



## REPORT AND SUMMARY OF THE RESULTS OF SURVEY “HOW WELL I KNOW MY CULTURE”

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### ABSTRACT

This report summarises the results of the survey ‘How well I know my cul ture. The survey lasted almost 2 months. 104 individuals took part in the study. Tables and graphical charts have been used to present the data gathered. Short discussion upon the outcomes is taking place. This report does not aim to provide critical reflections upon the outcomes; rather it aims at providing the reader with an insight in the study and in the distribution of the answers. The results will be taken into account for the development of material and cultural activities in the context of FOCAL project 2012-1-LT1-GRU06-07163.

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## 1. The survey

This report summarises the results of the survey ‘How well I know my culture that started early November 2012 and concluded mid January 2013. This report does not aim to provide links with wider theoretical debates and studies; rather it aims at providing the reader with an insight regarding the FOCAL study and corresponding outcomes. The results will be taken into account for the development of material and cultural activities in the context of the FOCAL project [1].

The following sections aim at presenting the results as they emerged from the data analysis. Each question is presented separately. The full description of the question is presented when needed. The documented trend is brought into focus. When the outcomes differ significantly in frequency or present real interest, the presentation of the data is displayed with a use of a graph or chart instead of the use of a table or written comment. A common way to display data graphically is in a column chart or histogram, in which the relative frequency of each category or value is indicated by the height of the column.

The sampling strategy of this survey has two strong dimensions: convenience and snowball. Convenience sampling involves ‘choosing the nearest individuals to serve as responders and continue up until a certain sample size has been obtained’ [2]. That convenience sample had a specific role: to identify or to bring us closer to other individuals that were qualified in participating in the study. The new participants were kindly asked to act similarly. Thereby, we can clearly talk about a ‘snowball sampling strategy’ [2] that uses a small number of sample as ‘informants to identify other people that qualify for inclusion’ and so on. While this process is taking place we are trying to balance issues regarding sex and age so that to obtain ‘a sample representative of the whole population’ following a stratified sampling approach [2].

## 2. Background Information on Responders

This section presents demographic data related to the sample of the study. In total **104** individuals took part in the study. From the gathered responses **2** were incomplete and were excluded. Thereby the responses of **102** participants were analysed and were taken into account. Regarding the gender, from the **102** participants **58** were females and **42** males. The following table presents details regarding the participants’ age:

Demographical Data		
Age groups	Responders	Percentages
18-25 (A1)	22	21.57%
26-35 (A2)	38	37.25%
36-55 (A3)	15	14.71%
55+ (A4)	27	26.47%

Table.1 Demographical Data

This data are graphically presented below:

