

ECHOES

European Cultural Heritage: Opportunities for
citizens' Engagement and Social Inclusion

tell your story

My Culture, My Europe, My Future



Co-funded by the
Europe for Citizens Programme
of the European Union



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Europe for Citizens Programme
of the European Union



IntegraOnlus

ECHOES

NETWORK OF TOWNS

Project number:

606571-CITIZ-1-2018-2-IT-CITIZ-NT

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The images in this publication provide a general illustration of
the project activities implemented between

2019 - 2022

Content

- 3 About Europe for Citizens Programmes
- 4 About ECHOES
- 5 My Culture, My Europe, My Future - tell your story
- 6 *Rozafa Castle*
- 8 *Are there any burglars around the Liston site of Corfu?*
- 10 *Stories from another pandemic*
- 11 *The Secret Healing Place*
- 12 *We are all the same in the face of local
Cultural Heritage*
- 14 *The Narrative Wood*
- 16 *Trashumance*
- 18 *Nussmärtl*
- 20 *Lost traces*
- 22 *The Village of Skarbienice*
- 23 *The legend of the Venetian Devil*
- 24 *The Maltese traditional boat and the traditional regatta*
- 26 *Dune Conservation*
- 28 *Hit and Shunken*
- 30 *The last dance*
- 31 *The obelisk*
- 33 *The story of "Slava"*
- 35 *Banská Štiavnica and me*
- 36 *The Story of an Old Rich Man*



ABOUT EUROPE FOR CITIZENS

Europe for Citizens is the EU's programme for funding projects that: help the public understand the EU's history, values, and diversity. encourage citizens to participate and engage in democracy at the EU level.

For the 2014-2020 programming period, Europe for Citizens had a total budget of €187,718,000.

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- help the public understand the EU's history, values, and diversity
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Funding Streams

European remembrance

The programme supports initiatives that:

- discuss why and how the totalitarian regimes that blighted Europe's modern history came into power
- look at the EU's other defining moments and reference points
- consider different historical perspectives

Democratic engagement & civic participation

Town twinning

Projects bring together citizens from twinned towns to debate issues on the European political agenda. They develop opportunities for people to engage with each other and to volunteer at the EU level.

Networks of towns

Towns are encouraged to cooperate with each other in the long term to explore particular topics or themes, share resources and/or interests, increase their influence, and/or face common challenges.

Civil society projects

These projects give citizens an opportunity to participate concretely in the EU policy-making process. They stimulate debates to propose practical solutions to issues through cooperation at the European level.

The Europe for Citizens programmes existed from 2014-2020. The new programmes is called "*The Citizens, Equality, Rights and Values (CERV)*".

ABOUT ECHOES

"ECHOES-European Cultural Heritage: Opportunities for citizens' Engagement and Social Inclusion" is a Network of 18 partners from 13 EU Countries + AL, RS, and FYROM, which stems from the belief that the creation of a Community Cultural System (CCS) can assure fruitful and stable cooperation between Local Authorities and CSOs from the Cultural and Social Sectors, working together for social inclusion of migrants, Roma, mentally or physically disabled people, Neets and vulnerable groups in general, through the valorization of the Cultural Heritage.

About 300 direct participants from 5 LAs, 1 National Association of LAs, 1 Chamber of Commerce, 1 nonformal Training Provider, 1 Local Action Group, and 9 NGOs from the social and cultural sectors took part in the 6th planned International Meetings.

Initial research on the impact the "2018 European Year of Cultural Heritage" had on each partner community was carried out by every organization, whose role was to organize 2 Community Activities, involving the hard-to-reach groups and citizens, non usually involved in Institutions/NGOs, in the debate about the future of Europe and its Social and Cultural Policies (by using the Street Debate and other non-formal methodologies).

"My Culture, My Europe, My Future" was the campaign the partnership implemented for giving its disadvantaged citizens the opportunity to have their say at the local and EU levels about their vision of the Future of Europe from two points of view: Social Inclusion and Cultural Heritage. The results of the 2 initiatives of this campaign ("European Cultural Heritage-tell your story!" and the "Europe, Heritage, Startup!" contest), were collected and flowed into the Final Recommendation addressed to the relevant EU and local decision-makers.

The Dissemination plan together with the working methods assured ECHOES a wide impact and affected more than 50.000 indirect participants.

The Partnership: Integra Onlus (IT), Carnikava (LA), Fattoria Pugliese Diffusa APS (IT), KIKE (HU), Genista Research Foundation (MT), Geoclub (PT), Municipality of Cajetina (SK), Ribamontan al Mar (ES), Aspania Foundation (ES), Pageia (CY), CulturePolis (GR), Municipality of Piatra Neamt (RO), Association of Albanian Municipalities (AL), Roma Progress (FYROM), ITALCAM (DE), Associazione Italiani Guadalupa (FR), Banska Stiavnica (SK), LAG Paluki (PL).

My Culture, My Europe, My Future

tell your story

The first campaign of the ECHOES project is formed of a collection of stories such as legends, rhymes, lyrics, songs, etc. about the local Cultural Heritage heard, learned or invented by the citizens.

