

## THE CULTURAL HERITAGE OF TIRNAVOS AND ITS IMPACT ON THE LOCAL ADOLESCENTS

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### **Abstract**

*The aim of the present study is to explore the cultural heritage of the city of Tirnavos and its impact amongst the teenagers of the region. The dialectic relation between the subject-person and the object-artifact is considered as a broader form of cultural communication that moulds a person's personality, helps in discovering meaning in the surrounding world, while, at the same time, exercises the judgmental ability to attribute meaning and value to the objects. It is indispensable for the adolescent to obtain a "social identity" for the purpose of a creative integration into society. Only then the adolescent can be considered as an active member of the social community. It is, therefore, crucial that the adolescents of the city of Tirnavos are familiar both with their physical surroundings as well as the intangible heritage of their hometown.*

*For that we used a questionnaire in a sample of 126 local adolescents aged 13-18 years. The research tool consisted of two parts, one for collecting demographic data about the teenagers as well as their families and the second for evaluating their knowledge of their cultural heritage. Considering the findings of our research, it is impressive that while most of the adolescents seem to be familiar with the city's monuments and museums, a very scarce number has actually visited them. Another interesting conclusion refers to the dietary habits of the young people, who strongly believe that traditional diet should be maintained and followed.*

**Key words:** *culture, heritage, legacy, adolescents, preservation, impact*

### **Introduction: aim and methodology**

The cultural legacy of every place is the pathway through which our material culture as well as tradition is transported into the present. Moreover, the quality of its intangible heritage, which is formulated by a mixture of various elements, values and notions, is designated and passes from generation to generation by expressing different aspects of our tradition. Our cultural heritage is closely connected to the evolution of our national as well as cultural identity and, therefore, constitutes an element of self-specification for every human being in every country.

Aim of the present research is the presentation and the description of the cultural heritage of the city of Tirnavos, both tangible as well as intangible, with regard to the state in which they have fallen during the recent years. Our ulterior objective, though, is to investigate the knowledge of the adolescent population of the area concerning the cultural heritage of their hometown. From a sample of 126 participants all the necessary for our research information was gathered. For that a questionnaire was used, in order to find out exactly what constitutes their cultural heritage for them. The findings of our research are quite encouraging, as we discovered that the majority of the sample is familiar with the majority of the local cultural monuments.

In the first part of this paper the city of Tirnavos is present through a brief historical retrospect to its history from antiquity to the modern era. The second part consists of the presentation of its cultural tangible and intangible heritage. More specifically, monuments, museums, cultural events and festivals and traditional dishes are introduced, along with the area's well known personalities. The final two parts are about the research itself. We set analytically the aim of the research, we present the participants, the investigating tool and we explain the procedure of the information gathering. Finally, the findings are analyzed and discussed and in the conclusion we contemplate on the effectiveness of the research and we encourage further investigation on every area's cultural heritage.

### **Historical evidence in the region of Tirnavos**

The Municipality of Tirnavos belongs administratively in the District of Larissa, its distance from the capital of the District, Larissa, is 16 kilometers and constitutes the second urban centre of the whole region. The region of Tirnavos covers 370, 6 square kilometers of land and its population, according the inventory of 2011, comes up to 20.000 inhabitants. The position of the Municipality in the broader region as a crossroad what connects the plain of Larissa with Ellassona and with another road axis that, by following the foothills of mount Olympus, connects Tirnavos with the Valley of Tempi, the lowlands and the mountains that surround it the Northeast and the Northwest, the tributary of the river Pinios, Titarisios (Xirias) that traverses the city of Tirnavos and the unique in Thessaly lake "Mati Tirnavou" in its region, contributed significantly to its evolution over the years.

### **The region of Tirnavos before the first settlement**

Archaeological excavations at the nearby village of Rodia brought to light a stone carving studio and tools made of quartz and copious amounts of raw material of the earliest Stone Age (200.000 – 400.000 A.D.). Also, between Amygdalea (Gounitsa) and Larissa, near the banks of river Pinios numerous archaeological sites from the middle as well as the most recent Stone Age (30.000 – 60.000 A.D.) were traced (Drogoulis, 1991).

In the broader region of Tirnavos prehistorical settlements from the Neolithic and the Bronze Age were also located, like the low circular magoula 30 meters east of the modern cemetery and to the north the other magoula known as Kragats or Mpalampani, nearly 600 meters Northeast of the city. In the location Vrisi or Agia Anna clay findings were spotted from the Neolithic Age and in the location Pigi "Mati" two Neolithic settlements came to light. In the south of the city, the magoula Tsalma is considered as a typical settlement of the Bronze Age with a steady inhabitation during the Neolithic, the Bronze and the Classical Age (Karagiorgou, 2001). The Vakoufiki magoula, 800 meters approximately at the east of the winery, and the settlement 4 kilometers approximately at the North of Tirnavos and next (south) to the Titarisios river date to the same periods (Scroumbis, 2001).

In the area there are other prehistorical settlements that have been excavated and are connected to the history of Thessaly, such as Argissa, Otzaki magoula, Agia Sofia and Arapi magoula. The Kastri hill, 3 kilometers Northwest of Tirnavos, was inhabited throughout the Bronze Age, at the Classical, Hellenistic, Roman as well as Byzantine periods and constituted the centre of an important ancient town, Falannas, in the region of which lies the modern city of Tirnavos.

### **The establishment of Tirnavos and the provenance of its name**

There are two versions about the establishment of Tirnavos. The first comes from the Slavic scholar from Tsaritsani K. Oikonomou ex Oikonomon, who supports that the term Tirnavos is of Slavic provenance and means "land of thorns". It was founded during the 7<sup>th</sup> of 8<sup>th</sup> century from the Slavs during their invasions. This version is based on a medieval inscription from a church, which does not exist nowadays.

