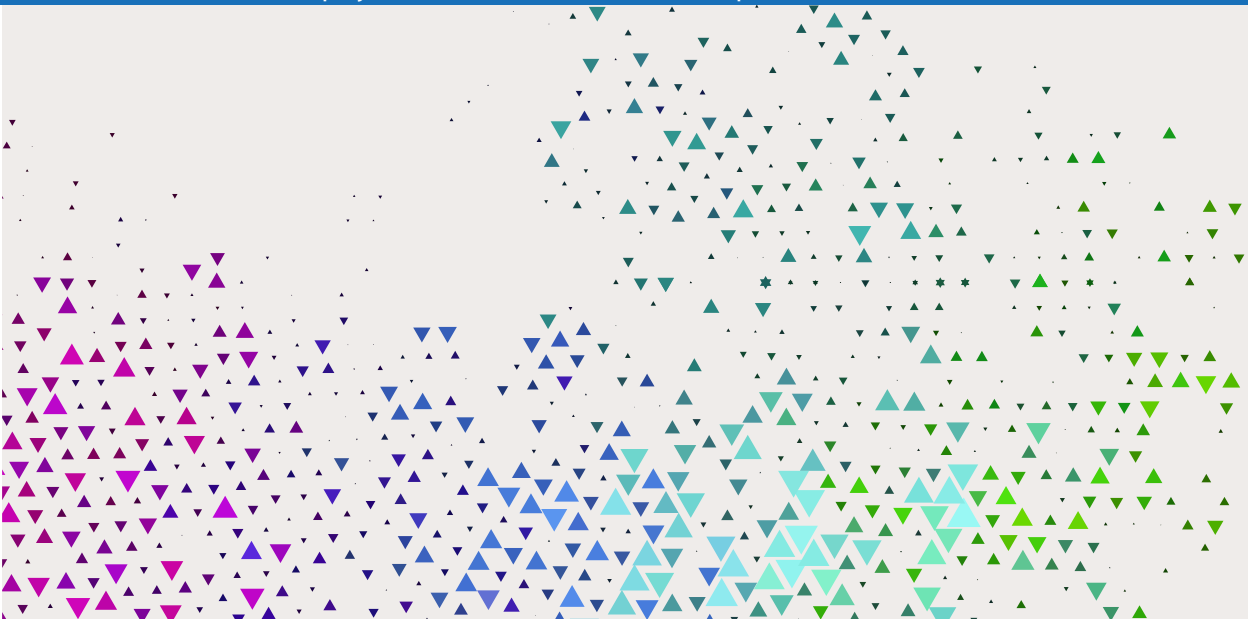




IMPRINTS OF TIME



Echoes project - Tales and memories from the past that awaken the future



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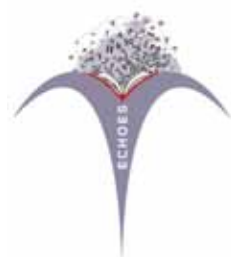
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Erasmus+
Enriching lives, opening minds.



EMBRACING THE FUTURE: A JOURNEY THROUGH PAST AND PRESENT PERSPECTIVES

This interesting publication was made within the framework of an Erasmus+ European project (Small-Scale Partnerships in Informal Adult Education). The project was realised in 2023 by the Historical Museum PEO from Cyprus, Jasa Association from Slovenia and CentreDot from Cyprus. The book was prepared by Jasa.

The central purpose of the project is to strengthen the vitality of Cypriot and Slovenian society through the use of immaterial heritage of multi-generational character. Namely, the unequal social treatment of different social groups is humanity's eternal problem.

Four generations from Cyprus and Slovenia, coming from various walks of life, participated in the project. They spoke about their lives by giving interviews (Cyprus) or participated, like in the old days, in relaxed conversations without a moderator (Slovenia). In this way, the citizens exchanged their views and experiences regarding their time and surroundings. They opened different topics—way of life, social order, education, labour conditions, family life, religion, culture, sexuality, tradition, globalisation, digitalisation and so on. These testimonies are an essential element of the immaterial heritage that can foster social harmony of the community. At the same time, they also serve as a good basis and encouragement to other researchers of social phenomena.

The results of this project are this book and the videos. These are the tools for a "living library" that will in a new social reality supplement the functions of traditional libraries. The digital archives will be permanently exhibited by being placed

in various social spaces of partner communities (exhibition areas, museums, local social communities, etc.). Doing this, we will be also bringing attention to the useful activities of Erasmus+.

In this way we will try to secure more space for spiritual diversity in our reality and encourage the population towards new forms of learning, creativity and employment. We believe that with the results of this project we will be able to encourage also more social activism, meaning something benefiting us all.

Mari-Constance Constantinou, the leader of the Echoes project

SOCIAL ORGANISATION, EDUCATION



*I believe a good citizen
prefers words that save to words
that are likeable.*

Demostenes



Rafael: *School of Athens*



How does society's organisation affect its citizens? Just as citizens create society, so society creates or rather forms its members. The way a person builds his house, this house builds him. It is the same with society.

*Anej Sam,
writer, generation 1940–1960*



We are not living in some free space but rather in an organised community and throughout history it has always been like that. I am worried because the highest level of organisation of society should be a democratic order, with which I absolutely agree, though recently it increasingly appears that this democratic order isn't very democratic after all. Rather the opposite, this order proscribes, commands, prohibits and is increasingly becoming a kind of farce. What this order is called is one thing and what it actually means is quite another. I always make my decisions not on the basis of words but on deeds. I judge societies according to their achievements, how people in these communities live.

*Polona Frelih,
journalist, generation 1960–1980*



Nowadays, let's say in American unitarian society and in a large part of Western Europe, of course, a tendency towards the distributive type of fairness still dominates. This means that, of course, they are not providing real means, something material, but that fairness is established on a formal level. But here we are not talking of equalisation, at the end of the day we are talking about a tendency to provide technically equal opportunity from the start. But we all know that in practice not only are these things are difficult but they aren't really happening. We all know people don't have equality of opportunity from the start.