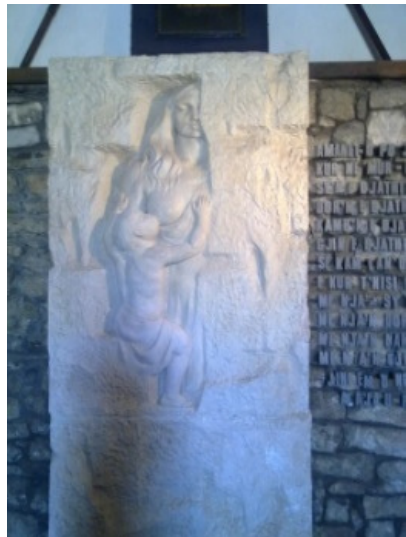


Rozafa Castle

A famous widespread legend about sacrificing a female victim and immurement with the aim of building a facility is traditionally orally transmitted by Albanians and connected with the construction of the Rozafa Castle.

The story tells about the initiative of three brothers who set down to build a castle. They worked all day, but the foundation walls fell down at night. They met a wise old man who seems to know the solution of the problem asking them if they were married. When the three brothers responded positively, the old man said:

"If you really want to finish the castle, you must swear never to tell your wives what I am going to tell you now. The wife who brings you your food tomorrow you must bury alive in the wall of the castle. Only then will the foundation stay put and last forever."



The three brothers swore on besa to not speak with their wives of what happened. However, the two eldest brothers broke their promise and quietly told their wives everything, while the honest youngest brother kept his besa and said nothing. The mother of the three brothers knew nothing of their agreement, and while the next afternoon on lunchtime, she asked her daughters-in-law to bring lunch to the workers, two of them refused with an excuse.



The brothers waited anxiously to see which wife was carrying the basket of food. It was Rozafa, the wife of the youngest brother, who left her younger son at home. Embittered, the youngest brother explained to her what the deal was, that she was to be sacrificed and buried in the wall of the castle so they could finish building it, and she didn't protest but, worried about her infant son, she accepted being immured and made a request:

"I have but one request to make. When you wall me in, leave a hole for my right eye, for my right hand, for my right foot, and for my right breast. I have a small son. When he starts to cry. I will cheer him up with my right eye, I will comfort him with my right hand, I will put him to sleep with my right foot and wean him with my right breast. Let my breast turn to stone and the castle flourish. May my son become a great hero, ruler of the world..."

Name, Surname: Arilda Loka
Age: 17
Town: Tirana
Country: Albania

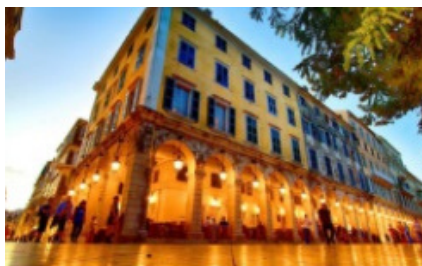


Association of Albanian
Municipalities

"Are there burglars around the Liston site of Corfu?"

When I was 5 years old, I went for the first time to Corfu Old Town, a UNESCO monument since 2007 and the birthplace of my grandfather. One of the most famous attractions of the island is the location of "Liston", located at the center of the city center where the people of Corfu meet during their social outings since it was created (1807-1814 by French occupants). It is where the famous procession of Epitaphs takes place there on Good Friday, one of the traditional customs of Corfu Easter. The paved street of "Liston" is also the main entrance to the narrow cantonments (Kantounia) of the Old Town of Corfu.

But Liston in Greek is the plural of Listis (burglar!). My first visits there were characterized by fear and stress, wondering if burglars will appear and stole our belongings.



When I asked my grandfather whether burglars will show up, he laughed. It was hard for him to explain why we call it like this! Its strange name has not been confirmed yet where it comes from.

Some scholars claim that Liston means on list, that is, "on the list", in the Libro d'Oro, that is, where the names of the nobles and aristocrats of Corfu were written, and who only had the right to enjoy their walk on this pedestrian street.

In the Venetian dialect, however, "lista" means "wide and straight promenade", while "Liston" is found in other Venetian cities, such as Venice. It is therefore possible that Liston owes its name to this tradition according to my grandfather. So, there were no burglars around and now I can understand why!!

**Name, Surname: Panagiotis
Alevras
Age: 16
Town: Corfu
Country: Greece**



CulturePolis NGO

"Stories from another pandemic"

During the recent confinement due to COVID-19 pandemic I couldn't understand why my family is so afraid of this illness! Then my grandfather told me a real story about his grandfather's village Perivoli - a small village at the south part of Corfu island.

The east coast of this village (Kalivioti) is - compared to today's tourism standards - deserted and an olive tree has been almost intact for 2 centuries. The explanation is strange but plausible: In 1816-17 the epidemic of plague or plague (or death), started in this area and provoked over 400 deaths (almost 1/3 of the population) and desertification of areas which was put for seven months in quarantine as happened in 2020 and 2021. As a result, the Kalivioti beach was deserted and so the estates in front of the beach are still deserted. In reality the coastal estates at that time had no value and they gave dowry to the daughters because due to the proximity to the sea, vineyards and other trees did not grow easily. Several years later the area was used as a tourist resort concentrating lots of resorts, restaurants and tourist facilities!

