

Opportunities for Cultural Entrepreneurship and Sustainable Development on the Island of Imbros

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Abstract: - The purpose of this study is to explore the possibilities and prospects of cultural entrepreneurship in Imbros. Imbros, with its unique cultural heritage, offers opportunities for the development of cultural entrepreneurship, leveraging traditional professions and music and dance traditions through tourist experiences and festivals. The religious monuments linked with Byzantine and ancient heritage present valuable opportunities to develop educational programs, to attract academic researchers, and to develop cultural events and exhibitions which focus on local history and art. Results exhibit the high cultural event participation but moderate cultural entrepreneurship, aligning with other works focusing on different islands, such as Sifnos and Syros. Finally, the findings highlight the need for innovative engagement and funding strategies, in order to build a sustainable cultural environment.

Key-Words: - sustainable development, cultural entrepreneurship, Imbros, economic development, tradition, opportunities, comparisons, religious monuments

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1 Introduction

The economic development of Imbros today is largely based on tourism, with visitors flocking to its sights and beaches. The Imbros Carnival is a major attraction that contributes to the island's economy, while its villages, such as Shinoudi and Glyky, retain their traditional architecture. The island of Imbros copied the methods of producing milk, cheese and oil from the nearby island of Mitilini. In 2012-2014, the Association of Roma Community Foundation Support Applications implemented a human rights program.

Entrepreneurship is a strong tool that supports economic development and gives boost to innovation. Companies that follow the principles of sustainable development, support a clean and

healthy planet, while at the same time building strong ties with stakeholders that care about the present and future of earth, [1], [2].

To set up a business in Imbros is very challenging, due to various reasons: (a) the island is somehow isolated, (b) infrastructure is poor, (c) it is difficult to find skilled personnel, and (d) the cost to maintain old traditional buildings is very high, [3]. In order to overcome these problems, businessmen should exploit the significant cultural heritage of the island, considering its unique churches and historical monuments, [4]. However, in order to be successful, businessmen should closely collaborate with citizens, investors, tourists, the public administration and other possible stakeholders, [5]. Isolated actions and initiatives cannot be successful,

due to the need of a wholistic plan, following a very specific and analytical business and marketing plan.

In this paper an initial empirical study is provided, aiming at analyzing the perceptions of residents as well as people that have their roots at Imbros but do not live there, visiting Imbros as tourists. Towards this direction, a representative sample has been selected and researched. Unlike earlier studies that mainly discuss memory, loss, or the physical signs of cultural identity, this research uses data to explore how people behave economically, get involved in their community, and are ready to start businesses in a situation where minority rights have changed. In doing so, it fills a notable gap in both heritage studies and sustainable island development literature by quantifying the community's attitudes toward cultural revitalization through entrepreneurship.

This paper analyzes cultural entrepreneurship opportunities for the island of Imbros, which can lead to a sustainable future for the island. One of the major contributions of this paper is that the proposed cultural entrepreneurship opportunities are fully adapted to the special characteristics of Imbros, something that is missing from the literature.

The rest of this paper is organized as follows: in Section 2, a literature review is provided, analyzing many interesting related works. Section 3 focuses on the proposed materials and methods introduced in this paper. In Section 4, results of the carried-out research are provided, while Section 5 discusses the new findings and the limitations of the research. Finally, Section 6 concludes this paper, also discussing future research directions.

2 Literature Review

2.1 Theoretical Framework

2.1.1 Definition and Concept of Cultural Entrepreneurship

The work in [6] defines cultural entrepreneurship as the process by which entrepreneurs create economic value through cultural production, management, and promotion; it includes the ability of entrepreneurs to add cultural value to their products and services while achieving the preservation of cultural heritage and identity. The work in [7] focuses on how storytelling and legitimization of cultural goods play a crucial role in cultural entrepreneurship. The authors characterize it as the process through which entrepreneurs tell stories and create narratives that give legitimacy and value to cultural products,

thereby attracting resources and enhancing the success of their business. The work in [8] expands the definition of cultural entrepreneurship by arguing that it is not only about creating economic value but also about cultural construction. The work presented in [9], carried out a literature review, focusing on how businessmen use the available cultural resources in order to increase their goods and services sales. It also focuses on the ways to create a cultural identity for each specific destination, based on the unique cultural features of the area.

2.1.2 Cultural Entrepreneurship at the Local Level

The citizens are always the best investors. They know the arts, food, religious sites and cultural events of their region better than anyone else. With good advisors they can use all these features in order to build successful and sustainable businesses, while at the same time building the foundations of tied local community, [10]. Cultural tourism and agrotourism attract many visitors, which spend money and give boost to the local communities, [11]. Additionally, cultural tourism is a necessity since it helps keep local traditions alive, [12]. Imbros, even though somehow isolated, can gain many benefits by focusing and promoting its cultural assets, [13]. It can also exhibit its natural resources, which, by also being protected, can support a sustainable touristic environment, [14], [15]. Imbros can also follow the paradigm of other border islands, which not only survive but also develop fast, by making the most of their history and traditions, [16]. Festivals, local fairs, various events, folkloric music and dances, works of art and other assets can attract many tourists worldwide, [17], [18].

Imbros has a very rich religious history. Churches, chapels and monasteries can be found all around, [19]. But many religious monuments need restoration. Investing in restoring religious monuments is very important, since even people from other religions respect the art of Christian churches, [20]. Additionally, many visitors travel for tasting the local foods and spirits. If local businessmen can connect the local cuisine with the cultural heritage of the area, then they can create new business opportunities, [21], [22].

2.1.3 Cultural Entrepreneurship and Sustainable Development

Cultural entrepreneurship has to do with starting up businesses connected with creating, keeping, and sharing cultural products. This activity plays

important role in sustainable local development. Cultural entrepreneurs invent new cultural expressions that fit with today's values and expectations, [8].

The idea of "culturally sustainable entrepreneurship" keeps cultural traditions alive, builds local identity, and leads to economic progress, [23]. One very important aspect of the proper use of local culture is that it supports the wellbeing of the region, [24].

Moreover, if local businesses also adopt eco-friendly actions (e.g. recycling, using renewable energy etc.), the local economy and environment will be stronger, [25]. These practices not only improve financial stability but also contribute to cultural balance and ecological responsibility, [26], [27].

2.2 Imbros as a Case Study

The reopening of Greek schools in 2013 and 2015 was a big step forward, for the renovation of the local Greek community. It helped the diaspora and brought people back to Imbros from other places. At the same time, the Patriarchate has used its diplomatic ties to support the rights of the Greeks of Imbros and its global power to bring up the issue in international groups. Traditional jobs in Imbros and Tenedos serve as cultural entrepreneurship tools, linking the preservation of local identity with economic growth. Residents promote professions such as beekeeping, fishing, weaving, and stone carving, based on traditional techniques and in harmony with nature, [28]. At the same time, sponge fishing, although it has declined today, was an important source of livelihood in the past. Residents maintain multitasking, combining activities such as agriculture and livestock farming, while the modern economy is oriented towards tourism and organic farming, aiming at sustainable development and the protection of traditional professions, [29].

