UNITWIN NETWORK “Culture, Tourism, Development”

TOWARDS A NETWORK OF CRETAN RENAISSANCE MONASTERIES

Challenges and perspectives of a sustainable tourism development

Crete, Greece
June 24-28, 2021

Coordination: Maria Gravari-Barbas & Amalia Kotsaki
Co-authors: Silvia Aulet, Lia Bassa, Francesca Cominelli, Petros Kosmas, Noel Salazar, François Vellas, Dolors Vidal

Photo of the cover: The Agia Triada Tzagarolon Monastery and its surrounding context © MGB

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1. Introduction

The UNITWIN network “Culture, Tourism, Development” was invited, from June 24th to 28th, in Chania, Crete, to explore the cultural tourism possibilities and development perspectives of the monasteries of the Cretan Renaissance. The invitation was addressed by the Region of Crete, the Technical University of Crete, and the Greek National Tourism Organisation. The Workshop was organised by Amalia Kotsaki, architect and professor at the Technical University of Crete and member of the UNITIWN network.

The invitation was launched in the framework of the on-going project of the rehabilitation of the former school of the Monastery of Tzagarolon, led by the Technical University of Crete, under the supervision of Pr. Amalia Kotsaki and Alexandros Vazakas. The Workshop was one of the activities organized in the framework of the agreement between the Region of Crete and the Technical University of Crete.

The **aim of the project** is the historical research for the documentation of the construction of the building of the Theological School in the courtyard of the Holy Monastery as well as the adjacent residential buildings, and the further course of the monumental complex in time, along with the scientific investigation and diagnosis of the causes of deterioration of its structures. Specifically, in order to promote a complete plan for the reuse, promotion and integration of the former Theological School and the adjacent residential buildings in the life of the Monastery, contemporary views and good practices are explored internationally, in combination with the dynamics of the monastery complex.

As a result of the research work, the production of proposals for the restoration of buildings and their surroundings will follow, as well as for the new use or uses, relevant to their historicity. The exploration of the uses will aim at preserving the religious character of the space and supporting its monumental-museum character. Then, based on the results of the investigations, the experimental design of a series of proposals aimed at the restoration of the building shell will follow, in order to effectively support the interventions and the new constructions with the cooperation of all four parties.

The research character of the project is based on:

A. The historicity of the site and the monumental character of the whole Monastery of the Holy Trinity of Tzagarolon, which requires thorough research with a rigorous methodology, from field research to the level of design visualization and control of the implementation of the proposed interventions.

B. In the constant issue of restoration of the spaces that have remained inactive in their totality through the provision of new use or combined uses, as a continuation of the operation of the Monastery, which are consistent with the historicity, the spirituality, the building type, the form and the highlighting of the religious character of the monumental ensemble.

C. The need to harmonize the project with international practice at all stages, from the investigation and interpretation of the data, to the proposal for the restoration and use of the monument, which ensures high control criteria and dynamic performance of an original result capable of giving feedback to the scientific discussion internationally. The Technical University of Crete guarantees the perfect scientific approach to the subject, having to show a remarkable research work, certified by prestigious scientific publications.

D. The need for further research of historical archives in Crete and abroad in order to descover additional archival material that will help in the scientific documentation, and will combine data from similar monumental complexes in other cities. The research will be directed by the scientific supervisor, who has known experience in similar archival research. Historical research, combined with the investigation of the construction of this historic building, constitute an original research method in such an important

monument, capable of promoting the production of new knowledge.
E. In the desired synergy of the university community with the local community and support of the latter in projects that combine the protection and promotion of the historical environment, as well as the cultural, economic and social upgrade of the place.
The work of the scientific team of the Technical University of Crete is estimated necessary to be supported by Mr. Michalis Andrianakis, archaeologist, former Curator of Antiquities of Crete, who has thoroughly dealt with the ecclesiastical architecture of Crete and the monument in particular.
The Tzagarolon project has the aim of
PROTECTION, PROMOTION, RESTORATION AND REUSE OF THE FORMER SEMINARY SCHOOL BUILDING AND THE ADJACENT RUINED RESIDENTIAL BUILDINGS OF THE MONASTERY OF HOLY TRINITY TZAGAROLON ALONG WITH THEIR SURROUNDINGS
The former Seminary School will be transformed into the Patriarchal Institute for Research and Studies "Patriarch Bartholomew" which will include a conference center, exhibition spaces, library - reading room and storage of archival material, computer spaces with access to digitized historical files and a patriarchal hostel.
The buildings outside the monastery which in the past housed seasonal workers who worked on the monastery's estates will be converted into hostels for researchers and visitors, while the current winery complex will be converted into a restaurant, refectory and shop.
At the same time, a serious effort is being made to reconfigure the surrounding area with the aim of highlighting the natural landscape but also strengthening the dialogue developed with the so important renaissance monastery.
The Tzagarolon project gave the opportunity to launch a wider reflexion on the role of Cretan Renaissance Monasteries, following-up pioneering ideas of stakeholders such as the archaeologist Michalis Andrianakis who introduced the idea of creating a network of Renaissance Cretan Monasteries.
The methodology of the workshop is presented more analytically in section 3. The methodology was tested in former workshops of the network: invited by local stakeholders (local authorities, universities, etc.) on the basis of a precise request, the UNITWIN members were spending together a short but particularly intense stay in situ, comprising local visits, meetings with the stakeholders and "atelier" (co-working sessions with various role
players).
This written report is the second stage of the presentation of our results and proposals, the first being an oral presentation on the last day of the WS (where it was not possible to discuss the results due to the fact that the number of stakeholders present was very limited) and the last being a webinar to launch/debate the present report.
Unfortunately, the Covid situation did not allow a wider participation of UNITWIN network colleagues. The members who attended represented the universities of Paris 1 Panthéon-Sorbonne, Technical University of Crete, Université de Toulouse, University of Girona, Technical University of Cyprus, KU Leuven, and Metropolitan University of Budapest.

2. The context of the workshop

2.1. Tourism in Crete

Among the five largest islands of the Mediterranean, Crete, as a treasure of Mediterranean biodiversity and culture is one of the main protagonists of Greek tourism. Hence, it has enjoyed a significant increase in tourist arrivals and revenues in recent decades based on all official figures.

In 2019, Crete received 14% of the total visits recorded in the regions of Greece, recording an increase of 10% compared to 2017 (from 4.8 million to 5.3 million)[1]. At the same time, for the same period it held 20% of the total tourist receipts recorded in Greece[2]. In terms of countries of origin, out of a total of 5.3 million foreign visitors, Germany was the main country of origin with 25%, while the United Kingdom and France were 11%, respectively[3] . During the period 2014-2019, international air arrivals increased by 26% (from 3.5 million to 4.5 million) while, respectively, ferry traffic by 17% (from 2.7 million to 3.1 million). Tourism revenues reached 3.3 billion which represent 23% of total tourism revenues in Greece. During the same period, the number of employees in the food service sector increased by 21% (from 17 thousand in 2014 to 21 thousand in 2019), while the number of employees in accommodation increased by 37% (from 14 thousand to 19 thousand)[4]. For the period of 2021, Crete aims to reach the national goal which is to manage to reach 40-50% of the arrivals and revenues of 2019.

Numerous archaeological sites are preserved in the Region of Crete that testify to the flourishing and development of the Minoan civilization in the wider area[5]. According to the latest official figures, 767,262 people visited the museums of Crete and 2,123,640 the archaeological sites, with the Heraklion region gathering the vast majority with over 65% of the total island.

In general, the tourist development is observed mainly in the northern part of Crete and in some areas on the southern coasts[6]. As far as the Cretan hinterland is concerned, this part of the island does not show a corresponding tourist growth due to less tourist interventions. The dominant tourism model developed in Crete is based on the sun-sea diptych, displacing to some extent the agri-food sector from the productive primacy of the local economy. Nevertheless, Crete managed to build a strong brand around its the special gastronomic heritage and the quality local products of the island. The foundation of tourism development around this dominant model (sun-sea and all-inclusive services) limited the time span of tourism mainly during the summer season. In many cases, the tourist growth has expanded to the detriment of the natural and cultural heritage of the place. More than ever, Crete has to manage the conflicts between the land uses that are created and the retreat of natural areas and their multiple benefits, against the spatial development actions that occur mainly on the northern coastal front[7].

During the period of the pandemic crisis with the painful consequences of climate change in full swing, a broader debate has developed on sustainable development, healthy living, and well-being, which is framed through the search for authenticity, quality, and safety. Crete undoubtedly has all the assets to play

[1] Hellenic Statistical Authority (2020), Tourism Statistics, available at: https://www.statistics.gr/en/statistics/ind, (accessed June 29, 2021).
[2] Bank of Greece (2019), Border Survey: Travel Receipts Survey, available at: https://www.bankofgreece.gr/en/statistics/external-sector/balance-of-payments/travel-services, (accessed June 29, 2021).
[3] Hellenic Statistical Authority (2020), Tourism Statistics, available at: https://www.statistics.gr/en/statistics/ind, (accessed June 29, 2021).
[4] Bank of Greece (2019), Border Survey: Travel Receipts Survey, available at: https://www.bankofgreece.gr/en/statistics/external-sector/balance-of-payments/travel-services, (accessed June 29, 2021).
[5] INSETE Intelligence (2019), Annual Report on Competitiveness and Structural Adjustment in the Tourism Sector for the Year 2018 - Region of Crete.
[6] Koziraki and Kalantzis (2021), To fusiko perivallon kai o Tourismos stin Kriti: Trohopedi I prooptiki anaptyxis; available at: https://dasarxeio.com/2021/06/04/97706/, (accessed June 29, 2021).
[7] Idem

a leading role in this field and to be one of the ultimate destinations for conscious world travellers.
The Region of Crete must however cope with global challenges. Possibly revising the goal of "mass" and quantity, pursuing that of the emphasis on specialized forms of recreation (such as religious tourism) and quality. Thus, the tourism of Crete will be able to acquire duration, additional meaning and sense of the place that hosts it and to contribute to the preservation and development of the unique and rare natural and cultural (religious) reserves of Crete.

