



TIMELESS

TIMELESS: Cultural Interpretation As A Non-Formal And Informal Learning Method In Adult Education
Project number: 2019-1-TR01-KA204-073839

NEWSLETTER No. 2

Dear readers,

In this Newsletter, we are inviting you to read about the TIMELESS project developments and cultural heritage.



Čitalište is a place and memories

Intangible cultural heritage is not just anything

In the TIMELESS project, it is everywhere.

Intangible cultural heritage items are not just anything. They become heritage on condition that people and institutions attribute cultural and social values to them; on condition, they embody their memories, those to which they attach socially shared value. Not only institutions, not only the TIMELESS project, but each of our communities and us should stand up to advocate for what we treasure, for what our memories are. Preservation of significant places, communities, items which can be material or immaterial (tangible or intangible), which can be poetry, customs, food, music, dances, built, natural or mixed environment, is our right and duty. Moreover, cultural heritage may provide tremendous inspiration, joy, aesthetic chills, preserving our memories. Today, due to wars, economic exploitation, etc. heritage is under a lot of pressure, so it needs to be better recognized, protected and preserved by institutions, civil society organizations, preservationists, experts, as well as decision makers.

The Beatles worked in a garage, some meters from where I lived in Liverpool

What was so special about the Joint staff Timeless Project Training in May 2021? The contents, the methods and...and the target group of end users. For many participants, older people's education was a new topic and a colleague from Bulgaria (NIKANOR) made a long and refreshing overview of the literature on the topic of older adult education and its most different and complex aspects.



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Collaborative and co-operative learning and teaching in older adult education were approached (Slovenian U3A), the complex concept of culture was presented as an iceberg and educators should count on it (ZINI, Latvia). Story maps (EUROGEO) and Kahoot (DOM SPAIN) are digital methods but useful and user friendly. The definition of intangible cultural heritage became clearly “tangible” due to many local and national examples provided by the partners. Going back to Rumi and Sufism, to the swindling dervishes, (USAK university), the Amazon River, to rakija (plum brandy) and šobska salad, impressive Latvian singing festivals and over to the Beatles and through the eyes of the partners... was simply beautiful. It has been generally admitted that emotions in education are as important as cognition, if not more. The joint staff training organized online by NIKANOR from Sofia proved it.

Face-to-face training and meeting of the TIMELESS project partners in Sofia

November 2021



The training was organized some five kilometers from the center of Sofia in a venue that belongs to the “new” Sofia. Most of the partners stayed at the highly modern hotel where the venue was, some of us chose to stay in a hotel in the city center. We simply wanted to be close to the Ivan Vazov national theater, the Alexander Nevsky cathedral, places we had been to before. Some participants in the training were newcomers and for them, but in quite a different way, we delivered the training replacing the online methods by methods that function well in such face-to-face training, and the training in Sofia was an opportunity to discuss current project matters.

While the idea of heritage is still drawing heavily from the history of Western European architectural and archeological conservation and preservation debates where heritage is mostly defined as material (tangible), monumental, grand, or good aesthetic... immaterial or intangible heritage breaks from these currently dominating western perceptions. Nowadays, intangible cultural heritage is a body of knowledge; it is a political and cultural process of remembering/ forgetting and communicating.

Intangible cultural heritage is not easy to define precisely because it is intangible and constantly evolving, because it is less concentrated on the products than it is focused on processes. To illustrate

this point, knowledge acquired is less important than how it is acquired. Cultural spaces like a town square where traditionally artists have been performing is cultural heritage because of oral traditions that have been concentrated there. Intangible heritage is mostly about “oral history of humanity”, it is “living culture” which lives within cultural communities.

Some intangible cultural heritage from Spain, Turkey and Latvia



It takes a whole year of training to build a human tower

In Catalonia, one of the most jaw-dropping cultural traditions are Human Towers. These are literally human buildings which are built each year out of people climbing one on the top of each other- Human towers cannot be missed if you visit the region. People of all ages, be they short or tall, young or old, spend a whole year training in villages, towns and cities to be able to participate in this performance on the main square in Reus in the heart of Tarragona. Now have a look at this story map by Dom Spain, our Spanish partner: <https://storymaps.arcgis.com/stories/fe77cc30a60a4f8a87c9d395d92db660>



Each cup of Turkish coffee equals forty years of memories and respect from the other persons

For many of us, having a cup of coffee is a daily ritual. Coffee people need coffee to start the day, but Turkish coffee is more than just another beverage. Being famous for its unique cooking method and traditional presentation, Turkish coffee is a process, a part of intangible cultural heritage. Drinking a



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cup of coffee in somebody's company facilitates conversation and dialogue, and some would argue that any meeting should be with a cup of coffee. Did you know that having a cup of Turkish coffee with someone ensures you to stay in his memories and be respected for forty years?

Turkish coffee is also an essential part of the wedding rituals in Turkey. When a man and a woman decide to get married, the man accompanied by his own family visits the woman's family to ask for her hand. This ritual embraces a series of practices where drinking Turkish coffee plays a significant part. The bride to be adds salt to the bridegroom's coffee, and he must suffer the salty taste and drink it all, as part of the wedding customs and traditions. Putting salt in the coffee of the groom to be is a Turkish practice testing his masculinity. His drinking the salted coffee is taken as an expression of love and gratitude for being given the bride. A cup of salted coffee symbolizes the groom's commitment and devotion, his readiness to put up with anything his future bride may throw at him.

The amount of salt used by the prospective bride indicates her affection for her future spouse. A lot of salt in the coffee means the girl is not interested in the boy, a reasonable quantity means the boy is all right, a small amount of salt means the girl is in agreement to get married to him. By drinking the salted coffee, he shows that he is ready to have the girl for his spouse.

Latvian Nationwide Song and Dance Celebration, a festival of shared feelings

Most celebrated Latvian holidays are Christian (Christmas, Easter). Some, however, have roots in ethnic culture (Līgo). In independent Latvia, numerous days were designated as national (patriotic) holidays, commemorating both happy and sad historical events. The popularity of celebrating such days varies but many of them are days off work. A unique Baltic holiday is the UNESCO-inscribed Song Festival that takes place every 5 years with many Latvians coming to Riga to sing together.

More stories of intangible cultural heritage: <https://www.eutimeless.info/en/visuals>

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