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PrEseRvIng and sustainably governing Cultural heritage and Landscapes in European coastal and maritime regions		

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## 1 Executive Summary

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This “Second Annual Report on Gender Dimensions in PERICLES” is the 2<sup>nd</sup> out of 3 annual reports on gender dimensions in the PERICLES project. The first report was submitted in M12 (D1.5), and the third and last report will be submitted in M42 (D1.9).

## 2 Introduction

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The objective of deliverable 1.8 is to present the gender dimensions in the PERICLES project and to observe how this dimension has been integrated and evolved within the project and the case studies following the first annual report (deliverable D1.5).

Following the recommendations made by the project gender officer, Sylvette Denèfle, during the first project meeting, this report focuses on the gender dimensions through two lenses:

- The composition of the internal teams of the PERICLES project;
- The notion of gender within the case studies *vis-à-vis* maritime heritage.

This report is therefore divided into two parts. The first part highlights the gender dimension in the PERICLES project; and the second part presents the first results of gender dimension in the case studies.

## 3 The gender dimension in PERICLES project

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As in the previous year, several “gender data” have been collected from all partners. The variables are sociological by nature, along a traditional gender approach: number of people involved in the project, sex, professional status, age, working time devoted to the project (full-time, part-time or occasional) and method of financing (PERICLES or not).

The variable “professional status external to PERICLES” presented in report D1.5 has not been included in this report. The analysis of D1.5 had highlighted the excessively wide disparities in professional status between European countries. The same status may not represent the same level of precariousness nor professional investment from one country to another. The way that partners provided the data cannot allow to understand if women are in more precarious position than men having the same age and the same level of studies. This variable has been abandoned and replaced by inclusion of “project support staff” to ensure integration of all people directly or indirectly involved in the PERICLES project. Administrative and financial employees are not directly involved in the PERICLES project, but contribute indirectly to its good implementation by supporting the PERICLES project teams.

54 people are directly involved in the PERICLES project. The gender distribution is similar to last year’s, with 61.1% of consortium members being women (compared to 60% last year) and 38.2% men

(compared to 38%). 11 persons are indirectly associated to PERICLES project through execution of financial and administrative tasks, all exclusively female. A total of 65 people are directly or indirectly involved in the PERICLES project, of which 16.9% are only involved in administrative and financial assistance. 70% of leadership positions are held by women (project manager, manager, work package leader, etc.) with an average age between 30 and 40 years old. The PERICLES project is in line with its first year of implementation by being rather "women-friendly".

The distribution by age group changed significantly between the first and second years of the project, with a drop in the number of staff aged between 20 and 30 (9.2% compared to 13% in the first year). 25.9% of the project partners are in their thirties (compared to 17% in the first year), 29.7% are in their forties and 29.7% are in their fifties (compared to 35% in the first year). Only 5.5% are over 60 years old. These variations can be explained partly by the new recruitments of the second year, in particular for the portal and the implementation of case studies, and the completion of internships carried out during the first year.

35.2% of the project's team (19 people) work full time for PERICLES project, 9 of whom are women (47.4%). Part-time employees represent 29.7% and those working on an occasional basis 22.2%. One-off investments (<5% of working time) represent 12.9% of the project team excluding administrative and financial personnel.

A total of 34 people, i.e. 62.9% of the work team, are financed by the PERICLES project with varying degrees ranging from a few months a year to full yearly salary. PERICLES reduces to the precariousness of graduates by creating jobs.

**Synthesis table 1**

*(in grey, the administrative and financial members indirectly involved in PERICLES)*

Partner	Gender	Status in the program	Age	Type of employment			Finance by PERICLES Yes/No (% of time)
				Full time	Part time	Occasional	
AAU	F	Project manager	30 – 40	x			Yes (25%)
	F	Project manager	30 – 40	x			Yes (5%)
	F	Associate professor	40 – 50	x			Yes (33%)
	F	Associate professor	30 – 40	x			Yes (43%)
	M	Professor	50 – 60	x			Yes (5%)
	M	Associate professor	50 – 60	x			Yes (25%)
	M	Associate professor	50 – 60	x			Yes (10%)
	F	Financial assistance		x			No
WUR	M	Project manager	30 – 40	x			No