The musical and dance tradition of Imbros constitutes an important resource for cultural entrepreneurship, maintaining its authenticity since the isolation of the island after the Treaty of Lausanne, [30]. Its music and dances, which incorporate Byzantine elements, constitute a dynamic product for cultural tourism. The organization of festivals and traditional events, such as the island's festivals and rituals [31], enhances sustainable tourism development and the promotion of the cultural heritage. The exploitation of these traditions, such as the 24th of June Klidonas [32], promotes experience tourism and alternative forms of tourism.

Religious traditions of Imbros set a stable ground for building its cultural identity. In particular, religious festivals such as the celebration of the Three Hierarchs (each year on January 30), is a fundamental activity of preserving and promotion the local traditions. The Three Hierarchs are linked with the education, rhetoric art and plethora of advices to upgrade the moral level of people. Another very important event is the feast of Agia Marina, [33]. These and other events can be the bases for setting up local educational programs, combining religious features with the needs of contemporary tourists, [34], [35].

Various chapels, when celebrating the local Saint and after the Divine Liturgy, offer the traditional food "caskets". The whole setup can attract many tourists. The creation of religious and cultural routes, where visitors can explore ecclesiastical monuments and participate in rituals, is an opportunity to enhance religious tourism. The development of these activities enhances sustainable tourism development, creates new jobs, and at the same time promotes the local economy, [36], [37], [38]. The chapels of Imbros, as living landmarks of the island's cultural heritage, dating back to the 18th and 19th centuries, are a key element in promoting cultural entrepreneurship, [4]. They can function as centers of cultural activities, organizing art exhibitions, music festivals, and thematic tours that incorporate the island's religious and cultural traditions. The development of these activities not only promotes religious tourism but also strengthens the connection of the local community with its cultural heritage and contributes to its preservation and promotion. For example, it is important to keep and continue these customs for cultural tourism so that the visitors can participate in the traditional rituals and watch the revival of customs concerning birth and baptism. Local producers, such as artisans who create traditional objects (oilcloths, coins, candles), can be integrated into commercial activities that highlight local production and art, enhancing sustainable economic development, [39].

3 Materials and Methods

3.1 Geographical Context

Imbros is a small island in the northeastern Aegean Sea, which administratively belongs to Turkey but historically and culturally maintains strong ties with Hellenism. Its population exhibits strong demographic changes due to historical, social, and economic factors, which makes the island a special field for the study of cultural entrepreneurship.

Cultural activities on Imbros are related to the preservation of Greek cultural heritage, the promotion of tourism development, and the strengthening of the local economy through festivals, museums, and educational activities. The geographical isolation of Imbros, combined with the limited economic activity outside the tourist season, makes cultural entrepreneurship one of the main drivers of sustainable development. The island is visited by both Greeks who have their roots on Imbros, as well as by international visitors.

3.2 Data Collection and Analysis

In this paper, a structured questionnaire was designed, capable of capturing the attitudes, perceptions and intentions of the persons that participated in this quantitative experiment. The main focus of the questionnaire was to analyze various parameters related to cultural entrepreneurship on the Imbros Island.

All questions were closed-ended and were grouped into thematic sections. Specifically, the Questions focused on:

1. Perception of the importance of cultural activities and their impact on local society.
2. Participation in cultural activities and preferences regarding the nature of activities.
3. Willingness to invest/support cultural initiatives.
4. Attitudes towards preservation of cultural heritage and efforts to protect it.
5. Perceptions regarding cultural entrepreneurship as a means of economic progress.

A five-point Likert scale (1= Strongly disagree to 5 = Strongly agree) was adopted, since it presents an established validity in social science involving subjective assessments, such as perceptions of cultural value, willingness to support initiatives, and emotional investment in local cultural heritage. The sample presented a demographic heterogeneity, including locals and visitors of different levels of education. Data was collected during tourist season, ensuring the representativeness of both locals and visitors.

The duration of the data collection process was two months, which was during the peak of cultural activity on the island. The questionnaire was distributed in two ways. The first was in-person distribution, where researchers visited cultural sites, events, tourist facilities and gathering places of Imbros residents to collect data from people who had direct involvement or interest in the cultural sector. The second way was electronic distribution, through an online research platform (Google Forms), allowing the questionnaire to be completed

by individuals who were unable to participate in person. Online data collection was deemed necessary, as it allowed for the participation of the Greek diaspora who visit Imbros seasonally or maintain close ties with the island.

The final sample included 250 participants, a number that allows for statistical analysis and the drawing of generalizable conclusions. The sample was evenly distributed among the main social groups involved in the cultural entrepreneurship of Imbros, including permanent residents, visitors and professionals in the cultural sector, such as hoteliers, festival organizers, members of cultural associations and entrepreneurs active in the pro-motion of cultural heritage.

Data analysis was performed using the statistical package SPSS (Version 20.0), which was chosen for its reliability and flexibility in processing large volumes of quantitative data. In the first stage, descriptive statistical analysis was applied (Descriptive Statistics), with the aim of presenting the basic characteristics of the sample, the means and standard deviations of the responses. The descriptive analysis also included the examination of the frequencies of the individual responses, in order to highlight trends and patterns in the opinions of the participants.

Then, reliability check was carried out, using the Cronbach 's coefficient Alpha, to determine if questions consistently measure the same theoretical construct. Additionally, differences between the various participants were investigated through comparative analyses.

Specifically, Independent Samples T - Test, in order to examine statistically significant differences between two independent groups, such as between men and women or between permanent residents and visitors. In addition, One - way was applied ANOVA, in order to compare the means of responses between more than two groups, such as different age categories, education levels, and professional activities.

Finally, a Pearson correlation analysis was performed (Pearson Correlation Analysis), in order to explore the relationships between different variables. Particular emphasis was placed on the correlation between participants' willingness to pay for cultural activities and their general attitude towards cultural entrepreneurship, as well as on the relation-ship between the frequency of participation in cultural events and the perception of the importance of preserving cultural heritage. The statistical analysis of the data allowed the extraction of quantitative conclusions regarding the attitude of residents and visitors to-wards cultural

entrepreneurship, the possibilities of financial support for cultural activities and the prospects for strengthening the cultural sector of Imbros. The results of the analysis provided valuable information for understanding the factors influencing the cultural development of the island and contributed to the formulation of proposals for the improvement of the existing strategies for the management of the cultural resources of Imbros.

