια Κεντρική Βιβλιοθήκη Κόνιτσας



25



26



27



28

Δημόσια Κεντρική Βιβλιοθήκη Κοινοτόμας

- 25: Plikati
- 26: Molista
- 27: Pournia
- 28: Pigi

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Δημόσια Κέντρο Πολιτισμού

Δημόσια Κεντρική Βιβλιοθήκη Κόνιτσας



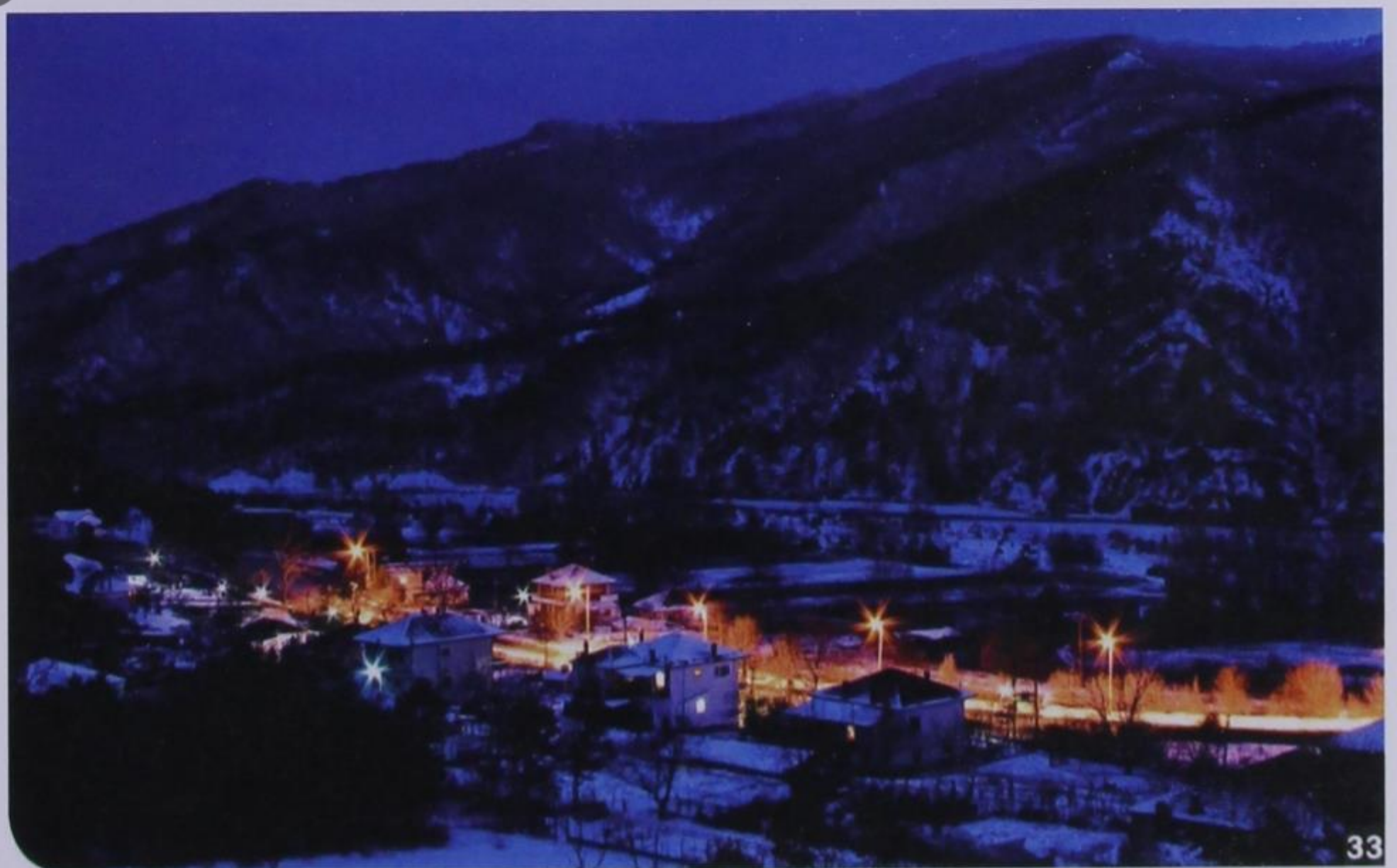
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Δημόσια Κεντρική Βιβλιοθήκη Πυλίου

- 30:** Amarandos
(Vrodalida Guest house)
- 31:** Pixaria
- 32:** Asimochori
- 33:** Theotokos
(www.konitsa.gr)

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34: Aaos Bridge in Konitsa. It was built by Zioga Frontzo in 1870

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PART 1: IN SITU SURVEY & RESEARCH TO DISCOVER THE LOCAL POTENTIALS

2. MANET PHYSIOGNOMY

2.1. TERRITORIAL ANALYSIS

The examination of the multifaceted geographical conception of the Mastorochochia in combination with its 'socio-spatial organizations' and unique cultural components become the 'heart base' of the MaNet Project. The economic, cultural and natural dynamics of the Mastorochochia territory are related to such a degree that the existence of the former presupposes the existence of the latter. Rosalind Williams clarifies aptly this dependence by reference to Fernand Braudel's statement that 'Cultures...are ways of ordering space just as economies are', adding that 'an economic system can organize and produce space, but it cannot by itself organize and produce meaning [which] [...] is instead the role of culture' (2000:47). The MaNet Project is strongly motivated by the need to set strategic proposals for the sustainable and inclusive growth of the Mastorochochia. It acknowledges the catalytic role of local identity and proceeds to its conception principally through the cohesive approach to natural and cultural phenomena (Medeiros 2014; COM 2008).

2.1.1. NATURAL ENVIRONMENT

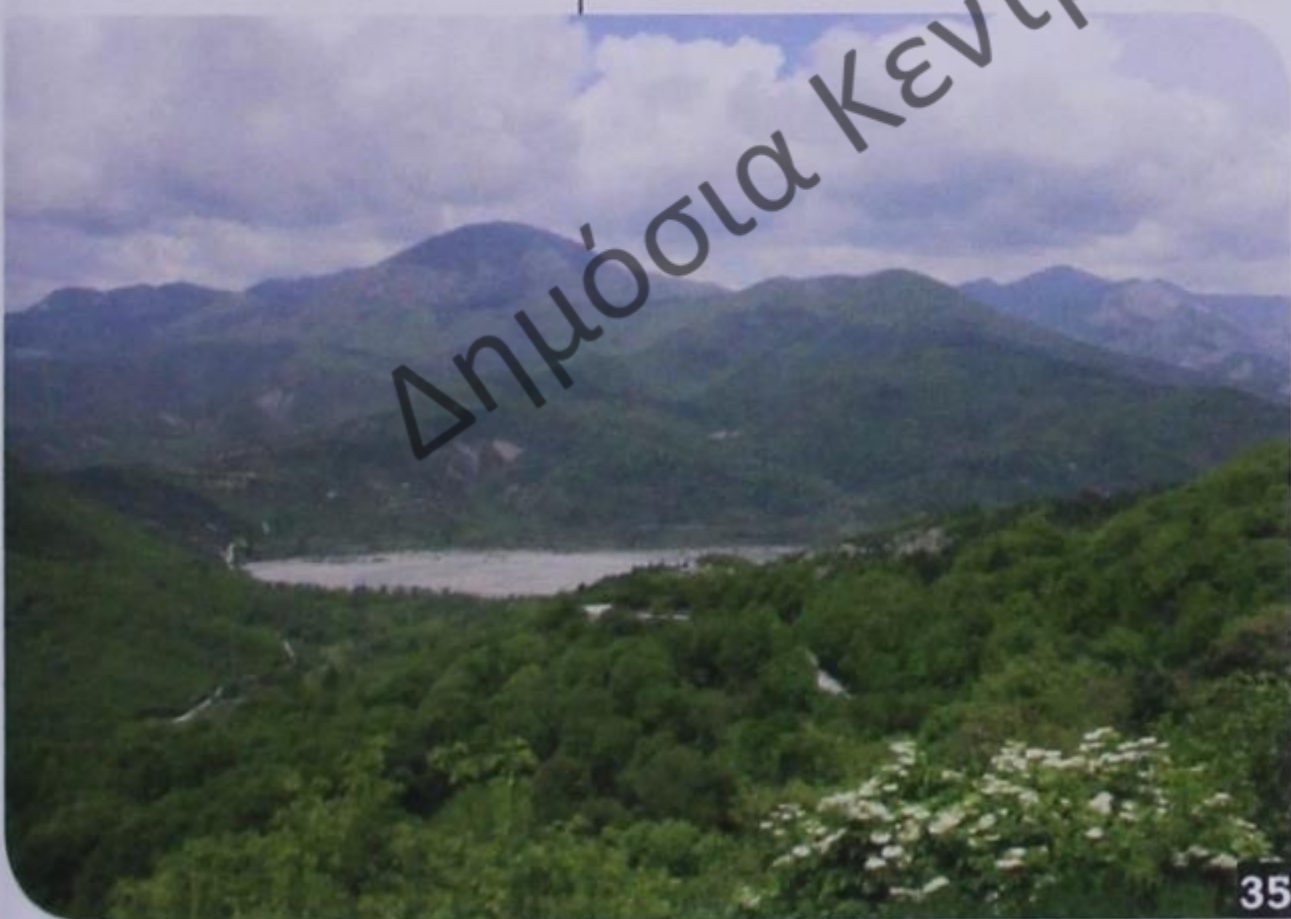
The MaNet Project initially places the cultural activity of the Mastorochochia communities within a spatial context through the geographical definition of the territory and the empirical, experiential and institutional approach, in order to 'address the holistic and concrete nature of [the] existing environment [and] [...] values', and to access authentic local identity. This methodological process ultimately leads to local knowledge of the

Mastorochochia in tune with the place-based approach of the MaNet Project. The approach is based on the assumption that the natural environment is one of several axes of regional development (Ganiatsas 2013:73; 2011a:9; COPTA 2011; Nitsiakos 2008:11,20-22; Geertz 1983:4).

In the highland of Epirus, the northwest geographical region of Greece, the mountainous villages of Mastorochochia occupy approximately 1.000km² of the northern part of the Ioannina Prefecture (Map 1). The 28 Mastorochochia settlements are located in an imposing natural landscape at the middle altitudes (700-1.600m), on

the slopes of two of the biggest mountains of North Pindus, Smollikas (2.637m), eastwards, and Grammos (2.520m), northwards. The aforementioned majestic mountains, along with Mt Tymfi (2.497m) and other smaller⁶ form the geographical, national and international boundaries of the territory and give it its distinctive geomorphology and unique natural beauty (Nitsiakos 2008:9; Papaioannou 2008:9-22).

⁶ Smaller mountains that encompass the Mastorochochia area: Trapezitsa (2.022 m), Kleftis (1.847 m) and Tampouri (1.806 m) (Papaioannou 2008:17-23).



35: View to Sarantaporos watershed

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The Mastorochochia territory is principally defined by the flow of Sarantaporos River between Grammos and Smolikas. The river is regarded as the nodal point that unifies the natural and cultural forces of the area of study. Two other rivers have a noticeable influence on the territory: the Aaos and the Voidomatis River. Furthermore, the surface waters' variety is enriched by the presence of alpine and subalpine lakes at high altitudes on the mountains. Ground waters are also rich in the area, due to the high geodynamic energy of NW Greece. Hot water springs of economic value, have been detected in the Konitsa plateau and in three villages (Amarandos, Langada, Pixaria). The presence of these rich aquatic elements plays a decisive role in the morphology of the natural environment, as it transforms and gives life to the continental territory of the Mastorochochia (Map 1; Nitsiakos 2008:23-25; Papaioannou 2008:10,160; Skoulikidis et al. 2008:422,432; Fytikas et al. 2000).

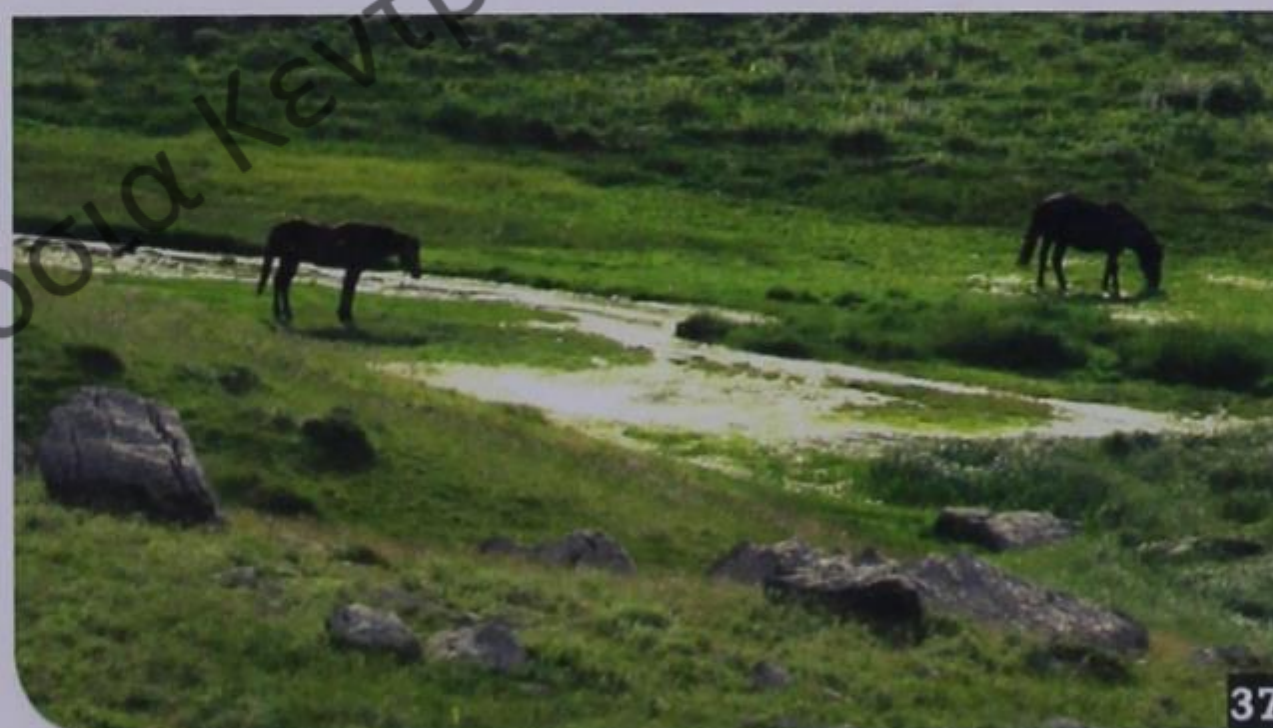


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36: The geological formations of the mountains attributes to the Mastorochochia territory an interesting range of elevation differences

37: The threatened species of wild horses of Pindus in alpine meadows

38: The rare species of wild goat (www.konitsa.gr)



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The current concave morphology of Mastorochochia territory owes its particular attractiveness to the complex geological and climatic processes that occurred millions of years ago. This invaluable range of information on the Mastorochochia geomorphology underscores the scientific and utilitarian value of the particular territory. Fluvial networks, subterranean waters, alpine lakes and ridges, hillsides, mountains, gorges, crags, boulders, and massifs are the most remarkable environmental features of the complex physiognomy of Mastorochochia (Greek Biotope/Wetland Centre 2014; Rassios 2013; Turloukis 2010; Theodosiou et al. 2009; Nitsiakos 2008:9; Papaioannou 2008:17-21; Skoulikidis et al. 2008:429-431; Hughes, Gibbard & Woodward 2006; Hughes 2004; Lewin, Macklin & Woodward 1991).

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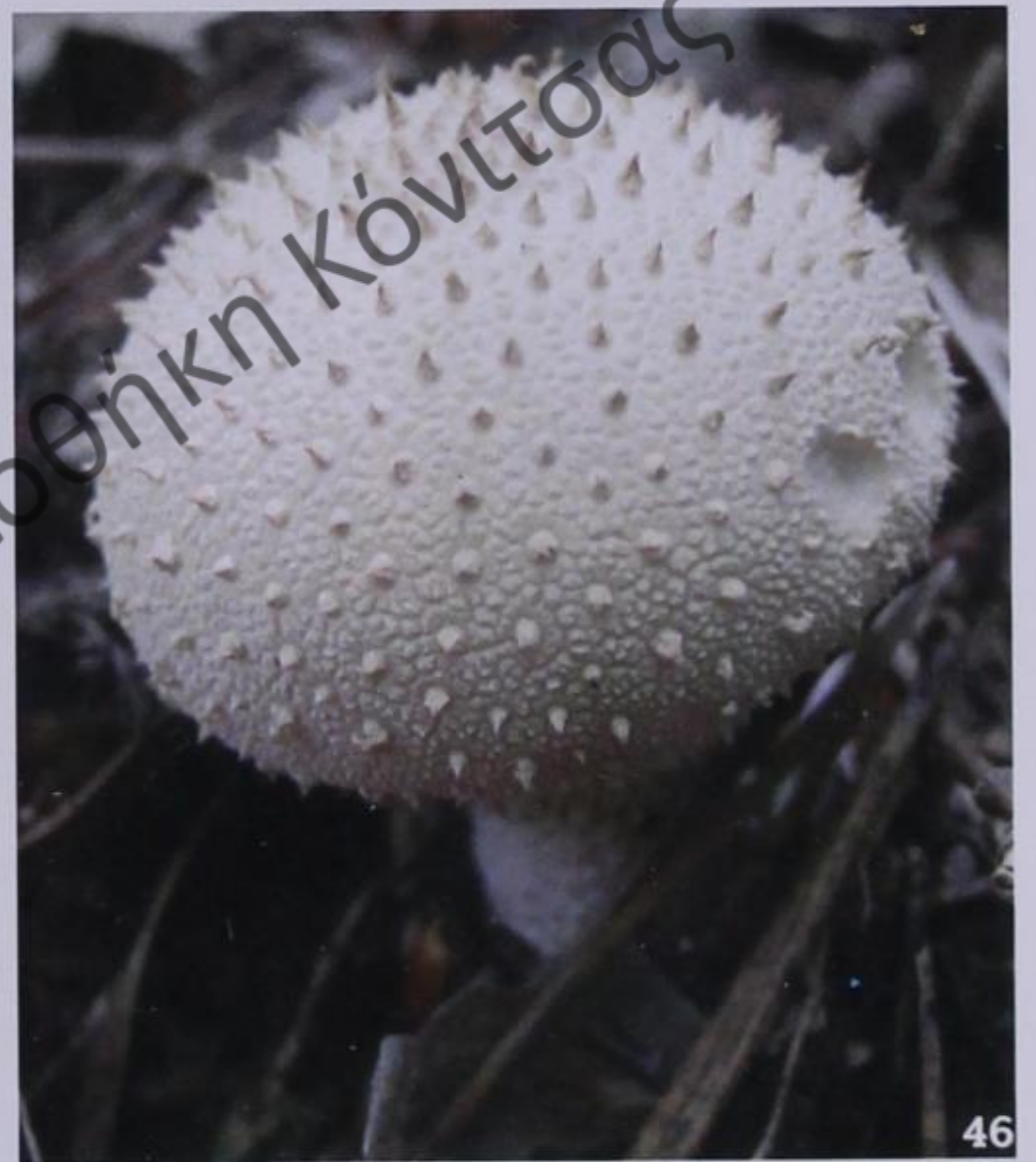
39, 40, 41, 42: The wild fauna and flora of Mastorochochia

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44, 45, 46, 47: The wild fauna and flora of Mastorochochia

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The multifarious geomorphologic, geological and geophysical traits of the natural environment facilitate local micro-climatic conditions, which contribute to the continuous evolution and presence of rich and diverse flora and fauna. The Mastorochochia area, in general, is characterized by a moderate Sub-Mediterranean climate with cold winters and frequent snowfall and rain. Under these environmental conditions five distinct types of ecosystems along with other smaller, those of rocky slopes, canyons, lakes and rivers, unfold in the surrounding area. They sustain a noteworthy affluence of endemic and relict species of plants and animals, primarily due to the variety of waters and the Balkans' long geo-heritage (Gerasimidis et al. 2009; Nitsiakos 2008:9-11; Papaioannou 2008:13-22,45; Savić 2008; Skoulikidis et al. 2008:426-435; Tzedakis 1994). The rich biodiversity along with the fact that most species have been listed as rare, protected or endangered at a both national and European level, are substantial factors in the increased significance and singularity of the Mastorochochia natural environment (Hellenic Republic 2012a; 2011; 2010; 2008; 2005; 1998; 1981; European Parliament & Council 2009; 1992).

The geographical space of Mastorochochia provides a context for life itself as a functional system where material processes, natural vegetation and living organisms interact in a perpetual motion within circular time. However, the environment is not a concrete material base in which abstract notions of space are reflected in the natural elements. It is a visual and morphological manifestation of the social bonds in the Mastorochochia. The first traces of human presence in the territory appeared 250.000 years ago (Gerasimidis et al. 2009). As a result, the natural environment has been nourished by man since prehistory, a fact that contributed to its transformation to such an extent that its original state has almost disappeared. Thus the geographical analysis of Mastorochochia additionally provides a base to 'rediscover', decipher and slowly unravel the 'almost un-perceptible' structural, historical, social, political and economic truths (Braudel 1995:23).

2.1.2. CULTURAL LANDSCAPE

The distribution of the population, the foundation of the Mastorochochia villages and the demarcation of the territory are some of the fundamental anthropogenic actions that have been imposed by natural resources, morphology, external political, historical and economic factors, and human judgement. The Mastorochochia villages began acquiring an integrated form during 16th century when the scattered habitations were assembled into comprehensive settlements. The mountains of Smolikas and Grammos turned the particular complex into an ideal place for the consolidation and development of cultural activity. The oak zones in the middle altitudes provided suitable climatic conditions for permanent residence, while the choice of location was a strategic decision as it provided access to both the Sarantaporos watershed and the upper zones of mountains (Rapakousios 2011:3; Nitsiakos 2008:10-11,20-21; 1998:52; Petronotis & Papageorgiou 2008:50-51; Papageorgiou 2000:16).

The experiential approach of the Mastorochochia cultural landscape, which 'embod(ies) all kinds of relations between environs, individuals and their creations' (Ganiatsas 2013:61) during the crafting activity of 18th-19th century, is presented in accordance with the thematic units proposed by Vassilis Nitsiakos:

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'Uses of natural resources in the context of traditional productive [technical and other economic] activities' (1995:181)

The craftsmanship of Mastorochoia is characterized by its direct dependence on natural elements. As a result, Sarantaporos River along with its streams, forests and mountains were imbued with social, spiritual and economic value and became the field craftsmen worked, the main sources of raw materials as well as the means of inspiration, creation and livelihood. The craftsmen appropriated the natural environment in accordance with the needs of both technical skill and societal preservation and function. Stone craftsmen constructed structural elements of use value to organise the space, to open access channels in local and inter-regional level and to consecrate the demarcated residential areas. Whistle, woodcarving and painting craftsmen created large or small scale decorative works of high aesthetic, social, religious and cultural value, since they used several inter-local artistic trends to depict the local traditions, customs and beliefs (Nitsiakos 2008:162-163; Skourtis 2004:20-29).

In the meantime, the livestock and agricultural activities acquired a complementary character. Their tangible and intangible traces are of significant historic, social and cultural value since they reveal the dynamic role of women in the Mastorochoia communities' self preservation as well as the inventive ability of inhabitants in adapting themselves to limited space. The domestic livestock and agriculture developed in the continental territory through the implementation of practices of clearing and logging, and arable terraced slopes or 'pezoules' (mantels). Meanwhile, cabins, orchards, 'kiparia' (vegetable gardens), fruit trees complement the supplementary agricultural activity (). It is important to mention that the livestock activity was limited because of the lack of extensive grasslands and the arduous grazing during winter period. The presence of working trees 'kladera' at the oak zone demonstrate the predominant animal feed practise. Their irregular appearance represents socio-economic and cultural values and conceals high scientific and informational value, since it enables scientists to understand the survival tactics of prehistoric man. The traditional procedure of animal feed maintains its use value through the community of the village Plikati, which practices both storage ('kladera') and stacking ('thimonies' or haystacks) techniques. In the surrounding area of the villages sheepfolds and water sources for animal husbandry appear close to pastures (Skourtis 2010:20; Gerasimidis et al. 2009; Nitsiakos 2008:12-13,125-129).

Beyond the medium altitudes and the horizontal zone of habitation, forests and river banks have been imbued with the socio-economic value of domestic, woodcutting and commercial economy. According to the toponym Prionia, timber mills have been established for the production of veneer lumber, while their location facilitated the timber transportation mostly towards the rich centres of Albania. Moreover, water mills, water saws and water frictions can be seen along the banks of Sarantaporos and its streams (Nitsiakos 1998:51-52).

'Operations of natural resources in the organization and management of space'

Outlying churches or icon stands accompanied by sacred trees were common delimiters and protectors of the inhabited area of the Mastorochoia villages. Additionally, solitary trees in the periphery of the settlements have been marked with spiritual and

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- 8: The fresco of Pantocrator on a rock aside the Mavri Petra bridge
- 9: Drosopigi. 'Kiparia', an indispensable component of the cultural landscape of Mastorochochia

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- 50:** Asimochori. 'Kalliva', a landmark of the livestock activity in Mastorochoia
- 51:** Gorgopotamos. Icon stands used to be delimiters of the residential area (www.konitsa.gr)
- 52:** Exohi. Traces of tree domestication
- 53:** Nowadays livestock activity in Pournia

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social value as they signified 'the borders [of craftsmen, where the localization ends] and the amorphous field of foreign lands begins'. The ownership of the natural environment becomes apparent even in the interior of the villages. People domesticated trees by importing them from rivers, distant mountains or other regions (Stara, Tsiakiris & Wong 2014; Skourtis 2009:27-28; Tarnanas 1998:77; Nitsiakos 1998:56-57; 1995:105,181).

'Sacred and mythical places'

The inhabitants combined the natural with the supernatural world as a result of Christian influences, which played an imperative role in pre-industrial cultures. The strong influence of the sacred along with a highly developed ecological awareness of societies contributed to the invention of taboos. Cutting the trees or any other human activity were discouraged with penalties of supernatural punishment by the protector saint to whom the site or the tree was dedicated. For this reason sacred natural sites were often close to outlying churches or icon stands on the edge of Mastorochoia settlements. Moreover, the sacrosanct protection of forest sites, or 'kouri', or 'vakoufika', which are located above the settlements, were connected to the retention of soil and water (Stara, Tsiakiris & Wong 2014; Stara 2012; Skourtis 2010:23-27; Nitsiakos 1998:74; 1995:179-181).

'Places of historic significance'

The mountains of the Mastorochoia territory played a leading role in many historic battles of 19th and 20th century. The traces of these historic events during several periods of war in the area have faded. Yet the partly preserved tangible and intangible elements maintain the historical value of the cultural landscape and narrate the historic development of Mastorochoia and the long-term coexistence of cultures under loyalist conditions. The historical trace that is strongly discernible even today in the Mastorochoia cultural landscape is the border line between Greece and the rest of the Balkan Peninsula, which delimited the multiethnic, spatial and cultural entity of Epirus after Balkan Wars and forced the integration of the communities into new systems of administration. (Sakoulis 2011:42-43; Sinanis 2010:23; Tasiopoulou 2009:41; Bousbouras 2000:30; Nitsiakos 1998:84; 1995:181).

'Places [and natural elements] connected with particular cultural events'

Festivities were the most significant traditions of the Mastorochoia communities. Along with the celebration of the patron saint of the village they also celebrated the return of the masters from the foreign lands. Many festivities took place near the streams and under the foliage, where the reconciliation of religious worship and social reintegration under the sound of the local traditional music endowed the natural environment with a profound spiritual value. Even nowadays the local communities along with the younger generations revive the old customs and traditions by incorporating contemporary elements. This social reunification is of particular importance to the members of the local communities that are dispersed throughout Greece (Nitsiakos 2008:189; 1995:181; Drosopigi Fraternity 2004a:3; 2004b:4).

The Mastorochoia landscape has seen severe destruction but maintains all the elements and structures of its crafting legacy that could inspire the future development of innovative actions by infusing the area with new life. However, a detailed study of the Mastorochoia cultural landscape is necessary in order to detect all the cultural mani-

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festations reflected in the environment or in memories and to precisely define its unique polysemy. In the meantime, it is primarily ordering the historical analysis of Mastorochoria, since the historical changes customized, through destruction and construction processes, the ways the area has been settled and used, and introduced alterations in the community organisation (Zomeni, Tzanopoulos & Pantis 2008).



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54: Cobblestone paths and bridges, like Mavri Petra, were characteristic human interventions in the landscape

55: Fount in Exochi as a delimiter of the residential area

56: Haystacks are still used for domestic livestock feeding in Pyrsogianni

57: Amphora and top of a small ceramic artefact from Roman period in Kefalochori (Valta et al. 2005:8)



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2.2. HISTORICAL ANALYSIS

Despite the huge amount of information provided by territorial analysis, it is hard to attain a complete picture of the physiognomy of the territory. According to Eric Hirsch, from an anthropological perspective, 'there is no "absolute" landscape' (1995: 23). Spatiality and time are inseparable sides of the same coin. The tangible and intangible heritage is interwoven with its historical context (Appendix 1). The passage of time is evident through the transformations in the landscape, the built environment and the collective memory of the people. However, the historical context only -'considered as carrier of historic information'- can illuminate and strengthen the most important values that are identified in a diachronic basis. The history as a social construction often is perceived as an objective reality, and although this perspective is ambiguous, the fact that 'knowledge can be transmitted as a systematic body of thought' provides the opportunity to describe 'the relations between the present and the past' that leads to a thorough and meaningful understanding of the existing values. As professor Vassilis Ganiatsas argues 'the historic context is the sole criterion of the appropriateness [...] of

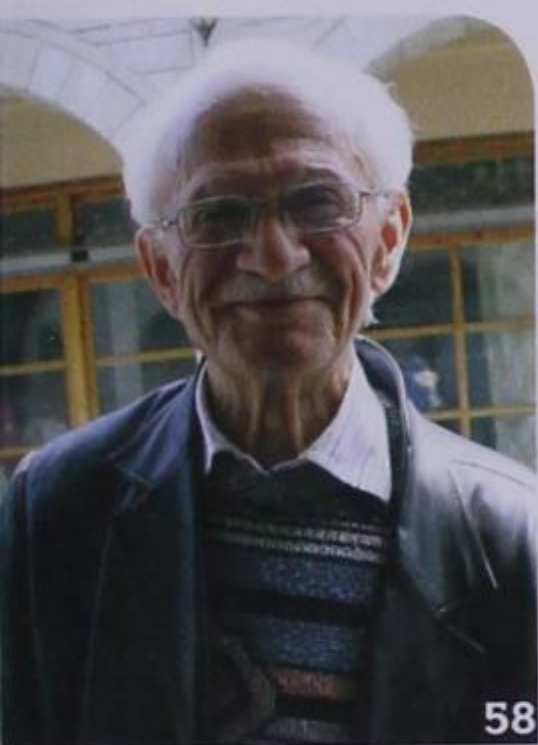
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any projected interpretation in it'. Therefore the Historical Analyses contributes to the qualitative and quantitative identification of the values. The aesthetic, spiritual, economic, historical, social and political values identified in the historical context of the Mastoro-choria area are of great importance and, in UNESCO's terms, represent 'an outstanding example of a [...] landscape which illustrates significant stages in human history', that confirms also the importance of this territory and its universality. The local communi-ties formed their collective identities according to their historical past and continue to identify themselves in relation to 'the others' in our globalized era. But above all, these 'socially shared identities' revealed and established the local knowledge and the signif-icant culture of the craftsmen during the historical procedures (Ganiatsas 2011a:7-9; 2011b:23; 1996:105; UNESCO 2005; Hirsch & O'Hanlon 1995:17,23).

2.3. FINDINGS OF THE ETHNOGRAPHIC FIELDWORK

A detailed ethnographic analysis is part of the strategic plan implementation, through a multidisciplinary scientific Research Agenda. In this phase of the MaNet project the fieldwork data was focused on information that would contribute to the design of the strategic plan, representing the local communities' aspirations 'to assess spiritual as well as social values' (Appendix 2). Thus the territory was researched through multisensory perspectives and interviews, which were planned to cover a range of issues, composed by a mixed synthesis of informants. This 'flexible menu of ethnographic and public-involvement techniques' reveals the perceptions of the locals regarding the values and knowledge that is necessary in order to modernize and develop their economies' (Torre 2002:20-23). From a total of 56 interviews, 18 were conducted in different places of Konitsa's Mastorochochia and areas of interest in south Albania. Key informants were 14 people of whom 7 were involved in administrative schemes with decision-making or even political power. Although there were very few Masters still working and even fewer alive, we managed to interview 7 craftsmen, 4 of whom were almost centenar-ians. Most of those interviewed were over 50 years old, mainly pensioners, and only a 19% were aged below 35. A small percentage of 25% were women, but their narratives were very important, illustrating various perspectives of the social and economic life of the people that lived in Mastorochochia villages.

Overall, the participant observation during the fieldwork gave us the opportunity to identify values beyond those with outstanding significance. Additionally this exper-iential approach revealed 'how the values of individuals and communities are con-structed with regard to cultural heritage' and the importance to integrate them in the MaNet Strategic Plan. The true ecological reflections of the local society stressed the importance of the use value referring to the cost of land and the real cost of the aban-donment of the primary sector. Although most of the people we came in contact with recognize the monumental, historical, artistic and aesthetic values of their traditional settlements, they give priority to economic values that have the capacity to reactivate the territory socially and materially. According to these priorities, they are determined to accept the requirement of 'destruction of a monument' due to use and newness val-ues. Conflicting values coexist and carry a different weight regarding the different stake-



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58: 'Protomastoras' Antonis Tefos from the village Piklari, after our inter-view in Konitsa. Among other things he stressed a melancholic mood:

'The village was abandoned in 1949 during the Civil War. I long for that period, where people were living lovingly and helped each others. 500 permanent inhabitants used to live in this village. Now not even 40 people live here. Now all the villages are abandoned'

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holders' perspectives. This fact constitutes one major challenge for the MaNet project so that smart sustainable and inclusive growth may become a realistic alternative (Torre 2002:13; Avrami, Mason & Torre 2000:10; Riegl 1982:39-42).

2.4. BUILT HERITAGE

The study and analysis of the built culture that was created by the life and works of craftsmen of stonemasonry, woodcarving and painting in tangible and intangible terms is important for the development of the MaNet Strategic Plan. Architectural constructions, the masterpieces of anonymous traditional architecture, the technology of building and art crafts such as painting chests, altar screens, icon paintings and frescoes are the tangible testimony of embedded and long practiced and cherished cultural values and 'utilitarian reminders and representatives of historic periods and passage of time' (Ganiatsas 2012:155).

Overall the research and the analysis of the built heritage, suggests that Mastorochoia area is a remarkable example of architecture, stonemasonry, art of painting and woodcarving, the significance of which is of universal value. It constitutes a typical example of anonymous traditional architecture which gives 'priceless examples of adaptation of the materials of an area in technical requirements and vice versa'. The typology and morphology of the buildings were influenced by the climatic conditions and the morphology of the soil, the topography, the economical situation and the historical background. The monasteries, the churches, the bridges, the fountains and the mills remain as an evidence of their previous cultural growth and cultural identity and many of them masonries and bridges are designated heritage monuments, declaring the architectural value of the area (Appendix 3,4; Tsouvali 2005:35-47; Feilden 2003; Mammopoulou 1973:19).

Built heritage is in harmony with the environment. The bridges seem to be the continuity of the landscape and the buildings are fully blended in the environment, contributing to the aesthetic values of the area. Furthermore, the building materials come from resources available in the area and the different mixture of materials along with the existence or absence of connecting materials give the architecture uniqueness of form, colour and shape, which according to The Burra Charter contribute to the aesthetic value (1999). The furniture, the icon-paintings and the wooden details on houses and churches are representative of the specific time period in the determinate area declaring the artistic value of the area, according to Mason's value system (2002), which is enhanced by the intense influence by European and Ottoman characteristics (Philippidis 2010:239).

The inspiration by the Ottoman and European elements in architecture and decoration as well as the intermarriage of local and imported elements as a reflection of a change of attitudes that characterize the geographically dispersed Northern Greece, enhance the historic values of the area (Phillipidis 2010:243-244). The historic value of the area is constituted by the traditional grid as well as by the creation of the settlements. The latter resulted from the gradual unification of the scattered settlements in one centre, during the Ottoman Occupation, mainly for defensive and security reasons. Additionally, the bridges add to the historic value of the area, since their appearance is an evidence for the existence of historic routes (Tsotsos 2003:147-148; Australian ICOMOS 1999; NTUA n.d.).

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The aesthetic as well as the historic values are enhanced by the functions of specific areas, such as monasteries and the centre of the village, which were important foci of social life. Yet, nowadays they have lost their use value, as most of them are not used anymore for the reasons they were initially destined for (Nitsiakos 1992:179).

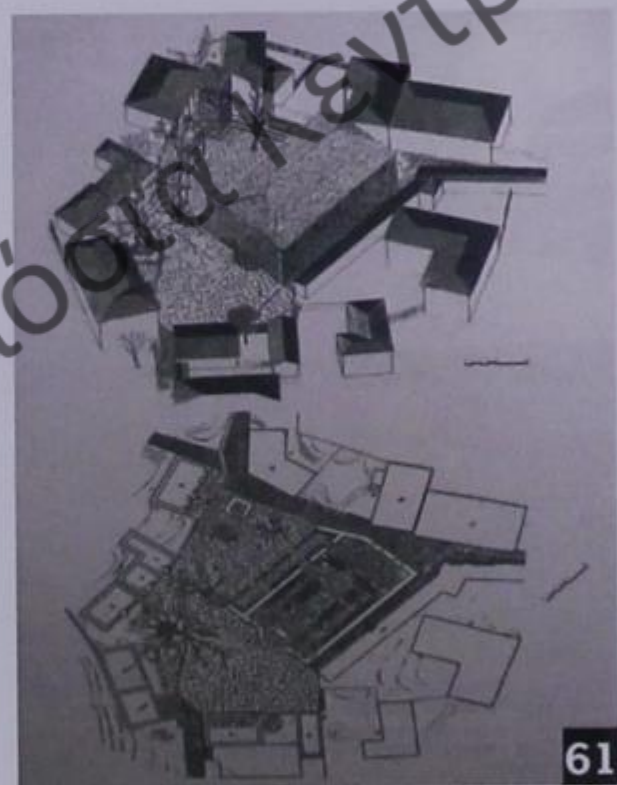
Except for the historic value, the plan of the traditional settlements reveals the hierarchical structure of the local society. For instance different types of buildings, such as the traditional ones or the mansions, can indicate the social status as well as the economic disparities among the inhabitants. At the same time, the occurrence of stone bridges attributes to the social value by reflecting the human need for communication and connection with the broader region (Philipidis 2010:242; Nitsiakos 2008:130; Mason 2002:11).