*Gašper Pirc, PhD,
philosopher, generation 1980–2000*



If I started with experiences, the first thing I would say about education is that when I was at primary school and then, of course, at high school and university, education was quite different than it is today, the main difference being that school wasn't so productivity-oriented then. We weren't encouraged to compete with each other for grades to enter high school and then college. Education was connected with other values and other orientations. One could say that, much more than today, education was directed into developing social skills, solidarity and community.

*Prof. Vesna Godina, PhD,
psychologist and anthropologist, generation 1940–1960*



It seems to me that as much as we are productivity-oriented right now, there is the question of how much personal time you have left, personal freedom to work on yourself, to do what you want to, of course. Because we are all going to work mostly because at the end of the month we get paid. And you have much less possibility to make sense of yourself, to get to what you actually want, what you want to do, who you want to be.

I think our primary school education was good. Our textbooks, when I compare them to those they use today, were clear, concrete. You could learn from them. You knew what was actually demanded of you. They provided all that was needed for your knowledge. We had domestic science, we learned how to cook, mend socks. On the other side, we had technical class, where we learned how to make a light show, I remember very well doing these things, which were actually skills you needed for life. Not only for the marks, but for life. What are you going to do, will you know how to make soup, will you know how to serve it on the table, how to arrange the table so that someone will be able to eat with you. Today, it seems to me, there is less and less of this. We are increasingly oriented towards productivity. At one time, we didn't talk so much about the rights of children but about rights and obligations equally. This aspect, it seems to me, is sorely lacking today.

*Sendi Murgel,
legal expert, social inspector, generation 1960–1980*



We, as pupils, we have to collect points to enrol where we want to study. If you don't have enough points to enrol in the programme of your choice to create the future you want, this path is closed for you and you have no other option but to search for another path you don't like. I think if it were more important that pupils have a desire, an interest in becoming a doctor and being good a physician and enjoy working with the patients, they would perform their job with a much higher level of quality, which holds the same for other areas as well, such as veterinarians, judges and similar. Therefore, I think, in Slovenia we would have to look at what kind of school system we have and how things are done abroad.

I would also like to say that fairness in the school system, in the system in society, in Slovenia, is in general losing its meaning. We pupils don't have equality of educational opportunity.

*Jaka Krošl,
primary school pupil, generation from 2000 onwards*

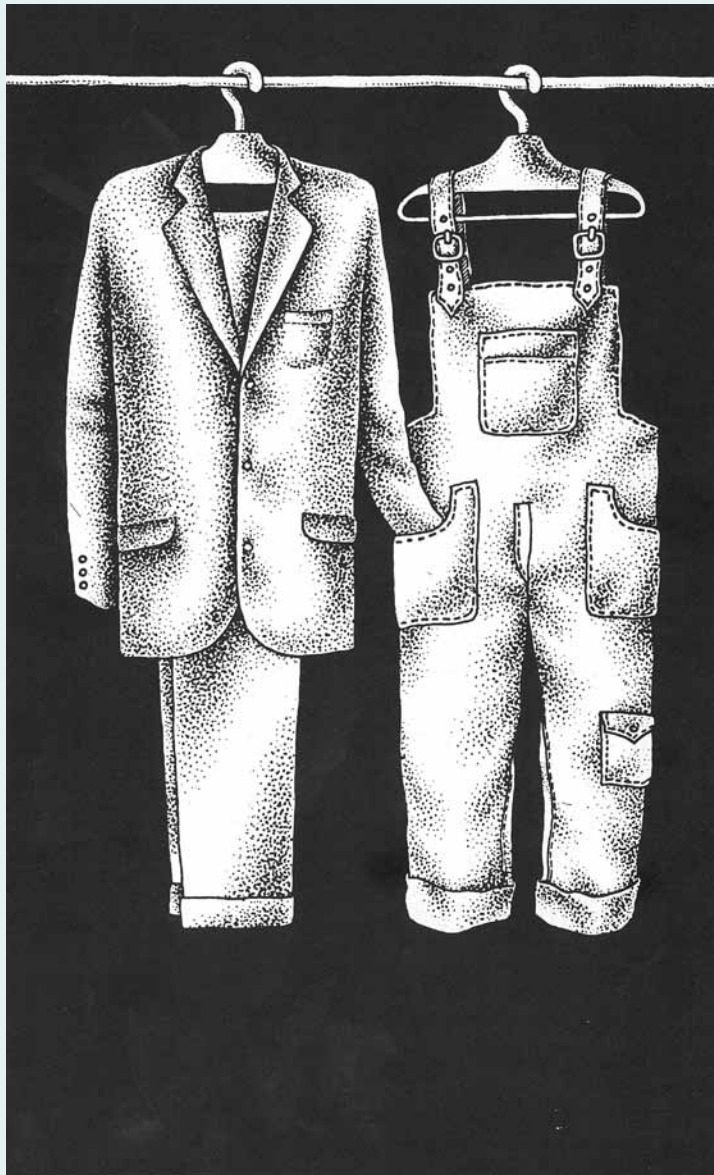




EMPLOYMENT, LABOUR RIGHTS



Work celebrates best people.
Seneca



Jugoslav Vlahović: *Outfits*



My own generation is no better off than that of my parents. Quite the opposite, it was doomed to graduate from university at a time of economic crisis and not only a crisis of values and ethics in society, which was already a capitalist jungle, but it also became a society without feelings, moral barriers—not in the sense of classical Christian ethics, we mean the social ethics that help people understand each other. Our generation is a product of intense political turmoil but also of intense political repression because at the same time that it was claiming basic things, other things were being cut from it—that is, it was told that you have free access to education, yet money was being cut from education, and while saying that you will have professional opportunities, they were depriving people of basic labour rights. It seems that we are an unjustly treated generation because of the prevailing conditions.