Name, Surname: Alexandros
Papadopoulos
Age: 13
Town: Corfu
Country: Greece



CulturePolis NGO

"The Secret Healing Place"

During summer I visited my grandparents in a small village called Vartholomio located in western Greece and I heard a story by my great-grandfather about the local thermal springs of Killini dating to the Roman times. According to his story the springs for many many



years were covered by thick vegetation and remain unknown to the local communities. During the 50s a thief called "George Lintzis" was trying to escape from the police of that time and run inside the forest to hide. In this trial to escape he fell into the thermal springs and magically all his wounds were healed! Having no way out he went out of the forest searching for the police men to trade his release using the secret healing place he had just discovered. And he did it! He managed to convince the policemen that he could show them a healing place and this was his key to his freedom. According to my great-grandfather this was the story on how the local thermal springs were discovered and for his contribution they are known as "Lintzis' thermal springs". Today is one of the most famous attractions of the area, attracting people from all over Greece and Europe for medical reasons as the mud and the water found there has healing effects for dermatological, muscular issues as well as rheumatics; while at the same time a therapy centre has opened nearby for respiratory problems rendering the area as a famous touristic destination for medical tourism.

Name, Surname: Olga Polymeni
Age: 8
Town: Vartholomio Village
Country: Greece



CulturePolis NGO

We are all the same in the face of local cultural heritage



Visiting an emblematic objective in the area where we live, the Neamț Fortress - Cetatea Neamțului, has a great impact on the young generation. Even more so when it comes to young people at risk of family separation and school dropout.

The Neamț Fortress is one of the most impressive medieval fortresses in Romania. The fortress was part of the system of fortifications built in Moldova at the end of the 14th century, for defense against the Ottomans.

This elegant and impressive fortress was built in the time of Peter I and was fortified in the 15th century by Stephen the Great, who ordered that the walls of the fortress be raised by about 6-7 m and built with battlements and narrow windows, through which the defenders of the city could watch and strike the enemies.

In 1476, after defeating the Moldavian armies in the Battle of the White Valley, the Ottoman Sultan Muhammad II forced Stephen the Great to head for the Neamț Fortress. The fortress is also famous because it is one of the main subjects in the poem "The Mother of Stephen the Great" (1857), by Dimitrie Bolintineanu.

Once you reach the foot of the old fortress, great amazement! When they stepped over the bridge at the entrance to the fortress, they all exclaimed: "How this bridge has lasted here for over 600 years? Do you want us to pass? How did a lord build such a fortress? " This is how these young people entered into the true story for centuries!



And step by step, from the imposing gates to the most distant and hidden corners of the fortress, the little visitors met the historical figures: guards and voivodes, boyars and the famous army, saints and ordinary people of yesteryear, they greeted those present with pages full of history, spirituality and centuries-old Romanian tradition.

A unique experience for the little ones who left with souls full of unforgettable beautiful feelings and experiences.

By visiting this tourist objective, which was the first of their lives, the cohesion of the group was followed, the development of the spirit of observation, but also the formation of some skills. The children were guided to discover the beauties of our area, but also the history of the area where we live. We want them to develop their aesthetic sense and team spirit, to arouse their curiosity but also their love for nature and respect for its beauties, to keep in memory some moments that can be unforgettable for them, for the rest of their lives. It was a veritable example of valorization of tangible, natural cultural heritage.

The local cultural heritage which represents our identity for centuries, it unites us and makes us feel equal and is preserved and handed down from generation to generation.

Name, Surname: A group of 50 children from the Center for support and specialized assistance
Age: 10-16 years
Town: Piatra Neamț
Country: Romania



The Narrative Wood

Our story starts from a simple intuition:

re-establishing a special bond of connection between childhood and nature means satisfying one of the keenest instincts of the infantile soul, caring and respecting towards the neighbor.

On the occasion of the guided tour inside the Narrative Wood, located in the beautiful town of Presicce (LE), one of the most beautiful villages in the lower Salento, 15 children aged between 6-16 years, became ambassadors of the "ECHOES - European Cultural Heritage: Opportunities for citizens Engagement and Social inclusion" Initiative.

Through an itinerant experience inside the so-called "Narrative Wood" (a small forest just outside the town), accompanied by moments of observation, insights, play, and creativity, the children had the opportunity to get in touch with those tangible elements of our land, which have been the milestone for centuries of the European natural heritage: the olive trees and the olive oil, considered the yellow gold of Salento area, produced in an ancient underground olive Mill (Trappitu, il local dialect).

Thanks also to the ability of our facilitators and youth workers to create a serene and joyful emotional climate with children, two nursery rhymes have been created, accompanied by some images, through which our children express their idea of the future for Europe, focusing on the enhancement of the European natural and tangible heritage and the social inclusion.

Through the simple language of children, Fattoria Pugliese Diffusa APS intends to support the campaign "My Culture, My Europe, My Future" launched by the ECHOES Network, and build a Community Cultural System.