According to the second version, the city was founded by the Turkish conqueror of Thessaly Tourachan or Tourcahn Bey who was possibly of Greek descent. This is the viewpoint of a scholar from Larissa K. Koumas, which is reinforced by an old biography of Tourachan that was found in a Turkish mosque. The name originated from the Turkish word "tourna" that means "sea bass", from which the river Karaderes, modern Mati, was full of. As time passed, the word Tournavos was by corruption converted to Tirnavos.

The linguistic approach proves that the provenance of the place name is Slavic, whereas the second version cannot be justified. The city of Tirnavos was built by Slavic people as a pastoral settlement with thatched huts. These populations were settled in the area and were rapidly absorbed from the Greeks, leaving no other trace than the place names (Scoumbis, 2001).

### **Historical overview**

Unlike the wider region for the city of Tirnavos there is no evidence that it was dwelled during the Bronze Age, the Mycenaean period, the Classical, Roman until the Old Christian years. The first citation of the Thessaly Tirnavos comes from hagiological texts of Saint Nikolaos the New in the 10<sup>th</sup> century and is about the mountain that is described as a wooded isolated place, home of ascetics, and not the city. The recent archaeological findings in the place "Bougazi" confirm the existence of a sanctuary of Zeus and therefore attribute to the area a sacramental character, since it was dedicated to the cult of the underworld as well as fertility. The holiness of the place is prominent also during the Christian years. Ceramic artifacts denote that before the 13<sup>th</sup> century around the monastery of "Profitis Ilias", that was built with the sponsorship of Andronikos Palaiologos, a settlement was created whose residents developed the art of pottery, besides the cultivation of the monastery's land. This settlement that appears in the written sources as "Trinovos" will later weaken and shrink due to continuing attacks by foreign populations.

### **Tirnavos during the Byzantine Period**

During these years in the city of Tirnavos and in the wider region a lot of upheavals took place. Several ancient towns fell apart and from the 9<sup>th</sup> century onwards new settlements were built. During the 14<sup>th</sup> century Albanian, Serbian, Catalan and Turkish invasions were quite common. The Turkish general Turachan conquered Thessaly in 1423 and, as mentioned above, he is considered as the founder of the city of Tirnavos, since he tended for the congregation of its scattered inhabitants, built a mosque, that was destroyed during the attachment of Tirnavos to the

rest of Greece in 1881, as well as a temple of “Agios Nikolaos of Richan” that is preserved until our days. His most prominent act, however, is that he granted privileges that were retained until the 19<sup>th</sup> century and due to them in the years of the Ottoman occupation Tirnavos was evolved in the fields of craftsmanship and commerce, mostly in the 17<sup>th</sup> and 18<sup>th</sup> century. Thereby, Tirnavos was rendered the centre of the region, where in the second half of the 18<sup>th</sup> century Greek populations from Istanbul, Cefalonia, Pilio and Mitilini migrated and who transmitted their modernist believes contributing to the evolvement of the city and mostly its commerce.

### **Tirnavos during the Greek Enlightenment**

In this period the commercial development and the existence of the famous School of Tirnavos that was founded in 1702 and was known as “Ellinomousion” set the foundations so that significant personalities were concentrated there, who cultivated an intellectual climate and that was the characteristic of only the big urban centers (Dimaras, 1980· Valetas, 1965). The religious belief was also extremely developed, since in 1770 there were 16 churches and 6 mosques and for that the Bishops seat was transferred from Larissa to Tirnavos. Tirnavos was also the place of residence of the representatives of the European forces, the Russians, the Dutch, the Swedish, Transylvanians etc.

### **The decline of Tirnavos**

With the declaration of the Greek revolution in 1821 the privileges that Tirnavos enjoyed were recalled. The industrial revolution in Europe contributed to the decline of the fabric’s manufacture, since they were no longer competitive. Furthermore, the numerous plague epidemics in the end of the 18<sup>th</sup> and the beginning of the 19<sup>th</sup> century afflicted the population. That fact along with the imposed prohibition of peoples’ or products’ transportation and the raids of Albanian bandits in the region after the Russian Turkish war, led Tirnavos in declining orbit.

### **The liberation in 1881**

Tirnavos was liberated from the Turks in the September 1<sup>st</sup> of 1881. It was already a small village, since its wealthy Turkish inhabitants migrated in the nearby Elassona and in Magnisia of Asia Minor. Total disorder and confusion dominated in the area, so that robberies flourished. The Greek state managed to impose some kind of order, however partisanship thrived and due to that Tirnavos showed no cultural progress whatsoever (Scroumbis, 2001).

### **The Greek Turkish wars (1897, 1912-13)**

During this war that commenced in April 5<sup>th</sup> 1897 the residents of Tirnavos and its region, terrified by the retreat of the Greek army, abandoned their houses and escaped with every available means to Larissa. The meddling of the unarmed population with the retreating army led to wide confusion. The Turkish army conquered Tirnavos in April 12<sup>th</sup> 1897 and during its advance burned and looted everything. At that time the historic Monastery of “Agios Athanasios” and the “City’s Codex”, where the proceedings of the former community were held, were burned. In May 1897 the Turkish army retreated in the old boundary line of Melounas and so Tirnavos regained its freedom and evolution began (Scroumbis, 2001).

In the Greek Turkish war of 1912-13 Tirnavos, that was already flourishing, contributed to its successful result. The following events reinforce the belief that the liberation of Greece was initialized in Tirnavos.

### **Cultural heritage of Tirnavos**

The cultural evolution of the humankind can be defined as the cultural action (tangible and intangible artifacts, activities and customs) as well as the intellectual cultivation (values, tradition, education, aesthetics, refined attitude), the combination of which shapes the people's who live in a certain region way of living. A form of civilization can not necessarily be of regional character, so therefore it can be geographically diffused and characterized by other social criteria like tribe, nationality, religion, language or some other factor of social cohesion. One civilization can be lost when the elements that structure its cultural identity deteriorate to a great extent. In spite of the fact that some civilizations disappear or transform into new cultural structures, in some cases artifacts remain as a universal legacy, which constitute the cultural heritage of a country or a nation.