	F	Project coordinator	40 – 50	x			Yes
	F	Researcher	40 – 50		x		Yes
	F	Researcher	40 – 50		x		Yes
	F	Researcher	60 and more		x		Yes
UBO	F	Research assistant	20 – 30	x			Yes
	F	Researcher	50 – 60			10%	No
	F	Researcher	50 – 60			10%	No
	M	Researcher	40 – 50			10%	No
	F	Researcher	60 and more		x		Yes
	F	Lab financial manager	40 – 50			< 5%	No
	F	Lab financial	50 – 60			< 5%	No
	F	Administration	30 – 40			< 5%	No
UHI	M	Researcher	50 – 60	x			Yes
	F	Administration	40 – 50	x			No
QUB	M	Professor	50 – 60	x			Yes (10%)
	M	Professor	50 – 60	x			Yes (10%)
	M	Senior lecturer	40 – 50	x			Yes (24%)
	F	Postdoctoral research fellow	30 – 40	x			Yes
UAVR	F	Researcher	40 – 50		x		No
	F	Postdoctoral research fellow	30 – 40	x			Yes
	F	PhD student	50 – 60			20%	No
	F	Researcher	50 – 60			5%	No
	F	Researcher	40 – 50			5%	Yes
	F	Researcher	60 and more			5%	Yes
	F	Researcher	40 – 50			5%	No
	M	Researcher	50 - 60			10%	Yes
	F	Financial manager	30 – 40			x	No

	F	Administration	40 – 50			x	No
	F	Administration	50 - 60			x	No
MKA	F	Researcher	40 - 50			x	No
	M	Researcher	40 – 50	x			Yes
	F	Researcher	30 – 40			x	No
	F	Financial manager	30 - 40			x	No
PNRGM	F	Project manager	40 – 50	x			Yes
	F	Project manager	30 – 40			10%	No
	F	Manager	30 – 40			10%	No
	F	Director	50 – 60			< 5%	No
	M	Manager	40 – 50			< 5%	No
	M	Trainee	20 – 30		x		Yes
	F	Civic service	20 – 30			<5%	No
	F	Administration and financial	40 - 50			10%	No
FRI	F	Leader	50 - 60		x		Yes (16,6%)
	M	Manager	50 - 60		x		Yes (< 5%)
	F	Researcher	40 - 50		x		Yes (< 5%)
	M	Researcher	30 - 40		x		Yes (< 5%)
	M	Researcher	50 - 60		x		No
	F	Research assistant	20 - 30		x		Yes (15%)
	F	Research assistant	20 - 30			x	No
	M	IT specialist	30 - 40			x	No
	F	Administration	30 - 40			x	No
UoY	M	Principal investigator	40 – 50	x			Yes
	M	Researcher	40 – 50		x		Yes
	F	Researcher	30 – 40		x		Yes
	F	Researcher	30 – 40		x		Yes

	M	Technical research	50 – 60			x	No
	M	Technical research	30 - 40		x		No

## 4 The gender dimension in cases studies

The gender officer's recommendations in the first annual report were the following:

- Highlight existing gender differences that have a negative/positive impact on the promotion of sustainable management of maritime heritage and the preservation of identity;
- Take into account gender dimensions in the implementation of measures for spatial planning, sustainable development, local governance, etc.

The preliminary results presented in the first annual report have been further developed, thanks to the implementation of the case studies during the second year. The gender dimension is studied by observing gender relations during interviews and workshops (process), as well as by analysing the case studies themselves (results).

### 4.1 Interviews, workshop and others types of events

The level of detail provided by the PERICLES partners is too heterogeneous to allow for an in-depth analysis of the gender dimension for each category of stakeholders. Nevertheless, the information does allow to derive general trends.

At the scale of the PERICLES project (in blue in table 2), the male/female ratio within the identified stakeholders is around parity. This general trend does not hold if we look in more detail at each type of stakeholders identified by PERICLES project partners. This is because the number of identified stakeholders is sometimes too small (less than 10) to allow for parity. The lack of parity can also be due to the specific theme of the case study or targeted stakeholders.

Interviews have been conducted with two main types of stakeholders: local associations (18.9%) and administrations (18.9%). If local associations interview present male/female parity, this is not the case for local administrations where 64% of interviewees are men. Men tend to have higher positions within administration especially in relation to maritime affairs. For example, out of the 9 interviews in France, only two have involved women, from cultural rather than maritime affairs. Women and men are both members of associations in equal proportion but the objectives of the associations and elements provided by PERICLES project partners do not provide enough on the specific nature of associations run by women.

The workshops involving a majority of citizens (45.9%) are balanced between men and women. The workshops have brought together mainly representatives of local associations (52%) with slightly more males in attendance (56.7%). In France, more women have attended workshops dealing with issues related to biodiversity and wellness activities (coastal path) whilst more men have been found in those on recognized cultural heritage (mainly buildings) in their capacity of elected officials. Women and Men disparity is most visible in the PERICLES workshop on oyster farming and fisheries with 86% and 100% men.

