

Turning Inside Out

European University Heritage:

Collections, Audiences, Stakeholders



EDITORS:

Marlen Mouliou, Sébastien Soubiran, Sofia Talas, Roland Wittje.



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Marlen Mouliou, National and Kapodistrian University of Athens (Greece)

Sébastien Soubiran, University of Strasbourg (France)

Sofia Talas, University of Padua (Italy)

Roland Wittje, Indian Institute of Technology Madras (India)

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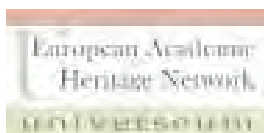
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EUROPEAN ACADEMIC HERITAGE NETWORK

NATIONAL AND KAPODISTRIAN UNIVERSITY OF ATHENS,
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Contents

PREFACE by Professor K. BURASELIS	15
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EDITORS' INTRODUCTION	
Sofia Talas, Roland Wittje, Marlen Mouliou, Sébastien Soubiran	17

SECTION 1: UNIVERSITY HERITAGE AND CULTURAL ENGAGEMENT OF EUROPEAN UNIVERSITIES

1.1. G. DONADELLI, C. GALLANTI, L. ROCCA, M. VAROTTO	
<i>University heritage, museums and Third Mission: a geographical viewpoint on social engagement</i>	27
1.2. L. LEPIIK	
<i>National Science Museum in McWorld</i>	37
1.3. G. VANPAEMEL	
<i>University museums and science centres: the end of academic heritage?</i>	45
1.4. J. DE SCHRIJVER, C. DUGARDIN, D. SEGERS	
<i>The university museum as an arena for thought-provoking cognitive conflicts about science</i>	49
1.5. P. THEOLOGI-GOUTI, E. VITORATOS	
<i>University Museums as Mediators between University and Society: The example of Patras University Science and Technology Museum</i>	57
1.6. E. KITTA, M. PICHOU, I. SAVVANI, F. TSITOU	
<i>Athens University History Museum: A Platform for the University Community and the Wider Audience</i>	67
1.7. A. BOUNIA, D. CATAPOTI	
<i>The Ubiquitous University Museum: A case study from the University of the Aegean</i>	77

SECTION 2: UNIVERSITY HERITAGE, ITS GENERATORS, ITS SCHOLARS, ITS STUDENTS

2.1. A. VAALUND, R. DANNEVIG	
<i>Building a collection with an army of seniors</i>	91

2.2. J. DAVOIGNEAU, F. LE GUET TULLY, F. VERNOTTE <i>Cultural Use of the Astronomical Heritage at Besançon Observatory (University of Franche-Comté, France)</i>	97
2.3. A. BIDOIS, A.S. ROZAY <i>How to Raise the Scientific Community's Awareness to its own Heritage?</i>	105
2.4. Z. SAKKI, A. DONA, C. SPILIOPOULOU, M. STEFANIDOU <i>Human Remains Collection of the Athens Criminology Museum</i>	111
2.5. A.S. SFYROERA, Y. PAPADATOS, M. ROGGENBUCKE <i>Practicing Archaeology in the Museum - Livari project: The Experience of Transforming a University Museum from an Exhibition Hall to a Place of Archaeological Practice</i>	119
2.6. M. MOULIOU <i>Engaging with University Museum Collections: Paradigms of Participatory Museum Practice</i>	127
2.7. F. PAPAROU <i>Teaching through historical scientific instruments: the material culture of science as an opportunity to explore science, history of science and science communication issues</i>	135