Fattoria Pugliese Diffusa Associazione Culturale



RIFUGIO VERDE"

Il Re del bosco sapete chi è?
più grande di lui nessuno c'è:
è un grande albero che
trecento anni ha,
fa respirare tutta la città.
Il nostro abbraccio non
dimenticherà
e per sempre lì resterà.
Radici forti e resistenti
si muovono come mani
intelligenti
che costruiscono bellezza e
legalità
per un grande senso di civiltà.



I GUARDIANI DELL'OLIO

I guardiani dell'olio
sono loro, i frantoiani
dall'alba al tramonto,
a macinare e a pregare
con stupore e fatica.
Questa è una grande
sfida:
conservare il patrimonio
culturale,
una storia antica da
AMARE.



Name, Surname: Carangelo Antonio, Damiano Lorenzo, Damiano Stefano, De Noto Gaia Lucia, Lingiaro Aurora, Maruccia Angelo, Mazzzone Diego, Potenza Anna, Scorrano Greta, Secli Francesco Rosario, Ciullo Serena, Manfreda Edoardo, Pindinello Sara, Santoro Irene, Scarlino Aurora.

Age: 6-16years

Town: Taurisano (LE)

Country: Italy

Trashumance



This initiative begins with a conversation with a group of children about what is typical or important in the village where they go on holidays to their grandparents' houses. They are the third generation of descendants of the people who knew this tradition. Their parents were already born in cities.

They are encouraged to explain a tradition of their village to people from other European countries, they are told that this story should be about something special of the area, something that is part of the history of the village. This area is rural and very sparsely populated.



On their first thoughts were festivals, summer parties. But they also mentioned that there are animals, cows, and sheep. They know the use of these cattle, mainly for meat and wool. Livestock continues to be one of the main economic activities in the area, Sierra de la Demanda.

On this issue, they could recall some stories about transhumance. That's what they know and how they explain it:

(The data in parentheses is additional information that adds historical evidence to their story).

- It is something that was done many years ago in this village (It started around 1300. The transhumance was practiced until the mid-1950s in the Valdelaguna Valley).
- In winter they could not feed the animals because of the cold and snow. (This area is surrounded by high mountains of 1200 – 2050 meters. Rainfall in the form of snowfalls can be abundant between the months of October to April)
- Sheep were taken to other areas where it was warmer. In the hottest areas, there was food for the animals because there was no snow. The sheep could eat the grass.
- The shepherds went walking with the sheep. (The transfer of cattle was carried out by walking through the so-called "royal cañadas" with the aim of reaching Extremadura. The journey took 30 days each way, they stayed away from home from October until May)
- The shepherds traveled a long distance and stayed there until it was hot again in the mountains.

Name, Surname: A group of 6 children
Age: 3-13 years all.
Town: Huerta de Abajo (Burgos)
Country: Spain



Aspanias Foundation

Nussmärtl

On St. Martin's Day – the 11th of November – nearly every child in Germany participates in small processions where children and adults carry small lanterns they crafted themselves the days prior. Often, they are accompanied by a person who wears a red coat and rides a horse. He symbolizes St. Martin, a saint that shared his coat with a poor man, freezing at the side of a road when everybody else passed by. It teaches the children the importance of sharing.



Afterwards, they gather around a fire and eat St. Martins "goose" (made of sweet dough) and then everybody goes home and soon to sleep. But my family went to my grandmother's place – we had another tradition to celebrate. I have a relatively big family for German standards: we are 13 grandchildren plus our parents, so the house was quite full. But we were waiting for a special guest: "Nussmärtl" (Nuss = nut, Märtl = Martin in Bavarian dialect).



He would ring the doorbell and we children all ran down the stairs to the door as fast as we could but when we opened, there was no one there, just a big sack full of nuts, mandarins, and chocolate. We tore it inside and while our parents told us to be careful, we have already emptied the whole sack on the ground of the living room and searched for the bits we liked most.

When I was little, I was convinced that everybody celebrates this tradition but the older I got, the more I realized, that it was something special from the region of my grandparents (Donau-Ries). It is quite simple and similar to the tradition of St. Nikolaus on the 6th of December (that then inspired the legend of Santa Claus) but I guess the special thing about it was the mystery, showing off our lanterns we used in the procession before and being together with the family starting the winter season. Now that our grandma is gone and some of us already have children themselves, we still meet on the 11th of November, waiting for Nussmärtl to arrive.

Name, Surname: group of children
Age: 16
Town: Augsburg
Country: Germany



Italian-German Chamber of
Commerce

LOST TRACES



LOST TRACES ... focused on the interests and passions of the young people and asked them to look at forgotten places, lost places, in their living environment. Based on the fascination of young people for places in transition, for abandoned and unobserved spaces, just these mostly inaccessible but worth preserving places should be opened, examined, and filled with new life.

A search for traces of "Baukultur" (built environment culture) clues reflexively and analytically reveals the history and the architecture, establishes historical and European references, and enables personal performative spatial experiences. The result is a broad spectrum of photographs, drawings, performances, collages, audio contributions, or films. In the second step, young people were invited to deal creatively and in an artful manner with the space and to contribute practically and actively: they were encouraged to take their „forgotten" place, supported by local actors, creatives, and Baukultur-educators: Space-building interventions, artistic scenographies, street art, light installations, guided tours, exhibitions, concerts or eating together were part of the discovery and transformation of the place.