2.2. Tourism in the 5 monasteries

Cultural heritage and areas of natural interest of Crete are strong comparative advantages for its tourism development. In the recent decades, policies focus on these two basic pillars of conservation and its promotion as tools for sustainable tourism. The Cretan monasteries, the archaeological zones and the traditional settlements of Crete which are distributed in the island's territory compose the historic environment of the island and have until today functioned as attractions for visitors.
The history of Cretan monasteries goes back to the 8th century. They have diachronically played an important historical role during the great struggles of the Cretans for freedom as from the centres of spiritual struggles, or as they turned into fortresses of defence and military operations.
The Workshop based its field work in 5 monasteries: Monastery of Agia Triada Tzagarolon; Monastery of Gonia; Monastery of Agios Georgios in Karydi; Monastery of Agia Aikaterini; Monastery of Arkadi.
These five monasteries are today welcoming visitors from all around the world. Three of them (Monastery of Agia Triada Tzagarolon, Gonia, Arkadi) have been developed as tourism sites, while the other two (Agios Georgios in Karydi, St Aikaterini of Sina) are not well-known, although they have an important role in their wider region and still function with a strong religious dimension.
More specifically
1. Arkadi Monastery is located in Rethimnon, and it is famous for its active role in the Cretan resistance against the Ottoman rule during the Cretan revolt of 1866. According to ticketing information, it had 100.000 regular visitors and 70.000 school visitors in 2019. The monastery accommodates 4 monks, but it does not have any facilities or infrastructures for the accommodation of visitors. The agricultural land owned by the monastery is used for the production of olive oil and wine. During the last decades, estimates show a 30% increase of visitors.
2. The Monastery of Agia Triada Tzagarolon, located near Chania was built in 1634. Today it continues to play an important role in the ecclesiastical life of Crete and the local economy, while it is also one of the major historical monuments of the island. It is a popular tourism destination: according to its bishop's estimation, it attracts 150.000 visitors every year. There are no records about the evolution of visitors during the last decade. The majority of visits until 2017, used to take place during the summer period, as most tourists used to visit the island this time of the year. Since 2017, the winter tourism, which is promoted by the Region of Crete, has led to 50% increase of the visitors. The monastery accommodates 8 monks and has developed agricultural uses related with the production of olive oil and wine. There are no infrastructures established for the accommodation of tourists.
3. Gonia monastery was founded in the 9th century and is allocated in Chania. Although its location was considered safe from attack, it was heavily damaged by Ottoman bombardment and was partly destroyed by German bombing. According to its bishop's estimation it attracts approximately 120.000 visitors every year. There are no records about the evolution of visitors during the last decade, but the opening of the museum was decisive for the increase of visitors' number. It is estimated that 40% more visitors have been recorded

since the museum opened its gates. The monastery is the owner of its surrounding agricultural land and uses its products. It accommodates 6 monks, but it has no organized accommodation facilities for visitors.

4. Aikaterini of Sina was built in the 13th century in Heraklion. It is the only monastery situated in an urban tissue. It used to house a school during the Venetian Occupation and is now the home to a collection of Byzantine icons, wall paintings, sculptures, and ecclesiastical relics. According to its directors' estimates, it welcomes 6.500-7.000 visitors every year. Since 2017, estimates have shown an 5%-10% increase of visitor numbers.

5. Agios Geogios in Karydi, is located in the region of Chania. It was founded in 1600 and during the Turkish occupation, it turned to a mosque. Today, it attracts 4.000 tourists and 4.000 pilgrims every year according to its bishop's estimations. Over the last decade, a 10% increase of visitors' number has been recorded. It is surrounded by agricultural land (at some point it had around 3600 olive trees, fact that justifies the enormous quantities of olive oil, produced) but most of its property was granted to the veterans of the Balkan wars and to the Asia Minor campaign, so today only olive oil press infrastructures have remained in the monastery's property. It accommodates three monks, and it does not have any accommodation facilities for tourists.

As a conclusion, it appears that, with the exception of Arkadi, tourism statistics are not precise in the monasteries. The estimations of Ginia and Agia Triada Tzagarolon are probably overestimated. There are not precise numbers and no evidence of the evolution of the visitor numbers in the recent years. There is no detailed information about the different types of visitors: tourists, school groups, pilgrims, officially invited guests, etc. No statistics are available about the nationalities of the visitors and a fortiori no information about their motivations of visiting the monasteries. This witnesses about a week understanding of the current tourism stakes and challenges. Current tourism development in the monasteries is far away from the discourses and expectations of the Region of Crete. More globally, the monasteries seem touristically underdeveloped, despite their extraordinary potential as architectural and spiritual places. It is a noticeable fact that the Aikaterini of Sina monastery, located at a very central and accessible area in Heraklion, hosting the Museum of Christian Art that presents major and even unique works of art (the Cretan School of icon painting with Angelos Akotantos or Michael Damaskinos), attracts only 6000 to 7000 visitors per year... This is particularly paradoxical situation that can only be explained by poor marketing and eventually by the misleading name of the Museum which has obviously a significant cultural and artistic importance beyond its Christian character.

Figure 1: The visitors shop at Arcadi © MGB

Figure 2: The visit of the cellars, Agia Triada Tzagarolon © MGB

Figure 3: The Museum of Christian Art at Agia Aikaterini of Sina © MGB

Figure 4: The Gonia Monastery © MGB

Figure 5: Hospitality at Agios Geogios in Karydi Monastery © MGB

2.3. The Cretan Renaissance context and the monasteries

Crete was a part of the Byzantine state until the 4th Crusade. After the fall of Constantinople to the crusaders, the island was sold to the Venetian State. Dealing with several problems, the Venetians achieved to control the biggest part of the island by 1211. This date marks the official beginning of the Venetian period. The Venetian presence on Crete ended in 1669 (after the fall of the city of Heraklion to the Ottomans).

After the occupation of the island, Venice started the organisation of their new possession. Next to administrational changes according to the Venetian feudal system, settlers were brought to support the new status. Simultaneously big constructional projects took place especially in the cities, to cover the needs of the administration, the religious life, and the new inhabitants. The Venetians imposed their presence with the organization of the island according to the standards of Venice. Among the measures imposed were the restriction of the role of the Orthodox Church. On the subject of religious policy, there has been a softening from the Venetians, especially concerning the establishment and renovation of temples and monasteries[8].

The intense presence of the Venetians on the island, who brought their own cultural heritage, was a significant factor for the eventual transformation of the culture which has created the phenomenon of "Cretan Renaissance"

For David Holton, well known researcher of this era, "*Cretan Renaissance is no more nor less than the reception and creative exploitation of aspects of Italian Renaissance culture from the fourteenth century to the Baroque on the island of Crete*" [9].

And for Chryssa Maltezou [10], famous researcher and academician, "*The Cretans, for their part, as heirs toa rich intellectual and artistic tradition, succeeded in assimilating and reshaping the foreign influences, grafting onto the Byzantine tradition the cultural borrowings which came from Renaissance West. This remarkable process was to culminate in a distinct Cretan civilisation. Ultimately it is the Cretan element, with its numerical superiority and inexhaustible cultural tradition, which predominates*".

The Cretan art, based on a strong Byzantine artistic background, introduces elements of the late gothic art, bringing a new interpretation on style and iconography that correspond to the new aesthetic reality that was developing on the island. This artistic

[8] Andrianakis M., "Heraklion in Crete» », *Heaven and Earth. Cities and countryside in Byzantine Greece,* Athens 2013, pp. 252-263

[9] Holton David (ed.), *Literature and society in Renaissance Crete*, Cambridge University Press h ttps://doi.org/10.1017/CBO9780511519666.003, p. 1-16

[10] Chryssa Maltezou, "[Crete]. The historical and social context", *Literature and society in Renaissance Crete*, εκδ. D.Holton, Cambridge University Press 1991, σσ.17-47. Απόδοση στα ελληνικά: «[Κρήτη]. Το ιστορικό και κοινωνικό πλαίσιο, Λογοτεχνία και κοινωνία στην Κρήτη της Αναγέννησης», επιμ. D.Holton, Πανεπιστημιακές Εκδόσεις Κρήτης, Ηράκλειο 1997, σσ. 21 -57.

movement became very popular also outside of Crete, allowing numerous artists to work for their customers, participating actively in the fervour of art taking place in western Europe in the period of the Renaissance. Numerous artists of different origin embraced the style, developed on the island and worked both in Venice and Crete selling the Cretan style. Dominikos Theotokopoulos, later known as El Greco who was active in the city of Chandax (Heraklion) is the most famous among them [11].

The same pattern is evident in other fields of art such as literature and typography. Theatrical plays also appeared in a mixed language, influenced by Italian literature and at the same time, principal influences are still from Byzantine literature [12]. The contribution through books was significant also in architecture. Writings of important Italian architects, like Sebastiano Serlio and Andrea Palladio circulated on Crete and many local builders got inspiration from them – constructing from exact copies to prototype creations[13] .

Figure 6: The Nativity of St John the Baptist, 1670
Source https://acatholiclife.blogspot.com/2020/

Figure 7 The Last Supper, Portable icon, Michael Damaskinos c. 1585-1591
Source Wikipedia

[11] Vassilaki Maria (ed.), Domenikos Theotokopoulos: from Candia to Toledo: the footsteps of a European journey, Lefkosia, 2012
[12] Holton David (ed.), op. cit.
[13] Gerola Giuseppe, *Monumenti veneti nell' isola di Creta*, Venezia 1905-32

“Cretan Renaissance” Monasteries of Crete[14]

This period of development of the monasteries coincides with the phenomenon of the so-called “Cretan Renaissance”. In the field of monastic architecture, since the beginning of the 16th century, the new trends of the Late Renaissance has begun to penetrate gradually, to fully prevail from the second half of the century. The effects reached the island either through the movement of people to and from Venice, either through the presence of engineers from the metropolis, but also through the use of books of Architecture on Mannerist theories by the locals, such as those ones by the great Italian architects Sebastiano Serlio and Andrea Palladio.
These monasteries, in terms of organization, have followed the eastern tradition of the enclosed complexes formed in the area of the East, since the early Christian period: The central church is in the middle of the courtyard, surrounded by the wings of the necessary buildings. As far as the individual architectural elements are concerned, however, the Mannerist tendencies prevail, which are excellently integrated into the needs of the Orthodox monastic community. At the same time, in terms of decoration, new trends prevail with the use of portable icons and gilded wood carved structures, which completely displace the hitherto dominant art of mural painting, which covered all the interior surfaces of the temples.

The Monasteries of Crete, bearing the mentioned features, are preserved in good condition[15] . From this huge group of monasteries on the whole island, four of them were selected[16] as a core of the network, on the basis of morphological data, good conservation situation, combining with other Cretan Renaissance expressions and geographic dispersion: the monastery of the Holy Trinity of Tzagarolon, the monastery of Virgin Mary of Gonia in the area of Chania, the monastery of the Saviour Christ of Arkadi in Rethymnon, the monastery of Agia Aikaterini of Sina in the city of Heraklion.

[14] Michalis G. Andrianakis-Kostas D. Giapitsoglou, Christian Monuments of Crete, p.1-422, Synodical Committee for the religious tourism of the Church of Crete, Heraklion 2012 (Introduction by M. Andrianakis, p.21-70)
[15] Although some interventions were necessary for their conservation through time, most parts are not incompatible to the monuments’ character. The new stairs (path) and the recently constructed (2021) church of St Thomas near the Holy Trinity of Tzagarolon is one of them.
[16] The selection of these four monasteries doesn’t mean that there are no others, which combine the criteria in discussion and support the proposals of the documentation.

Figures 8 : The monastery of the Holy Trinity of Tzagarolon
Source https://www.facebook.com/chaniaaerialcreations/photos/

The monastery of the Holy Trinity of Tzagarolon[17]

This is a large monastery complex, built between 1611 and 1645. The monastery is a rectangular complex implementing designs of Sebastiano Serlio. The buildings of the olive mill and the wine cellar appear to be on the ground floor. The east wing of the monastery complex is occupied by the large two-story building of the Theological Seminary, also in full compatibility with the rest of the complex, which houses the Patriarchal Research Centre. In the small museum icons and heirlooms are exhibited, some of the original decoration and more from the 19th century.