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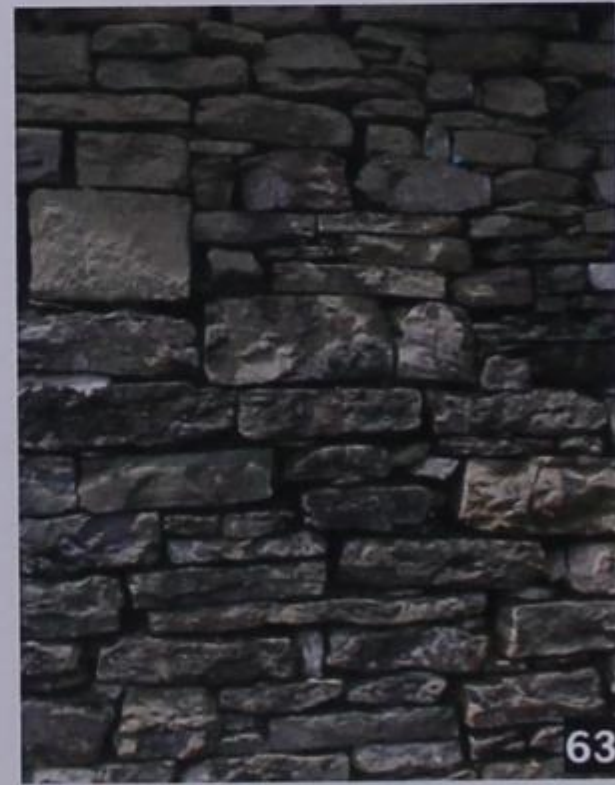
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59: A 'mahal' of Pirsogianni

60: The traditional grid of a typical village of Mastorochoia

61: The traditional grid of Ganadio is a typical example of the villages' centre structure

62: A typical fount which is located in the centre of the village Aghia Paraskevi

63: An example of dry-stone masonry

64: Plagia (www.konitsa.gr)

65: Drosopigi, the chapel of Panaghia



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The wider region of Mastorochochia is invested with religious and sacred meanings. The high number of churches and chapels along with their reconstructions during the Ottoman Empire depicts the religious value. Religious value is enhanced by the careful location of chapels at the perimeter of the village in an attempt to secure the well being of the community, an act which also carries symbolic connotations. A further example is the documentation of bas-reliefs and their decoration, chiefly used for the avoidance of bad fortune. The defensive architectural type, with high walls and the frequent appearance of churches and monasteries, mainly for protection reasons, reveals the symbolic and political values of the area. Even the mansions do not have only aesthetic and social value but constitute political value as well, as the intense homogeneity in combination with the labyrinthine network of narrow streets contributed in the disorientation of raiders (Phillipidis 2010:241-242; Nitsiakos 2008:147).

Except for the social and historic value, the frequent appearance of bridges, indicate the economic value of the area. Mastorochochia was an active area that played a significant role in economic development of Epirus. Furthermore, the frequency of the bridges is related to the affordability of the locals to finance their constructions. The numerous stone bridges indicate the prosperity of the community and can be considered as an evidence of a significant economic growth during the Ottoman Occupation (Tsotsos 2003:147-149).

The construction technology, process and design constitute the main body of craft- or work- related values. They are strictly connected and derived from the local knowledge and skills of craftsmen (Mason 2002:12).

Mastorochochia show strong technological and scientific value, as they provide the visitor with information about their architectural history, material and construction technology and they constitute a typical example of traditional architecture. Moreover, they represent a field of interest for researchers, professionals, scientists and students (Australia ICOMOS 1999; Mason 2002:12).

The tangible cultural heritage composed by the built heritage, the different constructions and the structure of the villages is an issue that gains attention because of its uniqueness and the combination of different characteristics and multiple values, but always within a common framework. Consequently, the need for awareness and safeguarding of the tangible heritage of Mastorochochia, renders the preservation and conservation of the stonemasonry structures a crucial matter.

66: Exohi is in a bad condition, maintaining part of its initial structure, but during winter is almost deserted

67: Likorachi is one of the totally deserted villages

68: Pysogianni is in a good condition, preserving the initial structure of masonries and traditional grid



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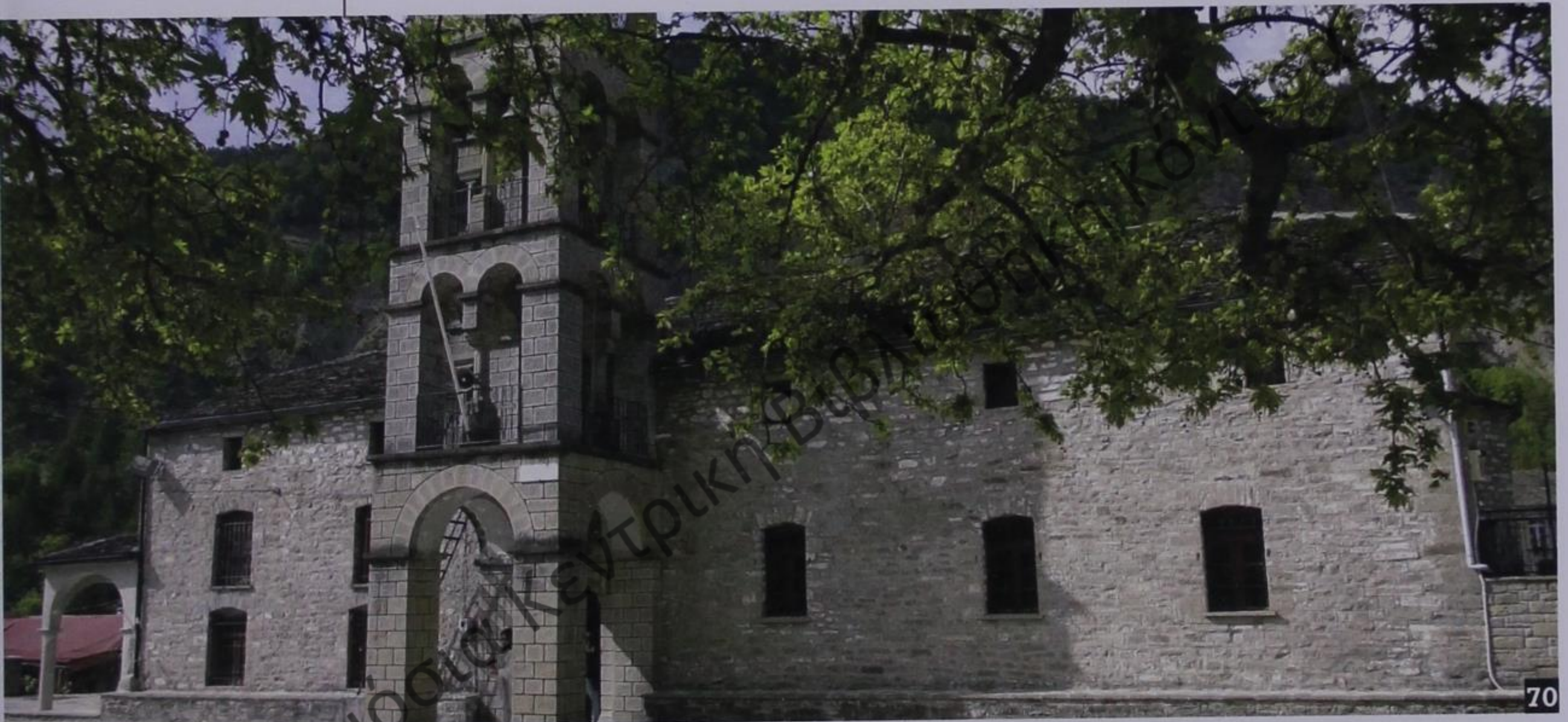


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69: Vergos Bridge. The stone bridges are in harmony with the natural environment and underline the aesthetic value of the area

70: The Church of the Assumption of the Virgin Mary located in the centre of Aghia Paraskevi demonstrates a strong connection of social and religious life

71: The water mill of Tak-siarchon in Likorachi witnesses the commercial activity in the area



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72: Plikati, Aghios Athanasios church, 18th century. An outstanding example of Gorgopotamos woodcarving craft

73: Kastanea. Gosios Mansion. The architecture and the scale reflects the wealth and prosperity of the community

74: One of the outstanding bas-relief in Monastery of Panaghia in Zerma

75: Aghios Georgios church in Pysogianni. 1904. The wood paintings by the Serbian Miltiadis Nikolich testify the mobility of craftsmen



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2.4.1. STATE OF CONSERVATION

Current State of Villages: Taking into consideration the existing situation, one can discern four categories as far as the state of the Mastorochochia villages is concerned.

Table 1

Good Condition* ¹	Bad Condition* ²	Totally Deserted* ³	Newly Constructed* ⁴
Aghia Paraskevi	Aghia Varvara	Likorachi	Kefalochori
Amarandos	Asimochori	Fytoko	Theotokos
Drosopigi	Elefthero	Zerma	Plagia
Ganadio	Exohi		
Kastanea	Fourka		
Molista	Gorgopotamos		
Monastiri	Hioniades		
Plikati	Langada		
Pyrsoyianni	Nikanoras		
Vourbiani	Oxia		
	Pigi		
	Pirgos		
	Pixaria		
	Pournia		
	Trapeza		

***NOTES**

- 1** It includes villages that maintain the initial stonemasonry and settlement structure to a satisfactory degree, meaning that they sufficiently represent the art of craftsmen. The buildings are well-preserved and the majority of stonemasonry structures are saved. Furthermore, there are museums, Conference Information Centres that contribute to the promotion and safeguarding of cultural heritage. The locals actively participate in the promotion of cultural heritage, through reconstruction works, magazine publishing and organisation of festivities. Last but not least the road network that leads to these villages is in a quite good condition, making the accessibility easier and the signage is adequate and clear.
- 2** In the second category are grouped the villages that either maintain part of their initial structure, but are almost deserted, or that do not maintain sufficiently the tangible aspects of Mastorochochia cultural heritage. The majority of the stonemasonries have been destroyed, there are new constructions threatening the villages' authenticity and there is a lack of permanent inhabitants, although during summer season these villages could attract visitors. As far as the road network is concerned, it is in a bad condition, in many cases without asphalt and usually without any signage.
- 3** The third category includes the villages that are totally deserted, because of collapse.
- 4** The fourth category comprises the villages that are newly constructed, because of the internal movement of the locals, mainly from the villages that have collapsed.

(Appendix 4; Municipality of Konitsa 2014; Papaioannou 2008; Valta et al. 2005)

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Factors affecting property

As far as the tangible aspects of the cultural heritage in Mastorochochia villages are concerned, the most common cause of decay is man-made, and then followed by external causes of decay, mainly biological and botanical causes climatic changes, and natural disasters such as earthquakes. Internal causes of decay are a crucial matter as well, due to humidity because of either rain water or the aquifer (Feilden 2003; Skoulikidis 2000; Lampropoulos 1992).

Unfortunately 'tangible [...] values are in conflict with [the] [...] values of progress and development'. For that reason the new interventions in villages are not according to the principles and examples of stone buildings constructions that were used to exist in the area. Moreover, up to the present, the conservation or restoration work that have been carried out were at random intervals and not well-organised. However, there are numerous actions that indicate the participation of local communities in safeguarding the natural and cultural heritage. The conservation, preservation, safeguarding and promotion of the cultural and natural heritage are crucial, because of their significance and uniqueness, and are affected by and affect the surrounding communities. The identification of the involved stakeholders and the understanding of the needs and expectations are therefore absolutely indispensable (Ganiatsas 2012:155; Hajjalikhani n.d.:1).

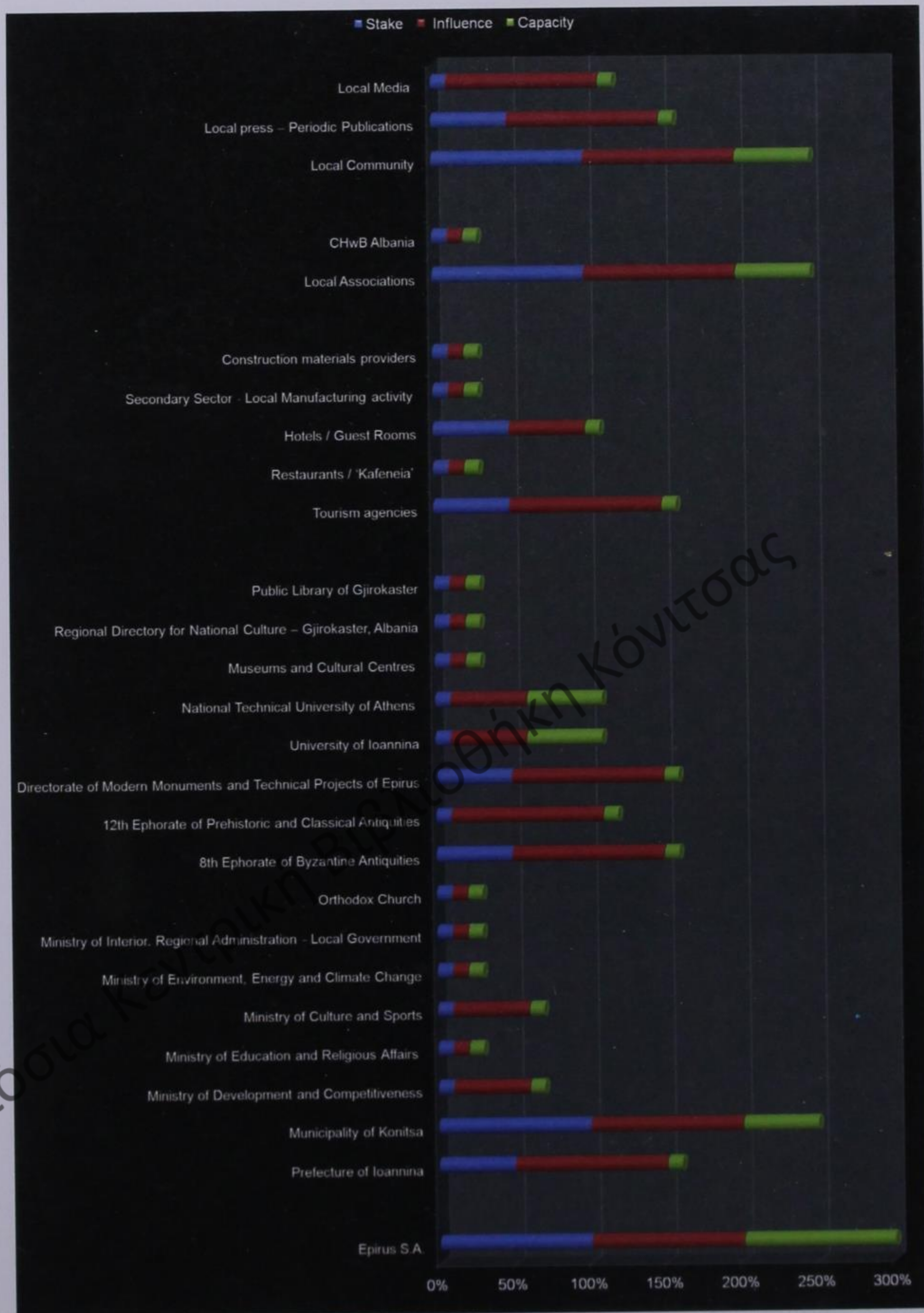
2.5. STAKEHOLDERS IDENTIFICATION AND RISK ASSESSMENT

2.5.1. IDENTIFICATION OF KEY STAKEHOLDERS AND THEIR POWER

The MaNet Strategic Plan is first of all a social benefit plan, which means that a Stakeholders Analysis is of extreme importance and has to be conducted in two phases. The initial one has a generic character and takes into consideration an important set of values of universal and local significance. It also includes the identification of stakeholders as 'a critical part of the initial phase of goal setting and project scoping'. Thus, the research is limited to the key stakeholders (Appendix 5). This analysis is also used as a methodological tool for the strategic analysis, mostly for the acknowledgment of the external environment. The analysis is based on a 'community of interests' of various stakeholders as a common ground for developing the project in a sustainable way. An analysis on the 'conflicts of interests among different stakeholders' has not been conducted. The crucial conflicts will be included in a risk assessment for the area of Mastorochochia (Appendix 5). A detailed analysis of every stakeholder that has or might have power in the future has been planned for the second phase, after the implementation of the in-depth multidisciplinary survey has been conducted, which will provide a thorough understanding of every aspect of the area and of the aspirations of its inhabitants. Moreover, a stakeholder's identification and analysis is part of a monitoring mechanism and constitutes an 'ongoing task' for the MaNet project (Grant 2013:37; Mason 2006:39; Torre 2002:17; Avrami, Mason & Torre 2000:10).

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Key Stakeholders -3Scale- Power



(Analysis Key Stakeholders Power Appendix 5)

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2.5.2. RISK ASSESSMENT

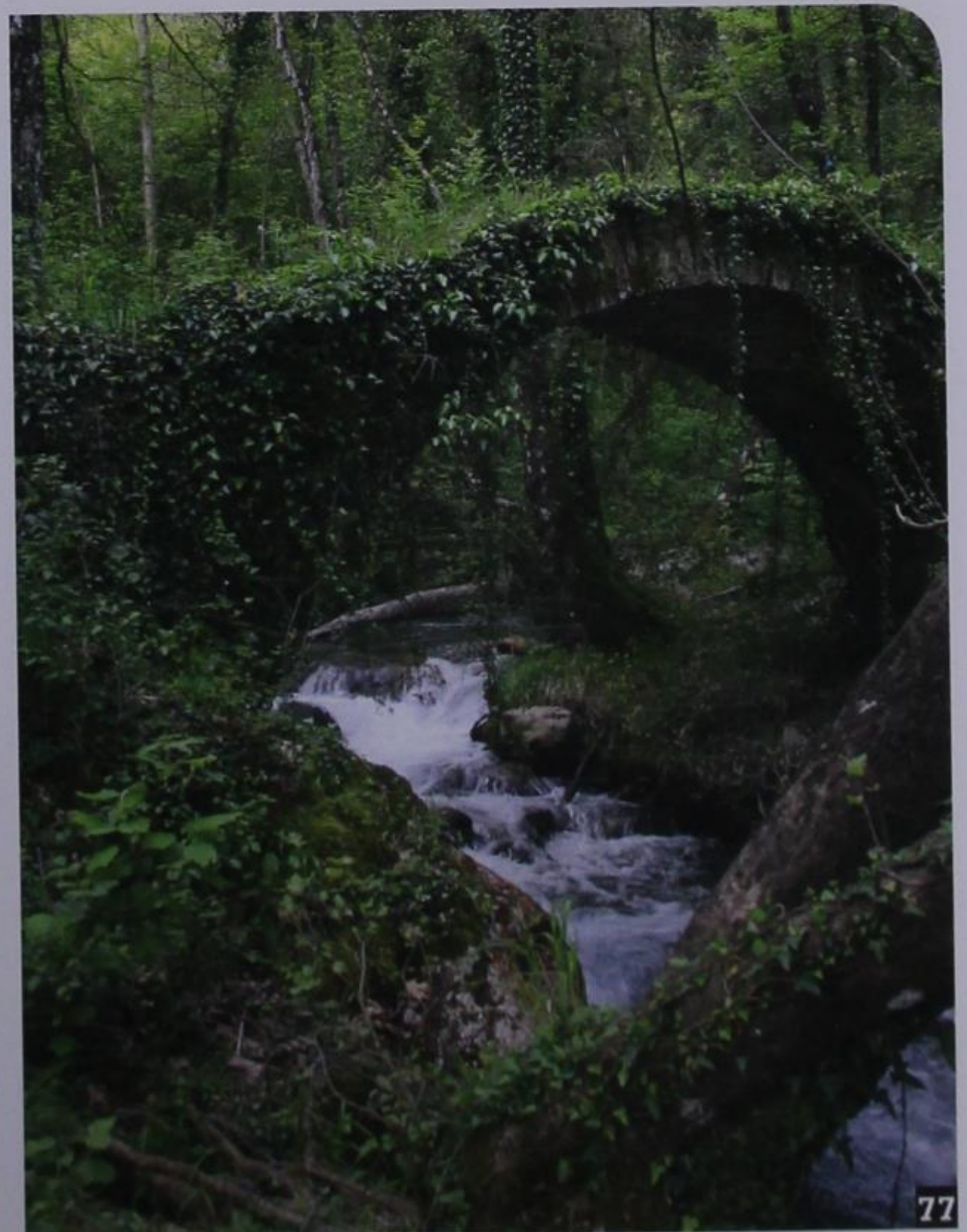
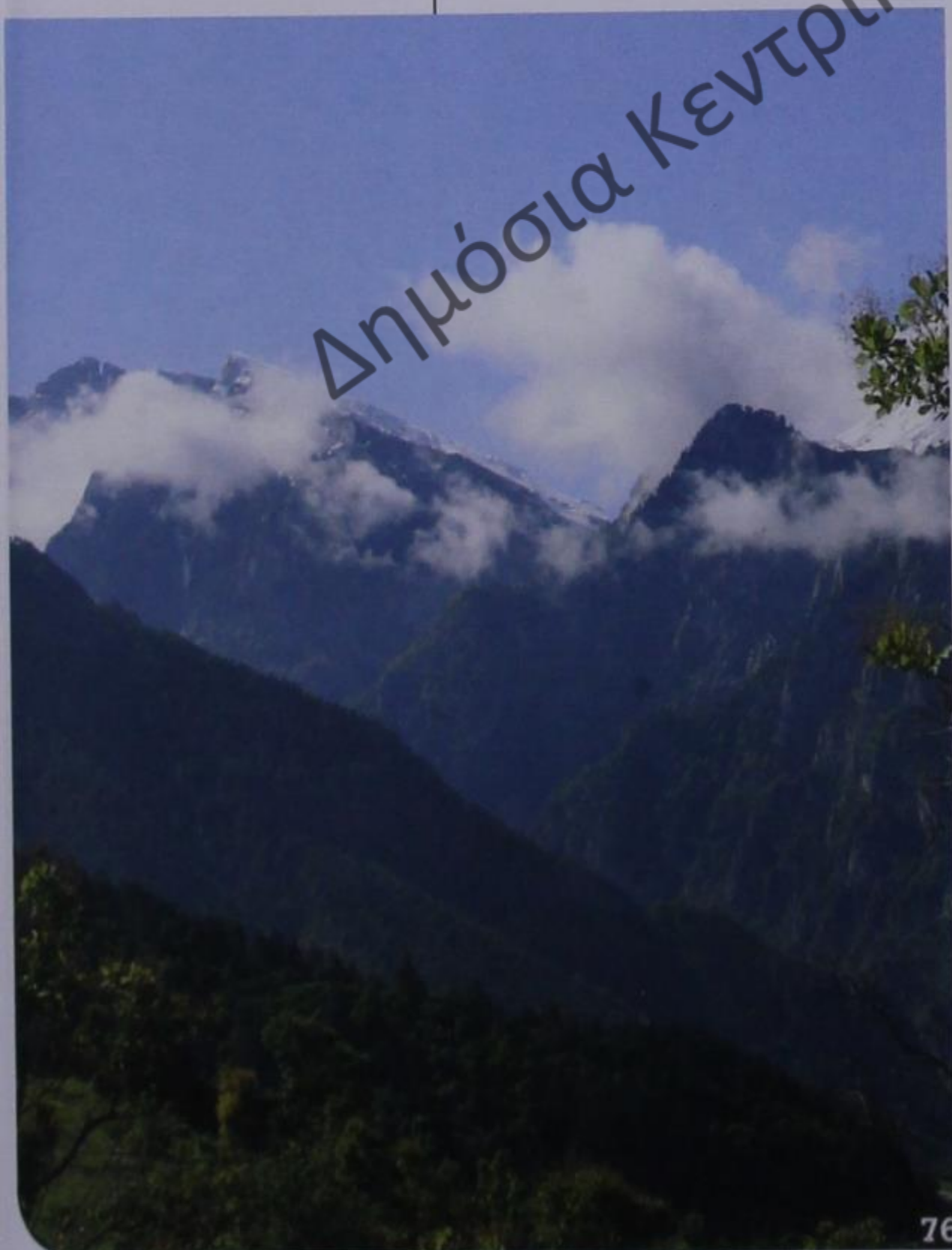
The dominant issue in the assessment of possible risks within the territory of Mastorochoia is the recent economic crisis that has exacerbated and exposed all the structural weaknesses. However, the same economic crisis has also had an unexpected result, a demographic paradox. Although previous research had predicted the 'death' of the mountain communities, the Mastorochoia villages maintained a minimal and stable population due to the return of pensioners. The MaNet Project views these developments as a challenge and addresses the negative aspect of population aging from a positive perspective, as an opportunity and a starting point for the area's re-inhabitation. However, the depopulation problem had various side effects that have to be taken into account while planning any actions (Nitsiakos 2008:126-127; Torre 2002:25).

All the physical threats stemming from a variety of factors 'and social, cultural, or political forces that produce changes in meaning and valuing', can be resolved to a great extent given time and strict prioritization, strategically designed plans and a continuous open dialogue and collaboration of the various stakeholders with public sector and scientific institutions. The MaNet Project's aim is to assume a central role in resolving procedures of such risks, by supporting the local communities of the Mastorochoia territory (Torre 2002:25).

Overall, as an experiential approach to the historical, environmental, ethnological and cultural assets of Mastorochoia territory, the MaNet fieldwork is a methodology of identifying and understanding local values. This value-centred research is a fundamental element for the design of the MaNet Strategic Plan.

76: The young forests are actually so dense on the slopes of Grammos and Smolikas that a 'jungle' phenomenon became a threat for the integrity of Mastorochoia

77: The diversion of Amarendos waters is a risk for the rich ecosystem of Sarantaporos



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3. CULTURAL & NATURAL HERITAGE VALUES ANALYSIS

3.1. ASSESSMENT OF VALUES OF NATURAL, CULTURAL LANDSCAPE AND CULTURAL HERITAGE

The evaluation of the Mastorochochia heritage is based on natural configuration and human activity, which become significant methodological tools 'to bridge the gap between parts and wholes, traces and entities, the values of a monument to the reality of the monument itself' (Ganiatsas 2011b). This process aims to assess the Mastorochochia heritage for the collective memory of the society as well as for the economic and territorial development by evaluating its intangible and tangible traits, by defining its universality, integrating all levels (local, national, global), and by considering the varied and different apprehensions and experiences connected to the place (Dümke & Gnedovsky 2013; COE 2008:27-28; COE 2002; CEO 2000:3). The art manager M. Torre has performed an analysis of various systems related to value typology. Among them, the Burra Charter typology of cultural values is considered the most suitable for application. The proposed aesthetic, historical, scientific, social, economic set of values and the additional ecological value fits the large-scale physiognomy of Mastorochochia and the holistic approach of the MaNet Project (Torre 2002:9-10).



- 78:** Chest painting in Hioniades, 1924 points out the influence of the natural environment on the artistic expression in the crafts
- 79:** Bas-relief in Exohi. Putting symbols was a common practice with spiritual and symbolic value
- 80:** Sultan Suleiman's mosque in Konitsa besides the historical value demonstrates the coexistence of different cultures
- 81:** Fresco in the chapel of Panaghia on the route to Drosopigi along with its religious content reflects the influences of the secular folk art
- 82:** War Memorial in Pirgos commemorates the historical battles in the area
- 83:** Craftsman's hands tell us more than thousand words
- 84:** Local women keep collecting grass to feed domestic animals in winter

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Table 2

Values of Natural Environment and Cultural Landscape	
Aesthetic Value	The Mastorochochia territory is an outstanding natural mosaic of high aesthetic that is representative of the Greek and Balkan mountains.
	The natural environment has great aesthetic value as an inspiration for the creation of works of art and as a source for different crafts. The works of painters and woodcarvers with rich floral and animal decoration is a characteristic example.
	The masterpieces of craftsmen of Mastorochochia are tangible evidence of this interrelation.
	The stone structures of the erected environment have become the landmarks of the Mastorochochia territory.
Historic Value	The qualitative tangible and intangible traits of the Mastorochochia cultural heritage tell the story of the irreplaceable cultural activity of a civilization that once developed and thrived under certain unique political, economic, historical, social and natural conditions.
	The interrelation of the natural environment and the cultural landscape and heritage reflects the transition from the pre-industrial to the industrial era in Greece.
Scientific Value	The territory is an open-air museum for the public but also an experimental ensemble for observation for wide range of natural scientists.
	The territory is an outstanding ensemble of diverse flora and fauna.
	The local knowledge that the cultural landscape exudes reflects a way of thinking and living in and with nature at all stages of human development.
Social Value	The territory has profound social value for the harmonious interaction between humans and the natural environment as a formula for people's welfare.
	The current and prospective, direct and indirect use of natural resources is a guarantee for long-term social well-being.
	Biological diversity has contributed to the formation of the social patterns of living in nature and within nature.
	The natural environment influences and defines indirectly the mentality of the inhabitants of the territory.
	The well-preserved mountainous cultural landscape and architecture constitutes a fundamental link in the chain of socioeconomic and artistic development of Mastorochochia.
	The harmonious coexistence of the natural environment and cultural landscape and heritage uniquely commemorates the creative and innovative spirit of craftsmen.
	The cultural tangible and intangible rudiments are the key witnesses of the direct and indirect multicultural coexistence.
	The Mountains and the Rivers became the symbols of unity as places of cultural dialogue between different societies in local and supra-local level.
	The generous biological and genetic prosperity in combination with innovative agricultural technologies create a promising framework for the cultivation of several 'dietary' plants in an organic and sustainable way, which contributes to smart, inclusive and sustainable growth.
The indirect use of the territory is an indispensable component of harmonious coexistence between humans and nature. Hence, it provides a prerequisite for future measures in terms of economic growth.	
The unexplored encoded information in the various components of cultural heritage has generates value for fund.	
Economic Value	
Ecological Value	The pristine natural areas with their abundant and varied flora and fauna are of exceptional ecological value.
	The intact natural sites close to the settlements reflect the strong ties between human and nature, which fostered deep ecological awareness and a profound interrelation.
	The 'young' forests are of particular ecological value as a unique and rare hybrid that was created exclusively by the seminal contribution of both human and nature.

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3.2. STATEMENT OF SIGNIFICANCE, AUTHENTICITY, INTEGRITY AND PROTECTION & MANAGEMENT OF VALUES

3.2.1. STATEMENT OF SIGNIFICANCE

The Mastorochochia territory stands out for its diversity and distinctive cultural identity. The perpetual fermentation between nature and humans formed exceptional natural and cultural interconnections that are impossible to separate. The absence of even one value in fact leads to the absence of much more. Thus, the significance of Mastorochochia is tied to the strong and unbreakable network of cultural and natural values the craftsmanship as the core. The dynamism the different but interrelated elements divert into a solid evidence at all levels creates potentialities for development and attributes competitiveness in the territory. This treasured polysemy of Mastorochochia enables the MaNet Project to endow its valuable context with an indispensable and vital character through a holistic and integrated approach.



85: Pirsogianni. The bas-relief symbols have both protective and aesthetic character

86: Mavri Petra Bridge on the way to Pournia. Apart from being an important nodes in the cobble stone path network, are magnificent art works

87: The loom art is one of the traditional Mastorochochia crafts that preserves local knowledge of women



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3.2.2. AUTHENTICITY

Indisputably, the Mastorochochia cultural heritage is the authentic result of a dynamic and lasting interaction between natural and human processes in the territory. Scientific research, analyses and examinations, spoken discourse of local memories and bibliographic resources, tangible and intangible evidences contribute to the verification of the Mastorochochia authentic cultural context. Despite the fact that the majority of cultural elements are partly preserved (Table 3), they acquire 'multi-interpretability', and create 'potential field of interrelated cultural content and values, which express the unity of [the] particular heritage' (Ganiatsas 1996:105). The structures may have been aesthetically tainted, but their substantial base in combination with their rich intangible context is still able to tell the story of the past.

Table 3: Factors affecting the authentic preservation of values of the intangible and tangible traits of the Mastorochochia cultural heritage

	Abandonment and demographic shrinkage	Accelerated pace of nature's growth/ 'Young' forests	Agricultural development	Local community	Advent of industrial era
Authenticity of the Mastorochochia Cultural Heiritage	<ul style="list-style-type: none"> • Contributes implicitly to the deterioration or even the disappearance of elements of great worth • Leads to the extinction or the genetic debilitation of cultivated plants and agro-biodiversity decreasing the economic value of the territory • Leads to the dissipation of traditional local knowledge • Contributed to the solid and pure maintenance of the Mastorochochia cultural landscape and heritage 	<ul style="list-style-type: none"> • Affects negatively the aesthetic and historical value of the tangible cultural elements • Favours the age value of the tangible cultural elements • 'Young' forests are not authentic elements of the Mastorochochia cultural landscape • Creates micro-environments for a still unexplored new life making it difficult the estimation of nature's impact on the authenticity of cultural creation (ecological vs cultural value) 	<ul style="list-style-type: none"> • The modernisation of agricultural sector in Greece during early '80s didn't favour the particular case of Mastorochochia uplands • The monoculture imposed by the Greek State and the European market during the last decades of 20th century exacerbated the genetic debilitation 	<ul style="list-style-type: none"> • Local knowledge inherits Mastorochochia cultural heritage with informational and commemorative values contributing to offset and complement to a great extent the deficiencies and weaknesses of the tangible and intangible cultural traits • Local associations and cooperatives have restored and preserved old structures with incompatible materials undermining their aesthetic and social value 	<ul style="list-style-type: none"> • The evolution of technology introduced new construction methods and materials leading to the gradual abandonment of traditional craftsmanship • Massive processes of destruction introduced new uses and functions in the preserved organisational constructions of Mastorochochia craftsmanship favouring the architectural value and affecting adversely the historical and social values

(Appendix 6)

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3.2.3. INTEGRITY

The continuous inhabitation of Epirus since prehistoric times made both the cultural heritage and landscape an integral part of the natural environment and vice versa. For this reason nature and human are interactive forces, where one affects the integrity of the other (Table 4).

Table 4

	Integrity
Natural Heritage	The inaccessible areas of its mountainous geomorphology along with the ecological consciousness of the Mastorochochia communities encouraged the preservation of forested areas as undamaged and virgin places.
	Logging activity is now practiced in only a few villages (Langada, Kefalochori).
	The depopulation of the villages benefits the protection, preservation, even the expanding of some animal species.
	Regeneration of vegetation in anthropogenic environments related to animal husbandry and domestic animals breeding poison the protected and endangered species of bear.
	Illegal hunting and fishing have increasingly become an acute threat for the majority of wild fauna in Mastorochochia.
Cultural Heritage	The desolation of the Mastorochochia villages and the abandonment of traditional economic activities resulted in the 'decomposition' of the cultural heritage.
	The forest regeneration covers and deteriorates significant structural elements of Mastorochochia craftsmanship.
	Even the old structures, which are usable, bearing signs of dereliction.
	The elements of the cultural heritage that are located in the villages are better preserved.
	The sacred natural sites are affected by new diseases, which jeopardize several species of holy trees and by lack of ecological awareness and vandalism.

