

Welcome and opening remarks...

Prof Dr Salih Kusluvan

PROJENİN AMAÇLARI-PROJECT AIMS

- Avrupa'da yaşayan göçmen ve sığınmacılarla çalışan eğitimcilerin ve yöneticilerin, Avrupa dışından gelen insanların kültürleri konusunda bilgi ve becerilerini geliştirmek.

(The Project aims to develop knowledge and skills of educators, youth workers, and youth leaders about non-European cultural heritage of diaspora.

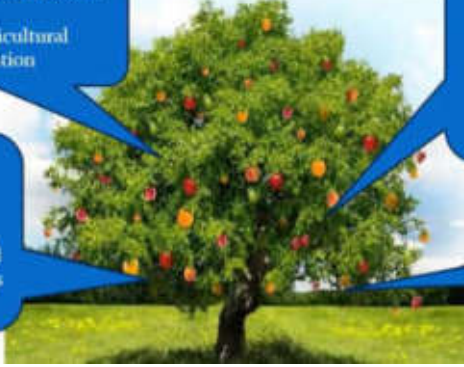
PROJENİN ÇIKTILARI-PROJECT OUTCOMES

Kültürlerarası İletişim El Kitabı
Toolkit for Multicultural
Communication

Göçmen ve Sığınmacıların
Kültürel Mirasını
İşaretleyen Dijital Harita -
Digital Map Marking the
Cultural Heritage of Non-
European Diaspora

Kültürlerarası İletişim
Uygulamalarını İçeren
Eğitim
Training in Intercultural
Communication Practices

Mobil Uygulama
Mobile Application



PROJENİN ORTAKLARI –PROJECT PARTNERS

• 5 ÜLKE – 5 COUNTRIES

Birleşik Krallık, Hollanda, Slovenya,
Romanya, Türkiye (UK, Netherlands,
Slovenia, Romania, Türkiye)

• 5 ORTAK KURULUŞ- 5 PARTNERS

• 114.925€ BÜTÇE - BUDGET

• SÜRE: 24 AY- DURATION: 24 MONTHS



The Partners

- Ramona Rosu & Gabriel Plosca: **Sindicatul Liber al Lucratorilor din invatamant si cercetare stiintifica Neamt (Romania)**
- Robin Dewa: **Drustvo Bodi Svetloba (Slovenia)**
- John Lachman & Clarence Creebsburg: **Stichting Interlock (Netherlands)**
- Bahar Turkay, Eren Sezgen, Gamze Yorulmazer & Serkan Polat: **Istanbul Medeniyet University (Turkey)**
- Karl Murray & Andrew Sinclair, **The Ubele Initiative (UK)**





Project overview: Tool-
kit, digital Map/App and
the African-Caribbean
communities in the UK

Karl Murray and Drew Sinclair,
The Ubele Initiative





Purpose and rationale...

- The project was designed to understand the challenges related to the preservation and promotion of European, African-Caribbean, Indo-Javanese, Roma and other ancient cultural Heritage using both formal and non-formal learning processes.
- The project will explore with educators, youth workers and leaders in Europe's diverse creative traditions and cultural heritage to share knowledge and information.
- The project allows for inter-cultural engagement, participation and knowledge sharing which are necessary in shaping a united Europe, in view of the increased challenges creating and maintaining cultural diversity in the context of a global village.
- The project would not only enable the Pan European/global sharing of important information on culture and heritage of specific communities within the 5 countries in scope to the programme but will make an important contribution to the achievement of the European Framework for Action on Cultural Heritage.
- By working with and through the partnership to develop the competencies of educators, youth workers and community leaders in Europe to preserve the cultural heritage of those communities they engage with.

Aim, beneficiaries and delivery outcomes



Aim


To explore a sense of belonging through recognition and appreciation of the diverse communities living in the EU, through the sharing of knowledge and information on the artifacts, places, spaces and stories that are of significant cultural heritage in the five cities in scope to the project.

Beneficiaries

The direct beneficiaries of the programme will be educators, youth workers, and community leaders involved in Europe's diverse creative traditions and cultural heritage. The programme will support their learning, development and competencies in cultural heritage gained through the process of enculturation seen through the eyes of the different communities across the five cities and through the testing of models of understanding and practice.

Delivery outcomes:

- Study visits, covering non-formal/formal workshops, sharing activities and opportunities and acquisition of knowledge on local cultures and communities within respective countries as well as an understanding and appreciation of tourism and heritage.
- Development and testing of a toolkit which explores understanding of culture and heritage
- Developing a digital map that captures ancient cultural heritage preservation and promotion of diasporic communities in the UK, Netherlands, Romania, Slovenia and Turkey.
- Mobile application linked to the digital map.
- A multiplier event in Turkey, bringing the parts together as part of the dissemination process.



Why the partners were chosen...

The partners brought with them knowledge of various cultural minority communities within their respective countries:

- Ubele's Place to Call Home Report (2015), which attained considerable national media attention, highlighted the need to engage young people in developing, preserving and sustaining cultural artifacts, places, spaces and stories;
- The ongoing youth work by Sticting Interlock with Surinamese, Indonesian and Antilleans in Amsterdam;
- The work being undertaken in Romania with Roma and traveller communities and selected as the European Capital of Culture (2021);
- The academic research by Serap Kanay on the historical background of Turkish people of African Heritage coupled with Istanbul Medinyet University's expertise on Tourism;
- The research conducted by Bodi Svetloba on the Indo-Javanese communities in Slovenia, Netherlands and UK.



Roles and responsibilities of partners in the delivery process....

The Ubele Initiative (Ubele)

- Was the lead partner with co-ordination responsibility for project management and quality assurance.
- Ensured that regular communication channels were established and maintained, and organized with the other partners the training for educators, youth workers/leadres and community leaders participating in the project;
- Oversaw the production of the project's resource pack, *The Journeys Tool-kit*,
- Maintained a website as a platform for disseminating information about the activities associated with the project and be responsible for overseeing the independent monitoring, evaluation and reporting process, to culminate in the production of an overarching final report.

Partners (incl. Ubele):

- Were responsible for hosting relevant project information on their respective websites and social media platforms;
- Contributed to the development of the intellectual outputs and for engaging and undertaking local meetings, activities and multiplier events;
- Contributed to the monitoring and reporting on the progress of the work within their respective countries.
- Were responsible for designing the programme of the visits within their respective country, engaging their local organisations, stakeholders, municipalities and policy makers and take responsibility for the logistics and ensuring the safety and comfort of the participants during their stay;
- Ensured that training sessions and transnational project meetings are attended and activities with young people are planned (i.e. the delivery of the Tool-kit, mapping process etc).

Aspirations, challenges and resilience

Learning, Teaching and Training
activities (the mobilities)



Learning, teaching and training mobilities: how the parts came together...



C1 Amsterdam: May 2022. Hosted by Stichting Interlock, NL



C2 Romania: October 2022

Hosted by SINDICATUL LIBER AL LUCRATORILOR DIN INVATAMANT SI CERCETARE STIINTIFICA NEAMT, Romania





- **C3 United Kingdom: February 2023**
- *Hosted by The Ubele Initiative*

The Black African and Caribbean communities in London: aspiration and resilience



The Intellectual outputs...

Toolkit... (IO1)

- This Tool-kit is a work-in-progress. What we have produced is a first stage development that provide activities and ideas for educators, youth workers and community leaders.
- The Manual consists of three modules, each covering a range of activities:
 - Module 1: Ice breakers
 - Module 2: What is culture?
 - Module 3: What is heritage?
- Each activity comes with sections relating to:
 - Description of the activity
 - Learning objectives
 - Resources
 - Instruction (what to do...)
 - Duration of the exercise (indicative)
 - Group size (as appropriate)
 - Learning style (how to...)
 - Debriefing suggestions

Digital app/map...(IO 2 & 3)

- The digital App/map is a combined application using mapping data of sites identified as 'non-traditional' cultural and heritage sites, events and occasions.
- They do not represent all that's likely to exist but offers a starting point to start the capturing process. As an App-styled product, it is designed principally for Smartphones as well as computers and is based on the Google map platform, which means changes will be automatic.
- The possibility to extend the scope and range of the application is built into the design and administration, allowing each city to add and/or delete as appropriate.



JOURNEYS

EMPOWERMENT THROUGH
EXPLORATION OF CULTURAL
HERITAGE COURSE

TOOLKIT

Intellectual output 1: The Toolkit

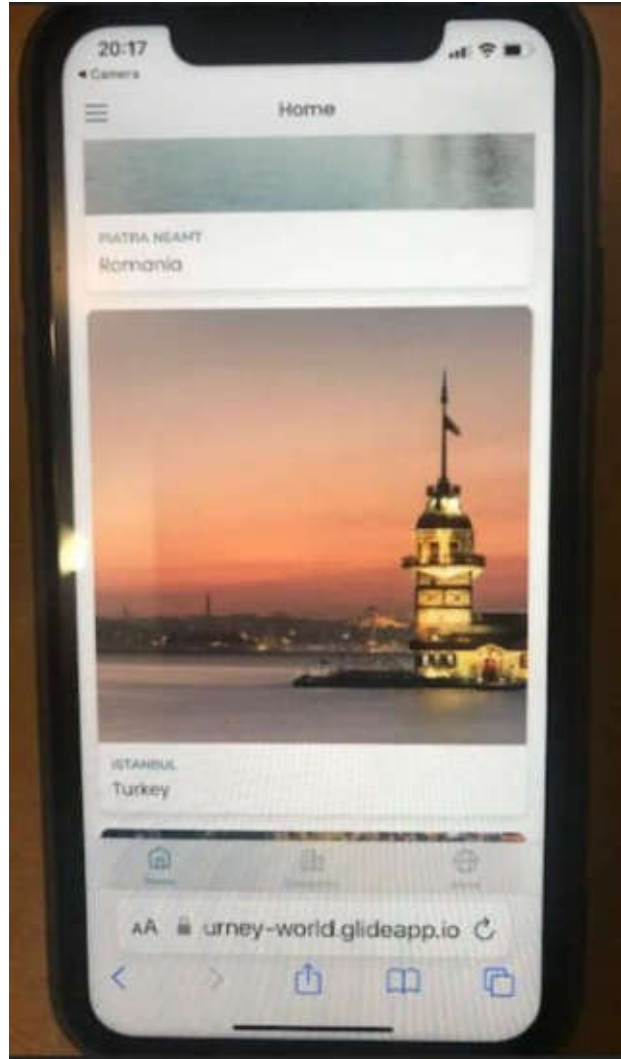
Exploration of the interactive manual and how to use it...