*George Charalambous,
historian, generation 1980–2000*



In terms of employment conditions, the young generation is not in a better position than ours.

Now there is pure exploitation and because there are also employers' organisations. In the old days, when they heard about a strike—where I was working to leave in protest the factory for example—they told us if you go out, we will give you what you ask for and you would slowly return to work. Better to try to find

a solution among us, without going on strike. They were more conciliatory in finding a solution. Now, if you say we will go on strike, he will tell you sign here and it will be your resignation. They have a way of doing their jobs, cheap labour from abroad mainly, and so you can't push the employer's side too much; back then a strike was a death risk for them, so to speak.

*Paraschos Dalitis,
retired musician, generation 1940–1960*



With all of this politically correct speaking, we just forget saying things that are seriously problematic. The condition of employees has, of course, radically worsened, the rights of employees have radically worsened and, by the way, also of the unions. We, the anthropologists that are studying post-socialism, and I mean not only in Slovenia but more generally as well, like to say that the unions had no power under socialism. They actually have no power today because the unions just didn't know how to adapt to the different social order. They continue operating as they did before, like letting us organise holidays and picnics. In reality, they just don't understand that today they must organise against the exploitation of the workforce, against the systematic exploitation of the young, against systematic precarisation of the young. But there are other struggles now, other topics.

*Prof. Vesna Godina, PhD,
psychologist and anthropologist, generation 1940–1960*



My contact with people of different ethnic origins, whether Turkish Cypriots, Greek Pontians, etc., is daily and extensive as far as my profession is concerned. The workers do not have anything to separate in terms of their origin, their beliefs, their colour, for us there is no separation as others may say, they are all workers: The Greek Cypriot worker produces and creates the same as a Turkish Cypriot worker and so on. We have nothing to divide between us as humans.

*Adamos Katalanos,
trade unionist at the Building Workers Union PEO, generation 1960–1980*



It is very difficult to express your political beliefs. There was blackballing if you went for promotion and you were a known progressive member of the leftist party. I have a personal example: I was the best in the interview and in the exams, I had the highest score, but when it was time for the board to decide, they were saying I was a communist and they stopped my promotion. Back then, you had to be careful what you said and did as a worker in expressing political beliefs. It was a time when the troubles were beginning, and there was a lot of political controversy.

*Andreas Giokkas,
retired, CYTA (Cyprus Telecommunications Authority),
generation 1940–1960*



As things are developing today with the many forms of informal employment and precarious employment, it is perhaps one of the most important steps that a person should pursue because it is the only through unionism that one can enjoy protection. Young workers in particular are in precarious, non-standard forms of employment in which their rights, raises, wages, hours, ATA (COLA) and many other benefits that exist in an organised workplace are not guaranteed. It follows that I consider collective action of the utmost importance, to belong to a trade union where you can express your opinions, your concerns, to be able to claim through the trade union and your representatives what you are entitled to, to be able to enter into collective labour agreements that will they provide all the quality characteristics of a job.

What I want to convey to the new generation is the importance of collective action in terms of labour matters, it is very important that they understand the role that trade unions have in our country for themselves, for their own jobs, for their working conditions but also for the future generations, that the less massive the trade union organisation, the bigger the problems they have to face in their work, in their conditions and terms of employment.

*Prof. Dr. Loukas Antoniou,
sociologist and anthropologist, generation 1960– 1980*





We started from young children with a specific model—father, mother, children. The family to be very close to each other, even if in some families, due to character, either the opinion of the father prevailed or in others of the mother, the common feature was that the couples stayed together and claimed life together. Today things have changed enormously because the conditions around us are different. Gender equality is measured with more respect, women used to have no employment opportunities and preferred to stay home to raise the children, now girls claim their lives from a young age, alone, independent, take life into their own hands, study, have an opinion and this is the necessary natural development. In the past and with the influence of the church or various conservative policies that were also exercised by the Ministry of Education or other factors, they wanted women to be more low-profile, I think nowadays these have changed with injustice but I can say that women still face discrimination compared to men, at least in Cyprus. When a man and a woman are in a professional position, the man can be paid more—a classic example of the pay gap in the workplace and shows the struggles that women must make for equality and dignity in all professions. We must fight it together.

*Giorgos Manoras,
instructor at the Unit Training Centre, Cyprus Police,
generation 1960–1980*

TRADITIONS, HERITAGE, GLOBALISATION, DIGITALISATION



*Intellectual growth should commence at
birth and cease only at death.*

Albert Einstein





William Michael Harnett: *My Gems*



Certainly, change can always come through children as the most appropriate age group. So the best thing is to go into schools; if you do not teach a child the history of his place, his culture, he will not be able to understand then respect the intangible heritage. At the same time, there are good learning practices that we can use—the creation of traditional food, traditional dance, you gradually penetrate into the child's way of thinking about this matter. Also, the exploitation of the opportunities created by funded programs can help in this through communities, institutions, associations, etc. to organise a traditional festival, an event that will aim to promote the Cypriot tradition, heritage, our identity.

*Olga Manora,
psychologist, generation 1980–2000*



A catalytic comment: Let's take the last part and go to the beginning. The difference between the village and the city is huge. In the countryside you are a person known to everyone, in the city you are simply a face, unknown among strangers. This gives you the opportunity to develop initiatives for the good of the local community, your personality itself, and to build something better for the place where you live. As far as tradition is concerned, it is important not to lose it, to have the bases from which we started, but in moderation. It is not possible for a village that does not have some tradition, simply because it will be fi-

nanced by European funds, to remember to do something, everything must be in moderation. As far as the subject of labour is concerned, I think that the unprecedented conditions we experienced in Cyprus in 2013–2023, the fear of the workers themselves made them more collected, pay more attention to their personal and family movements, and this caused issues in the institution of the family. I think we are in a phase where the world is waking up and reacting; we have hope for the future, for the best for all of us.