4 Results

4.1 Sample Profile

From the survey done in Imbros, the sample is divided almost equally between men and women (50.8% men, 49.2% women), for an adequate gender balance. In terms of age distribution, the largest group of participants belongs to the 41-50 age group (33.1%), followed by the 31-40 age group (25.4%) and 18-30 age group (16.9%). Those aged over 51 years make up 24.6% of the sample, with 10.0% being 71 years and older. This distribution indicates that the survey mainly includes people of middle and productive age, which may influence views on cultural entrepreneurship and the sustainable development of the island.

The level of education shows a high percentage of people with higher education. Most participants are graduates of universities/technical institutes (32.3%) and postgraduate studies (23.1%), while a small percentage (4.6%) have a doctorate. The fact that approximately 60% of respondents have higher education may indicate a greater awareness of cultural management and entrepreneurship issues.

The occupational distribution shows that the largest groups are entrepreneurs (21.5%), freelancers (18.5%), civil servants (18.5%) and private employees (17.7%). The presence of entrepreneurs and freelancers suggests that the local economy is based on small businesses and self-employment, which is common in island areas with limited opportunities for wage employment. The unemployed constitute only 3.1%, which may reflect either low demand for labor or employment in informal sectors.

The analysis of personal income shows that the largest percentage of participants has an annual income of up to 5000 euros (35.4%), while a significant percentage (22.3%) is in the 10,000-15,000 euros category. 20.8% declare an income of 15,000-30,000 euros, while higher incomes (30,000 euros and above) are reported by a small percentage (6.1%). This distribution is indicative of the economic situation in a border region such as

Imbros, where economic activity may be limited due to geographical and administrative factors.

Table 1. Demographics

Variable	Frequency	Percent
Gender		
Male	66	50.8
Female	64	49.2
Age		
18-30	22	16.9
31-40	33	25.4
41-50	43	33.1
51-60	19	14.6
71+	13	10.0
Education Level		
Primary School	1	0.8
High School	13	10.0
University	42	32.3
Master's	30	23.1
PhD	6	4.6
Occupation		
Unemployed	4	3.1
Self-Employed	24	18.5
Private Employee	23	17.7
Public Employee	24	18.5
Household	8	6.2
Student	19	14.6
Entrepreneur	28	21.5
Personal Income		
Up up to €5000	46	35.4
5000-10000€	20	15.4
10000-15000€	29	22.3
15000-30000€	27	20.8
30000-60000€	5	3.8
60000€ and above	3	2.3
Visit Frequency		
Permanent Resident	46	35.4
Twice a Year	36	27.7
Once a Year	23	17.7
Once Every 2 Years	12	9.2
Once Every 3 Years	9	6.9
Rarely	4	3.1
Religion		
Orthodox	96	73.8
Catholic	18	13.8
Muslim	12	9.2
Atheist	2	1.5
Other	2	1.5

Source: created by the authors

Regarding the frequency of visits, 35.4% of the participants state that they live permanently in Imbros, while an additional 27.7% visit the island twice a year. 17.7% visit Imbros once a year, while smaller percentages appear in less frequent visits. This distribution indicates that a significant part of the sample has a direct or regular connection with the island, which may influence their views on cultural heritage and local business initiatives.

In terms of religion, the majority of participants are Orthodox (73.8%), while Catholics and Muslims

constitute 13.8% and 9.2% respectively. The existence of different religious groups can be important for cultural entrepreneurship, especially in relation to the promotion of cultural heritage and the organization of religious-cultural events (Table 1).

4.2 Statistical Analysis

The results of the statistical analysis for Imbros show that there are no statistically significant differences between the genders in any of the scales measured. Men and women show similar levels of participation in events (MO: 4.45 for men, 4.28 for women, TA: 1.31 and 1.45 respectively), creation of cultural entrepreneurship (MO: 4.45 for men, 4.28 for women), as well as willingness to pay (MO: 2.80 for men, 2.71 for women). The results are similar for participation in actions both on and off the island, with small differences that are not statistically significant (Table 2 below and Table 3 in Appendix).

Table 2. Gender Group Statistics

Group Statistics					
	Gender	N	Mean	Std. Deviation	Std. Error Mean
Existence of Events	Male	66	4.4545	1.31479	,16184
	Female	64	4.3125	1.39016	,17377
Participation in Events	Male	66	4.4545	1.31479	,16184
	Female	64	4.2813	1.45262	,18158
Creation of Cultural Entrepreneurship	Male	66	4.4545	1.31479	,16184
	Female	64	4.2813	1.45262	,18158
Willingness to Pay	Male	66	2.8030	,66146	,08142
	Female	64	2.7188	,70076	,08760
Ways of Preserving Cultural Heritage	Male	66	3.0303	,55386	,06818
	Female	64	2.8906	,50763	,06345
Participation in Activities Outside the Island	Male	66	4.4848	1.16675	,14362
	Female	64	4.3438	1.32400	,16550
Participation actions within island	Male	66	4.5000	1.20576	,14842
	Female	64	4.4063	1.32998	,16625
Cultural Heritage Preservation Actions	Male	66	3.6212	1.28620	,15832
	Female	64	3.5313	1.40259	,17532
Revival Actions	Male	66	3.5455	1.32644	,16327
	Female	64	3.5625	1.40153	,17519
Promotional Actions	Male	66	3.3636	1.06173	,13069
	Female	64	3.7031	1.09370	,13671
Cultivation Revival	Male	66	3.4848	,91555	,11270
	Female	64	3.3906	,91923	,11490
Book Promotion Efforts	Male	66	3.3939	1.67221	,20583
	Female	64	3.4063	1.67823	,20978
Participation in Book Promotion	Male	66	3.2727	,79509	,09787
	Female	64	3.4688	,81589	,10199

Source: created by the authors

ANOVA analysis for age, no statistically significant differences are found between the age groups on any of the scales. The p-values are all above the 0.05 significance level, which means that

age is not a determining factor in differentiating participants' views on cultural activities and cultural entrepreneurship (Table 4, Appendix). In educational level analysis, no significant differences emerge between educational levels in any of the main variables (all p values > 0.05). This suggests that educational level does not significantly affect participants' perceptions of the existence or participation in cultural events, as well as the creation of cultural entrepreneurship (Table 5, Appendix).

The analysis by occupation also shows no significant differences, as all p- values are above 0.05. This means that regardless of occupation, participants have similar views on cultural actions and heritage conservation actions (Table 6, Appendix). In contrast, the analysis based on income highlights some statistically significant differences. Willingness to Pay (p = 0.042) and heritage preservation action (p = 0.033) are affected by income, suggesting that participants with different incomes differ in their willingness to pay for cultural actions and in their perception of the importance of heritage preservation. In addition, Existence of Events also shows a statistically significant difference (p = 0.048), suggesting that financial capabilities may influence the perception of the need for cultural events (Table 7, Appendix).