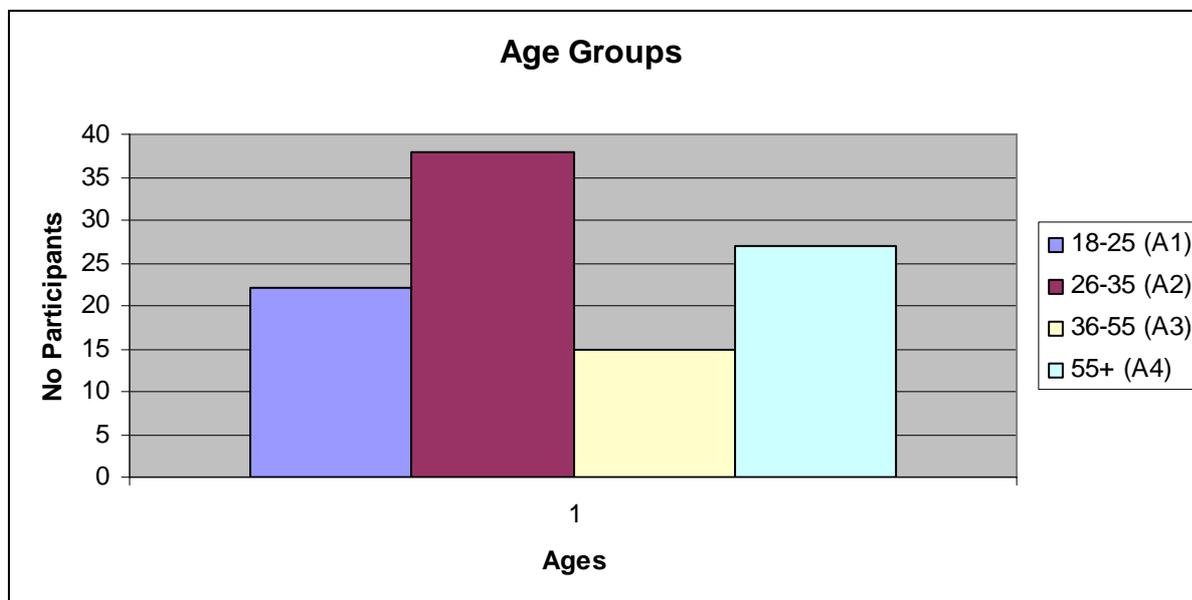


Fig. 1 Age Groups

As far as the educational profile of the participants is concerned, 79.41% of the responders had a University degree or master (including undergraduate students that were about to graduate). More details regarding the participants' level of education are presented in the table below:

Educational Profile			
Level of Education	Responders	Percentages	
No education (A1)	1	0.98%	
Primary Education (A2)	3	2.94%	
Secondary Education(A3)	13	12.75%	
University Degree or Master (A4)	81	79.41%	
PhD (A5)	3	2.94%	
No answer	1	0.98%	

Table. 2 Educational Profile

### 3. Summarizing the results: 'How well I know my culture'

The first question (4<sup>th</sup> question) [3] that moved beyond the gathering of demographical data was the following: **'When was the first Greek state recognized?'** The first Greek state was recognized in 1830 A.C. The majority of the responders (75.49%) addressed a correct answer to this question. The rest of the responders either provided a wrong answer (15.68%) or did not reply to the question (8.82%).

**Question 4: When was the first Greek state recognized?**

Choices	Responders	Percentages
1822 A.C (A1)	11	10.78%
1830 A.C(A2)	77	75.49%
1946 A.C(A3)	5	4.90%
1977 A.C (A4)	0	0.00%
No answer	9	8.82%

**Table. 3 Question 4**

The 5<sup>th</sup> question [3] was a multiple choice one where more than one choices could be selected. Let us be more precise:

**Greece is considered the land where the followings [Check what applies] were cultivated [3]:**

- a) Olympic games
- b) Opera
- c) Musical
- d) Drama and Comedy
- e) None of the above
- f) I do not know

The correct answers are **a** and **d**.

A high percentage (97,06%) of the responders is aware of the fact that Olympics games were 'born' in Greece, whereas a moderate percentage (68,63%) is aware of the fact that Drama and Comedy were 'born' in Greece. Ideally, it was expected these two choices to receive 100% each.

**Question 5**

Choices	Responders	Percentages
Olympics Games	99	97.06%
Opera	0	0.00%
Musicals	0	0.00%
Drama and comedy	70	68.63%
None of the above	1	0.98%
I do not know	0	0.00%

**Table. 4 Question 5**

The 6<sup>th</sup> question was bringing into focus the picture of 'a wreath of olive- tree' (see Fig. 2 ), which is used in Greece to symbolise: piece, victory and well- being. All the responders (100%) were aware of this symbolism and familiar with the underpinning ideas.



**Fig. 2 A wreath of olive tree [left] and Greek ‘tsarouhia’ [right]**

The 7<sup>th</sup> question was bringing into focus the picture of ‘Greek tsarouhia’ (see Fig.2), a special type of ‘shoes’ used during 18<sup>th</sup> century. The responders were asked to type down the name of this special type of shoes. A high percentage of the responders (94,16%) provided a correct answer. The rest of the responders did not provided a wrong answer but they stated that they are not in position to address an answer.

The 8<sup>th</sup> question was building on the 7<sup>th</sup> question and the focus was on the material that ‘tsarouhia’ were mainly made of. The ‘tsarouhia’ were mainly made of leather. 81.37% of the responders provided a correct answer to this question. The rest either provided wrong answers or avoid answering. The following matrix presents how the responses were distributed:

Question 8		
Choices	Responders	Percentages
Mainly from leather (A1)	83	81.37%
Sheep wool (A2)	8	7.84%
Wood and silk (A3)	4	3.92%
From latex and cloth (A4)	0	0.00%
None of the above (A5)	3	2.94%
No answer	4	3.92%

**Table. 5 Question 8**

The 9<sup>th</sup> question aimed at exploring participants’ awareness on classical Greek architectural styles. The building portrayed in Fig. 3 was following a neoclassic style. A high percentage (85.29%)of the participants in the survey described the building as a neoclassic one. 5.88% of the responders mistakenly describe the building as having a baroque style. 4.90% did not provide an answer. 2.90% considered the building as being Ancient Greek and 0.98% as medieval.