Figures 9,10,11: The monastery of the Holy Trinity of Tzagarolon © MGB

[17] Andrianakis M. , The Holy trinity of Tzagarolon, Υπουργείο Πολιτισμού και Αθλητισμού | Μονή Αγ. Τριάδας Τζαγκαρόλων στο Ακρωτήρι (culture.gr)

Figures 12 : Monastery of Panagia Odigitria, Gonia
Source https://www.ekklisiaonline.gr/monastiria/i-moni-panagias-odigitrias-kyra-gonias/

Monastery of Panagia Odigitria, Gonia [18]

At the western end of the Gulf of Chania, near the town of Kolimbari, the monastery has existed since the beginning of the 14th century and is also one of the characteristic works of the “Cretan Renaissance”, in which there are clear influences of Venetian and Flemish Mannerism. The ground floor consists of continuous, large areas which originally housed the olive mill, the wine warehouse, the grain, and food warehouses, and today, the remarkable Museum.

Figures 13,14, 15 : Monastery of Panagia Odigitria, Gonia
Source Figures 10, 11: Wikipedia; figure 15 © MGB

[18] Andrianakis M., *Holy Patriarchal and Stavropegic Monastery of Odigitria of Gonia*, H. P. M of Gonia, p. 1-175

Figures 16 : Monastery of Panagia Odigitria, Gonia
Source https://www.youtube.com/watch?v=POYD63sIlGw

Monastery of Christ the Saviour of Arkadi [19]

The Monastery of the Saviour Christ of Arkadi is known mainly as a monument for Freedom from the event of the self-sacrifice of its defenders and monks who were blown up on November 8, 1866. At the same time, it is an important monument. It has existed since at least the first half of the 16th century. Specific designs by Sebastiano Serlio and Andrea Palladio have been identified in the layout and decoration. Particularly interesting is the large collection of vestments, works of the monks of the Monastery, which during the 17th and 18th centuries was one of the largest gold embroidery workshops, their product dispersed in the wider area of Orthodoxy. The Renaissance influence on these embroideries is also strong.

Figures 17,18, 19: Monastery of Christ the Saviour of Arkadi ©MGB

[19] Andrianakis M., Υπουργείο Πολιτισμού και Αθλητισμού | Μονή Αρκαδίου (culture.gr)

Figures 20 : Sinaitic Monastery of Agia Aikaterin of Sina in Heraklion
Source https://www.visitheraklion.eu/el/planing/museums/museum-christian.html

Sinaitic monastery of Agia Aikaterini of Sina in Heraklion [20]

The church of the Sinaitic monastery of Agia Aikaterini is located in the city centre. It was formerly the main church of the Metochion that belonged to the ancient Monastery of Sinai in Egypt of the same name.
The temple was built in the 16th century with obvious influences of Venetian architecture.
The school of Agia Aikaterini of Sina in the period between 1550-1640 was a real centre of Greek Education. It is supplied with icons, wood carvings, vestments, manuscripts, books, and other valuable utensils of the main Monastery in Egypt.
After 1669 the monastery was transformed into a mosque until 1922.
Since 1967, Agia Aikaterini has been housing a great exhibition of Byzantine icons and sacred artifacts of worship (manuscripts, vestments, murals, etc.), representing six centuries of the history of the Orthodox Church (14th - 19th century) in Crete and is the most important museum of ecclesiastical art on the island.
The visitor can best approach the phenomenon of the "Cretan RenaissanceRenaissance" through high quality works by painters and other artists of the time. Through these works, the "lonely" course of the great painter Domenikos Theotokopoulos becomes clear to the visitor.

Figure 21: Sinaitic monastery of Agia Aikaterini of Sina © MGB

[20] Sythiakaki Vassiliki, *St. Aikaterini of Sinaites at Heraklion*, Heraklion, 2014, pp. 28-31

We tried a first approach, to a group of Monuments on the island of Crete, which represent a specific period, under special historical and cultural circumstancesshowing a particularity and constituting an important network of monuments with individual characteristics that balance on the edge between east and western influences. Together with painting, literature, music and theatre of the same era, the monastery complexes belong to the framework of a wider European phenomenon: The incorporation of late Renaissance paradigms and their adaptation to local cultural traditions.

Figure 22,23: Sinaitic monastery of Agia Aikaterini of Sina © MGB

2.4. The organisation of the WS and the expectations of local stakeholders

The viability and sustainability of Crete's tourism product, the investment in the authenticity and the unique identity, the safety, the hygiene but also the digitalization of the touristic services are big challenges for Greek tourism in the next years and important factors for choosing it as a destination, so it has to be more competitive. In this context, the role of religious and cultural tourism is crucial.

Tourism, which is the main economic lever for Crete, is largely based on its cultural heritage. Sustainable tourism, all year round, with more benefits for local communities is a critical challenge. Given the existence of an extremely large number of religious monuments and particularly "Cretan Renaissance" monasteries in Crete, religious tourism acquires great importance.

The monasteries of "Cretan Renaissance" constitute an important ensemble of monuments with particular characteristics which balance on the edge between orthodox (eastern) and western influences. The monasteries, together with painting, literature, music, and theatre of the same era, belong to the framework of a wider European phenomenon: The incorporation of late Renaissance paradigms and their adaptation to local cultural traditions.

In the field of protection and promotion of cultural heritage and tourism, the command of the WS was to research the potential of the composition and showcasing the Venetian Monasteries in Crete within the cultural framework of "Cretan Renaissance" and the perspective of sustainable development. Compared to its Eastern counterpart, Western Crete does not have the same richness in archaeological sites. So, the network of Cretan Renaissance monasteries that includes distinguished monastic complexes in Western Crete could lead to an important shift of resources of the religious tourism on the island. At the same time, it offers the potential for a different management of the touristic flow, from the coast to the hinterland. The contribution of religious tourism to the growth of local employment and the strengthening of sectors related to traditional art, hospitality and homemaking could also be important. The monasteries have a long-lasting tradition in the primary sector of economy, mainly in the production of oil and wine. That tradition exists even today and plays an important role in the economy of the island.

Local stakeholders will be informed about the way of promoting the monasteries, through the experience of experts, specialized university professors from Greece and other European countries, as well as of representatives of the church and local scientific and tourist institutions. There is the need for concentration and long-term planning in terms of tourism development of the Cretan rRenaissance monasteries primarily with common reflection of sustainable tourism and local sustainable development beyond tourism (agriculture, culture, local economy, education) and also with building connections to other international networks . The conclusions expected from the workshop are of particular importance, as they will determine the possibility of including the network of Venetian Monasteries in the list of UNESCO World Heritage Sites, a fact that upgrades Crete and creates new opportunities for the protection of this heritage and the development of religious tourism.

Figure 24: The Museum at the Sinaitic monastery of Agia Aikaterini of Sina © MGB

3. Methodology of the workshop

3.1. Field Work

The workshop took place in Crete from 24 to 28 June 2021. In terms of methodology, visits to emblematic places for the subject of the workshop were complemented by meetings with experts on topics that permitted the participants to better situate these places in the historical, cultural, socio-economic and natural context of Crete.

The monasteries and their environment

The visits to the monasteries allowed the members of the UNITWIN network to immerse themselves in the cultural and historical dimension of the places, as well as to perceive their religious and monastic dynamics. Each visit brought out particular characteristics, issues and challenges, which will be summarised in the SWOT analysis of part 3.2.

As mentioned above, five monasteries were visited:

Monastery of Agia Triada Tzagarolon, where the cultural and architectural exceptionality of the place was highlighted as well as the will to restore a part of the monastery to transform it into a congress centre, respecting the spirit of the place and its architecture. The project is executed by the Technical University of Crete (TUC), in collaboration with the hierarchy of the monastery and the region of Crete. It was also noted that the landscape around the monastery is exceptional, but that architectural extensions (as for example the new church and its stairs) have fragmented the continuity of this landscape, in architectural and natural terms..

Monastery of Gonia, a unique place for its architecture, where the richness of the collections is valorised in a museum within the Monastery. The relationship with the landscape and also their link to the Orthodox Academy of Crete, a research, education and congress centre have also been stressed.

Monastery of Agios Georgios in Karydi, less relevant in terms of architecture and art collections of the Cretan Renaissance compared to other monasteries visited, this place stands out for its peaceful atmosphere, its relationship to the landscape, the monks' availability for dialogues and its location at the crossroads of the east/west and north/south road axis.

Monastery of Agia Aikaterini of Sina, it stands out from the other monasteries by its adaptive reuse and the transformation of its premises into a Museum of Christian Art. In the centre of the city of Heraklion, this museum gives a true interpretation of the Cretan Renaissance movement and has the ambition for the future to present the richness of this artistic period, not only from the point of view of painting, but also of music, literature and theatre...

Monastery of Arkadi, known mainly from the historical point of view as an emblematic place of the Cretan revolution, it also presents an exceptional architecture and is located near the archaeological site and the museum of Eleftherna and the traditional settlement of Margarites.

Meetings with experts

The visits to the monasteries were enriched by meetings with experts, researchers, and professionals of the sector, which allowed the reflection on the valorisation of this heritage within the cultural framework of Cretan rRenaissance. The complete list of the people met can be found in the program attached (Annex 1).

During these meetings, the accent was placed particularly on cultural and artistic aspects, in order to bring out the uniqueness of the Cretan rRenaissance, through the interventions of archaeologists, curators of antiquities of Crete, architecture professors of TUC and directors of museums in Crete.

The issue of tourism development was also addressed with presentations on the promotional strategy of Greece, including the importance of religious tourism and the problem of over-tourism in some destinations in Crete.

The problem of taking into account the landscape dimension, which these monasteries are an integral part of, was discussed in particular, through the presentation of existing geoparks in Crete.

Finally, through rather informal exchanges, the members of the UNITWIN network were able to gather information on the monastic life of the monasteries, which appeared to be very much affected by the progressive decrease in the number of monks strongly limiting the activities within the monasteries as well as by the future development plans of these religious centres.

Preparation of the draft report

The last day of the workshop, 28 June, was dedicated to the preparation of a draft report. This report combines the information collected during the workshop as well as the expertise of the different members of the network, in particular in the field of religious tourism. This report can therefore only represent a step in the reflection work around the enhancement, possibly through the development of tourism activities, of the Cretan rRenaissance monasteries. In particular, it presents orientations that the monasteries could decide to follow and implement. However, we are aware of the limits of these proposals and that further bibliographical and field research is needed to take a further step in the valorisation of the monasteries as emblematic elements of the Cretan Renaissance.

Figure 25: Brainstorming and preparation of the report, at the premises of the Region of Chanion

3.2. Analysis of the Cretan Renaissance Monasteries as "tourism products"

The Cretan Renaissance Monasteries are premium cultural sites. As bibliographical evidence shows, an exceptional cultural site is not always adequately developed as a tourism site. Inadequacies may concern the visitor's experience (a visitor can have a mediocre experience in a great cultural site, if he/she feels frustrated because he/she, according to his/her more or less important expectations, he/she has not access to basic or more elaborate services. Besides, tourism development in a cultural site, if not correctly developed, can also bring prejudice to the site itself.

In order to analyse the tourism situation of the Cretan Renaissance Monasteries, we proceeded to a SWOT analysis (SWOT standing for Strengths, Weaknesses, Opportunities, and Threats). Methodologically speaking, we based our analysis on site visits, examination of the printed materials and the internet sites, as well as on in situ discussions with the stakeholders (archaeologists, monks, researchers). The different points of the SWOT were debated within the UNITWIN team, and a hierarchy has been made, taking into consideration the most important thoughts.