*Pampos Kililis,
trade unionist at SEVETTYK PEO, generation 1980–2000*



To promote better intangible cultural heritage, we must first and foremost recognize it. What I mean is to recognize how important some arts are that are included in the field of intangible cultural heritage and secondly to spread them through education mainly, also the state to subsidize various organizations that develop intangible cultural heritage and to support people who will work professionally. Because without these people the intangible cultural heritage cannot exist. An art cannot be done only as an amateur, the creator will at some point get tired because of the time he wastes without being paid and will give it up if it does not offer him at least the costs of living, so the state itself must support.

*Spyros Soteriou,
journalist, generation 1980–2000*



Now they are also talking at the Union of High School Pupils of Slovenia about introducing a week about that. Just like we have mobility week, the week of writing by hand, healthy food week, they are now proposing introducing a week without using the phone. The pupils would give their phones to the school secretariat or some office like that and then spend the day without them and come back and pick it up again at two. That way, they would actually be able to sit down, look into each other's eyes and talk honestly to one another. No, just through these devices, that these days—it all sounds really so sugar-coated—but actually, they are really ruining lives. For sure, the dreams of some children. It used to be all so simple—you called someone from your home phone and made an appointment, you agreed the time and place. There are many who are very miserable because of it.

*Ažbe Tirgušek Lipnik,
high school pupil, generation from 2000 onwards*



I have nothing against globalisation, if globalisation were justified by connecting countries as they are. Not something that is forced from the outside. Globalisation should be based on equal cooperation of different nations that are preserving their identity, their particularities and so on. I am for globalisation but on equal terms.

*Polona Freljih,
journalist, generation 1960–1980*



When we speak of new technologies, we need to bring to our conscience also the blessings and the precious effects they bring, though also side effects, the results of which are the processes of unifying the world on a lower spiritual, creative and ethical level. The indicators of being humane are warning us that the power of thought and the power of creation are getting increasingly lower. The new technologies are definitely contributing to that. If we had the kind of thinkers today that we did in Antiquity, they would be telling us that humanity should be doing something to preserve the heritage, material and immaterial. That we should be walking through life embracing both new technologies and traditional eternal values.

*Anej Sam,
writer, generation 1940–1960*





Paweł Kuczyński: *God*



Paweł Kuczyński: *Dinner*

ON FAMILY, EDUCATION, VALUES



*Act only in accordance with that maxim
through which you can at the same time
will that it become a universal law.*

Immanuel Kant



Basile de Loose: *Making Waffles*



First of all, I want to believe that there will be no domination of any particular family model, but equality. We cannot be at extremes; decisions must be made jointly today. I do not want to believe that in the future the patriarchal model will prevail. We don't want anybody's dominance, we want joint decisions, we are all equal, we are all human, we have to respect each other. There must be equality, there is no other option for me.

*Olga Manora,
psychologist, generation 1980–2000*



I consider the theatre a tradition that has been passed down through generations. Starting from my teenage years in the association of our village—Iraklis Vounou, the older one amongst us (I am talking about the period 1958–1959–1960) staged amateur theatrical performances. When the play was staged, it was projected without electricity, with lux lamps and the whole community came to see this play staged by the village association, Hercules Vounou. Later, when I was 16–17 years old, I participated in 2–3 plays that we staged as a village. It is important because culture, theatre is a way of expression, education, and entertainment.

*Charalambos Konstantinou,
retired secretary of the Lefkosias-Kerineias district for
PEO, generation 1940–1960*



Here, I would also like to emphasise the role of language, the role of Slovenian language. I work a lot with the language and I am very disappointed in how people write, how they talk to each other. I also communicate a lot with various ministries and, PR services, and am coming to the conclusion that these are completely illiterate people, who cannot put two, three sentences together, especially in Slovenian which is our basic language. If I look at the youngsters, how they talk on the bus, there are so many words from English and Serbo-Croatian. This concern for the language is on a very low level. Let's say, if we are looking at the matriculation exams, the knowledge of Slovenian has really dropped. Language is one of our most basic contacts with what we are. We should therefore really work on it.

*Polona Frelih,
journalist, generation 1960–1980*



Starting from my school years when I was studying at the Technical School in Limassol, the area where I lived was next to a Turkish Cypriot neighbourhood and so we played football and occupied ourselves together in the afternoons. I also learnt from my parents not to divide Greek and Turkish Cypriots because they lived together in the village until 1958 when they left because of the troubles that had started and I was very young. This contact was continued by the initiatives of PEO, in the years following the Turkish invasion of

1974. From 1989 until today, as a workers' movement but also as individuals, we maintain relationships and collaboration for work and social matters, for peace, for reunification.

*Antonis Neophytou,
retired general secretary, SIDIKEK PEO, generation
1940–1960*



The role of the family, which in the past taught you to leave home as soon as possible, stand on your own feet, take responsibility—this is vanishing. I think that the fact that we grew up, that we take responsibility for our decisions, also for our own families eventually, when you create it, how you create it, and so on, is what is missing today.

*Sendi Murgel,
legal expert, social inspector, generation 1960–1980*



The dominant family model—yes, what it was before—the patriarchal family handed down to us by our forefathers, although our own generation has progressed, and equality within the family is greatly strengthened. Although our society is patriarchal, within the family at least we have changed things, the father has more contact and involvement with his children, the mother claims and wins her social

role more and more, reducing the triviality that as the woman-mother she should be home taking care of the kids. The mother works, the father undertakes part of the upbringing or housework without shame, just as the woman's work or a social outing with her friends is not shameful. However, as far as the way the system works, the economy, wider society, even our political system needs a lot of work. In Cyprus there is the example of the large pay gap between the two sexes which does not help to have an equal relationship in society and this inevitably affects the family as well. But we can say that several steps forward have been made not by the system itself, but by the people themselves, our own generation.