**Synthesis table 2***(in blue, the gender dimension in all cases studies of PERICLES)*

Partner	Type of events	Number of participants	Percentage of women/girls	Percentage of men/boys
AAU	Interviews	14	50%	50%
	Workshops	45	40%	60%
	Focus groups	32	37,5%	62,5%
WUR	Interviews	6	16,6%	83,4%
	Workshops	25	28%	72%
	Focus groups	20	30%	70%
UBO	Interviews	23	39,1%	60,9%
	Workshops	22	45,4%	54,6%
	Focus groups	16	43,7%	56,3%
UHI	Interviews	11	72,7%	27,3%
QUB	Interviews	46	86,9%	13,1%
	Workshops	23	43,4%	56,6%
	Focus groups	22	40,9%	59,1%
UAVR	Interviews	22	36,3%	63,7%
	Workshops	37	54%	46%
MKA	Interviews	7	85,7%	14,3%
PNRGM	Interviews	17	23,5%	76,5%
	Workshops	Same data as UBO		
	Focus groups	Same data as UBO		
	Work with school	35	57,1%	42,9%
FRI	Interviews	36	25%	75%
	Focus groups	108	60%	40%
UoY	Interviews	16	18,7%	81,3%
	Workshops	29	51,7%	48,3%



	Survey	220	44,5%	55,5%
PERICLES project	Interviews	198	52,5%	47,5%
	Workshops	181	44,2%	55,8%
	Focus groups	198	50%	50%
	Work with school	35	57,1%	42,9%
	Survey	220	44,5%	55,5%

## 4.2 Case study results

For this part of the report, a specific template was prepared by UBO and sent to all partners with the objective to gather information and material related to gender dimension from the work conducted in the different Cases Study Regions. The different responses are presented in the format provided by each PERICLES project partner.

WUR conducted an ethnographic documentary in the case study region of Wadden Sea call the *The Whalers' House. Stories of cultural heritage on Texel*. The documentary tells the story of how the Whalers' House on Texel became a valuable contribution to the maritime cultural heritage on Texel, one of the islands in the Dutch part of the Waddensea. It does so by reconstructing how two individual quests for the story behind the house came together. The film portrays the owners of the house, Annetje Capitain- Bendien and Ineke Vonk, the former an historian and the latter the wife of a fisher. From their stories it becomes clear that the house with the old boxbeds and beautifully decorated blue tiles on the wall, was not a pilot house, as commonly thought, but had been inhabited by the whalers Claas Daalder and Simon Walig in the eighteenth century. The two women were able to reconstruct the history of the house together. The house is now part of the cultural heritage of Texel and can be visited in small groups. The documentary also mentions the role played by men as fishers at sea and the women as wives of fishers on land. Fishers typically spent several months at sea while the women fulfilled all the tasks ashore and the community.

### 4.2.1 Case study region of Malta, Malta (WUR)

**During workshops, interviews and survey for those they done, did you notice any difference between men and women opinion?**

For the case of Malta, different opinions were mainly motivated by level of expertise in the matter and the role or job position within organisations, rather than by gender in particular. Strong opinions came from both men and women, but the level of commitment of women is higher in performing and developing the demos. Considering this fact, there is a higher percentage of women involved at the last stage of demos' development than men.

**Did you notice if women have different perception of CMCH in the area?**

Perceptions seems to mostly depend on the profession, if you are a local or an “expert”, rather than on gender per se. Women involved in the Malta case are knowledgeable in fishing culture as much as men, for example related to historical facts, peculiarities and same information. However, at a local level, the fishing culture seems to be organised around a network of retired fishermen, which have a perception that could vary from the perception of the female fish mongers, for instance. In the sense on how to connect with the sea, the fish, the place, different views, descriptions, can be grasped.

**In a case you are working on particular case as for example fisheries, ship building, aquaculture did you notice any differences in the tasks realised by women and men?**

In regards of fishing in general, there is a clear difference of roles between the men, who are the ones fishing, and the women, who are the fish mongers, selling the fish but also cooking the fish. Although the presence of women in fishing was higher before, nowadays there is only one professional fisherwoman in Marsaxlokk in active. The role of women was more in that sense to help with nets mending and baits preparation for fishing lines, as well as selling fish, playing roles in the preparation prior fishing and at the market for the sales. Although the practice of fishing was mainly dominated by men, some fisherwomen are acknowledging in the past and present, as seen in point 4 of this report.

One example of women participation in fisheries. By collecting stories in digital platforms, the shrimp fishing in Marsaxlokk came as example. Shrimp-fishing was traditionally done by Fishermen's wives. The frejgatina (Maltese boat) was their means of bread winning for them in helping the family. The frajgetina was used by men for gangmu (local beam trawl). This created a conflict because the only place for the men was the length between il-Maghluq and Trunciera (same area used by the women) which was shallow and full of pasadonia grown enough for little Marine lives to live in. One could think here that there was a sort of spatial competition for fishing shrimps between women and men, although solutions and alternatives were found to ensure the coexistence of both. In that case, women started to look elsewhere even close to the quay and used the lengthy shallow part when the men started to use the gangmu in the evenings or early morning. The women's work needed dedication mostly because the ringed nets had to be prepared beforehand by tying small squared dried bread to 4-5 holds in the ringed nets. Once these were released, women turned from where she started and starts to pick them up and obviously collected shrimps. She had a prepared barrada attached to the boat to keep them alive. The shrimps were later sold for the line fishermen.

