

COURSE OUTLINE

(1) GENERAL

LECTURER	ARIS TSANTIROPOULOS		
SCHOOL	SOCIAL SCIENCES		
ACADEMIC UNIT	DEPARTMENT OF SOCIOLOGY		
LEVEL OF STUDIES	UNDERGRADUATE		
COURSE CODE	ANTHK348	SEMESTER	5
COURSE TITLE	ISSUES ON TANGIBLE AND INTANGIBLE CULTURAL HERITAGE		
INDEPENDENT TEACHING ACTIVITIES <i>if credits are awarded for separate components of the course, e.g. lectures, laboratory exercises, etc. If the credits are awarded for the whole of the course, give the weekly teaching hours and the total credits</i>		WEEKLY TEACHING HOURS	CREDITS
		3	5
<i>Add rows if necessary. The organisation of teaching and the teaching methods used are described in detail at (d).</i>			
COURSE TYPE <i>general background, special background, specialised general knowledge, skills development</i>	(SPECIALISED) GENERAL KNOWLEDGE		
PREREQUISITE COURSES:	NONE		
LANGUAGE OF INSTRUCTION and EXAMINATIONS:	GREEK		
IS THE COURSE OFFERED TO ERASMUS STUDENTS	YES, IN THE ENGLISH LANGUAGE		
COURSE WEBSITE (URL)	E-LEARN: MOODLE		

(2) LEARNING OUTCOMES

Learning outcomes <i>The course learning outcomes, specific knowledge, skills and competences of an appropriate level, which the students will acquire with the successful completion of the course are described.</i> <i>Consult Appendix A</i> • <i>Description of the level of learning outcomes for each qualifications cycle, according to the Qualifications Framework of the European Higher Education Area</i> • <i>Descriptors for Levels 6, 7 & 8 of the European Qualifications Framework for Lifelong Learning and Appendix B</i> • <i>Guidelines for writing Learning Outcomes</i>
• To understand the meaning of tangible and intangible cultural heritage as knowledge which has emerged in specific social and historical contexts and relationships between humans and nature • To view critically perceptions that consider tangible and intangible cultural heritage as a “museum piece” • To understand that tangible and intangible cultural heritage is a legacy of centuries of knowledge that can be used by humans to address contemporary problems and crises. • To identify relationships between tangible and intangible cultural heritage and modernity
General Competences <i>Taking into consideration the general competences that the degree-holder must acquire (as these appear in the Diploma Supplement and appear below), at which of the following does the course aim?</i> <i>Search for, analysis and synthesis of data and</i> <i>Project planning and management</i>

information, with the use of the necessary technology	Adapting to new situations	Decision-making	Respect for difference and multiculturalism	Respect for the natural environment
Working independently	Team work	Showing social, professional and ethical responsibility and sensitivity	Citizenship and self-criticism	Production of new research ideas
Working in an international environment	Working in an interdisciplinary and self-critical	Production of free, creative and inductive thinking	 Others...	
The course aims at the following general competencies of the students: Ability to search, analyze and synthesize data and information about culture on the relations between tradition and modernity. Development of critical thinking and criticism on tradition and modernity. Promoting free, creative and inductive thinking. Respect for diversity and multiculturalism. Respect for the relation between human and nature. Demonstration of social, professional and moral responsibility and gender sensitivity.				

(3) SYLLABUS

The seminar explores issues of tangible and intangible cultural heritage in Greece. Tangible cultural heritage refers mainly to material objects and places (archaeological sites, museums, buildings, and monuments), while intangible cultural heritage mainly concerns non-material expressions and traditions (customs, dances, oral traditions, techniques, etc.) that are transmitted from one generation to the next through oral tradition and apprenticeship. The aim of the seminar is to highlight the vital importance of tangible and intangible cultural heritage for the identity of a community or group and, furthermore, as a repository of knowledge and techniques for addressing contemporary problems and crises, particularly in relation to the relationship between humans and the natural environment. The concepts of tangible and intangible are interrelated. They are related to each other but, in certain circumstances (mainly in the postmodernity), they can be contradictory or even conflicting, with specific derivatives.

Modules

- The concepts of tangible and intangible cultural heritage.
- Tradition and modernity.
- Cultural heritage and collective identities.
- Uses and abuses of tangible and intangible cultural heritage in the (post)modernity.