*Spyros Soteriou,
journalist, generation 1980–2000*





TOWN AND COUNTRY



*It doesn't matter if you're born in a duck
yard, so long as you are hatched from
a swan's egg!*

H. C. Andersen



Johann-Georg Meyer von Bremen: *Meet with my friends child*



I can say with confidence that life in the countryside is better than in the city. The bottom line is that I have a 10-year-old daughter and I feel completely safe about her going out to play; if we were in the city, I would be terribly anxious. At the same time, the village where I live fortunately has all amenities and access to basic services. If I exclude only the fact that I have a daily commit that, due to traffic, takes me almost 55 minutes, then I am completely satisfied with living in a village. And the village has its beauty—especially if it is in nature, you will take your Sunday walk to pick mushrooms, greens; you have other activities in the village that, if someone from the city hears about it, they will seriously ask if there are such things today. Village life is different, more romantic.

*Pampos Killis,
trade unionist with SEVETTYK PEO, generation 1980–2000*



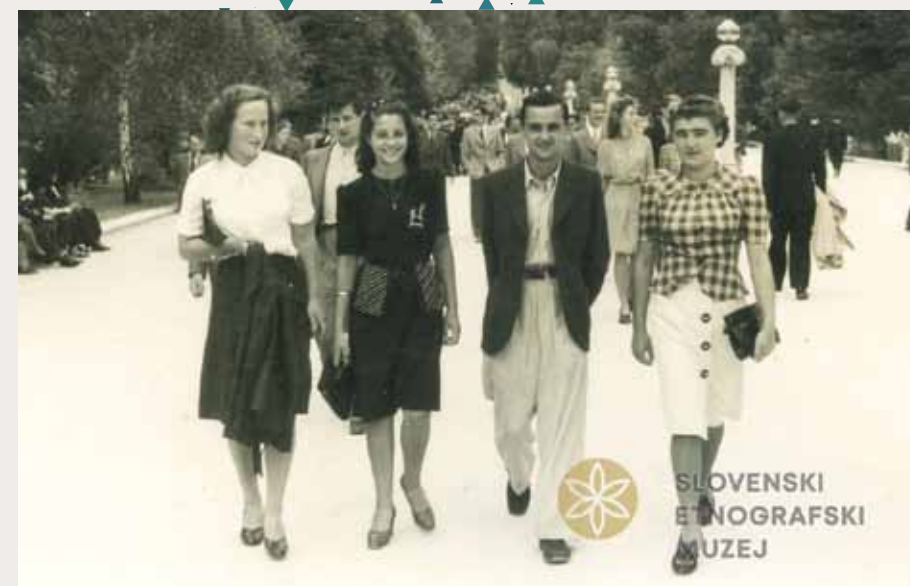
For certain, this unattractiveness of the profession contributed to that, that when you are still a child, they are telling you to learn, so that you will have a better life than we have, and then from when you are very young, you are searching for professions, such as a lawyer or a physician, anything, just to have it better, so you don't have to do physical work. And this is certainly one of the reasons why there is an exodus from farming. And there is also the countryside. There are also other people in the countryside, there aren't only farmers there. And it is increasingly the case. Today, it might be a trend, but in the past, for a long time, people were leaving for the cities en masse, but since

corona it seems to me that some of them are coming back, that people are leaving the towns for the countryside. Because they understand that the countryside isn't that bad. You have fresh air, you can have your own piece of land, it doesn't matter if you are a farmer or not, you can produce your own food there. You have peace, but because in the past people rushed to the cities, you only have farms and overgrown areas left in the countryside today. Banks and schools – it is all increasingly moving to the cities because there was no demand and there were just buildings. Infrastructure, the road connections in certain areas are extremely bad. Social life, cultural contents—it is all dying out. If you are not a real party person, who can throw a party at home, it really is difficult in the villages. Social life, getting together, village pubs—it is all dying out.

Anja Kastelic, farmer, generation 1980–2000



I would say the city is the centre of everything. The city is the centre of culture, art, of everything that is happening. You have jobs there, the possibility to get educated. In my opinion, the problem that I see in education is that farming is never presented to us as something beautiful, something someone would want to do in life. Perhaps, once, when we had a daytrip to an eco-farm, but otherwise we really learn very little about it. We learn about wars, about polynomes, about sine, cosine. Also, for instance, about ecology. I am in the eleventh grade; we have biology but ran out of time to learn about ecology, because we had to know which muscle is here and



which one is there, but we had no time for ecology. I think that right here we have one of the main reasons why so few young people decide to study farming.

*Nik Škorjanc,
high school pupil, generation from 2000 onwards*



Of course, it used to be an undervalued profession but the value of farmers has really changed and in some places today is highly valued. Look at the English: they bought half of Goričko just so they could move to a farm. That's how much they value this lifestyle. But our young ones or rather the entire present-day means of communication show what it means to live in the city. First of all, easy access to knowledge that doesn't demand a lot of money. Let's say, one high school in England, as much as I know from this year, of a lesser quality than our high schools, costs 60,000 euros per year. Who can afford this? But some want it. And they won't get any better education, no. The other thing that really bothers me is that I have been in medicine for many years and I look at these young people that are coming to study medicine. When I see them coming to the first practical classes with /medical/ earphones around their neck, then I know they have been watching ER on television and are imagining that this is the bread that can be earned only in this way. But when they need to step closer to a patient without having to do any major surgery, just to offer a warm word, solace, anything, they simply don't have a clue.