**In your area do you have any particular tasks making women more visible or about their role in the community?**

Within the demo of fishing for recipes and the fish festival (demo 1), the fisher's wives and women representing the community of Marsaxlokk will be involved. They are anticipating to participate and perform during the Fish Fest 2020721 and San Girgor 2021. In particular, a culinary workshop to highlight traditional maritime culinary heritage and the usage of under used species. In that regards, the PERICLES actions will also emphasise the role of women in the fishing culture.

For the demo M2, about the audio guides and digital stories to capture tangible and intangible, more stories as mention in section 3 of this report will be used to make women stories more visible, in particular with the fishing culture and local community of Marsaxlokk, Malta.

As an example, the item created in izi.TRAVEL for the story of the last fisherwoman in Marsaxlokk:



*“Early morning and Femia has just entered Marsaxlokk port with her catch. She is the only female fisher in Marsaxlokk and has her own Luzzu. A luzzu is the local traditional wooden boat distinguished by its pointed bow (front) and stern (back) and bright colours. When fishers return to port there is still a considerable amount of work to be carried out. This includes the cleaning, the mending, the drying and the re-organisation of the fishing gear. An important part of the fisher’s occupation when on shore is to take the fish to the ‘pixkerija’ (fish market). Femia and the rest of her family specialize in trammel net fishing, catching bottom rock fish, cuttle fish and bogue. Alongside her brother they are continuing the family tradition and they often seek their father’s advice in identifying the right fishing grounds and weather conditions. Along the shore in Marsaxlokk you can see a good number of*

*other fishers who are just back from a night’s fishing trip and they are always very willing to have a chat with visitors.”*

#### 4.2.2 Case study region of Brittany, France (UBO – PNRGM)

**During workshops, interviews and survey for those they done, did you notice any difference between men and women opinion?**

For the face-to-face semi-structured interviews conducted with citizens at Locmariaquer, women and men are leaders of local associations so it is easy for them to speak and express ideas in public meeting. (Demo B1)

The 9 interviews conducted with State administrations at district or regional levels and elected persons at municipality levels show a different picture. 7 interviewees are men and only two women. Two out of the 7 men are municipality elected persons and the other 5 work in Maritime affairs administration – male dominated in France because of recruitments historically out of the military. Since the reform of French administration, there are more women but parity has not been yet reached. The two female interviewees work under cultural affairs. Administrations related to cultural affairs are more mixed. This women preference for cultural affairs is also found in the Regional Council with a woman leading the department in charge of the inventory of cultural heritage. (Demo B4)



Interviews conducted within the frame of Demo B3 seaweed harvesting have involved with women and men as both are harvesting and along the objective to give a voice to both.

For Demo B5 “Social History of women and men in Fisheries in Bretagne”, we have decided to interview women and men practising different fishing “*metiers*”. We have also interviewed women not directly involved in harvesting but actively supporting fishing activities through their unpaid and invisible labour as wives or partners. The objective is to integrate women to the intangible cultural heritage of the fisheries and shellfish farming activities.

**Did you notice if women have different perception of CMCH in the area?**



During the interviews women have shown higher interest to cultural maritime heritage related to biodiversity (wetlands, invasive species, European Coastal path) and to the elements of “small heritage”. Men expressed more interest to the cultural heritage resulting from maritime activities (oysters, traditional boats used in oyster farming, etc.) and buildings.

**In a case you are working on particular case as for example fisheries, ship building, aquaculture did you notice any differences in the tasks realised by women and men?**

In fisheries and shellfish farming men are more involved in harvesting than women. In France only 3.3% of the people working on fishing vessels are women. These women are mainly found in small scale fisheries. In seaweed and shellfish farming, women are involved in harvesting, with no observable difference in the use of harvesting gears compared to men. Women rather seem to have different views to men on how to manage the resources and the fisheries organisations. Women are also involved in oyster farming and some of them manage the legal entity either on their own either with their son. In all fishing activities, wives and partners perform key administrative tasks and benefit from a specific legal status of “collaborative spouses or partners” giving them access to social rights (EU directive 2010/10). Oyster farming involved women as employees, with some under seasonal labour contracts. Women provide most fishing processing industry labour. That is why within the frame of B5 we are planning to interview these women.