STRENTGHS

Obviously, the most exceptional strength of the Cretan Monasteries is their unique architectural and historical nature. Being masterpieces of the Cretan rRenaissance, they represent the most appropriate place to understand this unique art movement that occurred in Crete in the 16-17th centuries, under the Venetian rule. Moreover, they can offer a holistic view of the Cretan Renaissance (architecture, art, music, literature…). Being located in a very touristic area, they are globally well connected through existing infrastructures. Many of them are already developed as tourism sites, and some of them, such as Arkadi, are well developed tourism products receiving important numbers of visitors. Finally, they are living religious places, offering not only an exceptional architectural site to visit, but also authentic spiritual experiences and/or elements of intangible heritage.

Exceptional places

- Crete is a unique island, with a strong taste of authenticity and with a very high aspiration to be visited.
- Cretan Renaissance Monasteries have a 'unique selling proposition' in the combination of precious architectural, aesthetic, historical, cultural, landscape, gardening, and religious elements.
- They are crucial for the understanding of the Cretan Renaissance.
- They possess museums with exceptional objects (artefacts, books…).

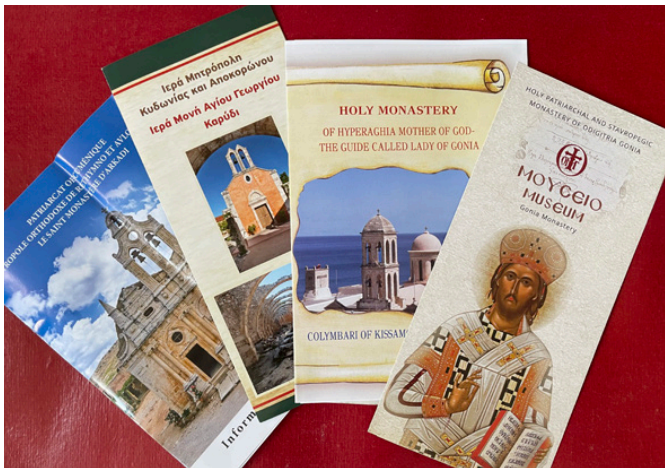
Visitor infrastructure

- In some monasteries (Arkadi, Gonia), interpretation infrastructure and exhibitions exist as well as printed guides.
- Easy road access.
- Large reception capacity for events (such as panygiria).
- The existence of the OAC enables the study, product creation and international marketing of spirituality, religion, and knowledge of nature, geology, and ecosystems.

Living, spiritual heritage

- Openness to receive tourists in most of the monasteries.
- Monasteries still function with a strong religious dimension (living dimension of heritage).
- Importance of non-strictly religious activities (handicrafts, art, agriculture etc.).
- Existence of local products, traditional cuisine/recipes and shops selling their products.
- Atmosphere of tranquillity.
- The existence of icons is central in the Christian imagery of all branches: Orthodox, Catholics, Protestants, Anglicans, Pentecostals.

Figures 26,27,28: Some of the strengths of the Monasteries:
culinary traditions and hospitality (Fig.26);
inhabited places (Fig. 27);
well-tended gardens(fig.28) © MGB



Figures 29,30,31,32: Some of the strengths of the Monasteries:
located in the middle of a scenic landscape (fig.29);
proximity of well-organized venues (fig.30);
brochures and art guides (fig.31,32) © MGB

Figure 33: the Monastery of the Holy Trinity of Tzagarolon is attractive for shooting, such as here for Aegean magazine

WEAKNESSES

Touristically speaking, the monasteries present a rather fragmented and dispersed situation. Though some of them (such as Arkadi or Gonia) offer significant tourism services (museums, interpretation material, shops, etc.), most of them do not fully exploit the huge potential they have as major tourism spots, for both religious tourists and, more generally, for cultural tourists.
Weaknesses concern mainly 3 points:
First of all, lack of elaborated tourism/visitor strategy: the monasteries seem rather reactive than proactive to tourism: being located in a very touristic area, and receiving tourists, they had to adapt to tourism demands rather than planning and orienting this demand. Though places such as the Museum of Religious Art (Agia Aikaterini) concentrates an important number of unique art pieces, they attract a disproportionately low number of visitors. This cannot be attributed to the quality of the museum, which is very good and up-to-date, but rather to the lack of an appropriate tourism strategy (for example, the name of the museum - i.e., 'Christian Art' - does not attract a broad public interest in the masterpieces of Cretan art that are exhibited there with modern technologies. More globally, the range and quality of visitor's services is quite limited in most of the monasteries.
The Second weak point is poor tourism management. Despite the presence of welcoming monks in most monasteries, the latter do not have appropriate visitor management resources and tools to welcome receive and guide visitors. The boundaries between the monastic life and the visitors are not clear, neither are they clearly explained or not even shown to visitors. This leads to misunderstandings. On the one hand, small numbers of visitors can be too intrusive; on the other hand, visitors can have the feeling that they cannot share any aspect of the monastic life. In most cases they are standing in the middle of a court, not knowing where they are allowed to go, what they should visit.
Poor management is not only problematic for the visitor's experience or the monastery's life. It also can represent a risk for the architectural heritage, as some interventions (restorations, additions, etc.) in the buildings can be done for hospitality purposes without respecting heritage.
Finally, communication and interpretation are not at the standards of the architectural and symbolic importance of the monasteries.
In most of the monasteries the proposed visitor's services are limited to the ticketing booth offering some brochures, and printed materials, eventually a site museum (without any directing signs) or an interpretation centre, as well as hardly retrievable toilets and occasional shops. If the visitors are not accompanied by their own guides, they are not offered the possibility of guided visits for example. None of the monasteries offers the possibility of alternative visits (to the related agricultural exploitations for example, or more 'creative visits', such as icon painting workshops, etc.
None of the monasteries offers the possibility to pass a night at the monastery, though some of them possess some accommodation infrastructure for the hosting of religious dignitaries.

Tourism/Visitor strategy

- Fragmented approach for tourism (different for each monastery).
- Tourism policy poorly defined on the issue of religious tourism.
- Lack of visibility as an attraction of some of the monasteries.
- No accommodation possibilities for tourists in or around the monasteries.
- Lack of on-site guest services.
- No data on tourism.

Visitor management

- Small numbers of monks.
- Lack of identified boundaries between monastic life and tourism.
- Lack of human resources trained for tourism.
- Degradation of some parts of the buildings.

Interpretation and communication

- No storytelling.
- Little information about the monastic life.
- Lack of public information on liturgical schedules, or whether it is public or not, etc.
- Lack of narratives on inspiring personalities who played an important role in the Orthodox religion.
- No guided tours, interpretation tools prepared with the participation of the monks.
- No connecting interpretation with the surrounding areas (fields, agriculture, etc.)
- Need for a specific narrative in each monastery and adaptation to the expectations of the visitors.
- More focus on the architectural value of monasteries and less on the spirtual dimensions.

THREATS

The main identified threats concern mainly the quantitative and qualitative evolution of tourist fluxes in the coming years. Without a comprehensive visitor management plan and support of the stakeholders, tourism could have a negative impact on the monasteries. Threats concern also the evolution of the monasteries in the next years as religious places, asthe number of monks is globally small, and continuously decreasing. The presence of monks is however a very important element of the tourist experience and confers to the place its living character. Finally, there are also serious threats in terms of the protection of the architectural assets, due to the functionalization of the monasteries (construction of service areas, staircases, etc.) without considering the safeguarding of the original built heritage.

Tourism/visitor evolution in the next years

- Conflicts between tourism and monastic life.
- Tourist behaviour and interest.
- Serious threats for the monasteries in terms of tourist numbers (if no systems of "crowd management", systems of control and interpretation are implemented).
- Risk of trivialization of the religious sites due to the dominant tourism in the area.
- Without foreign language signs, impossibility for a large part of the tourist population to read the symbols and signs of sacred spaces, including the tangible and intangible value of icons (in the future important numbers of visitors will be disconnected from Judeo-Christianity).
- Focus the tourists' interest exclusively on the monastic architecture and not on the intangible heritage (the wise lives) of those who have lived their lives in these monasteries.

Evolutions of monastic life

- Decreasing number of monks expected in the future.

Protection of the architectural assets

- Risks in terms of property protection and lack of a framework of architectural interventions.

Figure 34: Use of of unsuitable materials for the renovation of buildings © MGB

OPPORTUNITIES

Opportunities for further touristic development are particularly important. First of all, there is a political will (both local/ regional and national) to develop alternative forms of tourism in the coming years, and the monasteries could be focal places for this development.
Their tourism development is also in compliance with current and emerging tourism motivations, in a post-covid context. Finally, the monasteries are located in a region offering multiple opportunities for future tourism development in relation with both cultural and natural offers.

Political will and compliance with current and future tourism orientations

- Tourism campaign launched by the Greek Tourism Office in 2021 '12 months in Greece' with focus on religious tourism.

Current and emerging tourist motivations and expectations

- Post-covid tourism and new aspirations of tourists to visit more isolated sites linked to nature.
- Internationalization of pilgrimage attracting visitors from all around the world.
- Target specific public (students, researchers).
- Wide range of services (retreat, study, architectural visit).
- Possibility to develop income generating tourism.
- Places of dialogue (Orthodox Christian community) as a link between East and West.

Context

- The restoration of the former school at the Agia Trada Tzagarolon monastery and the development of a major conference venue.
- Location in a touristically developed area.
- Good spatial distribution in the territory.
- Possible link to geoparks and to open air activities.
- Opportunities for networking with other monasteries and neighbouring sites.
- Major existing infrastructures such as the Orthodox Academy of Crete (OAK).

Figures 35: The venues of the Orthodox Academy of Crete (OAK)

Figures 36: The Tzagarolon project

The SWOT analysis has shown a significant gap between the current tourism situation of the monasteries and their considerable tourism development opportunities. Indeed, despite their importance, the monasteries are not major tourism destinations. Those who are (i.e., Arcadi), are attracting visitors more as 'memory sites' (lieux de mémoire) and less for their architectural and artistic significance. If no decisions are taken, the current situation could continue for the next years. However, though the Region of Crete is promoting the sustainable tourism development of the monasteries, no evidence exists as per the will and expectation of the monasteries, which by the way, can differ greatly from one monastery to the other.

3.3. Benchmark of tourism in monasteries

The case of tourism in monasteries is a delicate and multilateral issue. It has to be acknowledged that they are ecclesiastic, operational institutions, which means on the one hand that their everyday practice must remain undisturbed, whereas some places and objects can be made public and shown to visitors, eventually with guidance.