Prof. Erih Tetičkovič, MD, generation 1940–1960

ON GENDER AND IDENTITY



*In order to secure remission of its sins,
mankind has only to declare them for
what they actually are.*

Karl Marx





Auguste Rodin: *The kiss*



The topic of genetics, of the primary family unit and relations within, is a topic of wider social context. I think there are many questions regarding individual identity today. Some of them are also just the normal questions people have while they are growing up, when there is time to ponder on their own identity. Now, what is healthy and what grows into some other direction of pathology? Me, working with these people, I mostly see that this is usually very much accompanied by severe processes of depression disorders, suicidal tendencies. Therefore, the question of one's own identity is just one of the fires we are trying to put out. We know people that also live that in a very open manner, are creating their own relationships and families, have resolved the conflict well enough within themselves and do not need Pride parades and suchlike. But there are those who haven't dealt with it well and are suffering because of it. And this speaks more of something unresolved that they have, of something unfinished.

*Nuša Kovačević Tojnko,
psychologist and psychotherapist, generation 1980–2000*



Despite any improvement that has been made, in Cyprus we are still far behind and I hope that something will change soon. At this point, I want to share an incident with you, when I was a bus service clerk, to highlight exactly what I was asked—the stereotypes of Cypriot society. Because of my heterosexual involvement in advocating for human rights through Pride marches, I wore a key ring around my neck that

read "Pride". And a driver in particular, when I walked away, he asked the other colleague if I was gay. I mean how easily we label people because of stereotypes, let alone be able to accept what is different from us. I would like to conclude by saying that it is very positive that these European funded programmes exist and, as a young European, I want the European vision to be in favour of people and not of monopolies. The focus to be on people.

Dimitris Imanimis, a historian, generation 1980–2000



I think that we definitely have to come back to nature. As you mentioned before, there are many writers who speak of the need to return to this primordial nature. If, basically, we are now speaking of these genders, how someone is identifying oneself on the psychological level, not just the biological—now we know, I don't know, 76 of these genders, I am just saying this number off the top of my head. How someone identifies himself—this is a topic that everyone is talking about now. If we want to find ourselves, many of these that are identifying themselves as an attack helicopter, it is one of these absurdities that they are doing it just because it is a part of a growing trend. Because everyone is doing it. So now he is doing it. It almost seems like every third member of the LGBTQ community. But as you said, we have to turn inwards and return to nature and take these natural laws into account.

*Ažbe Tirgušek Lipnik,
high school pupil, generation from 2000 onwards*

Tone Kralj: *Mother*



Oskar Kokoschka: *Children Playing*



Wyatt Mills



Miha Maleš: *Workers family*

MAN AND NATURE



Nature has to be taken as a leader.

Seneca





Corinne Hartley: *Enjoying the waves*



In my opinion, the present time is a specific time. Due to climate changes that are happening on Earth, there is a strong threat to certain species of animals and plants. According to some data, in the next fifty years we could even reach a point where almost 50% of animal species are threatened. And that is something that should really arouse caution. Never in the history of mankind has there been such a situation where the animals have been so threatened. But they are not threatened due to things such as natural catastrophes or like when an asteroid fell from space and destroyed the dinosaurs. They are threatened because of humans. Precisely just because of humans. Meaning that we are talking about connectedness. When one animal species dies out, this leads to, of course not immediately, problems for plants, other species and finally for humans.

*Demetrij Osterman,
D.V.M., generation 1960–1980*



We, the farmers, are definitely aware of how important it is that something is done in the area of climate change. And also, when you mentioned exhaust emissions before. Yes, it is proven that farming contributes 2% of these emissions. What hurts us most is the claim that farmers are not adapting. We are adapting. Let me just focus on our own farm. Meaning low emissions. We have adapted our machines with exhaust pipes to have as little emissions as possible,

and now the fertiliser goes directly into the soil using only exactly the amount that is needed, meaning smart fertilisation, smart spraying. So, our sprayers and fertilising machines are perfectly programmed for where I need to fertilise, where I need to spray. We are constantly striving for optimisation, because we are aware we are all responsible. The problem is that when you hear it in the media, on many occasions, we, the farmers, are presented as the sole problem. It is because of our cows that the whole of Alaska is melting, the whole of Antarctica, it is because of our cows that we have increasingly horrible disasters, and that hurts us. And there is again this communication, that wall. There was corona, traffic stopped, the number of cows remained the same and look how the parameters of exhaust emissions improved. That is what we must ask ourselves again: where are we going to solve climate change? Are we ready to have two cars at home instead of three? Are we ready to have one car, or perhaps use public, cargo transport, go back to the train? It is a fact that climate change is here and it is a fact that we, farmers, are aware of them and I think everyone is aware of them and we must find common solutions and not point the finger so much at what, who it is that is causing whatever, but rather what people are going to do on their own initiative so we can tackle climate change.