The term cultural heritage comprises the ensemble of the collective experiences, knowledge, ideas, moral and aesthetic values that have been passed on from the previous generations and from generation to generation and that is generated and specified historically. The visible signs of the past are preserved in texts, historic spaces, museums or neighborhoods. Moreover, they are reflected in customs, traditional habits, fables and sounds, memoirs and chronicles, attitudes, rituals and memories on an individual or collective level. With the study of cultural heritage an interactive communicative process initializes between the people and the received stimuli, depending on their knowledge coordination, their memorization models, their abstraction capacity as well as the value systems of the society they belong to. Simultaneously, the artifacts receive another specific value according to a system of points and values that comprises meanings, names and verbal habits, which are attributed to the person itself. Consequently, the dialectic relation between the subject-person and the object-artifact is considered as a broader form of cultural communication that moulds a person's personality, helps in discovering meaning in the surrounding world, while, at the same time, exercises the judgmental ability to attribute meaning and value to the objects (Moore & Whelan, 2007).

Cultural legacy can therefore be divided into two categories: tangible and intangible. In the first category material artifacts that have been preserved through the centuries can be integrated (statues, buildings, churches, schools, museums etc.). By intangible heritage we mean the practical representations, expressions, knowledge and skills that communities or social groups identify as elements of their cultural heritage (oral traditions and expressions, language, figurative arts, rituals, practices) (Drogidis, 2007).

The terms culture and cultural heritage are regarded both as a general concept and also as concrete evidence in the city of Tirnavos. Both aspects of the local culture, tangible and intangible, are analyzed, such as intellectuals of the Enlightenment and of the recent years, Christian temples, schools, local architecture, cultural events, traditional and modern local activities, traditional dishes and lastly the making of the city's trademark the "Tsipouro of Tirnavos". The city of Tirnavos is characterized as culturally and socially evolved mostly because of its opulent cultural heritage, which will be analyzed consequently and its impact on the adolescent population of the town will be discussed.

It is common knowledge that puberty is a significant period in every person's life, since it signifies the transition between child age and adulthood. In this period, despite the physical growth, the adolescent evolves emotionally, spiritually and socially (Doulgeri, 2008). Throughout adolescence critical changes occur, where a perception, values along with believes and practices

are developed and influence the person for life. Puberty is a contradictory period, during which the person struggles to find a personal identity, to accept the physical changes, to develop skills for a healthy lifestyle and also morals and values in order to become capable to contribute to the society. It is indispensable for the adolescent to obtain a "social identity" for the purpose of a creative integration in society. Only then the adolescent can be considered as an active member of the social community (Taker, 1997). It is, therefore, crucial that the adolescents, and in our case those of the city of Tirnavos, are familiar both with their physical surroundings as well as the intangible heritage of their hometown.

### **Intangible cultural heritage of Tirnavos**

#### ***Intellectuals of the Greek Enlightenment***

During the period 1760 – 1821 the impact of the European Enlightenment became obvious to the Greek scholars of the pre-evolutionary Greece. The progress of the Greek communities of the Diaspora in addition to the economic growth of the Greek bourgeoisie set the foundations for the educational and literary bloom influenced by the progressive ideas of the West, which later led to the revolution of 1821.

The intellectuals from Tirnavos were influenced by the French Enlightenment (Voltaire) and by other Greek scholars from this movement (Moisioudakas, Katartzis etc.). So, in the area of Tirnavos lived: Dimitris Alexandridis (a doctor in Vienna who published his own translation of the "History of Greece" by the English historian Goldsmith), G. Zachariadis, Lazaros Paschos, Stefanos Dougas (mathematician, philosopher, first teacher of the philosophy of Schelling), Konstantinos Couscouroulis etc. People from Tirnavos supported financially the publication of scientific textbooks, principally translations of European theorists and scientists. It is important to mention the local fighters of the revolution: G. Anastasiou, Kiriakos Pagalos, Dimitris Tournavitis (Kitromilides, 1992). In the 17<sup>th</sup> and the 18<sup>th</sup> century there were also doctors in the area of Tirnavos who studied medical textbooks, like Markos Porfiropoulos, and Dionisis and Mathew, monks in the monastery of Olympiotissa (Dimaras, 1980).

We should mention separately two great local personalities: Alexandros Tirnavitis (1711 – 1761) who was an important tutor of the Nation and the headmaster of the famous school of Tirnavos. He is considered amongst the wiser Greeks of the 18<sup>th</sup> century (Scoumbis, 2001). The second is Ioannis Pezaros (1749 – 1806), a scholar from the school of Tirnavos who was also a minister. He served with self-sacrifice his community and remained in history as a great tutor of the Nation (Lafazanis, 2009).

#### ***Intellectuals from the later years***

- **Achilleas Tzartzanos** (1873 – 1946) studied literature and linguistics. As soon as he finished his studies in the School of Philosophy in Athens, where he was a inaugurated Doctor of Literature, he became a teacher in Larissa and in Athens and later he became General School Supervisor and Educational Adviser. He wrote several scientific papers and textbooks. In order to honor him the city of Tirnavos has establish a biennial literary conference called "Tzartzania" and the 1<sup>st</sup> high school of the city has his name.
- **Daniel Daniel** (1914 – 1988) was one significant painter of the modern years. He studied in the School of Fine Arts in Athens where he met and befriended other great artists of the same period (Parthenis, Vicatos) and continued his studies in France and Italy. He returned to the island of Tinos, where he taught nude painting and continued his professional activity in Athens. He donated several of his paintings to the city of Tirnavos and they are exhibited in the "Emmanouilio Cultural Centre" (Voyiatzoglou, 2002).

- **Georgios Kalakallas** (1938 –). A famous sculptor who studied in the School of Fine Arts in Athens. He is a professor in the National Polytechnic where he teaches plastics. He has organized numerous exhibitions in Greece and abroad and his work can be found in museums and galleries around Europe. He has been awarded with many praises and metals. He has donated three of his sculptures “Agrotissa”, “The horse of Phaeton” and ‘Irony” to the city of Tirnavos and they are exhibited in central settings of the town (Voyiatzoglou, 2002).