Click [here](#) to access the Tool-kit.

- Drew Sinclair

**Intellectual outputs 2 &
3: The Journeys digital
App/map**

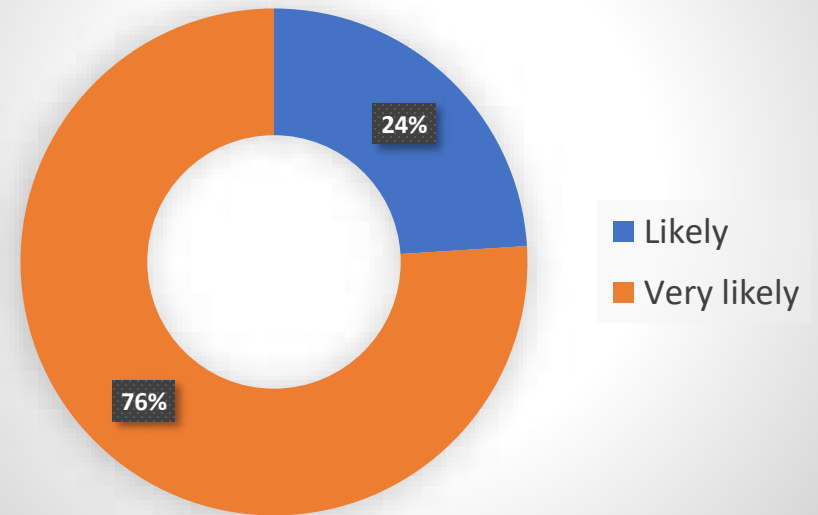
To access the
Digital
Map/App
click [here](#)
and/or scan
QR code.



How likely were participants to use/share the link to the App...

- Using the online polling platform, Mentimeter, participants were asked to access the App and to respond to the question of the likelihood of them using it and/or sharing the link with their network.
- 25 participants responded, of which 76% said they were 'very likely' with 24% saying they were 'likely'.

How likely are you to use/share the link to the App?




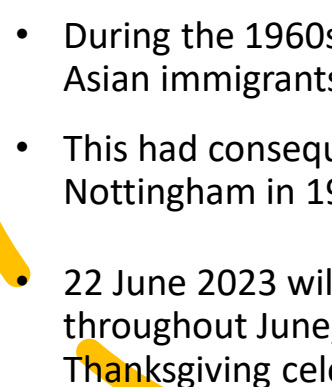
The African-Caribbean community in the UK

An overview



Early arrival and the Windrush generation...

- Groups of people have migrated to the UK over thousands of years.
- Before the Second World War (1939 -45) episodes of immigration were quite small and demographically insignificant. After the war, as part of the rebuilding process, the Government at the time, sought workers from the Commonwealth to help the rebuilding process in the UK. The British Nationality Act of 1948, came into being and granted subjects of the British Empire the right to live and work in the UK with several tens of thousands making use of the Act to seek employment in the UK from 1948 onwards over the two decades that followed (in particular).
- Twenty-second (22) June 2023 will mark 75th anniversary of the landing of HMS Windrush,, which has become an iconic and pivotal point in UK immigration policy. The arrival of just under 500 passengers paved the way to generation of Caribbean people now living and working in the UK. They were drawn from several islands and countries in the British Caribbean region; the majority of whom were ex-service men who had volunteered to defend Britain in WW2. They were the *Windrush pioneers*.

- 
- Over the two decades that followed the landing of *HMS Windrush*, more than 150,000 then 'British subjects' from the Caribbean region responded to the invitation to join the rebuilding campaign, to work in the then emerging NHS, to work on the transport system, in the manufacturing sector, in the education system and in local government as teachers, social workers and many other sectors suffering from a shortage of labour.
 - They are now a community of more than 3 million British citizens drawn from folks who are of Caribbean and African backgrounds, and Dual Heritage folks who have one parent of either African or Caribbean background and the other parent of either White or Asian background. In 1948 there were fewer than 15,000 Black people living in the UK and by 1951 there were 1.9 million non-UK born residents in England and Wales (4.5% of the total population) and by 2011 this had increased to 7.5 million (13% of the total population).
 - During the 1960s, because of high levels of discrimination and exclusion, and relatively low housing costs in inner cities, Black and Asian immigrants settled mainly in inner city areas - in particular, London, the West Midlands and West Yorkshire.
 - This had consequences for relations with the indigenous population and led to race riots occurring in London's Notting Hill and Nottingham in 1958.
 - 22 June 2023 will mark the 75th anniversary of the landing of HMS Windrush with celebrations taking place across the UK throughout June, culminating in the *Windrush Thanksgiving in the Family* celebration on 25th June – this is akin to the American Thanksgiving celebration, which is family focus and moment for reflections.
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The Rastafari community, family structures and cultural experiences: talk given by Arlene McKenzie (Rasta Village, Jamaica) followed by drumming session with Ras Happa, Lewisham, South London...



The importance of culture,
heritage in the context of
preservation, sustainability
and sustainability
development

Gamze Yorulmazer, IMU



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Culture, Heritage and Cultural Heritage Concepts



What is Culture?

- Latin = colere = to plant something in the ground, to produce
- French=Cultura=agriculture
- They are actions performed by human hands as a result of accumulation of knowledge.
- Culture is the way of life of a society. Culture is not instinctive and hereditary, it is the habits, behavior and reaction tendencies that each individual acquires in his life after birth.

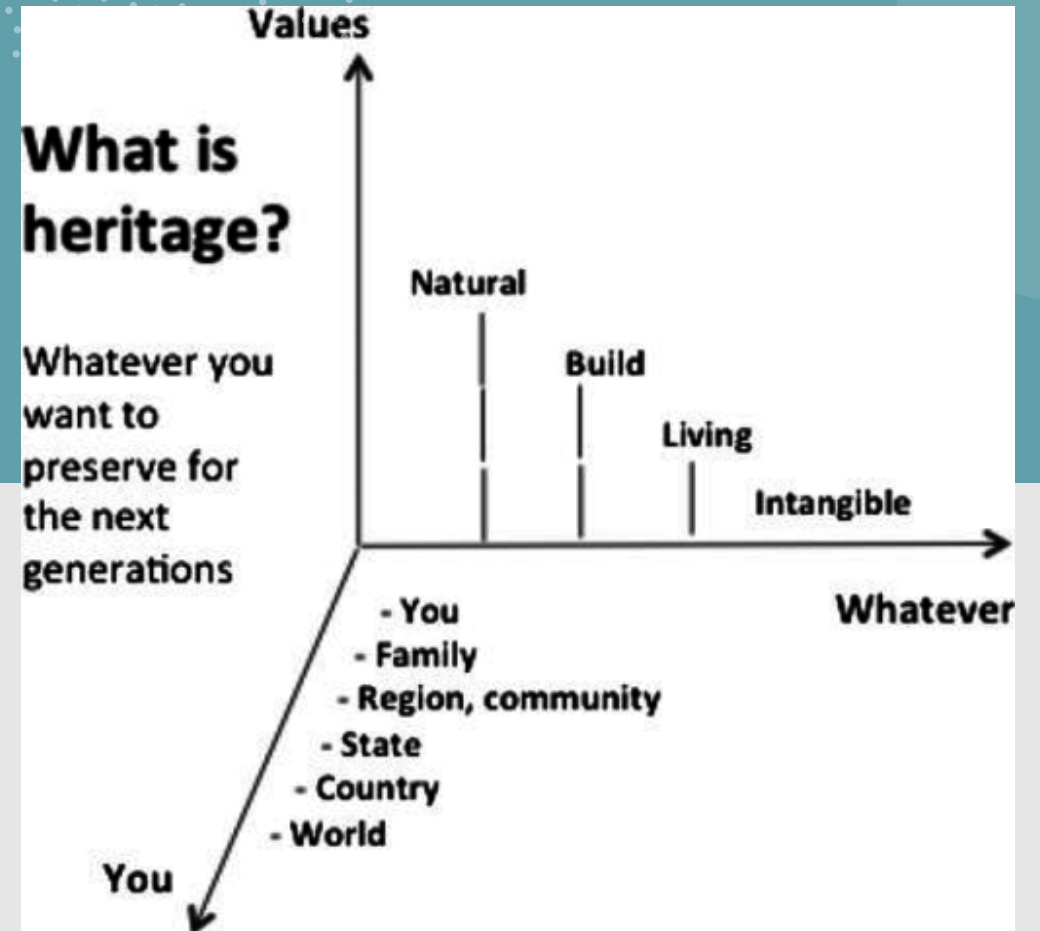


What is Heritage?