**In your area do you have any particular tasks making women more visible or about their role in the community?**

In the communities, women are the pillars of local associations related to social aspects or cultural heritage. This does not exclude men, especially within communities where the majority of the

population is old. In the case of cultural coastal heritage, men are more interested in the revival of old boats or heritage linked to maritime professions. In professional organisations (fishers, shellfish farmers, seaweed harvesters), men are leaders and women only members. Women justify this by saying “they do not have the time” or “they do not have sufficient knowledge of resource management compared to men”. Decision-making related to fisheries and shellfish farming is left to men exclusively.

#### **4.2.3 Case study region of Scotland - 1, United Kingdom (UHI)**

**During workshops, interviews and survey for those they done, did you notice any difference between men and women opinion? Did you notice if women have different perception of CMCH in the area?**

Due to COVID 19, the transcripts of the interviews done for SI4 are not available to me yet, so it is difficult to be certain. From my memory I do not remember significant differences in the opinions of men and women. The most memorable difference was that the women were more positive towards the idea of holding follow-up workshops.

**In a case you are working on particular case as for example fisheries, ship building, aquaculture did you notice any differences in the tasks realised by women and men?**

There was no obvious division of labour apparent from the SI4 interviews. I interviewed many more women than men, but with the obvious exception discussed in question four there was no pattern in terms of either men or women having more senior or more responsible positions for example.

**In your area do you have any particular tasks making women more visible or about their role in the community?**

It is noticeable that women are more dominant as community spokespeople on the four small islands that form the SI4 case study – all four islands’ dominant characters in that respect are female. It was also noticeable that I interviewed far more women than men. That was not done on purpose – it just reflects (in a non-scientific way of course) that women occupy more roles in the subject area of SI4 (blue growth on small islands).

#### **4.2.4 Case study region of Scotland - 2, United Kingdom (UoY)**

**During workshops, interviews and survey for those they done, did you notice any difference between men and women opinion?**

The short answer is not really – on the one occasion I had a mixed group for an interview (Demo SI1) they all had pretty similar views and actually complemented each other well. This also applies across all interviews held – all complemented each other well in terms of the message regardless of gender.

For the participatory planning workshops, the participants were selected to be representative of the demographic so men and women were almost equally represented. We did not look at differences of opinion based on gender but none were obvious during the workshops.

For the surveys for SI 3, the data is still being analysed so I do not yet know if there will be any gender differences that show up there. The interviews for SI 3 were with owners or managers of catering businesses in Oban and all of these were men, which I thought was an interesting point. They did reference women who knew about certain things and suggest we talk to them but the interviewees themselves were all men.

**Did you notice if women have different perception of CMCH in the area?**

No we could not tell this from our work so far. It might become more apparent with more work with community groups. An interesting point about the community group that I work with, that have not yet been interviewed (workshop has been delayed), is that the 3 key figures that are engaging with the project are all women. In fact, I think this community group is run mostly by women but it is an ambitious one – they have secured extra funding to renovate an old school as a community centre and even more money for a small museum within this. So I would call it semi-professional not a hobby group even though they do it for interest.

**In a case you are working on particular case as for example fisheries, ship building, aquaculture did you notice any differences in the tasks realised by women and men?**

In the catering industry related to fisheries the majority of the staff were men. The people we talked to as representative of these businesses (so owners, or head chefs, or managers) were men although some of the businesses were family owned. One had inherited the business from his mother.

**In your area do you have any particular tasks making women more visible or about their role in the community?**

I do not yet know the answer to this one. I will be interested to hear from working with the community group if the heritage of women is hidden. I think the maritime heritage in general I hidden so it is too early to tell if there is a gender difference. Certainly not in their memory as they often talk of the women who used to clean the fish from the herring fleet- as many were their grandmothers. Of course, that itself shows a division of labour in past fisheries that I am sure still continues now.

#### **4.2.5 Case study region of Northern Ireland, United Kingdom (QUB)**

**During workshops, interviews and survey for those they done, did you notice any difference between men and women opinion?**

There were two noticeable trends in difference between the genders with the Belfast Port demo, although these are general comments relating to participants as a whole and not specifically about all of the individuals. Firstly, women's opinions were often more inclusive of intangible heritage than men's opinions, which were more firmly rooted in tangible heritage. Secondly, women tended to have

a stronger focus on community heritage and the impacts of heritage conservation on communities. In general, men were more focused on buildings and objects.

**Did you notice if women have different perception of CMCH in the area?**

For the Belfast Port demo women were more likely to view CMCH as being held by the community, for example in stories or art, and would talk in terms of individual people or ways of life of sub-sections of the community. Men were more likely to view CMCH as buildings, vessels and artefacts, and talk in terms of objects, dates and facts.