Question 9		
Choices	Responders	Percentages
Neoclassic (A1)	87	85.29%
modern (A2)	0	0.00%
baroque (A3)	6	5.88%
medieval (A4)	1	0.98%
Ancient Greek (A5)	3	2.94%
No answer	5	4.90%

**Table. 6 Question 9**

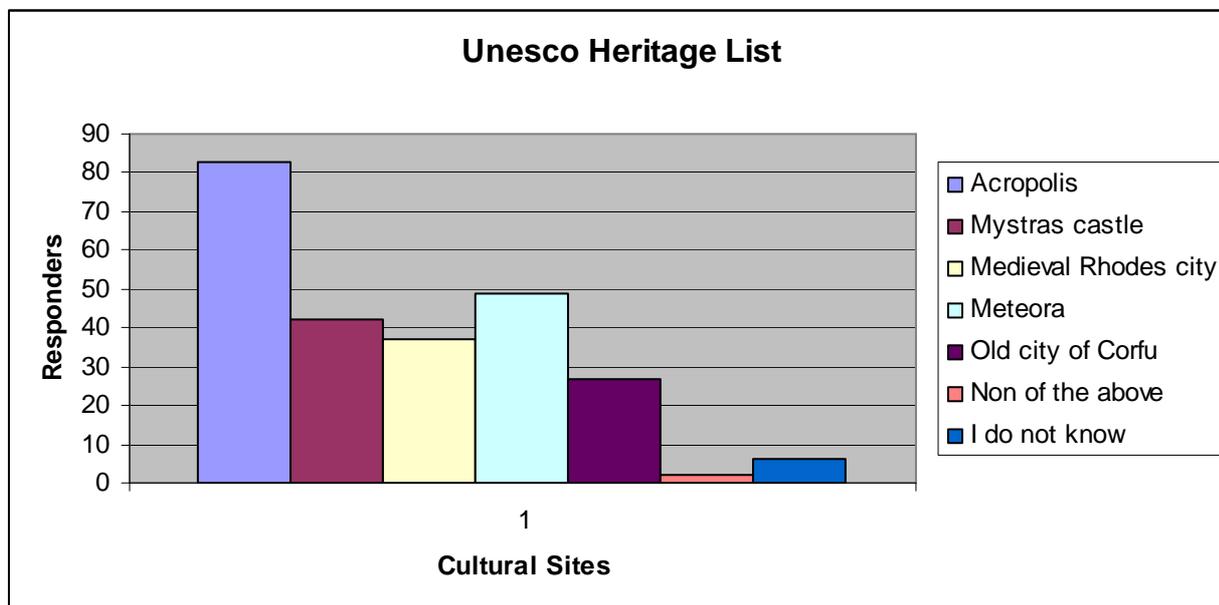


**Fig. 3 Neoclassic Building**

The 10<sup>th</sup> question aimed at exploring participants' awareness on Greek sites that are included in the world heritage list of Unesco. It is worth noting that all the mentioned sites are part of the heritage list of Unesco. However, it was opted that the participants were not aware of this fact. The archaeological site of Acropolis was indicated from a high percentage of responders as being in the Unesco heritage list. Almost half of the responders indicated Meteora cultural site as part of the Unesco heritage list. This percentage got smaller for the rest of the mentioned cultural and historical sites. More details about the exact percentages are given in the table below. The results are also graphically presented (see Fig. 4)

Question 10		
Choices	Responders	Percentages
Acropolis	83	81.37%
Mystras castle	42	41.18%
Medieval Rhodes city	37	36.27%
Meteora	49	48.04%
Old city of Corfu	27	26.47%
None of the above	2	1.96%
I do not know	6	5.88%