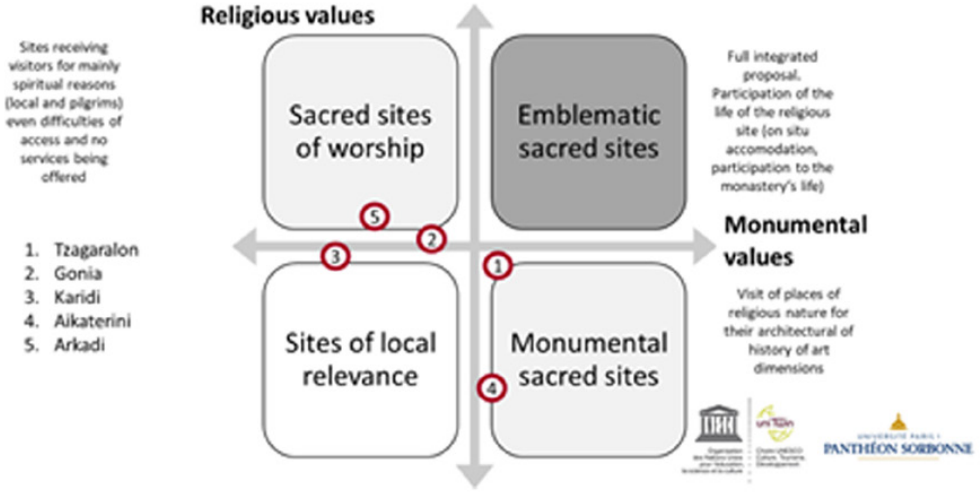
It is very important that in all instances, tourists have to be prepared for visiting a religious site where some rules are to be kept by them respecting the ecclesiastic nature of the institution and its inhabitants. In the academic literature, several authors have explored the connection between religious sites and visitors. Sacred sites inspire reverence and penitence, whereas the profane is ordinary, mundane and devoid of religious meaning. Therefore, site managers need to know what the optimal services and infrastructures are which satisfy different types of visitors whereas at the same time, preserve the authenticity and the meaning of the site.

In order to maintain the spirit of the place and develop a strategy for developing religious tourism, the following aspects need to be managed:

- the authenticity of the place (how the site is protected, services that are offered…);
- visitor information system and interpretation tools (e.g., how to communicate values, dress codes…);
- control the impact visitors have on the place (e.g., physical impacts such as vandalism, noise, pollution, or large crowds);
- the quality of the visit and the experience as a whole;
- virtual (film, pictures) or actual presentation of sacred spaces, by consideringcarrying capacity and management of the flow of visitors without the disturbance of the monks'life (infrastructures, ticket price, payment perimeters, queue control).

As to the types of visits, we have established four different types, as it is shown on our chart with marking the visited monasteries in this system:

From cultural to religious tourism



Depending on the relations established between religious and cultural values and tourism, different management approaches for monasteries and religious sites can be determined. The values of the religious heritage can be both monumental and religious: in other words, these are spaces that enhance the value of cultural and historical elements (e.g. architecture) as well as religious elements (their value of use and of worship as sacred spaces).
On one hand, when analysing religious values, the elements presented in the following table should be considered.

Aspect analysed	Criterion
Celebration of Mass	Daily / Weekly / Monthly / Sporadic / Not available
Celebration of other liturgical acts	Type of liturgical events celebrated Frequency of celebration
Manifestations of popular devotion	Typology and number of samples of popular devotion Frequency of celebration
Presence of pilgrimages and processions	Yes / No Approximate number
Devotional area	International / National / Regional / Local
Information and interpretation tools	Information of the religious services provided (on-site, website...) Interpretation tools (leaflets, museums, guided tours...) focusing on the religious significance of the place
Spiritual / religious leadership	Possibility of getting in touch with monks (participation in celebrations, accommodation in the monastery...).

When considering the elements related to cultural values, the elements presented in the following table should be considered:

Aspect analysed	Criterion
UNESCO World Heritage Site	Yes / No
Level of protection	National / Regional / Local / Without protection
Main cultural values	Main architectural values (international, national, regional recognition) Movable heritage elements (paintings, sculptures, manuscripts...) Elements included in art history catalogues and reference books (international, national, regional, local, not included) State of conservation
Museum	Presence of museum Main theme (historic, artistic...)
Information and interpretation tools	Information of the cultural values of the site. Interpretation tools (leaflets, museums, guided tours, websites...) focusing on the religious significance of the place

Finally, when it comes to tourism, the elements that could be considered when analysing the context are:

Aspect analysed	Criterion
Tourist accessibility	Opening days and times for tourists visits (occasionally, regularly...) Entrance fees Easily accessible information provision by various media
Transport accessibility	Access by private car (state of the roads, parking) Access by public transport (train, bus) and timetable schedules
Tourist services offered in the site	Information services, Guides (personal, audio-guide, QR codes), Parking places, Gift shops, Gastronomic assets, Accommodation
Tourism promotion strategy	Part of the tourism strategy of the destination Presence in main promotional materials (website, tour guides...) edited by the promotional entities (regional, national)
Tourism context	Level of tourism development in the surrounding area (number of visitors and tourism infrastructures in the region).

We will cite below examples from different European countries that show how the above-mentioned touristic operations work at various religious sites.

The so-called *sacred spaces* of worship refers to the sites that are mainly known for their religious values and that attract mainly local visitors or devotees. The example proposed is the **abbey of En-Calcat**, in France. This is a recent monastery that was founded in the 20th century. The building is also a new building that follows the Neo-Gothic style but that does not have an historic value. This monastery receives visitors only with religious purposes. Visiting only the church is not allowed, it is compulsory to stay at least one night at the monastery and to follow the rules and the timetable of the community.

Figure 37: The abbey of En-Calcat
source Wikicommons

The other group proposed is the group of monumental sacred sites. In these sites, the monumental and cultural values prevail over all other values, including the religious ones. These places tend to receive visitors and tourists, both local and internationalattracted there by the heritage values. The example proposed is the one of the **Vall de Boí**, where the Romanesque church was declared to be a UNESCO World Heritage Site in 2000, for its architectural values and the fresco paintings which were removed in the 19th century and placed in the National Art Museum in Barcelona. A reproduction of them was painted in the church and in 2005 it was removed as well, and a digital restoration has been done for their presentation. Although it is a very difficult area to access, it receives thousands of visitors per year and nowadays its religious use is not predominant anymore.

Figure 38: The Vall de Boi
Source Wikicommons

The last group proposed is that of *emblematic sacred places*, which include those monasteries that have a high monumental value and are also used as places of worship, so that they receive both, locals and tourists, for different purposes including religion, spirituality, and culture.
Our third example has shown a conscious balance established between the religious activities and the institution's economic life including tourism in the **Millenary Benedictine Abbey of Pannonhalma**, Hungary. Here the monks have established their own tourism agency and guiding system. They decided what can be visited and when. At the same time, their own products (wine, herbs) are also presented and even sold. They also operate educational institutions where their beliefs

and traditions are transmitted to the next generation.

Figure 39: The Millenary Benedictine Abbey of Pannonhalma, Source Wikicommons

Another example for the tourism of emblematic sacred sites is the **Monestir de Montserrat** where the monk community offers different services and visits corresponding to the type of visitors. They receive 2.5 M visitor per year. In 1913, a company was created by the nuns not for tourist purposes, but today it manages all tourist services and infrastructures that sustain the monk community. Among the different activities, they organise training courses for guides in order to transmit the narrative of the site and make people understand why it is sacred.

Figure 40: The Monestir de Montserrat.
Source Wikicommons

All these examples make it clear that monasteries doing various activities can take part in and contribute to nature, agro-, gastro-, slow and creative tourism where – by providing spiritual recreation – they can also be active in the mostly developing tourism branch of wellbeing. Consequently, monasteries are in the crossroads of cultural, religious and spiritual tourism which provides them with an opportunity to show their best or strongest part to the world, thus obtaining a world-wide reputation, and acknowledgement for their activities.

3.4. Benchmark of religious sites' networks

In the academic literature, several authors consider tourist destinations as a complex system in which there are a number of components such as attractions, accommodation, transport and other services including infrastructures that must be coordinated, in order to have a positive impact in the tourist experience of the visitor. This means that a tourist destination should work and function as a network that need to be managed. In the case of the development of religious tourism, the creation of a network allowing the establishment of relationships, links and contacts among the various actors, is essential.
The goal of a network is to create coordination strategies for actors with different goals and preferences. In this case, we are referring to the involvment of the monasteries in a network, in which tourist agents and public entities would also participate, both from the tourism and cultural sectors. It is necessary to establish links that allow the setting up of long-term relationships, where trust and collaboration between the various actors involved are promoted, which means operating with an important level of certainty and/or security. The main function of the network is to increase the flow of information and communication around the ideas and experiences of the concerned monasteries and religious spaces. Given that religious tourism involves agents with different

backgrounds and realities, having a space to exchange experiences can generate a significant benefit for all members of the network and also for visitors.
In our days, the world becomes small, in the sense that many people can afford travelling and the development of vehicles allow them to make longer journeys in an acceptably short period of time. Ecclesiastic institutions, monasteries, churches have established networks for making these journeys more valuable from information provisional points. Through these religious routes and networks, the visitors can get a deep insight in the life of the religious institutions, pilgrims accomplish their lifelong wishes of dedication, other visitors learn details about the life of a prominent ecclesiastic personality – hence the popularity of the Santiago de Compostella Route, or in central Europe, that of **Mary's Route**.
Mary's Route establishes a link between the cultural centres and religious, spiritual sites of Central Eastern Europe by a cultural footpath and bicycle path, hence making a shared programme of religious tourism in 8 countries of the Central Eastern European region setting an example of cooperation between different institutions and countries. The route is divided into 60 daily stages with around 1.400 km of walking paths that connect the most important Marian shrines creating a network including pilgrimage sites of natural and cultural values. Among the different initiatives that have been promoted, there is a pilgrim passport and a network of accommodations related to the daily stages.
Another example of network is **"Villes Sanctuaries de France" (City Shrines of France)**. This network joins 20 sanctuaries in France and was promoted by the Tourist Offices of each of the cities involved. Their aim is not only to promote pilgrimage sites in France but also to share common strengths, issues, and objectives among its members. Tourism offices and sanctuaries aim at facilitating the stay of pilgrims and tourists, offering different types of information and visits according to the visitor's needs.
Apart from coordinating different promotion activities, one of the main achievements of the network is to provide visitors with a central information site where they can be addressed to the different services according to their needs.
The third example is based in Catalonia, and it is the **Cistercian Route** connecting three different monasteries: Poblet, Santes Creus and Vallbona de les Monges. The Monastery of Poblet belongs to a Cistercian Monk community and was declared World Heritage Site in 1991. Vallbona de les Monges is the smallest of the three monasteries and belongs to a Cistercian Nun community. Finally, Santes Creus belongs to the Catalan Agency for Cultural Heritage, as it was desacralized in the 19th century. The aim of creating this route, which was promoted by the Regional Authorities, was to benefit from the number of visitors Poblet was receiving, thanks to the WHS declaration and bring visitors to the other two monasteries while developing the area between the three sites. One of the main achievements of the network and the route is that by visiting the three sites, people gain complementary knowledge about the life of these monasteries: that is the reason why they have the intention to visit all three of them. Apart from the architectural elements, Poblet allows to understand the connection of the monastery with the Royal Family, as it was the Pantheon of the Kings of the Catalan-Aragon Crown from the 12th to the 14th century. Vallbona is focusing the storytelling more on the lifestyle of the nun community and the works they doin arts, crafts and agricultural production. In addition, in Santes Creus there is a huge interpretation centre that explains the Cistercian order, both internationally and locally, and the main features of this period. Meanwhile, the visitors make acquaintance with local traditions, customs, landscape, and gastronomy. By the end, they even learn the different features of these institutions.