*Anja Kastelic,
farmer, generation 1980–2000*





Mark Keathley: *Art of Being Young*



Mary Cassatt:
Child picking fruit

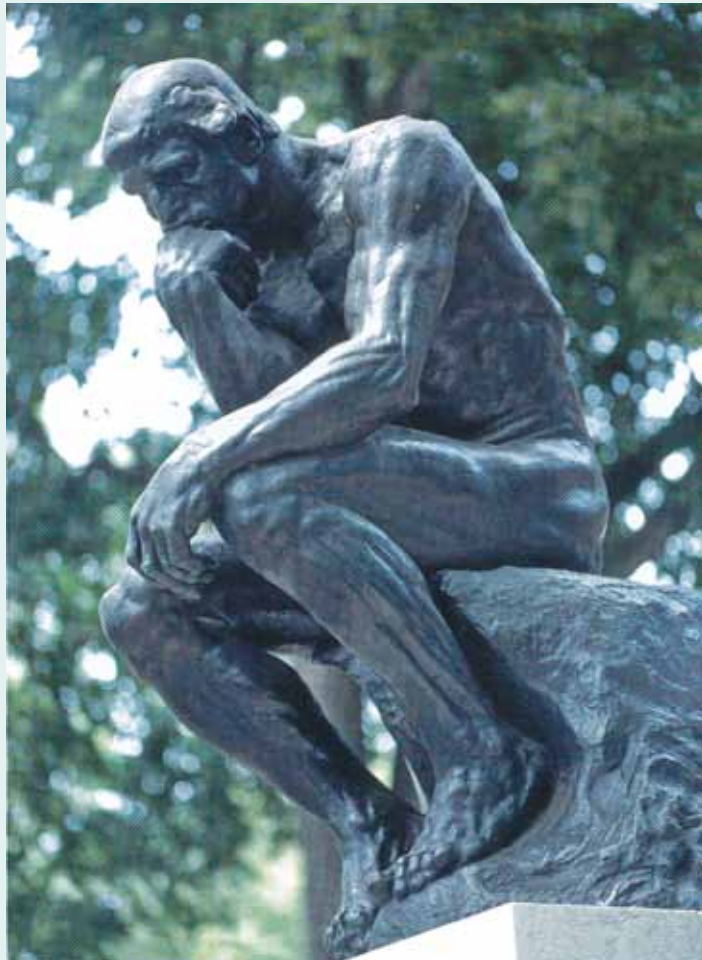
ON THE MEANING OF LIFE AND DEATH



A useless life is an early death.

Goethe





Rodin: *The thinker*



A person has to do what he can for as many people as possible. If he cannot do something for the benefit of the society, let him do something for his immediate surroundings. If there is no such possibility, then he should do at least something for himself. To go through life meaningfully. He also said something important: if we do more for the benefit of all, we repay life sooner. We provide justification for our own life. The sooner we justify our being in this world, then every day becomes a new gift. I have already reciprocated and now every day is a new gift. This seems to me worthy of attention. In any case, I think, it is good to do a daily inventory every day: did I do everything I could today? I identify with this conclusion of Seneca.

*Anej Sam,
writer, generation 1940–1960*

Nature is the original medium in which a person gets the most. Already in Ancient Greece, the Greeks learned primarily from nature itself. They always went with the line that whenever a person was looking for answers, he searched for them in a natural concept. Looking from this perspective, this is the most connecting structure that provides a person with the most fundamental answers. And we can even talk about our attitude towards animals, which are basically another strong medium through which humans experience the world, regardless of what kind of animals they are. These can be domestic animals or ani-



mals with which we live in the sense of cohabitation in farming. Nature has its own laws and if we become separated from this natural concept and cut these connections, we are in trouble. If a farmer is detached from this basic natural concept and sees nature and animals as some sort of productive structure, he sooner or later falls into his own trap and a dark pit. But if he sees, let's say, that fields and animals are a part of his structure and he also experiences them in this way, he will surely get repaid with interest.

*Demetrij Osterman, D.V.M.,
generation 1960–1980*



In regard to the afterlife, I have a very short answer: no one has ever come back, at least that we know of. I don't know. What we do know is that where knowledge stops, because we simply don't have it, faith begins.

*Nuša Kovačević Tojnko,
psychologist and psychotherapist, generation 1980–2000*



Ivan Vavpotič: *Great square in Idrija*



Édouard Manet: *Portrait of Emile Zola*

Henri Matisse: *Dance*Lovis Corinth: *Sunday peace*Vincent van Gogh: *Mademoiselle Gachet at the piano*

THE MEANING OF IMPRINTS OF TIME

Athens in the century of Aeschylus, Sophocles, Socrates, Plato, Aristophanes, Aristotle, Phidias ... with its five thousand inhabitants created more superb achievements in the field of literature, art, architecture and philosophy than seven or eight billion members of the human race in the last hundred years. Humanising creations of Antiquity created in a relatively short civilisational interval—from Homer to Horace—are significantly stronger than the human achievements in the last two millennia.

Here, one must pause and think about it. And when today we are worriedly pondering whether artificial intelligence will nullify the power of human brain and heart, one must recall Socrates. A man with the highest power of cognitive processing of reality and of connecting events with their consequences, who in his entire life never wrote down a single word, be it his own or someone's else. He thought that writing things down mortifies the mental capabilities and taught that a thought should instead be remembered. This is the way to strengthen the mind (his thoughts that we know today were written down by his pupils—most of those preserved ones coming from Plato). That is to say that Socrates was opposed to tools that would supplant the human brain and heart.*

I wish to express that the concept of this project is good. In enlightening the reality and searching for the path to a better future, all living generations participate. All generations—this is of the utmost importance! Every generation contains a mark of its time—useful or otherwise. Yet, to reach such final identification, one must compare different historical experiences or life programmes.