**In a case you are working on particular case as for example fisheries, ship building, aquaculture did you notice any differences in the tasks realised by women and men?**

The Belfast Port study looks at the heritage of an industry that is now in the past, therefore this question cannot be answered for current times. In the past, when shipbuilding was an active industry, there were differences in the tasks realised by men and women. The shipbuilding was carried out by a predominantly male workforce, while the women were employed in support roles or in the factories, for example those making linen or rope, to be shipped around the world, establishing Belfast as a global trading city connected by the sea.

**In your area do you have any particular tasks making women more visible or about their role in the community?**

There has been a disenfranchisement of women from the maritime heritage narrative in Belfast. Working class narratives in general are marginalised, but female narratives are especially so. PERICLES is attempting to re-establish these narratives and reclaim the status of women in the city's industrial heritage by encouraging communities to map their heritage and through developing narrated trails that are inclusive of the roles women played in the city's rich and multifaceted industrial CMCH.

#### **4.2.6 Case study region of Aveiro, Portugal (UAVR)**

**During workshops, interviews and survey for those they done, did you notice any difference between men and women opinion? Did you notice if women have different perception of CMCH in the area?**

No. We interviewed key stakeholders, i.e. representative of organizations, and we did not notice differences in perception based on gender.

**In a case you are working on particular case as for example fisheries, ship building, aquaculture did you notice any differences in the tasks realised by women and men?**

Activities such as artisanal salt production, harvesting of *moliço* (a mixed of algae and aquatic plants) and fisheries were traditionally developed by men in the past.

Traditional saltpans were mono-functional spaces, where only male saltworkers were allowed to operate. Salt extraction is a physically demanding job, traditionally done by men. Women were

engaged in the cleaning of saltpans, preparing the meals, and in the transport of salt from the salt “marinas” to the merchant and then to the salt warehouses.

Nowadays, saltpans are multi-functional areas, with complementary activities to salt production, such as tourism and wellbeing activities, where women have a relevant role. The *moliceiro*, was used in the past to collect the *molicho*, and nowadays its used for tourism purposes, and are operated by both men and women.

The fishing activity was traditionally a male activity but a lot of work has always been done by women (and children), such as mending nets, baiting gear, selling the fish.

**In your area do you have any particular tasks making women more visible or about their role in the community?**

No.

#### **4.2.7 Case study region of Kihnu Islands, Estonia (MKA)**

**During workshops, interviews and survey for those they done, did you notice any difference between men and women opinion?**

The interviewees for the realisation of WP 5 were mostly women and only one man. it seemed to me that this man was a lot more sceptical on the state’s actions (maritime spatial plan, to be more exact).

**Did you notice if women have different perception of CMCH in the area?**

Different women have different opinions. We have a very interesting case to mention: in Kihnu there are two associations one dealing with men in the Kihnu maritime culture and the other with women’s role. So, they in essence have different perceptions, but as we have not had the stakeholder workshops yet in the islands it is hard to conclude those things.

**In a case you are working on particular case as for example fisheries, ship building, aquaculture did you notice any differences in the tasks realised by women and men?**

Men and women in the small islands of western Estonia have totally different tasks, as I understand. They are like two halves of one and definitely complete one another but at the same time there seems to be some kind of a controversy between women and men in the Kihnu maritime culture, but I have not yet got my hand on what exactly the controversy is.

**In your area do you have any particular tasks making women more visible or about their role in the community?**

As said before, the women in the small islands’ culture have an essential role. While men go fishing then women do all sorts of other things that is about fishing beside going to the sea (cleaning the nets, dealing with the fish, etc.). So, quite a traditional society in that sense, but it does not mean that women are suppressed, but they are rather respected instead, maybe even more than in the continent, because when men are at the sea, they have to take care of everything on the land



(household, kids, etc...). There is a lot of traditional folk music to talk about such a task of women. Maybe the controversy between the genders lies in the fact that women have a much more important role in the society than it commonly was in Estonia and men find it difficult to accept. But this is one idea for which we don't have any findings yet. Nowadays, things are different, this is how it traditionally was up to the 20<sup>th</sup> century. Now, it seems that women have an essential role in holding the traditions and using them in tourism as most of the touristic enterprises are owned by women and the lead promoters of Kihnu culture are, in fact, women (even for the men's part in the traditional life).