4. Proposals

4.1. Methodological approaches of our proposals

During our field visits to the five selected monasteries, it became immediately clear to us that, although we group them under the label 'Cretan Renaissance Monasteries', they greatly vary on a number of important parameters when it comes to tourism: location and access, size, number of visitors, tourism services, etc. (This fact of differences even contributes to the reason for establishing the network as the sites are completing each other.) We can imagine that the diversity becomes even bigger if all monasteries would be taken into consideration. This point of departure has important methodological consequences for our proposals. We outline them below.

1. No model-fits-all

Whatever the choice will be in the future, in terms of further tourism development and implementation of our or other proposals, it is important to realize that it is impossible to implement the same model to all monasteries (precisely because of their diversity). Taking the particularity and specific context of each monastery into account, it is crucial to strive for a sustainable approach. This may also mean that different choices will need to be made for different monasteries. In other words, flexibility is required at the planning stage, so that initial ideas can be contextualized and adapted appropriately in the various monasteries.

2. Importance of networking

Because the monasteries are different, they also have different expertise (either in-house or within their own local networks) and experience with tourism. In a nNetwork, it is essential to benefit from each other's expertise and strengths. At the same time, regular exchanges of experiences may help avoiding the same mistakes in multiple monasteries or having to reinvent the wheel over and over again.

Collaboration

From the points above, it becomes clear that collaboration is the key to develop sustainable tourism within the Cretan Renaissance monasteries. It is important to know that collaborative processes take time, but they lead to much better and satisfying end results. Not only collaboration with other monasteries should be considered, there is a plethora of stakeholders that can and should be involved, and this must be carried out through all stages of the process (from the initial stages of gathering ideas to the stage of evaluating the chosen projects). Again, the composition of the stakeholder group depends on the context of the monastery and the type of projects they want to work on. Obvious stakeholders include:

- The monastery monks
- Other people working (either paid or as a volunteer) in and around the monastery
- People living in the close neighbourhood of the monastery
- Representatives from other monasteries
- Tourism service providers (e.g., travel agencies, tour guides)
- People with a particular tourism expertise (e.g., interpretation, storytelling, gastronomy)
- Other experts (e.g. (art) historians, archaeologists)

Making choices

Because (financial and human) resources and time arelimited , choices need to be made. It is important not to push this process because it may have long-term implications. Poor and rapid choice-making may have disastrous consequences.Find here, too, some important points to consider.

1. Top-down vs. bottom-up

Many complex projects and plans are being decided top-down and hierarchically. This is not advisable for tourism, particularly not at sites where people are living and working. For tourism at the Cretan Renaissance

Monasteries, for example, it is important to have all stakeholders on board (and particularly the monks and other people directly involved with the monasteries). Failing to do so can cause that the project is not fully supported and may even be boycotted. Moreover, a bottom-up way of working may reveal issues indispensable to be considered that a top-down approach may not even have thought of.

2. Offer vs. demand

Many tourism products and services are developed based on the initiative of those participants who are actually offering these products and services. However, it is equally important to check already in the planning stage whether there is sufficient tourist demand for these ideas one has in mind. It would be a waste of time and resources to develop a wonderful product or service that nearly nobody is interested in.

3. Ideal vs. reality

Many ideas for the development of a new tourism product or service start from an ideal context, that comes either from something created totally from an idea, or from something inspired by an example one saw elsewhere. It is important to realize, however, that there is always a gap between such an ideal(ized) tourism product or service and reality, which is determined by the available resources and the local context.

Co-creation

Over the last decade, co-creation has found its way within tourism studies and development. This important principle can be understood and integrated in two different ways.

1. Co-creation of experience

There is plenty of literature on how the experience of tourists is co-created by the tourists themselves and tourism service providers, locals and, in the context of the Cretan Renaissance Monasteries, certainly together with monks and pilgrims.

2. Product or service co-creation

Less explored within tourism, but not less important, is the idea that you can also involve the intended audience (in this case tourists) in various parts of the tourism development cycle, as they may give crucial input about how the planned products or services will be received and experienced by the future visitors.

Multi-Scalar approach

When developing tourism in Cretan Renaissance Monasteries, we should consider various scales and make choices about how narrow or wide we want these scales to be. This is of particular relevance in the course of developing interpretation and storytelling surrounding a monastery.

1. Geographical/spatial

Monasteries are embedded within the wider landscape surrounding it. This landscape should be included in the planning. For instance, the built environment may offer opportunities for establishing a required tourism infrastructure (e.g., toilets, catering, accommodation) that is not possible within the monastery itself. In terms of the narratives told about the monastery, too, the wider landscape may offer interesting points of onnection.

2. Historical

It is obvious that in the Cretan Renaissance Monasteries, one wants to give tourists information about their role in the Cretan Renaissance. However, the question is whether one wants to limit the interpretation to only that given, historical period and its consequent influences or tourists are interested in a wider context, too.

3. Cultural

In terms of culture, it may be worth not to limit the interpretation and storytelling only to Crete or Greece but to go equally to wider (e.g., Mediterranean, European, etc.) relations.

4. Religious

While the Cretan Renaissance Monasteries are Greek Orthodox, the interpretation and

storytelling can make wider connections with other (Eastern) Orthodox Churches, Christianity or even monasteries in other religions. Regarding the latter, tourists may be more interested in the spiritual aspects than in the strictly religious ones.

5. Glocal

For tourists, it is important to experience local-to-global connections, linking the local context of the Cretan Renaissance Monasteries to realities elsewhere that tourists can better perceive. As dealing with international tourists requires quite a bit of background knowledge and experience, it is always better to assess new tourism products and services first with domestic tourists.

6. Movement

A last important scale to consider has to do with the fact that many tourist products and services have been developed having in mind the conception of a rather static tourist. While tourism has long moved from pure "sightseeing" to offering "experiences", it is important to assure that these experiences are properly emplaced (grounded in the environment where they take place) and embodied (acknowledging that tourism experience is so much more than a purely mental thing). Regarding the latter, actively moving through a place, being actually there leaves much longer lasting impressions than merely looking at a site. Thus, also here, choices need to be made about how the (physical) visit of the tourists in a monastery will be planned.

4.2. Proposal 1: Create a network of Cretan Renaissance monasteries. Implications for tourism

The stage of tourism in the Monasteries is unequally developed: some of the monasteries, in particular Arcadi, are well known tourism spots in West Crete. Others, such as Karidi, for example, are 'out of the tourism radars'. In ¬terms of tourism services, the situation is also disparate, with few monasteries offering more elaborate museums or shops, and others not providing any service for the visitors. Though they could offer a global and coherent storytelling, based on the Cretan rRenaissance, they are currently experienced by the visitors as independent venues, not related one another.

The creation of a network could associate each monastery to the unique story of the Cretan Renaissance, offering the "big image" of political and cultural processes that only happened in Crete during the Venetian Rule.

It will allow to implement:

- Common communication line (« Cretan Renaissance Monasteries »)

- Common quality chart in terms of tourism services

-Research and definition of complementarities between the monasteries of the network as well as the other components of the tourism visit

- Involve other stakeholders to foster local development.

By setting up a network, the following advantages can be used for the development of tourism and local life standard:

- the number of interested visitors can be distributed among the various sites of the network thus avoiding "mass tourism" i.e. the arrival of an undesired number of visitors to one given spot.

- The monasteries having a common background can work on common storytelling, common narratives. The establishment of a very good, modern interpretation centre would and could provide extensive information about the visits and sufficient, meaningful

knowledge about the history of the Renaissance Monasteries of Crete.
- The interpretation centre would promote and communicate the real value of Cretan Renaissance which is not sufficiently spread in the world yet.
- The networks can also have economic contribution to the existence of a monument: if there is a joined ticket selling, it enables visitors to get a reduction from the individual tickets, on the other hand, this purchase assures that they will go on from station to station.
- The visit of a steady number of people in a season or in a year can affect the local people: they can count on having new jobs, as the number of arriving visitors need other supplementary services: roads, means of travelling, accommodation, restaurants, shops etc.

In order to make network management truly effective, however, it is necessary to carry out a detailed study of the reality of each monastery, define which stakeholdres are involved, what relationships they have with each other, try to define common strategies, objectives and projects as well as to look for involvement systems to really make this operation effective.

The conclusion is that by the establishment of this Renaissance Monastery network, the whole cultural view of Crete will be changed, as a unified new image can be created for the tourists, as the visits may extend to related local art, architecture, and other branches of culture like music, theatre, and museums. These cultural institutions may open up a lot of programs, presentations and recreation opportunities for the visitors.

4.3. Proposal 2: The network of the Renaissance Monasteries of Crete as a "theatre of the Cretan Renaissance"

A research has focused on the connections (the links) of Cretan Renaissance with other European countries (Manuscripts at Louvre, Munich, MET NY, etc).

The Cretan Renaissance Monasteries network has the potential to consolidate the **idea of the "big image" of Cretan Renaissance**

In this perspective Cretan Renaissance Monasteries could play a crucial role as theatres of Cretan Renaissance because they offer many cultural expressions such as architecture, art, and of course tangible and intangible heritage of the period. The largest and most important of them have Museums that have emerged from the restoration and change of the use of buildings of the monastic complexes (stables, warehouses, etc.) and can host exhibits of great value and rarity (icons, vestments, books, documents, silverware and goldsmithing utensils, metallurgy and embroidery etc).

- The Monasteries could enhance the connection with abroad by functioning as research points for scholars and researchers – so, the need for further accommodations is obvious. Some of the monasteries have guesthouses for hospitality. There is also a tendency to increase the capacity and the level of hospitality with the restoration of existing labour-community settlements. Many of them had to serve the workers who in the past stayed for a longer time there as workers in the arable land of the Monastery (olive harvest, vintage etc).
- The Monasteries could enhance the connection with abroad by functioning as research points for scholars and researchers (need for academic residency).
- The Monasteries are ideal spaces for the interpretation of Cretan Renaissance music – organization of international festivals on Renaissance music (On Patmos Island something similar has begun) is also a new touristic activity to be introduced.

- They could also enhance art, perhaps contemporary artistic approaches inspired by religious art through the involvement of artistic residency in their complexes. Additionally, in this perspective, the Patriarchal Foundation for Research at Holy Trinity of Tzagarolon Monastery will play an important role. The high-standard conference centre that can house a study, archive and digital hub, as well as an exhibition space can be an important "theatre" of the Cretan Renaissance, which will enhance the interesting architecture of the Monastery and the fact that it is maintained in good condition. Also, the circumstances that it is located close to the airport and the city of Chania make it extremely suitable to play this role. At the same time, the high number of visitors to the Arkadi Monastery (second tourist destination in Crete after Knossos) reasonably puts it at the centre of the discussion.