**Table. 7 Question 10**

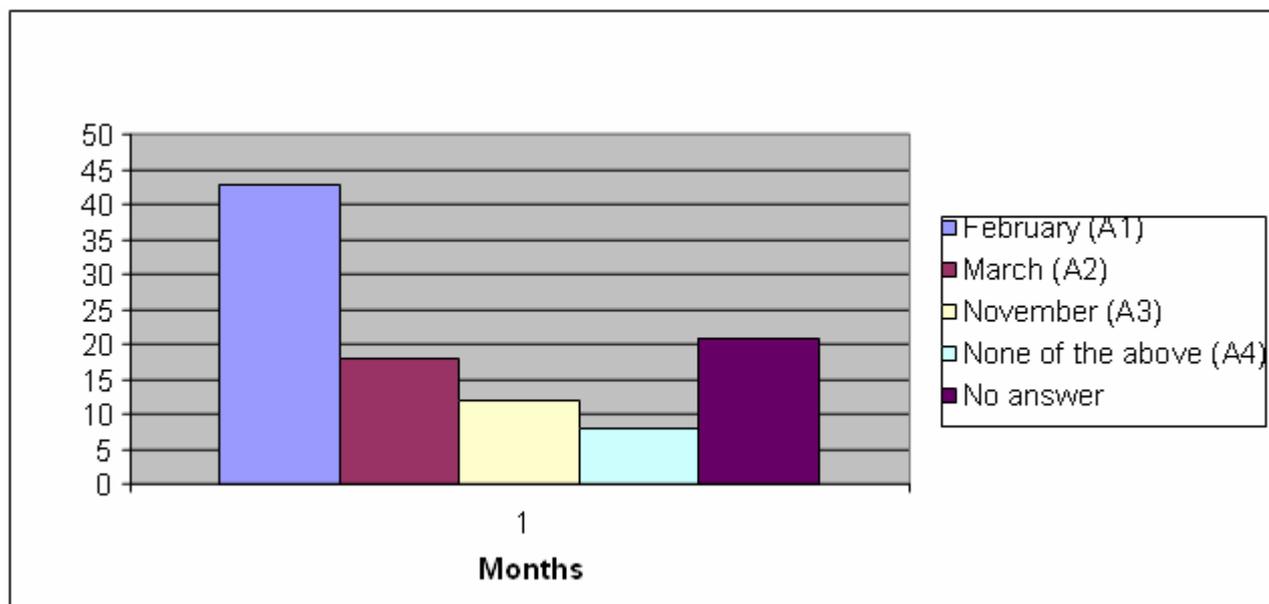


**Fig. 4 Cultural Sites in Unesco Heritage List**

It was opted that the responders were in remarkable confusion regarding traditional sayings. The 11<sup>th</sup> question was about the following traditional saying: 'If February is a hot month, Easter will be a cold period'. The participants were encouraged to indicate the month (February) in this traditional saying. Only 42.16% of the participants indicate the month correctly (see table 8). This data are graphically presented in Fig. 5.

Question 11		
Choices	Responders	Percentages
February(A1)	43	42.16%
March (A2)	18	17.65%
November (A3)	12	11.76%
None of the above(A4)	8	7.84%
No answer	21	20.59%

**Table. 8 Question 11**



**Fig. 5 Question 11- Feedback regarding month**

It was opted that the sample was almost polarised as far as traditional sayings are concerned. More precisely, 49.02% of the responders stated that they can mention more traditional sayings in the same sense whereas 50.98% of the responders did not provide an answer.

Can you mention other traditional sayings in this regard? [Please type down some of them]			
Choices	Responders	Percentages	
Yes, I can mention traditional sayings (A1)	50	49.02%	
No answer (A2)	52	50.98%	

**Table. 9 Question 12**

The 49.02% of the responders mentioned some traditional sayings in regards with the weather prediction or typical weather during specific national festivals or periods of the year. The most commonly mentioned traditional sayings are presented below in a free interpretation from Greek:

- St. James day, a 'short summer day'
- You March, unpredictable month with really bad mood!
- Saint Barbara's day is cold, Saint Savvas' day is even colder, Saint Nicolas' day everything is frozen
- Rainy January, nice Summer!
- In a cursed land, during May is raining

The next three questions addressed to participants were about traditional Greek costumes. The two first questions focused on the number of traditional costumes for males and females that the participants can mention. The third question in the row was building upon the previous answers and was moving the responder to describe briefly a traditional costume. The tables below indicate how the responses were distributed. Interestingly, the most of the responders (60.78%) were capable of mentioning a traditional costume and providing an accurate and brief description of it. Among the most popular mentioned costumes were the costume of 'tsolias' for males and the costume of 'amalia' for females.