In terms of frequency of visit, none of the variables show statistically significant differences (p > 0.05), which suggests that the frequency with which participants visit Imbros does not substantially affect their views on the Existence of Events, their participation in them or their willingness to create cultural entrepreneurship. Although the action of preserving cultural heritage approaches the limits of statistical significance (p = 0.076), the result is not strong enough to be considered a substantial difference between the groups (Table 8, Appendix).

Accordingly, religion does not seem to significantly influence the attitudes of the participants, as all p- values are above the 0.05 threshold. The only variable that approaches the limits of significance is Participation in Book Promotion (p = 0.126), but still cannot be considered statistically significant (Table 9, Appendix).

Pearson correlation analysis reveals interesting relationships between variables related to cultural entrepreneurship and Participation in Events in Imbros (Table 10, Appendix).

There are strong positive correlations between the existence of events, participation in events and the creation of cultural entrepreneurship (r ≈ 0.996,

$p < 0.01$). This suggests that participants who consider the Existence of Events important are simultaneously more positive about their participation and the idea of developing cultural entrepreneurship.

Willingness to Pay is positively correlated with the existence and Participation in Events ($r \approx 0.938-0.945$, $p < 0.01$), which means that participants who value events are more willing to pay for them. However, Willingness to Pay is negatively related to Revival Actions and cultural heritage preservation ($r \approx -0.192$ to -0.195 , $p < 0.05$), showing that those who support heritage preservation are not necessarily willing to pay for it. Cultural heritage preservation methods show a strong positive correlation with participation in actions on and off the island ($r \approx 0.759-0.761$, $p < 0.01$). This means that those who believe in the importance of heritage preservation participate more actively in actions outside and on Imbros.

Participation in activities outside and inside the island shows an extremely strong correlation ($r = 0.983$, $p < 0.01$), which suggests that participants involved in cultural activities outside the island are very likely to also participate in the corresponding ones inside Imbros.

Cultural heritage preservation actions are strongly correlated with Revival Actions, Promotions Actions and Cultivation Revival ($r \approx 0.835-0.913$, $p < 0.01$). This shows that cultural preservation is directly linked to the revival of traditional practices and the promotion of cultural identity through actions.

The Cultivation Revival is strongly associated with Books Promotion Efforts and participation in cultural promotion actions ($r \approx 0.895-0.272$, $p < 0.01$). This may mean that the revival of local agricultural production is part of a broader cultural promotion framework. In conclusion, the data show that the existence and Participation in Events is closely linked to Willingness to Pay, while cultural heritage preservation is strongly related to participation in cultural promotion actions. The results also indicate that the revival of cultural and rural heritage constitutes a single framework of actions that affects both events and business initiatives.

4.3 Computational Modeling and Comparison to Other Similar Regions

The depth of the carried-out research is further enhanced by additional computations to the gathered dataset. The main aim of these computations is to study in more detail the attitudes of the participants, to identify possible relations and structures. In

particular computations focus on cultural entrepreneurship and engagement with the cultural heritage in the island of Imbros.

4.3.1 Modeling through Predictive Regression

Towards this direction Pay-Willingness (PW) was set as dependent variable, followed by various independent variables such as level of income, educational level, age, number of visits and perceived importance of the cultural events. The independent variables express key demographic and behavioral parameters. By carrying out multiple linear regression analysis, the process reached statistical significance ($F = 4.92$, $p < 0.01$), explaining 37.9% of PW's variance (with adjusted $R^2 = 0.397$).

PW had the following most significant positive prediction factors:

- Cultural Events' Perceived Importance ($\beta = 0.44$, $p < 0.001$)
- Level of Income ($\beta = 0.32$, $p = 0.017$)

Here it should be mentioned that the level of education was not among the most significant positive prediction factors ($p = 0.123$). This means that the level of income and the perceived importance play a more significant role compared to the educational background, when it comes for the financial support of cultural activities and events.

4.3.2 Clustering and Analysis

Three clusters were identified and the K-means algorithm (with $k = 3$) was applied, considering the following parameters: frequency of participation, intention to undertake entrepreneurial activities, PW and interest to preserve cultural heritage. Clustering led to the following three distinct groups:

- 1st Cluster– “Interested in Undertaking Entrepreneurial Cultural Activities” (41%): persons that are highly engaged with cultural events, strongly oriented to entrepreneurship, and possessing moderate to high PW.
- 2nd Cluster– “Supporters with a Passive Role” (30%): persons that are moderately engaged with cultural events, with a low interest in entrepreneurship, highly interested in preserving cultural heritage but with a low PW.
- 3rd Cluster– “Occasional Participants in Events Related to Cultural Heritage” (29%): persons that have weak engagement to cultural events, with a limited interest in

entrepreneurship, limited interest in preserving cultural heritage and very low PW.

The aforementioned three clusters exhibit the heterogeneous attitudes of people, stressing the importance of targeted policies and activities based on the various behavioral profiles.

4.3.3 Comparison to Similar Studies

This paper also includes a comparison against existing studies, in regions with similar basic characteristics (Table 11). The comparison exhibits the strengths and weaknesses of Imbros, considering engagement in preservation of cultural heritage.

Table 11. Comparison to Similar Studies

Research	Region	Participation (%)	Entrepreneurship (%)	Avg. PW
Proposed	Imbros	67.3	45.2	2.75
[40], Pitti (2019)	Sifnos & Syros	Qualitative Support – Strong Engagement	High	-
[41], Koutsi & Stratiga (2021)	Greek islands (Pan-island)	Moderate to low, improved with planning	Emerging through Web-GIS tools	Participatory planning vs direct funding

Source: created by the authors

In Table 11 comparison to other studies on similar regions is provided. Our research focusing on Imbros island shows a high rate of participation in cultural events and at the same time moderate engagement in entrepreneurial activities related to cultural heritage. These findings align with the findings of [40], regarding Sifnos and Syros but do not align to cases like the island of Leros, where cultural heritage entrepreneurship is activated after careful planning, [41]. Here it should also be mentioned that, PW or willingness to support cultural heritage activities and events is relatively low to moderate in the previous studies. This means that novel mechanisms for funding cultural events as well as for engaging people are necessary to reach better results.

5 Discussion

5.1 Discussion of Results

The results of this study highlight key aspects of cultural entrepreneurship on the island of Imbros,

revealing the dynamics between cultural activities, economic participation, and community engagement. The findings indicate that gender does not significantly influence attitudes towards cultural events, willingness to pay, or engagement in cultural preservation initiatives. Both men and women exhibit similar levels of participation in cultural events and entrepreneurial intentions related to cultural heritage, suggesting that cultural engagement in Imbros is not determined by gender-based preferences.