Section 3: UNIVERSITY HERITAGE IN EUROPE TODAY: CRUCIAL ISSUES AND SHORT CASE STUDIES

3.1. B. V. JOHANSEN <i>A Better Future for the Past? Vulnerability and Sustainability of University Museums and Collections</i>	145
3.2. L. ANDREOLI, M. FORNASIERO, A. MENEGAZZI, S. TALAS <i>Defining University Museums' Objects for the Web</i>	149
3.3. L. CIRLOT, S. VALLMITJANA, P. MATEO, I. GARCIA MALET <i>LUX, LUCIS. Knowledge is Light</i>	157
3.4. G. DONADELLI, C. GALLANTI, L. ROCCA, M. VAROTTO <i>The Past for the Future of Geography: Introducing the Padua Museum of Geography</i>	163
3.5. J. CAPLAN <i>Marseille Observatory Museum: A Proposal</i>	169
3.6. D. ANTONIOU, G. ECONOMOU, I. LOURDI, C. VIGLAS, S. ZOI <i>Multi-interest Collections in a Digital Repository: The "Pergamos" Case at the University of Athens</i>	175
3.7. G. N. VLAHAKIS, P. LAZOS, F. PAPAROU, F. TSITOU <i>The Sound of Silence. The Unspoken History of the Scientific Instruments of the Athens University History Museum</i>	183

3.8. G. LOUTSIDIS, S. ATHANASELIS, C. SPILIOPOULOU, M. STEFANIDOU <i>The Bombardment of the Piraeus Harbour by the Allied Forces in 1944, through the Exhibits of the Athens Criminology Museum</i>	187
3.9. A. D. FOTOPOULOS <i>The Heritage of the University of Ioannina</i>	193
3.10. E. BANOU, M. XANTHOPOULOU, E. ZIMI <i>The University of the Peloponnese Archaeological Museum</i>	199

Section 4: UNIVERSITY HERITAGE AND CONSERVATION CHALLENGES

4.1. A. ALEXANDROPOULOU, E. KARANTONI, N. A. STEFANIS, K. MELESSANAKI, P. POULI, G. PANAGIARIS <i>Conservation of Paleontological Heritage: Laser Cleaning Applications on Fossilized Bones</i>	207
4.2. E. KARANTONI, E. MALEA, P. POULI, K. MELESSANAKI, A. LEGAKIS, G. PANAGIARIS <i>Laser Cleaning Application to a Taxidermy Paradisaeidae Brown Bird (Zoological Museum, University of Athens)</i>	213
4.3. E. KATSIVELA, M. LAZARIDIS, I. KOPANAKIS, L. RAISI, Z. SAKKI, M. STEFANIDOU, E. KARANTONI, G. PANAGIARIS <i>Indoor/Outdoor Airborne Particulate Matter and Microbial Measurements in the Criminology Museum of the University of Athens</i>	219

Section 5: NATIONAL AND KAPODISTRIAN UNIVERSITY OF ATHENS MUSEUMS AND COLLECTIONS

5.1. M. D. DERMITZAKIS <i>The Classification of Knowledge: From the Collections to the University Museums-Current Situation and Suggestions for the Future</i>	229
5.2. A. DERMITZAKI, A. DOXANAKI <i>National Law and Policy Concerning University Museums: The Case of University Museums of the National and Kapodistrian University of Athens</i>	241
5.3. V. KARAMANOLAKIS <i>The Historical Archive of the National and Kapodistrian University of Athens</i>	249
5.4. C. SYMEONIDIS <i>Athens University Museum of Natural Sciences and Technology. The Collections and History of the Building</i>	259