(Appendix 6)

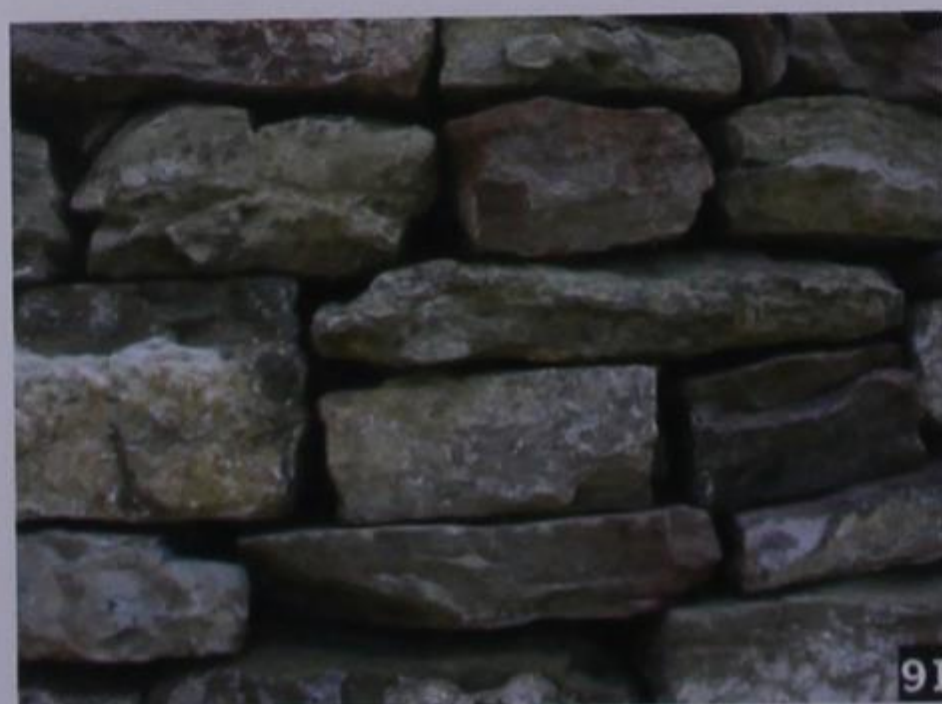
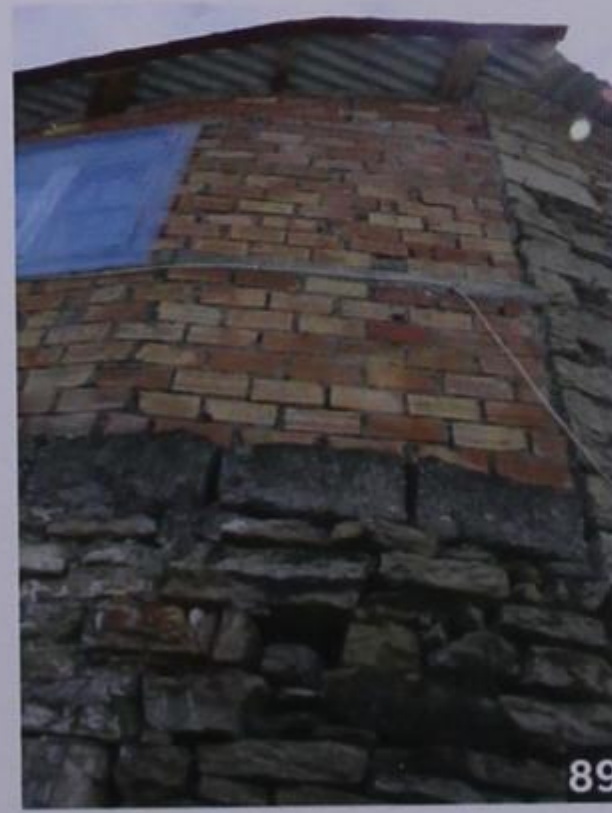
88: Trapeza. Intervention of modern incompatible materials are jeopardizing the integrity of the area

89: Exohi. Another example of incompatible material use for conservation

90: Nikanoras. Traditional stone architecture with harmonized details, like the roof and the gates (41) contributes to the outstanding significance of the villages

91: Exohi. In contrast with abandoned or false treated masonries, we saw in many villages well preserved examples of dry stone masonry

92: Pixaria. Wells are significant landmarks of the villages not only because of the direct purpose, but also because of the important role in the social life of the community



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3.2.4. PROTECTION & MANAGEMENT

Table 5: Protection and management of the natural and cultural heritage of Mastorochochia at the national and international level

	Adequate	Pending issues
Natural Heritage	Pindus and Vikos-Aoos are National Parks.	Encroachment of territory
	The National Park of North Pindus, the mixed forest of Mt Grammos and the peaks of Mt Smolikis have been included in NATURA 2000 network.	Illegal hunting
	In 2002 the 'Committee Nature 2000' was established for the coordination of management bodies and support for the diffusion of knowledge and information.	Logging and grazing
	Small-scale projects implemented by the European organisation LIFE in collaboration with national governmental agencies, universities, institutions.	Fires
	ARKTOUROS carried out surveys for the natural environment in cooperation with the Ministry for Environment, Energy and Climate Change and the Ministry of Agriculture under the program Life-Nature/Arktos II.	Lack of personal guarding/foresters
	Greek and international organizations recently founded the Vjosa/Aoos River Ecomuseum.	Weaknesses in government management
		Weaknesses in the legal framework for the protection of natural environment and the promotion of ecological awareness
	Deficiencies and Weaknesses	Issues in elaboration process
Cultural Heritage	The structural elements of the cultural activity of Mastorochochia have acquired a monumental character that leads to a museum-like maintenance encouraging a sterilized rather than a functional preservation and integration in contemporary culture.	The partnership between the University of Ioannina and the Programme 'Thalis' is promising action for the implementation interdisciplinary research of sacred natural sites under the Operational Programme 'Education and Lifelong Learning'.
	Governmental authorities tend to focus on the material manifestations/products of the Mastorochochia craftsmen.	The embellishment trends of local associations, which wrong criteria for conservation, have been minimised.
	The intangible components are often marginalized or even ignored, such as the unexplored or forgotten sacred natural sites close to religious buildings.	Local associations are making qualitative and quantitative efforts to preserve and promote valuable tangible and intangible elements of culture.
		Paintings from the Hioniades craftsmen have received worldwide recognition and were exhibited at the Pergamon museum in Berlin, 2007.
		Individuals take the initiative to make proposals for conservation activities.

(Sorotou 2014:8; UOA 2014; Hellenic Democracy 2012b; 2011; 1999; Mantas 2012; n.d.; European Union 2010; Sinanis 2010:22; Katseli & Nanou 2008:13-14; Skoulikidis et al. 2008:459; Skourti 2008:67-68; OGG 2002; Nitsiakos 1995:179,182-183)

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3.2.5. CONFLICTS AND SYNERGIES OF VALUES

Life, routes and monuments created by Mastorochoia craftsmen formed an ensemble of values. The 'characterization and assessment of [these] values are critical and particularly difficult because they require potentially many different methods and many collaborating professionals'. Thus, as Randall Mason suggests, 'collaboration across disciplines is essential' (2006:39-40). Moreover, an analysis in this framework represents the fundamental methodology of the MaNet Strategic Plan. Hence, in order to design the Strategic Plan with a holistic approach, a 'values-centred'⁷ initial identification has been conducted. However, the culture that formed around the craftsmen in the area of Mastorochoia -as a 'dynamic and changing' notion- contained contradictions, shifts and conflicts. Consequently, the values of this territory are a combination of conflicts and synergies. Accordingly, values are often mutually opposed in synchronic, diachronic, local and/or supra-local levels (Nitsiakos 2003:73,82,168-172).

In order to 'assert heritage values in the same arena as contemporary values' and plan projects that will benefit and protect the social fabric, it is of great importance to prioritize the weight of values in a tailor made flexible model, taking into account the particularities of every project individually. This innovative approach excludes generalizations and *a priori* evaluations. Besides, in his renowned article 'The Modern Cult of Monuments: Its Character and Its Origin' in *Oppositions* 25 Alois Riegl has already identified conflicts of values that occur on issues of monument preservation, which can be resolved only by balancing the needs of a monument and the society that includes it at a time (1982: 21-51). According to this approach, Paul Drury from the perspective of a Chairman of the Steering Committee for Cultural Heritage (CDPAT) stresses that '[t] here is a particular need to develop an understanding that heritage is constantly being created and destroyed; the process is a negotiation between past, present and future'. Therefore, it is essential to draw on concepts that 'shift the emphasis from preventing change to managing change based on knowledge' (2002: 13). However, the MaNet Project also has to overcome the complex discussion on which set of values is objectively important. From universal to local and even to individual assessment of values, MaNet must manage conflicts in a dialectically constructive way. In this sense, the project adopts the model of co-existence and 'democracy whereby differences are accepted'. The outcome is a synthesis⁸ of values. This is realized rather as an organized structure and prioritization 'according to a particular intention to mediate between' values of the past and the present, even the future, needs, than a list of existing values in a vacuum, isolated from their context. Moreover, the challenge is to provide the ground in which various conflicting or consistent values coexist valorising all the aspects of the cultural heritage harmonically (Ganiatsas 2011b:22-25; COE 2008:47; Avrami, Mason & Torre 2000:8).

⁷ As a methodology, values-centred planning provides three main advantages that are in total accordance with the MaNet strategic framework. First, it 'enables the holistic understanding of sites'. Second, it 'leads to an acknowledgement and inclusion of a greater range of stakeholders by accounting for all the values of a site' and, third, it supports 'the long view of stewardship' (Mason 2006:34).

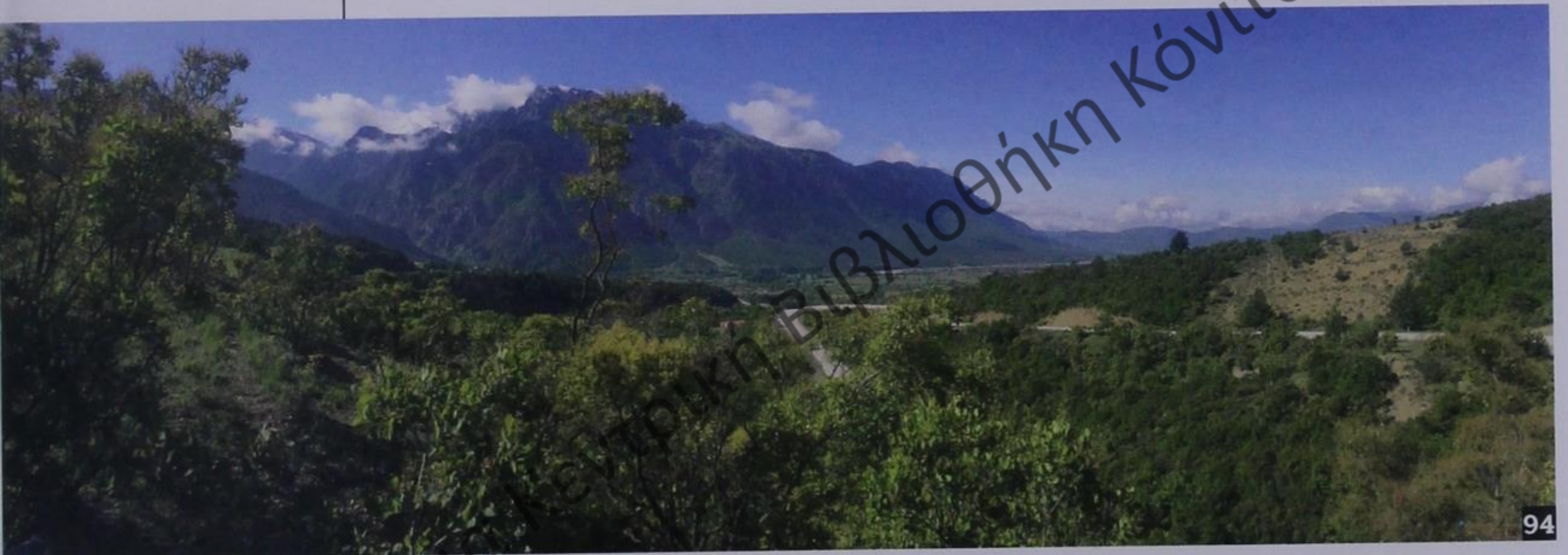
⁸ Synthesis is considered here, in line with professor Vassilis Ganiatsas arguments, 'never [to be] neutral and absolute, but [as] an intentional act, a creative projection of an intended whole picture out of fragmented parts and traces (Ganiatsas 2011a:9; 2011b:24).

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Focusing on a holistic framework, the MaNet Project adopts the relevant theories and integrates them with the innovative regional intelligence concept. Here, tailor-made in-depth diagnosis and evaluation procedures are designed as a dynamic equilibrium. Crucially, all the researches and analyses represent 'full knowledge of the values of a site', and underscore the importance of the research agenda, local involvement, and the monitoring mechanisms (COPTA 2011 9-10; Mason 2006:30-40 Nitsiakos 2003:73,82,168-172).



93



94

93: Pysogianni. The gate detail

94: The panoramic view of Kastanea

95: Aghia Varvara stone bridge. Human activity in the natural environment in a perpetual dialogue



95

96, 97: A house with defensive characters and aesthetic detail in Molista



96



97

98: Nikanor. The traditional stone roofs are still the landmarks of the villages



98

99: Hioniades. The chopping of stone was one of the distinctive techniques of the area



99

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4. LOCAL CULTURE OF CRAFTSMEN AS THE MANET INTELLIGENCE

4.1. LOCAL CRAFTSMANSHIP AS THE TERRITORIAL INTELLIGENCE

The scope of the MaNet Strategy is to design a coherent future-oriented plan. A prerequisite for such a result is to fully understand every aspect of the Mastorochoia territory through the passage of time. The driving force behind this perspective is the important culture that emerged from the activities of craftsmen who lived and interacted in this multicultural region. Their knowledge, which is interwoven with the evolution of these communities, was a product of absorbed traits from prior cultures combined with the ability to adapt and exploit creatively the natural environment. In other words, to paraphrase the ethnographic thought of Howard Morphy, a distinguished academic of Anthropology, we argue that 'the landscape is redolent with memories of other human beings'. Eventually, as '[t]ime was created through the transformation of ancestral beings into place, the place be[came] for ever the mnemonic of the event' and the ancestors 'became part of the place for ever [...], they *turned into* the place'. Morphy's claim in his essay is that '[t]he ordered, frozen world of the ancestral past becomes part of the subjective experience of the individual, through the acquisition of knowledge of the ancestral past as he or she moves through the world' (Ganiatsas 1996:103-104; Hirsch & O'Hanlon 1995:188-189). Thus the slow pace of these procedures resulted in a dynamic cultural capital becoming a latent form of intelligence that was integrated into the Mastorochoia as part of the landscape. A landscape, which is not just a 'passive receptor[r]'. In contrast, it represents a filter which distilled distinct changes and concrete evolution 'according to their Genius Loci'. This significant capacity to cope with changes in various aspects of life is almost identical to the concept of "regional intelligence". 'Regional intelligence can be defined as the capacity of a region to both anticipate socioeconomic change and manage the knowledge derived from such change for the purpose of developing policies'. This concept is introduced by the European Association of Development Agencies (EURADA), an advisory body that aims to promote regional economic development (2004: 1). Hence, this innovative approach based on the designated heritage of the Mastorochoia territory, as a common thread that has defined the collective identity of the communities, 'is recognised as a precondition for individual and social well-being [...] and for sustainable development, as well as a resource conducive to economic activity' (COE 2008:30; Drury 2002:13; Ganiatsas 2011b:25).

4.2. LOCAL KNOWLEDGE AS THE FOUNDATION OF THE CRAFTSMEN CULTURE

An indicative description of aspects of the lives of the Mastorochoia master craftsmen is of great importance. The narratives of the people that were interviewed, combined with previous ethnographic researches, untangle the web of life of the eminent craftsmen to the present day. The necessity to capture a comprehensive image of the territory led this analysis to focus initially on those aspects that were crucial for form-

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ing this specific culture. In this approach the notions of space and time are at the core of the life and culture of Craftsmen⁹ (Nitsiakos 2003:13-14).

The 'odyssey' phenomenon of travelling and communicating with other cultures peaked during Modernity, as demographic and economic difficulties forced people to search for complementary alternatives that could pull them out of the impasse. The landscape's limited resources from agro-pastoral activity were not viable. However, the same Mastorochoia landscape could provide ample amounts of stone and wood suitable for constructions. People efficiently exploited these alternative resources and developed their skills in the construction industry of the time, serving the needs of the wealthy castes. As an activity that could not be carried out during the cold winter months, this restriction linked their life with cyclical time¹⁰. Spring and winter were milestones: the former symbolized the departure of the male population for places where new constructions were in demand, the latter stood for the return and the serenity of the home. At a symbolic level the two equestrian saints, Saint George and Saint Demetrius respectively represented these cyclical milestones. These cycles established a sense of stability and balance, while communities formed their culture within a context of slow time, in accordance with reproduction in nature (Petronotis & Papageorgiou 2008:646; Nitsiakos 2008:123; 2003:123; 1998:70; Makris 1981:13).

This specific combination of stability and mobility, which was harmonious with nature and its appropriation, transformed the social life and the hierarchy of the former agro-pastoral communities. Organized in guilds¹¹ the craftsmen managed to protect their interests and at the same time to gain important privileges from the Ottoman governance system. Those privileges enhanced their economic and consequently their social status. However, being closely tied with their communities, they used their resources to guard their traditions and to protect their historical values, their extended families and the kinship networks in general. The guilds ('Bouloukia') established a strict hierarchy and division of labour. The 'Bouloukia' comprised specialized craftsmen, unskilled assistants and apprentices, mainly based on kinship networks¹². However, the participants were obliged to follow a set of unwritten customary laws and a certain code of values. The Masters ('Protomastores') were in charge of every aspect of collective life

9 Society and the dimensions of space and time are linked by definition with the case of the appropriation of nature. The historical context of Modernity in the area of Mastorochoia has actually been formed by these changes in the appropriation of nature that created new means of production and established a new social framework (Nitsiakos 2003:14-15).

10 Cyclical time is a trait of cultures which depend on natural procedures and base their economy on primary production activities that are by definition linked to the seasonal cycle, which also limits their economy to a self-sufficiency model (Nitsiakos 2003:120-121).

11 According to some researchers, the organizational model of painters from Hioniades is an exception. Kitsos Makris argues that those painters continued the structure of 'fares', which were social groups formed by patrilineal succession. His research proved that until the end of the 18th century painters originated from just two 'fares', Paschalades and Maridades. This particularity was due to the strong livestock traditions (1981:20-24).

12 A typical form of 'Boulouki' of masonry craftsmen was constituted by 1-2 hewers -the best was usually and the 'Protomastoras'-, 1-2 skilled builders, 2 or more appendices, 1-2 workers that brought stones from the quarries and 3-4 assistant kids. This synthesis changed depending on the scale of the projects they worked for. There were projects that demanded even 50-100 craftsmen (Papageorgiou n.d.:138).

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and work, since tangible and intangible¹³ capital, as well as sociopolitical connections were in their hands. Thus they decided upon the synthesis of the 'Bouloukia', the projects they were going to work for and the money they were going to be paid. The masonry guilds, the 'Koudarei', were so tightly-knit that they even developed gradually a code language, called 'koudaritika', to protect their interests from their employers and their competitors. This coherent organizational framework functioned as a model for the social structure of the Mastorochochia communities and their social hierarchy, reflecting the productivity hierarchy. The craftsmen guilds adjusted their strict hierarchies and structures incrementally according to the needs of each historical context, but the 'Protomastores' always enjoyed the respect of the people and were on the highest professional and social level. Beyond kinship networks that ensured trust and confidence among its members, the guild model of the 'Bouloukia' organization also involved practices such as contractual relationships and monetary exchange. This signalled the transition from the embedded economy of self-sufficiency to a disembedded economy of capitalism, ushering in the era of Modernity for the communities. Therefore, the social values¹⁴ of the Mastorochochia communities contribute 'to processes of cultural affiliation' (Ziogas 2010:13; Papaioannou 2008:211; Petronotis & Papageorgiou 2008: LIV,677; Nitsiakos 2004:38-40; 1998:45,72-75,103-104,123-125, 1995:174-177; Tore 2002:11).

The division of labour was a trait of the 'Bouloukia' organizational model. Moreover, the division of labour according to gender was one of the distinguishable traits of these mountainous societies. As the ethnographic research of the craftsmen culture progressed, the traces of their existence led us to the crucial role of the women. While the 'Bouloukia' appropriated the capitalist economic system and enriched their experiences and their knowledge with cultural capital from the places they visited, the female population of Mastorochochia was dedicated to serving the demarcated land of their homelands and became depositaries of local customs and traditional ways of life, expressing the notions of stability and conservatism. Women were bound up with the land, the houses, the children and the elderly. The survival of the communities depended on them. They alone had to take care of the livestock, as well as the fields and production, so that their families had food and heating throughout the year. In these remote slopes, where winters were harsh and long, cutting wood, sowing and harvesting, managing food supplies, the art of the loom, raising children and countless more duties of extreme difficulty were aspects of the everyday life of the heroic Mastorochochia women. Hence, as most people admitted, the real economy of these communities was managed by women in a self-sufficiency framework. Their life as an 'exceptional testimony' to a civilization which is now under the threat of extinction has significant cultural¹⁵ and economic value (Katharios 2012:39-41; UNESCO 2005; Nitsiakos 2004:37; 1998:70; Liatsi 2000:26-29;).

13 'Protomastores' were the most talented and skilled craftsmen, regardless of social status. However, being at the top of the professional hierarchy was synonymous to socioeconomic power, which gradually enhanced their status in every relationship (Nitsiakos 2004:38).

14 This social value of Mastorochochia is also evaluated in accordance with UNESCO criteria of Outstanding Universal Value. Thus, the culture of the craftsmen can satisfy criterion (iii), 'to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared' (UNESCO 2005).

15 This cultural value of Mastorochochia is evaluated as the social value in UNESCO's terms (UNESCO 2005).

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104: The exchange bill from Pysrogianni, 1897 (Petronotis & Papageorgiou 2008:329)

105: Debit bond, 1888 (both documents are demonstrating the transition from the self sufficient economy to capitalism) (Petronotis & Papageorgiou 2008:454)

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All the aforementioned traits are still imprinted in all the local communities' customs. '[M]yths and rituals, which are vital for social reproduction', are proof that 'the appropriation of nature presents material as well as spiritual dimensions'. Moreover, they are 'cultural processes that articulate experience'. In this light, the life around the craftsmen activity and their periodic mobility created a body of specific customs, which, with minor differentiations, were common in the whole Mastorochoia area. The most directly related to the crafts of masonry and carpentry were the customs of foundation laying and roof construction. Both had a ritualistic character and both were linked with the sanctification of space and the protection of the building. Animal sacrifice in the building foundations or at a village inauguration was related to ancient rituals that represented the creation of life out of death. Despite the intangible aspect of these customs, the craftsmen often claimed that rituals also had a tangible and very material nature. At times when resources were extremely limited, offerings, in food and clothing, were vital for the livelihood of the 'Bouloukia'. In this context, various superstitions were reflected in similar customs and enriched the folklore tradition. There was also a differentiation in terms of importance for the social life of the communities among common customs and festivities in the Mastorochoia. All the important events, like engagements, weddings and celebrations took place during the winter, when all craftsmen had returned to their villages. They would even attach importance to minor saints in order to honour important saints by the same name. The symbolic and spiritual value¹⁶ of their traditions was present in the cycles in the lives of the craftsmen. As winter receded and nature awoke, the 'Bouloukia' began preparing for their departure. The routes of the craftsmen were accompanied by the sounds of migration songs and blesses from valediction customs. Women and children saw the craftsmen out of their villages or came forward to meet them at a certain liminal location, a ritual that was coloured with ambiguous feelings of separations and welcoming, and named accordingly¹⁷. The rich musical tradition of Mastorochoia is a reflection of the events and feelings connected to the migration procedures of these communities. A variety of them describe the feelings of those who left as well as of those that stayed behind. These melancholic songs were so popular that they were even sung at wedding ceremonies and big festivals. Songs and traditional dances, as a mechanism that manages time and reproduces continuity, as well as the liminal milestone of space and time of valediction signalled the starting point of the craftsmen's routes. (Rapoport 2010:240; Skourtis 2009:25-30; 2007:43-49; Petronotis & Papageorgiou 2008:646; Nitsiakos 2008:14,122,141; 2003:168; 1998:77-78; Ganiatsas 1996:103-104; Makris 1981:13; n.d.:2-3).

16 The symbolic value lies in inscriptions with symbols that protect the house from evil, churches with pictures that offer miracles, sacrifices for the building of bridges and buildings in general. This value is also in accordance with the, UNESCO's Outstanding Universal Values for world heritage sites, criterion (vi): 'to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance'. Moreover, as Mara del Tore argues, 'spiritual values can emanate from the beliefs and teachings of organized religion' (Rapoport 2010:240; UNESCO 2005; Tore 2002:12).

17 As already mentioned, Klapsodendro (crying tree), Klapsochorafo (crying land parcel), Derti (heartache), Anathema (curse), Pikrokerasos (bitterness treat), are some of the toponyms of these liminal spaces toady bring to mind the hardship of migration (Nitsiakos 2008:14).

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106: 'Bouloukia' from Mastorochoria constructing Alaska Tunnel, 1927 (Valta et al. 2005:58)



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107: Constructing a bridge for Railway in Teheran, 1936 (Petronotis & Papageorgiou 2008:493)



107

108: Detail of the construction of the bridge for the Railway in Teheran, 1936. Detail (Petronotis & Papageorgiou 2008:493)



108

109: On the boat to Iran (Petronotis & Papageorgiou 2008:485)



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4.3. TRACING THE ROUTES OF TRADITIONAL CRAFTS

The Historical and Landscape Analysis have already underlined the fact that the area of the Sarantaporos glade was of extreme importance since the first organized communities inhabited the slopes of Smolikas and Grammos. This passage, that connected the Ionian and the Aegean seas and facilitated the communication and the commercial activities when Epirus was a crucial crossroad at the heart of different empires, is engraved in multiple itineraries. The road networks of the past are almost invisible nowadays and only ruins and archival references speak of their existence. The routes became 'marginal compared to the most frequented' and modern roads of the recent infrastructures. However, these networks were the basic itineraries of the 'Bouloukia' as the most appropriate means of diffusion for their marvellous art throughout the world. 'The routes of craftsmen are of extreme importance because they outline both the contribution of the local techniques to the folklore art and the influences of other cultures to their art' (Sorotou 2014: 92; Papageorgiou 2000:16). Moreover, the study, the research and the emphasis on these routes within the context of the MaNet Strategic Plan, 'is an indispensable tool to understanding the traditional system', while at the same time pinpoints locations with significant strategic value regarding the network (Lecha-Marzo 2012:17,144).

In order to build 'the correct perception of spatial reality in its growth and changes' about the scale and the dimension of the significant craftsmen culture, MaNet recorded the routes of the 'Bouloukia' of the Pysrugianni's masonry craftsmen (Map 2,3). As one of the best representatives for masonry crafts, Pysrugianni is still one of the oldest, though very well preserved and active¹⁸, village of the Mastorochoia. These characteristics reinforced the efforts of locals who act through the 'Progressive Union of Pysrugianni' to collect precious data and artefacts. The maps of the routes of 'Bouloukia' from Pysrugianni 'constitute a way of generating knowledge' and provide a clear image of the magnitude of their importance in local and global level (Papaioannou 2008:207; Principe 2002:28; Torre 2002:20).

Today, the life of the craftsmen and the achievements of this local knowledge, that have always respected nature and human need, are the legacy, the foundation, the common thread that promotes the local communities to a smart, sustainable and inclusive growth following and even leading the Hellenic, European and Universal vision for the future (COPTA 2011:5).



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110: Passport of the master from Pysrugianni Giorgos Kosmas, 1906 (Petronotis & Papageorgiou 2008:343)

¹⁸ Pysrugianni has 200 permanent inhabitants and was the administrative centre for the former Municipality of Mastorochoia (Papaioannou 2008:207).

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Map 2 Legend The routes of 'Bouloukia' from Pysogianni during the 18th & 19th century

700	Athens	1843	Volos & Pilion	1880	Durrës, Agrinio,	Sagiada,	
776	Gjirokastër District,	1854	Valaora		Arnea, Domokos,	Konispol, Mursi,	
	Kolonjë	1859	Tsamantas		Elassona, Karditsa,	Tepelenë, Vlorë	
790	Doliana	1869	Missolonghi		Kozani, Lamia, Veria,	1915	Filippiada, Naousa
800	Athos Monasteries	1870	Peloponnese:		Xanthi		
801	Ioannina		Dimitsana, Kalavrita,	1900	Korçë, Përmet,		
815	Delvinë		Kalamata, Korinth,		Aoös' Lakka, Pogoni,	(Petronotis & Papageorgiou	
816	Zagorochochia		Megalopoli, Patras,		Pontikates	2008: 175-418)	
827	Thyamis		Pirgos, Sparta		Parga, Preveza,		

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Map 3 Legend The routes of 'Bouloukia' from Pysrogianni during the 20th century (beyond Greece and Albania)

- 1860 FYROM: Bitola
- 1870 Egypt: Suez
- 1900 Türkiye: Izmir, Bursa
- 1910 Sudan: Khartoum
- USA*

- 1927 Sudan: Al Fashir
- 1930 Türkiye: Zonguldak
- 1935 Iran: Tehran
- Iraq: Kirkuk
- Ethiopia: Addis Ababa

- 1960 Egypt: Aswan

* More details about the routes in USA have the archives from the village Kastanea:

- 1909 St. Louis
- 1915 Alaska

- 1911 Kansas
- 1927 Cleveland
- 1927 Detroit

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5. ASSESSING POTENTIALITIES FOR DEVELOPMENT OPPORTUNITIES & POTENTIAL OF LOCAL VALUES AND LOCAL CULTURAL DYNAMICS

The definition of the MaNet strategic objectives must be in accordance with the traits, qualities and values of the Mastorochochia territory. The identification of their dynamics and their potential is thus the key endeavor of the initial phase and is necessary for designing a cohesive MaNet Strategy. In order to bring forth the full potential, this procedure also includes local perceptions that reflect their aspirations for Mastorochochia. Three fundamental and lasting traits provide the outline of the designated culture of craftsmen in the Mastorochochia, the crafts, itineraries and appropriation of the natural environment. These traits have led to the identification of a series of 'dynamics and potentials that contribute to the socioeconomic development and foster societal and institutional participation' (Lecha-Marzo 2012:33).

The traditional crafts of masonry, woodcarving and painting represented ways in which the skilled masters established their reputation and their economic development in an era of great difficulties. A plethora of traces from these crafts, which transcended the limits of art, survive today. Though few of the masters are still alive, the knowledge that has been absorbed through the passage of time seems to be awaiting a renaissance. Locals are so familiar with this legacy that they are making individual efforts to revitalize it in various ways. This fact stresses the extraordinary potential of polycentric policies focused on crafts training and safeguarding in the broader area of Mastorochochia. The Museum of the Artists of Hioniades, the Folklore Museum in Kefalochori, the Conference Centre in Drosopigi, the Ethnological Museum of the Craftsmen of Epirus, various initiatives with collaborating university programmes as well as the proposed vocational school of Masonry Craft in Pysogianni are an exemplary baseline that confirms this dynamic. Besides, investing in traditional crafts is interlinked with a series of benefits. Lifelong learning is rooted in the culture of the Mastorochochia. This is also the reason why women encouraged their male children towards technical training and the 'Protomastores' continued to fund schools and education even at times when education was a privilege of the dominant social castes. Lifelong learning is still a strategic objective for the information society and the Territorial Agenda 2020, and this local tradition has enormous potential that can be exploited (European Commission 2012:37; COPTA 2011:7-8; 2010:17; Petronotis & Papageorgiou 2008:167; Nitsiakos 1998:115). Another very important dimension is that branding the area with these skills enhances the tourist development in the niche market of cultural tourism. In addition, investing in the cultural and creative industries is in line with the objectives of the European Agenda for Culture 2011-2014 and the strategy for 'Europe 2020' of the European Commission. The Commission also argues that as 'regards cultural and creative industries, investments may also relate to research and innovation (entrepreneurship, SMEs, clusters, networks), information society (digitisation), education, youth, urban regeneration (as part of integrated projects), improvement of human and social capital and skills development'. Thus the traditional crafts can serve the Mastorochochia as a hub that will interlink existing developments with innovative activities compatible with the values of the Mastorochochia (2012:9-13,35).

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The second trait that is part of the 'intelligence' of Mastorochoia is related to mobility. The area of Sarantaporos glade has been an important passage since the prehistoric period. Ancient routes were used until the advent of the industrial revolution. This communicative network was greatly broadened by the masonry craftsmen during the Ottoman domination, in order to also serve the growing commercial activities. Those routes were the foundations for the itineraries of the 'Bouloukia' that over the decades spread the fame and the art of the craftsmen all over the world. The detailed topographical research and study of the historic routes has an archaeological significance and can motivate further research, as it has the potential to reveal unknown socioeconomic elements of the past with local or even universal value that is also related to the existing monuments (Lecha-Marzo 2012:34). The importance of the historic routes is not exhausted in their historical significance. The historical routes have the potential to be the core of attraction of a network of 'itineraries for the development of motivational policies' related to sites of tourist interest. Additionally, the fall of the communist regime in Albania and other Balkan countries and the subsequent opening of the borders re-introduced mobility, albeit in a modern fashion, with new development perspectives. In this context, projects like the 'Routes of State of Ioannina and State of Thesprotia' or the cross-border project 'Ne.T.Routes', can be integrated in a broader network of itineraries that have the dynamic to exploit modern innovative digital technologies¹⁹, to create job opportunities²⁰, to reinforce transborder relations with neighbouring countries and to involve local communities in various ways (European Commission 2012:7-9; Kaliabakos 2012:147-161; Lecha-Marzo 2012:144).

The routes network by definition also incorporates itineraries and sites that are significant in terms of their natural environment. The location of the Mastorochoia in an area with extensive biodiversity and surrounded by natural parks provides vast potential to appropriate natural resources, but this time in a way that is quite different from the past. 'Improving physical and visible access to landscape' is an important endeavour that will contribute to the general tourist development. However, the latest studies by a number of advisory bodies, as well as the experiences and aspirations of the local communities point to the conclusion that 'harmonious, balanced, efficient, sustainable

19 The European Agenda for Culture 2011-2014 supports proposals for innovative and digital technologies to 'set up platforms, networks as well as clusters in order to support building of partnerships with representatives from the private sector and allow the creation of valuable synergies for the regional economic development'. They also favour the promotion of 'transnational cooperation to exchange experience on the level of [cultural industries] and the authorities in charge of developing local creative strategies as a way to facilitate knowledge and capacity transfer and accelerate the learning path'. Moreover, research by the NTUA focuses on the use and the potentials of a project for a PDA touristic guide (European Commission 2012:7-13; Kaliabakos 2012:77-80,147-161).

20 Cultural employment is growing faster than total employment, which means that investing in cultural activities will create better job opportunities. According to recent studies 'carried out by the TERA Consultants (Building a Digital Economy: The Importance of Saving Jobs in the EU's Creative Industries¹², March 2010) the European Commission revealed that the cultural and creative sectors (including the cultural and creative industries) accounted for 4.5% of total EU GDP in 2008 and some 3.8% of the workforce. The GDP contribution is greater than the chemicals and plastic products industry (2.3 %) or real estate activities (2.1 %). In Helsinki, 9% of business turnover is from the creative sector, one of the fastest growing in the city' (European Commission 2012:6).

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territorial development' cannot be achieved if it is based only on the tourism sector. It is vital to support this sector with activities of the primary and secondary sector of production. Arable terraces, livestock and forestall resources can be combined with the latest technologies and provide products and renewable energy²¹, which will enhance the well-being of the locals, provide alternatives to the economic crises by attracting young people to the area and by reinforcing the attractiveness for visitors with strong ecological principles. Investments in smart innovative activities for the cultivation of organic dietary goods²² and hand made products in accordance with practices of self-sufficiency that have a long and viable tradition in Mastorochoia, will revitalize the economy and combat depopulation through entrepreneurship and new job opportunities. All these potentials are also in line with the priorities of the Hellenic State for the development of the broader region of Epirus²³. This conjuncture provides a huge opportunity to integrate the upgraded public infrastructures in a creative way (Kaliabakos 2012:77-85; Lecha-Marzo 2012:33-34,256; COPTA 2011:4,7; European Commission 2010:3; 2007).

Overall, the challenges created by the ongoing economic crisis are an opportunity 'to transform the[m] into potentials for' smart, sustainable and inclusive growth, in line with European aspirations and designed strategies (COPTA 2011:5).

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21 Forest biomass as a resource of renewable energy can result in efficient energy production as well as in development of new job opportunities. Both actions contribute massively to the depopulation problem of the area since they create an affordable financially environment and at the same time support the social fabric. Similarly the research under the supervision of NTUA showed that hybrid energy plants in high altitude areas like Hioniades have vast potentials of exploitation (Kaliabakos 2012:8-20,47).

22 A research under the supervision of NTUA studied already the recovery of cultivation for an old melon species (*Cucumis Melo L.*) or alternatives cultivations of Stevia Rebaudiana and Blueberry that have great commercial potentials (Kaliabakos 2012:49-60).

23 Priority axis 9: digital convergence and entrepreneurship in Epirus [approximately 6.5% of total funding]. The priority is designed to improve the region's capacity for delivering innovative products and services and also to support the business environment and use of ICT (European Commission 2007).

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11: The Kantsiko bridge in Drosopigi is of outstanding importance, since it is the only bridge nowadays that still connects the mountain villages from both sides of Sarantaporos

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112: The Monastery of Panaghia in Zerma is one of the oldest monasteries of the area build by Byzantine emperor Konstantinos Pogonatos and has historical and religious value

113: A chest from Museum of Hiodiades with floral ornaments. Example of an outstanding circular art

114: Paraspori bridge in Hioniades. Ideal coexistence of wood, stone and nature



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PART 2: STRATEGIC PLAN FOR LOCAL PROTECTION AND DEVELOPMENT

6. STRATEGY

MaNet is a large-scale project based on the values and potentialities of Mastorochochia villages and is to operate in the interconnected environments. Taking into consideration the very origin notion of strategy as guidance and directing, which requires a wide range of skills and knowledge in order to define the directions and choose adequate routes for achieving the targets, the MaNet Project conceives necessary to collect and produce knowledge about the mutual influences of the external environment and the project. The tangible and intangible territorial assets are regarded as indigenous key factors that bridge knowledge derived from 'the mnemonic' of the territory and of its communities and various assets of the environment and can lead to a smart sustainable and inclusive development. The changes on different levels due to the economic crisis in Greece make strategic thinking an absolute priority and appropriate measures are needed to ensure 'a transition towards more sustainable and resource efficient economic structures' in the circumstances during and after the crisis. Local knowledge as a driver of development must be integrated according to the trends in the increasingly changing circumstances and be compatible with the value systems of the territory. Since local knowledge refers to long-standing information and practices based on the interaction with the environment and recognition of the values, it is crucial for adjusting to external and internal changes. Local traditions with a wide range of other local assets contribute to reducing vulnerability to external changes, which makes it indispensable to understand these changes and to benefit from this understanding while planning. The following Plan is to be perceived as a cohesive and holistic approach for creating a strategy that increases the chances for successful smart and inclusive growth and the implementation of further strategic plans. It is designed to help all involved actors think, act and plan strategically and to tailor the actions to the territorial characteristics (KnowHow NonProfit: 2014; PerceptionDynamics 2014; COPTA 2011:5; IISD 2007; Bryson 2004:6,15; Hirsch & O'Hanlon 1995:188-189).

6.1. VISION

The Mastorochochia Network's vision is to offer an innovative set of concepts and tools for boosting local knowledge and increasing competitiveness in the territory while addressing the interconnection of natural and social processes that are crucial components in the territory's identity and overall features.