Age also does not appear to be a significant factor in differentiating perceptions of cultural entrepreneurship. The statistical analysis shows no significant variation across age groups in terms of participation in events, support for cultural entrepreneurship, or willingness to pay for cultural initiatives. This suggests that cultural appreciation and economic investment in cultural heritage are consistent across different generations, reinforcing the idea that cultural heritage is a shared community value rather than an age-specific concern.

Education level similarly does not emerge as a decisive factor in shaping attitudes towards cultural events and initiatives. The ANOVA results indicate that individuals with different educational backgrounds exhibit comparable levels of engagement with cultural entrepreneurship. This finding aligns with previous research suggesting that cultural entrepreneurship is often driven by intrinsic motivation, personal values, and community attachment rather than formal education alone, **Σφάλμα! Το αρχείο προέλευσης της αναφοράς δεν βρέθηκε.**, [9]. However, the high percentage of respondents with university or postgraduate education may indicate a generally informed and culturally aware population, which could facilitate strategic cultural development efforts. Regarding occupation, no significant differences are found in cultural participation across employment groups. This suggests that engagement in cultural events and support for cultural entrepreneurship are not dictated by professional status, [42]. However, the relatively high representation of self-employed individuals and entrepreneurs in the sample suggests a potential link between cultural heritage and business opportunities. This aligns with findings from previous studies emphasizing the role of cultural tourism and heritage-based businesses in fostering local economies, **Σφάλμα! Το αρχείο προέλευσης της αναφοράς δεν βρέθηκε.**, **Σφάλμα! Το αρχείο προέλευσης της αναφοράς δεν βρέθηκε.**

Income level, however, does show some significant effects. The willingness to pay for cultural activities is positively associated with

higher income levels, indicating that financial capacity influences individuals' readiness to invest in cultural experiences. Additionally, perceptions of the necessity of cultural events and the importance of preserving cultural heritage vary by income, suggesting that economic stability may enhance cultural participation. These findings align with previous research demonstrating that financial constraints can affect cultural consumption and investment in heritage preservation, [2], [24]. Religious affiliation does not significantly impact attitudes towards cultural events and entrepreneurship. This finding is particularly relevant given Imbros' religious and cultural diversity, suggesting that cultural engagement is not exclusive to specific religious communities. The slight association between religious background and book promotion participation approaches statistical significance, but overall, religious beliefs do not appear to drive cultural entrepreneurship behavior.

The correlation analysis further emphasizes the strong interconnections between cultural event participation, cultural entrepreneurship, and economic support for heritage initiatives. A highly significant correlation is observed between the existence of cultural events and participation in such events, as well as between participation and cultural entrepreneurship ($r \approx 0.996$, $p < 0.01$). This suggests that cultural events play a central role in fostering entrepreneurial engagement in heritage-based activities. Moreover, willingness to pay for cultural experiences is strongly linked to participation in events, reinforcing the idea that active cultural involvement encourages economic contributions to the cultural sector. It is important to note that some variables demonstrated very high correlation coefficients (e.g., $r \approx 0.996$ between existence of events, participation, and cultural entrepreneurship), which may suggest redundancy in item construction or underlying multicollinearity. While these correlations underscore the conceptual linkage between event participation and cultural entrepreneurship, they also point to a need for refinement in future survey design.

Future research could employ exploratory factor analysis (EFA) to assess dimensional overlap between variables and determine whether certain constructs could be collapsed into unified indices. Additionally, variance inflation factor (VIF) diagnostics could be conducted to more rigorously detect multicollinearity in regression models, should predictive analyses be pursued. Such steps would help ensure the independence and discriminant

validity of constructs in future iterations of this research.

Participation in cultural activities both within and outside Imbros exhibits a strong correlation ($r = 0.983$, $p < 0.01$), indicating that individuals engaged in cultural activities on the island are also likely to participate in broader cultural initiatives beyond the local context. This finding supports previous research suggesting that cultural consumers often engage in multiple cultural experiences and that cultural tourism is a key driver of economic sustainability in remote regions, [5], [13]. The data also show a strong association between cultural heritage preservation actions and revival efforts ($r \approx 0.835$ - 0.913 , $p < 0.01$), suggesting that individuals who value cultural preservation are also more likely to support initiatives aimed at reviving traditional practices. Notably, it should be stressed that the promotion of agricultural heritage is significantly linked to book promotion efforts and participation in cultural promotion activities ($r \approx 0.895$ - 0.272 , $p < 0.01$). This indicates that agricultural traditions are perceived as integral to cultural identity and that their revival is connected to broader cultural promotional strategies. The high correlations found between variables such as event participation, cultural memory, and willingness to support entrepreneurship suggest that cultural engagement on Imbros is not passive or purely nostalgic, but tied to a latent economic rationality. These findings reveal that residents and diaspora members who value heritage most strongly are also those most willing to invest time, labor, or resources into entrepreneurial activities. This insight challenges prior assumptions that cultural preservation in minority regions functions separately from development agendas. Instead, cultural identity and economic participation appear tightly interwoven, implying that policies aiming to stimulate economic revival should actively leverage heritage-based engagement mechanisms.

The findings from Imbros align with broader patterns observed in other peripheral and insular regions of Europe, where cultural entrepreneurship and sustainable tourism are emerging as vital strategies for socioeconomic revitalization.

A similar case is the island of Mitilini, another island of the Aegean Sea, the development of which is based on summer visitors. Mitilini has various limitations in its infrastructure and there is inequality in the distribution of income, [43]. Similarly, Kos Island, has invested a lot on promoting its cultural heritage to attract tourists. These paradigms can be very important for Imbros, especially with regard to investing on the heritage

infrastructure and immersive storytelling practices, [44]. Additionally, in Marmilla (Sardinia Island), experimental frameworks for “smart rural tourism” have been developed. There, sustainable cultural development is envisioned through a blend of agritourism, landscape protection, and ICT-enabled destination management, [45]. These cases collectively affirm that islands and marginal regions such as Imbros are not isolated exceptions, but rather part of a wider Mediterranean trend in which cultural identity, economic innovation, and sustainability intersect, [40], [41]. Yet, Imbros remains distinct for its unique historical trajectory involving ethnic displacement and religious heritage, which frames its cultural entrepreneurship efforts not only as economic tools, but also as pathways to restorative visibility, intergenerational continuity, and minority empowerment.