Maybe all this has roots in ancient Estonian society which is believed not to have been as patriarchal as in Europe or even as in the Viking Scandinavia. A very good evidence is that we have Scandinavian female names that in other Scandinavia countries were in use as male names. Those names are still in use today and most people do not even know that they are used as male names in Scandinavia (Helge, Ebe, Janne, etc.). And Estonian prehistoric names do not have genders, as also Estonian language does not have grammatical genders. Women contribution to the maintenance and conservation of culture expressions and agriculture traditions in Kihnu was recognized as World Intangible heritage by UNESCO. On the website of UNESCO<sup>1</sup> is found the following:

*"Lying off Estonia's Baltic coast, the small islands of Kihnu and Manija are home to a community of 600 people whose cultural expressions and agricultural traditions have been kept alive over the centuries largely through the island's female population. The men of the Kihnu community have taken to sea to hunt seals and fish, while the women have remained on the islands to farm and to maintain the household. Kihnu women thus have become the principal custodians of the cultural traditions embodied in numerous songs, games, dances, wedding ceremonies and handicrafts. Singing is an integral part of collective handicraft activities and of religious celebrations. Particularly noteworthy among the musical repertory of the islanders is an oral tradition of pre-Christian origin, known as runic or Kalevala-metre songs.*

*The most visible emblem of Kihnu culture remains the woolen handicrafts worn by the women of the community. Working in their homes using traditional looms and local wool, the women weave and knit mittens, stockings, skirts and blouses, which often feature bright colours, vivid stripes and intricate embroidery. Many of the symbolic forms and colours adorning these striking garments are rooted in ancient legends. The Kihnu cultural space is also distinguished by the interrelation of its rich cultural and natural heritage. On both islands, the characteristic landscape of grassland, pine groves and coastal sands has remained relatively intact up to the present day.*

*Their geographic isolation, their strong sense of community spirit and their steadfast attachment to the customs of their ancestors have enabled the Kihnu people to preserve their crafts and customs. Today, Kihnu culture is threatened by economic hardship, uncontrolled housing development and the intrusion of tourists insensitive to the islands' traditions and natural environment".*

#### **4.2.8 Case study region of North Aegean, Greece (FRI)**

**During workshops, interviews and survey for those they done, did you notice any difference between men and women opinion?**

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<sup>1</sup> Source : <https://ich.unesco.org/en/RL/kihnu-cultural-space-00042>

In the NE Aegean case region, the basic difference between men and women was not a difference in opinion, but a difference in role, in relation to fishing cultural heritage. Women in our sample are much fewer than men. Women appear to have a more distant relationship and vaguer knowledge on fishing (in whatever form, both on the boat and on land). Some have very little knowledge on fishing related matters or they know only of some stereotypical, often repeated axioms (in our interviewees group these were the teachers, and some civil society members, e.g. the woman in charge of the Hellenic Refugees Museum). Others have a more in depth knowledge and opinions of two kinds. 1/ knowledge and opinions which have been formed because of their family descent (e.g. one case of a well-educated woman from a well off family of ship owners, who is an active writer and historian on sea related issues from the point of view of male narrators) ; 2/ Women who are married to men who are professionally involved in fisheries and may or may not have any prior family connections with fishing (e.g. three cases of fishermen' and fishmonger's wives). The opinions expressed during interviews were reflecting those of their husbands, fathers or other members of their family, but they may not have been what they really believe. We did not have the chance of a private discussion with any of them.

#### **Did you notice if women have different perception of CMCH in the area?**

Women appear to be less interested in CMCH (fishing cultural heritage in our case) than men, mostly because of their role, which is either distant (educators, researchers) or homebound and supportive of the male members of their household. For men, involvement in fisheries is their way to provide a living for their family and a source of pride for their achievements and dexterity and also a source of stories and anecdotes, but for women none of these things appear to be relevant.

#### **In a case you are working on particular case as for example fisheries, ship building, aquaculture did you notice any differences in the tasks realised by women and men?**

In the realm of fishing the role of women, as this was recorded by the small sample of those interviewed is secondary and bound at home. Very few women are actively involved in actual fishing and we were not able to interview any of those. Those however are wives of small coastal fishermen. Larger scale fisheries are exclusively performed by men.



Cooking of fish and seafood is a task of women, but home fish-processing is less so. This is an activity which is something that men were reported to do/know how to do. We found historical evidence, however, that women were workers in the fish processing industry. Also preparation of bait and bating of long lines is something in which women participate along with the men (a task done at home).

Cooking is generally the domain of women but in the case of fishers' households, there are some dishes which the men are said to be better at cooking. Fish soup is the main such dish and one that is particularly liked. The fisherman's fish soup is a much discussed topic and the fishermen are supposed to be experts in it not only because of their access to very fresh fish (usually the ones that are damaged on the nets) but also because it is a dish they cook on the boat during their fishing trips. It is interesting that one observes a marked difference here with the pastoral societies (e.g. on Crete) where everything that is cooking pot falls within the domain of the women's cooking, while men cook on the spit or straight on live coals. In the case of household recipes, these are passed down from the older generation of women to the younger. Recipes for certain dishes however are now following a different trajectory, as the younger generation becomes interested in them through TV and cooking shows and the recipes are re-introduced via that channel.