**How many Greek traditional costumes for males can you name?**

Choices	Responders	Percentages
1-2 (A1)	39	38.24%
3-5 (A2)	34	33.33%
5+ (A3)	14	13.73%
No answer	15	14.71%

**Table. 10 Question 13**

**How many Greek traditional costumes for females can you name?**

Choices	Responders	Percentages
1-2 (A1)	34	33.33%
3-5 (A2)	37	36.27%
5+ (A3)	17	16.67%
No answer	14	13.73%

**Table. 11 Question 14**

**Name a Greek traditional costume and describe briefly its parts.**

Choices	Responders	Percentages
I have this knowledge (A1)	62	60.78%
No answer	40	39.22%

**Table. 12 Question 15**

Traditional Costumes	Brief description: typically mentioned parts from the participants
 <p data-bbox="150 1025 616 1059"><b>Fig. 6 Tsolias traditional costume [4]</b></p>	<ul style="list-style-type: none"> <li data-bbox="767 488 1445 589">▪ 'The Foustanella skirt consists of 400 pleats symbolizing the years during which Greece was under Ottoman rule.</li> <li data-bbox="767 622 1278 656">▪ A white shirt with a wide flowing sleeve</li> <li data-bbox="767 689 1445 745">▪ A vest called the "fermeli" The vest can be blue, black or maroon</li> <li data-bbox="767 779 1382 813">▪ Shoes with large pompons known as Tsarouhia</li> <li data-bbox="767 846 879 880">▪ Sash</li> </ul>
 <p data-bbox="150 1615 456 1648"><b>Fig. 7 Amalia's dress [5]</b></p>	<ul style="list-style-type: none"> <li data-bbox="767 1093 1134 1126">▪ Colored angle- length skirt</li> <li data-bbox="767 1160 975 1193">▪ White blouse</li> <li data-bbox="767 1227 975 1261">▪ Velvet jacket</li> <li data-bbox="767 1294 919 1328">▪ Red cap</li> </ul>