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6.2. MISSION AXES & OBJECTIVES

The project's mission is to establish an efficient network that streamlines the promotion of the territory. This will be done by using as a connecting thread the heritage of the craftsmen of the Mastorochochia villages and the wider Balkan area while including all the assets of the territory, the interests of the inhabitants on the measures and increased communication and mobility of 'people, ideas and experiences', with particular emphasis on accessibility to the villages (Eurada 2014b; COPTA 2011). The key elements of the socioeconomic development are social benefits and future forward perspective.

The objectives are formulated according to the axes as follows:

Table 6

Axis	Objectives
Preservation, promotion and management of cultural and landscape heritage of the territory	To increase awareness of the Mastorochochia at the national and international levels; to highlight the cultural identity of the Mastorochochia
	To revive traditional crafts and protect, promote and benefit from the natural environment
	To enact measures for the preservation of monuments of protected stone crafts
	To ensure the full and effective participation of local knowledge holders during all stages of the creation of sustainable development policies, plans and programs
Economic regeneration through the integration of time-honoured practices and innovative techniques	To contribute to the revitalization and development of rural areas facing depopulation
	To utilize the existing infrastructure and create new structures for achieving goals
	To propose a model of rural development
	To enhance accessibility to the area
Societal involvement and versatile networking	To foster stakeholder engagement
	To coordinate institutions and society on a collaborative basis

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7. INFLUENCE OF EXTERNAL ENVIRONMENT ON THE MANET PROJECT

Strategic planning requires 'broad-scale yet effective information gathering' which is followed by clarification of the vision and mission, development of strategic alternatives, and an emphasis on implementation of decisions in the future. Since MaNet is a long-term perspective project, it is crucial to identify trends in different sectors and to gain advantage of the potential changes. The next step after assessing trends in the external macroenvironment is monitoring crucial stakeholders like customers, funders, and relevant policy bodies. It is indispensable for the Mastorochoria Network to attend not only to competitors and competitive forces, but also to potential collaborators and sources of collaborative advantage. In addition, a benchmarking is conducted in order to identify best practices and apply them in accordance with the guidelines and frameworks of the project (Grant 2010; Kotler 2008; Angwin, Cummings & Smith 2007; Bryson 2004:6).

7.1. EXTERNAL MACROENVIRONMENT

ESTEMPLE Analysis

Monitoring a wide range of factors, including economic, social, technological, environmental, political, legal and ethical ones reveals opportunities and challenges for the Project. ESTEMPLE analysis has been chosen as a tool since it provides a sufficient assessment of the external environment in order to identify the impact of macro changes, scale the vulnerability to the challenges and relate the Project to its external environment (Appendix 8).

ESTEMPLE Analysis confirms the transitional character of the external environment.

The economic crisis created new opportunities that posed a formidable challenge for the cultural sector. The situation demands a new perspective on the circumstances in order to discover more suitable solutions. In order to be more sustainable, resilient, innovative and relevant, the MaNet project must take into consideration the shrinking public sector and reliance on European and/or international funds. Restrictions for domestic and foreign investments, inefficient regulation of business may become obstacles for the project. The decline of freedom from rise in corruption over last four years signals a trend that may have a negative impact on funding opportunities. Demographic change in the form of transformation of the age structure of the whole society must become key issues for the Project since it affects both economic efficiency and intergenerational equity. The Project must follow the EU regulations and guidelines, especially those that refer to the protection of the environment in order to fill the existing gaps in this field and to plan and work in accordance with the environmental policies at different levels. A lack of innovation policy and a gap in a networking between research and business must be an impetus for the project, along with the gaps that need to be filled. It is indispensable to continue monitoring the external environment in the field of developmental programmes and projects, as well as legal frameworks for regional policies at national, European and international levels to be able to respond to the challenge of recognizing potential mismatches and gaining advantage of them.

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7.2. EXTERNAL MICROENVIRONMENT

Porter's Five Forces

In order to be able to understand the contexts in which MaNet operates and to respond effectively to changes in these contexts, a Five Competitive Forces analysis was chosen as a tool for examining the so-called external microenvironment. According to Michael E. Porter, the author of the revolutionary text 'Five Competitive Forces', the job of a strategist is 'to understand and cope with competition' (2008). While in the for-profit sector Porter's Five Forces model is a tool for measuring the profitability potential, the non-profit organizations use Porter's analysis in order to assess the impact on the effectiveness and efficiency of the performance and develop strategies accordingly. Potential impacts on the ability to implement the plan by the Development Agency of Epirus S.A., have to be taken into account while planning (Lloyd 2010; Porter 2008; Bryson 2004:39).

Porter's Five Forces provides an overview of the non-profit sector with a focus on Greek reality and funding trends (Appendix 8). The public sector is shrinking, while social benefit actions can be implemented with funding from other pools and without the contribution of the Hellenic state. Hence a new model has been established: projects are being conducted outside the State office, which simplifies a wide range of procedures, while the state is being perceived as a reliable partner or beneficiary. Hence, funds have the most power in terms of the MaNet Project. The rivalry in the sector is rather low and offers a lot of opportunities for cooperation.

7.3. COMPETITIVE ADVANTAGE ANALYSIS

Analysis of the results of ESTEMPLE and Porter's Five Forces has proved that a strategy of differentiation is more appropriate over cost leadership. The competitive advantage of the MaNet Project lies in an integrated approach for the sustainable and inclusive growth of the Mastorochochia villages encompassing all the territorial aspects, taking into account the variety of values, evaluating the potentials and channelling them through

coherent strategic set of concepts based on local knowledge. This involves revealing assets that contribute to the competitiveness of the Mastorochochia area through a long-term perspective, which means meeting the objectives of the Europe 2020 Strategy. Furthermore, the sharing of experience as a prior element of networking creates added potential for sustainable inclusive growth and contributes to the fair access to different services, to the enhancement of infra-



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115: The view to Sarantaporos from Nikanor Monastery

structures, and the improvement of management at different levels. In using human capital, territorial assets, innovative concepts in tune with the territory's characteristics, the MaNet project contributes to the economic competitiveness of the Mastorochochia villages, strengthens local economies and reduces vulnerability to external forces.

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7.4. BENCHMARKING & COMPARATIVE APPROACHES

7.4.1. METHODOLOGY

The identification and study of best performances of non-competitive organizations within the cultural heritage industry constitutes the basic preparatory stage in order to develop an enhanced, efficient and effective Strategic Plan. The criteria for their selection are based on their compatibility with the MaNet objectives. Consequently, external benchmarking was performed based on the one-to-one method as described by Tim Stapenhurst (2009:26-34,63-64). This method focuses on the identification, study and adaptation of the best performance among the existing best practices in short time as well as the dipolar relationship between the initiator and the benchmarking participant bares high learning potentiality. Subsequently, the one-to-one benchmarking method is enhanced by functional benchmarking, as their combination produces the highest value according to Bjorn Andersen & Per-Gaute Pettersen (1996:7). The functional benchmarking enables MaNet to benchmark prospective partners in the same industry that are easily accessible and share common or similar concerns. The above benchmarking tools were considered the most suitable drivers for the MaNet Strategic Plan as they enable to accomplish the benchmarking objectives presented in Table 7 (Stapenhurst 2009:5,18,26,80-81; Andersen & Pettersen 1996:6).

Table 7

Benchmarking objectives

To gather information and experience by best performed organizations with compatible methodology, similar aims and concerns

Compare the strategic decisions of MaNet with those of benchmarking participants (target organizations)

Incorporate information and experience effectively

Abridge the improvement process and support the proposals of the present study

7.4.2. SUPRA LOCAL: NANSA VALLEY (SPAIN-STATE OF THE ART)

The research project for 'Evaluation Proposal of the Regional Heritage of Nansa Valley' is identified as the state of the art and the most methodologically compatible exemplar for the MaNet Strategic Plan. The Botín Foundation in Catabria has designed an innovative, successful, future-oriented and globally implemented research model of rural development and regional activation. Its strategic plan of action was prepared to achieve 'community sustainability' by proposing realistic alternatives for economic development and quality of life of the inhabitants. The programme succeeded in accomplishing its ultimate goals through the implementation and execution of several key decisions and methods. First and foremost, its philosophy is based on the contemporary approach of 'regional intelligence'. Regional intelligence was used as a tool to strengthen both intangible aspects and the local business based on the region and to maximize their added value by implementing the regional strategy in accordance with the anticipated socioeconomic changes (Lecha-Marzo 2012:13-36; Richards & Hall 2010:1).

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Taking the advantage of universal implementation of Nansa Valley's action model, MaNet could transfer practices relatively straightforward. However, it is very important to note that legal, socio-economical and financial aspects differ between the regions in question. As a result, only the 'key success points' of the benchmarking are proposed as a means for improvement (Agora Urban Institute 2013):

Table 8: Recommendations for MaNet

Alignment with official frameworks	Integrate Greek and European guidelines and laws in MaNet Project in order to succeed in establishing authorized support, maintaining both an even pace and progress in its processes and securing the future subsistence and development of its proposals.
Consistency and Reliability	The MaNet Project's consistency should not only address the dimension of time, which though a fundamental factor for success, should not overshadow the significance of reliability.
Transversal approach - Combine/Converge/Interlock/Interlink	In view of the fact that MaNet is a large-scale project, it is vital to synthesise a mosaic of relations and to create intersecting planes and a combination of actions in all phases.
Involvement/ Collaboration/ Participation	The hortatory, voluntary or contracted participation of local communities, experts, professionals, universities, institutions and governmental agencies could enable the MaNet Project to perform both qualitatively and quantitatively.
Advanced Technology	The wide range of valuable knowledge about Mastorochochia can be gathered and managed efficiently and effectively only with the contribution of technological support that is not affordable for a non-profit organisation. Consequently, this obstacle could be overcome through collaboration with universities that possess social-benefit motives as well as appropriate knowledge and equipment.
Creativity and Innovation	'Adapt to and create with the existing resources' (Lecha-Marzo 2012:21). Thus creation becomes inextricably linked with innovation. Innovative practices and efforts should be used to coordinate the actions, to experiment with new and to revalorize and redeploy the cultural and natural assets of Mastorochochia.

(Appendix 9)

7.4.3. LOCAL: GJIROKASTER (ALBANIA)

The geographical, natural and cultural contiguity of Gjirokaster and Mastorochochia as well as the potential for future collaboration between the regions are the major reasons for the examination of the particular territory from the perspective of benchmarking. The function of the non-profit organisation CHwB was benchmarked through the field-work in Gjirokaster. The reason MaNet paid particular attention to the newly established private organisation is related to its reliable and successful actions and to a similarity of objectives. The MaNet shares many of the ideas, goals and aims of CHwB, which concern the safeguarding of tangible and intangible heritage of stone craftsmanship, to raise awareness at a local and inter-local level, to increase cultural consciousness of local communities and to encourage collaboration and partnership with public sector and institutions for the safeguarding of the craftsmen's cultural heritage.

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Table 9: Recommendations for MaNet

Funding	The MaNet Project should emphasise the participation of the fundraiser and make it a prerequisite in order to secure the sustainability of the proposed Strategic Plan.
Raising awareness and fostering cultural consciousness at the local level	It is considered essential for the MaNet Project to incorporate in its proposals the organisation of seminars, meetings and cultural activities in order to enrich the intrinsic cultural consciousness of the Mastorochoia local communities.
Organizing restoration camps to safeguard cultural heritage and foster participation and collaboration	MaNet could develop collaborative creative activities in Mastorochoia territory that assist the preservation, protection and promotion of natural and cultural heritage, which are some of the fundamental driving forces of Project's actions.
Being Innovative by becoming inventive	The MaNet Project should draft proposals, which compromise the major stakeholders' aspirations taking also into consideration the internal and external risks and develop prioritisation criteria for the effective implementation of Strategic Plan.

(Appendix 9)

Taking into consideration the above benchmarking analysis, we are able to draw conclusions and proceed to suggestions for the MaNet Strategic Plan. In a dynamic area with a profound but also damaged cultural and landscape heritage, the network becomes the datum line where all the decision-making proposals and actions are articulated. The perception of 'network' is multidimensional as it accumulates all the intangible and tangible assets of the cultural heritage and of the society as well as legislative, macroeconomic and microeconomic parameters. This holistic approach could lead to profound knowledge of the area and its values. Alongside to network, the ability to generate intersecting links of the strategic actions, based on innovation, creativity and invention, facilitates and secures the transversal approach of the Project. The most successful tactics for economic development and strengthening or enhancing the dynamism of the territory are those that develop recreational actions, support the traditional activities of production, the exploitation of natural resources, and recognise alternative ways of economic activation, such as tourism or the industrialization of local products. It is important to stress that the support of social fabric secures the success of any action. The planning and the organisation of seminars, meetings and cultural activities raise the awareness of the local communities and make them active holders of the Project's actions.



116: The view from the castle to Gjirokaster

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PART 3: IMPLEMENTATION & SUB-PROJECTS OF THE GENERAL STRATEGIC PLAN

8. IMPLEMENTATION

The key factor for successful implementation is effective coordination at different levels of the various actors involved and the planning process, sharing and disseminating the experience and knowledge and ensuring consistency and synergy (COPTA 2011:9).

8.1. EXISTING LEGAL & ADVISORY BODY FRAMEWORK

MaNet is in charge of developing a legal and advisory body framework taking into consideration the laws and guidelines at a national and international level concerning protection and management of the cultural and natural heritage, rural development, urban planning, new entrepreneurship and competitiveness, in particular the Convention on the Conservation of European Wildlife and Natural Habitats (Bern, 19 September 1979), the Convention for the Protection of the Architectural Heritage of Europe (Granada, 3 October 1985), the European Convention on the Protection of the Archaeological Heritage (revised) (Valletta, 16 January 1992), the European Outline Convention on Trans-frontier, the European Charter of Local Self-government (Strasbourg, 15 October 1985), the Convention on Biological Diversity (Rio, 5 June 1992), the Convention concerning the Protection of the World Cultural and Natural Heritage (Paris, 16 November 1972), and the Convention on Access to Information, Public Participation in Decision-making and Access to Justice on Environmental Matters (Aarhus, 25 June 1998) (COE 2008:8).



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8.2 HR POLICY

The sustainability of MaNet does not only rely on the comprehensive proposals and methods of the strategy of differentiation but also on the human resources for its execution. Appropriately, the HRM policy is designed in accordance with the stakeholder and competitive advantage analysis in light of safeguarding the successful implementation and realisation of MaNet goals. Equally, the correlation of HR practices with the MaNet strategy attributes coherence, consistency and added value to the HRM. The key ways in which the MaNet corporate objectives within Epirus S.A. influence HR is the economic austerity, the flexibility, as well as the need for multidisciplinary personnel and high performance (Schalk, Timmerman & Heuvel 2013).

Table 10: HR Policies for the implementation of MaNet Strategic Plan

Recruitment and Selection	<p>Outsourced partnership with independent organizations and specialists is the most suitable working practice. The collaboration between the core staff and the external partners offers resilient competency for meeting the multifaceted requirements of MaNet Project. The recruitment of 'periphery' partners is reflected in Project Management, Heritage Management, Fundraising, Computing and Public Relation fields. The relevant and accurate job descriptions through analysis and definition of the work tasks as well as the design of a set of required competencies and skills become essential for MaNet's success.</p>
Training and Development	<p>The external participants and the permanent employees are specialists with expert abilities and authoritative knowledge. However, during the implementation of the MaNet programme unexpected or expected needs require the development of tangible attributes (skills and knowledge) or intangible attributes (attitudes and values). Here, identifying the necessary training and provision of facilities, resources and advice become essential for high quality practices.</p>
Performance Evaluation	<p>The Quality Management System of Epirus S.A., which is already operating in accordance with the European standard ELOT EN ISO 9001:2008 and the criteria of Management Capacity, performs the typical methodology Plan-Do-Check-Act. The above system should incorporate in its evaluation the newly established criteria of employees for the MaNet implementation.</p>
Reward Systems	<p>The reward method, based on satisfiers (achievement, recognition, motivation) and self-esteem or self-actualisation, is the most suitable. Intangible incentives stimulate to a higher degree employee willingness by emphasizing in 'self-development and learning processes' that outsourcing working practices offers.</p>

(Appendix 10 Epirus S.A. 2014a; 2014b; Stredwick 2005:xv,3-22,50-51,120-125, 209-229)

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8.3. ELEMENTARY SCHEMES

The key for the successful implementation of the cohesive Strategic Plan are schemes perceived as sine qua non conditions. These are the constituents of the strategic planning process and they are indispensable for the MaNet Project because they include a wide range of measures and actions involving all stakeholders.

8.3.1. RESEARCH AGENDA

Knowledge of the landscape is a primary step in the process of involving stakeholders whose activities influence the quality of the landscape directly. That is why a multidisciplinary survey on the landscape is a prerequisite for the implementation of the plans. Knowledge regarding the Mastorochochia must be produced according to European Landscape Convention guidelines, which include:

1. understanding the physical features of the territory in their present state and analysing the results of the interrelation between natural and human activities;
2. studying the development of the territory, including an examination of the past, present and potential future impacts on the landscape caused by humans and/or nature;
3. a recognition of the values based on professional knowledge and 'social perception of landscape'.

The process of knowledge production should be accompanied by creating a landscape database as a common reference framework. The in-depth survey as part of knowledge production is to be conducted in a set time frame according to the research field with the aim of getting efficient results within a strict schedule in order to analyse the characteristics of the landscape and to identify forces changing it. In the first phase the research results are to be used for developing a software platform with the essential data for the Mastorochochia Network. The research in the next phase will deliver more detailed data according to the needs of the ongoing or planned projects (COE 2008:40-46). The whole process of knowledge production has to be in accordance with the mapping of regional assets, taking into consideration the level of development of CCIs in the region (European Commission 2012:12). A close cooperation with the state as an official partner is a prerequisite for planning and implementing projects in accordance with state and European development programmes and agendas.

8.3.2. GENERAL ACTION PLAN

A comprehensive Action Plan will be developed taking into consideration the results of the survey, the needs of the local communities and other stakeholders, and the requirements of the territory according to the vision of the project. This Plan provides with actions developed according to the strategic axes. The actions are linked and must not be perceived as a list of actions that can be implemented separately.

8.3.3. NETWORKING

Creating networks built on the uniqueness of the territory, local knowledge, heritage and traditions, is an added value of MaNet. It is also a resource for innovation and services development that allows economic, cultural and social aspects of the project to

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converge, interlock and interlink. Transborder cooperation is understood to mean not only cooperation between neighbouring countries, but also regions and communities within Greece with different or common features. According to the Territorial Agenda of the European Union 2020, regional interdependencies are becoming more important. As a result, networking, cooperation at different levels is increasingly needed in order to cope with and to recover from different 'external shocks'. Furthermore, networking impedes underutilization of human, cultural, economic and ecological resources of the border regions of the network and their peripheral position (COE 2014; Eurada 2014b; COPTA 2011:4; COE 2008:74).

8.3.4. RAISING AWARENESS IN LOCAL COMMUNITIES

Awareness of involved actors regarding landscape values and of the connection between the landscape and the locals is one of the key factors of successful implementation. Awareness raising has to be based on personal contacts and the experience from the exchange between the locals, who will be affected by the plans and actions and the experts who develop those plans and actions. Since encouraging the dialog between the inhabitants and their environment is a driving force for smart, sustainable and inclusive growth and for strengthening identity, encouraging local engagement is indispensable throughout the stages of the project. Questionnaires, workshops with decision makers, festivities, exhibitions, guided visits and other activities involving people are constituents of the knowledge-spreading process that links all involved actors (COE 2008:49-50).

8.4. QUALITY & SUSTAINABILITY ASSURANCE

MaNet takes responsibility for providing quality and sustainability assurance, applying risk assessment, forecasting, monitoring and control.

8.4.1. RISK ASSESSMENT

The first risk assessment must be linked to the results of the in-depth survey of the first phase according to the research agenda that seeks to recognize threats and identify sensible measures to control them. Furthermore, continuous risk assessment taking into account tendencies and unforeseen events is perceived as a primary element of the quality assurance.

8.4.2. FORECASTING

Sustainability assurance involves estimating possible changes based on the survey results and on the assessed risks. In the context of MaNet a very important forecast is connected to the age structure. The majority of the people who are former Mastorochoiria natives and who visit the villages periodically but at specific times, are pensioners. Their permanent residence in urban centres has made them adopt contemporary lifestyle and mentalities. In contrast to this, the locals, who are elderly, live in 'frozen' time keeping and maintaining the character of the decades-long lifestyle, traditions and customs in these villages. Taking into consideration the significant age and mentality differences, we are able to make a forecasting about the future of the cultural heritage of

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the Mastorochochia area. The shift of values is an urgent matter in view of the fact that the next generations of locals, who are pensioners, have different, urbanized attitudes and their interpretation of the past is often biased. Furthermore, in the next years today's pensioners will be the last able to safeguard the Mastorochochia cultural heritage.

Thus, a comprehensive campaign should be designed in order to raise the awareness of the next generations, impart the authentic meaning and content of the local culture of Mastorochochia and safeguard its integrity and its transmission to younger people.

8.4.3. MONITORING & CONTROL MECHANISMS

Monitoring and control is perceived as an indispensable instrument of implementation: changes have to be monitored, the impacts of the actions taken have to be evaluated, and decisions have to be redefined if necessary at all stages of the process (COE 2008:39).

Periodic reporting, one of the monitoring tools of UNESCO, is to provide the monitoring and control of the project, while exchanging information and experiences and documenting the change in circumstances (UNESCO 2014). An interdisciplinary working group is in charge of submitting the report in accordance with the pre-established schedule. A concept of 'commemorative integrity', created by Canadian national authorities, is to be applied. The concept manages the communication of heritage values to the audiences (Mason 2006).



118: Festivity of Ag. Parask-
evi in Kastanea (Made-
line Hendricks 2014)

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9. NETWORK & SUB-PROJECTS

9.1. EXISTING SUB-PROJECTS OF THE GENERAL STRATEGIC PLAN

Epirus S.A. is responsible for most of the projects that have been realised in the area of Mastorochochia. Projects that have been **conducted** are categorised according to the Programmes and the field of the intervention or action (Appendix 11):

Table 11:

LEADER Measure 3: Agrotourism	
Intervention 1: Creation, modernisation and expansion of agrotourism accommodation	Canoe-Kayak facilities Bathhouse of Amarandos Tourist Accommodation in Pysogianni Tourist Accommodation in Konitsa (by Athanasios Fates & CO) Tourist Accommodation in Konitsa (by Panagiotis Mourehidis) Conversion of the Old Creamery into tourist Accommodation in Konitsa
Intervention 5: Museums	Museum of Natural History in Konitsa Works on monuments of Konitsa (lighting of Aaos Bridge, reconstruction of Mosque) Educational Centre in Konitsa Conference-Information Centre in Konitsa Emergence of Old Masonry in Kastaniani Routes of Aaos Ravine, conversion of the areas, map, touristic guide Museum of Natural History in Kastaniani Conversion of the entrance of Aaos ravine Conversion of the City Hall of Konitsa into Conference Centre Folklore Museum in Kefalochori
LEADER +	
Measure 1.3.: Supporting Actions	Routes of Prefecture of Ioannina and Prefecture of Thesprotia
Category 1.3.3.: Promotion and Projection Actions	
Action 1.3.3.2.: Promotion and Projection Actions (except for agricultural field)	
Special Developmental Project of the Konitsa Province	
Konitsa and the Surrounding Villages	Documentation, promotion and advancement of the natural beauty and cultural legacy of the Konitsa province

(West Macedonia S.A.: 2007; Internal Report Epirus S.A.)

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After analyzing the projects and considering their accordance to the MaNet Strategic Plan, the following results have emerged. The projects in their majority contribute to the promotion and safeguarding of cultural and natural heritage, which are the most important assets of the area, while creating new structures for succeeding this. Furthermore, a polycentric policy is achieved through the implementation of the majority of these. The societal involvement and the stakeholder engagement are obvious, since most of the projects are initiatives by local communities. The collaboration and coordination of the society and institutes were a prerequisite for their successful implementation. Some of the projects, such as the 'Ne.T.Routes', the 'Wine-net' and the 'Routes of Prefecture of Ioannina and Prefecture of Thesprotia' contribute to a new structure for development and the creation of a network, playing a significant role in the preservation and promotion of natural and cultural heritage, as derived from the 'MaNet intelligence', and suggest a model of rural development. However, in order to achieve smart, sustainable and inclusive growth and for the projects to be considered to be in accordance to MaNet Strategic Plan, actions such as the cooperation and networking of villages and cross-border integration should be taken into consideration, specifically for the projects derived from LEADER Programme. Furthermore, there is a need of complementary actions that are related to the greener and more competitive and high-employment economy that leads to territorial cohesion. Last but not least, actions related to a more active participation by the locals, to the creation of opportunities of employment and to the provision of new forms of social exchange are extremely important in order to achieve smart, sustainable and inclusive growth (COPTA 2011; European Commission 2010; Internal report Epirus S.A.).

9.2. HIERARCHIES AND PRIORITIES FOR FUTURE SUB-PROJECTS

Taking into consideration the holistic research of MaNet, which encompasses a great variety of aspects, related to Mastorochoia territory, the formation of a set of priorities is crucial in order to efficiently implement the objectives of the MaNet Strategic Plan by a variety of sub-projects. Although each project should be based on tailor-made criteria, cohesiveness cannot be achieved if 'theoretical principles [are not organised with] structure and hierarchy according to a particular intention to mediate between theory and practice'. Thus, the hierarchy of priorities could comprise the primary point of reference for the selection and execution of future sub-projects. For this reason, the MaNet Project has designed the subsequent synthesis of criteria following a broader pattern in order to develop a motivational and driving baseline, which encourages the creative and not mechanical implementation (Appendix 13; Ganiatsas 2011b):

1. Safeguarding local knowledge, monuments under threat and the natural environment
2. Financial feasibility of the actions as a guarantee for affordable performance and positive results
3. Generation of new job opportunities and long-term employment through sustainable use of territorial assets - Promotion of entrepreneurial potential
4. Inclusion of innovative technologies for educational and touristic services, human and communication networking
5. Fostering accessibility to public services

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Table 12:

Priorities	Description of Priorities for Future Sub-Projects
<p>1. Safeguarding local knowledge, monuments under threat and the natural environment</p>	<p>The safeguarding of the Mastorochoia cultural and natural heritage should be addressed by any future sub-project in all phases.</p> <p>The cultural and natural assets of Mastorochoia have the capacity to gather sufficient funding at local, regional, national and international level.</p> <p>The creation of educational activities that focus on traditional crafts is vital for the transmission of local knowledge and the creation of a dynamic human network, taking into account the depopulation problem.</p> <p>Small-scale projects ensure the immediate implementation of conservation treatments in order to secure the future preservation of monuments under threat.</p> <p>The combined preservation of cultural and natural resources plays a key role in the development of projects linked with the historic routes of the area by enriching their cultural content and ecological interest.</p>
<p>2. Financial feasibility of the actions as a guarantee for affordable performance and positive results</p>	<p>The quantitative evaluation of performance of future sub-projects under the economic estimation method of budgeting guarantees funding, forecasts their accomplishment over specific periods and secures the viability of promising results after their completion.</p> <p>Small-scale actions are easily funded and executed within short periods. They contribute to a steady and incremental achievement of the MaNet objectives by motivating development projects.</p>
<p>3. Generation of new job opportunities and long-term employment through sustainable use of territorial assets - Promotion of entrepreneurial potential</p>	<p>A holistic and balanced approach to all the productive sectors could ensure long-term sustainability.</p> <p>Management of cultural assets could not ensure the sustainable growth of local communities as a major source of economic development.</p> <p>Development of investments for smart growth in the primary and secondary integrating the long local tradition in effective agricultural and pastoral activities.</p>
<p>4. Inclusion of innovative technologies for educational and tourist services, human and communication networking</p>	<p>Inclusion of innovative technologies in the primary, secondary and tertiary sectors.</p> <p>Adaptation of smart technology by the production, manufacturing and service provision units for expansion of the human network, creation of cultural and entrepreneurial links beyond the local level and attraction of young people in the territory.</p> <p>Promotion of smart green/ecologically-minded activities through renewable energy technologies for the natural resources' exploitation and protection.</p>
<p>5. Fostering accessibility to public services</p>	<p>Promoting an open dialogue with the public sector.</p> <p>Encouraging the creation of public services in the remote area of Mastorochoia.</p> <p>Accessibility, operation of schools, sewerage and water supply system, and sanitation services are some of the fundamental factors that must be met.</p>

(Appendix 12; Hellenic Ministry of Rural Development and Food 2014: 110-119,338; Lucintel 2014; COPTA 2011; Marrie 2009:171; Ross, Westerfield © Jordan 2003:37)

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Epirus S.A. has prepared a series of actions that have been suggested and approved for implementation in the Mastorochochia network. The planned projects have been analysed and elaborated according to the MaNet objectives and recent developments as described in the Territorial Agenda of the European Union 2020 through the priorities for the development of the European Union 'which contributes to the successful implementation of the Europe 2020 Strategy' (Appendix 11; COPTA 2011).

Table 13:

LEADER Axis 4: Group of Sub-measures: 413: Life quality/ Differentiation	
Sub-measure: L313: Encouraging of touristic activities	Creation of e-guide for cultural routes for Mastorochochia in Konitsa
Action L313-1: Establishment and modernisation of local information centres	
Sub-measure: L323: Maintenance and upgrade of agricultural heritage	Restoration of stone bridge in Konitsa
Action L323-2a: Conservation, restoration and upgrade of cultural characteristics of rural landscape that never had production process (Bridges, fountains)	
Action L323-4: Interventions on buildings for their conversion in museums-exhibition rooms that are related to folklore, agricultural, cultural heritage	Collection-exhibition room for the icon paintings of Hioniades painters
	Ethnological Museum of Craftsmen of Epirus

(Epirus S.A. 2010d; Internal Report Epirus S.A.).

All of the projects exhibit some common features that deal with the priorities of MaNet Project and the Territorial Agenda, such as accessibility and cultural heritage as the main territorial asset (IPA n.d.; COE 2014). The projects aim at the promotion of the cultural and natural heritage of the area, the development and the elimination of abandonment, based on the competitive advantage of the region, which comprises the cultural, natural, historic and scientific values that rely on cultural and natural heritage. Through them the polycentric and balanced territorial development is promoted, forming a network based on cultural heritage. Overall, the future sub-projects fulfil most of the priorities that are set by the European Union and MaNet Project. However, for the purpose of successful smart, sustainable and inclusive growth there is the need for highlighting all of the above priorities. In order to succeed, the projects could work as complementary to each other. They seem to be interdependent but they are interlinked. Despite the fact that the interdependence is still ambiguous, the incorporation of future subprojects under the umbrella of MaNet contributes to the formation of dynamic links between them. The Museum of Hioniades in Hioniades and the Ethnological Museum of Craftsmen in Pysogianni highlight the priorities of MaNet Project but need additional projects in order to develop the potentials for the promotion of renewable energy combined with innovative technologies which will lead to long-term employment. Furthermore, innovative educational programmes are needed in order to face the depopulation problem. The e-guide for Mastorochochia has the perspectives to be imple-

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mented in most of the actions, such as in the operation of the museums. It could create many job opportunities if implemented in all villages of Mastorochoia and it may be combined with cultural routes that connect Mastorochoia to Albania. Finally, the conservation of Konitsa Bridge necessarily requires complementary actions, as through the programmed actions the polycentric development and the territorial integration are not promoted. It could be accompanied with similar actions in other villages of Mastorochoia area in order to promote the rural interdependency and a more effective and long-term partnership with the public sector (COPTA 2011).



119: Exohi. Even the smallest structural details have a great aesthetic value

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10. CONCLUSIONS

The scope of the thesis was to develop a value-centered strategy plan with a cohesive long-term perspective for smart sustainable and inclusive growth of the coherent Mastorochoia area. This area has attracted a wide range of projects and programs regarding rural development focusing on partial not future-oriented solutions. The lack of comprehensive understanding of the area and of strategic coordination of the values is an obstacle for the progress towards sustainable development. The MaNet Project by applying holistic comprehensive approach aims at bringing back to life the whole 'body' of the area and not just separate 'joints' of it.

First, the Mastorochoia physiognomy has been revealed by conducting a place-based multidisciplinary and multidimensional analysis, which gave a profound profile of the area, as it encompasses all the aspects and reflects the variety of tangible and intangible assets. This approach has been chosen to understand the past of the significant legacy of the Mastorochoia craftsmanship and to decode its impact on the nowadays perception of the local knowledge as an indispensable component of territorial intelligence. The MaNet analysis gave the identification of the values from the universal to the local level. The values of the unique legacy of craftsmanship reveal the potential to create new values despite the dereliction of tangible heritage and threatening depletion of the intangible heritage. The analysis showed, that the values are often in conflicts on synchronic, diachronic, local and/or supra-local levels. Based on the recent theories MaNet found the solution in form of co-existence and synergies of the values, since all the values consider assets. Only by applying this approach the potentialities and the dynamic of the territory can be understood and adequately assessed. The mentioned dynamic originates from cultural capital, which with slow pace of time became regional intelligence. This regional intelligence is posed as a skeleton all actions can be attached to. Based on local knowledge, the fundamental three traits – crafts, itineraries, appropriation of nature – are hubs that create a framework for identifi-

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cation of potentialities, which give a basis for developing Strategic Plan. Taking into consideration the character of the project, the very origin philosophy of 'strategy', and synthesis of interlinked values, a tailor-made holistic and cohesive tool for implementing actions and projects was developed. The prerequisites for the strategy are the latest trends and scopes of the Hellenic and European strategic politics. The rather classic analysis of external environment, benchmarking, HR policies are combined with more innovative approaches like research agenda, quality & sustainability assurance, risk assessment, forecasting, monitoring and control mechanisms. All approaches are applied under consideration of networks and networking possibilities. The MaNet strategic tool is applicable for the selection, evaluation, implementation and monitoring projects in a holistic and comprehensive way. Thus, MaNet simultaneously designs hierarchies and priorities for future subprojects in order to 'mediate between theory and practice' (Ganiatsas 2011b). A synthesis of five criteria was developed with aim to encourage future projects to implement the strategic guidelines of MaNet not mechanically, but innovatively and creatively.

The philosophy of MaNet Strategic Plan based on the objectives defined according to 3 axes, which are preservation, promotion and management of cultural and landscape heritage of the territory; economic regeneration through the integration of time-honoured practices and innovative techniques; societal involvement and versatile networking, foresees fostering the creation of added value of the area and increase of its competitiveness. The added value represents the formula $1+1 > 2$. As a result, all projects and actions within MaNet convert the cumulative effect into perpetual synthesis of infinite potentialities of the area.

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APPENDICES

APPENDIX 1: HISTORICAL ANALYSIS

There is prehistoric evidence of active and organized groups of indigenous inhabitants in the broader area of Konitsa and in the surrounding liminal territories. Interesting findings from the Bronze Age close to Oxia village, at the slopes of Mt Grammos, show that the area hosted human activities and consequently was affected by them for thousands of years. The evolution of humankind and nature created parallel and interactive paths. Ancient itineraries from and towards the Sarantaporos watersheds, which united Macedonia with Epirus and Illyria and, consequently, the Aegean with the Ionian Sea, formed a historically constructed societal space that brings to the foreground the importance of Sarantaporos ecosystem. Areas around important crossroads and the plain of Konitsa developed uneven but increased human activity, while the vegetation indicates the existence of pastoral activities in the slopes of Grammos and Smolikias since 3.000 BC. Artefacts and jewellery, found in funerary monuments, testify to Mycenaean influences and social hierarchy. Communication with urban centres in Southern Greece had already been established until the Geometric Era. A large number of weapon findings from the 6th century BC indicate that the communities needed protection for their agricultural and pastoral production, which provided sufficient surplus at that time. Dispersed traces of tombs and religious monuments from the Roman and Byzantine Eras confirm that this was an important area with a mainly rural character. However, all these findings point to the artistic, spiritual, economic, historical, social, even political values that were interwoven with the development of the area's cultures through time (Nitsiakos 2008:37-65; Papaioannou 2008:27-31).

The landscape of the broader area of Konitsa Municipality started playing a crucial historical and economical role after the Ottoman occupation, when it became 'a county of the regional administration of Ioannina'. Since the 15th century the territory entered a dynamic course of prosperity due to agriculture, livestock, minor manufacturing activity and, above all, the commercial activities that centred on the bazaars of Konitsa and Theotokos. As a long term narrative tool this unified framework of Ottoman administration represents the structural approach of the MaNet project for interpreting the constitution of the local historical culture and the values of the Mastorochochia communities (Nitsiakos 2008:30-31; Papaioannou 2008:31).

The geomorphology, as well as the vegetation that Sarantaporos and the mountains of Grammos and Smolikias form, enabled small patrilineal groups, 'fares', to develop livestock, limited supplementary agriculture and to exploit forest resources. Because of the need for administrative control and tax collection in the Ottoman Empire, these groups united into bigger communities. Traces of these formations are still evident in almost every village's structural plan and toponyms of 'mahals' (neighbourhoods) that adopted the major family's surname. The religious monuments to which every extended family was dedicated also confirm these community transformations as well as the social and ritual values. The communities in these remote slopes of the mountains developed a kind of self-administration, but they were under the obligation to collectively pay taxes and maintain order in the region. While exploiting this controlled freedom some people gained power and privileges. Many of them left for the rich Danubian and Russian commercial centres and promoted transit trade, though their families stayed behind in their homelands. This trend of male population mobility stood in contrast to concrete, rooted traditions and created a dynamic dialogue between archaic structured, restricted, inward-looking and coherent local communities on the one hand and adopted ideas and traditions from distant civilizations on the other, resulting in this particular cultural amalgam (Nitsiakos 2008:31,83; 2004:36; 1998:72-73).