## **Tangible cultural heritage of Tirnavos**

### ***Christian Temples***

There are many Christian temples that remain in Tirnavos and most of them date back to the years of the Ottoman Empire. Very few of them preserve their original form, while most of them have been rebuilt from the beginning. The number of churches in the area during that period is impressive (18) and one can add to those the numerous abbeys as well as private chapels. This indicates the piety and prosperity of the region, which was called “Second Jerusalem” (Scoumbis, 2001). Continuing, we mention the churches that existed before the annexation of Tirnavos to the rest of Greece in 1881 until today:

- Saint – Panagia Faneromeni: there are testimonies that the temple was built in 1674 and was renovated and extended in 1870. It is the city’s cathedral and meanwhile the church with the biggest capacity in Tirnavos (Scoumbis, 2001).
- Saint Antonios: it was built in 1636 according to an inscription on the outside of the southern wall and used to serve as a church of a monastery.
- Saint Nicholas of the Vlachoi: it is a basilica from the 17<sup>th</sup> century and opens for mass three times a year.
- Saint Nicholas of Tourachan: it dates back from the 17<sup>th</sup> century and the front has been renovated.
- Saint Nicholas of Vounaini: it is also called “Saint Nicholas the Tsoukalas” because he was the patron saint of the pot makers. Two inscriptions testify that it was built in 1625-55, but it has been rebuilt (Florou, 1991).
- Agioi Anargiroi: one of the most important churches of the 17<sup>th</sup> century, was renovated in the more recent years and opens for mass four times a year.
- Agia Paraskevi: in an inscription from a portable icon it is written that the church was built in 1776.
- Holy Trinity: a basilica that was rebuilt in 1870 and was probably built for the first time in the 17<sup>th</sup> century as a monastery.
- Agios Dimitrios: one of the oldest churches from 1647.
- Saint John the Baptist: it is dated from 1653 and was renovated in 1904.
- Saint Catherine: a small church built in the 17<sup>th</sup> century.
- Profitis Ilias: it is located in the western part of the city. In its surroundings ceramic artifacts from the Byzantine period (11<sup>th</sup> – 12<sup>th</sup> century) were found. It used to be a monastery founded in the end of the 13<sup>th</sup> or the beginning of the 14<sup>th</sup> century with the sponsorship of the Emperor Andronikos Paleologos the second.

### ***Buildings and museums:***

- Elinomouseion: it was founded in 1702 with the initiative of the Archbishop of Larissa Parthenios B'. It was a school with great reputation due to its prestigious teachers and also its famous graduates. It is mentioned in the writings of the French byzantinist Henzey who visited Tirnavos in 1858 (Henzey, 1991).
- Plaka House: the neoclassical house consists of one storey of 150 square meters and it is built in the traditional way of the 19<sup>th</sup> century (Megas, 2009).
- Kalakala's House: it used to be called "House of Larouze", since it was the base of the French Embassy during the Ottoman Empire, which later passed on to the family Kalakalas (Megas, 2009).
- Manor of Karassos: it was donated by the family to the city of Tirnavos in order to become a Folklife Museum. In present days the edifice has been totally renovated and operates as a museum of "Wine – vineyard – man".
- Harvest Museum: it houses a significant collection of instruments and tools for the harvest, the vinification and the distillation of wine, it was inspired by Mr. Dimitrios Papafigos and is located next to his distillery.
- Old Seismological Museum: it is located in the old national road from Tirnavos to Ellassona. It is unique as it shows for the first time in a universal scale the seismic history of an active fault line if the last 30.000 years.
- Veli Pasha Hamam: it is the only part of the Turkish sarai (palace) of 1814-16 that was salvaged by the fire of 1822 (Petronotis, 1991).
- Municipal Theatre: it is an old movie theatre that was renovated and today hosts the majority of the city's cultural and artistic events.
- Emmanouilio Cultural Centre: it was built from Nikolaos Emmanuil and was donated to the City in 1964. It houses the Municipal Gallery, the Youth Information Centre and the Conference and Seminar Hall.
- Old City Hall: a neoclassical building from the beginnings of the 20<sup>th</sup> century. In the past it had many uses, post office, hospital and during the war of 1912-12 it was used by the leader of the Greek forces, the heir Constantine, as his headquarters. Nowadays it is being renovated for future use.

### ***Monuments***

In Tirnavos there are five monuments that honor the heroes of the Greek Turkish wars:

- For those who fell in the battle of Melouna in April 11<sup>th</sup> 1897.
- One that was constructed in 1898 and serves as a char.
- A similar one is located in the army camp.
- For the fallen in the war of 1922.
- A simple monument for the fallen in the victorious struggle of 1912.
- The city of Tirnavos has built a monument in honor of the National Resistance during the German occupation.
- There is another monument dedicated to the liberation of Damasio from the Turks in October 5<sup>th</sup> 1912.
- The last monument is dedicated to the unfortunate Greek Turkish war of 1897.

### ***Cultural festivities***

- **The Carnival:** this cultural tradition derives from the cult of the god Dionysus and has a history of many centuries. The word carnival has Latin roots, it means abstention from meat



and therefore it signals the period before Lent for Eastern. The first written evidence for the Carnival of Tirnavos appears in 1898. The last years it is considered as the biggest carnival festivity in Central Greece and it lasts for about one month.

- **Bourani:** this popular festival takes place in Ash Monday and literally it is a celebration of reproduction and parturition. Bourani is basically a fasting vegetarian soup which that day is cooked in public spaces and it reminds us of "Kykeonas", a food that was offered to the participants of the Eleusinian Mysteries, the most renowned celebration for the goddess of fertility, Demeter. A few decades ago only men dressed as women took part in the celebration and they sang obscene songs and made banter (Thomas, 1990).
- **Cultural September:** During that month two cultural events take place. The first is called "Eleftheria" and celebrates the liberation of Tirnavos from the Turkish occupation in 1881 with dance, musical and theatrical performances. The second is the "Tsipouro Festival", which is organized in order to designate the famous local drink. A contest for the best production is also materialized, along with photographic exhibitions.