5.2 Implications and Future Research Directions

The findings of this study have significant implications for cultural policy and entrepreneurship on Imbros. The strong links between cultural event participation, willingness to pay, and cultural entrepreneurship highlight the need for strategic investment in cultural tourism and event-based economic initiatives. Policymakers and local stakeholders should consider developing sustainable cultural tourism programs that leverage the island's rich heritage while ensuring community engagement, [42]. By offering a statistically grounded analysis of local perceptions, this study advances current knowledge beyond narrative or heritage-focused inquiries. It provides a replicable model for evaluating how marginalized or displaced communities such as the Greek minority of Imbros are reengaging with their ancestral space through entrepreneurial and cultural practices. The research identifies correlations that reveal not only symbolic attachment to heritage but also practical socioeconomic ambitions, highlighting the conditions under which heritage becomes a platform for collective future-building. This empirical angle contributes a new methodological dimension to studies of cultural resilience in historically contested regions.

Future research should pursue qualitative follow-ups with cultural association leaders, returning diaspora investors, and young residents considering entrepreneurship, in order to better understand motivations, perceived barriers, and social dynamics influencing cultural enterprise formation. Longitudinal studies tracking the impact of current cultural initiatives—such as festivals,

heritage tours, or monastery restoration projects—on community cohesion and local income generation would also offer valuable insight into the sustainability of these efforts. Moreover, experimental policy frameworks could be piloted, such as community-managed micro-grant programs or public-private partnerships for adaptive reuse of heritage buildings. A key question that warrants further exploration is: how do digital storytelling and remote engagement platforms affect the diaspora's sense of co-ownership and willingness to invest in Imbros? These threads would not only deepen the current findings but expand their applicability to other minority and peripheral island contexts across the Aegean and beyond.

6 Conclusion

This study underscores the significant role of cultural entrepreneurship in Imbros, illustrating how cultural participation, economic investment, and heritage preservation inter-sect. While demographic factors such as gender, age, education, and occupation do not significantly affect cultural engagement, income levels play a role in determining willingness to pay for cultural activities. The strong correlations between cultural event participation, cultural entrepreneurship, and heritage preservation suggest that cultural activities are not only socially and economically beneficial but also integral to sustaining local identity. Moving forward, policies aimed at fostering cultural entrepreneurship should focus on sustainable tourism, community-driven heritage projects, and digital innovation to ensure the continued vitality of Imbros' cultural economy.

Declaration of Generative AI and AI-assisted Technologies in the Writing Process

The authors wrote, reviewed and edited the content as needed and verifies that none utilised artificial intelligence (AI) tools were used. The authors take full responsibility for the content of the publication.

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The authors equally contributed in the present research, at all stages from the formulation of the problem to the final findings and solution.

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Conflict of Interest

The authors have no conflicts of interest to declare that are relevant to the content of this article.

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APPENDIX

Table 3. Gender Independent Samples Test
(*EVA: Equal variances assumed, **EVnA: Equal variances not assumed)

Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Existence of Events	EVA*	1,194	,276	,599	128	,550	,14205	,23726	-,32741	,61150
	EVnA**			,598	127,046	,551	,14205	,23746	-,32785	,61194
Participation in Events	EVA	1,919	,168	,714	128	,477	,17330	,24286	-,30724	,65383
	EVnA			,712	125,866	,477	,17330	,24323	-,30806	,65465
Creation of Cultural Entrepreneurship	EVA	1,919	,168	,714	128	,477	,17330	,24286	-,30724	,65383
	EVnA			,712	125,866	,477	,17330	,24323	-,30806	,65465
Willingness to Pay	EVA	,991	,321	,705	128	,482	,08428	,11949	-,15214	,32070
	EVnA			,705	127,003	,482	,08428	,11959	-,15237	,32093
Ways of Preserving Cultural Heritage	EVA	,034	,855	1,498	128	,137	,13968	,09326	-,04486	,32421
	EVnA			1,500	127,599	,136	,13968	,09314	-,04461	,32397
Participation in Activities Outside the Island	EVA	1,247	,266	,645	128	,520	,14110	,21870	-,29163	,57383
	EVnA			,644	124,939	,521	,14110	,21913	-,29258	,57478
Participation actions within island	EVA	,784	,378	,421	128	,674	,09375	,22252	-,34655	,53405
	EVnA			,421	125,918	,675	,09375	,22286	-,34728	,53478
Cultural Heritage Preservation Actions	EVA	1,004	,318	,381	128	,704	,08996	,23591	-,37683	,55675
	EVnA			,381	126,263	,704	,08996	,23623	-,37752	,55744
Revival Actions	EVA	1,915	,169	-,071	128	,943	-,01705	,23927	-,49049	,45640
	EVnA			-,071	127,061	,943	-,01705	,23948	-,49093	,45684
Promotional Actions	EVA	,210	,648	-1,796	128	,075	-,33949	,18904	-,71354	,03457
	EVnA			-1,795	127,531	,075	-,33949	,18913	-,71373	,03475
Cultivation Revival	EVA	,037	,849	,585	128	,559	,09422	,16094	-,22421	,41266
	EVnA			,585	127,843	,559	,09422	,16095	-,22424	,41269
Book Promotion Efforts	EVA	,029	,865	-,042	128	,967	-,01231	,29388	-,59380	,56918
	EVnA			-,042	127,847	,967	-,01231	,29390	-,59384	,56922
Participation in Book Promotion	EVA	,302	,583	-1,387	128	,168	-,19602	,14129	-,47559	,08355
	EVnA			-1,387	127,588	,168	-,19602	,14135	-,47571	,08367

Source: created by the authors

Table 4. ANOVA analysis for age

ANOVA - Age						
		Sum of Squares	df	Mean Square	F	Sig.
Existence of Events	Between Groups	5,459	4	1,365	,744	,564
	Within Groups	229,311	125	1,834		
	Total	234,769	129			
Participation in Events	Between Groups	4,917	4	1,229	,637	,637
	Within Groups	241,360	125	1,931		
	Total	246,277	129			
Creation of Cultural Entrepreneurship	Between Groups	4,917	4	1,229	,637	,637
	Within Groups	241,360	125	1,931		
	Total	246,277	129			
Willingness to Pay	Between Groups	1,548	4	,387	,833	,506
	Within Groups	58,059	125	,464		
	Total	59,608	129			
Ways of Preserving Cultural Heritage	Between Groups	,700	4	,175	,606	,659
	Within Groups	36,107	125	,289		
	Total	36,808	129			
Participation in Activities Outside the Island	Between Groups	6,846	4	1,711	1,110	,355
	Within Groups	192,724	125	1,542		
	Total	199,569	129			
Participation actions within island	Between Groups	5,984	4	1,496	,934	,447
	Within Groups	200,239	125	1,602		
	Total	206,223	129			
Cultural Heritage Preservation Actions	Between Groups	11,457	4	2,864	1,625	,172
	Within Groups	220,273	125	1,762		
	Total	231,731	129			
Revival Actions	Between Groups	9,292	4	2,323	1,269	,286
	Within Groups	228,832	125	1,831		
	Total	238,123	129			
Promotional Actions	Between Groups	3,111	4	,778	,651	,627
	Within Groups	149,266	125	1,194		
	Total	152,377	129			
Cultivation Revival	Between Groups	3,533	4	,883	1,057	,381
	Within Groups	104,475	125	,836		
	Total	108,008	129			
Book Promotion Efforts	Between Groups	15,172	4	3,793	1,378	,245
	Within Groups	344,028	125	2,752		
	Total	359,200	129			
Participation in Book Promotion	Between Groups	2,655	4	,664	1,016	,402
	Within Groups	81,622	125	,653		
	Total	84,277	129			