During the 17th century, these new economic systems thrived between the cracks of the Ottoman administration and led to a progressive demographic development. However, the same factor that led to economic and cultural prosperity –the relative freedom– was also behind the economic decline and demographic density of the communities. Groups of people looking for a safe environment, far from Ottoman enslavement, exacerbated these problems, since arable land was mainly confined to terraces on the slopes. In this specific historical context, the dynamic mountainous societies of the region of the Sarantaporos glade responded efficiently by switching their economy from agro-pastoral to an economy based on technical expertise. This transition was based on their natural environment that provided them with plenty of stones and wood to use as basic construction material, as well as on their cultural legacy. The years that followed the rise of Ali Pasha of Tepelena (1744-1822), although unstable because of the collapse of the Ottoman Empire, were very productive for the villages of Mastorochochia and the development of masonry, wood-carving and painting crafts. The growth of 'chifliks'¹ and the concentration of wealth to a few but powerful families fuelled the construction of large-scale projects. Private and public buildings, big mansions and religious centres, as well as infrastructures like bridges, mills and 'kaldirims' (cobblestone streets), were funded and constructed in Epirus and the broader Greek and Balkan area. Thus, during the 18th and 19th century the technical expertise in the construction industry grew exponentially and the male population devoted to specific crafts frequently represented villages as a whole². This phenomenon was based on the local social traditions of patriarchal structures and on the

1 'Chiflik' is a form of landed property that was cultivated by tenant farmers. In 17th century this term was used to define big farms that became private ownerships (Nitsiakos 1997:91).

2 The entire male population in some of the Mastorochochia villages specialized in certain crafts related mainly to construc-

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influences of the corporative organizational forms of the craft guilds of other European cultures. The acquisition of skill-based knowledge was transmitted from father to son or to apprentices through monitored tutoring and developed according to the historical context. The master craftsmen formed groups of expertise based on a strict hierarchy called 'Bouloukia'³, travelled periodically from spring until Christmas, in an extended geographic scale and used an economy of monetary exchange, secured by private contracts. The agro-pastoral activity became secondary, though it remained extremely important for the survival of the permanent population. Public infrastructures became traces of the mobility of the 'Bouloukia'. Overall, the transition to technical expertise meant a radical social reconstruction of local communities that had a deep impact on the culture of Sarantaporos glade as an entity. Moreover, the Masters of masonry, woodcarving and painting crafts, who created artefacts and constructions of high aesthetic value, contributed significantly to the development of Greek Folk Art (Nitsiakos 2008:31,123-125; 1998:75-76; Filippidis 1984:61-64).

The first decades of 20th century were extremely crucial for the fate of Mastorochoia and became a milestone after which the villages began to decline rapidly until the end of the century. Periodic mobility had already turned into permanent migration to overseas destinations. This transformation was initially limited and provided an alternative to the economic difficulties that followed the collapse of the Ottoman Empire and the ongoing industrial revolution. However, the integration of Epirus to the newly established national Hellenic State in 1913 proved disastrous for the small mountain communities. The demographic gap created by this first migration followed the expulsion of Muslim families. These developments were part of the exchanges of population on a religious basis that served the needs of a centralized control of political power and the homogenization of the Hellenic State. Additionally, the formation of national states and the drafting of national borders after the Balkan wars limited the mobility of the 'Bouloukia'. Nevertheless, depopulation was not the major issue until the WWII. The lack of local decision-making mechanisms and the compliance to practices that did not benefit the previously prosperous mountain communities of Epirus at any socioeconomic level were the main reasons for the decline. The next crucial historical events that were a serious blow to Mastorochoia in general were WWII and the imminent Greek Civil War that took an extremely tragic turn on the slopes of Pindus. This is not only connected to the numerous casualties of the bloody battles and the subsequent poverty and hunger, but also to the desperate escape of political refugees and the notorious mass kidnapping of children from nearly all that villages that scattered the communities of this territory into the various communist countries of Eastern Europe. These resulted in the abandonment and absolute depopulation of the majority of the mountainous villages around the Sarantaporos glade. In the same decade nearly the entire northern border was sealed because of the establishment of communist regimes in most of the Balkan countries. This ended all commercial activities and turned the area from a multiethnic prosperous crossroad to 'a liminal landscape dominated by danger and lawlessness' at the periphery of the national state and with extremely limited resources. Violent urbanization and immigration to rich capitalist countries became a casual issue for the majority of the population in Mastorochoia. Technological development and public policies that were focused on modern intensive farming instead of the traditional pastoral activities was another serious blow to the economy of the villages. The damage was complete and became irreversible when one by one the State closed all the schools (Nitsiakos & Mantzos 2008:252,261-262; Nitsiakos 1998:83-92; Petronotis & Papageorgiou 2008:158,500-508).

As the 20th century drew to an end, a 'back to the roots' trend that eventually became a movement began to re-evaluate the abandoned periphery. Active members of the diaspora that maintained an emotional bond to their homelands, local associations and individual initiatives created a framework of nostalgia and revival of the mountain communities, mainly of a 'second home' character. Additionally, the development of eco-tourism and the fall of the communist regime in Albania led to a new form of mobility with new development perspectives. Thus in the 21st century the reality of the Mastorochoia area is ambiguous. On the one hand, the villages have almost no activity in the primary sector of productions, nor in the modern tertiary sector. The lack of public services and their marginalization of the Information Society and new technologies indicate a serious weakness to cope within this competitive economic oriented environment⁴. On the other hand, these villages have managed to maintain their traditional architectural environment of high historical value⁵. Furthermore, the cultural landscape that arose in the state of abandonment creates an attractive ensemble with numerous opportunities to exploit (Castells 2010:11; Nitsiakos 2008:126-128; 2003:68).

tion. Pysogianni and Vourbiani specialized in masonry, Hioniades in painting and woodcarving, Gorogopotamos in woodcarving, Asimochori in silversmithing and so on (Nitsiakos 2004:36).

- 3 Guilds were also called 'Isnafia' originated from Arabia-Persian dialect, 'Kompaniés' from the Latin for *companion* or as mentioned 'Bouloukia' from the Turkish word *boluk* that also means companionship (Papageorgiou n.d.:134).
- 4 Additionally, from the perspective of cultural identity as Castells argues, 'Under such new conditions, civil societies shrink and disarticulate because there is no longer continuity between the logic of power-making in the global network and the logic of association and representation in specific societies and cultures' (2010: 11).
- 5 This historical value of Mastorochoia is evaluated also according to UNESCO's criteria of Outstanding Universal Value. Thus, the culture of the craftsmen can satisfy criteria (ii), (iii), (iv) 'To be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history' (UNESCO 2005).

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APPENDIX 2: FINDINGS OF THE ETHNOGRAPHIC FIELDWORK

Almost all the people we came in contact with were seriously worried about the depopulation and the lack of active people. Most of them place the beginning of the rapid decline in the Civil War and the political decisions after the 1950s. Furthermore, many believe that a crucial milestone for the deterioration was the gradual closure of schools, which forced all the active population to move to urban centres. Most also have ambivalent feelings about the landscape. On the one hand, they genuinely enjoy and appreciate its beauty. However, they also realize that the expansion of the forests is directly related to the reduction of arable land and lack of livestock. So they couldn't help stressing that the previous active primary sector, even in the context of self-sufficiency was a much more viable model that was also able to preserve the cultural heritage of their ancestors. Economical active people also said that their lives significantly improved when they followed the example of their ancestors and shifted their economic model to a holistic approach. The tourist activities are accompanied now by products produced and processed with the aid of new technologies. In spite of the threats posed by these socioeconomic changes, people in decision-making positions have taken a series of initiatives aimed at economic and social re-activation. By positively exploiting the ongoing economic crisis, they encourage activities related to the primary sector of production, but are mostly 'investing' in sustainable forms of tourism. European and public sector funds are crucial for individual motivation. This insurmountable need for financial support also underscores the huge contrast between the scarcity of economic capital against the surplus of the cultural dynamism that the people originated from these mountainous villages have. Also evident, for the majority, were the processes of the gradual collapse of architectural monuments in a state of abandonment because of hereditary disputes or neglect on the part of the public policies. However, the most sensitive issue for all the people we came in contact with was the fate of the traditional crafts that sustained their valuable culture and are now under threat of extinction. Despite this obvious negative aspect, the importance of this legacy motivates the active population to propose and create strategies for safeguarding the crafts of the Masters of masonry, woodcarving and painting.

As the majority of the people do not live in their patrimonial villages on a permanent basis it is obvious that their attitudes are seriously influenced by urban behaviours and ideas. If we relate this fact to the economic crises and the need to redefine social standards, the discussion becomes by definition a question of identity and locality. According to the scientific thought of Castells that derives 'from a sociological perspective',

all identities are constructed. The real issue is how, from what, by whom, and for what. The construction of identities uses building materials from history, from geography, from biology, from productive and reproductive institutions, from collective memory and from personal fantasies, from power apparatuses and religious revelations. But individuals, social groups, and societies process all these materials, and rearrange their meaning, according to social determinations and cultural projects that are rooted in their social structure, and in their space/time framework (2010: 7).

According to this argument, collective identity is under an ongoing process of negotiation. It is a dynamic and not static process. Accordingly, locality is not a solid grounded category. It is constructed and closely related to broader spatial bonds that are transformed through time. As the Mastorochochia are considered to be places that are connected to the construction of the identity of its habitants, in accordance also with the historical context that allowed this specific culture to develop, most of the people from this territory often perceive their homelands in idealized nostalgic terms⁶. Crucial to these perceptions was the role that various forms of associations played since the 19th century, when the first immigrants created them. The fact that through these channels the active Diaspora contributed financially and motivated locals to appreciate and maintain their legacy was one positive aspect of the phenomenon. However, the power of capital is usually combined with political and social power, while is not always combined with the knowledge of the authentic values of the patrimonial places. Thus a combination of faded memories influenced by the needs of a contemporary way of life created a new set of values, which were mainly supported by these forms of associations. Traditional music is a very good example of how these combined behaviours transformed the old legacy⁷. Locals have the ability to sense these transformations and be sceptical about them. Moreover, part of this strategic plan is to foresee the conflicts and their potential influences on constructed identities, in favour of a framework of co-existence that embeds those values and the communities that will bring about a dynamic development into a forward-looking perspective (Nitsiakos 2008:125,143; 2003:103-107,164-171; 1998:96; Dionysopoulos 2007:121; Thomson 2000:1-2).

6 They perceive Mastorochochia just like the 'contemporary tourism which exploits the past as if it were another foreign country to escape to: a heritage of buildings and landscape so lovingly cared for that it is almost inhumanly comfortable, purged of social suffering, cruelty, and conflict to the point that [a ghost abandoned village] becomes a positive pleasure', a perspective that academics often also adopt, as Paul Thomson argues in his studies in oral history (2000: 1).

7 The use of sound equipment during festivities totally changed the behaviour of the musicians and alienated them from the participants. Furthermore the role of the singer became dominant, songs became standardized and people stopped taking part in the singing. Consequently, many variations, even entire series of traditional songs have today been forgotten (Dionysopoulos 2007:128-129; Nitsiakos 2008:140)

APPENDIX 3: BUILT HERITAGE

Traditional grid

The transition to a new form of social structure and the unification of different neighbouring settlements into bigger administrative entities was carried out during the Ottoman Occupation, specifically in the 16th century, mainly for defensive, security and survival reasons. Because the selection of the location was made according to ceremonial criteria, such as safety, the existence of water, natural resources and so on, the villages were not necessarily located at the geometrical centre of physical space (Arapoglou 2005:17-34; Nitsiakos 1995:85; NTUA n.d.a).

The planning of the villages was either linear, circular or random, depending on the social needs, but usually monocentric, as the public buildings were developed around the main square. The planning in neighbourhoods reflected the social organisation based on families. In the centre of a typical village, there was the school, the main church and a fountain. A typical village consisted of three residential zones. Closer to the centre, at the perimeter of the first zone the masonries were located, in the second zone the rural buildings can be found and in the third zone, which was in the perimeter of the village, among threshing floors and vegetable gardens often a neighbourhood of gypsies' workshops was located. The square, although it was not physically in the geometrical centre of the village, constituted the symbolic centre. It could be considered as a sequence of the Byzantine forum, as was the open public space where citizens gathered, socialised and discussed politics, and was the place where all the buildings which represent the different forms of authority, such as the church, the municipality and the shops were located. Usually in the villages' centre were placed the fountains, which played a crucial role in society, as they formed 'a central element of the organization of structured space, connected with important functions and customs' and the plane-tree, which was used as a place for meetings, reflecting the social values. Next to the fountains and the plane-tree the schools were placed, most of which are designated heritage monuments, because of their significance in daily life of the people and their contribution in the establishment of the Greek nation in the region of Epirus, indicating the educational and historical values.

The borders were defined by the sacred forest where there were stone bridges, monasteries or chapels, mills, stone fountains, that formed the area and protected the village according to the religious traditions that prevailed. One typical example is the church of Aghios Minas on the borders of village Pysrogianni, which constituted the connection thread with the rest area. This is the place where the parting and return of craftsmen occurred, attributing sacredness to the chapel and consequently giving it symbolic value. Additionally, on the borders, the warehouses, the huts, and the mills were located, indicating the productive nature of the village, which is absent today, because of the technological revolution (Nitsiakos 2008:130; 1997:62; 1995:105; 1991:159; Arapoglou 2005:27-34; Directorate of National Archive of Monuments n.d.; NTUA n.d.a).

Building materials

The main building material was stone, chiefly limestone⁸ and slate⁹, and wood and the constructions were entirely by stone; dry-stone¹⁰ and rubble masonry¹¹, which was usually without coating. The wood was principally used for the construction of floors, frames, ceilings and other utilitarian objects. The principal mortar was 'kourasani'¹² and the most prevailing was lime mortar that was composed of water, clay and tile. There are references that mention the addition of holystone, dry grass, egg whites and animal hairs in mortar composition, which were mainly used as reinforcing fibres. Analyses on the mortar of Plaka Bridge have shown that the bridges which were constructed in the middle of the 19th century were composed mainly of hydraulic lime mortar (Vaimakis 2006:15; Petronotis 2005:156; NTUA n.d.b). The different compositions of building materials and the existence or absence of connecting materials indicate the form, the colour and the shape of buildings and constructions, which are aspects that are included in the aesthetic values of the area. Building materials constitute a scientific field, which researchers and students have studied in order to produce conclusions regarding construction and mechanical issues, attributing scientific values to the area (Australian ICOMOS 1999:12).

The masonry buildings

The house buildings played a great role in the creation of structured area, as they were considered to be the material body, where the family lived and where its spirit was embodied. The building signified the importance of the family in the traditional society (Arapoglou 2005:23-34).

In order to analyse the built heritage of Mastorochochia villages, scattered examples that are located in the wider geographical zone may be studied, as a consequence of the homogeneity in traditional settings of Epirus' moun-

8 Limestone is a sedimentary rock that is mainly composed of calcite and small amounts of aluminum's and iron's oxides and hydroxides (Lampropoulos 1992:5).

9 Slate is a homogeneous sedimentary rock and its main characteristic is the ability to tear in parallel planes (King n.d.).

10 Dry-stone is a building technique without the use of a mortar (Kalopisi & Panagiotidi 2010).

11 Rubble masonry is a type of building construction with rubble plinths that have been placed in the walls irregularly (Byzantine Monuments of Attica n.d.).

12 'kourasani' is a mortar used since ancient times and is popular mainly because of its mechanical characteristics (Bonarou 2012:75-76)

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tainous villages, sharing common characteristics and presenting small morphological differentiations (Philippidis 2010:235; Lakmeta n.d.:15-20). The buildings blended together with the natural environment and the choice of the location was made based on 'the natural territory, the orientation, the view and social reasons (defence, politics, religion and so on)' (NTUA n.d.a).

Primitive architecture appeared and started to develop as a result of everyday life needs and being mainly utilitarian and without aesthetic requirements and therefore homogeneous and timeless, accompanied the development of house architecture throughout the whole Ottoman period until the 20th century, when rural life collapsed. Typical examples and uses of this type are the stables, where people and animals were living often for practical reasons, the shepherds' shelters found in dry-stone masonries and the auxiliary buildings, mainly used for keeping the animals, storing food and the family's tools (Gorgopotamos or otherwise Tournovo 2014; Philippidis 2010:237).

Except for primitive architecture, there was traditional architecture, which did not result as an evolution of primitive architecture, but is considered to be completely different type of architecture, which developed separately, mainly influenced by the imitation of the mansions and dominant urban archetypes. Since the mansions' appearance, the term 'mansion' would denote the socioeconomic background of its owner, instead of the typological characteristics of the building itself. Throughout the years, the term was used to express impressive buildings with rich decoration. They were characterised by Ottoman architecture and were influenced by Ottoman, European and urban architectural characteristics (Philippidis 2010:238; NTUA n.d.a).

Chronologically, the appearance of traditional settlements and mansions coincides to such an extent that these two types present common characteristics¹³. The common type was a composition of more than one house of two or three floors that were located around an enclosed courtyard. The mansions can indicate the social values of the area; when they were numerous in a settlement, they would usually change the scale of the surrounding space, because of their imposing appearance, as they limited the view of nearby houses and made them seem of lower importance. This indicates the significance of social superiority, which was accompanied by changes in the social hierarchy structure. The prevailing characteristic in mansions was the use of high walls. They were built at the perimeter of the house primarily to control who entered the house and secondly because they allowed visual contact with the road. However, both reasons were related to the need for defence against attacks. Apart from their defensive use, walls formed a cultural selection related to the structure of a settlement of this period and to the way that the house was adapted in the settlement planning. Rich owners would use high walls as a symbol of power, thus enhancing the symbolic and social values of traditional settlements. The exterior of the house featured bas-relief¹⁴, which included information related to the building and its owners or craftsmen. This element indicates the need of locals for posthumous fame, whereas the purpose of symbols used was to deter bad fortune from entering the house. The above may be considered as another component which reflects the symbolic and cultural values of the area (Philippidis 2010:241; Lakmeta n.d.:15-20).

As far as the construction of the house is concerned, the windows were small in comparison to the building and iron bounded. The roof would be built using grey or black slates, because of the climate conditions, and there would be chimney made of square stones. The size of the yard, which was representative of the owner's financial status, was used for daily activities and constituted an intermediate space for the transition from the private to the public zone. The auxiliary rooms were located on the ground floor of the masonry, and included the kitchen, storage rooms, cellars where the food was stored, and rooms for the animals. The living room and bedrooms, which were used by the whole family, were located on the first and second floor. The house's decoration indicated social superiority, which was supported by all the details in the house, and was influenced mainly by European baroque characteristics (Philippidis 2010:241-242; Nitsiakos 2008:131; NTUA n.d.a).

Almost all masonries had walled up closets, named 'messandra' which was simple, made of wood and decorated by paintings representing scenes of daily life¹⁵. This significant integration of stone, wood and decoration was predominant in the private and public buildings and gave specific village the opportunity to develop the crafts of painting and woodcarving, as well as the 'pelekima' in such a degree of expertise which overcame the limits of usage and of craft, thus contributing to the development of folk art (Nitsiakos 2008:133).

Woodcarving first appeared during the Byzantine period and thrived until the middle of the 19th century in Epirus. It was mostly developed in Gorgopotamos, Vourbiani, Asimochori and Hioniades. The most important examples of this type of art were the altar screens that decorated the majority of the churches in Mastorochoia, the

13 The common type was a composition of more than one house of two or three floors that were located around an enclosed courtyard. The shape of the building is 'T', consisting of two or three floors and the thickness of the walls is 1.20m. The entrance is located next to the corner that is formed by the shape of the building and its height is 2.50m. In the centre of the setting there is a paved floor enclosed yard that is covered by vine-arbour. In the yard there is usually a mill with a pump (Nitsiakos 2008:131; Gkountos 1983:35-40; NTUA n.d.a).

14 It is usually located next to the entrance or on the corner of the wall.

15 In most cases furniture is stable and properly embedded in the recesses of walls. Furniture that is not stable mostly comprises of chests, where clothes were stored, and low tables (Dima n.d.:56).

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wooden roofs, the shrines, the monasteries reception halls, and decorative pieces, such as 'messandra' and painting chests. They were chiefly using wood from walnut trees, which were obtained from the surrounding villages, Vlachochoria. Except for walnut, cypress, oak, cedar, boxwood and linden wood would be commonly used. This type of art was characterised by the influence and inspiration from the natural environment and metaphysical elements. The most common subjects would be representations of nature, scenes from daily life, human figures and representations taken from the Holy Scripture. Woodcarving is considered to be a type of art of spiritual nature, with intense religious expression, like icon painting (Nitsiakos 2008:135-136; Sourlas 2005:74-76).

The art of icon painting appeared and developed in Hioniades village in the beginning of the 18th century and was used to decorate houses, through painted chests or wall paintings, and mostly churches. For the decoration of churches the technique of fresco¹⁶ and semi-fresco¹⁷ was mainly used. As far as the subject of painting is concerned, the art of icon painting was influenced by the prevailing art of each time period. In the beginning of the 18th century the paintings were based on folk style, mainly influenced by Byzantine art, while at the end of the 19th century and throughout the 20th century, the influence by the Western and Russian style is obvious. The subject and colour scale changed from strict forms and colours to a mundane naturalness and smoother colours throughout the centuries. The mansions and houses of traditional architecture were decorated with wall paintings. These pieces of art are dated from 1836 until 1930. In the beginning, the influence of Byzantine art was obvious in icon painting. Later on, the wall painting topic changed as it got influenced by a blend of European and new Russian elements and ended up in a more 'intellectual' thematic form. In 1900 the portraits by Hioniades painters first appeared, where a strict colour scale was used and all the details of the face and clothes were intensely rendered. The signature of painters and the decoration of houses indicate an obvious influence by European baroque and rococo features which were properly integrated in the traditional houses, giving a sense of unity, even if the process of assimilation had not yet been completed (Skourtis 2005:84-86; Makris 1981).

The mixture of Ottoman and European characteristics in the architecture of traditional settlements and the decoration of masonries attributes a sort of uniqueness in Epirus architecture, reflecting the aesthetic and historical values of traditional settlements (Mason 2002:11; Australian ICOMOS 1999:12).

Stone Bridges

Bridges are part of the general technical work, which is the road network. Their existence requires the presence of a road that crosses them, and they therefore provide evidence for the research of the historical routes of an area. The great occurrence of bridges is due to the mountainous territory dotted by streams and the wellness of the area during their building period (Tsotsos 2003:147-148).

Most of the preserved stone bridges of Epirus were built in the 18th and 19th century, usually on the debris of older ones. The stone bridges of Epirus were simple without excessive decoration. They were built in mountainous areas with dense vegetation and scattered stones that have been drawn away by big rocks, so consequently the bridges looked well-blended in the environment. The main feature of high importance in Epirus stone bridges was their plethora in contrast to the limited area they are scattered in, their building materials and their adaptation to the environment, making them look like a natural extension of the landscape. The constructions of the bridges were initially wooden, either entirely (wooden pendentives) or with stone pedestals, but in the middle of the 18th century the framework changed into stone constructions. Slate stone, which is abundant in the area, was principally used as stone building material. 'Kourasani' was mainly used as a mortar, and its composition differs depending on the bridge point it is used for (Balodimou 2007; Petronotis 2005:133-136; Zacharopoulos 2003:19-28; NTUA n.d.b).

The shape of the bridges came up experimentally while craftsmen were trying to find a way to avoid the attractive forces without the sliding of stones (Zacharopoulos 2003:19-28). The construction works would begin from each side from different working groups of technicians and would end up in the centre of the bridge, formulating the arch, and placing the keystone at the top of the arch. The bridges varied in size, type and specifically in the number and forms of their arches. Furthermore, the existence of relieving arches was intense. Such arches contributed in the relief of the construction and allowed the quick transit of river water in the case of flooding. To protect bridges from earthquakes, craftsmen usually connected the faces of arches with embedded transverse through-iron tractors, while passing vertical anchor rods, called 'arpizes' in their edges. Such tractors and rods were used in Paraspori Bridge (Petronotis 2005:172,193-196; NTUA n.d.b). In some cases, such as the Konitsa Bridge, there was a small metallic bell with a clapper that was hung on top of the intrados¹⁸ of the highest arch, mainly to warn people of windstorm (Gkrassos 2007:46).

Accompanying buildings, such as mills and inns, used to be built next to the bridges. The bridges' location was the most suitable for the mill's construction and operation, mainly due to narrow river bed and the intense rush of the stream. Inns were built only next to the bridges that served key transport routes, such as Vergos Inn, which is close to Vergos Bridge (Mantas 1984:21).

¹⁶ Painting in freshly plastered walls with powdered colours of natural origin (Skourtis 2005:84-86).

¹⁷ Painting with powdered colours diluted by lime (Skourtis 2005:84-86).

¹⁸ Intrados is the internal side of the arch (Kalopissi and Panagiotidi 2010:87).

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In Mastorochochia most of the stone bridges are not preserved. Only a few bridges remain in their original form. However, numerous bridges in the broader Balkan area were built from the renowned craftsmen from Mastorochochia that marked the routes of Bouloukia away from their homelands (Papaioannou 2008:165,170-171,190-192; Petronotis 2005; Valta et al. 2005:94-97).

Churches

The continuous appearance of churches, monasteries, and chapels indicates the resistance of religion during the Ottoman Empire. As mentioned before, churches commonly appeared not only in the centre of the village, but on the borders as well, for the delimitation of the settlements and their protection. The religious and sacred meaning of the frequency of chapels and churches indicates the religious values of the area (Nitsiakos 2008:147; Mason 2002:12).

The type of basilica plan without dome principally prevailed. Domed churches were scarce in church architecture of Epirus during the Ottoman Occupation and the construction of the dome was a legal matter. According to the Muslim Law the construction of a new church was forbidden, but the reconstruction of an older one with its principal dimensions, typology and characteristics into a limited time, namely within 40 days, was allowed. The general type of church that was often in Epirus was timber-roofed basilica, which according to Anastasios Orlandos is characterised as 'church type of Epirus' (Petronotis & Papageorgiou 2008:54; Mason 2002:12; Bouras 2001:282).

During the 18th century the appearance of sculpted decoration in white marbles was a general trend. The new type of door frame was the one with wide pilasters and integral and high face, where the arch of the door was developed, shaping the sculpted decoration. The formulation of the loft in the western part of the church, higher of the ground, supported by piers or columns was common. The access to the interior of the church depended on the formulation of porticos, which appeared as evidences of use and external promotion. The built terraces that were located in the interior of the porticos indicated the new use of the church, as a place not only related to religious aspects, but to social matters as well (Bouras 2001:263-288).

Many parts of the churches, monasteries and chapels are not used anymore, such as the loggias of the churches that were used for social and political meetings, thus losing their use value. However, they are still preserved as monuments, indicating their architectural significance and aesthetic and historical value, as most of them still operate during the festivities and important social events (Nitsiakos 1992:179).

APPENDIX 4: VILLAGE ANALYSIS

Aghia Paraskevi (previous name: Kerasovo)

Description: The village is composed of three districts, Kerasovo, Riahovo and Kato Mahalas (meaning low district), which unified in one place mainly for defensive reasons. The village is monocentric and its centre is located in the middle containing two squares in uneven levels. The village is divided in twelve neighbourhoods.

There are two routes available for walking and exploring: Route K1 and Route from Vathilakko to Smolika. Both routes have appropriate signage with red and yellow signs. Route K1 passes from the square of Aghia Paraskevi, Plaka Bridge, Fount of Milia, Bachi, fount of Megagianni and returns to Plaka Bridge and the square of Aghia Paraskevi, where was the starting point. The second route is a destination from Vathilakko to Smolika. Furthermore, another route is planned to be designed and developed, leading from Aghia Paraskevi to village Drosopigi (Community of Aghia Paraskevi 2014; Kokkouvas 2013:3; Papaioannou 2008:192-194).

Churches: The Assumption of the Virgin is the main church, a three-aisled basilica, built in 1812 by craftsmen from Pentalofos, and includes icon paintings from the artists of Hioniades and works from painters from Samarina. The belfry was built in 1972 by craftsmen from Kerasovo (Tellis 2012:3).

In the village there are 10 chapels in total, among which the most important are Aghia Paraskevi built in 1850, Aghios Nikolaos built in 1850, Aghios Dimitrios built in 1926, Aghios Athanasios, Aghia Varvara and Aghia Triada (Community of Aghia Paraskevi 2014; Papaioannou 2008:193).

Buildings: The Primary School is a designated heritage monument, as it is a building of special function and of high importance for the Greek nation. It is considered to be associated with the memories of locals. It was built between 1770 and 1880 and was reconstructed between 1938 and 1953. It is planned to host the Folklore Museum in the future (Community of Aghia Paraskevi 2014; Directorate of National Archive of Monuments n.d.).

The house owned by Nikolaos Galanis is a designated heritage monument as well along with its surrounding space, meaning its walls, the fountains and entrance gates.

The hexagon shape and green colour of the stones of buildings was popular mainly in this village, which was famous for its exceptional stone masonry craftsmen.

Bridges: There was only one arched stone bridge crossing Kamarousi River, which connected the two streams: Nochtsia and Gouva. It was collapsed because of the overflow of the river in 1920 (Community of Aghia Paraskevi 2014).

Founts: The fount of Panaghia in Mesochori was built in the place of an older fount, in the main square at the entrance of the church, by craftsmen Vassilis Samaras and Dimitris Tzinas from Kerasovo (Community of Aghia Paraskevi 2014).

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State of the Village: Aghia Paraskevi is a vivid village with locals that organise many activities in order to protect and safeguard their cultural and natural heritage. The buildings are well preserved and in their majority keep their initial form. A magazine is being published three times a year from the Association of Aghia Paraskevi in Athens and its revenues are made available for works related to conservation, restoration and other matters which concern the village. The organization of festivities or other events is very frequent, thus contributing in the preservation and revitalization of tradition. The landslide constitutes a big threat for the village, because it puts the houses and consequently the architectural heritage of the village in danger (Tellis 2014:3).

Aghia Varvara (previous name: Plavali)

Description: The village is monocentric. The church is located in the centre and the houses are placed around it. At the perimeter of the centre, on the borders of the village, the farms can be found, which are connected with two bridges (Municipality of Konitsa 2014). Outside of the village there are Venetian Castle ruins (Balodimas 2000).

Churches: Aghios Athanasios and Aghios Georgios (Papaioannou 2008:163).

Bridges: The Bridge of Orla is located in Aghia Varvara on the way to Pysogianni, on Sarantaporos River and only one respond has been saved (UOI n.d.). The Bridge of Smiksi is located in the area Smiksi on the way to the farms of the village and it is a single arched bridge (UOI n.d.).

State of the Village: The village only has a few inhabitants, however during the summer the number of visitors raises. There is a small cafe that serves food, depending on the season, and there is one very popular festivity that takes place on Sunday after the 15th of August; the custom of cauldron, where the locals and the visitors participate. The bridges are not properly preserved and the one that is saved is distinguished by the jungle phenomenon of dense vegetation (Papaioannou 2008:163).

Amarandos (previous name: Isvoros)

Description: The village consists of 3 districts (NTUA n.d.c).

Churches: There are many chapels, such as Aghia Triada, Aghios Nikolaos, Aghios Panteleimonas and Aghios Ioannis. The church of Aghios Georgios, which is located at the centre of the village, built in 1889, has a wood carved templon made by a craftsman from village Gorgopotamos and icon paintings from the artists of Hioniades (Papaioannou 2008:165).

Buildings: The mansion of Nikolaos and Dimitrios Panagiotidis has been declared a monument, because of its significance for the study of architecture and it is considered to be an example of traditional architecture (Directorate of National Archive of Monuments n.d.). The primary school, built in 1903 is located in the village and is a designated heritage monument because of its contribution in education and culture and the stabilization of Greek spirit, during difficult times for the Greek nation (Papaioannou 2008:165). Furthermore, there are stone fountains in the village and an old Middle School built in 1870, which now operates as accommodation for tourists throughout the year (Papaioannou 2008:165).

Bridges and cobblestone paths: There are in total 5 stone bridges in the village, along Ziasiaka River. The Bridge of the Mill, built in 1862 is located on the way to Aghia Varvara at a confluence of Aaos River and is built close to a mill which has not been saved. It is a designated heritage monument, because of its connection to the locals' survival. Due to a contagious disease in Amarandos in 1920, the locals of Aghia Varvara closed the bridge in order to interrupt the communication between the two villages. Near Amarandos there was one of the most popular cross-border roads to Albania that facilitated communication and trade with Leskovik. The path still exists and used on a daily basis by workers, which come to Greece almost every day for work in the neighbouring villages (Papaioannou 2008:165; Directorate of National Archive of Monuments; NTUA n.d.c; UOI n.d.).

Steam Baths: The bathhouses of Amarandos are located in the northern side of the village. The establishments are modern, forming a touristic attraction with hotels, restaurants and rooms to let, during the summer season (Papaioannou 2008:165).

State of the Village: The village features 3 buildings that are designated heritage monuments, protected by the Directorate of Contemporary Monuments and Technical Works in Ioannina. Taking advantage of the ongoing economic crisis, young people who prefer living close to the nature have returned to their homeland and are now trying to live in Amarandos, exploiting resources with innovative ideas. They work on the eco-tourism sector but they support it with local products from their village. The mill that was close to the bridge does not exist anymore, but that does not affect the authenticity or integrity of the village.

Asimochori (previous name: Lekatsi)

Description: The name is inspired by the profession of locals, as the majority of the male population were very popular silversmiths. The village is small with a square in the middle, where a school and a coffee shop are located (Papaioannou 2008:214-215). Asimochori is developed around the square and is divided in two districts, while the houses are connected by 3 main roads (Valta et al. 2005:176).

Churches: The church of Panaghia, built in 1877, which is located in the place of an older church, has an elaborate

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temple created by craftsmen from Vourbiani. There is also the church of Aghios Dimitrios (Papaioannou 2008:214).

Buildings: The primary school of Asimochori was founded in 1907 and is listed as a monument, according to Law 1469/1950, because it is an exceptional example of traditional architecture, strictly connected with the modern history, the memories of locals and the traditions of the village (Valta et al. 2005:178).

State of the Village: During the WWII most of the houses were destroyed and reconstructed or rebuilt in 1950, with new materials and modern techniques, threatening the authenticity of the village. There is a Union created from people that come from the village and live in Athens, named 'The Progress', which publishes a magazine since 1998, referring to issues that concern the village and contributing to the promotion of their cultural heritage. Furthermore, a new tourist accommodation has been created close to the School, expecting to accommodate tourists throughout the year (Valta et al. 2005:176-178).

Drosopigi (Previous name: Kantsiko)

Description: In the centre of the village there is a paved square with a plane-tree and a stone fountain with an arched façade and two stone troughs. The square divides the village into two districts. On the second level of the square there is the central church of the village, Aghia Paraskevi, and the primary school (Municipality of Konitsa 2014; Valta et al. 2005:134).

Churches: Aghia Paraskevi is the central church of the village. It was built by the craftsmen of Drosopigi in 1930 and has an impressive double belfry. In the precinct there is a bust of Giannis Litras, the benefactor of the village (Municipality of Konitsa 2014; Papaioannou 2008:247-248). Aghios Athanasios was built in 1906 according to the inscription on the lintel. There are icon paintings of high aesthetical value and a masterpiece of an Ionian painter named Pelekasis (Valta et al. 2005:138). Panaghia was built in 1902 where another church was located. It is a small single-nave cross-vaulted church made of hewn stone. In the interior there are icon paintings from the artist Anastasios Zografou from Hioniades (Valta et al. 2005:138). Furthermore, there are the churches of Aghios Nikolaos, built in 1908, Aghios Panteleimonas, built in 1916, and the church of the cemetery named 'Panagioto-poula' (Papaioannou 2008:248).

Buildings: Most of the buildings were built during the Ottoman Empire, before 1600, as is indicated by the bas-reliefs that are sited in front of the houses. Drosopigi is a typical example of the art of craftsmen, which is obvious in every building. The school of the village, which is close to the main church, has been renovated and operates as a conference centre. On the road that leads to the upper side of the village there is a traditional grocery, which also operates as a coffee shop.

Bridges: On the road that leads to the village close to the borders there are three bridges made of three different building materials, constructed in the last three centuries; a stone bridge, an iron-made bridge and a cement-made one. The stone Bridge of Zerna or Kantsiko, is considered to be one of the most important bridges since it is the only one saved along Sarantaporos River (Valta et al. 2005:134).

State of the Village: The village of Drosopigi is a well-preserved village, a typical example of the art of craftsmen. During summer the number of the visitors increases, because of a very big festivity, which lasts three days and is combined with sports activities. Furthermore, there is the Union of Drosopigi, which has created the conference centre in the square of the village, where actions related to the promotion of the cultural heritage and the raise of awareness of the locals take place.

Elefthero (previous name: Grisbani)

Description: The village is organised in 4 districts and is built amphitheatrically at the edges of mountain Kleftis (NTUA n.d.c).

Churches: There is a central church of Aghios Nikolaos, which has replaced an older one since 1859 and hosts many remarkable wall-paintings. In the chapel of Aghios Dimitrios there are many old icon paintings, such as the one of Aghios Dimitrios which is dated in 1792 (Municipality of Konitsa 2014).

Buildings: There were four mills in Elefthero; mill of Ntalas, mill of Karpouzi, mill of Barba and the watermill of Niskoreto. At present, the only mill which operates is the one of Ntalas (Papaioannou 2008:145).

State of the Village: Elefthero was burnt during the WWII. However, some old houses that are creations of the art of craftsmen and typical examples of traditional architecture can still be distinguished (Papaioannou 2008:145).

Festivities are organised each year by the locals, contributing to the safeguarding and revitalization of intangible cultural heritage through songs, dancing and other customs (Papaioannou 2008:146).

Exohi (previous name: Zelista)

Description: The village is divided into two districts. Outside the village, at a distance of 1000m there are numerous mills, which define its borders (Municipality of Konitsa 2014).

Churches: There are many churches, such as Aghios Dimitrios, Aghia Kiriaki, Aghios Kirikas, Aghios Nikolaos and Aghios Athanasios (Municipality of Konitsa 2014).

Buildings: Some stone buildings have been saved in their initial form. They are made of stone and consist of 2

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floors, big windows with iron fragments, wooden doors and balconies. The bas-reliefs outside the houses indicate the date of building. There are houses that are dated from 1869.

State of the Village: Most of the houses are deserted and the new constructions are not according to the usual type of the stone buildings of craftsmen, as they are mainly made of cement and new building materials.