### Traditional activities

In the years of the Ottoman occupation Tirnavos reached to a great peak due to the privileges granted by the Sultan and also because of the local production. Some basic homemade products as well as techniques remained after 1881 thanks to the interest and love of the local producers.

- **Stamped motives:** the textile art was very developed in the 18<sup>th</sup> century, but the creation of stamped motives began after 1881. It is a product made for local consumption and mostly everyday use, so it is therefore not exported. It is an extremely thorough procedure and the themes are inspired principally from nature, but also from the ancient and modern history (geometrical motives, animals, Alexander the Great, two headed eagles, kings etc.) (Andreadis, 1935· Hatzimichali, 1960· Municipality of Athens, 1990). In the recent years an effort is being made to collect these artworks for the purpose of narrating the evolution of this form of art in the Mediterranean (Bozi, 1989· Gourgioti, 1997).
- **Lace making:** it is a particular decorative art of the women of the East. In the area of Tirnavos the art appeared in the 18<sup>th</sup> century and was principally used for the decoration of the women's clothing. There are many techniques and a variety of materials can be used for lace making. Today this art is disappearing as there is no interest from the younger women (Ioannou, 1986· Gourgioti, 1978).
- **Ceramic making:** the art of ceramics was known in the area since the 13<sup>th</sup> century (Gourgiotis, 1991). In the Byzantine period most of the ceramic vessels produced in Tirnavos were destined for household uses (Scoumbis, 2001). The first ceramic workshop in Tirnavos opened in 1915, but later the production was made by machines.
- **Traditional winery and tsipouro making:** the most well known traditional activity in the region of Tirnavos that continues continuously until today. The liquors that are produced here are closely connected to the Greek tradition and cultural heritage. The winery of Tirnavos was founded in 1961, constitutes a corporation of 562 members and it produces wine, retsina, ouzo and tsipouro.

### Traditional dishes of Tirnavos

The local dietary habits are influenced by the traditional Greek diet. Below some of the most typical local dishes are mentioned:

- Burani (vegetarian soup)
- Nettle pie
- Kapamas (chicken and lamb)
- Serdenia (lamb)

### **Statistical analysis of the questionnaire's data**

#### ***Aim of the paper***

The originality of the present paper lies in the correlation of the cultural heritage of the geographical district of Tirnavos to the younger population, the adolescents. Therefore, the aim of this study is the adolescent's resonance to the cultural heritage of the city of Tirnavos and, more specifically, their knowledge of their city cultural heritage. Through the appropriate research tool we aim to investigate:

1. Their relation to the cultural monuments of Tirnavos. We will research the extent of their knowledge of them, if they have ever visited some of them and which. The same applies to the museums of the area as well and more specifically if they are familiar with one of them and, if so, which.
2. Through one specific question of the research tool we will find out which of the more prestigious local personalities is considered more significant on a scale of 1 to 5.
3. The frequency in which they prepare traditional dishes at home, which ones they consider as the most typical in Tirnavos, and if they believe that traditional nutrition is important of our well being and should therefore be preserved.
4. Finally, we will deduce which local event is considered most important.
5. The questionnaire that was used in order to gather all that information consists of 15 questions.

#### **Participants - sample**

In this research took part 126 adolescents from the secondary education and reside in the Municipality of Tirnavos. From those 65 are boys and 61 girls, the youngest age is 13 and the eldest 18. All of them have finished primary education and continue with their studies.

#### **Research tools**

The research tools that were used in this paper are the following:

- A general questionnaire of the sample's demographical data.
- A questionnaire about the cultural buildings of Tirnavos (Turkish Hamam, Byzantine Church of Agios Nikolaos, Chapel of Profitis Ilias, Monument of the Victims of 1897 and 1922, Flourmill of Chatzikraniotis, Manor of Karassos).

Both questionnaires, along with the concede form, were given as a unique question packet in one phase. The necessary information for the correct way to complete the questionnaire was provided and all the participants were assured that they will remain anonymous and that their answers will remain confidential.

#### **General questionnaire of the sample's demographical data**

It is appropriately formulated to include questions of the following two categories: human-centered and socio-demographical characteristics. The human-centered characteristics are about sex and age, while the second category allowed us to gather additional information about the educative level of the adolescents' parents.

#### **Questionnaire regarding the cultural heritage of the Municipality of Tirnavos**

In the main part of the questionnaire the knowledge of the adolescents regarding the cultural heritage of the city is noted and assessed. The 15 questions that comprise this part of the investigating tool are closely related to that subject and were composed with a simple as well as easily understandable way, bearing in mind the age of the sample. The collected information comprises the adolescents' knowledge of the traditional monuments of Tirnavos, the museums, the important personalities of the area, the traditional customs, the festivals, and their perception on traditional nutrition.

**Procedure**

The contact with the participants was materialized in the Municipality of Tirnavos and more specifically in 5 random schools of the area. The first act in order to approach the students was to contact the persons responsible for the schools as well as the teachers. So, principally, they were informed about the aim and the objectives of the research and the questionnaire was shown to them. When both sides agreed to participate in the study, they accepted to allow 10 minutes in each teaching hour, so that the questionnaires could be completed by the students.