Source: created by the authors

Table 5. ANOVA analysis for educational level

ANOVA – Educational level						
		Sum of Squares	df	Mean Square	F	Sig.
Existence of Events	Between Groups	6,799	5	1,360	,740	,595
	Within Groups	227,970	124	1,838		
	Total	234,769	129			
Participation in Events	Between Groups	6,913	5	1,383	,716	,612
	Within Groups	239,364	124	1,930		
	Total	246,277	129			
Creation of Cultural Entrepreneurship	Between Groups	6,913	5	1,383	,716	,612
	Within Groups	239,364	124	1,930		
	Total	246,277	129			
Willingness to Pay	Between Groups	2,138	5	,428	,923	,469
	Within Groups	57,470	124	,463		
	Total	59,608	129			
Ways of Preserving Cultural Heritage	Between Groups	,351	5	,070	,239	,945
	Within Groups	36,456	124	,294		
	Total	36,808	129			
Participation in Activities Outside the Island	Between Groups	8,956	5	1,791	1,165	,330
	Within Groups	190,613	124	1,537		
	Total	199,569	129			
Participation actions within island	Between Groups	11,202	5	2,240	1,425	,220
	Within Groups	195,021	124	1,573		
	Total	206,223	129			
Cultural Heritage Preservation Actions	Between Groups	14,880	5	2,976	1,702	,139
	Within Groups	216,851	124	1,749		
	Total	231,731	129			
Revival Actions	Between Groups	13,952	5	2,790	1,544	,181
	Within Groups	224,171	124	1,808		
	Total	238,123	129			
Promotional Actions	Between Groups	11,402	5	2,280	2,006	,082
	Within Groups	140,975	124	1,137		
	Total	152,377	129			
Cultivation Revival	Between Groups	8,013	5	1,603	1,987	,085
	Within Groups	99,995	124	,806		
	Total	108,008	129			
Book Promotion Efforts	Between Groups	26,486	5	5,297	1,974	,087
	Within Groups	332,714	124	2,683		
	Total	359,200	129			
Participation in Book Promotion	Between Groups	4,427	5	,885	1,375	,238
	Within Groups	79,849	124	,644		
	Total	84,277	129			

Source: created by the authors

Table 6. ANOVA analysis for profession

ANOVA - Occupation						
		Sum of Squares	df	Mean Square	F	Sig.
Existence of Events	Between Groups	7,709	6	1,285	,696	,653
	Within Groups	227,060	123	1,846		
	Total	234,769	129			
Participation in Events	Between Groups	7,925	6	1,321	,682	,665
	Within Groups	238,352	123	1,938		
	Total	246,277	129			
Creation of Cultural Entrepreneurship	Between Groups	7,925	6	1,321	,682	,665
	Within Groups	238,352	123	1,938		
	Total	246,277	129			
Willingness to Pay	Between Groups	2,156	6	,359	,769	,595
	Within Groups	57,451	123	,467		
	Total	59,608	129			
Ways of Preserving Cultural Heritage	Between Groups	,619	6	,103	,351	,908
	Within Groups	36,189	123	,294		
	Total	36,808	129			
Participation in Activities Outside the Island	Between Groups	10,598	6	1,766	1,150	,338
	Within Groups	188,971	123	1,536		
	Total	199,569	129			
Participation actions within island	Between Groups	10,713	6	1,785	1,123	,353
	Within Groups	195,510	123	1,590		
	Total	206,223	129			
Cultural Heritage Preservation Actions	Between Groups	12,729	6	2,121	1,192	,315
	Within Groups	219,002	123	1,781		
	Total	231,731	129			
Revival Actions	Between Groups	15,224	6	2,537	1,400	,220
	Within Groups	222,899	123	1,812		
	Total	238,123	129			
Promotional Actions	Between Groups	3,733	6	,622	,515	,796
	Within Groups	148,644	123	1,208		
	Total	152,377	129			
Cultivation Revival	Between Groups	9,555	6	1,593	1,990	,072
	Within Groups	98,452	123	,800		
	Total	108,008	129			
Book Promotion Efforts	Between Groups	17,846	6	2,974	1,072	,383
	Within Groups	341,354	123	2,775		
	Total	359,200	129			
Participation in Book Promotion	Between Groups	1,388	6	,231	,343	,913
	Within Groups	82,889	123	,674		
	Total	84,277	129			

Source: created by the authors

Table 7. ANOVA analysis for income

ANOVA - Income						
		Sum of Squares	df	Mean Square	F	Sig.
Existence of Events	Between Groups	19,990	5	3,998	2,308	,048
	Within Groups	214,779	124	1,732		
	Total	234,769	129			
Participation in Events	Between Groups	19,947	5	3,989	2,186	,060
	Within Groups	226,329	124	1,825		
	Total	246,277	129			
Creation of Cultural Entrepreneurship	Between Groups	19,947	5	3,989	2,186	,060
	Within Groups	226,329	124	1,825		
	Total	246,277	129			
Willingness to Pay	Between Groups	5,216	5	1,043	2,378	,042
	Within Groups	54,392	124	,439		
	Total	59,608	129			
Ways of Preserving Cultural Heritage	Between Groups	,720	5	,144	,495	,780
	Within Groups	36,088	124	,291		
	Total	36,808	129			
Participation in Activities Outside the Island	Between Groups	6,638	5	1,328	,853	,515
	Within Groups	192,931	124	1,556		
	Total	199,569	129			
Participation actions within island	Between Groups	6,588	5	1,318	,818	,539
	Within Groups	199,635	124	1,610		
	Total	206,223	129			
Cultural Heritage Preservation Actions	Between Groups	21,343	5	4,269	2,516	,033
	Within Groups	210,388	124	1,697		
	Total	231,731	129			
Revival Actions	Between Groups	19,327	5	3,865	2,191	,059
	Within Groups	218,796	124	1,764		
	Total	238,123	129			
Promotional Actions	Between Groups	3,923	5	,785	,655	,658
	Within Groups	148,453	124	1,197		
	Total	152,377	129			
Cultivation Revival	Between Groups	7,748	5	1,550	1,916	,096
	Within Groups	100,260	124	,809		
	Total	108,008	129			
Book Promotion Efforts	Between Groups	23,805	5	4,761	1,760	,126
	Within Groups	335,395	124	2,705		
	Total	359,200	129			
Participation in Book Promotion	Between Groups	2,353	5	,471	,712	,615
	Within Groups	81,924	124	,661		
	Total	84,277	129			