Fourka

Description: The village is built amphitheatrically and is considered to be in one of highest altitudes in Greece. It is surrounded by oak, beech, pine and fir forest, while the grasslands occupy most of the space. The village was created after the combination of four districts: Palaiochori, Liatsika, Mavrovo and Fourka (Papaioannou 2008:198-199). There are routes that start from the village and lead to the Monastery of Kladormi and the church of Prophet Elias, which is at the perimeter of the village (Municipality of Konitsa 2014).

Churches: In the village there are numerous churches indicating the religious value of the area; Aghios Georgios, Aghios Nikolaos, Aghios Athanasios and Prophet Elias.

Buildings: The Folklore Museum is in the main square of the village and hosts collections from the agricultural daily life of the villagers.

State of the Village: There are only 25 permanent inhabitants and most of them are 'Arvanitovlachoi', who settled the village after its previous inhabitants had abandoned it. During summer, through the customs and the festivities that are organised by the locals, the intangible cultural heritage of the area is revitalised. Most of the buildings are preserved in their initial form, but there are many examples of newly built houses.

Fourka is a village of high historic significance, because of the battles that took place on the top of the mountains, where Prophet Elias is located. In that place there are statues and a memorial, which contributes to the safeguarding of the cultural heritage of the village, as every year on the 20th of July the offer of the 'Woman of Pindos' in the Greek-Italian War of 1940-41 is officially honoured by the community (Municipality of Konitsa 2014).

Ganadio

Description: Ganadio has been declared as a traditional preserved settlement. The first settlement in the wider area was founded in the 17th century and in 1818 buildings were constructed in the present location. There are bas-reliefs on the masonries that show that building took place in 1860. The buildings are structured in a horse-shoe shape, strictly close to each other, toward which leads a big street. The houses that are located on both sides of the main street are around 60 and there are auxiliary buildings located close to each house, or in different areas in the perimeter of the village. There is one more zone of houses that are built amphitheatrically in the village and smaller paved roads cross them ending up to a channel. In the main square of the village there is the church of Pammakariston Taksiarchon and a plane-tree. There is a hostel where is located the fount of the village, and in the basement the cistern that was used for garden watering (Papaioannou 2008:181; Gkoutos 1983:35-40).

Churches: The church of Pammakariston Taksiarchon was built in 1856 from the black stone that is extracted in the area. It is a timber-roofed basilica, three-aisled, located in the centre of the main square of the village. Its most characteristic parts are the wood carved ambo and the wall paintings that present integral representations of saints. The altar screen has complex figurative presentations and is supposed to be brought by Gjirokaster. In the yard there is the bell-tower and the whole structure of the church reminds of an ancient theatre, as the shape of the yard is semicircular with floor tiles (Papaioannou 2008:181; Gkoutos 1983:52). The church of the Assumption of the Virgin has a similar structure to the central church, with small differences in the shed made of stone. The icon paintings that are located in the interior of the church are of high significance (Gkoutos 1983:53).

Buildings: The most prevailing characteristics of the traditional settlement are the black stone, which is derived from the village, the paved roof, the fortress style and the diminutive openings in public spaces. They have two or three floors and discrimination between them is not easy. They have big gates, terraces, peculiar roofs and wooden doors made of oak. On the ground floor there is the 'loggia' (roofed veranda) and the auxiliary rooms for the storage of food and wine. On the next floor there is the hall and three bedrooms (Papaioannou 2008:181; Gkoutos 1983:35-40). Spiridonios School is built outside the village, owing to the prospect of locals to extend the village closer to Mesaria, so the School would be located in the centre. It is a big storey building with curved windows and narrow door and stairs (Gkoutos 1983:51-53). The Boarding House is located in the village, because of the ease of access from young girls. The building is high and simple with many windows that have railings outside and shutters on the inside. The two rooms had fireplaces and in the yard there was the galley for the mess (Gkoutos 1983:51-53). The Immunity for foreigners is a unique building, with a type resembling to an Inn. There are 2 rooms with fireplaces, a room for the animals on the ground floor, a fount on the portico that is located on the ground floor and the reservoir for watering the plants in the cellar. The fount has an arched entrance which can be considered originality for the village's architecture (Gkoutos 1983:51-53).

Mansions: The mansion of Lazaros Ksinos was built in 1860 and has one characteristic tower in one side, providing protection from the raids. The Mansion of Giousios was built in 1909 and preserves excellent cut stones that indicate the art of craftsmen of Epirus (Papaioannou 2008:182).

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Bridges: The Bridge in Ganadio was built by an unknown local craftsman. The construction reminds of neoclassical or renaissance constructions in Europe. The voussoirs create a curved intrados in the arch, while instead of concentric extrados, there are cut stones that form an horizontal layer which creates the base of the bridge deck (Petronotis 2005:250).

State of the Village: Ganadio is a traditional and preserved village. Although there are not many locals, as immigration is intense, most of the masonries are well preserved, because of the awareness of the locals and the society. There is a new tendency of young people who leave big cities and return to their village. Furthermore, there are festivities that take place every year, mostly during summer, that contribute to the revitalization of intangible heritage. Additionally, there is the 'Aghioi Taksiarches Union' that is located in Athens and which contributes in the promotion of natural and cultural heritage of the area through its activities (Municipality of Konitsa 2014).

Gorgopotamos (previous name: Tournovo).

Description: The village is developed on the eastern foothills of top Orla of Grammos Mountains. In the past there were two watermills which were used for watering the plain that was located in front of the village. On the entrance there is the church of Aghios Nikolaos and a community store with guest rooms. At the perimeter of the village there are two chapels; Aghios Ioannis and Aghioi Apostoloi (Municipality of Konitsa 2014; Valta et al. 2005:168-171).

Churches: The church of Aghios Nikolaos is a designated heritage monument, because it is one of the most important post-Byzantine monuments of Konitsa region. It was built during the 17th century and is a cross-vaulted church. There is a raised central bay in transverse barrel vault acting as a dome which has a wall-painting dated in 1617. During the 19th century the church expanded to the west after the addition of an oblong wooden roof outbuilding and the icon of Pantocrator was painted on the dome. According to the inscription it is a painting of Zikos Georgios, an artist of Hioniades and is dated in 1834 (Directorate of National Archive of Monuments n.d.).

Furthermore, there is the church of Panaghia built in 1914, with an altar screen created by Vassilis Skalistis (Papaioannou 2008:222)

Buildings: In Gorgopotamos the craftsmen of stonemasonry were only a few, but the village is well-known for its craftsmen of wood. The village maintains a number of samples of woodcarving, such as windows, doors and balconies. The houses are built in stone with strong wooden frames and old windows (Valta et al. 2005:169).

State of the Village: As mentioned above, the samples of the art of stone buildings are not many, since the village is based on the art of woodcarving. Although the woodcarving examples are numerous, but the lack of permanent inhabitants is obvious, threatening the conservation of the buildings and the preservation of this type of art.

Hioniades (previous name: Sionades)

Description: In the square that is located in the centre of the village, there is the church of Aghios Athanasios, and a coffee shop that is housed in the old building of the school. On the upper side of the square there is a fountain and a building built in 1911, where the collection of painting of artists of Hioniades will be housed. The square divides the village into two districts (Papaioannou 2008:215-217; Valta et al. 2005:172-175).

Churches: The church of Aghios Athanasios is the central church of the village. It was built in the 19th century and reconstructed in 1866, when a new altar screen was made. Many of the icon paintings and wall paintings were destroyed because of the reconstruction and more specifically on the northern side of the church. The church of Aghios Nikolaos is located close to the cemetery, where was the third district. It was wall painted but after the reconstruction works only a few fragments are saved which date the paintings at the beginnings of 17th century. Other churches and chapels are Aghia Paraskevi, Prophet Elias and Aghia Triada (Skourtis et al. n.d.:6-7).

Buildings: In the main square of the village there are two stone buildings, the old and the new school. The old school was built in 1905 and it is a small oblong building with an ambulatory in the entrance which consists of two columns that shape a small pavilion with gambrel roof. The new school was built in 1911 and it was destined only for girls. Both of the buildings are planned to host the exhibition of the painters of Hioniades (Skourtis et al. n.d.:7).

Bridges: Paraspori Bridge is a single arched bridge located on the traditional road that leads to Plikati and was built in 1800 by craftsmen from Pysogianni. According to the photographic material that is saved, the bridge featured 'arpizes' symmetrically from both sides of the keystone. Between 1910 and 1920 the riverside that Paraspori bridged moved aside, overwhelming the left side area and leading to the collapse of the old arch. At the new riverside a complementary wooden bridge was constructed. At present there are no traces of the wooden bridge as it was destroyed every time it was reconstructed until 1950, when it was abandoned (Valta et al. 2005:96).

State of the Village: The village is deserted during winter. The exhibitions of artists of Hioniades are moving to storage rooms in Thessaloniki and Ioannina during winter, because of the lack of security.

Kastanea (previous name: Kastaniani)

Description: Kastanea was built in 1018 and is believed to be the homeland of Kostas Grammatikos, the secretary of Ali Passa. In Kastanea remarkable examples of the work of the craftsmen are saved, indicating the excel-

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lent technique and the development of the art of stone. The houses, which are built of stone, have two floors and a yard with low mantels. In the interior of the houses there are fireplaces and the most important one is the one in the reception room which is usually decorated with bas-reliefs. The village is divided into three mahals: Mesaria which is the central one, Galina which is the north-western one and Rachi which is the south-western mahal. The village has numerous founts and churches, as well as four bridges (Kanellopoulou 2012:151).

Churches: Panaghia Labovistra was built in the third decade of the 19th century by masters from Pysogianni and Vourbiani. It is half-rammed, like many churches in Kastanea, but it is the only church that features a bishop's throne. The names of the masters appear on two different inscriptions: the first one on the west side of the entrance and the second one on the east side of the entrance. Aghios Nikolaos, built in 1926, has an arched entrance and its most noticeable characteristic is the wooden altar screen made by a master from Gorgopotamos (Municipality of Konitsa 2014). Aghios Dimitrios was built in 1670 and was used as the central church in the past. This is the reason why it features an ambo and a loft. The icon-painting of Aghios Dimitrios dates back from 1802. The church was used as a stronghold during the Ottoman Empire and is indicated by the 'polemistres' ('gun slits') (Kanellopoulou 2012: 156). The church of Aghioi Apostoloi is located next to the old water reservoir of the village. Under the church there is a fresh water spring. The three founts are a symbol of the three mahals of the village (Kanellopoulou 2012:157).

Buildings: The common type of houses is the two-floor stone building, with yards and lower mantels on the entrance doors. In the interior of the houses usually comprises a fireplace, with the most important being the one on the entrance room, which was decorated by bas-reliefs. Its difference when compared to the other villages' architecture is the extraversion that characterises the buildings, while the buildings of the other villages are characterised by introversion (Kanellopoulou 2012:155). Gkossios Masonry is located above the centre of the village close to the main square. It consists of two floors and rubble masonry; the windows of the ground and first floor, as well as the entrance consist of elliptical true discharging arches. The entrance door is wide and wooden and leads to a yard. In the yard there are two houses of similar structure. On the ground floor there is a reception room, a kitchen and a living room with a fireplace with painting decoration. On the first floor the bedrooms are located. The floors and the roofs are wooden, preserved in their initial form and state. On the inside of the windows there are engraved names that the rebels incised during the period of the Civil War.

Bridges: Bridge of Malnitsa is a single arched bridge that was built in 1934 by the masters of stone of Kastanea and the voluntary work of the locals. The intrados develops from the riverside to the keystone (Valta et al. 2005:96). Galina Bridge is located in the village of Kastanea in the northern side of the centre of the village. It was built between 1936 and 1938 and according to the records for its construction the same mould as in Malnitsa Bridge was used. The intrados develops in the keystone on the upper side of the arch (Valta et al. 2005:97). Bridge of Mesaria-Rachi is located in the centre of Kastanea (Mesaria) and was built in 1895. Its first version was built without parapets, which were added in 1931. It is considered to be the morphological and structural pattern for Malnitsa Bridge, although Malnitsa Bridge appears to be a more improved structure (Valta et al. 2005:97). Bridge of Mitsaion has dense vegetation that has developed around it, so dimensions cannot be calculated. It is the highest and oldest bridge in Kastanea. It was built in 1845 for the second time, since the previous bridge that was built in 1835 was destroyed in 1845. The structure is archaic, as the voussoirs do not present the same length and vary between 50 and 60cm. The central arch, except for the voussoirs, is comprised of wide stones that are located along the voussoirs. In the central part many of the stones are visible above the back of the bridge (Valta et al. 2005:97).

State of the Village: Kastanea is vivid during winter and summer as well, when the number of the locals rise up to 350. There are numerous festivities and cultural activities including theatrical plays and music festivals that take place during summer. It is one of the most well-preserved villages. Furthermore, there are programs, such as LEADER, that funded the conservation of Gkossios mansion, mainly conserving the second building and more specifically the floors, the roofs, the coatings, the floor of the yard and the wooden frames of the door (Internal Report Epirus S.A.).

Kefalochori & Likorachi (previous name: Loupsiko)

Description: Kefalochori is a newly established village whose inhabitants came from the neighbouring deserted Likorachi. Kefalochori is a well organised village with contemporary roads, wide squares and is established around the main square which hosts the kindergarten and primary school of the previous Municipality of Mastorochoria. The village is densely structured giving a clear image of the setting (Papaioannou 2008:241; Valta et al. 2005:149).

The old establishment of Likorachi is abandoned and only a few of the buildings are preserved, such as the chapel of Aghia Paraskevi, the church of Aghion Taksiarchon and the reconstructed watermill of Taksiarchon. Back in 1800 there were three districts in the area: Ramsta, Mesochori and Loupsiko, but only Loupsiko remained and the rest were abandoned because of the raids. In 1967 due to landslides, the inhabitants moved to another location, which is where village Kefalochori is now located (Papaioannou 2008:241-243; Valta et al. 2005:146-147).

Churches: The central church of Aghios Konstantinos and Eleni is located in the main square of the village. It hosts the wooden altar screen from the church of Aghion Taksiarchon from Likorachi, a creation of a master of

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wood from Gorgopotamos, Charalampos Skalistis (Papaioannou 2008:241).

Buildings: All the buildings are newly constructed with contemporary building materials, such as cement. In Likorachi there is a watermill which is no longer in use.

State of the Village: As mentioned before, Kefalochori is a newly established settlement that does not maintain the art of craftsmen of stone masonries. However, through the festivities, the customs and the intangible heritage of the area are maintained and revitalised and there is the Folklore Museum which contributes to the safeguarding of the cultural heritage.

Likorachi is totally deserted, the buildings have collapsed, and the initial structure and planning have not been maintained.

Langada (previous name: Blizdiani)

Description: Langada is one of the most important villages of Mastorochoia because of the masters of stone and their work that is identified in Masonries of Siatista. Langada is built amphitheatrically and the majority of the houses are located at the centre of the village (Papaioannou 2008:233; Petronotis & Papageorgiou 2008:26-27).

Churches: Aghia Paraskevi was built during the 17th century and is a single-nave church forming a remarkable example of the cultural development of Langada at the beginning of 17th century. It is one of the oldest churches that exist in Mastorochoia. It is considered to be a contemporary version of the church of Theotokos that according to the inscription was built in 1624. There are remarkable samples of wall paintings of the artists of Hioniades that are dating back from the 17th century (Papaioannou 2008:234; Petronotis & Papageorgiou 2008:28).

State of the Village: In 1863 because of the internal immigration of the masters of stone in Thessaly, the village declined to experience a boost during WWII. In the present there are only few stone buildings, as the majority of the houses are recent built, and the small population mainly deals with livestock and woodcarving. The preservation condition of the church of Aghia Paraskevi is quite good with the only decay being on the wall painting of Platytera, having been caused by the humidity and the environmental conditions (Valta et al. 2005:153).

Molista (previous name: Mesaria)

Description: Molista was the main village of a complex of villages up to 1926 (Molista-Ganadio-Monastiri). In the centre of the village there is the main square, where the church of Aghios Nikolaos, a fountain, a plane tree and a hostel are located. The roads are paved and the houses have balconies. There is a myth in Molista speaking of a giant that was building walls with enormous stones, referring to the structure of the buildings (Gkountos 1983:33).

Churches: The church of Aghios Nikolaos was built in 1864 from the locals and is a timber-roofed basilica. It has an elaborate altar screen that was made from craftsmen from Metsovo. There are numerous chapels scattered in the village, such as Aghia Paraskevi, Aghia Varvara, Aghios Dimitrios, Aghios Charalampos, Aghios Minas, Aghioi Apostoloi, Panaghia of Giogkou (Papaioannou 2008:175-176).

Buildings: Most of the buildings in Molista are fortress type. In many buildings the roofs are combined. The simplest type of building is rectangular and consists of two floors; the basement where the rooms for the animals, the cellar and 'mpimpsi' were located and the 'anoi' where the bedrooms were (Papaioannou 2008:177).

Other buildings: During old times there were two mills in the village. Furthermore there are many fountains and the richest and picturesque one is the fountain of Aghios Nikolaos that is located in the church's yard. Other fountains are located in Letsiades, Giougiades, Tzouadiko, Kallimanou, Desis, Siopito and Pigadouli (Papaioannou 2008:178).

Bridges: Bridge of Vourkopotamos is located outside Molista and connects the village to the farmlands. It is a single arch bridge and its biggest part is inside the riverbed (UOI n.d.).

State of the Village: The authenticity of the buildings is not under threat as they have kept their initial type and architecture. The reconstructions are being carried out according to the principals and there are no new constructions that may threaten the integrity or authenticity of the village. Although there are not many permanent residents, during summer the number of visitors is high and through the festivities their culture and traditions are revitalised. The festivities are distinguished into two categories: 'Esperides' where the wine and food are a host's treat, and 'Ziafeta' where the festivity takes place in open and public spaces and all locals participate (Papaioannou 2008:179).

Monastiri (previous name: Botsifari).

Description: There are two main roads that lead to Monastiri. The highway is an extension of the road that leads from Kapilio to Molista and was constructed in 1957. The second one is smaller and well-preserved and was mainly used for the transportation of animals. Inside the village the roads that connect the houses are paved, while the houses are made of stone, having two floors and wide rooms. It is considered to be one of the most clean and beautiful villages in Mastorochoia. On the borders of the village there are fountains that are located in the four cardinal points: 'Pigadi', 'Ntragiou', 'Giogkou' and 'Platonos'. At the borders of the village there is pine and fir forest (Papaioannou 2008:184; Gkountos 1983:41).

Churches: The central church is Aghios Athanasios, built in 1927, an aisle twin-naved basilica with columned

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portico. In the wider area there are smaller churches, such as Aghioi Theodoroi, Aghioi Taksiarches, Prophet Elias, Panaghia and Aghios Charalampos (Papaioannou 2008:183-184). The church of Aghia Paraskevi is a designated heritage monument and gives a remarkable example of religious sites (Directorate of National Archive of Monuments n.d.).

Buildings: The houses are mostly made of stone and have two floors and wide rooms.

State of the Village: There is the 'Society of Monastiri' that deals with the safeguarding of customs and traditions and the organisation of events for the financial support of various works of the village (Papaioannou 2008:184).

Nikanoras (previous name: Kortinista).

Description: The village has a main square where the central church is located. Inside the village and at the perimeter there are more scattered churches. Furthermore at the perimeter there are paths that lead to the fountains of Dimortsa, Machaira, Pournia and Soultiniades (Municipality of Konitsa 2014).

Churches: The central church is Aghia Marina, but the churches of Aghios Nikolaos, Aghios Georgios, Evagelistria, Metamorphosi Sotiros, and Aghios Athanasios can also be found. The Monastery of Saint Nikanor is located on the top of a rock at the northern part of the village. It was built in 1816 and of its remains are only saved the catholicon and the newly constructed cells. At the entrance of the catholicon there is an inscription which refers to the wall paintings. The relics of the Monastery are saved in the central church of the village (Papaioannou 2008:171).

State of the Village: The village only has a few permanent inhabitants. Not all the saved stone buildings are in good condition and the locals are making efforts to preserve them. The weather conditions and the state of abandonment have caused problems to the preservation of the tangible cultural heritage. The Union of locals of Nikanoras deals with issues related to the village and two festivities that take place every year, on the celebration day of the central church and the Monastery of Nikanor, contribute to the revitalization of the intangible cultural heritage, through the traditional dances and songs (Papaioannou 2008:169-170).

Oxia (previous name: Selsti)

Description: The village was created by the inhabitants of the surrounded destroyed villages, such as Fetokos, which was abandoned in the 17th century, and Pastiliapi. It is characterised by common traditional grid, as the main square with the school and the stone fountain are in the centre of the village and the chapels are located at the perimeter (Municipality of Konitsa 2014; Valta et al. 2005:180-182).

Churches: The central church is Aghios Nikolaos which is located in the main square. It was built in 1857 and has an ornate wooden altar screen and remarkable wall paintings. It is considered to the oldest monument in the village and the bas-reliefs in front of the entrance have been created by the locals. The chapels that are located at the perimeter are Aghia Triada and Prophet Elias (Valta et al. 2005:180-182).

State of the Village: In 1906 the Union of Oxia of Epirus was created with the aim of clustering the villagers that moved and enhancing the village where needed. The Union's contribution resulted in the creation of the guest rooms and the construction of the school (Valta et al. 2005:180-182).

Pigi (previous name: Peklari)

Description: The village is built amphitheatrically and is organised in 4 districts: Upper mahal, Down mahal, Mantzaioi and Spanaioi (Papaioannou 2008:109).

Buildings: There is a watermill which has been designated as heritage monument, as an example of local anonymous architecture and of the expression of socioeconomic life of the preindustrial society. It is a one-floor building of square shape. It consists of three rooms, one for the milling, the storage room and the room for animals. There are numerous founts and a stone built school (Papaioannou 2008:110).

Churches: The church of Aghios Georgios was built in 1819 and has remarkable icon paintings and an elaborate altar screen which represent floral motifs, painted by the artists of Hioniades (Papaioannou 2008:110).

Bridges: The bridge of Karagianni is a single arched bridge next to the church of Aghios Nikolaos. There is an inscription on the right side of the bridge 'IH +XP/IΔPYΘH-[I] EΞOΔ[ΩN]/H ΓE-ΦYPA/ΓEΩ[P]ΓIOY-Δ. KAP[A] Γ[IANNH]/ 1903.- AYΓ[OY]Σ[TOY] 4/ TEKTON ΦOTH[Σ] [AΠO] BPAHHTA' indicating the year it was built (Petronotis 2005:209-211).

State of the Village: Only a few permanent inhabitants have remained in the village and their main occupations are woodcarving and craft stone, maintaining their tradition. The village's festivity takes place each year on July 26th (Papaioannou 2008:109-110).

Pirgos (previous name: Stratsiani).

Description: The village seems to be divided into two neighbourhoods with fields and vegetable gardens separating them. At the entrance of the village there is a stone fount, the square with the church of Aghios Georgios and the school (Municipality of Konitsa 2014).

Churches: The Monastery of Stratsiani was located at the perimeter of the village, at the end of a path at a dis-

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tance of 20 minutes away from the centre of the village. The Monastery was totally destroyed in 1930. In 1910 on the north-western side of the catholicon was built the new church of Aghia Triada. The altar screen and the icon paintings of the Monastery are hosted in the main church of the village, Aghios Georgios. Next to the Monastery there is a shrine and a fount (Papaioannou 2008:171-174).

Buildings: Pirgos has old stone masonries, squares with stone founts and many ruined houses. The bas-reliefs at the entrances of the houses and the elaborate wooden doors indicate the art of craftsmen. The old houses have two floors. On the ground floor houses the auxiliary rooms and on the first floor there are the bedrooms. The windows have iron frameworks and the doors are wooden. The presence of loggia and small yards with working trees is quite common.

State of the Village: The permanent villagers are 50, but during summer the number increases. An asphalted road which is in good condition leads to the village. Most of the houses are ruined because of the abandonment. The stone buildings that are preserved are in a good condition, because of the awareness of the locals. The school hoses a photography exhibition that presents subjects of the wider region in the past (Municipality of Konitsa 2014; Papaioannou 2008:171-174).

Pixaria (previous name: Belthouki)

Description: Pixaria is built amphitheatrically in Hondrovouni, the southernmost end of Mount Grammos. There is a main road that crosses the village and smaller roads which lead to the rest houses.

Churches: The chapel of Prophet Elias is located outside the village, close to its borders, just like Aghia Kiriaki, Aghios Minas, Aghia Paraskevi and Panaghia in Sarantaporos River (Papaioannou 2008:161).

Buildings: There are only a few houses that have been saved and represent the art of craftsmen of Epirus. Moreover, the mills and the founts that are located in the village have been preserved.

State of the Village: Pixaria is almost deserted, as there are only two permanent residents. The number rises during the Hunting period. The majority of the houses are in a very bad condition and the mills seem like they have not been used for a long time. Only a few examples of the art of craftsmen remain, as most of the houses have collapsed.

Plikati (previous name: Pielkades)

Plikati is surrounded by a sacred forest, where in older times were located three watermills and three water fillings. There is a main square where the shops and the church are located and the houses are built at the perimeter of the square and are connected by paved roads. Plikati has several scattered founts and at its entrance there is signage with extensive information on the village. There are many paths that start from the village and lead to the tops of Mount Grammos (Municipality of Konitsa 2014).

Churches: The church of Aghios Athanasios is a single-nave basilica, built in the 18th century. In its interior there are wooden candelabra, painted ceiling dating back from 1714, and the altar screen with older icon paintings. The church hosts the saved pieces of art of an older church, built in 1775, Panaghia Plikaditisa, which was destroyed by the authorities after WWII (Nitsiakos 2008:105; Valta et al. 2005:164).

Buildings: In Plikati one can find the working trees in the yards next to storage rooms (Nitsiakos 2008:129). Furthermore there are many examples of dry-stone masonries.

State of the Village: Plikati is surrounded by sacred forest and constitutes one of the most beautiful cultural landscapes. In the village a few of the buildings that indicate the anonymous traditional architecture of the Masters of stone are preserved. Furthermore, there are guest rooms that host visitors and traditional shops. The area is part of Natura 2000 network and provided enrichment and protection of flora and fauna (Papaioannou 2008:223-224; Valta et al. 2005:162-163).

Pournia (previous name: Staritsiani)

Description: Pournia was divided into three districts; Staritsa, Selou, Anargiron. There is a main square where the church of Pammakariston Taksiarchon, as well as the school and the hostel are located. From Pournia there is a path that leads to the top of Kleftis mountain, in the area named Daliapoli, where during the Civil War many battles took place (Papaioannou 2008:189-191).

Churches: The central church of Pamegkiston Taksiarchon is a three-aisled timber-roofed basilica.

Buildings: The buildings are mainly made of stone, and there are numerous masonries, indicating the wealth of the village. The entrance doors are a typical example of the art of craftsmen. There is a landing in front of the entrance door and the lintels are mainly wooden. Two types of doors have been distinguished. The first type is without a roof and the second type has a lean-to roof (Papaioannou 2008:189-191).

Bridges: Seliou Bridge is located on the road that leads from the village to the farms and vineyards. It was built in 1813 and it is a single arched bridge. It has been designated as a heritage monument, because it forms a remarkable example of the technique that is based on vaulting and the anonymous traditional architecture. Moreover, it indicates the way of communication and the socio-political structure of the society (UOI n.d.).

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State of the Village: Most of the houses' condition is quite good. The main threat to the village and the monuments is abandonment which results in the progressive collapse of buildings. On August 15th of every year there is a festivity at the main square of the village with wide participation of the locals and visitors. Furthermore, there is the 'Union of People from Pournia', which gets involved in the promotion and safeguarding of tangible and intangible heritage of the village (Papaioannou 2008:191).

Pyrsoyianni

Description: Pyrsogianni bloomed during the Ottoman Empire and this is indicated by the construction and reconstruction of buildings, churches, and bridges. It is built amphitheatrically. The majority of the buildings were built during the 17th century and therefore the Ottoman influence in architecture is obvious. The heart of the settlement is the main square named 'Koka-Karias', the perennial tree and the church of Aghios Nikolaos (Papaioannou 2008:205-206; Valta et al. 2005:184).

Churches: Aghios Nikolao was built in 1772 and is a three-aisled timber-roofed basilica with bell tower. The peristyle of loggia is the unique remain of the old ecclesiastical architecture. The reliefs indicate the post-byzantine period. On the reliefs the exceptional art of craftsmen is imprinted. There are five bas-reliefs in the central barrel-vault of the peristyle based on plants and animals representations and one more in the last barrel-vault with aesthetic of common sense. Other churches that are preserved in Pyrsogianni are Aghios Athanasios, built in 1864, Aghios Minas, built in 1853, Panaghia, built in 1867 and Aghios Georgios, built in 1904 in the location of a previous church that existed since 1712. There is a double belfry and a wooden altar screen of Vassilis Skalistis with painting decoration of Miltiadis Nikolits from Serbia (Papaioannou 2008:206; Progressive Association of Pyrsogianni 1977:15-17).

Buildings: Most of the houses that were built around 1750, are composed of two or three floors and are surrounded by small stone structured roads and yards. Except for the Ottoman influence, the influence of European elements is quite intense as well, especially in decoration, such as doors, windows and 'œil de boeuf'. Furthermore, the buildings are fortress type, which is clearly distinguished by the 'polemistres' (gun slits), the small windows, which are totally absent from the entrance and have wooden bars that separate them into smaller squares and the entrance door, which is built inside the main body of the building. There is a big variety of window frames. The conversion of the lower part, where the window stands, into sink is quite common. The same detail can be distinguished on the windows of the sanctuary of the church. There were no glass panes at the windows until the late 20th century and since then glass panes would be found only in rich houses (Vatskalis 1980:10; Petropoulos 1980:25; Progressive Association of Pyrsogianni 1979:10-12; 1978:10-19; 1976:19-24).

Stone Bridges: The Bridge of Aghios Minas was a single arched bridge that was located at the entrance of the village and was built in 1909 by the craftsmen of Pyrsogianni funded by the Association of Pyrsogianni of America. It was destroyed on October 18th 1940 under the order of the contingent of Pindos (Valta et al. 2005:94).

Founts: There is a fount in the main square of the village.

State of the Village: The abandonment, the consequences of WWII, the extreme climatic and weather conditions, the ignorance of locals and the development of structural art with the use of cement had as a result the disappearance of the greatest part of the art of craftsmen, such as the bas-reliefs of the church of Aghios Nikolaos and the impressive entrance doors of the houses. However, Pyrsogianni is a vivid village and the locals are active as they have created the 'Progressive Association of Pyrsogianni' and the Ethnological Museum of Epirus. Furthermore, there is a hostel in the centre of the village, where visitors can enjoy the hospitality and the touristic infrastructure of the village (Progressive Association of Pyrsogianni 1977:14).

Theotokos (previous name: Fytoko or Fetokos)

Description: Theotokos is a new settlement, and is the place where the villagers of Fytoko moved. Fytoko was abandoned and was burnt in 1984 after a conflagration. One of the most typical examples of the cultural level of Theotokos is a wood-carved temple that decorated a church (which remains unknown) and was then transferred in 1780 to the first church of Vourbiani. The iconostasis door has been preserved and dates back from the 17th century. Theotokos is located close to Sarantaporos, next to the central asphalt road. There are only a few houses and taverns (Municipality of Konitsa 2014).

Churches: Aghios Dimitrios is a timber-roofed single-nave humble church. The eastern side of the three-sided apse is preserved, while the west side that was expanded in narthex is not accessible (Petronotis & Papageorgiou 2008:41). Aghios Athanasios is one of the most remarkable post-Byzantine monuments of Mastorochoia. It is a timber-roofed single-nave church with rectangular apse, built in 1624, according to a wall-painting fragment. There are wall paintings, where an inscription with the building date has been saved (Petronotis & Papageorgiou 2008:44).

State of the Village: According to the census of 1991 only 33 people live in Theotokos. Fytoko is totally deserted due to internal immigration in 1700 and the conflagration. The main cause of the immigration was the climatologic and meteorological catastrophes. At present there are no settlements saved and only rubbles remain. According to the locals, even though there were 400 buildings in the village, rubbles of only 150 of them could be

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distinguished, except for the mill on the top of the village, the semi-demolished church of Aghios Dimitrios and the wall-paintings of the church of Aghios Athanasios, that are in extremely bad condition because of the absence of conservation. The ex-Municipality of Mastorochoia took the initiative to carry out conservation works in the interior of the church, including consolidation works, reconstruction of the roof and paving of the floor (Papaioannou 2008:235; Petronotis & Papageorgiou 2008:40; Valta et al. 2005:144).

Trapeza (previous name: Vranista)

Description: The planning of the village is the typical type with the oak forest and the chapels at the perimeter. The roads inside the village lead to the houses and farmlands. Most of the houses have rooms for the animals, as Trapeza is a village that is based on livestock. Overall, the village is anarchically structured (Papaioannou 2008:169).

Churches: There are chapels at the perimeter of the village; Prophet Elias, Aghios Kirikos, Aghios Athanasios and Aghios Ioannis (Papaioannou 2008:169).

Buildings: Some of the houses are built of stone, have one floor and wooden entrances with iron frames. Dry-stone masonry, which is met in many houses and walls, is common.

State of the Village: The village is preserved in a quite bad condition. There are some newly structured buildings and many abandoned houses. Except for some stone buildings that keep their initial form, there is nothing that indicates the life and art of masters of stone.

Vourbiani (previous name: Blizdiani)

Description: Vourbiani was founded during the Ottoman Empire and more specifically in the 16th century (Petronotis 2008:85). It is built at 900m height at the Kardari top of Mount Grammos and is surrounded by oak forest. Since 1780 Vourbiani has been established as a settlement, since this is when the main square was created, as well as Panaghia, the main church, which has not been saved. In its position can now be found the new church of Panaghia, which contains the wood carved templon from the church of Theotokos (Papaioannou 2008:209; Petronotis & Papageorgiou 2008:86).

Churches: There are more than 15 churches in Vourbiani. The Assumption of the Virgin is a new church built between 1896 and 1911 by Alexis Venetis, who chipped the cornerstones, the doorposts and the arches. The church of Aghion Apostolon has an inscription on the chandelier ΤΟ ΠΑΡΟΝ ΠΟΛΗΕΛΕΟΝ ΑΦΗΡΩΘΗ ΠΑΡΑ ΤΟΥ ΜΑΣΤΟΡΟΡΙΖΟΥ ΙΣ ΤΟΝ ΑΓΙΟΝ ΑΠΟΣΤΟΛΟΝ ΤΗΣ ΒΟΥΡΜΠΙΑΝΗΣ ΕΝ ΕΤΗ 1780' (Petronotis & Papageorgiou 2008:86, 91). The church of Aghios Dimitrios has double loft and narthex.

Buildings: The middle school is a stone-building which was built in 1927. It has been designated as heritage monument, with its surrounding area, as it is a remarkable example of traditional architecture and is connected to the history of education, the tradition and the locals' memory (Directorate of Archive of Monuments n.d.). In 1884 the 'Old School' was founded, indicating the use of classical architecture with the presence of a mechanical engineer (Petronotis & Papageorgiou 2008:146).

Bridges: There is a stone bridge in Ambelones, on the road that leads to Oxia, built in 1872 (Papaioannou 2008:210; Petronotis & Papageorgiou 2008:107).

State of the Village: In the middle of the main square of Vourbiani a hostel, which consists of seven rooms and a restaurant is under construction, indicating the continuous development of the village.

Zerma & Plagia

Description: This village is a similar case to Theotokos/Fytokos. The first village was Zerma, with distinguished icon painters and masters of stone. The period of its foundation remains unknown, but there are indications that date the foundation between 1532 or 1534 and 1692 (Petronotis & Papageorgiou 2008:51).

Monasteries: Zerma Monastery is dated in the middle of the 17th century and its catholicon was built and painted in 1656. In 1802 its reconstruction was completed, with the addition of the narthex with two domes. It is a two columned type cross-in-square church with narthex which communicates with the church through tribelon and is covered by big domes at both edges. The reconstruction was carried out by the masters of Vourbiani. The church is constructed by rubble masonry and in recent years a system of buttress for the better support of the building was added. There are small and narrow windows on the walls of the church through which the light comes in. The entrance portal of the precinct in the south preserves a stone door frame. On the arch of the door frame and on the pilaster of the west entrance of narthex, one can see a decoration of various folklore sculptures (Petronotis & Papageorgiou 2008:108)

Bridges: Bridge of Zerma is located on the road between Zerma and Drosopigi.

State of the Village: In 1979 the request of the locals to move to a new location named Plagia, was accepted and funded by the Public Sector. The village of Zerma is crumbled mostly because of the abandonment and not due to the consequences of WWII. The cornerstones have remained while the whole buildings have collapsed, indicating the excellent capabilities of the masters of stone craft in Zerma (Petronotis & Papageorgiou 2008:68-70).

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BUILDINGS THAT ARE LOCATED BETWEEN THE VILLAGES

Bridges: Mavri Petra Bridge is located on the road that leads to Pournia village. It was built in 1817 and its main characteristic is the misleading tetracyclic relief arches, which came up from the old semicircular relief arch, which was half covered from the extension of the pedestal. Other buildings that are located next to the bridge are a fountain, the fresco of Pantocrator and a watermill. The bridge, as well as the fresco, is in good condition even though the jungle phenomenon is quite intense. The watermill is castled. In 2006 restoration works were carried out (Papaioannou 2008:189; Petronotis 2005:185; UOI n.d.).

Vergos Bridge is located between the villages Aghia Varvara and Nikanoras. It is a single arch bridge, built in the 19th century by a craftsman from Trapeza named Fotis Lolos. Next to the bridge the Vergos Inn has been saved (Papaioannou 2008:170-171).