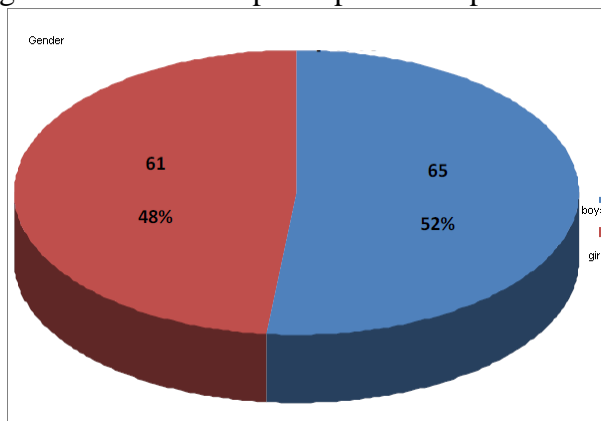
The procedure was the following: after the students entered the classroom, each teacher made a brief introduction about both the identity of the investigator and also the nature of the research through questionnaires. Afterwards, the researcher informed the students about the specific research, explained that the questionnaire would be anonymous and that the collected data would remain confidential and would be used only for the aim of the study. All the students were encouraged to participate, to read the questions and complete them carefully, in order not to forget anything, their answers with honesty on their own, without collaboration with their classmates. The fact that there were neither rights nor wrong answers was extremely highlighted, along with the need for them to express their personal views on the subject. After this briefing, the students preceded to the completion of thee questionnaires. During this stage both their teacher as well as the researchers were present, in order to answer any questions regarding the procedure or the aim of the study. Each student who finished the completion handed in the questionnaire and remained in the classroom for the rest of the lesson. All adolescents seemed to participate willingly and with joy, a fact that facilitated the research.

Finally, the research was carried out in 5 days, during which 5 separate visits were materialized in every selected school.

**Results of the questionnaire's data analysis**

*Sample's demographical characteristics*

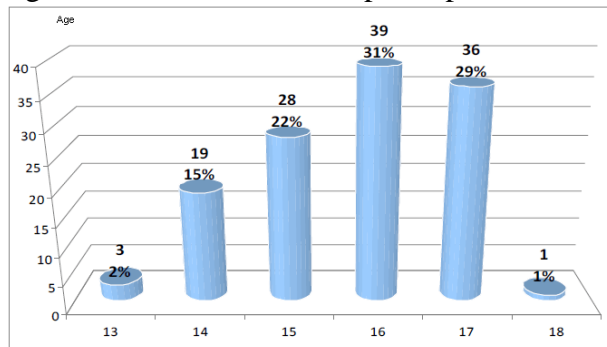
- The following diagram the sex of the participants is depicted.



**Chart 1: Gender**

The diagram shows that out of the total of 126 students that were selected randomly, 52% are boys and 48% are girls.

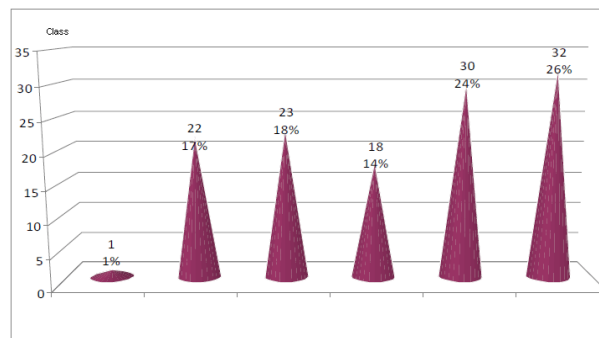
- This diagram shows the age of the adolescents who participated in the study.



**Chart 2: Age**

In the above figure the ages of the students are depicted as well as the percentage that corresponds to each age. The youngest age shown is 13 years and the oldest 18 years: 2% of the students were 13 (3), 15% were 14 (19), 22% were 15 (28), 31% were 16 (39), 29% were 17 (36) and 1% was 18 (1).

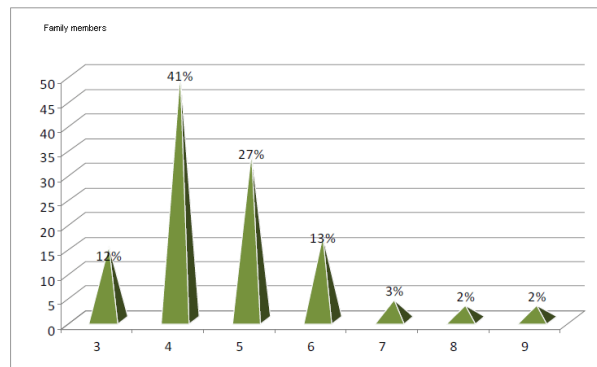
- In this figure we can see the number of the students according their class, from the first grade until the sixth grade.



**Chart 3: Class**

From this diagram we deduct that the percentage of the adolescents who attend the 1<sup>st</sup> grade is 1% (1 student), the 2<sup>nd</sup> grade is 17% (2 students), the 3<sup>rd</sup> grade is 18% (23 students), the 4<sup>th</sup> grade is 14% (18 students), the 5<sup>th</sup> grade is 24% (30 students) and the 6<sup>th</sup> grade is 26% (32 students).

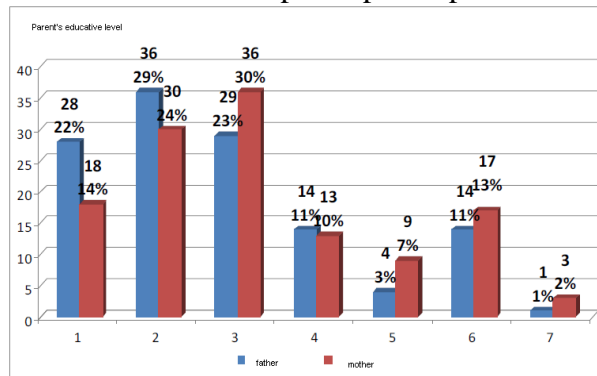
- In the next diagram appears the number of the family members of each participant including them as well.



**Chart 4: Family members**

Here we can see the number of members of each student’s family. We observe that the highest percentage appears to be that of the 4 members (41%), while the second higher is that of 5 members (27%).

- This figure is about the educative level of the participants’ parents.