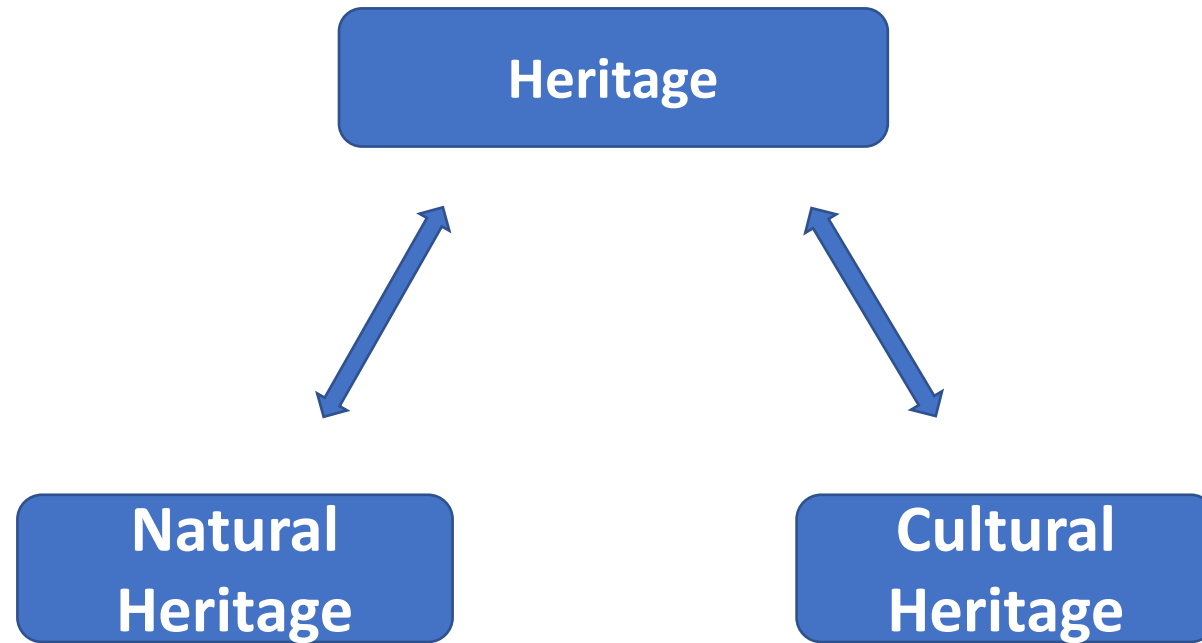
The concept of heritage is defined as the set of material and moral values that a generation leaves to the next generation..

Heritage is everything from the past to the present. In order for a culture to acquire a heritage feature, it must be used today. This usage is in tourism, education, social development etc. is used for purposes.

Heritage, which has a broad meaning, is a comprehensive concept that includes nature as well as the field of culture. The heritage, which carries the values that societies have gained in the past to the present, is characterized as a part of cultural traditions.



- Heritage is broadly categorized into two main divisions.

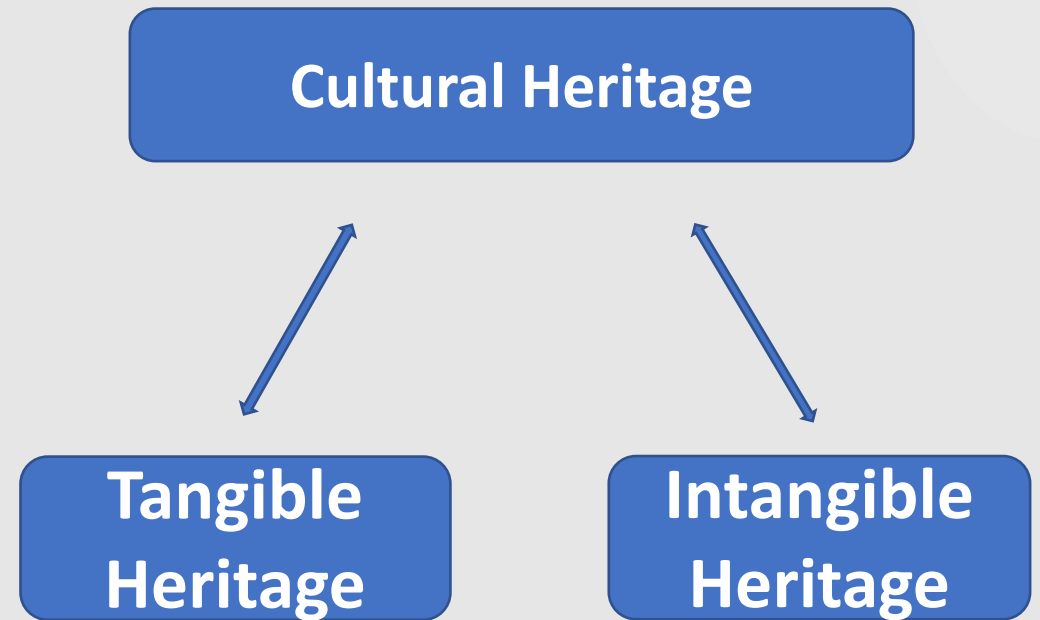


Natural Heritage

·Natural Heritage refers to the natural aspects like the fauna and flora, landscapes, beaches, coral gardens etc that are considered important enough to be preserved for the future generations.



- Cultural Heritage can be further divided into two main groups:





Tangible Heritage

Tangible Cultural Heritage includes buildings, historical sites, monuments and anything made by human hands and are artifacts that are deemed important to be preserved and preserved for future generations. These are usually archeological, architectural, technological and scientific works. Tangible cultural heritage assets range from a small asset like an arrowhead to a large asset like a city.

- Tangible cultural heritage assets are divided into 2: *movable* and *immovable* cultural assets. Immovable cultural assets include regions that have experienced special and important events in the life of societies such as cities, city ruins, monumental architectures. Movable cultural assets include research and education, ethnography and open-air museums..



Intangible Heritage

Intangible Cultural Heritage are intangible and invisible values that create a society. These are; traditions, language, beliefs, music, songs, dances, performances, nursery rhymes, stories, and poetry. Intangible cultural heritage assets represent the spiritual culture of the society.



Cultural Heritage

Tangible Cultural Heritage

Intangible Cultural Heritage

Immovable Cultural Heritage

Movable Cultural Heritage

Architectural Works

Monuments

Archaeological Sites

Historic Centers

Building Groups

Cultural Landscapes

Historic Parks,

Gardens,Canals,Bridges Windmills etc

Pictures

Statues

Library Works

Archives

Jewelry And Ornaments

Old Coins

Daily Items

Musical instruments

Photos etc.

Music

Folk Dances

Theatre

Literature

Oral Traditions

Ceremonies, Feasts

Traditions-Customs

Craft Tradition

Traditional Games etc.



1. Identity Value: The protection of cultural heritage has been important in creating identity in the historical process. The individual defines his/her identity by learning his/her past, and also establishes a common bond with other members of the society. The protection and continuity of cultural heritage is necessary for the healthy socialization of the individual..



2. Historical and Scientific Value:
Cultural heritage assets have a historical value as they are the main sources that give the most concrete information about the communities that lived in different periods and their social, cultural, economic and political lives. It is also important in remembering and enlivening a society's achievements in architecture, industry or technology.



3. Aesthetic and Artistic Value: Another important aspect of cultural heritage is its aesthetic and artistic value. In addition to their historical importance, buildings and monuments are also valuable in terms of their artistic and architectural features. Cultural assets are objects that are the result of people's tastes and needs and have artistic value, and they show the common taste and creative power of a nation..



4. Economic value: Cultural heritage has value as a source of economic development. In this sense, especially tourism comes to the fore. Today, cultural tourism, heritage tourism, is both an academic field of study and a great economic resource.

Relationship between Tourism and Cultural Heritage



Tourism cannot exist without culture, because one of the main factors in people's travel is culture. This situation has created the phenomenon of cultural tourism and cultural tourism has been the main factor in planning how to present the cultural heritage. Culture and tourism are inextricably linked in the development and management of heritage sites.

With the increase and diversification of people's demands, they move away from the typical holiday types called "sea, sand, sun" trio, namely 3S. People are turning to more different types of vacations as a result of wanting the original, the difference, and the desire for unique personal experiences. Thus, the transformation from product-based to consumption-based, which is the focal point of the tourism sector, also creates the need for a unique and unique experience. In order to meet these experiences of people, they have turned their attention to cultural heritage tourism.



Cultural Heritage Tourism



Heritage tourism is one of the fastest growing sectors of the tourism industry. It constitutes approximately 40% of all tourism trips worldwide.

It is estimated that the demand for global cultural heritage tourism will increase by 15% in the coming years.

- Cultural heritage tourism is considered as a sub-branch of cultural tourism. Cultural heritage tourism is the movement of people to increase their cultural level, gain new knowledge and experience, see cultural places and participate in cultural activities in order to learn about cultural differences.
- Cultural heritage tourism can also be defined as people going to places of cultural attraction from their places of residence to meet their cultural needs.



In short, tourism depends on the protection of the natural and cultural environment in order to sustain itself, but due to its structure, the tourism sector causes the most damage. The concept of sustainability also comes into play at this point. Sustainable tourism emerges with the protection of resources. The reason for tourism-related negativities is due to the lack of planning-management-implementation. Therefore, progress in a planned manner will have important and positive results in terms of sustainable tourism .