The lost monument has been transformed into a cultural hub. In special laboratories, new uses were tested and impulses for the development of the places were initiated.



A didactic guideline with practical tips on project work as well as a didactical set of methods was developed. Further education and workshops offered a motivating introduction to the topic, assistance in project design and presented the didactic materials for teaching. 25 school projects, numerous workshops, conferences, a photo competition and a large international "BauKulturCamp" took place in the school years 17/18 and 18/19 at historic, vacant locations in Germany and abroad. Over 2,000 young people have been motivated by LOST TRACES... to deal with the cultural heritage in Europe and to participate actively and responsibly in developing our heritage towards future.

These personal learning experiences and the relevance of one's own actions, working together, collaborative work, shapes – so the hope of the project leaders – to a conscious and sustainable use of our built cultural heritage.

Name, Surname: Association
"Landesarbeitsgemeinschaft (LAG)
Architektur und Schule Bayern e.V."
Age: Group of young people
between 18-30 years old
Town: Different cities in Bavaria
Country: Germany



Italian-German Chamber of
Commerce

The village of Skarbienice



Michał, a farmhand known for his laziness, lived in a village near Żnin. He spent days in the field, chewing on straw and staring at the clouds. Even his parents chased him out of the house because he was useless. The cunning Marcin also lived in this village. One day, when Michał indulged in his everyday laziness, he noticed that Marcin and his wife were sneaking up with the mysterious box. Curiosity dominated him, and he followed them unnoticed. They reached a field away from the village. Marcin and Maryna dug up some potatoes and put them in piles, after that they sprinkled them with poplar ash while uttering a spell. Marcin announced that now they have to wait for the morning dew, so Michał happily returned to his favorite activity – sleep. The couple silently got up and threw out the potatoes and scattered the ducats. When Michał woke up, he saw them picking up the coins. When he was alone, he willingly went to work, dreaming of great wealth. When Marcin and Maryna returned after two days, they saw that he had dug up all the potatoes, now they only had to pick them up. Years later, the village was named „Skarbienice” in memory of Michał’s ghost treasure as in Polish „Skarbienice” literally means „Treasureless”.

The legend of the Venetian Devil



This is the story about Mikołaj Nałęcz, the inhabitants of the region call him the Bloody Devil of Venice. He was the castellan of Nakło, and from 1381 also judge in Kalisz. He was very greedy and his judgments were always harsh, in addition, he committed rape and atrocities in the civil war. At his orders, the property of the peasants was confiscated. Once he took revenge for a small amount of tribute, but the royal procession had stopped at the gates of the castle. Władysław Jagiełło himself, the ruler of Poland, entered the courtyard. After what the king saw, the Devil was sentenced to life imprisonment. The storm came, and lightning after lightning struck the castle and the people watched that with a smile on their faces. After that, the castle became haunted by the ghost of a rider on a black horse and at every midnight swarms of ravens and crows flew to the castle. Legend has it that the valuables of the Venetian Devil are still hidden there

Name, Surname: Ilona Przychocka
Age: 63
Town: Żnin
Country: Poland



LAG Pałuki NGO

The Maltese traditional boat and the traditional regatta

AIM: The main aim is to revive the craftsmanship of traditional boat building and teach young people how to build traditional boats.

The tradition of boat building is dying due to a lack of transfer of knowledge and many boat builders choose to work with other materials than wood.

The Maltese Traditional Boat in Maltese known as "Dghajsa Tal-Pass" was first mentioned in Maltese Documents goes back in 1601 and the first images found of The Maltese Traditional Boat was in 1664. The main use of the boat was for the knights to travel around the grand harbor in Malta. This type of boat is still used for the same reason in Malta, especially for tourists coming to Malta.

Through the project, we aim to organize a workshop for young people to learn about this traditional method of Boatbuilding craftsmanship. As these boats go way back as already mentioned the boats were built by professional skilled craftsman that kept this tradition alive from generation to generation till nowadays. As this kind of transport was the main type of transport in the grand harbor you could find quite a lot of boatbuilders. Research done in 1920 showed that around 2000 traditional boats were found in the Harbour. At that moment the demand was quite high which resulted in you could find a lot of boatbuilders, unlike nowadays.

The National Regatta Race which is still happening in Malta is Victory Day Regatta which started in 1824 and is being held annually on 8th September. However, if no young traditional boat builders are found the end of this traditional race and boatbuilding will diminish forever.

As part of this project proposal, we would aim to target the following points for the realization of the project.

- Research on traditional boatbuilding
- Collection of old designs of sketches of boats, measurements, and shapes according.
- Organize a workshop on traditional boat building.
- Ask a boatbuilder to organize a practical training course for interested youths and others to build actual boats as part of the training. (this would require a budget to cover the costs of the trainer, rental of workshop space, buying the wood and materials)

Depending on the funding available the timeframe would be:

1. Research on traditional boatbuilding (12 months)
2. Collection of old designs of sketches of boats, measurements, and shape according. (12 months)
3. Organise a workshop on traditional boat building. (1 week)
4. Practical training course (24 months)

Name, Surname: Romario Brignone

Number of members: 6 volunteers

Age of the members: 18-30 y.o.