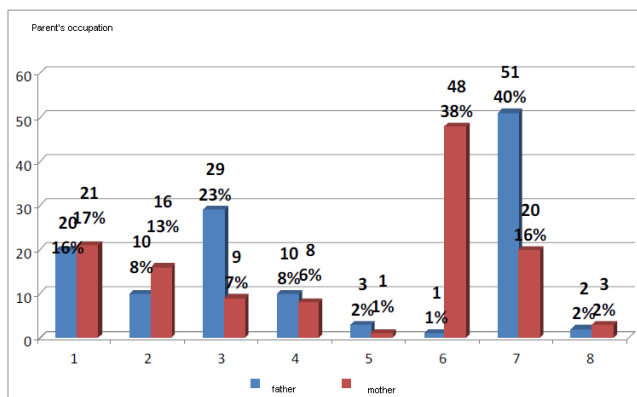


**Chart 5: Parent’s educative level**

As shown above, the highest percentage of the fathers (29%) are secondary school graduates, while the majority of the mothers (30%) are high school or technical school graduates.

Primary education	1
Secondary education	2
Lyceum/technical school	3
Private school/Vocational training	4
Higher education	5
Technological institution	6
Master/Doctorate	7

- In the following figure the basic occupation of the adolescents’ parents is shown.



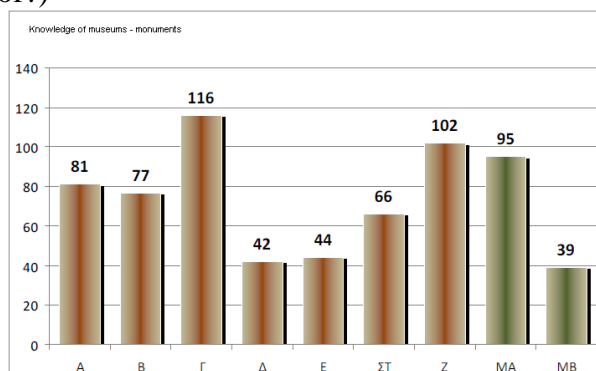
**Chart 6: Parent's occupation**

The main occupation of the fathers is in the agricultural sector (40%). The highest percentage along the mothers (38%) is that of the housewives.

Civil servant	1
Private employee	2
Freelancer	3
Technician	4
Laborer	5
Housewife	6
Farmer	7
Unemployed	8

### Descriptive characteristics

- Here is presented the number of the participants who are familiar with the monuments as well as the museums of the area of Tirnavos. (Question 7: With which of the following characteristic monuments of Tirnavos are you familiar with? Question 9: Which of the following museums in Tirnavos have you heard of?)



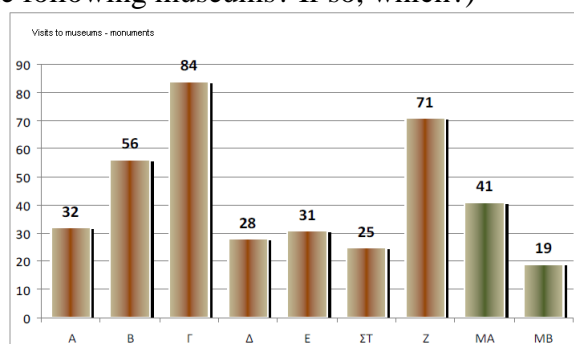
**Chart 7: Knowledge of museums - monuments**

According to the chart, the monument that the majority of the participants (116 students) are familiar with is the “Chapel of Profitis Ilias” and the second most popular (102 students) is the “Manor of Karassos”. Regarding the museums, 95 students out of 126 know about the “Museum of wine – grapevine – man”.

Turkish Baths (hamam)	A
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Byzantine Church of St. Nicholas	B
Chapel of Profitis Ilias	Γ
Monument of 1897	Δ
Monument of 1922	E
Flourmill of Chatzikraniotis	ΣΤ
Manor of Karassos	Z
Museum of "Wine – vineyard – man"	MA
Old Seismological Museum	MB

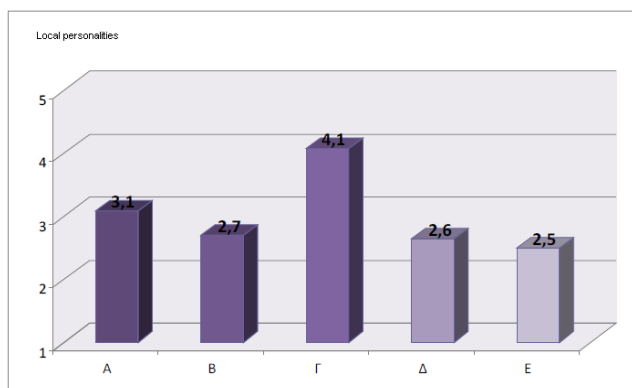
- The next diagram shows which of the museums and the monuments the students have also visited. (Question 8: Have you visited any of the following monuments? If so, which? Question 9: Have you visited any of the following museums? If so, which?)



**Chart 8: Visits to museums – monuments**

Out of the figure one can deduce that out of the monuments that the students know of the one that most of them have also visited is the “Chapel of Profitis Ilias” (84 students). The second appears to be the “Manor of Karassos” (71 students). From the museums, most of the students (41) have visited the “Museum of wine – grapevine – man”.

- In the following figure is shown which of the local personalities is considered as the most significant by the adolescents, in priority order. [Question 11: Which of the personalities of Tirnavos you consider as the most important? Place them in priority order (1 – most important, 5 – less important)].



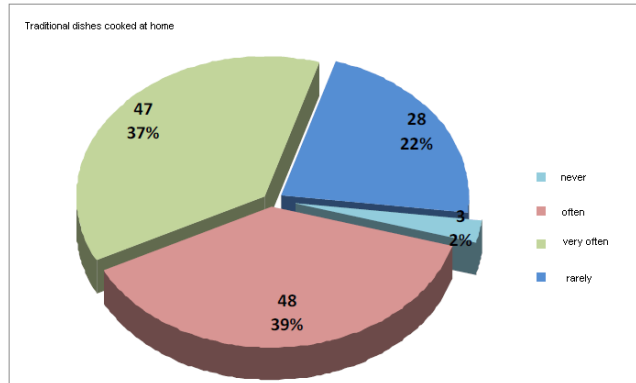
**Chart 9: Local personalities**

As shown above, we can see that with a scale of 1 to 5, the adolescents regard Achilleas Tzartzanos to be the most prestigious local personality, followed by Ioannis Pezaros.