(4) TEACHING and LEARNING METHODS - EVALUATION

DELIVERY <i>Face-to-face, Distance learning, etc.</i>	TAUGHT COURSE DELIVERED IN LECTURE ROOM	
USE OF INFORMATION AND COMMUNICATIONS TECHNOLOGY <i>Use of ICT in teaching, laboratory education, communication with students</i>	USE OF POWERPOINT IN TEACHING, COMMUNICATION WITH STUDENTS VIA EMAIL, E-LEARN-MOODLE.	
TEACHING METHODS <i>The manner and methods of teaching are described in detail.</i> <i>Lectures, seminars, laboratory practice, fieldwork, study and analysis of bibliography, tutorials, placements, clinical practice, art workshop, interactive teaching, educational visits, project, essay writing, artistic creativity, etc.</i> <i>The student's study hours for each learning activity are given as well as the hours of non-directed study according to the principles of the ECTS</i>	Activity	Semester workload
	LECTURES	40
	PRESENTATION OF A TOPIC IN THE CLASS	49
	WRITTEN WORK	61
	Course total	150
STUDENT PERFORMANCE EVALUATION <i>Description of the evaluation procedure</i> <i>Language of evaluation, methods of evaluation, summative or conclusive, multiple choice questionnaires, short-answer questions, open-ended questions, problem solving, written work, essay/report, oral examination, public presentation, laboratory work, clinical examination of patient, art interpretation, other</i> <i>Specifically-defined evaluation criteria are given, and if and where they are accessible to students.</i>	The grade depends on the participation during the lectures and public presentations (10%), the public presentation (30%) and the final written work (60%).	

(5) ATTACHED BIBLIOGRAPHY (Many of the texts are exist also in English and French Language).

Butler, B. / Rowlands M. (2013), «Πολιτισμική κληρονομιά» (μτφρ. Π. Μαρκέτου), στο Ε. Γιαλούρη (επιμ.), Υλικός πολιτισμός. Η ανθρωπολογία στη χώρα των πραγμάτων, Αθήνα: Αλεξάνδρεια, 125-150

Gross, D. (2000), Τα ερείπια του παρελθόντος. Παράδοση και κριτική της νεοτερικότητας, μτφρ.Κ. Γεώργιας, Αθήνα: Πατάκης,

Hafstein, V. T. (2018^a), «Intangible heritage as a festival; or, folklorization revisited», *The Journal of American Folklore* 131 (520): 127-149.

Hobsbawm, E. / Ranger, T. (επιμ.) (2002), *The Invention of Tradition*, Cambridge University Press, Cambridge. [ελλ. έκδ. Η επινοήση της παράδοσης, μτφρ. Θ. Αθανασίου, Θεμέλιο, Αθήνα 2004]

Stewart, C.(2019), Όνειρα και ιστορική συνείδηση στην Ελλάδα, μτφρ. Κ. Πανσέληνος, Αθήνα, Μεταίχμιο

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Hooper- Greenhill(2006[1992]), Το μουσείο και οι πρόδρομοι του, μτφρ. Α. Παππάς, Αθήνα:

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Καυτατζόγλου, Ρ.Λ.(2001), Στη σκιά του ιερού βράχου: Τόπος και μνήμη στα Αναφιώτικα, Αθήνα: Ελληνικά Γράμματα- ΕΚΚΕ

Οικονόμου, Α.(2014), Υλικός πολιτισμός: Θεωρία, μεθοδολογία, αξιοποίηση. Σύντομη επισκόπηση, Παπαζήσης, Αθήνα.

Οικονόμου, Μ.(2003), Μουσείο: Αποθήκη ή ζωντανός οργανισμός; Μουσειολογικοί προβληματισμοί και ζητήματα, Αθήνα : Κριτική

Σερεμετάκη, Ν.,(1997), Παλινόστηση αισθήσεων. Αντίληψη και μνήμη ως υλική κουλτούρα στη Σύγχρονη εποχή, Αθήνα, Νέα Σύνορα

Σηφάκης, Μ. Γ.(1998), Για μια ποιητική του ελληνικού τραγουδιού, *Ηράκλειο: Πανεπιστημιακές Εκδόσεις Κρήτης*

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Χρυσού-Καρατζά, Κ. (2010-2012), «Η ιστορική διαδρομή της τροφής ως πολιτισμικού φαινομένου στον ελλαδικό χώρο», *Λαογραφία* 42: 696-1005.