Town: Bormla

Country: Malta



Genista Research Foundation

Dune conservation



Framed in a structural transformation project towards a sustainable development model based on the blue economy and the enhancement of the natural heritage, different environmental education programs are developed with children with special attention to the protection and conservation of the beach dunes. of Somo-Loredo-El puntal (Municipality of Ribamontán al Mar) that constitute one of the most important dune systems in northern Spain. Within the segment of blue tourism, it is proposed to use the subsector of surf tourism, which has experienced exponential growth in the last two decades in the European Atlantic Arc, and that the sport of surfing is the vehicle to educate new generations about the need to conserve dune systems. The beach, the waves, and the dunes are, after all, the playing field of this sport. The real stories that the elderly tell in these workshops serve to transmit to new generations the need for conservation: Stories about the irresponsible beach activity of some, about the advance of invasive plants, or about the residues of bathers, which not only harm to the sandy area but end up in the ocean affecting marine living beings.

The participants (children from 8 to 14 years of a surf camp) also learn about the inhabitants of the dune systems and the forest, starting with the discovery and identification of their footprints. The tour ends by visiting the Loredó nursery, where the important dune species are cultivated. Barrel plants, marine grass, and many other species are cultivated there that allow restoring the vegetation of the endangered dunes.

The local natural heritage represents our identity, unites us and makes us feel the same, and is preserved and transmitted from generation to generation: #wearewhatweprotect

Name, Surname: group of 20 children
Age: 8-14 y.o.
Town: SOMO BEACH (RIBAMONTAN
AL MAR MUNICIPALITY)
Country: SPAIN



Ribamontán al Mar

Hit and Shunken



There are numerous ships, which due to a northwest wind, or the strong surf or mechanical failure, have sunken in front of the coast of the municipality of Ribamontán al Mar.

Elin Chirtine, Atlántico, Osthev and Boquerón are some of these wrecks. 2011 was the 50th anniversary of the sinking of the Elorrio, in front of the cliffs of Langre. Twenty sailors died in this shipwreck, as well as a resident of the town, in his attempt to help the crew members.

On March 18, 1978, a Norwegian ship called "Elin Christine" left the port of Santander carrying steel rod to Sweden. Once the pilots who guided her departure through the narrow channel had withdrawn from the port, the ship began to shake, the loss of control being inevitable and causing it to list excessively until it capsized. The crew was rescued and there was no loss of human life. The intense current in the area dragged the ship to the edge of the streams where she would stay for the next 40 years and who knows how many more.

This coastal area, known for its famous and treacherous currents, the scene of tragedies and human losses, is home to one of the most striking landscapes of the Cantabrian Coast.





The groups of children attend with great curiosity the guided route in which the sunken ship of Somo beach is shown. The guide tells them all the stories of the many sunken ships on this coast and shows them the remains of a sunken ship riddled with small mollusks and rust that can only be seen at low tide. These stories are part of the local cultural heritage that are put into a value with these guided tours for children and in this way the heritage is preserved from generation to generation.

Name, Surname: group of 12 children

Age: 12-16 y.o.

Town: SOMO BEACH (RIBAMONTAN
AL MAR MUNICIPALITY)

Country: SPAIN



Ribamontán al Mar

The last dance

The team project was a revival of the old crafts from the past. The main event we want to conduct in our country is "The Craft Revival".

During this period, with the support of the Ministry of culture, there has been published a poetry book called "Paluni Khelin" or in translation, The Last Dance. So here there are represented the old crafts such as the production of umbrellas in a traditional way, the production of Churi, or old Romani knives and shoemaking. This book contains songs about the old crafts which were done in the past by the nomads, especially the Roma people. So, each poem shows interesting stories that can be shared with young people which is essential for the cultural heritage. These crafts are all done in a unique way, and it is an art by itself, so we want to show young people that the crafts are not outdated and they hold a big value and stories for the culture of the country and people.

The main vision is to revive and keep these crafts alive, as they contain an important segment of the culture, and transfer this knowledge to the young people. This is why the workshop on "art and crafts" will be the place where young people will be able to hear stories and experiences about those crafts and try them in reality. This project is sustainable as it can be organized each year and in schools, open spaces, or other alternative spaces and also is part of the cultural heritage that should be carried on from the elders to young people, as old crafts are not practiced by the young people and fewer people are informed about them.

Association Roma Progress

ЗДРУЖЕНИЕ ЗА ЗАШТИТА И ЕДУКАЦИЈА
НА ДЕЦА И МЛАДИ РОМИ
ПРОГРЕС



The obelisk

People lull into everyday life and forget to recount important events that have happened in the past.

Walking along the same routes of the Zlatibor mountain, one of the trails leads to the most visited Šumatno hill, on this mountain.