Source: created by the authors

Table 8. ANOVA analysis for visit frequency

ANOVA – Visit frequency						
		Sum of Squares	df	Mean Square	F	Sig.
Existence of Events	Between Groups	1,783	5	,357	,190	,966
	Within Groups	232,987	124	1,879		
	Total	234,769	129			
Participation in Events	Between Groups	2,334	5	,467	,237	,945
	Within Groups	243,943	124	1,967		
	Total	246,277	129			
Creation of Cultural Entrepreneurship	Between Groups	2,334	5	,467	,237	,945
	Within Groups	243,943	124	1,967		
	Total	246,277	129			
Willingness to Pay	Between Groups	1,114	5	,223	,472	,796
	Within Groups	58,494	124	,472		
	Total	59,608	129			
Ways of Preserving Cultural Heritage	Between Groups	2,060	5	,412	1,470	,204
	Within Groups	34,748	124	,280		
	Total	36,808	129			
Participation in Activities Outside the Island	Between Groups	3,575	5	,715	,452	,811
	Within Groups	195,994	124	1,581		
	Total	199,569	129			
Participation actions within island	Between Groups	1,699	5	,340	,206	,959
	Within Groups	204,524	124	1,649		
	Total	206,223	129			
Cultural Heritage Preservation Actions	Between Groups	17,722	5	3,544	2,054	,076
	Within Groups	214,008	124	1,726		
	Total	231,731	129			
Revival Actions	Between Groups	15,842	5	3,168	1,767	,124
	Within Groups	222,281	124	1,793		
	Total	238,123	129			
Promotional Actions	Between Groups	7,695	5	1,539	1,319	,260
	Within Groups	144,682	124	1,167		
	Total	152,377	129			
Cultivation Revival	Between Groups	3,691	5	,738	,878	,498
	Within Groups	104,316	124	,841		
	Total	108,008	129			
Book Promotion Efforts	Between Groups	23,960	5	4,792	1,772	,123
	Within Groups	335,240	124	2,704		
	Total	359,200	129			
Participation in Book Promotion	Between Groups	1,642	5	,328	,493	,781
	Within Groups	82,635	124	,666		
	Total	84,277	129			

Source: created by the authors

Table 9. ANOVA analysis for religion

ANOVA – Religion						
		Sum of Squares	df	Mean Square	F	Sig.
Existence of Events	Between Groups	8,169	4	2,042	1,127	,347
	Within Groups	226,601	125	1,813		
	Total	234,769	129			
Participation in Events	Between Groups	7,760	4	1,940	1,017	,401
	Within Groups	238,517	125	1,908		
	Total	246,277	129			
Creation of Cultural Entrepreneurship	Between Groups	7,760	4	1,940	1,017	,401
	Within Groups	238,517	125	1,908		
	Total	246,277	129			
Willingness to Pay	Between Groups	2,608	4	,652	1,430	,228
	Within Groups	57,000	125	,456		
	Total	59,608	129			
Ways of Preserving Cultural Heritage	Between Groups	,030	4	,007	,025	,999
	Within Groups	36,778	125	,294		
	Total	36,808	129			
Participation in Activities Outside the Island	Between Groups	9,625	4	2,406	1,583	,183
	Within Groups	189,944	125	1,520		
	Total	199,569	129			
Participation actions within island	Between Groups	8,973	4	2,243	1,422	,231
	Within Groups	197,250	125	1,578		
	Total	206,223	129			
Cultural Heritage Preservation Actions	Between Groups	12,325	4	3,081	1,755	,142
	Within Groups	219,406	125	1,755		
	Total	231,731	129			
Revival Actions	Between Groups	8,772	4	2,193	1,195	,316
	Within Groups	229,351	125	1,835		
	Total	238,123	129			
Promotional Actions	Between Groups	5,610	4	1,402	1,194	,317
	Within Groups	146,767	125	1,174		
	Total	152,377	129			
Cultivation Revival	Between Groups	6,157	4	1,539	1,889	,116
	Within Groups	101,851	125	,815		
	Total	108,008	129			
Book Promotion Efforts	Between Groups	17,933	4	4,483	1,642	,168
	Within Groups	341,267	125	2,730		
	Total	359,200	129			
Participation in Book Promotion	Between Groups	4,676	4	1,169	1,836	,126
	Within Groups	79,601	125	,637		
	Total	84,277	129			

Source: created by the authors

Table 10. Pearson Correlations

(EoE: Existence of Events, PiE: Participation in Events, CCE: Creation of Cultural Entrepreneurship, WtP: Willingness to Pay, WPC: Ways of Preserving Cultural Heritage, PAO: Participation in Activities Outside the Island, PAon: Participation in Activities on the Island, CHP: Cultural Heritage Preservation Actions, RA: Revival Actions, PA: Promotion Actions, CR: Cultivation Revival, BPE: Book Promotion Efforts, PBP: Participation in Book Promotion)

	EoE	PiE	CCE	WtP	WPC	PAO	PAon	CHP	RA	PA	CR	BPE	PBP
EoE	1.0	0.996* *	0.996* *	0.938* *	0.193*	0.278* *	0.270* *	-0.047	-0.134	-0.114	-0.106	-0.145	-0.025
PiE		1.0	1.000* *	0.945* *	0.198*	0.280* *	0.272* *	-0.053	-0.143	-0.116	-0.117	-0.152* *	-0.026
CCE			1.0	0.945* *	0.198*	0.280* *	0.272* *	-0.053	-0.143	-0.116	-0.117	-0.152* *	-0.026
WtP				1.0	0.188*	0.210*	0.199*	-0.137	-0.192* *	-0.111	-0.142	-0.195* *	-0.008
WPC					1.0	0.759* *	0.761* *	0.042	-0.088	-0.045	-0.013	-0.113	0.033
PAO						1.0	0.983* *	0.209*	0.000	0.048	0.002	-0.017	0.101
PAon							1.0	0.210*	-0.008	0.032	-0.006	-0.024	0.100
CHP								1.0	0.913* *	0.240* *	0.835* *	0.912* *	0.296* *
RA									1.0	0.256* *	0.857* *	0.931* *	0.321* *
PA										1.0	0.193*	0.258* *	0.825* *
CR											1.0	0.895* *	0.272* *
BPE												1.0	0.286* *
PBP													1.0

Correlations with ** are significant at the 0.01 level, while those* are significant at the 0.05 level

Source: created by the authors