The Importance of Culture and Heritage in the context of Preservation, Sustainability and Sustainable Development Goals

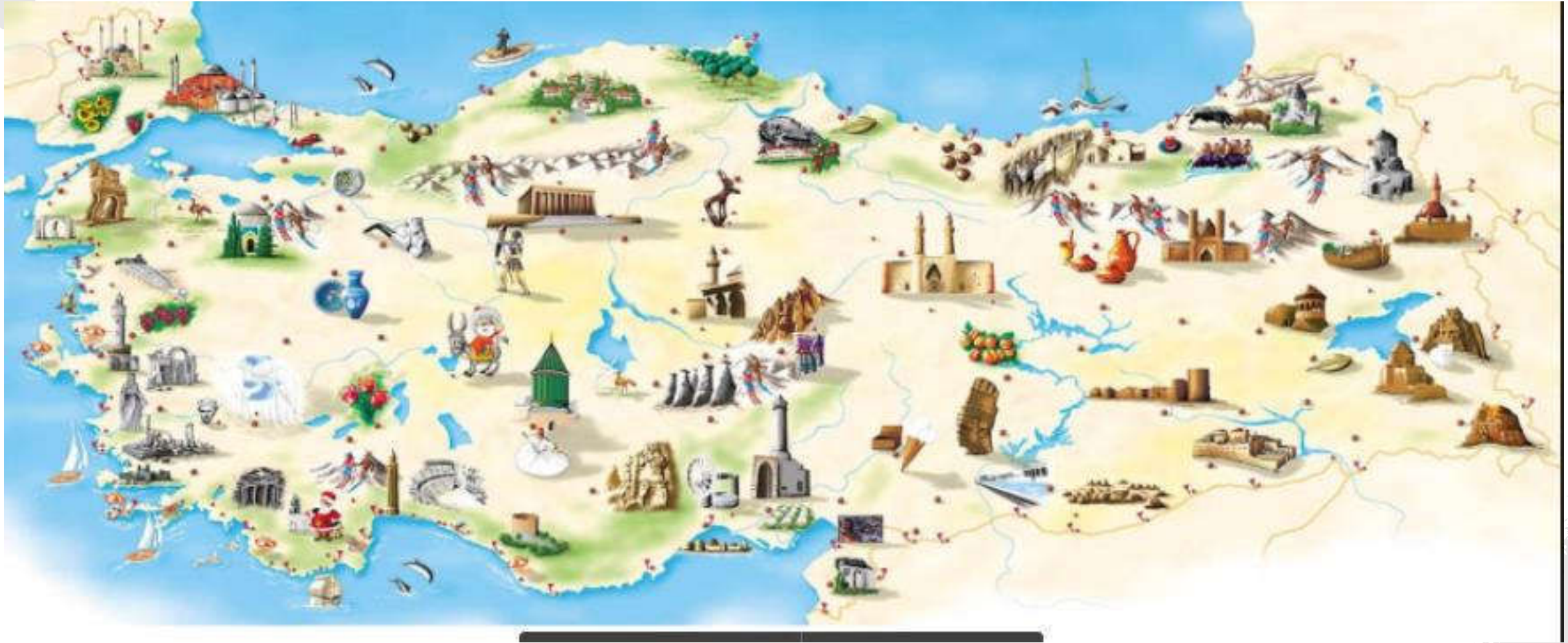
- The Sustainable Development Goals (SDGs), also known as the Global Goals, were adopted by the United Nations in 2015 as a universal call to action to end poverty, protect the planet, and ensure that by 2030 all people enjoy peace and prosperity.
- The 17 SDGs are integrated—they recognize that action in one area will affect outcomes in others, and that development must balance social, economic and environmental sustainability.



In this context, **Journeys: empowerment through Exploration of Cultural Heritage**, is in line with the preserve, protect, sustain and transfer of cultural and historical heritage to future generations, which includes in particular:

- bringing together different individuals, groups and countries (SDG 17),
- promoting respect for cultural diversity as well as facilitating cultural understanding and peace and protecting the rights of marginalized groups (SDG16),
- making cities and human settlements safe and sustainable (SDG 11),
- promoting stable, inclusive and sustainable economic growth, full and productive employment and decent work for all, together with sustainable tourism (SDG 8.9)
- supporting the active participation of women in cultural activities (SDG 5)

What about Turkey



- Aphrodisias (2017)
- Archaeological Site of Troy (1998)
- Bursa and Cumalıkızık: the Birth of the Ottoman Empire (2014)
- City of Safranbolu (1994)
- Ephesus (2015)
- Hattusha: the Hittite Capital (1986)
- Historic Areas of Istanbul (1985)
- Neolithic Site of Çatalhöyük (2012)
- Pergamon and its Multi-Layered Cultural Landscape (2014)
- Xanthos-Letoon (1988)
- Göreme National Park and the Rock Sites of Cappadocia (1985)
- Hierapolis-Pamukkale (1988)
- Archaeological Site of Ani (2016)
- Selimiye Mosque and its Social Complex (2011)
- Diyarbakır Fortress and Hevsel Gardens Cultural Landscape (2015)
- Nemrut Dağ (1987)
- Great Mosque and Hospital of Divriği (1985)

There are 18 places declared as WORLD HERITAGE in Turkey.

Afro-Turks' cultural heritage in Turkey

Dr Eren Sezgen, IMU



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Who are called Afro-Turks?

- Afro-Turks are one of the lesser-known groups in Turkey
- Descendants of those who came from various parts of Africa as soldiers in the Ottoman army from the 17th century, to work on farms, to trade, and through the slave trade are called Afro-Turks in Turkey today.
- These people were spread all around Anatolia but today they specifically live in İzmir, Aydın, Muğla, and Antalya region
- Afro-Turks who reside in the Aegean and Mediterranean region formed villages and still lives in these villages.
- The term Afro-Turk, in a sense, describes the common past. On the other hand, it does not reflect a common culture seen in ethnic or religious groups.
- Afro-Turks either do not know where their "roots" lie or their family backgrounds, or they remain as hearsay. Therefore, limited common background information is limited to the fact that they somehow have their roots in African countries and have a family background that was enslaved or came to Anatolia for trade, education etc. during the Ottoman Empire. For Afro-Turks, only skin color remains, as the defining characteristic of a community with limited areas of partnership.

The historical roots of Afro-Turks

- We see that Africans who settled in Turkey came from Ethiopia, Eritrea, Djibouti, and Somalia, which we call Abyssinia, from Tripoli (Libya), Tunisia, and Algeria, which we call the Garp ocakları, from various countries such as Sudan, Nigeria, and Kenya.
- The understanding and form of slavery in the Ottoman Empire is quite different from the understanding of slavery, which is described as "Atlantic slavery" in the West. Racially-based behavior was not systematic or no legal regulation led to it.
- While the Ottoman Empire applied the concept of slavery based on the "freedom system" in Islamic law, which was not based on racial discrimination, the slavery system of the West was much different. It is argued that Islamic slavery is milder and even more humane.

Afro-Turks in History (cont'd)

- Since the Ottoman Empire did not act in accordance with the understanding brought by Islamic law and did not aim to produce slaves, it was possible for the slaves to be "freed" within a certain period of time, to remain free, and to mix with the society. According to Islamic law, they could not be made to work as slaves for more than 8 years.
- At this point, while the Ottoman Empire worked to encourage the freeing of slaves after a certain period of work, it also had an understanding that "restricted the slave trade and tried to prevent the abuse of slaves by making arrangements such as meeting the right to marry by their owners".
- Slavery was ended in the Ottoman Empire in 1857
- Among the black slaves, those close to the palace were revered. For example, eunuchs, one of the wealthy and powerful figures, were among those respected both within the military class and in the wider public sphere.
- We see that there was a dominance of African-origin officials in the Ottoman palace since Sultan III. Murad period. For example, chief harem eunuch Abyssinian Mehmed (d. 1590) is a very influential figure in the palace. Habeşi Mehmed Ağa, in a sense, shaped the administration of the palace and was in a very close position to the sultan and his family due to his duty.

Population of Afro-Turks

- There is no definite number of "invisible members of the society" and "the proportion of them in the population".
- Regarding the Afro-Turks, according to the 1965 census; The number of Afro-Turks is claimed to be 5,000.
- Likewise, in an article written by Alev Deniz with the title "Black Turks and National Identity in Turkey", the number of Afro-Turks living in "17 villages" in the Aegean and Mediterranean is given as 5,000.
- Although these figures are not exact; These are controversial figures and it is not possible to give an exact number.

- Academic studies on Afro-Turks, who are invisible in Turkey's ethnic composition, are also very limited. Reasons for this deficiency
 - Efforts to create a national identity in Turkey,
 - Historiography and education
 - Lack of African consciousness.
 - The lack of awareness of Africanness, on the one hand, is not an important community that is descended from enslaved Africans or the descendants of slave owners and demands an investigation of their past,
 - It is attributed to the fact that people of African origin were registered as Turkish/Muslim in the Ottoman and Republican periods and did not take a separate place in the statistics.
- Afro-Turks are often referred to as "Black" or "Arab". They define themselves as "Arab" and "Turk" and more recently, Afro-Turk.
- The sources of this terminology, which is generally used as a nickname today, also extends to the Ottoman Empire. Examining the Ottoman court records in Cyprus between the end of the 16th century and the early 17th century, it is revealed that the freed and still enslaved Africans were defined as black, Arab and Abyssinian (Ethiopian).
- Afro-Turks have gained more recognition from Turkish society and government in the last two decades.

Afro-Turks today...

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Afro-Turks today

- Founded in 2006 by marble master Mustafa Olpak and still continuing its activities, the Africans Cultural Solidarity and Aid Association (Africans Association for short) emerged as a result of demands for raising awareness, the invention of tradition and research of the past.
- Since 2007, the association has revived the Veal Feast, which takes its roots from the Zar/Bori cult prevalent in North and East Africa and was celebrated by enslaved blacks during the Ottoman Empire, and this holiday has been celebrated in Izmir since 2007.