Bridge of Zerma or Kantsiotiko is the only bridge that is saved in Sarantaporos River. It is located between the village of Plagia and Drosopigi along the old traditional road that was connecting these two traditional settlements. The bridge consists of two unequal pointed and not circular arches and one relieving arch that stands between them and has reinforced foundation for protection against flooding. The two arches are unequal because of the existence of a big rock in the riverbed that made this location ideal as it facilitated the middle pedestal's strength. For the reinforcement of the rock, a stone piston was built. (Valta et al. 2005:95, Mantas 1984:39)

Christian Monuments: Monastery of Kladormi is located northeast of Fourka. The lintel of the western side of the nave keeps a sign with the inscription of date 1747, which is the date of its construction. There are icon paintings of Panaghia Galaktoforousa, dating back from 1702 and Ioannis Prodromos, dating back from 1681, which provide an indication, that the Monastery may have been earlier. The catholicon has two apses on both its north and south sides. The Monastery is surrounded by precinct, where the cells and guest rooms are located. There is a route that leads from the Monastery to Fourka and its length is 6.5km (Nitsiakos 2008:104; Petronotis & Papaioannou 2008:22-23; UOI 2008).

Monastery of 'Presentation of Mary' was built in 1819 according to the inscription that is located outside the sanctuary of the church. The date of first construction of the monastery is 1658 or 1672; however it was then destroyed and re-established at its current location, which is on the sacred forest outside village Monastiri. The catholicon has been saved, as well as the double belfry in the entrance, the old stables and the two-floor cells where the monks lived until 1975, and which are now used as guest rooms. Additionally, there is a smaller building named 'the Turkish bed', which is dedicated to a Muslim Bey. The catholicon is a basilica with two doors and a loft. There are two stone candelabra, created in 1831 (Papaioannou 2008:185; Petronotis & Papaioannou 2008:668; UOI 2008).

Monastery of 'Stratsiani' was outside village Pappos, and can be accessed by a path. The monastery has not been saved, as it was destroyed in 1930. A shrine and a fountain have been preserved (Municipality of Konitsa 2014).

Buildings: The Steam Baths of Amaranthos are 5km away from Amaranthos and can be accessed by car, via an asphalt road that leads to them. They are located on the base of a limestone rock. The baths present therapeutic properties and are suitable for various health problems. Modern facilities are available, while the surrounding area has developed through the creation of hotels, guest rooms, and restaurants (Papaioannou 2008:165).

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APPENDIX 5: STAKEHOLDERS AND RISK ASSESSMENT ANALYSES

Key Stakeholders List¹⁹

Epirus S.A.

• Public Sector:

Prefecture of Ioannina

Municipality of Konitsa

Ministry of Development and Competitiveness

Ministry of Education and Religious Affairs

Ministry of Culture and Sports

Ministry of Environment, Energy and Climate Change

Ministry of Interior. Regional Administration - Local Government

Orthodox Church

8th Ephorate of Byzantine Antiquities

IB' Ephorate of Prehistoric and Classical Antiquities

Directorate of Modern Monuments and Technical Projects of Epirus

University of Ioannina

National Technical University of Athens (NTUA)

Museums and Cultural Centres (Konitsa, Pysrogianni, Hioniades, Drosopigi, Kefalochori)

Regional Directory for National Culture – Gjirokaster, Albania

Public Library of Gjirokaster

• Private Sector:

Tourism agencies

Restaurants / 'Kafeneia' (Small traditional cafe shops)

Hotels / Guest Rooms

Secondary Sector - Local Manufacturing activity

Construction materials providers

• NGOs:

Local Associations

CHwB Albania

• Locals:

Local Community

Local press – Periodic Publications

Local Media (radio, web pages)

Analysis Key Stakeholders Power

The key stakeholders related to the implementation of MaNet Strategy Plan are analysed under the categories of Stake, Influence and Capacity. In order to facilitate this initial phase of diagnosis and to prioritize their importance, the range of their power is investigated in a three scale model of High, Medium and Low (Torre 2002:17).

Apart from the holding company Epirus S.A., three more stakeholders seem to have great influence on the MaNet Project. The Municipality of Konitsa, as the beneficiary of the majority of the sub-projects, the local associations of Mastorochochia and the local communities in general have high stake power and are extremely influential. The indication of medium for their capacity to implement developing projects is expected, since funding and resources are assigned mainly to the operation of MaNet and public sector funds. Three out of five additional stakeholders that are of high importance and have great influential power represent public sector services. The Prefecture of Ioannina and Directorates of cultural monuments stress the importance of the cultural value for the area of Mastorochochia and the partnership with the public sector. Important in terms of capacity to implement various projects linked with the sustainable growth of the territory are also the collaborative universities. This tendency underlines the scientific and interdisciplinary approach of the planned MaNet policies. From the private sector only the tourism industry is active and competitive. Their participation is limited to supporting actions with little contribution to development initiatives. These results stress the importance of focusing on the private sector in order to motivate various stakeholders to participate actively in the development and the safeguarding of the territory (COE 2008:64). Thus the fundamental aspiration of MaNet Project, to integrate 'the environmental, cultural, social and economic dimensions' of the communities, will create opportunities for an objective smart, sustainable and inclusive growth (COE 2008:31).

¹⁹ The list includes also stakeholders from Albania on different levels due to prospective cooperation in a framework of networking actions.

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Risk Assessment

The dominant issue in the assessment of possible risks within the territory of Mastorochoia is the recent economic crisis that has magnified and exposed all the structural weaknesses. However, the same economic crisis has also had an unexpected result, a demographic paradox. Although previous research had predicted the 'death' of the mountain communities, the Mastorochoia villages maintained a minimal and stable population due to the return of pensioners. The MaNet Project views these developments as a challenge and addresses the negative aspect of population aging from a positive perspective, as an opportunity and a starting point for the area's re-inhabitation. However, the depopulation problem had several side effects that have to be taken into account while planning any actions (Nitsiakos 2008:126-127; Torre 2002:25).

• Depopulation Problem

A very complex issue related to low population density is the change of social synthesis. The transition towards an urbanized way of life seems to be inevitable. Hence it is of great importance to monitor these transformations in order to safeguard both the tangible and intangible heritage avoiding at the same time practices that would transform the place into a museum. Special 'attention to educational deficiencies' and other strategic actions related to local involvement are crucial and urgent (Lecha-Marzo 2012:34-35).

The risk of marginalizing the local communities due to lack of infrastructures, public services and supportive facilities has also been identified as quite high. In order to incorporate the territory into the modern information society and reinforce tourism, the partnership with the public sector has to be focused on prioritizing these developments. Accordingly, the contribution of public and private initiatives in documenting the area's monuments is regarded as crucial for their protection and management. Involving the locals in these actions will benefit both the MaNet Project and the local communities, at multiple levels and chiefly in the design of an adequate plan that will prioritize those monuments that are under threat (Breska 2010:55,231; Torre 2002:25).

Another issue that is directly related to the depopulation, as well as the environment, is the expansion of forests on the abandoned terraces and fields. The absence of human agrarian, pastoral and forestry activity resulted in a landscape with significant aesthetic value, since the traditional villages are surrounded by a magnificent natural environment. However, there is also a negative aspect to this expansion. The young forests are actually so dense that this 'jungle' phenomenon has the same effects as desertification. Life for a significantly large number of species, which have inhabited the area for ages, is not possible in this new aggressive environment. As a result, when the life chain is being disturbed, species gradually abandon the area. Beyond this abandonment, exacerbated by climate change, forest fires are also a serious threat for the villages, since it is very difficult for fire fighting vehicles to approach the interior of the forests (Breska 2010:121). A gap in the Hellenic State legislation²⁰ to manage private forests has had a negative impact on environmental issues. Thus when an area is characterized as forested, exploitation is forbidden. This means that in Mastorochoia people have to deal with endless ineffective bureaucratic procedures, though in most cases a large percentage of former arable land cannot be exploited any more (European Commission 2010:5-7; Constitution of Greece 2008:42,43).

• Environmental Issues

Environmental risks are also inherent in the lack of 'the protection of the natural aquatic heritage [which] is often unsatisfactory and poorly planned' (Skoulikidis et al. 2008: 456). Although the Hellenic State has adopted EU water policies, the application of legislation was proved inadequate in a number of cases related to the water management of the rivers Aaos, Sarantaporos and its tributaries. National and European policies are not applied for the protection of the natural environment when they interfere with 'large-scale development projects'. The diversion of Amarandos and Arkoudorema waters in order to reinforce the quality of Pamvotida Lake is an exemplary case that can disturb the ecosystem of Sarantaporos and Aaos rivers and affect the glade of Vjosë in Albania. Such actions also have negative impacts in cross-border relationships (COPTA 2011:8; Skoulikidis et al. 2008:458).

²⁰ The legislation on the protection of the natural environment is based on two laws that specify constitutional rules: the law 1650/1986 on the protection of the natural environment and the law 998/1979 on the protection of forests and forest expanses. In addition, according to the Article 24, paragraph 1 of the Constitution of Greece, the protection of natural and cultural environment 'constitutes a duty of the State and a right of every person'. The State is responsible for taking measures for the preservation of the environment according to the sustainable development principle. Change of the use of forests is prohibited, except when agricultural development or other uses 'imposed for the public interest prevail for the benefit of the national economy'. Paragraph 6 of the same Article also states that 'Monuments and historic areas and elements shall be under the protection of the State' (Constitution of Greece 2008:42,43).

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APPENDIX 6: AUTHENTICITY, INTEGRITY

Authenticity

The Mastorochoia cultural landscape and heritage has suffered notable destruction when socio-economic and political factors (1950-1975) led to the migration of a large part of the active population, the abandonment of agrarian and crafting practices, and finally to the desolation of the settlements. Abandonment and demographic shrinkage were and still are threats to the Mastorochoia cultural legacy as they contribute implicitly to the deterioration or even the disappearance of elements of great worth. The accelerating pace of nature's growth becomes the prevalent factor that affects negatively the aesthetic and historical value of the tangible cultural elements concerning their original state. In relation to this, there are two paradoxes connected to the issue of authenticity. The age value of the tangible cultural elements favours their disintegration by natural forces because of the appeal of picturesque ruins to any observer. Even so, the past deterioration may be irreversible but the tolerance of this effect would seal the fate for many other values, limiting their access by present and future generations. However, these conflicting values could become a challenge for MaNet. According to another paradoxical rationale, 'young' forests are not authentic elements of the Mastorochoia cultural landscape compared to grain fields and meadows of the old agricultural and livestock activities. The art historian Alois Riegl makes the following observation: 'It is [...] displeasing [...] to break nature's law of the transition of growth into decay and vice versa' (1996:73). As a result, it is difficult to estimate the real dimensions of nature's impact on the authenticity of cultural creation, since the new forests create microenvironments for a still unexplored new life and the obstruction of former degrades the ecological values.

In the meantime, the abandonment of craftsmanship and agro-pastoral activities also led to the extinction or the genetic debilitation of cultivated plants, the reduction of cultural resources and the dissipation of traditional local knowledge. Furthermore, the monoculture imposed by the State and the European market during the last decades of 20th century exacerbated the genetic debilitation, which is now a major threat for the authentic character of the territory. Another dimension in genetic enfeeblement is the notable decrement in 'agro-biodiversity', which decreases the economic value of the territory regarding the reuse of natural resources combined with local argo-pastoral knowledge. However, the dynamism of informational and commemorative values inherent in the Mastorochoia cultural heritage still manage to offset and complement to a great extent the deficiencies and weaknesses of the tangible and intangible cultural traits (Maass 2008:19-20).

On the other hand, the advent of the industrial era and the evolution of technology introduced new construction methods and materials leading to the gradual abandonment of traditional craftsmanship. The effects of this are obvious on the new structures of the villages Trapeza and Exochi. Under this circumstance, massive processes of destruction introduced new uses and functions in the preserved organisational constructions of Mastorochoia craftsmanship that had an adverse impact on the authenticity of the Mastorochoia cultural heritage. For instance, the school buildings have undergone a change of use from educational institutions to museums or tourist accommodations. In fact, their architectural value is protected because their reuse and 'new' use contributes to their structural conservation. But, the authentic preservation of their historical and social value remains an open issue. In general, the newness value of the cultural structural elements has had a significantly negative effect on their authentic state. That is because, local associations have taken many initiatives, without the contribution of experts, to restore and preserve the old structures with incompatible materials that have undermined their aesthetic and social value (Jokilehto 2006:8; Nitsiakos 1995: 170).

Contrariwise, the processes of abandonment do not only have an adverse impact on the authenticity of Mastorochoia cultural legacy. The weakness of the geomorphology of the Mastorochoia uplands to conform to the modernisation of the agricultural sector during the early '80s and the continual limited habitation of the territory contribute to the solid and pure maintenance of Mastorochoia cultural landscape and heritage, reminding the great cultural edge and rupture of the villages (Zomeni, Tzanopoulos & Pantis 2008).

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Integrity

The continuous inhabitation of Epirus since prehistoric times has left traces of human presence in the natural environment. As a result, both cultural heritage and landscape are an integral part of the natural environment and vice versa. Concerning the appropriation of the natural environment by the cultural activity of Mastorochoia, the mountainous geomorphology had set significant restrictions limiting or excluding human action in some natural areas. The inaccessible mountainous scenery was in some cases an important factor in the preservation of forested areas as undamaged and virgin places. On the other hand, the ecological consciousness of inhabitants has had a positive impact on the preservation of part of the natural environment that is close to the settlements or the areas used for the primary activities of production. Even the significant problems of soil erosion and landslides created by the intensive livestock activity of 17th century, has to a great extent been reversed with the current reduction of husbandry. In addition, logging is now practiced in only a few villages (Langada, Kefalochori) (Sinanis 2010:22).

It has been claimed that the depopulation of the villages benefits the protection, preservation, even the expanding of some animal species (Skoulikidis et al. 2008:456). However, many direct or indirect human activities have a negative impact on the local fauna. The regeneration of vegetation in anthropogenic environments related to animal husbandry and domestic animal breeding endanger the protected and endangered species of bear, which often approach the abandoned villages of Mastorochoia. Furthermore, illegal hunting and fishing have increasingly become an urgent threat for the majority of wild fauna of the Mastorochoia environment (Skourti 2008:68).

The desolation of the Mastorochoia villages went hand in hand with the abandonment of traditional economic activities, which in turn resulted in the 'decomposition' of the cultural heritage. Most of the tangible components of the Mastorochoia cultural heritage are not in use, a fact that makes them susceptible to adverse factors. The forest regeneration covered the fields, arable terraces, vineyards, paths and bridges. Even the old structures of water mills, threshing floors and fulling, which are usable, are bearing signs of dereliction. In contrast to this, the elements of the cultural heritage that are located in the villages are better preserved (Nitsiakes 1995: 179). Moreover, the integrity of sacred natural sites is affected by new diseases, which jeopardize several species of holy trees. Furthermore, human intervention, though not intense, has a negative impact on the cultural landscape. The absence of traditional ecological knowledge and, by extension, lack of awareness of the existence of sacred natural sites and trees has exposed them to vandalism (cuts, scratches) (Stara, Tsiakiris & Wong 2014).

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APPENDIX 7: TRACING THE ROUTES OF TRADITIONAL CRAFTS

According to the historical context, archival documents, traces of monuments and the oral histories of craftsmen, periodic mobility started around the 18th century. At that time the Ottoman administration system granted special privileges to specific areas and occupations that allowed the neighbouring areas of Zagorochoia, Pogoni region, as well as Siatista, Kozani, Kastoria and the tablelands of Thesprotia, to develop commercially and, consequently, economically. Those areas and some wealthy urban centres in Albania, like Voskopoja (Moscopole), Gjirokaster, Korca and Permet were the initial geographical areas in which the Mastorochoia craftsmen were active. The large mansions and public constructions of the 18th century represent this first phase of the periodic mobility. When Ali Pasha of Tepelena established his domination, important public infrastructures like the picturesque stone bridges and networks of cobblestone roads, as well as religious monuments, created a large demand for human resources that resulted in an expansion of the guilds' tight organizational scheme. The craftsmen routes grew in parallel with Ali Pasha's range of ambitions. Furthermore, the thriving monastic communities of Mount Athos represented attractive professional opportunities for the 'Bouloukia' of painters and other craft expertise. In the beginning of 19th century, the Zagorochoia area and Pilio became the most important centres of secular painting from Hioniades, while the masters of masonry honed their art in magnificent mansions and churches. In the meantime, the Ottoman Empire was collapsing and the 'Bouloukia' from the Mastorochoia were forced to seek job opportunities over a broader network, in which they simultaneously consolidated the significant artistic and aesthetic value of their creations. The newly established Hellenic State, the wealthy coastline of Asia Minor, the Metropolis of Istanbul and the broader Balkan Peninsula paved the way to Modernity and the craftsmen from Mastorochoia contributed to these developments. As the industrial revolution accelerated the transition to a capitalist economy, craftsmen became acquainted with large-scale projects, like the railway network, which transformed their cyclical mobility to periodic migration. At the turn of the 20th century, the strict internal structure of the guilds changed and the 'Protomastores' adopted the role of contractors. The Balkan Wars and the drafting of new borders of national states limited the mobility towards the traditional destinations in Balkans. However, the development of transportation opened new horizons for the craftsmen routes that exported their fame throughout the world. Guilds were abolished but craftsmen continued to work in teams as individual craft masters and participated in some of the world's most known projects such as the Aswan Dam in Egypt, the Trans-Siberian railway and the railways of Qom in Iran, the metro network of Detroit in the USA and countless more bridges, industrial complexes, as well as public and religious buildings. All these projects combined with the crisis of WWI, transformed once again this migration from long-term to permanent. The vital remittances that arrived from all over the world to the craftsmen families in the Mastorochoia created a new economic boom. New mansions and schools were constructed and old public and religious buildings were renovated. The historic routes of the craftsmen came to an end with WWII, and after the Greek Civil War the craftsmen succumbed to the ease and convenience of modern techniques (Sorotou 2014:92; Petronotis & Papageorgiou 2008:198-201,342-401,428,484-495; Polimerou-Kamilaki & Skourtis 2008:163; Makris 1981:34; Papageorgiou n.d.:140-141).

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APPENDIX 8:

ESTEMPLE Analysis

Economic factor

The MaNet Project has to assess the economic environment in order to be able to develop strategies based on realistic data and in accordance with economic policies at a national, European and international level.

- According to 2014 Index of Economic Freedom, Greece's economy is the 119th freest in the world. With a score of 55.7 Greece 'is ranked 40th out of 43 countries in the Europe region, and its overall score is below the world and regional averages'. Investment freedom, business freedom, freedom from corruption and the control of government spending have declined in comparison with 2013 (Index of Economic Freedom 2014).
- Greece's unemployment rate in 2013 was 27.3% (24.3 males, 31.2 females), which was the highest rate over last seven years. Youth unemployment was extremely high – 49.5% (ELSTAT 2014).
- Current fuel prices and highway tolls have a negative impact due to unreasonably high expense of getting to the Mastorochoia villages (Europe's Energy Portal 2014; Tolls.eu 2013).
- According to Lucintel, a leading global management consulting and market research firm, Greece's economy is likely to experience a modest growth over the next five years. All sectors are expected to grow following a recovery from crisis after 2015. Furthermore, the investments on R&D are likely to increase to 1% of GDP by 2015 (Lucintel 2014).
- Tourism has been playing a very important role in driving the economy. It accounts for 18% of Greece's GDP and employs directly or indirectly more than 900.000 people (Enterprise Greece 2014; Lucintel 2014).

Social factor

- Since the social issue is crucial for sustainability in the Mastorochoia, the MaNet Project has to take into consideration the current situation and the prospective tendencies in terms of population dynamics.
- Greece with its 10.775.557 inhabitants is part of the demographic phenomenon of an ageing Europe (Index Mundi 2014). The percentage of population aged 65 and over increased by 19.5% in 2012 (OECD 2014). This factor is relevant for the project's long term view since in situ research indicates that, after retirement, elderly people prefer to move from urbanized centers to rural ones.
- A high percentage of urban population (61,4% in 2011) is regarded as an indicator of depopulated rural areas (Index Mundi 2014). This may decrease due to a 'back to the roots' tendency: the image of the village has changed from an agro-pastoral rural area with technical crafts to a countryside which crystallises the new aspirations of urban population which long for the environment, the natural heritage and quality of life.

Technological factor

The MaNet Project attaches importance to innovation while planning and implementing concepts and strategies. Hence, technological issues are of high importance for the success of the Project from the very beginning.

- Greece invests annually 0.67% of GDP for research and development (R&D). The R&D expenditures of other Eurozone countries are four times as much - 2.5% to 3% of their GDP (Eurostat 2014).
- In the Innovation Union Scoreboard Greece's performance in terms of innovation is below the EU average (European Commission 2014a).
- According to the Ease of Doing Business Index of the World Bank, Greece ranks 72nd out of 189 countries (World Bank Group 2014). The regulatory environment is not conducive to doing business in the technology-oriented sector, 'requirements for licenses, permits, and reporting remain excessive' (Kritikos & Zimmermann 2014).
- Brain drain. Greece has been one of the biggest exporters of students over past decades. Due to youth unemployment and a frustration with the political situation, many graduates remain abroad (Malkoutzis 2011b).
- A lack of innovation policy and a gap in a networking between research and business
- Greece's assets for fulfilling its innovation potential: research centers of excellence (e.g. Demokritos Center in Athens, FORTH in Crete, and CERTH in Thessaloniki); small but innovative companies all over Greece; climate and quality of life as factors for attracting best talents (Kritikos & Zimmermann 2014).
- Greece is considered a strategic energy hub in Southeast Europe and a desirable location for investment in Wind, Solar, and Bio-energy (Lucintel 2014).

Overall, the technological factor has a considerable impact on the MaNet project since it is connected to creating new knowledge, to recreating local knowledge and translating both into products and processes.

Ecological factor

This factor has an immense impact on MaNet since it reflects the concern for sustainability of the physical environment, which is a core asset of the project (Angwin, Cummings & Smith 2007).

- Greece has faced a range of environmental challenges over last decades: emissions from transport and electricity power stations, overexploitation of water resources, water pollution, loss of biodiversity, increasing municipal and industrial waste. A comprehensive plan for the environmental issue was an imperative. The Ministry of Environment, Energy and Climate Change of Greece has developed a strategic plan in order to 'achieve the protection of the natural environment and resources, the improvement of quality of life, the mitigation and adjustment to the implications of climate change and the enhancement of mechanisms and institutions for environmental

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governance'. According to the Ministry, a range of actions will be implemented in cooperation with the public and private sectors, social partners and the international community. (The Ministry of Environment, Energy and Climate Change 2014; Valavanidis & Vlachogianni 2011).

- Biodiversity in Greece, one of the highest in Europe and the Mediterranean countries, and a number of species in sensitive ecosystems are under threat of extinction. Land use change, encroachment of built activities in forests, tourism, forest fires, illegal hunting are some of the factors affecting biodiversity (Valavanidis & Vlachogianni 2011).
- According to the IPCC 4th Assessment Report, Greece might be one of the regions most influenced by the increase in year-to-year variability in summer climates and thus a higher incidence of heat waves and droughts. Droughts may start earlier in the year and last longer. Greece may experience a lengthening of the tourism season by 2030 (Intergovernmental Panel of Climate Change 2007).
- Greece is a party of the Kyoto Protocol. According to the Ministry of Environment, Energy and Climate Change, the Office for Greek Greenhouse Gas Emissions Allowances operates under the National Centre for Sustainable Development and hosts the Greek greenhouse Gas registry (2014). Average 2008–2011 emissions in Greece were 15.2 % higher than the level of base-year and below the burden-sharing target of 25 % for the period 2008–2012 (European Environment Agency 2014).
- Greece is producing annually 5 million tons of solid municipal waste, of which 46% are organic domestic material, 19% paper, 18% plastic, 3% glass. Under pressure from the EU regulatory actions Greece improved the regulatory framework for waste issue in the last decade (Hellenic Solid Waste Management Association 2014).
- Climate change has become a priority in the European agenda and in efforts to tackle 'the growth in greenhouse gas emissions and the need for measures to adapt to the consequences of climate change'. The environment policy at a EU level will be guided until 2020 by the 7th Environment Action Programme (EAP), which sets three key objectives:
 1. to protect, conserve and enhance the Union's natural capital;
 2. to turn the Union into a resource-efficient, green, and competitive low-carbon economy;
 3. to safeguard the Union's citizens from environment-related pressures and risks to health and wellbeing (EURADA 2008; European Commission 2014b).

Media

The media have an increasingly important influence on business, politics, and society as opinion formers. The media EW affecting outcomes in ways that are inherently different to other macro-drivers since they are connected to the web.

- Internet usage is growing tremendously. According to the European Travel Commission, the number of internet users reached a total of 2.4 billion in 2014, and is expected to grow to 3 billion by 2015 (ETC 2014). The number of Greece's internet users in 2013 reached 6,451,326 (Internet World Stats 2014).
- Consumers worldwide consume news media and are shopping online. There is also a notable trend of purchasing services and products through mobile devices (ETC 2014).
- 42% of travellers in 2013 were using a mobile device to access travel information during the trip, while 40% of prospective travellers are influenced by information regarding travel on social networks and 50% of travellers base their planning on other people's experiences (ETC 2014).

Political factor

The political environment of the Hellenic State, one of the most important partners of the MaNet Project, can affect both positively and negatively the project's objectives at different stages. Thus the assessment and constant monitoring of the political developments are prerequisites for success at all phases of the Project.

- Greece has a multi-party system. The current coalition government has been in power since March 2009 but is unstable. Austerity measures have been taken in an attempt to reverse the current economic situation of negative GDP growth rate, including measures to repay IMF and EU loans (Lucintel 2014).
- Staff reductions have affected enormously all sectors that financially depend on the government. The heritage sector is among those that suffer from the economic crisis (Howery 2013: 228).
- Social exclusion and 'growing estrangement between society and the political system' are among the impacts of the economic crisis on both society and politics (Malkoutzis 2014a). According to the OECD Better Life Index, in Greece both the sense of community and the levels of civic participation are moderate (2014).
- The social safety-net is quite thin; one in ten unemployed people receive any benefits. Private-sector workers complain of being paid months in arrears. According to estimates by social workers, 35% of Greeks live in poverty (The Economist 2014).

Legal factor

The legal frameworks in all the sectors in Greece are very complicated and overregulated; scores of laws are considered to be ambiguous (Kritikos & Zimmermann 2014). The most relevant laws and legal regulations for the MaNet Project regard cultural heritage and environmental protection.

- According to Article 24, paragraph 1 of the Constitution of Greece, the protection of natural and cultural environment 'constitutes a duty of the State and a right of every person'. The State is responsible for taking measures

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for the preservation of the environment according to the principles of sustainable development. Change in the use of forests is prohibited, except when agricultural development or other uses 'imposed for the public interest prevail for the benefit of the national economy'. Paragraph 6 of the same Article states that 'Monuments and historic areas and elements shall be under the protection of the State' (Constitution of Greece 2008:42,43). The existing legal framework is supplemented by international conventions relating to specific aspects of the protection, preservation and management of cultural and natural heritage: the International Convention of Granada in 1985 for the protection of architectural heritage in Europe, signed in the framework of the Council of Europe and ratified by the Greek Parliament by law 2039/1992, the (revised) European Convention of Valletta of January 16, 1992 on the Protection of the Archaeological Heritage, ratified by the Greek Parliament (law 3378/2005), the Convention of Paris of May 6, 1969 on the protection of the archaeological heritage, ratified with the law 1127/1981, the International Convention of Paris of November 23, 1972 on the protection of the international cultural and natural heritage ratified by law 1126/1981 (Papaconstantinou 2012).

- The legislation on the protection of the natural environment is based on two laws that specify constitutional rules: law 1650/1986 on the protection of the natural environment and law 998/1979 on the protection of forests and forest expanses. The European Landscape Convention was ratified in 2010 (COE 2014). During 2011 a series of laws were enacted in order to enhance the legal framework: law 3937/2011 on the protection of biodiversity and NATURA 2000 network areas, law 3982/2011 on the establishment and development of Business Parks, law 3983/2011 on the protection and management of the marine environment, law 3986/2011 on the management of public property and law 4014/2011 on the environmental licensing of projects and activities, which followed law 3894/2010 on the acceleration and transparency regarding the realization of 'Strategic Investments' (Papaconstantinou 2012). Despite progress in the field of environmental legislation and regulations in the last years, the enforcement of these laws has been impeded by administrative incompetence, corruption and local authorities' inability to take planned actions (Valavanidis & Vlachogianni 2011).
- According to the Hellenic Hunters Confederation, hunting legislation in Greece is regulated by the General Secretariat of Forests and Natural Environment of the Ministry of Agriculture. It is one of the strictest in Europe and conforms to European Law (2014).
- The General Land Plan of Greece, issued in 2008, includes guidelines over 15 year for the development of the country alongside the protection of its natural and cultural capital, taking into consideration international and national policies. There are Special Land Plans for
 1. industry (GG/151/AAP/13.04.2009),
 2. tourism (GG/1138/B/11.06.2009),
 3. renewable energy sources (GG/2464/B/03.12.2008) and
 4. fish farms (GG/2505/B/04.11.2011) and
 5. prisons (GG/1575/B/28.11.2001).
 Regional Plans for all regions of Greece, which address spatial organization and set rules for activities and planning, were developed in 2003 and 2004 and are currently being revised (Papaconstantinou 2012).
- The legal framework for regional planning has been enhanced and is now regulated by the 'General Context of Regional Planning and Sustainable Development' (Gov. 128/A/03.07.08), the 'Specific Context of Regional Planning and Sustainable Development for Renewable Energy Resources' (Gov. 246/B/03.12.08), the 'Specific Context of Regional Planning and Sustainable Development for the Industry' (Gov. 151/AAP/13.04.09) as well as the 'Specific Context of Regional Planning and Sustainable Development for Tourism' (Gov. 1138/B/2009) (Papaconstantinou 2012).
- The Greek Parliament voted on and passed the new Investment Law (4146/2013 'Creation of a Development Friendly Environment for Strategic and Private Investments') for supporting private investment for economic growth, entrepreneurship, and regional cohesion. It is to be implemented according to the relevant presidential decrees and ministerial decisions (Enterprise Greece 2014).
- The EU programme COSME for the Competitiveness of Enterprises and Small and Medium-sized Enterprises (SMEs) is running from 2014 to 2020 with a planned budget of €2.3bn and is aimed at facilitating access to finance for SMEs, promotion of entrepreneurship and entrepreneurial culture, improving access to the services of the Enterprise Europe Network and reducing administrative and regulatory burdens (European Commission 2014a).
- In December 2010, the Committee of Ministers of the Council of Europe adopted Resolution CM/Res(2010)53 establishing an Enlarged Partial Agreement (EPA) to enable more intense co-operation between states that are interested in the development of Cultural Routes (COE 2014).
- The primary ambition of the third Priority axis of the Operational Programme for Greece 'Thessalia - Sterea Ellada - Ipiros', approved by the European Commission in 2007 for the period 2007-13 is enhancing access to the infrastructures and services in Epirus for strengthening 'the region's economic competitiveness and citizens' quality of life through the completion and/or extension of safer national, regional and local roads, urban and multi-modal transport as well as bikeways and airports' (European Commission 2014a).

Ethical factors

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- Codes are rising in importance and must be taken into consideration, as along with professional standards and responsibilities, notions of value, the meaning of 'cultural heritage', opportunities and problems associated with tourism (CECH 2014).
- The Global Code of Ethics for Tourism (GCET), adopted by the General Assembly of the World Tourism Organization in 1999, is a set of guidelines for sustainable tourism development and 'aims to help maximise the sector's benefits while minimising its potentially negative impact on the environment, cultural heritage and societies across the globe' (GCET 2014).
- The ICOM Code of Ethics for Museums, adopted in 1986 and revised in 2004 establishes the values and principles shared by ICOM and the international museum community.

Porter's Five Forces

Threat of New Entry

New entrants cause decrease in profits, 'the barriers to entry can alleviate the profitability'. In the non-profit sector new entrants increase competition for membership and donations, which can cause a decrease in raised funds. The threat could be limited by donor loyalty (Lloyd 2010; Porter 2008). The threat of new entrants in case of MaNet is slight, since Epirus S.A. has been operating since 1980 as development agency, has gained experience in projects concerning agricultural, cultural, economic issues and has established valuable networks. The Agency has been working for years with local authorities, associations, and people in order to achieve the best results and is being perceived as 'growth driver'. Additionally, active web penetration is another advantage of the Agency (Development Agency of Epirus S.A. 2014)

Threat of Substitution

The substitute offerings can attract customers and decrease profit. In the non-profit sector this threat reflects the likelihood of funding switching to a competitive product or set of services and is called 'threat of competing needs' (Lloyd 2010; Porter 2008). The threat of substitution is low. Funders and partners are unlikely to switch from a set of services Epirus S.A. provides now to a competitive project, since MaNet includes a wide range of interconnected projects and measures which are related to all aspects of rural smart sustainable and inclusive growth and takes into account the value systems of the stakeholders. Considering the trends in public sector in terms of cultural management, the state is unlikely to develop a similar project.

Power of Suppliers

According to Porter, powerful supplier force increase of business cost. In the non-profit sector, a sub-contractor or partner organization plays the role of supplier. Supplier Power is called Service Provider Power. Providers gain power when it becomes difficult to replace their services. If substitutes can be easily found, the cost of change has to be taken into account, since it may influence the continuity of the project, damage its reputation etc (Lloyd 2010; Porter 2008).

The most powerful supplier is the Municipality of Konitsa which is involved in every project implemented by the Agency. It should be noted that the status of most suppliers is that of a beneficiary and not a partner.

Rivalry Among Existing Competitor

Competitive Rivalry shows the high level of competition within the industry. In the non-profit sector the organizations compete for donors, corporate sponsorships and grants. The competition in offering services in a certain field determines the rivalry (Lloyd 2010; Porter 2008). According to Papadopoulos, 204 NGO's are currently active in Greece, 20% are involved with environmental issues, 17% are connected with health, and 26 organizations are branch offices of international NGO's. Furthermore, 5.300 civil society bodies are registered, which belong to the 'third sector' but are not called NGO's. The existing initiatives, like Paths of Greece which develops hiking trails networks as a tourist investment, can be seen as potential collaborators and not competitors (Paths of Greece 2014).

Power of Buyers

Buyers have an impact on profitability by requiring increased quality or decreased prices. For non-profit organizations the buyers include funders, corporate sponsors and partners. The Power of Buyers is also called Donor Power. Donors or funders are 'buying' the social benefits the organization produces (Lloyd 2010; Porter 2008).

The Power of Buyers is quite high since without funding Epirus S.A. cannot implement projects. European funds such as the European Regional Development Fund are among those with the highest power. Private foundations have less power since the number of interested foundations is quite small. The diaspora pool which has not been efficiently exploited is likely to gain power in the future and become a very important partner, though today it works mostly with the associations and is not interested in cooperation with these kinds of projects. There are almost no private donors, which makes them powerless as potential buyers.

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APPENDIX 9: BENCHMARKING

Nansa Valley and Recommendations for MaNet

Alignment with official frameworks

The Nansa Valley programme has succeeded in becoming a sustainable and realisable set of actions through the creative implementation of official national, European and international frameworks. Under this consideration, it is proposed to integrate Greek and European guidelines and laws in MaNet Project in order to succeed in establishing authorized support, maintaining both an even pace and progress in its processes and securing the future subsistence and development of its proposals.

Consistency: The Nansa Valley programme is consistent at every level and stage. This is so because its planning, implementation and execution is in line with time constraints and individual and collective aspirations. As a result, the MaNet Project's consistency should not only address the dimension of time, which though a fundamental factor for success, should not overshadow the significance of reliability. For this reason, it is important for MaNet to keep in mind that the pluralism in resources, thoughts, ideas, and actions is not only its inspirational driving force but also that the MaNet Project was designed to serve and develop this pluralism within a specific time frame.

Transversal approach - Combine/Converge/Interlock/Interlink: The Nansa Valley programme managed to include all the strategic objectives and actions in a linkage matrix. In this way it was successful in covering and managing a broad variety of sections and stakeholders of Nansa Valley's value chain, to ensure the intended transversal approach and to gain flexibility and widespread use.

In view of the fact that MaNet is a large scale project, it is vital to synthesise a mosaic of relations and to create intersecting planes and combination of actions in all phases. For instance, it could develop a balanced fusion between the natural resources and the financial supporters or the aspirations of the programme and the real conditions in the area.

Involvement/Collaboration/Participation: The Nansa Valley programme makes it clear through its several executed strategic phases, that the holistic approach concerns interdisciplinary assistance, governmental support and local community involvement. Successively, the hortatory, voluntary or contracted participation of local communities, experts, professionals, universities, institutions and governmental agencies could enable the MaNet Project to perform both qualitatively and quantitatively.

Technology: The use of up to date technological equipment and computer software facilitated the Nansa Valley programme to develop an in-depth study of the area to select diverse information and integrate it in a single dynamic. In relation to the MaNet Project, the use of advanced technological resources becomes a necessity. The wide range of valuable knowledge about Mastrochoria can be gathered and managed efficiently and effectively only with the contribution of technological support that is not affordable for a non-profit organisation. Consequently, this obstacle could be overcome through collaboration with universities that possess social-benefit motives as well as appropriate knowledge and equipment.

Creativity and Innovation: The Nansa Valley programme's approach is simple but also complex. The programme's main motto is expressed in the following sentence, 'Adapt to and create with the existing resources' (Lecha-Marzo 2012: 21). Creation then becomes inextricably linked with innovation. Innovative practices and efforts were used to coordinate the actions, to experiment with new methods and to revalorize and redeploy the cultural and natural assets of Nansa Valley. It is significant to refer to some innovative exemplars from the standpoint of inspirational activation of MaNet. The creative incorporation of official frameworks in the programme became more than adequate for Nansa Valley. The bilateral relationship between the Nansa Valley programme and official frameworks was a key factor in meeting the original individual objectives for which they were developed and resulted, in an innovative way, in the mutual strengthening of both. Furthermore, the Nansa Valley programme has a particular focus on finding methods for sustainable growth by examining all the related aspects in the context of the local community and the new trends of the industrial and tourist market. The innovative aspect of this procedure concerns the ultimate goal of the Nansa Valley programme to forge ties between the modern and traditional world without compromising the latter but by reviving it through the exploitation and adaptation of the contemporary market's economic and technological demands for the benefit of the territory.