5.5. M. KARAMANOY, K. CHRISTOPOYLOU, CH. ANTONIOY	
<i>The Moulage Museum of "Andreas Syggros" Venereal and Skin Diseases Hospital: A Medico-Cultural Treasure</i>	269
5.6. E. KITTA, M. PICHOU, I. SAVVANI, F. TSITOU, E. KENTROU	
<i>The Athens University History Museum</i>	275
5.7. A. KATERINOPOYLOS, A. MAGGANAS, P. VOUDOURIS, I. MEGREMI	
<i>Teaching Mineralogy in the Museum of Mineralogy and Petrology, National and Kapodistrian University of Athens</i>	281
5.8. T. CONSTANTINIDIS, I. BAZOS, D. KAZANIS, M. ARIANOUTSOY	
<i>The Botanical Museum of the National and Kapodistrian University of Athens</i>	287
5.9. T. CONSTANTINIDIS, I. BAZOS, M. ARIANOUTSOY	
<i>The Botanical Garden of the National and Kapodistrian University of Athens</i>	293
5.10. S. LEGAKIS	
<i>The Zoological Museum of the National and Kapodistrian University of Athens</i>	299
5.11. K. MORAITIS, S. ATHANASELIS, C. SPILIOPOYLOU, M. STEFANIDOU	
<i>The Criminology Museum at the University of Athens</i>	307
5.12. M. PIAGKOU, I. RALLI, G. SKANDALAKIS, D. LAPPAS, P. SKANDALAKIS	
<i>The Anatomical Museum of the Department of Anatomy, School of Medicine of the National and Kapodistrian University of Athens</i>	315
5.13. C. LIAPY, J. S. PAPADOPYLOS, H. CARAGEORGIOY, N. SITARAS	
<i>Museum of Pharmacology: Aims and Perspectives. An Interactive Museum of the Laboratory of Pharmacology</i>	323
5.14. M. SAKELLIOY, G. VOYGIOYKLAKIS, D. KOUTROUMPAS	
<i>Museum of Dentistry</i>	331
5.15. M. CONSTANTOYDAKI-KITROMILIDES, A. S. SFYROERA	
<i>Museum of Archaeology and History of Art (Department of History and Archaeology, National and Kapodistrian University of Athens)</i>	337
5.16. M.Z. FOUNTOPOYLOU, M. NTINOY, J. VAFEIADOY, H. TSIGA, A. RIGA, K. KARAGEORGIOY, M. KARRA	
<i>The Museum of Education</i>	343
5.17. V. CHRYSSANTHOPOYLOY	
<i>The Folklore Museum and Archives of the National and Kapodistrian University of Athens: Their Academic and Public Character</i>	349
5.18. CH. KARAGIANNIS	
<i>Biblical - Archaeological Museum, Theology School, National and Kapodistrian University of Athens</i>	357
5.19. M. KOULOYKOYSSA	
<i>The Museum of Anthropology of the National and Kapodistrian University of Athens</i>	361

5.20. G. THEODOROU

*Museum of Palaeontology and Geology, National and Kapodistrian University
of Athens*

365





SECTION 5

**NATIONAL AND KAPODISTRIAN UNIVERSITY
OF ATHENS MUSEUMS AND COLLECTIONS**



The Folklore Museum and Archives of the National and Kapodistrian University of Athens: Their Academic and Public Character

VASSILIKI CHRYSSANTHOPOULOU

Department of Philology,
National and Kapodistrian University of Athens
vchrys@phil.uoa.gr

Establishment and History

The quest to combine academic education with professional training and the preparation of students for the world of the market economy forms a major world-wide challenge in today's tertiary sector. This paper demonstrates the multi-faceted character of the Folklore Museum and Archives (FMA) of the Department of Philology, University of Athens, with particular emphasis on their current state and future plans.

The history of the FMA reflects the history of the discipline of folklore (*laografia*) in Greek academic life.¹ Their establishment and functioning are inextricably linked to the theory and practice of folklore in Greece, and to the training of folklorists and of educationists generally concerned with Greek folk culture. They were founded in 1965 when Georgios K. Spyridakis, then Professor of Folklore

¹ Folklore as a discipline was established by Nikolaos Politis, Professor of Greek Archaeology and Mythology, founder of the Hellenic Folklore Society in 1908, of the Society's journal, *Laographia*, in 1909, and of the Folklore Archive in 1918, renamed the Hellenic Folklore Research Centre in 1966. Folklore as a subject was introduced to the University of Athens by Politis, and was first taught as a distinct academic subject in 1947 by Georgios Megas, the first Professor of Folklore.

(1964–72), with the help of his assistant, Maria Milingkou-Markantoni, embarked on the creation of an Archive of Manuscript Collections of Folklore Material attached to the Spoudasterion Laografias (Folklore Study Centre and Specialized Library).² This was formally established in 1972 and remained in the building of the University at 33 Ippokratous street in central Athens till 1987, when it was transferred to the new building of the School of Philosophy, where it is currently housed in two rooms of around 270 m² on the seventh floor (Complex 734).³

Figure 1

View of the FMA folklore manuscript collection



The Folklore Museum and Archives of the Department of Philology, School of Philosophy, National and Kapodistrian University of Athens, were officially instituted upon publication of Greek Government Gazette B' 1923/02.06.2017.