In a company of young karate club members, aged 8–15 years, we visited Šumatno hill and started the story about the memorial that is located there. It is located about 5 kilometers from the center of Zlatibor. There is a monument on it.

Asking the children if they knew to whom the monument was erected, their answer was that it was erected to the executed partisans.



According to the legend, during the attack on the Republic of Užice, German soldiers trampled and shot the captured partisans. After the Second World War, an ossuary was built on the hill above Zlatibor, which housed the remains of 150 wounded. It was built in October 1961. by the Association of Fighters of the Municipality of Čajetina.

A 10-meter-high white stone obelisk was erected above the ossuary in 1967 by architects Jovanka Jeftanović and sculptor Ana Bešlić. On the front of the obelisk are carved folk motifs and verses by Vasko Popa: "I do not give this sun in my eyes, I do not give this bread in the palm of my hand."

Telling them this story about individuals who fought for the homeland, learning the details, the little listeners were dumbfounded, obsessed and with the admiration they looked at the memorial, imagining the battles. For them, this was an important moment learning what it actually represents. Earlier, they heard only a part of the story, but the cultural heritage is not only a part but the whole history that is passed from generation to generation.

The national cultural heritage is a part of ourselves, where only by getting to know our past well can we build a stable future on solid roots.

Carried away by impressions, they leave with a well-remembered sentence engraved: "Ne dam ovo Sunca u očima, ne dam ovo hleba na dlanu."

Name, Surname: group of 40 karate club members from Municipality of Čajetina

Age: 8–15 years

Town: Čajetina / Zlatibor

Country: Serbia



Municipality of Čajetina

The story about "Slava"

Slava is a Serbian holiday when everyone is celebrating the patron saint of their house. Customs of each slava differ from place to place, as our saying goes "100 villages – 100 customs", but they all follow some core guidelines, so the customs of our slava we usually learn from our relatives, mainly from fathers and grandfathers.

In my case I learned mostly from my father, but also some from my grandmother. Slava is a holiday inherited purely by male lineage so each surname is accompanied with a fixed patron saint.



As one of the most important holidays in Serbia there is even a law stating that you must have a day off on the day of your slava so you can celebrate, it applies to children as well as adults. My family celebrates slava on 21st November, our patron saint is Archangel Michael.

Preparation of a slava starts a couple of days earlier because you need to make lots of food and a great variety of it, also drinks and all the other little things you need because you will have guests in your house for a whole day, even two days sometimes.

On the day of slava someone from the house, usually the man of the house, gets up very early and takes round bread that is previously carefully prepared, which is decorated with religious symbols made out of dough, to the church to have it blessed by the local priest, and a big candle with a picture of the saint is put at the head of the table that is lit in the morning.

After that is over, the guest starts arriving and they will be coming and going for the whole day, because many people you may know celebrate the same saint, at about noon the main lunch starts. The main lunch is the most important part of slava, we start by burning some incense and saying a prayer while everyone is standing after that the person who is seated at the head of the table and the head of the house take the blessed bread spin it three times while saying another prayer and after that is over they break it in half together and drink some rakija that is counted as a first toast, each piece has a meaning and is given to the male heir and the woman of the house.

After the ceremony the lunch starts and goes on normally until the fourth toast which is toasted with Buklija, which is a bowl full of red wine or rakija, depending on the house, which is sweetened with sugar and has three apples floating in it. Buklija is drunk by taking three sips and then toasting to the person opposite of you at the table, you do not toast to the person beside you, and it goes on until everyone has had a few sips.

After that, it's just eating, drinking, and having fun, even sometimes singing. The host is not allowed to sit while the guests are there, but you cannot stand for a whole day so you eventually sit down.

Slava is the personification of Serbian hospitality because anyone can come, even without knowing you, and everyone is always welcome.

Name, Surname: Danilo Božanić

Age: 23

Town: Čajetina / Zlatibor

Country: Serbia



Municipality of Čajetina

Banská Štiavnica and me

I like Banská Štiavnica very much. One can swim in tajchs in the summer, I like to swim in Vindšachta tajch the most. I can also ride a bike. One can go skiing, sledding, or throwing snowballs in the winter. Hiking is possible to do here all year round. I like playing with my friends. What I like about Banská Štiavnica is meadows, hills, tajchs, castles, Knocking Tower, Holy Trinity Column, museum. I like going to the town center to have ice cream. There is a perfect school in Banská Štiavnica – Jozef Horák Primary School. I also go to music and fishing clubs. I love my family. I've got a little sister who loves me very much, my mum who helps me anytime, a good brother whom I like to play with and my dad who can fix anything. I've also got a white dog and he is the best dog in the world. I have a lot of friends in Banská Štiavnica. I like the town and I hope I will be always living here.

Name, Surname: Matko Veverka

Age: 9

Town: Banská Štiavnica

Country: Slovakia



Banska Stiavnica

The Story of an Old Rich Man

At the start of the XX. century the richest man in Kistarcsa went to the pub, ordered wine and beer for the company there, then lit the pipe with a banknote. He was over many marriages, and he wanted to be remarried by newspaper advertisement.