Recipes for fish processing are mostly held by men as their special knowledge, even though women know how to do the task too (and they do it along with the men). In one case, a man showed us how to salt sardines and horse mackerels, which is something he is very good at, but that recipe came down to him from his father in law, through his wife. Still, it was the man who was in charge of the salting. Women also participate in fish trade, but when there is a man around their role is restricted to that of a selling and cleaning clerk. If not, then women perform all tasks, even the involvement in fish auctions.

Our interviewees reported that in older days' women were actively and professionally involved in net mending, a task that would take place either at their home or in a public space, such as the harbour. This professional activity (which generated wages) was linked to large scale and purse seine fishing and trawling. Involvement in net mending in the small scale coastal fishing was part of the supportive role of women.



The realm of research around fishing cultural heritage is a space where women are more actively involved but their role is different from the men. Women are involved in research in their role as

managers (participation in research programs, parts of their job) while men take the initiative for research because of their personal interest in issues of maritime cultural heritage.

**In your area do you have any particular tasks making women more visible or about their role in the community?**

In our case region we did not design any activities that would particularly pick out the women and emphasise their role. As our main target was recording of the historical and present day fishing cultural heritage in our case region and the creation of interest in the importance of fishing cultural heritage, our actions were designed accordingly. Some of the trends described here became clear through these actions, but only as an ascertainment.



In our PERICLES schools program where both boys and girls got involved in research around the local fishing heritage, we did not notice any difference in the way they approached the issue. Most groups were mixed anyway. The observed difference in the topics of their choice had mostly to do with whether they had direct access to fishermen and previous familiarization to the topic (if they had family connections) or not.

## 5 Main elements to maintain

As in the previous year, PERICLES project comes across as a women dominated project: women-friendly, with a high level of female participation and women with high level of responsibilities. Data do not allow further analysis based on the type of job (permanent or non-permanent) between young researchers and others, and between women and men.

The data gathered from the regional cases studies show that women in European coastal areas have had and still have an important role within the communities and the maintenance of cultural maritime heritage (tangible and intangible). The research work conducted in France to derive a representation and identity of cultural maritime heritage is associated with high women participation in all places studied. This observation applies to communities where demography has changed with arrival of wealthy people and pensioners from urban areas (see example of Locmariaquer, France). In the meetings held by PERICLES at Locmariaquer, women and men appear not to have the same representation of cultural heritage and its preservation. Women showed preferences for natural heritage (birds, plants, wetlands, etc.) and “small cultural heritage” (fountains, etc.) whilst men seem to favour maritime activities, boats, etc.

In areas where PERICLES is focusing on the preservation and promotion of knowhow of maritime activities, such as fishing, shellfish farming, ship construction and other – all forms of intangible heritage - preliminary results suggest women are involved as much as men in the future of these activities. Women contribute to the conservation and continuity of different fishing practices (*métiers*) through their invisible participation. If different superstitions prevent women being on board of fishing

vessels, women are involved in all associated activities on land. Women are mending and making nets, baiting longlines, harvesting shellfish on the shore and more recently performing administrative tasks. In oyster farming, women have been and still are the main source of labour on land. In the past, women have also been working at sea. In some European coastal areas women are harvesting seaweed and shellfish and often they constitute the majority (eg, France, Portugal, Spain). Seaweed and shellfish harvesting do not need full time employment, leaving women enough time to take care of children, families and communities.

Thanks to EMFF and other EU structural funds, women are increasingly involved in value-adding activities, such as oysters' degustation or fish processing. Such "diversification" of activities is closely linked to tourism or educational programmes. Women, by telling the story of their know-how and craft, contribute to their continuation and transmission to new people and generations. Past and present women have contributed to shape the local identity in coastal communities. Almost all partners agree on this, but it should be better documented, particularly a museum or specific heritage activities.

There are excellent examples in every case study of the symbolic relegation of women. During the coming year, it would be interesting to conduct an economic estimation of women and men contributions to compare them. Case studies provide prototypical examples of the different social values attributed to female and male roles, past and present. The Estonian islands present strong similarities to Breton islands. This may also apply to other remote areas or Mediterranean islands – a gender perspective would need to be applied through the PERICLES project research.

The other issue to point out is the roles of men and women in regards to cultural heritage. Insights into specific role taken by men and women in managing heritage could be one important contribution from PERICLES project. Clearly, expansion of the tertiary sector (tourism, museums, festivals, exhibitions, etc.) towards tourism and heritage in general is mainly driven by women. Men contribute almost exclusively to heritage linked to technology, whilst women tell past and present stories and develop economic activities. Oyster farmers in France now increasingly rely on direct sales to get by financially, and shellfish tasting and tourist hosting are entirely organised by women. Heritage production and preservation processes display similar gender role allocation. As in the past, women have a significant leadership role for sustainable economic development in the 21<sup>st</sup> century.

Pursuing such options require raising gender awareness within the whole PERICLES project team. These options can be examined one by one during the annual project meeting based on the material provided for this report.