Afro-Turks today

- [Afro turks\dana-bayrami-brosursmall-2019pdf 10-06-2019 11-55-16.pdf](#)

- [https://www.youtube.com/watch?v= He1SiShis](https://www.youtube.com/watch?v=He1SiShis)

African Immigrants

- Since the late 1990s, the number of immigrants and refugees of African origin in Turkey has increased significantly due to migration. The modern immigrant community consists mostly of immigrants and refugees from Ghana, Ethiopia, the Republic of the Congo, Democratic Republic of Congo, Sudan, Nigeria, Kenya, Eritrea, Somalia and Senegal.
- Most of the African immigrants in Turkey come to Turkey to cross into Europe. However, due to the tightening of immigration policy by both Turkey and the EU, most of the migrants now migrate to Turkey to stay.
- As of 2021, there are approximately 100,000 African immigrants and refugees in Turkey, of whom approximately 70 percent are located in Istanbul. Those living in Istanbul prefer Esenyurt, Aksaray, Tarlabası, Dolapdere, Kumkapı, Yenikapı and Kurtuluş.
- In Ankara, on the other hand, there is a fairly large Somali community.

African Immigrants...



Indonesian and other cultural heritage in Slovenia

Robin Dewa, Društvo Bodi
Svetloba (DBS), Slovenia





Javanese Joglo Pavillion at Arboretum Volčji Potok, a gift from the Sultan of Yogyakarta

Indonesian community in Slovenia

- Indonesian community in Slovenia is a very small community . The first Indonesians came to study to the then-Yugoslavia in 1960s to different cities such as Ljubljana (Slovenia), Zagreb (Croatia) and Belgrade (Serbia). They found partners here and some of them tayed in Slovenia. The second group came individually after Slovenia independence in 1991.
- From the beginning of 2011 until July 2021, the Association of Friendship between Slovenia and Indonesia was active. Most of its members were Indonesians living in Slovenia together with their families so both Slovenians and Indonesians were members of the association.
- <https://www.facebook.com/Dru%C5%A1tvo-Prijateljstva-Slovenija-Indonezija-211077705575374/>



Indonesian community in Slovenia

Suzana Dewa, a
founder of Amnesty
International
Slovenia

Thomas Tobing, a
piano player



The Roma people are supposed to originate from the northern regions of South Asia, in particular the Punjab and Kashmiri regions of Pakistan and India around 1500 years ago.

Anthropological records have shown resemblances between the cultures of different Indian groups and Roma people, who have a similar social structure where groups are usually defined by profession and the endogamous group constitutes the primary unit. It is believed Roma people began their journey from their homeland through several migrations, and they were in Iran and Turkey by the 11th century.

At the beginning of the 14th century, they were in southeastern Europe and by the 15th century, they were in western Europe. Around 12,000 Roma people live in Slovenia.

Roma community in Slovenia



Pušča, Autonomous Roma community with Roma fire brigade and their own kindergarten

Oto Pestner, a singer of New Swing Quartet, the most famous Slovenian person of Roma/Sinti origin.

<https://www.youtube.com/watch?v=8w0lspOrZEo>





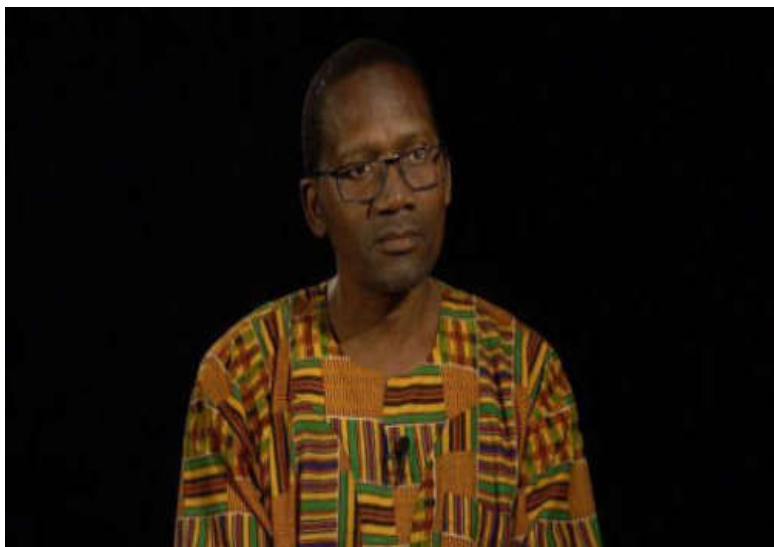
African Community in Slovenia

African community consists of few hundred people of African origin. They have various associations and they are represented also in media and politics

The late Eyachew Tefera from Ethiopia was a committed and resourceful executive director of the Institute for African studies – IAS and a board member of Sloga Slovenian NGDO platform. His diversity of knowledge included experience in diaspora capacity development, international development strategy and policy-making, fundraising and staff management with years of experience in research on Africa, Europe and globally on various SDG topics:

<https://www.youtube.com/watch?v=wxXVPUHnH7s>





Skuhna, a restaurant operating on the principles of social entrepreneurship, offers authentic 'world dishes' from various parts of Africa, Asia, and South America prepared and presented by migrants from these continents.

Skuhna offers a diverse choice of food and its menu changes frequently. Depending on the day of visit, a variety of different dishes from different countries can be tasted. The restaurant ran a regular programme of themed events. Skuhna international kitchen existed on the location of Trubarjeva 56 street until the beginning of 2023. Nowadays it still provides catering services. The founder of the Skuhna, Max Zimani from Zimbabwe is a current director of Slovenian Non-Governmental Development Organizations Platform Sloga.



<https://www.youtube.com/watch?v=PHhnLicQnDk>



Rapper Jose (Joseph Nbanzadora), half Burundian

<https://www.youtube.com/watch?v=cGZs0q83kMw>



Dr. Peter Bossman, a former mayor of Piran and former member of the European Committee of the Regions, from Ghana,

<https://www.youtube.com/watch?v=vQleilBjOs4>



A small Latino American community includes few indigenous people, including Slovenia Has A Talent Finalist and a circus master, Tamia Šeme, half Peruvian.

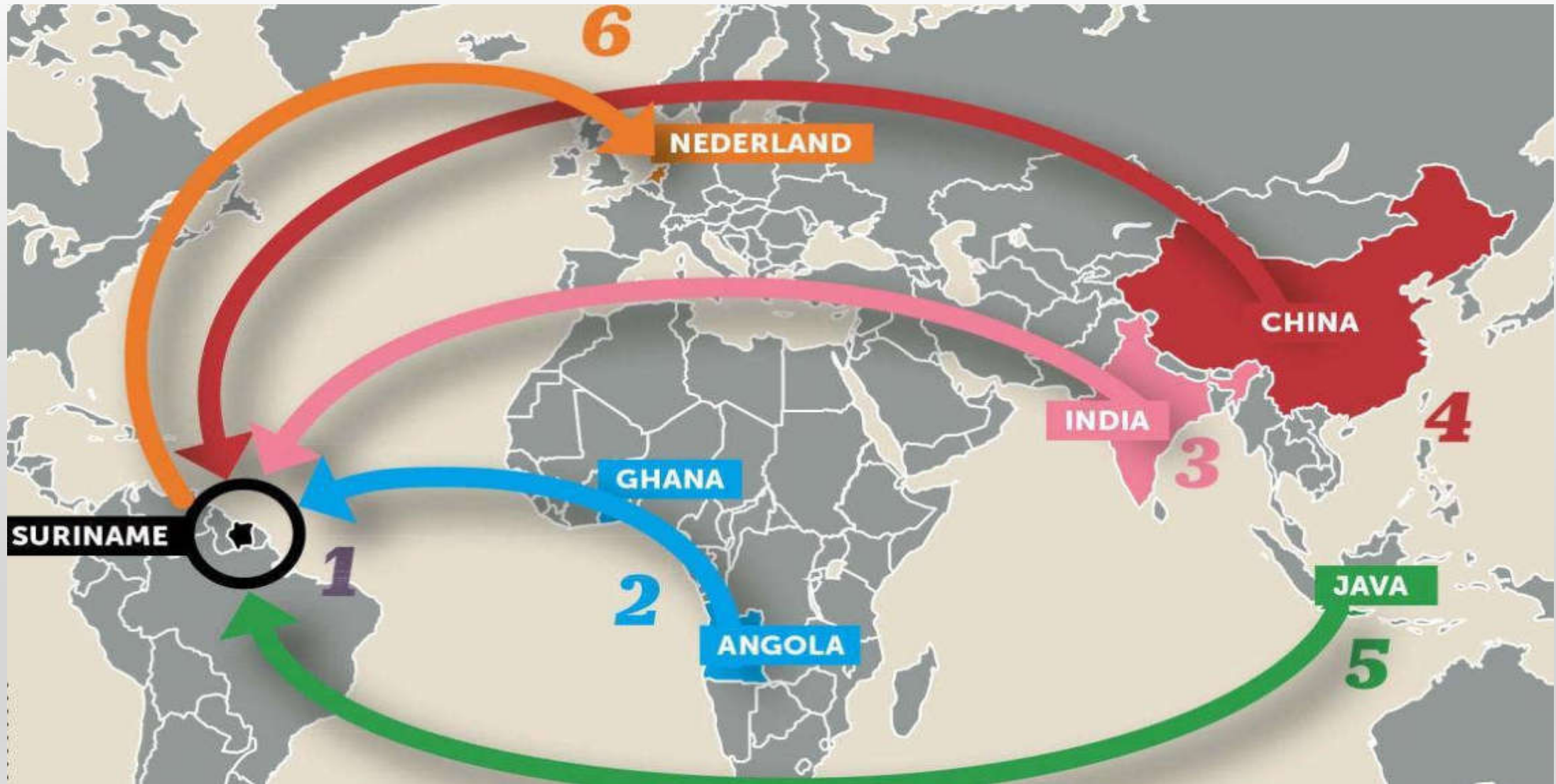
https://www.youtube.com/watch?v=6R1_DZ2Qkcc



Surinam and its people...

John Lachman and Clarence Creesburg, NL

Surinam was founded as a plantation colony in 1650 by English settlers and taken over by the Dutch in 1667.