On a summer day, a carriage with four horses arrived at the house with a pretty, young lady and an elderly lady. The valet and the driver brought a big clothing box into the first room.

The farmer gave the guests a warm welcome. He provided them with a plentiful lunch. After lunch, they went to get a rest. The couple-to-be went to the first room, where strange noises came from. A little bit later the lady came out indicating that the farmer is sleeping.

Later they found him tied up and stuffed his mouth. It turned out that a man came out from the clothing box – and later left the room through the window – and with the lady attacked the farmer, and put every value of him to the box, which was brought out by the two ladies.



It happened directly after the turn of the century when the ladies wore long clothes, that reached the ground, and the visible ankles for the eyes of the men were still hidden.



Kistarcsa's richest man was the old „Hideg” with lots of lands, animals, and his grown children with their families. This story is about him.

Our settlement at the turn of the century was little – as it's name says –, not many people lived here and they usually farmed, they lived a modest life. The old ones remembered, that when the old „Hideg” went to the biggest pub in the village, everybody watched him. He liked that and even acted on his popularity. To make sure his richness – after he ordered wine or beer for his company and for himself – he lighted his pipe with a banknote. Nowadays this means, that someone would light a pipe with a 1000 forint banknote.

When he was over many marriages and his grown children with their families as part of his richness, he thought big and wanted to remarry by newspaper advertisement.

On a nice summer morning on the main street of the village a carriage with four-horse, making a big sensation with the valet, the driver, the pretty young lady, and an elderly, fancy lady who accompany the bride-to-be to the husband's house. Half of the village came to see and admire the arrivals.

The farmer welcomed the guests, lined up his children, showed them the property and they had a long talk. Meanwhile, the valet and the driver brought a big clothing box into the first room where the guests will change and rest. After the inspection of the property and the introduction of the family, the farmer gave a big lunch. He wanted to dizzy the way too young and very pretty lady and she accompanies too.

The lunch was very good, the lots of heavy dishes, the delicious wines, liqueurs made their effect. The accompanying lady covered a lot of things during the meeting, they planned everything to the last detail. The proposal and its conditions, when will be the wedding held and the new couple where and how going to live.

The lunch was long. The guests and the farmer wanted to have a little rest. The members of the family either went to the kitchen or to the farm to do their own jobs.

The couple-to-be went to the first room to get rest. Although the family members heard noises, that didn't refer to resting, they were ok with some „the farmer making out with his wife-to-be at the moment“ whispering. There were panting, a sound which heard like a scuffle, but who thinks bad at this time.

A little bit later the young lady came out from the room, put his forefinger on her mouth, and said 'pszt' and confidentially told to every member of the family there, that the farmer is a little tired, so she told them not to bother him. Just leave him in peace to have a good sleep.

A little later the family noticed the long rest. The farmer could sleep out himself a long time ago, but he won't come out. Earlier he said not to bother him and everybody knew, that he can get mad easily, so they were afraid of him. Since strange noises coming from the room they decided to come in and see what has happened there.

They were surprised by what they saw: the farmer's hand and foot were tied hardly to the bed, they put a handkerchief in his mouth and tied up his mouth with a towel, so he could barely breathe. They just saw how terrible a condition was he in when they set him free from his ropes. He was really mad at how they fooled him.

It happened that way, that when he – stunned enough – wanted to be alone with the young lady in the first room, the lady was very kind and polite and asked him to turn around, because she wants to change clothes. After opening the clothing box the farmer realized, that there are not only two of them are in the room. After a man came out from his hiding place, he pressed the farmer low with the help of the young lady, then tied him up and made him harmless and in front of his eyes, they put every gold, jewelry, cash, valuable clothes in the big clothing box by his word. A little bit later the young lady made the man escape and she elegantly left with the clothing box and her company, the elderly lady. They get in the carriage and are left by the admiring eyes of the villagers. When the old „Hideg“ has set free, he ran out to the street and wanted to run after the carriage. He shout out in his anger how they made him dirty, but it was too late now, the carriage left hours ago on the lousy road, its trace wasn't even visible.

I have heard the story many times because in my family it's told as an example; the man who bragged with his richness lived his remaining life in poorness and left no inheritance to his children.

Folk Song Team



Unfortunately, after several asking, nobody applied to be a new member of our singers. After all, we would like to give the love of folk songs, older soldier songs, and traditional amusement songs to the younger generation – all of our efforts are meaningless.

We are old, yet we need to put on the folk costume meant for the young, which sometimes gets criticized, that these clothes are not for us. However, there isn't any young, who would show our folk costumes around the country, so we get dressed for all of our appearances. We really want, that these words will touch the youngsters who love to sing, and they decide to join us and sing with us. We could provide them with performing dresses. Last, but not least, the singing teacher who deals with us and prepares us for our shows is a teacher from the local school.

We look forward to seeing youngsters join us, even middle-aged people are welcome.

Name, Surname: Kende Forró

Age: 17

Town: Kistarcsa

Country: Hungary



Kistarcsa Cultural Association

February 2022

This publication has been released in the frame of the "ECHOES: European Cultural Heritage: Opportunities for citizens' Engagement and Social Inclusion"