² The late Maria Milingkou-Markantoni, Associate Professor of Folklore, was the leading spirit of the Folklore Collection for many years (1966–2007) and saw to the organisation, maintenance and development of its archives. She is fondly remembered by several generations of students whom she trained and advised in matters of fieldwork and of folklore manuscript creation.

³ The Decree of the establishment of the "Folklore Library with a Folklore Collection containing the existing archives of folklore material, music etc. as well as a Museum collection" was published in the *Government Gazette A'*, 49, 14.04.1972. For information (in Greek), see phil.lib.uoa.gr/bibliothikes-spyodastiria/spoydastirio-laografias/pliorefories.html.

Student Fieldworkers

The FMA are the largest university folklore archive in Greece and are among the most important folklore archives in the country. Their mission, stated in their Constitution, is "to support educational and research needs relating to the subject of Folklore, and its application to the study of folk culture in Greek society and in the Greek diaspora. They will make accessible material relating to the documentation of folk culture, as well as archival material deriving from their collections and from a continually updated digital data bank."⁴ They possess musical recordings, photographs and microfilms, documents dating from the 18th to the 20th centuries and about 4,000 files of ethnographic and oral folklore material, mostly manuscripts, derived from fieldwork undertaken by students of the Department of Philology. These manuscripts, bound in around 700 volumes and containing over 350,000 pages, contain first-hand information on various aspects of Greek traditional life, such as material culture, religion, rituals and customs of life and annual cycles, oral literature and oral history, and social life, recorded in the idiom used by informants (Figure 1). Most of them were compiled by students who belong to the communities described and they contain information and interpretations available only to locals, so they are especially valuable for the study of Greek folklore and ethnography (Figure 2).⁵

The manuscripts depict life in various areas of Greece and of the Greek-speak-



Figure 2

Folklore fieldwork information recorded by students during the 1970s

⁴ Decree for the establishment of Folklore Museum and Archives in the Department of Philology, School of Philosophy, and approval of their internal regulations", Greek Government Gazette B' 1923/ 02.06.2017.

⁵ Maria Milingkou-Markantoni mentions the case of Greek-Cypriot students originating from Northern Cyprus who would come to the Folklore Library with members of their families to read the manuscripts and reproduce photos of the villages, houses and people lost to them following Turkey's invasion of the island (Milingkou-Markantoni, 'Georgios K. Spyridakis', pp. 6–7).

ing world over the past 50 years, although the information contained in them goes back long before their time of compilation, as it refers to the communicative memories of informants which stretch back several generations before their own lives. This material was gathered and organised using a standardised questionnaire created by Georgios Spyridakis, a concise guide outlining the areas and subjects on which the student folklorists were to ask questions.⁶ Almost all the manuscripts have been digitised and can be accessed via the University of Athens Digital Library Pergamos (<http://pergamos.lib.uoa.gr/>). Scholars from Greece and abroad often consult the Archives and several master's and doctoral dissertations have already drawn on them. The Archives are continuously updated and diversified in response to current developments in Greek society and culture. Accordingly, the past decade saw the creation of specialised archives containing both autobiographies and life narratives of folk poets, musicians, dancers and singers, and those of migrants, refugees and members of the Greek diaspora.

The FMA contain collections of around 1,100 traditional everyday utensils, items of dress and pieces of jewellery, all donated by students and others over the past 50 years (Figure 3). These have been digitised too and are accessible through Pergamos. However, they require more thorough documentation—this is an area of training that postgraduate students in Folklore Studies receive, thus acquiring useful professional skills within the University. The archive of the 18th to 20th century documents, the microfilm archive containing about 13,700 photographs, and the music archive containing old recordings on magnetic tapes of folk songs and music, folk tale narratives, etc., provide more opportunities for student training in folklore museology and research.