Gjirokaster and Recommendations for MaNet

Raise Funding: In essence, the cultural non-profit organisation CHwB is a founding member of foreign capital. The independent Swedish non-governmental organisation is represented in Gjirokaster by native specialists in project management, fundraising and financial management. However, the economic support by the parent organisation is not a fixed parameter. Thus, CHwB pays particular attention to identifying other sources of funding and thus to be able to achieve self-sufficiency and independence. Taking this into consideration, the MaNet Project should emphasise the participation of the fundraiser and make it a prerequisite in order to secure the sustainability of the proposed Strategic Plan.

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Raising awareness and fostering cultural consciousness at the local level: The restoration, preservation and conservation of the architectural monuments of Gjirokaster is the goal of both the private and public sectors, especially in view of the fact that UNESCO has set important conditions for the incorporation of the old town in the SOV21 list. However, the unwillingness of the inhabitants to participate or collaborate in the restoration processes as well as the joint ownership, which usually involves a plurality of heirs and aspirants, are important constraints in the appropriate conservation and preservation of the monuments. The CHwB organisation attributes the cause of the problem to the lack of cultural consciousness, since the political past of Albania did not create the suitable ground for the development of this consciousness. Therefore, CHwB has designed questionnaires in order to estimate the level of cultural unawareness before taking action.

In response to the above, despite the fact that the Mastorochochia local communities have increased cultural perception and awareness of the great significance of their cultural heritage, the local initiatives in many cases resort to incompatible or even compromising actions for the conservation of the architectural structures. Thus, it is considered essential for the MaNet Project to incorporate in its proposals the organisation of seminars, meetings and cultural activities in order to enrich intrinsic cultural consciousness.

Organise restoration camps to safeguard cultural heritage and foster participation and collaboration: The organisation of two-week restoration camps by CHwB in collaboration with national and international universities is a successful way to overcome the economic straits for the preservation of architectural heritage and promote the cultural heritage at the inter-local level. The limited duration of camps demands the assignment of short restoration projects. For this reason, CHwB had designed special application forms in which the owners of the traditional buildings are able to provide substantial information about the state of conservation of their houses. After the examination of the collected information, an architectural building can be selected that meets the requisites of the camp. Furthermore, the increase in the global student participation is a consequence not only of the experiential motivations but also of the provision of certified credits. Hence, MaNet could develop collaborative and creative activities in the Mastorochochia territory that assist the preservation, protection and promotion of natural and cultural heritage, which are some of the fundamental driving forces of project's actions.

Be Innovative by becoming inventive: The delaying effects of economic straits and bureaucratic procedures are common handicaps in both Greece and Albania, which affect adversely every action in terms of quantity. However, these external conditions should not be an obstacle for qualitative results. The following CHwB policy attitude becomes an exemplary for the MaNet Project.

Joint ownership and abandonment are important threats for the authenticity and integrity of the many traditional buildings in Gjirokaster. The problems related to property titles in combination with the complex bureaucracy make the work of cultural agencies even harder. Under these time-consuming, unsolvable (in some cases) and urgent circumstances, CHwB resorted to a temporary but all-round satisfactory solution of the installation of scaffoldings, which can hold and shield the exterior of traditional buildings. Similarly, the MaNet Project should come up with proposals, which compromise the major stakeholders' aspirations taking also into consideration the internal and external risks and to develop prioritisation criteria for the effective implementation of the Strategic Plan.

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APPENDIX 10: HR POLICY

Recruitment and Selection

Epirus S.A. has already an active and sufficient permanent workforce specialized in different scientific fields (economics and business, civil engineering, agronomy, environmentalism, social policy and social anthropology, history and archaeology) (Epirus S.A. 2014a). As a result, the outsourced partnership with independent organizations and specialists is proposed as the most suitable working practice. The collaboration between the core staff and the external partners offers resilient competency in order to meet the multifaceted requirements of MaNet. MaNet is based on the networking of human, social, cultural and natural assets. The convergence of financial support and the technological assistance become prerequisites for the thorough survey of cultural and natural resources, the performance of parallel or independent but interlocked projects and awareness raising. Therefore, the recruitment of 'periphery' partners is reflected in Project Management, Heritage Management, Fundraising, Computing and Public Relation fields. The relevant and accurate job descriptions through analysis and definition of the work tasks, as well as the design of a set of required competencies and skills, become essential for MaNet's success (Stredwick 2005:3,50-51,120-125).

Training and Development

The external participants and the permanent employees are specialists with expert abilities and authoritative knowledge. However, during the implementation of the MaNet programme unexpected or expected needs require the development of tangible attributes (skills and knowledge) or intangible attributes (attitudes and values). Here, identifying the necessary training and provision of facilities, resources and advice become essential for high quality practices. For instance, during the design of the electronic landscape database, the assigned technical organisation will give specific directions to the Project Management concerning the form of data selection. Subsequently, it is essential for Epirus S.A. to pay particular attention in reinforcing 'the maxim that people make the difference' and achieve MaNet competitive advantage (Stredwick 2005:xv,7,22).

Performance Evaluation

The key element that enables the effective evaluation of each role and individual performance is the Quality Management System of Epirus S.A., which is already operating in accordance with the European standard EL0T EN ISO 9001:2008 and the criteria of Management Capacity. The strategy of the standard is based on the typical methodology Plan-Do-Check-Act. However, the above system should incorporate in its evaluation the newly established criteria for employees of the MaNet programme implementation (Epirus S.A. 2014b).

Reward Systems

The strategic elements of reward could not be related to monetary compensation due to economic stringency and a reduced ability for motivation. The reward method, which is based on satisfiers (achievement, recognition, motivation) and self-esteem or self-actualisation, is considered the most suitable. Intangible incentives stimulate to a higher degree employee willingness. As a result, the reward structure can emphasize 'self-development and learning processes'. Outsourcing working practices affords Epirus S.A. a 'temporal', 'numerical' as well as a 'occupational or functional flexibility'. The latter enables permanent personnel to develop skills and experience through partnership and the ability to adjust to instant needs that exceed their strict job parameters and allows them to become creative (Stredwick 2005:209-212, 229).

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APPENDIX 11: EXISTING AND FUTURE SUB-PROJECTS

Epirus S.A. is responsible for most of the projects that are planned to and have been realised in the area of Mastrochoria. The majority of the projects that have been conducted and are being planned are products of European Programmes INTERREG and LEADER²² (LEADER I, II, plus and Axis 4) whose axis is 'the promotion of entrepreneurial ability through the quality of local products, the specialisation of offered touristic services, the quality-targeted craft production and the safeguarding, protection and promotion of the natural, cultural and architectural characteristics of the region' (Epirus S.A. 2014c). The sub-projects will be analysed and their accordance to the MaNet strategy plan will be considered.

LEADER Projects

LEADER Programme differentiates from other community Programs, because of its spatial approach, enhancement of participation of local authorities either in the form of beneficiaries or in the form of contributors for raising the awareness of locals, creation of innovative projects, creation of networking including transnational cooperation, focusing on decentralised management and financing methods and having a holistic approach through the combination of different actions on different fields (West Macedonia S.A. 2007).

The projects derived from LEADER Programme belong to Measure 3 which is the agricultural field. The aim of the Measure is the emergence of touristic resources and the creation of a touristic network or in other words the organisation of a touristic infrastructure. This activity may result in the attraction of visitors, the connection of immigrants with their routes through the emergence and the development of natural landscapes, rest areas and accommodation. The specific projects, derived from LEADER, will be analysed as a whole, because they are part of two interventions: **Intervention 1** which refers to creation, modernisation and expansion of **agrotourism accommodation** and **Intervention 5** which refers to the creation of **Museums and the conservation or restoration of monuments**. At first sight, these actions seem to contribute to the economic regeneration of the rural area with a tendency to depopulation. The existing infrastructure is used by renovating the already existing accommodation, and new structures are developed, as establishments related to alternative tourism such as canoe-kayak are created. On the other hand, these actions do not compose a model of rural development, nor do they enhance the accessibility of the area, which is a major issue. The conservation workings on Konitsa Bridge are of high importance, since it is a designated heritage monument which requires protection and promotion. Moreover, the Educational Centre and the two Conference Centres in Konitsa contribute to the promotion and safeguarding of cultural heritage and point out the strong societal involvement. The Routes of Aaos Ravine and the complementary actions, such as the creation of maps and guides add to the promotion of the natural environment, one of the most important assets of the area, while creating new structures for achieving it. Overall, through the implementation of the above projects, a polycentric policy is achieved. The societal involvement and the stakeholder engagement are obvious, due to the fact that most of the projects are initiatives of local communities and for their successful implementation the collaboration and coordination of institutions and the society were a prerequisite. However, to achieve a smart, inclusive and sustainable growth and for the sub-projects to be considered to be in accordance to MaNet Strategy Plan, actions such as the cooperation and networking of villages and cross border integration should be taken into consideration (COPTA 2011; West Macedonia S.A. 2007; Internal Report Epirus S.A.).

The project **Routes of Prefecture of Ioannina and Prefecture of Thesprotia** is a product of LEADER+ and is categorised under Action 1.3.3.2., which is focused on promotion and projection actions, except for the field of agriculture. It is based on 8 routes of the State of Ioannina and Thesprotia. Each routes network consists of one or more routes and crosses traditional settlements of high cultural and architectural significance or areas of high aesthetic, historic and environmental value. The project contributes to the promotion of natural and cultural heritage and the economic regeneration of the area and constitutes a new structure for development. Territorial cohesion is achieved through the creation of a network. The project plays a significant role to the preservation and promotion of natural and cultural heritage, as derived from the 'MaNet intelligence' and proposes a model of rural development. The Development Agency of Epirus S.A. and the Prefectures of Ioannina and Thesprotia collaborated to develop and implement the project and create the maps, leaflets and the signage. This action enhances the MaNet Strategy axis related to societal involvement and versatile networking. Overall, the specific sub-project put into practice the core principles of the Council of Europe, such as 'the cultural identity, [...] [and] the mutual exchange and enrichment across boundaries'. Although the cooperation and networking of the cities (Konitsa, Mastrochoria, Zagori, Tzoumerka, Kastanochoria, Zitsa, Pogoni, Dodoni, Laka, Souli, Louros and Metsovo) contribute to smart development, sustainable and inclusive growth, which are related to the greener and more competitive economy and the high-employment economy that leads to territorial cohesion respectively, are missing. In order to deal with this, another complementary action to the historic routes is required. The project has a lot of potentials but is not totally in accordance with MaNet Strategy Plan, as complementary actions are needed in order to fulfil all its axes (COPTA 2011; European Commission 2010; Epirus S.A. n.d.; Drama S.A. 2010).

22 'Liaison Entre Actions de Développement de l'Économie Rurale' meaning 'Links Between the Rural Economy and Development Actions'

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INTERREG Projects

INTERREG is an initiative aiming at the cooperation between regions in the European Union and the aid of the regions along the internal or external borders of the EU in order to confront the problems that come up due to isolation (EUROPA 2005). Two projects have been carried out based on INTERREG Programmes.

Project **Ne.T.Routes** is a product of programme 'Cards Greece- Albania, IPA Cross Border Programme 2007-2013', which was approved by the European Commission. The global objective is 'to increase the standard of living of the population by promoting sustainable local development in the cross-border area'. Its axes are 'the enhancement of cross-border economic development, the promotion and development of the environment and natural and cultural resources and the technical assistance' which seem to be in accordance to MaNet Strategy Plan's axes. The project aims at the establishment of the cross-border regions of the Municipalities of Zagori, Konitsa and Pogoni and of the region of Gjirokaster, as one of the leading European tourist destinations. In order to achieve this, a permanent network of alternative tourism has been created, on the basis of the development and promotion of natural heritage. The project is based on the creation of thematic Interpretive Routes (IR), with each one being focused on an area with coherent characteristics. The Interpretive Routes cross areas of high significance and cultural, historical, aesthetic and ecological value, such as areas included in the Natura 2000 network, while a significant part of the project covers parts of the Vikos-Aoos Geopark. Information Centres (ICs) have been created, a guide and leaflets related to the trails have been produced, and the involved entities have taken part in exhibitions in both countries, Greece and Albania, for the promotion of the project, the collaboration with tourist agencies and the elaboration of two Master Plans regarding the development of Thematic and Alternative Tourism. An innovative technique for the development has been used, as this was the first time that a concerted action of the interpretation of tourism to a local level took place. The implementation of this project results in 'the territorial integration in cross-border and transnational functional regions', which foster global competitiveness. Furthermore, it enhances the collaboration between economic actors and stakeholders through mutual approaches for the support of local economic activities and the development of local human resources, fulfilling the third axis of MaNet Strategy Plan. Technical assistance aims at specific actions for the successful implementation of the programme. The project is in accordance with the core of MaNet Strategy Plan, as most of the axes and the objectives are fulfilled through its actions. As mentioned in the previous project, it is necessary to include complementary actions in order to achieve the cohesive objectives of MaNet Project; actions which will be related to a more active participation of the locals, to the creation of opportunities of employment and provision of new forms of social exchange. After these additions, Ne.T.Routes will be a project based on smart, inclusive and sustainable growth (Epirus S.A. 2014c; INTERREG IV 2014; IPA n.d.; COPTA 2011; European Commission 2010; Internal Report Epirus S.A.).

WINE-NET²³ is a Cross-border Network for the Promotion of Wine Products and is a project of INTERREG European Territorial Cooperation 2007-2013. The project participants are the region of Epirus, the Municipalities of Konitsa and the Municipalities of Cellino San Marco and Guagnano of Apulia region in South Italy. As far as the Cross-Border European Territorial Cooperation Programme "Greece-Italy 2007-2013" is concerned four axes are followed:

- Reinforcing competitiveness and innovation
- Improvement of accessibility to sustainable networks and services
- Amelioration of the quality of life, protection of the environment and enhancement of social and cultural cohesion (INTERREG IV 2014b).

The primary aim is the promotion of the rich cultural, natural and agricultural heritage of Epirus and more specifically of the region of Ioannina, in order to provoke touristic development through thematic tourism. The project is based on the different varieties of wine that are produced in the area, which is a part of cultural heritage that has not been promoted yet. Another aspect is the cross-border cooperation with the region of Italy, by creating a network, which has been achieved through common exchange activities. The cooperation of Greece and Italy contributes to the smart development of city regions. Polycentric territorial development is developed being based on areas with unique characteristics and which are rich in cultural and natural values. Management plans were created before the beginning of the project, from the different partners, which contribute to the collection of all necessary data and documents. Furthermore, the communities cooperated to organise and carry out the conferences, the workshops, the events and to create joint structures so as to strengthen the local tradition. Through these actions, the MaNet strategy plan's axis of societal involvement and versatile networking is fulfilled. The revitalisation and development are achieved through the innovation techniques and the development of a cultural field that has not been efficiently promoted yet. The preservation, promotion and management of cultural heritage of the area were made possible through the study visits to the two Municipalities of the region of south Italy of teams composed by professionals of wine, tourist and food industry, through the documentaries that were projected under title 'Hues of vines', which were related to the vineyards and the products that are produced from them. Additionally, events were held for the promotion of wine and local products, addressed both to the public and professionals (Epirus S.A. 2014d; Winenet 2013).

²³ The project has been extended until June 2015, following the same actions and activities.

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Although the project is connected to the natural heritage, it is based on the promotion of a different type of culture of the area and addresses the region of Ioannina. It is therefore not related to 'MaNet intelligence' nor is it focused on the local knowledge, the values, the traditions and the cultural heritage of Mastorochochia. However the centre of the actions is extremely close to the area of Mastorochochia and all the actions of economic interest are strictly and directly connected to Mastorochochia, because of its location. Furthermore it is focused on a different field of high importance, because of its association with the primary and secondary sectors of production, as well as the tourism. It could be an attraction for visitors and a source of networking. For these reasons it is crucial that MaNet participates even partly in this project within the framework of action for the activation of primary and secondary sectors of production. An extension of this project, with the same axes and actions, based on stone crafts and monuments or the art of Craftsmen of Mastorochochia area could be designed in a way to be totally in accordance with the MaNet Strategy Plan.

Special Development Project of the Konitsa Province:

The project of Documentation, publicising and advancement of the natural beauty and cultural legacy of the Konitsa Province, which was included in the Special Developmental Project of the Konitsa Province, is one more action that has been carried out by Epirus S.A. The project concerns a set of publications and audiovisual material (documentaries and music CD) for the wider region. The purpose is the thorough and extensive presentation of Konitsa Province that used to comprise two Municipalities (Konitsa and Mastorochochia) and three communities (Distrato, Fourka and Aetomilitsa) and then consolidated into one Municipality. Through this action the villages of Konitsa are presented extensively with all the features that constitute the natural and human environment. Attention is paid to the unique characteristics of the societies where the Craftsmen and the musical tradition came from. Furthermore, thematic leaflets with maps and guides for visitors were published, covering all the historical periods of the region. Through this action, part of the first axis of MaNet Strategy Plan is fulfilled, as the cultural and landscape heritage are being adequately promoted. Moreover, awareness of the area in both national and international level is raised, as the leaflets and one of the documentaries are translated in English. Societal involvement is achieved, since professors and scientists from different fields were involved in the creation of the publication material. The project has contributed to the economic regeneration of the rural area, as through the guides and the leaflets alternative activities and accommodation were suggested to the visitors. However this action is fragmentary and thus incapable of composing an integrated proposal for smart, inclusive and sustainable growth (Epirus Gate 2010).

Other activities that are running:

At present, there is an action coordinated by Epirus S.A. which is not included in any European Programme, and which aims at the promotion of Geopark Vikos-Aoos. Epirus S.A. has supported the effort of the Institute of Geology and Mineral Research for the Geopark's enlistment in UNESCO's World Heritage List. The recognition of the Geopark contributes to the enhancement of the geological framework for scientific, educational and pedagogical use while at the same time the tourism product offered is improved. Epirus S.A. has proceeded to the creation of leaflets and publication material in order to promote the unique landscape and natural heritage of great significance. However, the promotion of the area constitutes an asset for developing networks focused on ecological and scientific interests (Internal Report Epirus S.A.).

Epirus S.A. has prepared a series of actions that have been suggested and approved for implementation in the Mastorochochia network. All of the actions are projects of Programme LEADER Axis 4 in cooperation with the Rural Development Program of Greece 2007-2013, which is focused on the following axes:

- Improvement of competitiveness of the agricultural and forestry section,
- Improvement of the environment and the countryside,
- Quality of life in rural areas and diversification of the rural economy,
- Implementation of the Leader approach.

According to the guidelines for rural development of the European Union, the LEADER Programme will continue to play a key role in 'encouraging innovative approaches to rural development', bringing people closer to new and innovative ideas and 'foster innovative approaches to linking agriculture, forestry and the local economy [...] strengthen[ing] the socioeconomic fabric of rural areas'. Programme LEADER Axis 4 objectives include the differentiation related to non agricultural activities and the encouragement of touristic activities, being in accordance with the competitive advantage of MaNet Strategy Plan (European Commission 2006).

The projects derived from Programme LEADER Axis 4 belong to sub-measures L313 and L323, which refer to the encouragement of touristic activities and maintenance and upgrade of agricultural heritage respectively. They are tailored made according to the needs and potentialities of Mastorochochia area (Epirus S.A. 2014d; Pappas 2010).

The accessibility and territorial connectivity of the area is a major issue extremely important for territorial cohesion and is adequately elaborated in the Territorial Agenda. It has to be mentioned that investments in road infrastructure have been strengthened through the implementation of older Programmes in Greece and Albania. Although the accessibility of the network in some cases and time periods becomes problematic, mainly because of snowfalls or heavy rainfalls and landslides, in general the access is facile. INTERREG IIIA/CARDS Programme

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Greece/Albania 2000-2006 followed by the Neighbourhood Programme Greece/Albania 2004-2006 'has contributed through significant primary network interventions'. Although the secondary network connections remain weak, there is a continuous effort for its improvement. The big road projects such as 'Egnatia Odos', 'Ionia Odos' and the International Airport of Corfu with the National Airport of Ioannina constitute a quite sufficient transportation network. Additionally, in Albania there are further accessibility routes, such as the airport of Korçë, Gjirokaster and Sarandë (IPA n.d.).

Cultural heritage constitutes a major asset for the region, and 'plays an important role in achieving the Europe 2020 strategy goals for a smart, sustainable and inclusive growth', because of its social and economic impact and contribution to environmental sustainability. For the successful planning and implementation of the project are 'mobilised the available resources for supporting, enhancing and promoting the cultural heritage through an integrated, holistic approach', which are the natural environment and cultural landscape (COE 2014).

E-guide

The project that refers to the creation of an e-guide for cultural routes of Mastorochoia area is a product of the Action that is related to the establishment and modernisation of local information centres. The aim of the project is the increase of visitors, the protection, preservation and promotion of cultural and natural heritage, specifically based on the unique traditional architecture of the area and the improvement of life quality through the elimination of abandonment. The intangible heritage will be promoted, as the tour through the e-guide will be accompanied by information related not only to the buildings and monuments, but to customs, myths and legends as well, as parts of the local knowledge and road networks of the past in chosen villages, which are Pysrogianni, Ganadio and Kastanea. It will be in the form of an application and the access will be achieved through electronic devices, such as tablets, smartphones or i-phones. The data used will be collected, analysed, elaborated and translated into English, which will be the second official language of the application. The project succeeds in promoting polycentric and balanced territorial development, as it could create a network of small or medium sized towns in an innovative way. Many advantages and facts contribute to the exposing of MaNet Priorities, mainly because of the use of innovative technology intended to educational and touristic services, which at the same time contributes to safeguarding local knowledge. The use of technology facilitates the entry of young people to the labour market, which is of high importance because of the depopulation and the demographic shrinkage. Moreover, the project could attract younger visitors and target to a niche market, as new technologies are a field of interest mainly for young people. Moreover, the management, connection and promotion of ecological, landscape and cultural values of the region are strengthened which is important mainly because of their contribution in the sustainable growth. In order to constitute a long-term solution to maintain the economic activity, the project needs to comprise additional activities related to new job opportunities that will lead to long-term employment through the sustainable utilisation of territorial assets. This project could be a model for smart, sustainable and inclusive growth of the area, and be implemented in the whole region of Mastorochoia network, enhancing the territorial cohesion, as according to MaNet Project's Priorities highlights the most crucial priority is the inclusion of innovative technologies for educational and touristic services. However, in order to achieve this, the addition of complementary actions that will create a dynamic human network between communities in national and international level is necessary. It is important that a connection with neighbouring areas, for instance Albania, which share common features of natural and cultural heritage is implemented in Mastorochoia villages and that it succeeds (Kanellou 2012: 147-161; COPTA 2011; IPA n.d.; Internal Report Epirus S.A.).

Exhibition of Hioniades and Ethnological Museum of Craftsmen of Epirus

The Exhibition of Artists of Hioniades will be housed on the restored building of the Primary School in Hioniades village, which is a designated heritage monument. The works that will be carried out for the creation of the Exhibition of Hioniades are relevant to the security and emergence of the works of art and the facilitation of the access for disabled people. Another aspect of the project is the establishment of a video-projector system and electronic materials for the audiovisual part of the exhibition. Finally, a study for the digitisation of the collection will be created to be projected through the electronic materials. Through this specific project, the visitor will have the opportunity to have a comprehensive view of the art of Hioniades. It is a product of the Action referred to the interventions on buildings for their conversion in museums or exhibition rooms that are related to folklore, agricultural and cultural heritage.

Another project under this Action is the creation of the Ethnological Museum of Craftsmen of Epirus in Pysrogianni. It is a project with historic, technological, cultural, research, educational and developmental content, whose aim is not only to collect, protect, preserve and exhibit the artefacts of the cultural heritage of the area, but also to collect and display the social dimension of the individual. The exhibition will consist of hundreds of objects, such as bas-reliefs, architectural parts and tools, archive material related to the craftsmen technique and language, old photographs and contracts connecting the local knowledge. The preparation of a museological and museographical study, lighting and audiovisual infrastructure study was carried out by a competent office.

Both museums aim at the promotion of the area, the development and the elimination of abandonment, based on the competitive advantage of the region, which comprises the cultural, natural, historic and scientific values

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that rely on the natural and cultural heritage. The Ethnological Museum of Craftsmen was created according to European Standards in order to be functional, with the appropriate security services and lighting, explanatory categorisation of the material which will be easy to understand, with adequate space for research, study, educational programs and events. Both museums belong to the same Action of LEADER Programme, so they will be elaborated as a whole (Tsouvali & Rapakousios 2014:44-46).

As mentioned above, the creation of the museums is based on the rich cultural heritage and reflects the variety of values of the area. The suggestions for the implementation of these projects were the initiative of the local authorities, indicating the familiarisation of the locals with this legacy. Through these projects the polycentric and balanced territorial development is promoted, forming a network based on cultural heritage which constitutes the major asset of the area. The existence of two thematic based museums in different places of the same region contributes to smart growth. It enhances the rural interdependence, while the digitisation of the material, the museological and museographical studies and the audiovisual infrastructures enhance the employment, offering environmentally friendly job opportunities. Furthermore, the digitisation provides opportunities to implement a project of digitisation of every piece of art of the artists from Hioniades in the future. Both projects seem to have the potentialities to highlight MaNet Project's Priorities. The most important is the inclusion of innovative technologies for educational and touristic services, which could be achieved through tailor made educational programmes. The innovative educational programmes that can be implemented at the museums and the territorial asset of the region give opportunities to implement a set of projects that will ensure the global competitiveness in the future, mainly through the creation of a dynamic human network between old and young generations and communities in national and international level. The location of the museums and the accessibility could increase the awareness not only in national but in international level as well, as they are located on the borders and close to significant centres of traditional architecture, highlighting the fifth priority of MaNet Project. However, there is the need of complementary actions for achieving territorial cooperation in order to foster global competitiveness. (Tsouvali & Rapakousios 2014:44-46; COPTA 2011; Skourtis et al. n.d.; Internal Report Epirus S.A.).

Konitsa Bridge

Conservation of Konitsa Bridge is a project integrated in Action L323-2a, focused on the conservation, restoration and upgrade of cultural characteristics of rural landscapes that never had production processes. It concerns the conservation and restoration of the bridge, according to the principles of the Directorate of Modern Monuments and Technical Projects of Epirus. The conservation study has been approved by the Technical Service Department of the Municipality of Konitsa. The objectives of the project are the increase of tourism in the area and the contribution in the development of alternative methods of tourism, such as hiking and rafting. Konitsa Bridge is strictly connected with the cultural heritage of Mastorochochia, reflecting a variety of values such as historic, aesthetic, social, technological and educational values. The mountainous areas are characterised mainly by their distance from the markets. On the other hand, the natural environment offers opportunities for the development of economic activities that may not be planned or implemented in urban territories, such as hiking and kayak. The use of these alternative methods, except for the thematic approach of tourism, contributes to the creation of jobs and to the fair access to public services. However, for the project to be in line with the principles of Europe 2020 and highlight the Territorial Agenda Priorities and chiefly the MaNet Project's Priorities, complementary actions are needed, mainly based on the polycentric and balanced territorial development, the urban-rural interdependency, the territorial cooperation focusing on developments of real cross-border and transnational relevance and the inclusion of innovative technologies for educational and touristic services, and creation of human and communication networking, which is the most important. In order to achieve the above, it could act as a complementary project to other chief projects. It could enhance the project of cultural routes that will be implemented in Mastorochochia villages, as an exemplary monument of the work of Masters of masonry craft. Although the project does not refer to the villages of Masorochochia, but to Konitsa, it is of high importance mainly because it acts supportively to the creation of the networking and motivational touristic actions, such as canoe kayak. There is the potentiality of being extended in the future and forming a network where Konitsa will be the administrative centre that will connect the whole area (COE 2014; COPTA 2011; Internal Report Epirus S.A.).

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APPENDIX 12: DESCRIPTION OF PRIORITIES FOR FUTURE SUB-PROJECTS

The Mastorochochia cultural and natural heritage is the datum line of the MaNet Project. Consequently, the safeguarding of cultural and natural values of the territory is the first priority that should be addressed by any future sub-project in all phases. The cultural and natural assets of Mastorochochia have the capacity to gather sufficient funding at local, regional, national and international level, such as funds from local associations, national public sector and European programmes. In the meantime, it is considered necessary to include additional priorities in this section concerning the evaluation of projects that must be funded as a priority. The creation of educational activities that focus on traditional crafts is considered a crucial action. This should be prioritized by taking into account the depopulation problem, one of the biggest threats for the genuine preservation of traditional local knowledge. This action will not only contribute to the safeguarding of Mastorochochia intelligence through the transmission of local knowledge, but will also create a dynamic human network between old and young generations (holders of crafting knowledge and apprentices), the local community and other communities, such as scientists and academics at national and international levels. Moreover, the preservation of monuments under threat is also of high significance. The natural environment and abandonment have a negative impact on the old structures in the Mastorochochia cultural landscape. Small-scale projects would ensure the immediate implementation of conservation treatments in order to secure their future preservation. There is an additional factor that has a decisive effect on the combined preservation of cultural and natural resources. The structural elements of Mastorochochia craftsmanship within the impressive natural setting could play a key role in the development of projects linked with the historic routes of the area by enriching their cultural content and ecological interest (Hellenic Ministry of Rural Development and Food 2014:338; Marrie 2009:171).

Furthermore, according to the MaNet Strategic Plan quantitative evaluation of performance of future sub-projects under the economic estimation method of budgeting is also of vital importance. Each action should be accompanied by strong financial arguments guaranteeing funding and forecasting its accomplishment over specified periods as well as the viability of promising results after its completion. Despite the fact that the economic crisis in Greece is in transition towards recovery -with time of reference the year 2015- the MaNet Project foresees that small or medium projects provide more reliable results (Lucintel 2014). Thus small-scale actions that are easily funded and executed within short periods are of high priority, since they contribute to the steady and gradually increasing achievement of the MaNet objectives and they can motivate accelerating development projects (Ross, Westerfield & Jordan 2003:37).

The third priority negotiates the balanced relationship between economic and social needs, and is directly connected with the economic criterion of the second priority. Undoubtedly the management of cultural assets of the Mastorochochia territory can lead to the creation of new job opportunities, but it could not ensure the sustainable growth of local communities as a major source of economic development. According to recent research by international advisory bodies and, the shared experiences of rural communities, only a holistic and balanced approach to all the productive sectors could ensure long-term sustainability. As a result, investments for smart growth in the primary and secondary sector are deemed crucial, especially in this particular territory that has a long tradition in effective agricultural and pastoral activities. (Hellenic Ministry of Rural Development and Food 2014:110-119; COPTA 2011).

The fourth criterion stresses the need for the inclusion of innovative technologies in the primary, secondary and tertiary sector. Any future sub-project should encourage the adoption of smart technology by the production, manufacturing and service provision units. In this way, the local investments will be modernized facilitating the expansion of the human network, the creation of cultural and entrepreneurial links beyond the local level and encouraging young people to move to the territory. Furthermore, future proposals should promote renewable energy combined with innovative technologies, since it contributes to the smart green/ecologically-minded exploitation of the natural resources and simultaneously foster its protection (COPTA 2011).

The design and implementation of sub-projects related to the aforementioned priorities are conducive to the formation of several centres of attraction to the territory. The gradual economic regeneration of the Mastorochochia villages will subsequently produce a need for permanent residence, initially by entrepreneurs. Considering this sequence of effects, the MaNet Project emphasizes the fifth priority. Almost at the same time with the realization of financially approved sub-projects for the protection of the cultural and natural heritage and the economic regeneration of the territory, other sub-projects should make efforts to promote an open dialogue with the public sector by encouraging the creation of public services in the remote area of Mastorochochia. Accessibility, the operation of schools, the sewerage and water supply system, and sanitation services are some of the fundamental factors that should be met in connection with the third criterion. All these issues should be transformed into challenges and opportunities for a smart, sustainable and inclusive growth (COPTA 2011).

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APPENDIX 13: NETWORK PATTERN: PYRSOGIANNI

The village Pysrogianni which claims to be the cradle of the Mastorochochia stone craftsmanship is one the most suitable centres for a network of projects and actions where a set of tailor-made concepts of the MaNet Project can be applied in view of the MaNet objectives and priorities.

Pysrogianni preserves, promotes and manages the cultural and natural heritage of Mastorochochia territory: A great number of well-preserved or restored old stone monuments within the village of Pysrogianni and cultural landscape around it allow the village to be one of the local knowledge hubs of the area. The museum and the conference centre of Pysrogianni are the official representatives, holders, protectors and distributors of the tangible and intangible cultural heritage of Mastorochochia craftsmen. Their dynamic role consists in its role as a platform for networks which function at local, regional, national and international levels implementing a wide range of cooperation projects involving actively committed stakeholders with different interests. These infrastructures are able to increase awareness of Mastorochochia as catalysts for cultural regeneration. The rich cultural assets both in museum collection and the surrounding landscape are great potentials for the development of educational and lifelong learning activities. Under these circumstances the creation of school of craftsmen could be reassessed taking into consideration that it is able to meet the MaNet priority for safeguarding Mastorochochia intelligence through distribution, transmission and revitalisation of local knowledge. Despite the fact that it is a demanding program regarding funding and material and human resources, the possibility of breaking it into smaller, time manageable and affordable sub-projects is not only tempting but also realistic in implementation. In addition, the collaboration with national and international museums (Museum of Hioniades), universities and institutions encourages a dynamic network for qualitative and quantitative institutional organization of vocational training programmes and thematic groups of school of craftsmen. Furthermore, the potential partnership with the cultural organisations of Gjirokaster foresees sharing knowledge and experience concerning common craftsmanship heritage and boosting cross-border networking. The creation of new innovative venues strengthens the local identity and encourages the unconditional active and constant involvement of the locals, such as in opening and maintaining itineraries related to Mastorochochia craftsmen or in transmitting local knowledge. The inclusion of innovative technologies (web applications, interactive projections, social media) enhances any action relevant to the management of natural and cultural resources by making the village of Pysrogianni attractive for younger generations (Kearney 2009:223).

Pysrogianni fosters economic regeneration through integration of practices that have been kept throughout the time and innovative techniques: The potentialities of the village contribute to the creation of human networks, which attracts not only people with cultural, tourist or scientific interest but also entrepreneurs with economic interest. These business initiatives are examined according to the third priority of the MaNet Project. The surrounding natural environment of Pysrogianni offers a plethora of resources, which creates a wide range of opportunities for the development of creative industries. The smart green exploitation of natural assets (such as fruit trees, herbs and mountain tea) in combination with the traditional local knowledge is a promising and financially feasible action for small local enterprises, especially those with a handmade manufacturing character. The creation of local products utilizing local knowledge is a considerably widespread practice that has been developed by many initiatives at a national and international level. The networking of these enterprises with those of Pysrogianni would contribute in the exchange of experiences and would afford Mastorochochia entrepreneurship with the opportunity to take advantage of know-how in order to avoid the folklore character. Furthermore, the reuse of long unexploited cultivated areas through organic farming and animal husbandry becomes a promising action for sustainable economic and employment growth and contributes to the protection of the environment and natural resources of the territory. Taking into consideration the European policies for agricultural development, the networking with both national and European networks for rural development is crucial and offers technical assistance, exchange of experiences and analysis of best practices related to rural development. The development of the tourist projects is vital if the primary and secondary sector of production is to have long-term viability. One of the most promising traits of the Mastorochochia craftsmanship legacy are the historic routes of the craftsmen. The rediscover, restoration and signage of the latter attributes to the village and the small network around it a high potential for tourist eco-friendly development, which subsequently creates new job opportunities and attracts the effective and continuous involvement of the locals, for instance in opening and maintaining itineraries. The historic routes may be small-scale cultural, tourist and business-oriented projects in the Mastorochochia territory but they present a great advantage. They have the capacity to elicit capital from local enterprises and to motivate, through the attraction of visitors and entrepreneurs, the development of other economic activities. Additionally, the existing infrastructure consists of a number of adequate accommodation and food facilities, which are to be optimized according to the demands of gradually growing visitation. Concerning the innovation objective of MaNet, the local businesses within tourist branch applying cutting-edge technologies contribute to social and economic sustainability by enhancing the accessibility of the territory (COPTA 2011:5-6).

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Pysrogianni encourages the accessibility to public services: The aforementioned projects concerning the revitalization of the surrounding area in terms of depopulation challenge would attract visitors and residents not only in the high season, but also during the periods when the villages are depopulated. The periodical difference in the number of locals and visitors is considered a challenge that Pysrogianni could meet. The village is able to contribute to the provision of public services promoting human well-being. The installation of compact systems for wastewater management is one of the most optimal governmental funded practices for the protection of the natural environment and by extension the quality of life and sanitation of residents and the attraction of visitors (Lagoudi 2012:101). Additionally, the production of renewable energy using solar radiation with photovoltaic equipment, the kinetic energy of water streams with small hydropower and the chemical energy of biomass with several technologies is another governmental funded practice that increases not only overall welfare but could also attribute revenues and new job opportunities to locals (Papadopoulos & Papachristou 2007:408-411,419-420). Beyond the eco-friendly use of the natural resources safeguarding a qualitative environment for human inhabitation, the accessibility of the village is also an important criterion. The adequate road network, the International Airport of Corfu and the National Airport of Ioannina enhance effectively the national and international accessibility of Pysrogianni. Furthermore, accessibility to public services is also crucial. The global downward trend in the public sector creates the need to open a dialogue of polycentric practice. In this way the accessibility of public services in remote territories could optimise the inhabitants' quality of life and could even become a significant incentive for decentralisation from the already problematic urban centres (COPTA 2011:5-7,11).

All the actions and measures have as a starting point the village of Pysrogianni and are expanding to the surrounding villages. The needs of particular villages or groups of villages are being taken into account, as well as the guidelines of the national and European frameworks that address these needs.

The exemplary implementation of several sub-projects reveals that instead of a 'one solution' set of actions, a coherence of priorities, which create a dynamic interrelation and not an imposed interdependence of actions is vital. Thus, any village could be a dynamic link in the chain of the Mastorochochia Network encouraging individually or collaboratively the implementation of projects that promote the MaNet priorities and objectives and create opportunities for this effort to evolve new projects by developing further new potentialities of the Mastorochochia territory.

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