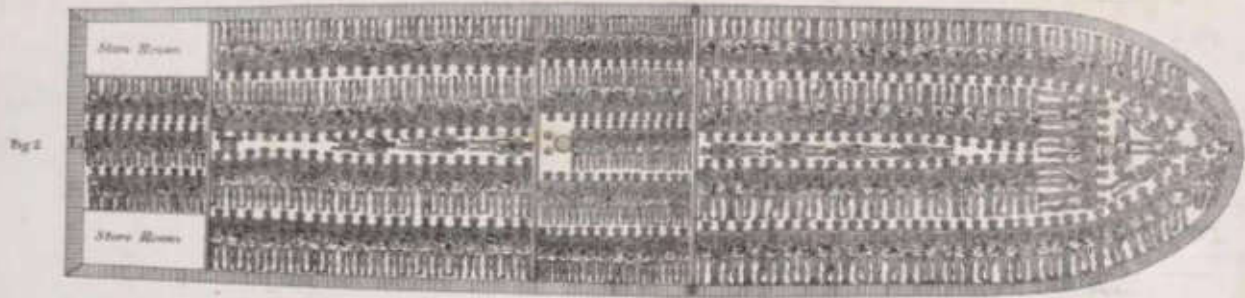
Surinam is located on the South American continent



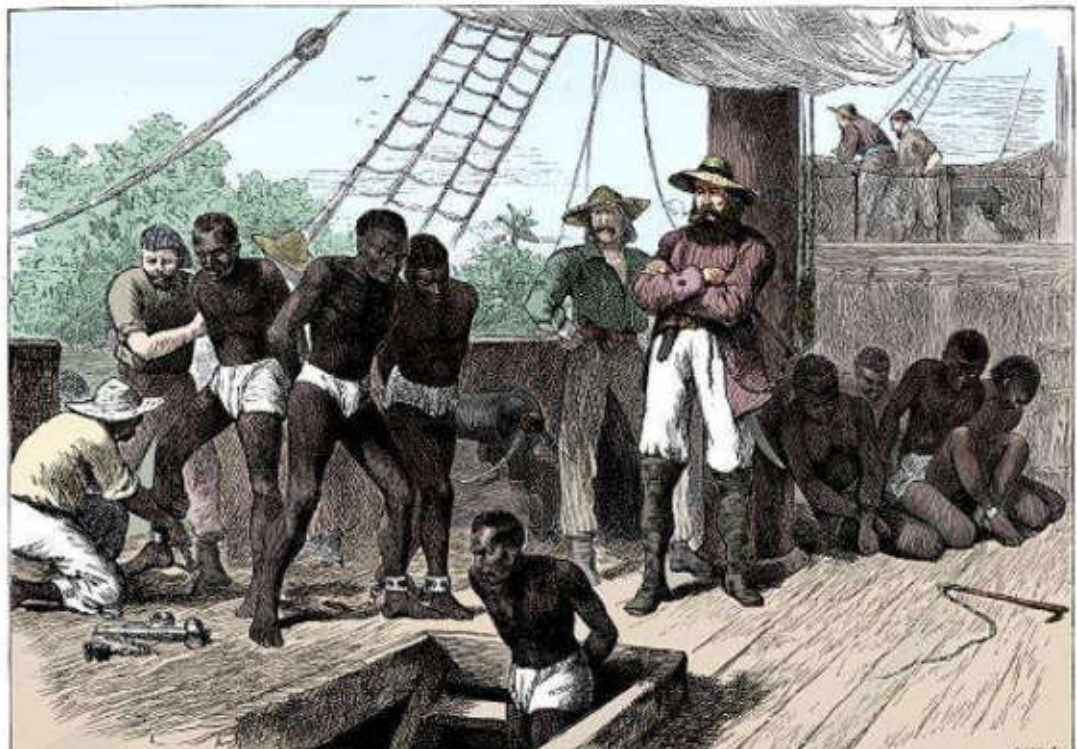
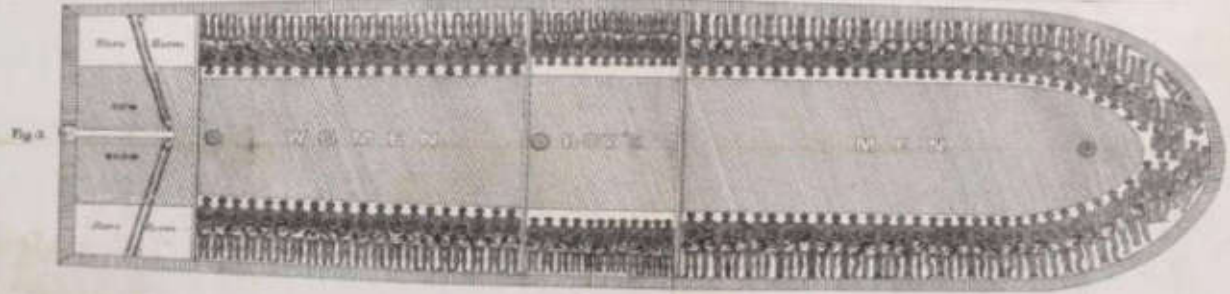
Indigenous people of Surinam



PLAN OF LOWER DECK WITH THE STOWAGE OF 292 SLAVES
 130 OF THESE BEING STOWED UNDER THE SHELVES AS SHOWN IN FIGURE 3 & FIGURE 4.



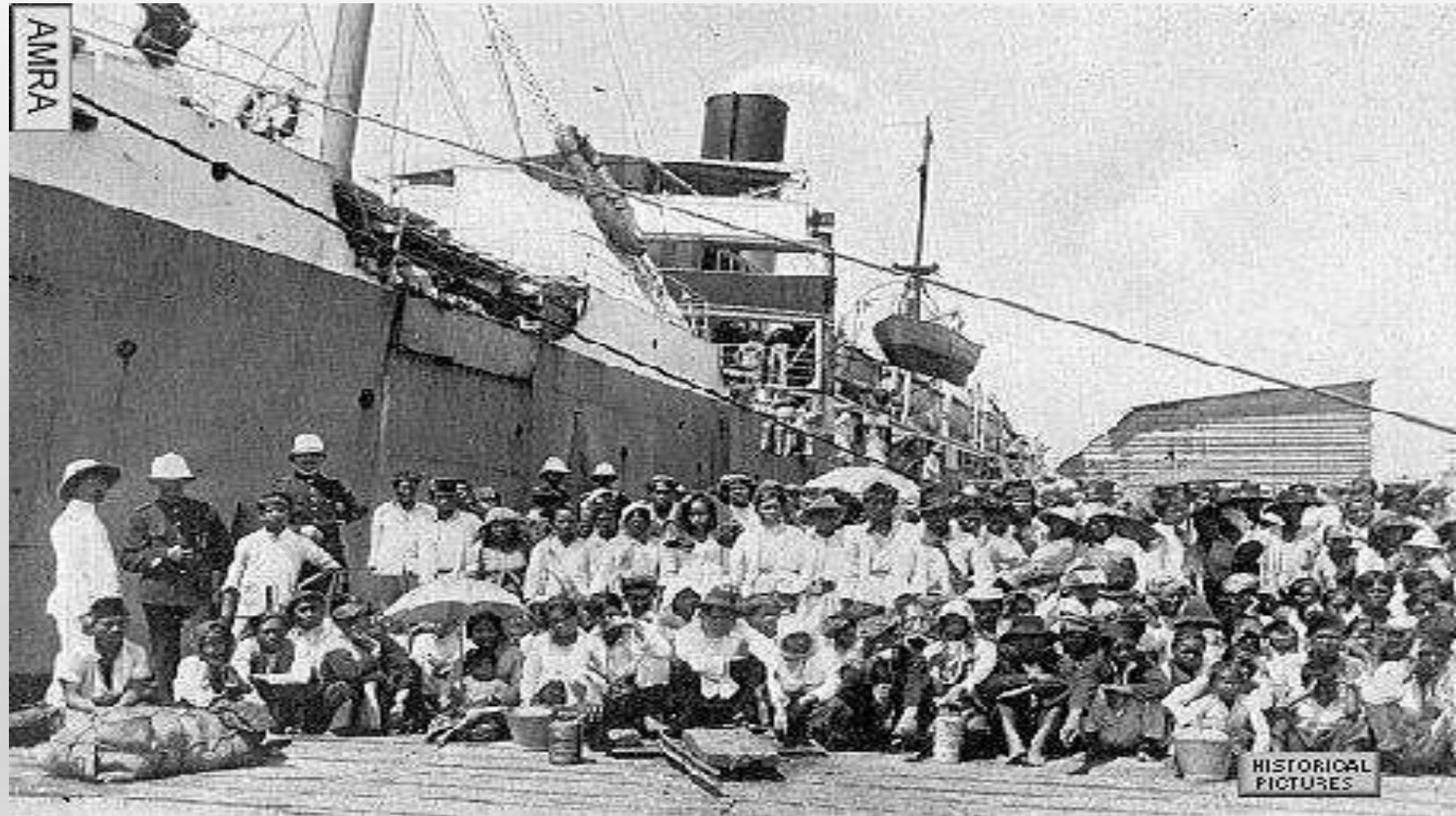
PLAN SHewing THE STOWAGE OF 130 ADDITIONAL SLAVES ROUND THE WINGS OR SIDES OF THE LOWER DECK BY MEANS OF PLATFORMS OR SHELVES (IN THE MANNER OF GALLERIES IN A CHURCH) THE SLAVES STOWED ON THE SHELVES AND BELOW THEM HAVE ONLY A HEIGHT OF 2 FEET 7 INCHES BETWEEN THE BEAMS AND SIX LESS UNDER THE BEAMS. See Fig. 3.