4.4. Proposal 3: Create an interpretation centre on Cretan Renaissance

Cretan Renaissance constitutes a crucial moment of world history as a local expression of an important historical period with international meaning and importance. This phenomenon offers another prism of consideration of Renaissance from the periphery to the centre. It enhances the cultural peculiarity of Crete and enriches the narrative of Greek history with European civilization and way of thinking.
Although Cretan Renaissance is an important cultural phenomenon which along with Minoan antiquity characterizes Crete, it is not distinguished and it stays unknown to the public perception both in Greece and abroad. Cretan Renaissance very often is not showcased as a distinctive cultural expression, but it is included in Christian and Byzantine art with no differentiation.
Cretan Renaissance is not presented and perceived as a total cultural expression, but it appears fragmented in specific fields such as art, architecture, literature, music, theatre, etc with no connection between them.
Nevertheless, it should be noted that these individual works of the so-called "Cretan Renaissance" are universally recognized, especially in the field of painting and visual arts in general, or in theatre, literature, music and are often found in the collections of major museums worldwide. There are also many important scholars who deal with these artistic expressions not only in Greece but also internationally.
The above-mentioned issue leads to the need for the creation of the **"big image" of Cretan Renaissance** or "Venetian Crete" (a) in Crete, Greece and (b) abroad. At first, the promotion of Cretan Renaissance as a cultural phenomenon in general has to be established with historic, artistic, cultural, and political value. This promotion should, first of all, be supported by:
Scientific & research work should be aimed at creating the "big image of the Cretan Renaissance ":

A. Research work and publications that can approach the individual fields of expression of the phenomenon of the Cretan Renaissance. It will be attempted through comparative studies and search for the threads connecting them through political, social and economic interpretations.

B. Research work and publications can be made that place the findings in the wider European area where selective affinities and dialogues are found with the effort of their interpretation.

C. Complete recording of the pieces of evidence of the Cretan Renaissance (works of art, architecture, books, and any art productions that belong to this period) has to be implemented. Creation of a corpus that will include everything that is part of the Cretan Renaissance indicating all data of the documentation and the location (museum in Greece and abroad, monastery, temple, research centre, private collection etc).

D. Organization of conferences, workshops, and scientific meetings should

publish the findings of all the research work. The above activities will essentially enrich and complete the existing remarkable work that has been produced by important researchers by now and will offer a centralized orientation aiming at the establishment of the “big image”. At the same time, it will be the background for the promotion of this idea to the general public in Greece and abroad.

Promotion of the “big image” of Cretan Renaissance

It is a reasonable question why Crete has not a Cretan rRenaissance Museum where you could find a global consideration of this cultural phenomenon. The creation of a museum obviously has an important requirement: the existence of collections, which could not be gathered, at least within a reasonable time. This is because the exhibits are scattered in individual museums in Greece, in monasteries, churches and private collections. As mentioned before, some exhibits exist even in important museums abroad. The items found in individual museums that are part of the Monasteries cannot be included in another Museum because obviously, the museum of the monastery in which they are exhibited will be weakened and its ownership is prevailing. Given the difficulties that take us away from this thought, we propose the creation of a Cretan Renaissance Centre (Institute).The character of this Centre could be:

A. scientific where the research mentioned above will be coordinated

B. informative for scientists

C. informative for the general public being its main function.

It should be located in one of the most visited cities and preferably in a Venetian building, so that it will constitute a representative exhibit itself, it could offer the opportunity for information on the phenomenon of the Cretan Renaissance as a whole, including each section of its individual expressions. Along with the general information, it will provide complete information and knowledge about where one can actually visit the findings of this outstanding and specific period.

It could be organized, at a first stage, as a digital museum which can be constructed online and then later establish it in physical space. This Centre will be able to host authentic exhibits in periodic exhibitions as loans from other museums and collections.

Conclusion

UNITWIN « Culture, Tourism, Development » UNESCO Chair experts are impressed by the magnificence of the Cretan Renaissance monasteries visited. The discussions with religious authorities, academics, GNTO deputy secretary general and tourism private, public and associative stakeholders put clear the importance of this unique heritage site for Cretan tourism development. The small number of monks in the monasteries is not an obstacle, as the development of tourist infrastructure will proceed from secular persons. The main question identified by the experts is what would be the most suitable tourism development way to guaranty fundamental religious requirements and practices with higher tourism trends, quality of the sites and coherence of the overall approach of the tourism development strategy.

UNITWIN experts propose to implement the network and cluster strategy to enhance the contribution of tourism to both monasteries and surrounding lodging, restaurants, service providers and tourist attractions. It is obvious to all participants of the workshop, that Renaissance monasteries are a major endowment to disseminate the tourism flows and receivals through the destination. One of the main difficulties for monasteries' tourism development is the lack of accommodation. Rural accommodation and heritage boutique hotels with appropriate design will be the way to reach the needs of accommodation capacity. The tourism network and cluster strategy will benefit for the whole of Crete to balance tourism flows attracting visitors from the coasts to the interior of the island and from the main Cretan cities and tourist areas to the mid-western part of the island:

- The tourism network strategy will put the Cretan Renaissance Monasteries as a flag for the whole destination linked with museums and heritage sites. UNITWIN experts make suggestions having in mind both in terms of archaeological, historical and cultural heritage tourism destination for all seasons, all over the year.

- The tourism network strategy will put the Cretan Renaissance Monasteries as a way to develop linkages directly to accommodation and restaurants and indirectly to farmers, cellar owners and handicraft providers.

- The tourism network strategy will put the Cretan Renaissance Monasteries to be the bases to create new touristic products on religious and heritage area and to attract visitors from the Orthodox community proceeding from the country itself and from other countries such as Cyprus, Eastern, Central and Western Europe.

The "Interpretation Centre" recommended by the UNITWIN experts will be an essential tool to the implementation of this network and cluster strategy. The interpretation centre will be the focal point for all stakeholders investing in and implementing the religious and heritage tourism with monasteries. It will provide services, knowledge, technical assistance and training. This interpretation centre will need to set up a business plan based on self-autonomous founding in addition to EU investment contribution.

In terms of tourism, the main objective is to attract visitors and convince them to stay for mid-long period on the low and shoulder

season. Regarding the future tourism investment areas, UNITWIN experts warn to prepare a buffer zone to protect the monasteries and the landscape around them. The experience of UNESCO in term of management of protection and heritage sites environment would be essential to implement a new tourism development policy regarding the contribution of monasteries to the future of Cretan tourism development.

The development of monasteries' tourism will provide a new perspective to Cretan tourism with new tourism products appropriate to reach national and international segmentation demands. Universities can participate on this new strategy providing lectures to develop study tours dedicated to senior citizens. Monasteries of Cretan Renaissance can be part of this new vision of sustainable tourism from Crete and offer a large number of possibilities to put religious tourism as an exceptional resource for making Cretan tourism as a leading destination in Europe.

Annex 1: The program of the Workshop

UNITWIN - UNESCO

Tourism, Culture, Sustainable Development

CRETE

24-28.6.2021

Cretan Renaissance Monasteries Network

PROGRAM

United Nations Educational, Scientific and Cultural Organization

UNITWIN Network in Global Pharmacy Education Development

Neohellenic Architecture_City_ Culture_Lab

ΠΟΛΥΤΕΧΝΕΙΟ ΚΡΗΤΗΣ

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REGION OF CRETE

GREECE

GREEK NATIONAL TOURISM ORGANISATION

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UNIVERSITÉ PARIS 1

PANTHÉON SORBONNE

Thursday 24.06.2021

17.00	Departure from the hotel for the **Monastery of the Holy Trinity Tzagarolon (Aghia Triada)**
17.30	Welcome - His Eminence the Bishop of Dorylaio - abbot of the Monastery of the Holy Trinity Tzagarolon - His Eminence the Metropolitan of Kissamos and Selino Bishop Amphilochios, Head of the Orthodox Academy of Crete - Nicos Kalogeris, Vice Governor of Crete & Kostas Fassoulakis, Vice Governor of Culture - Michael Lagoudakis, Vice-Rector TUC
18.00	**Maria Gravari-Barbas**, Professor Univ. Panthéon Paris 1 Sorbonne, President of UNITWIN-UNESCO "Tourism, Culture, Development" *Introduction*
18.20	**Amalia Kotsaki**, Assoc. Professor TUC, UNITWIN-UNESCO *The Greek monasteries as culture bearers.*
18.40	**Maria Andrianaki**, archaeologist *The Cretan Renaissance - a cultural peculiarity of the island.*
19.00	**Michalis Andrianakis**, archaeologist, Honorary Curator of Antiquities of Crete *The Renaissance Monasteries of Crete.*
19.20	**Amalia Kotsaki,Alexandros Vazakas**, School of Architecture, TUC *The proposal for the reuse of the old Religious School at the Monastery of the Holy Trinity Tzagarolon as Patriarchal Foundation for Research "Patriarch Bartholomew".*
19.40	Discussion
20.00	Tour of the Monastery
21.00	Dinner offered by the Holy Trinity Tzagarolon Monastery

Friday 25.06.2021

09.00	Departure from the hotel to the **Gonia Monastery**
10.00	Welcome from **His Eminence the Metropolitan of Kissamos and Selino Bishop Amphilochios** - Head of the Orthodox Academy of Crete
11.00	Arrival at the Orthodox Academy of Crete -**His Eminence the Metropolitan of Petra and Herronissos Bishop Gerassimos**, Head of the Synodical Committee for Religious Tourism of the Church of Crete *Religious tourism in Crete.* -**Katerina Karkala - Zormpa** and **Antonis Kalogerakis**, OAC *Religious Tourism and Sustainable Development: Our experience.*
11.45	Break
12.00	**Dr Aikaterini Paul Pavlaki**, Geologist, PhD - Civil Engineering AUTh, School of Environmental Engineering TUC *The diversity of the Cretan landscape in the light of an impressive geological evolution: a geosites network in west Crete, as a contributing factor of sustainable development.*
12.20	**Dr Charalampos Fassoulas**, Curator of Geological Collections - Natural History Museum of Univ. of Crete, Coordinator of European Geoparks Network and Psiloritis UNESCO geopark. *The UNESCO Global Geoparks Network: Sustainable development and heritage protection in Crete.*
12.50	Break
13.00	**Dimitris Fragakis**, Secretary General at Greek National Tourism Organization *Tourism development strategies in Crete - the role of religious-cultural tourism.*
13.30	Discussion
14.00	Lunch offered by the National Tourism Organization Return to the hotel
17.30	Departure from the hotel
18.00	Visit to the **Holy Monastery of Agios Georgios in Karydi,** Apokoronas, Chania
19.00	Visit to **Dourakis Winery** -**Kyriakos Papadakis**, Secretary General, Chania Hotels Association *Crete: Creating synergies in the field of tourism.* -**Antonis Dourakis**, Winemaker, Member of the network of Wine Producers of Crete *Wine tourism in Crete.*
20.00	Wine Tasting Departure for the hotel

Saturday 26.06.2021

08.30	Departure for Heraklion
11.00	Visit to the **Monastery of Saint Catherine of Sinai – Museum of Christian Art** **Nicos Gigourtakis**, Director of the Museum of Christian Art, archaelogist Tour of the city
13.00	Visit to the **Historical Museum of Crete** – Guided tour
14.00	**Nektarios Kefalogiannis**, Dr. Architect (NTUA, ETSAB) *The phenomenon of overtourism at the North coast of Crete.*
14.20	Discussion
15.00	Lunch offered by the Region of Crete
16.30	Departure
18.00	Visit to the **old town of Rethymno**
19.30	Departure for Chania