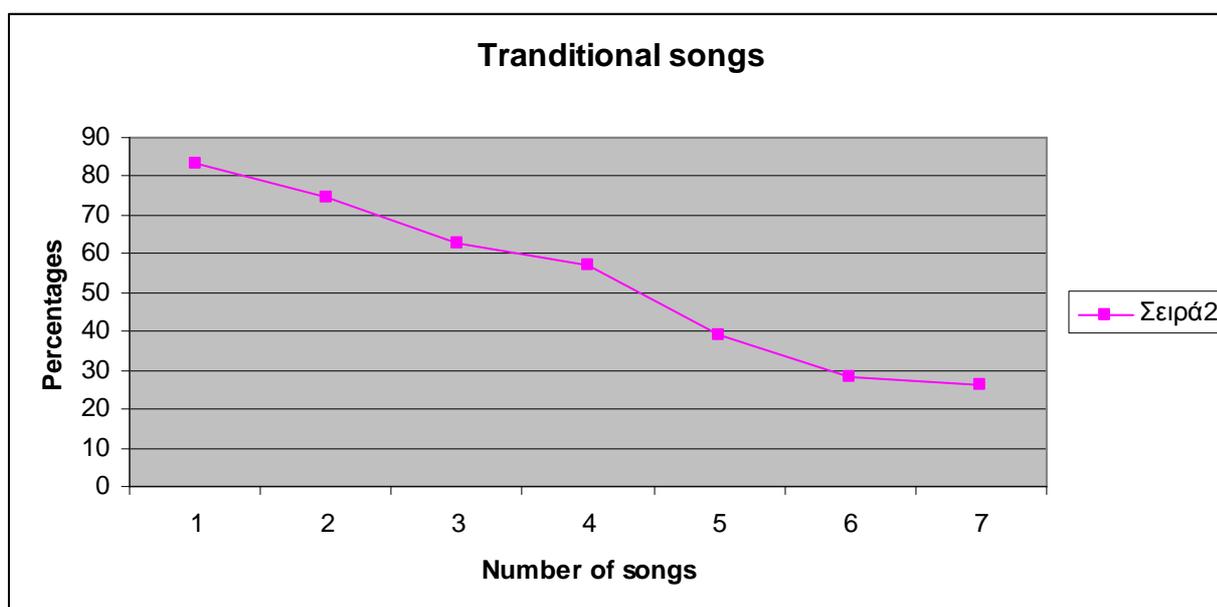
Table. 13 Typically mentioned costumes

**‘When do Greeks eat mainly meat following their traditions?’** This was the next question addressed to the participants. Choices 3 and 4 are the correct answers and interestingly these two answers were selected by a large majority of responders (94.12% and 87.25%).

Choices	Responders	Percentages
During ‘Sarakosti’ (A1)	1	0.98%
on the 25th of March (A2)	5	4.90%
In ‘Tsiknopempti’ (A3)	96	94.12%
Easter Day (A4)	89	87.25%
On Theofania Day (A5)	14	13.73%
I do not know/No answer (A6)	0	0.00%

**Table. 14 Question 16**

**Question 16** was bringing into focus traditional folk music. The participants were encouraged to mention the titles or key lyrics of traditional Greek songs. Seven blank text-boxes were available. It was opted that a high percentage of the respondents could mention 1 to 4 songs. This percentage was decreasing as the number of songs to be mentioned was increasing. The following graph is indicant of this trend.

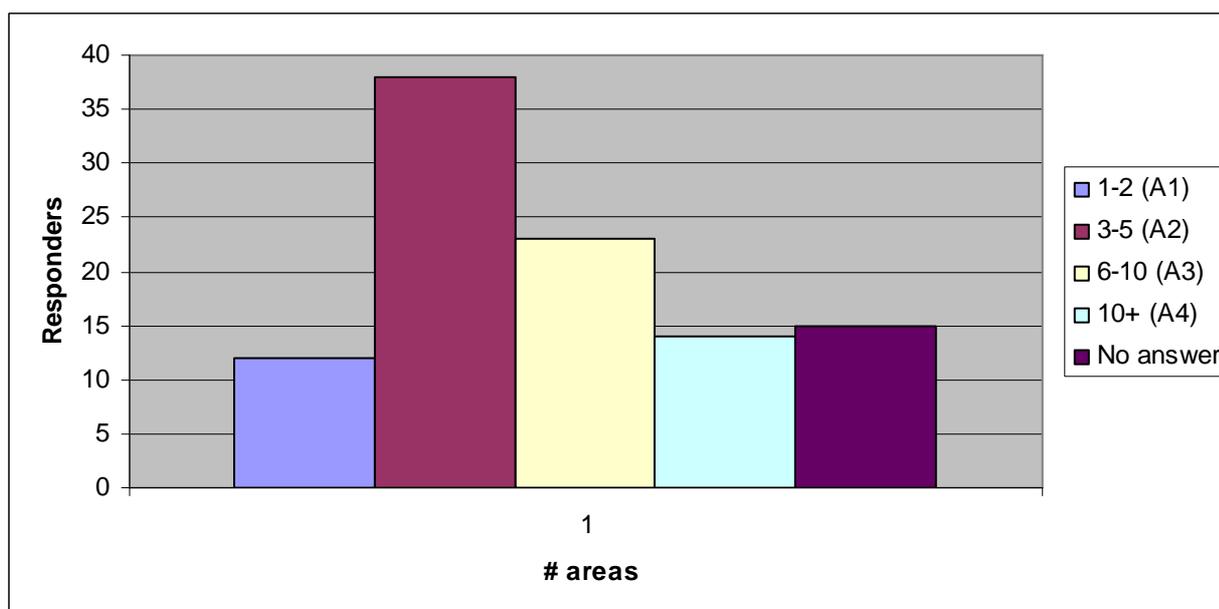


**Fig. 8 Question 17: Trend demonstration**

Among the songs that were mentioned the most popular titles and lyrics were: (note: these are purposively presented in Greek):