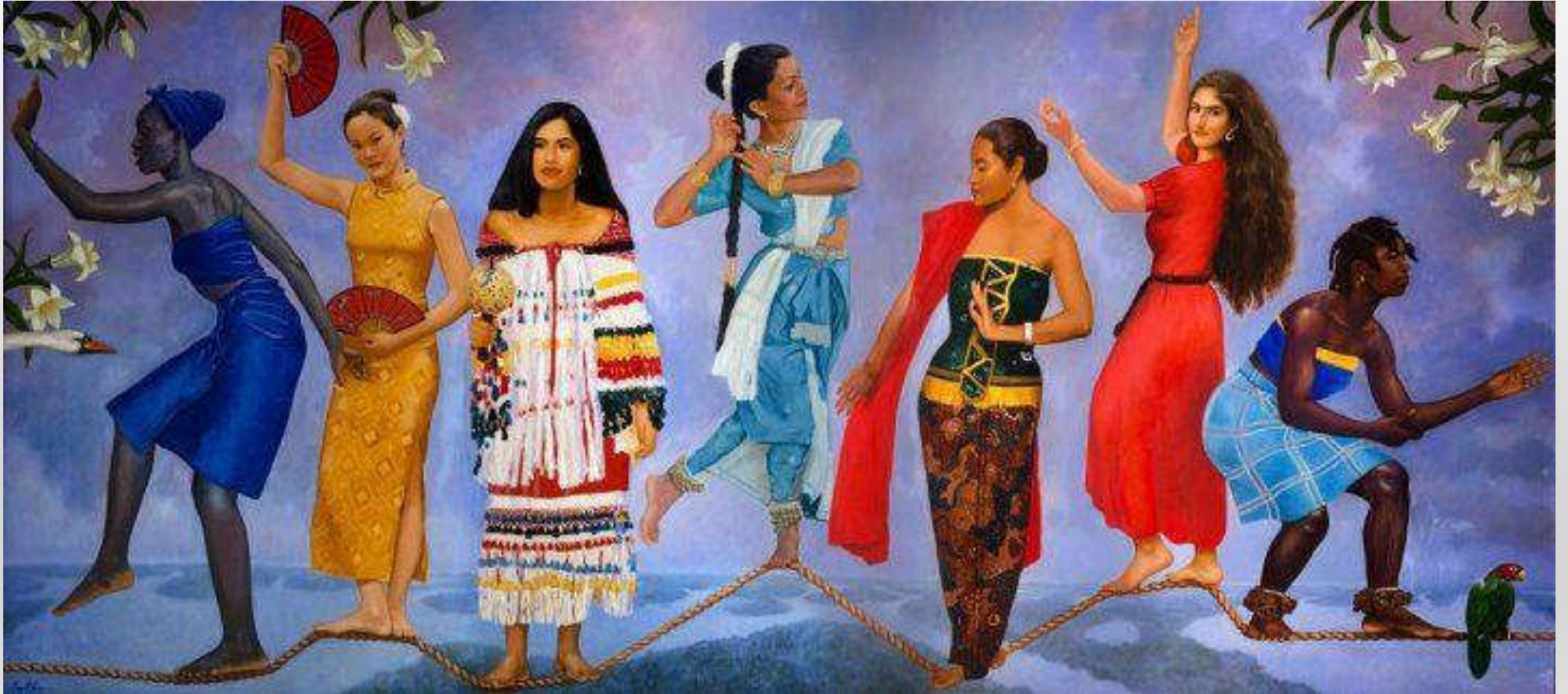
In the period 1873-1916, more than 34,000 Hindustanis emigrated from British India to Surinam to work as contract labourers on the plantations.



The historical links between Indonesia and Surinam dates back to the migration of Indonesians (especially Javanese) to Surinam in 1890. During colonial Dutch East Indies company's expansion in 19th-century, to fulfill labour need in its other colonies, the Dutch began to send large numbers of Javanese to work in Surinam.



Surinamese culture is very diverse and dynamic, and has strong Asian, African and European influences.



Surinamese cuisine is extensive, since the population of Surinam came from many countries. Surinamese cuisine is a combination of many international cuisines including Indian, African, Indonesian (Javanese), Chinese, Dutch, Jewish, Portuguese, and Amerindian cuisines. This has ensured that Surinamese cooking has spawned many dishes; the different groups were influenced by each other's dishes and ingredients; this new Surinamese cuisine included roti, nasi goreng, bami, pom, snesi foroe, moksi meti, and losi foroe; because of this blending of many cultures, Surinamese cuisine is a unique creation.



Different monuments can be found which reflects the different ethnic groups in Surinam



Grantangi



Toolkit in action: the Romanian experience

Ramona Rosu and Gabriel Plosca

[Projects – SLI Neamt \(slineamt.ro\)](http://slineamt.ro)



TRAINING KIT ACTIVITIES & EXERCISES

- **MODULE 1 – 14 ICEBREAKERS**
- **MODULE 2 – WHAT IS CULTURE?** –
These 10 activities should assist participants to understand their own cultural framework, why culture is important to communities, how cultures develop...
- **MODULE 3 – WHAT IS HERITAGE?** –
These 7 activities will enable participants to identify what heritage is, what their own heritage is, Why heritage is important, how our heritage influences us.

MODULE 1 – ICEBREAKER

CIRCLE THE CIRCLE

This activity helps groups to work together as a unit.

www.slineamt.ro/wp-content/uploads/2022/07/M1-1.pdf

[Projects – SLI Neamț \(slineamt.ro\)](http://Projects – SLI Neamț (slineamt.ro))

MODULE 2 – WHAT IS CULTURE?

MORE THAN ONE STORY

I AM... Many things make up our identity. This activity enables individuals to identify the parts of them that makes up their identity as a whole.

www.slineamt.ro/wp-content/uploads/2022/07/M2-1.pdf



MODULE 3 – WHAT IS HERITAGE? PERSONAL HEROES



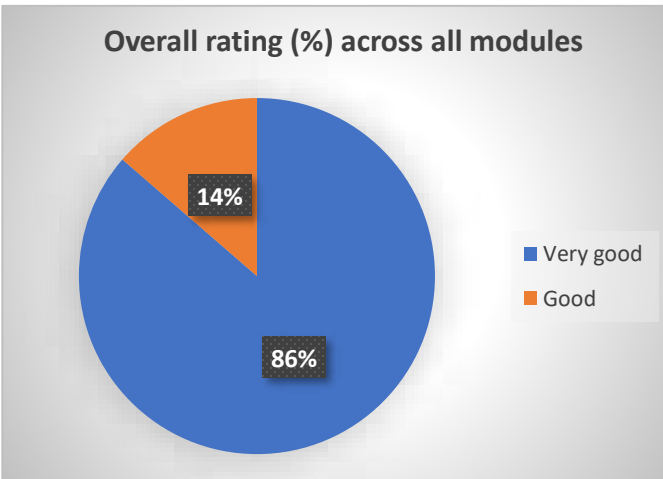
PERSONAL HEROES

We all have respect and admiration for people who inspire us. Sometimes they serve as role models. By exchanging feelings about their personal heroes, whether they are living or dead, participants can grow to know each other better and get an insight into different cultures.

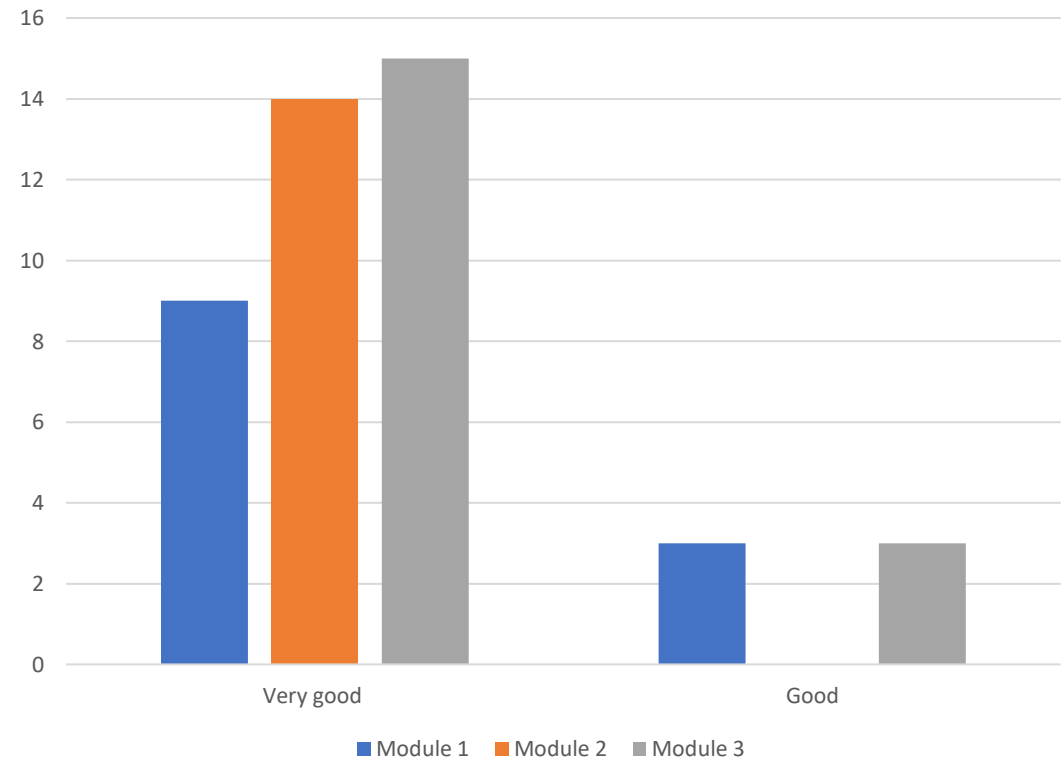
www.slineamt.ro/wp-content/uploads/2022/07/M3-1.pdf