Sunday 27.06.2021

09.00	Departure for the **Arkadi Monastery**
10.30	Welcome from **His Eminence the Metropolitan of Rethymno Bishop Evgenios** Tour of the Arkadi Monastery and the Museum from **Kostas Giapitzoglou** archaeologist, Ministry of Culture
11.30	**Anastasia Tzigounaki**, archaeologist, Director of the Ephorate of Antiquities of Rethymno *The religious monuments of Crete and the issue of inscription on the UNESCO World Heritage List.*
12.00	**Dimitris Michelogiannis**, Special Advisor of the Region of Crete. *The UNESCO Designated Sites of Crete.*
12.30	**Despina Dimelli**, Associate Professor TUC- Dr. Architect- Urban Planner *The network of traditional settlements of Crete. Opportunities for synergies.*
13.00	Discussion
13.30	Lunch offered by the Arkadi Monastery
15.00	Visit to the **archeological site and the Museum of Eleftherna** - Guided tour
16.30	Visit to the **traditional settlement of Margarites** well known for the network of ceramic workshops
19.00	Departure for Chania

Monday 28.06.2021

08.30	Departure from the hotel and walk tour of the **Old Town of Chania**
10.00	Visit to the Vice-Region of Chania (short walk)– Meeting with **Mr. Nicos Kalogeris**, Vice Governor, Chania Regional Unit
10.30	**UNITWIN Working session** and preparation of the final report at the Vice-Region Hall.
17.30	Departure for the **Monastery of the Holy Trinity Tzagarolon**
18.00	Presentation of the conclusions of the Workshop and Proposals of UNITWIN network. Dinner (old town of Chania) offered by the Region of Crete

Participants

Maria Gravari-Barbas	**Professor, Université Paris I Panthéon Sorbonne, France** Director of UNESCO CHAIR Coordinator of the UNITWIN –UNESCO newtork "Culture, Tourism, Development"
Maria Garcia Hernades	**Professor, Department of Geography, University of Madrid, Spain** Coordinadora en la UCM del Programa de Doctorado en Turismo - Facultad de Comercio y Turismo, Grupo de Investigación "Turismo, Patrimonio y Desarrollo" - Dpto. de Geografía
Noel Salazar	**Professor, Faculty of Social Sciences, University of Leuven, Belgium** Official consultant for UNESCO, UNWTO & EU Expert member of the ICOMOS Cultural Tourism Committee Expert, European Parliament's Committee on Transport and Tourism (TRAN)
François Vellas	**Professor of International Tourism Economics, University of Toulouse 1 and at École Nationale de l'Aviation Civile, (ENAC), France**
Dolors Vidal-Casellas	**Professor of History of Art, University de Girona, Spain** Institut de Recerca en Turisme, Director of the Chair of Gastronomy, Culture and Tourism
Maria Josep Balsachs Peig	**Professor of History of Contemporary Art, University of Girona, Spain** Director of the Chair of Contemporary Art and Culture University of Girona
Lia Bassa	**Ass. Professor, Metropolitan University Budapest, Hungary** UNESCO World Heritage Information Management Research Centre
Amalia Kotsaki	**Associate Professor of History & Theory of Architecture, TUC, Greece** Director of the Postgraduate Program "Protection and conservation of Monuments & Sites" Representative of TUC to UNITWIN – UNESCO network "Culture, Tourism, Development" Director & Founder: Neohellenic Architecture_City & Culture Lab Near_Ci_Cu TUC
Despina Dimelli	**Associate professor of Urban Planning, TUC, Greece** Director & Founder: Urban Planning Lab TUC
Michael Andrianakis	**Archaeologist, Honorary Curator of Antiquities of Crete**
Petros Kosmas	**Lecturer, Department of Hotel and Tourism management, Cyprus University of Technology, Cyprus**
Dr Francesca Cominelli	**Maître de conférences, Université Paris I Panthéon Sorbonne, France** EIREST : Équipe interdisciplinaire de recherches sur le tourisme
Dr Silvia Aulet Serrallonga	**University de Girona, Spain** Institut de Recerca en Turisme
Maria Andrianaki	**Archaeologist, PhD cand., Aristotle University of Thessaloniki, Greece**
Aikaterini Karadima	**Architect, MSc UCL, PhD cand., TUC Greece**

Annex 2: The Workshop in local newspapers

Συνάντηση για τον θρησκευτικό τουρισμό στην Περιφερειακή Ενότητα Χανίων

28 Ιουνίου 2021

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Στα γραφεία της Περιφερειακής Ενότητας Χανίων πραγματοποιήθηκαν σήμερα, Δευτέρα 28 Ιουνίου 2021, η τελική συνάντηση του επιστημονικού εργαστηρίου (workshop) που πραγματοποίησε το δίκτυο Πανεπιστημίων UNITWIN -UNESCO "Culture, Tourism,

Source https://www.zarpanews.gr/synantisi-gia-ton-thriskeytiko-toyrismo-stin-perifereiaki-enotita-chanion/

Ελλάδα

Δ. Φραγκάκης: Προτεραιότητα για τον ΕΟΤ ο θρησκευτικός τουρισμός

Αυτός ο ιστότοπος χρησιμοποιεί cookies για να βελτιώσει την εμπειρία των επισκεπτών. Συνεχίζοντας την πλοήγηση δηλώνετε πως έχετε δεχθεί αυτούς τους όρους.

Source https://www.haniotika-nea.gr/d-fragkakis-proteraiotita-gia-ton-eot-o-thriskeytikos-toyrismos/

Διεθνής Επιστημονική συνάντηση του δικτύου UNITWIN-UNESCO με θέμα "Cretan Renaissance Monasteries network" στην Κρήτη

05/07/2021 | Από Τμήμα Δημοσίων και Διεθνών Σχέσεων Social Έρευνα Πολιτισμός & Αθλητισμός Συνέδρια - Ημερίδες - Διαλέξεις

Διεθνής Επιστημονική συνάντηση του δικτύου UNITWIN-UNESCO "Culture, Tourism, Development" στην Κρήτη με θέμα "CretanRenaissanceMonasteriesnetwork"
Διοργάνωση: Εργαστήριο Νεοελληνικής Αρχιτεκτονικής, Πόλης και Πολιτισμού του Πολυτεχνείου Κρήτης

Επιστημονική συνάντηση, από τις 24 έως 28 Ιουνίου 2021, πραγματοποίησε το δίκτυο πανεπιστημίων **UNITWIN -UNESCO "Culture, Tourism, Development"** στην Κρήτη με θέμα το **Δίκτυο των Αναγεννησιακών Μονών στο νησί και ευρύτερα τον θρησκευτικό τουρισμό**. Το Πολυτεχνείο Κρήτης είναι **μέλος του δικτύου από το 2019**. Πρόκειται περί ενός δικτύου το οποίο περιλαμβάνει 32 διακεκριμένα διεθνώς πανεπιστήμια από όλον τον κόσμο με συντονιστή το πανεπιστήμιο **Université Paris I Panthéon Sorbonne**.

Η πρωτοβουλία για την πραγματοποίηση της επιστημονικής συνάντησης ανήκει στη **Σχολή Αρχιτεκτόνων Μηχανικών** του Πολυτεχνείου Κρήτης και το **Εργαστήριο Νεοελληνικής Αρχιτεκτονικής, Πόλης και Πολιτισμού** το οποίο διευθύνει η κ. **Αμαλία Κωτσάκη**, Αναπληρώτρια Καθηγήτρια και η οποία είναι και η εκπρόσωπος του Ιδρύματος στο Δίκτυο με αναπληρωτή τον Επίκουρο Καθηγητή κ. **Αλέξανδρο Βαζάκα**.

Στην επιστημονική συνάντηση συμμετείχαν 15 καθηγητές ευρωπαϊκών πανεπιστημίων - μελών του δικτύου. Πιο συγκεκριμένα συμμετείχε η πρόεδρος του δικτύου **Maria Gravari-Barbas**, Καθηγήτρια στο Université Paris I Panthéon Sorbonne, τρείς καθηγητές από το ίδιο πανεπιστήμιο, όπως επίσης καθηγητές από το KU Leuven, University of Girona, Κύπρο κ.α. Από το Πολυτεχνείο Κρήτης συμμετείχε η κ. Αμαλία Κωτσάκη, ο κ. Αλέξανδρος Βαζάκας και η κ. Δ. Διμέλλη μέλη ΔΕΠ της Σχολής Αρχιτεκτόνων Μηχανικών, καθώς και η κ. Αικατερίνη Καραδήμα υποψήφια διδάκτωρ της Σχολής.

Η επιστημονική συνάντηση πραγματοποιήθηκε στο πλαίσιο του ερευνητικού προγράμματος για **την αποκατάσταση και επανάχρηση της Ιερατικής Σχολής στην Ιερά Μονή της Αγίας Τριάδας των Τζαγκαρόλων** που εκπονείται από το Πολυτεχνείο Κρήτης, με επιστημονικά υπεύθυνη την κ. Αμαλία Κωτσάκη και κύριο ερευνητή τον κ. Αλέξανδρο Βαζάκα και χρηματοδοτείται από την Περιφέρεια Κρήτης.

Το θέμα της επιστημονικής συνάντησης για τη συγκρότηση δικτύου αναγεννησιακών μονών στην Κρήτη και τον θρησκευτικό τουρισμό ευρύτερα στο νησί, βασίστηκε σε πρόταση του κ. Μιχάλη Ανδριανάκη, επίτιμου Εφόρου Αρχαιοτήτων Κρήτης, ο οποίος συμμετείχε στις εργασίες της επιστημονικής συνάντησης και στήριξε συνολικά την προσπάθεια.

Το βασικό πόρισμα της επιστημονικής συνάντησης είναι η ανάγκη δημιουργίας της "μεγάλης εικόνας" της Κρητικής Αναγέννησης συνολικά, όπου η Αρχιτεκτονική, η Τέχνη, η Λογοτεχνία, το Θέατρο, η Μουσική θα συμμετέχουν ισόποσα για τη συνολική αντίληψη αυτού του πολιτιστικού φαινομένου που χαρακτηρίζει την Κρήτη. Το Δίκτυο των Αναγεννησιακών Μονών με τη συνύπαρξη υλικής και άυλης πολιτιστικής κληρονομίας που προσφέρει μπορεί να λειτουργήσει ως "το θέατρο" της Κρητικής Αναγέννησης.

Θα πρέπει να σημειωθεί ότι από το ακαδημαϊκό έτος 2021-2022 το Πρόγραμμα Μεταπτυχιακών Σπουδών της Σχολής Αρχιτεκτόνων Μηχανικών του Πολυτεχνείου Κρήτης **"Προστασία, αποκατάσταση και ανάδειξη ιστορικών κτηρίων και συνόλων"** εντάχθηκε στο δίκτυο μεταπτυχιακών UNITWIN-UNESCO "Culture, Tourism, Development" αποκτώντας διεθνή διάσταση μέσω των συνεργασιών που μπορεί να αναπτυχθούν ανάμεσα στα 32 διακεκριμένα διεθνώς πανεπιστήμια του δικτύου σε όλον τον κόσμο.

Οι εργασίες της επιστημονικής συνάντησης πραγματοποιήθηκαν σε διαφορετικές αναγεννησιακές μονές του νησιού (Αγία, Τριάδα των

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