- Γιάννη μου το μαντήλι σου
- Μήλο μου κόκκινο
- Ιτιά- ιτιά
- Μενούσης
- 40 παλικάρια
- ‘Απόψε την κιθάρα μου’

**Question 17, 'How many geographical areas can you mention after which traditional dances and songs were named?'** was exploring deeper the participants' knowledge on geographical inspirations in relation to dances and songs. It was opted that the most of the responders (around 40) could mention 3 to 5 geographical regions. The outcomes of this question are graphically presented below:



**Fig. 9 Question 18**

The next question exposed participants to the area of Greek traditional musical instruments. 'Which of the following musical instruments is closely related to Greek musical tradition?' Interestingly, the most of the responders (81) were aware of the fact that the 'bouzouki' is a musical instrument closely related to Greek music genres and more specifically the genre of 'rebetika'.

Choices	Responders	Percentages
piano (A1)	0	0.00%
bouzouki (A2)	81	79.41%
guitar (A3)	3	2.94%
saxophone (A4)	2	1.96%
No answer	16	15.69%

**Table. 15 Question 19**

The following question was encouraging the participant to reflect upon the area of Greek crafts. Once again the participants seem to be aware of the correct answer. Interestingly, 86.27% of the responders provide a correct and accurate answer.

**Which of the following crafts are most closely related to your country's culture or history?**

Choices	Responders	Percentages
Porcelain tableware (A1)	1	0.98%
Amphorea (A2)	88	86.27%
Objects made of ivory (A3)	2	1.96%
Vitro (A4)	0	0.00%
Origami (A5)	0	0.00%
No answer	11	10.78%

**Table. 16 Question 20**

It would be a big omission if there was not any direct link to Manos Hatzidakis' work in this questionnaire. Thereby, the next question was about Manos Hatzidakis, a composer and theorist of the Greek music and a main prime mover of the "Éntekhno" song. This question was tricky enough because among the available 'choices' was Nikos Kazantzakis who was not a composer or musician but a famous Greek writer and Philosopher. It was opted that 12.75% of the participants selected Nikos Kazantzakis committing a dual mistake. Reflecting upon this outcome, we tend to believe that many responders mistakenly selected this option being in confusion due to the fact that there is a well known prominent singer of 'Laiko' song named Stelios Kazantzidis. The two surnames, Kazatzakis (the writer) and Kazatzidis (the singer) sounds slightly similar (obviously with different endings) and this might be a misconception underpinning participants' selection. Apart from this finding, it was opted that only 55.88% of the responders addressed a correct answer revealing the fact that there is a slightly limited awareness of Manos Hatzidakis work and musical innovation.

**Which of the following is considered a prime mover of the 'Entekhno' song?**

Choices	Responders	Percentages
Nikos Kazantzakis (A1)	13	12.75%
Giorgos Dalaras (A2)	4	3.92%
Manos Hatzidakis (A3)	57	55.88%
Loudovikos ton Anogeion (A4)	7	6.86%
No answer	21	20.59%

**Table. 16 Question 21**

Regarding question 22 'What does your country mostly produce', the reported outcomes were well in line with the reality. Olives, olive oil and oranges were indicated as some of the main Greek agricultural products.

Choices	Responders	Percentages
Oranges (SQ001)	84	82.35%
Olives (SQ002)	94	92.16%
Olive oil (SQ003)	93	91.18%
Mango (SQ004)	0	0.00%
Corn (SQ005)	19	18.63%

Choices	Responders	Percentages
Bananas (SQ006)	0	0.00%
Rice (SQ007)	8	7.84%
Coffee (SQ008)	1	0.98%

**Table. 17 Question 22**

In addition, it was opted that almost half of the responders (43.14%) could mention more than 10 Greek typical dishes.