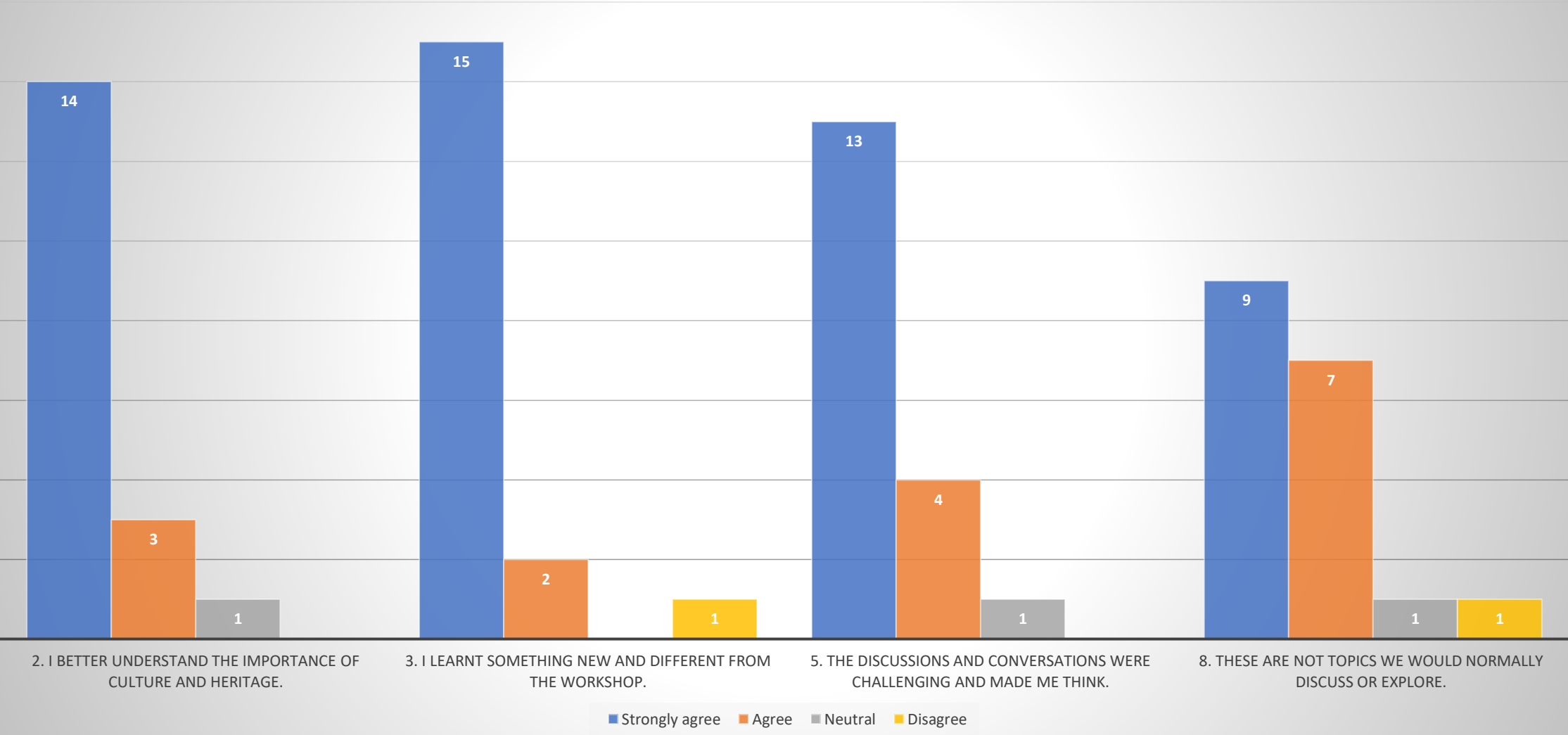
Feedback...



How participants rated the workshops they participated in (N=44)



Impact response from participants (n=44)



Interactive examples from Romania...

[ERASMUS+ – presentation of the project activities, 'Journeys Empowerment' – SLI Neamț \(slineamt.ro\)](#)

[PowerPoint Presentation \(slineamt.ro\)](#)

slineamt.ro/wp-content/uploads/2023/06/Incercuieste-CERCUL-1.mp4

slineamt.ro/wp-content/uploads/2023/06/Incercuieste-CERCUL-2.mp4



Multiplier Event: a post-script

108 people registered for the multiplier event

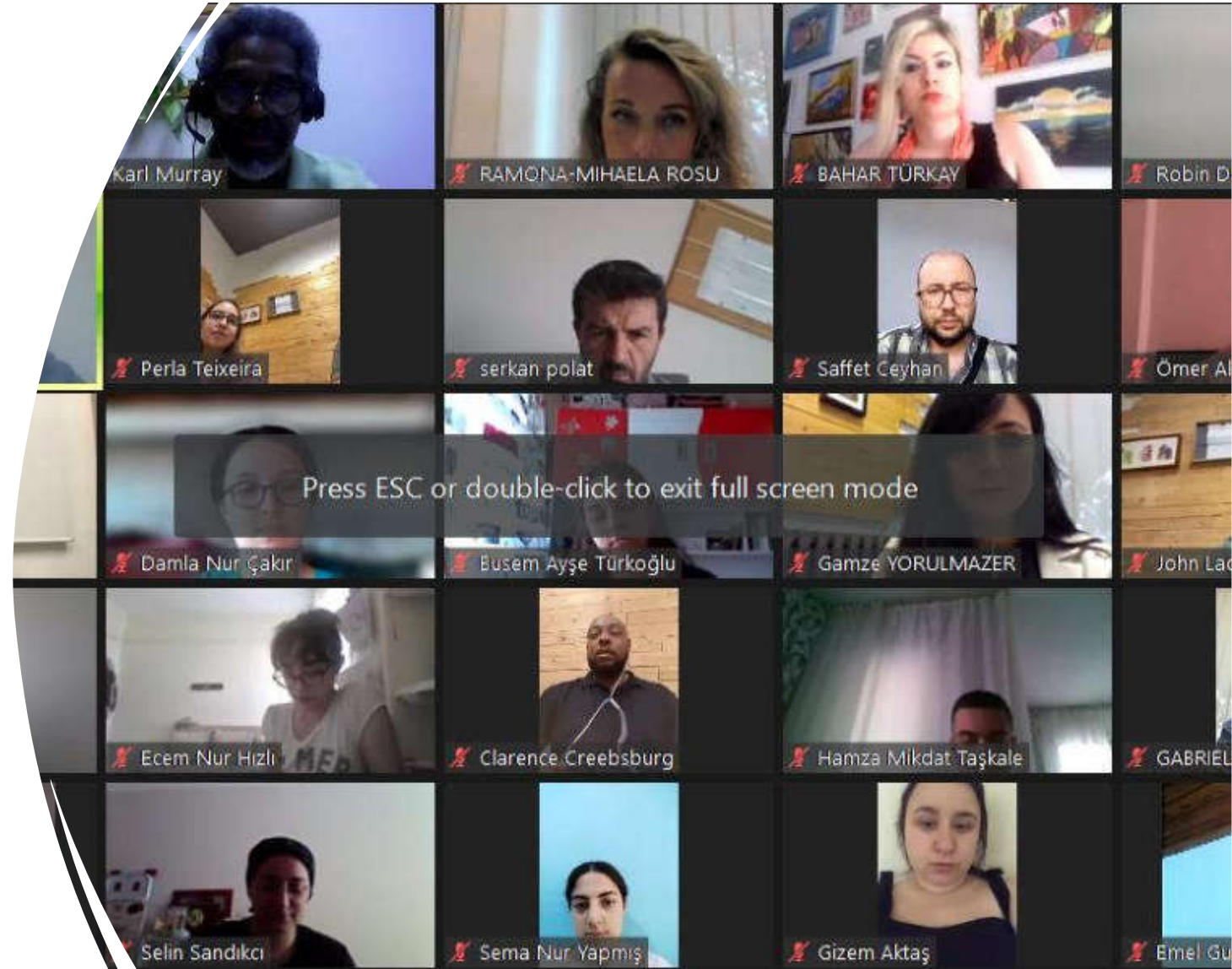
72 registered participants attended the event at the highest point (some joined at different stages and left at different stages)

There were 6 project members or trainees from Turkey

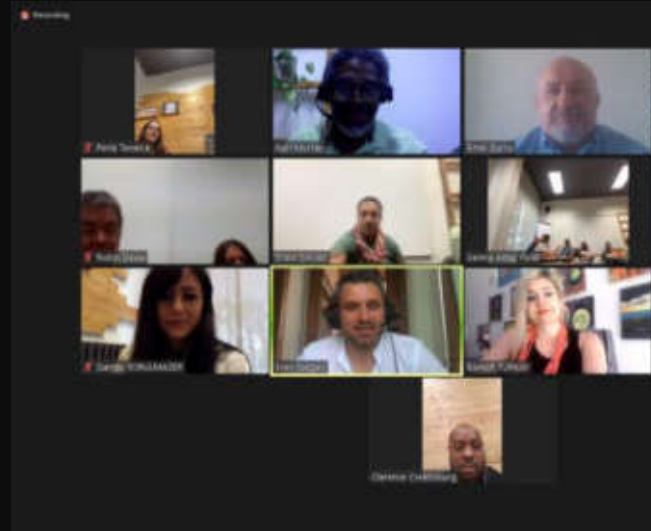
There were 8 project members or trainees from other project partner countries (2 from the UK, 2 from Romania, 3 from the Netherlands and 1 from Slovenia).

There were 6 international participants from Slovenia (students and volunteers)

There were 52 educators or teacher participants from Turkey.



Thank you and hope the event has shone a light on experiences that would otherwise not have been possible, were it not for *'Journeys.....'*



Teşekkürler