Prospects and Challenges

The FMA are thus multi-dimensional (Figure 3). An academic institution, they offer students acquaintance with traditional and modern ways, ideas and practices of Greek everyday life. Through fieldwork, students discover their own, or others', roots and ways, and become ethnographically and anthropologically sensitive to identity and otherness. This is important, since most of these students

⁶ See Spyridakis, *Odigiai pros Syllogin Laografikis Ylis*. Students have also used other similar questionnaires, such as Megas (*Zitimata Ellinikis Laografias*) and Imellos and Polymerou-Kamilaki (*Paradosiakos Ylikos Vios tou Ellinikou Laou*). In recent years, such collections of folklore material have tended to focus on specific aspects of traditional and contemporary Greek culture, rather than on overall descriptions of life in various villages. Many of them concentrate on interviews and life narratives and stories, thus using questionnaires that the student collectors compile according to their needs, and following the methods employed by oral history. Such corpora of material are now submitted in typed and digital form and often contain audiovisual files. Students are also encouraged to include reflexive diaries recording their fieldwork and interview experiences and problems which, however, are clearly separated from the first-hand interviews and fieldwork material.

become educationists or involved in various cultural industries.

The public role of the FMA reflects a tendency established from the beginning of the discipline of folklore, which works “from the grassroots up.”⁷ Thus folklorists and student fieldworkers draw valuable ethnographic material from various communities and return it to the people by recording, organising, studying and publishing it.⁸ Academic and lay folklorists and creators of folk culture, such as folk poets and musicians, are often invited to the FMA to present their work in seminars, while visiting school groups are introduced to the concept of an archive and the value of traditional objects. This latter function will be enhanced once the Folklore Library has moved to the main University Library, thus freeing space for more educational activities.

The Folklore Collection of the Department of Philology, now established as a Folklore Museum and Archives, face challenges at a time when there are few financial resources to promote their development. Fortunately, human resources are not lacking. Their main strength lies in the academic and administrative staff, undergraduate and postgraduate students who contribute to them in various ways. Their continued maintenance and enrichment through the voluntary work provided by students and staff, the establishment of seminars, the organisation of workshops and other events on themes drawn from their rich archival material, and the creation of a group of Friends of the FMA are some of the activities that will guarantee the continuation of its service to the University and to the wider community.⁹

⁷ On the public character of Greek folklore, especially as manifested through the work of the Hellenic Folklore Research Centre (HFRC) of the Academy of Athens, see Chryssanthopoulou, ‘Folklore Theory’, 106. Most Professors of Folklore in Greece, including the creator of the FMA of the University of Athens, Georgios Spyridakis, had also worked in the HFRC as its researchers and/or directors, thus “grafting” the fieldwork and archiving practices of this Research Centre to their student communities and providing a distinct educational and research tradition in their university departments (Chryssanthopoulou, ‘Folklore Theory’, pp. 113–16).

⁸ This ideology and practice of engagement with the community is clearly expressed in the following statement by Georgios Megas: “And we [folklorists], who do not deal only with theory, but practise our work in folklore out of commitment to the people to whom we belong, continue to set as the ultimate purpose of our discipline the knowledge of folk life and soul ...” (Megas, ‘Theodoros Papadopoulos’, 352–53; Chryssanthopoulou, ‘Folklore Theory’, p. 106). On the public character and orientation of folklore in international scholarship, see also Baron and Spitzer, *Public Folklore*.

⁹ Anastasia Pouliou, then a postgraduate student in Heritage Management (University of Kent/ Athens University of Economics and Business), worked as a volunteer at the FMA and presented an interesting paper titled, ‘Sustainability Analysis for the Folklore Museum and Archives (FMA) of the University of Athens’. In this paper, she has offered a market analysis, suggested marketing and fundraising strategies, and provided a financial model for a sustainable functioning of the FMA. On behalf of the academic and administrative staff of Folklore and of the FMA, I would like to express our sincere and warm thanks to Anastasia Pouliou for her contribution to their progress.

Figure 3
Display of traditional jewelry in the FMA



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BIO

Vassiliki Chryssanthopoulou is Assistant Professor in Folklore and Folklife, Department of Philology, National and Kapodistrian University of Athens.