Ioannis Pezaros	A
Alexandros Tirnavitis	B
Achilleas Tzartzanos	Γ

Daniel Daniel	Δ
George Kalakallas	E

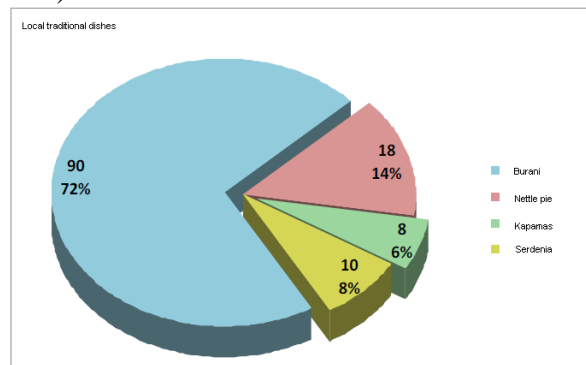
- This diagram is about how often traditional recipes are cooked in the participants' houses. (Question 12: Are traditional recipes cooked at you house?)



**Chart 10: Traditional dishes cooked at home**

According to the above figure, in most houses traditional food is cooked often (39%) and in 37% of the households very often.

- In the following figure it is shown which of the traditional foods of the city of Tirnavos is considered as the most characteristic. (Question 13: Which of the following do you consider as the most typical dish in Tirnavos?)

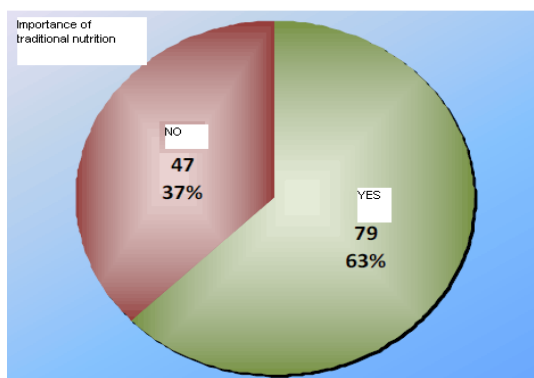


**Chart 11: Local traditional dishes**

The dish that appears to be, according the choices of the adolescents, the most typical in the region of Tirnavos is the burani (72%). The second is the nettle pie (14%), third are the serdenia (8%) and the last is kapamas (6%).

- In the following graph appears the percentage of the adolescents who answered that traditional alimentation is important and should therefore be followed and also that of those who were against that. (Question 14: Do you believe that traditional nutrition is important for our health and that it should be preserved?)

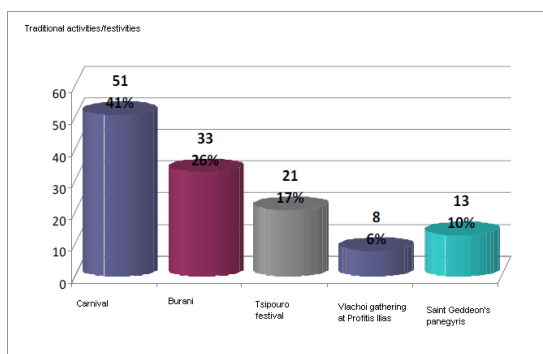




**Chart 12: Importance of traditional nutrition**

Analyzing the graph, it seems that the prevailing aspect regarding the value of traditional nutrition is positive. 63% of the students believe that traditional alimentation is important for our health and should therefore be preserved, while 37% believe that it is not important and shouldn't be followed.

- The final figure is about the local festivals and which is considered as the most important. (Question 15: Which event, anniversary or festival do you think that is the most important in Tirnavos?)



**Chart 13: Traditional activities/festivities**

According to the findings from this figure, we deduce that the event that is considered to be the most important in Tirnavos is the “Carnival” (41%) and the second most popular is “Burani” (26%).

**Conclusion - Findings of the research**

This paper is characterized by an originality regarding its research objective as well as its main aim. Nowadays, the cultural heritage of every area is considered to be very important regarding the extent to which its inhabitants are acquainted with it and respond to it. The adolescents comprise a considerable part of the whole body of the population of an area, as they constitute the pathway for the perpetuation of its cultural legacy and therefore we investigate their knowledge as well as their interest. This research brought to light from one side the encouraging fact that the adolescents from the area in question are familiar with their cultural heritage and particularly the monuments and the museums, and from the other side the fact that very few of them visit those places.

We would like to highlight the fact that out of the sample of 126 students that participated in this study, 116 of them are familiar with the “Chapel of Profitis Ilias”, 102 with the “Manor of Karassos”, 81 with the “Turkish Hamam” and 77 students with the Byzantine church of “Agios

Nikolaos". Respectively, regarding the museums, 95 out of the 126 adolescents know about the existence of the "Museum of wine – vineyard – man". So, we have come to the conclusion that the local adolescents have heard about most of the local monuments and museums.

The fact that the percentage of those who have actually visited these places is much smaller is discouraging. We should mention here that a scarce number of the adolescents have heard of and visited the "Old Seismological Museum" and also the two monuments of the "Fallen of the Greek Turkish war 1897" and that of the "Fallen of 1922".

We have also detected some weaknesses concerning the research itself. Firstly, we believe that the limited size of the sample of the adolescents of the area cannot in fact represent the views of the whole of the local adolescents and secondly, the nature of the research tool, the questionnaire, may have discouraged some of them from answering truthfully. Possibly, the combination of the questionnaire with interviews would be more effective.

Lastly, it should be noted that each regions cultural heritage constitutes its past, present and future. Through its preservation and research we are able to find out our identity, our provenance as human beings and as a nation. The cultural legacy of each geographical region embodies the characteristics of every community. In order to preserve those elements intact through time it is important for the adolescents to care for them, as they constitute our nations future. Moreover, the findings of this paper could provoke the interest to expand this research in other regions of our country as well.

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