How many Greek traditional dishes can you mention?		
Choices	Responders	Percentages
1-3 (A1)	15	14.71%
4-6 (A2)	22	21.57%
7-10 (A3)	12	11.76%
More than 10 (A4)	44	43.14%
No answer	9	8.82%

**Table. 18 Question 23**

Interestingly, the next question was encouraging the participants to type down traditional dishes that they know. A huge list of dishes has been gathered. 88.24% of the responders contributed to the development of this list. The rest provided no feedback. The important aspect of this question is that it can confirm the previous outcome. (Question 22). It is not only that almost the half of the participants can mention more than 10 dishes, but this fact is also confirmed through their input in the context of the question 23. The list is long; in the first places own can see the following dishes: γεμιστά, παστίσιο, μουσακάς, κοκορέτσι, πασιπιάδα, φασολάδα, γαμοπίλαφο, τζατζίκι, σκορδαλιά, σουτζουκάκια κ.α (note: purposely the dishes are presented in Greek)

In addition, the participants were encouraged to match Greek traditional alcoholic drinks with the regions where they are commonly produced. Interestingly, all the participants completed with success this task. There were not any mismatches or drop outs. Below, we present the solution to this short task.

Alcoholic drink	Corresponding Region
Raki	Crete
Robola	Cephalonia
Tentoura	Patra/ or Axaia Region
Ouzo	Lesvos (Plwmari)
Tsipouro	Thessalia Region
Ouzomastixa	Chios
Maurodafni	Axaia Region/ or Patra

**Table. 19 Question 24**

From typical dishes and drinks to typical Christmas sweets/delights. **‘Which of the following are typical Greek Christmas sweets/delights?’** Three are the correct answers (the 2<sup>nd</sup>, the 3<sup>rd</sup> and the 4<sup>th</sup>) and interestingly they have been identified by a relatively high percentage of responders (see table 20).

Which of the following are typical Greek Christmas sweets/delights?		
Choices	Responders	Percentages
Apple pie (SQ001)	1	0.98%
Baklavas (SQ002)	20	19.61%
Vasilopita (SQ003)	77	75.49%
Melomakarona (SQ004)	91	89.22%
Kourabiedes (SQ005)	87	85.29%
Tsoureki (SQ006)	11	10.78%
Ravani (SQ007)	2	1.96%
I do not know (SQ008)	0	0.00%

**Table. 20 Question 25**

The following table (see Table 21) presents the data distribution in relation to question 26: **‘Which of the following is traditional Greek dish for Summer?’**. The correct answer is ‘Gemista’ (stuffed peppers and tomatoes) and was indicated by the majority of the responders (82.35%). 10.78% of the responders stated that they do not know which is the correct answer. This percentage is not negligible. It would be interesting to see if these participants have other dishes in mind (this might be possible) and it is worth further exploring this issue through interviews.

Which of the following is traditional Greek dish for Summer?		
Choices	Responders	Percentages
Gemista (A1)	84	82.35%
Spanakorizo (A2)	2	1.96%
Chicken with rice (A3)	1	0.98%
Spetzofai (A4)	1	0.98%
None of the above (A5)	3	2.94%
I do not know/ no answer (A6)	11	10.78%

**Table. 21 Question 26**

The last question was bringing into focus the non- alcoholic drinks in Greeks. It was opted that 77.45% of the responders considers Berry Juice as a typical non- alcoholic Greek drink and a remarkable part of the responders (61.76%) indicates Café Frappe as a typical drink. Tea is also indicated from a small part of responders.

**Which of the following are popular non- alcoholic drinks in Greece?**

Choices	Responders	Percentages
Café Frappe (SQ001)	63	61.76%
Berries Juice (SQ003)	79	77.45%
Tea (SQ004)	25	24.51%
Tomato Juice (SQ005)	6	5.88%
I do not know/ No answer (SQ006)	0	0.00%

**Table. 22 Question 27**

#### 4. Instead of conclusion.

This report brought into focus the results of the survey ‘How well I know my culture’. The survey started early November 2012 and concluded mid January 2013. The overall feeling is that the responders are aware of Greek cultural issues, traditions and conceptions addressed in the questionnaire. The majority of them provided correct and accurate answers and useful feedback using the available text boxes.

However, there are some subject areas that raise confusion and are worth further exploration, such as the traditional sayings, issues related to prominent artists (such as composers and writers). Focus must be also laid on the *theatre of classical Greece* (tragedy, satyr, comedy) as well as on the Unesco list of cultural heritage sites.

At a later step differences between the responses provided by different age groups may be brought into focus. Additional interviews will take place aiming at alleviating issues inherent in the results that were brought into focus through this questionnaire [3]. The results that will be collected will set a basis whereupon the development of material and cultural activities in the context of FOCAL project [1] can take place.



## References

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