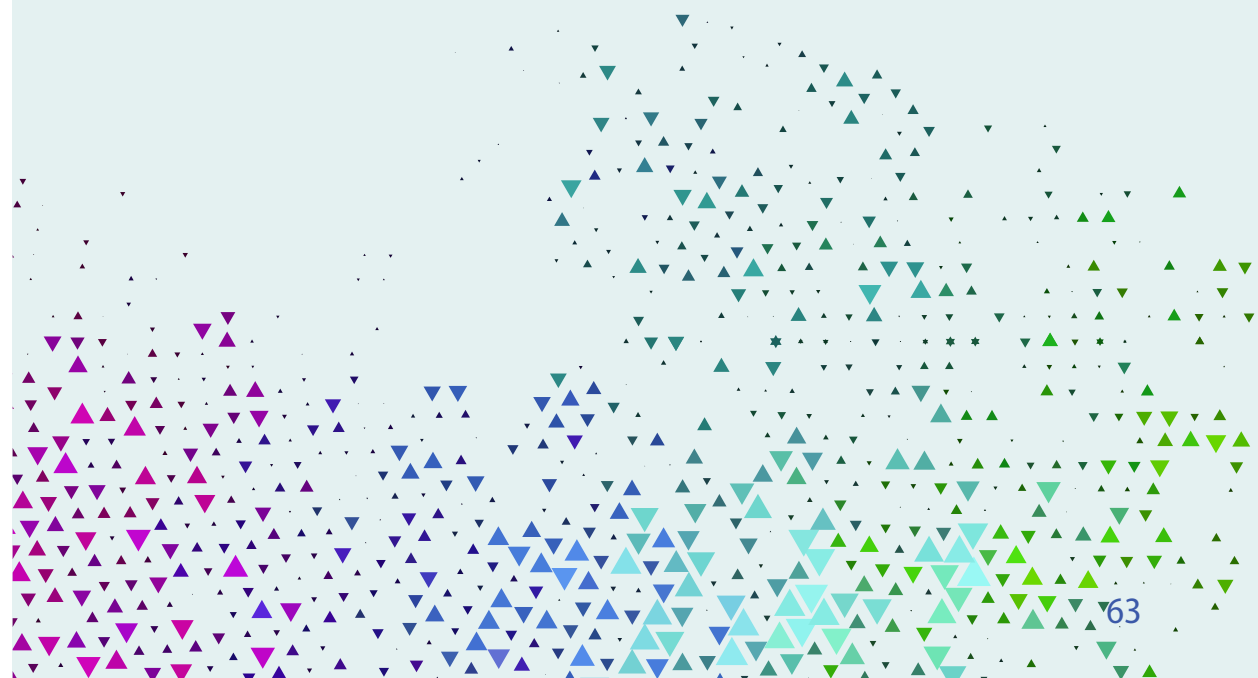
* A comprehensive explanation in my book *The Profession Human* (Poklic človek, Plamenica 2013).

I would like to thank the initiator of the project that made it possible for us to express different visions of our reality. This is a marker of original democracy that provides more possibilities for a more decent social order in the future. This is valuable. Society is namely organised in a rather life-unfriendly manner—here, the guiding principle is business success. With it, there is insufficient life wisdom providing a sense of happiness. We therefore need to be acquainted with the visions of generations from different periods or other worldviews. Equally precious is the vision of young people who still haven't entered the battlefield of business success and are dreaming about the idea of a just society.

As the editor of the publication, I am merely trying to contribute to this idea. To illustrate the thoughts of the participants, alongside the images of Cypriot and Slovenian heritage, I am also adding the messages of confirmed geniuses of humanity, expressed in words and images.

Due to the multi-layered character of the useful message, this creation is undoubtedly a healing encouragement and a reliable signpost for life's better side.

*Anej Sam,
the editor*



THE HISTORICAL LABOUR MUSEUM OF PEO (PANCYPRIAN FEDERATION OF LABOUR) CYPRUS



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The Historical Labor Museum of PEO was founded in 1992 by the General Council and the veterans of the labour movement in Cyprus. In 2008 it was renovated and moved to new premises in the PEO Nicosia building, in order to display and protect documents, photographs and exhibits from the working and living conditions of the working class. Operating autonomously and independently, in 2012 it was officially registered as an Institute, with the aim of highlighting its social role in the local community, as a body of historical knowledge regarding workers and employees and to help in understanding issues that are promoted in its field, such as the role of women in labour struggles, youth labour rights and also the rapprochement between Greek and Turkish Cypriots. Its visitors are people of all ages and social backgrounds who wish to experience the situation of the working class from the beginning of the century.

The major aim of the Museum is the preservation/maintenance of the history of the trade union movement in Cyprus; thus, the Museum seeks to provide an open source of the museum archives for researchers and the public without restrictions.

DRUŠTVO JASA – JASA ASSOCIATION, MARIBOR, SLOVENIA



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The NGO Jasa was founded in 1996 by supporters of humanistic orientation (philosophy professors, writers, journalists, etc.). The aim was to actively “co-shape” a society, to intervene in areas relevant for a quality society: human rights, ecology, animal protection, ethics, European education, consumerism, etc. (In short: Sustainable Education and Active Citizenship).

Jasa is a member of various European networks of non-governmental organisations and cooperates in various European projects.

Jasa educates and raise awareness among the public, with an informal way of teaching. To that end purpose a special educational book edition “Let’s Make a Gentler World!” was published.

In the past 27 years, Jasa has prepared and published 29 titles of particularly educational books with a total circulation of 97,000 copies, most of which were donated through various educational projects, mostly to children, with the support of donors and sponsors.

The book’s message is reinforced by educational activities: workshops, discussions, exhibitions, entertainment and educational events, dramatisations and so on, and by the preparation of didactic material for educators and teachers as well as workshops for school teaching of collectives or managers, companies, local communities, etc.

CENTREDOT CYPRUS



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At CentreDot, we are committed to fostering positive change in local communities while providing support and opportunities for individuals, young people and adults facing various challenges. Our Centre is a hub of learning, growth and community-building, with a primary focus on social sustainability in rural areas and uplifting those with fewer opportunities. Our mission is to empower individuals and communities to thrive in a rapidly changing world. We believe that by equipping people with the right skills, mindset and opportunities, we can create sustainable, resilient and harmonious communities in both rural and urban areas.

The main activities and areas of expertise of CentreDot are:

1. Digital Skills Training
2. Experiential Workshops
3. Mindfulness and Well-being
4. Meaningful Events

CentreDot collaborates with an inspirational group of experts from a variety of sectors such as education, health, psychology, safety, technology, the environment, tourism and sociology. The key person of the Centre is Polina Stavrou,

the Head of Research and Development who is a Certified Adult Trainer empowering individuals to set personal goals through mindfulness and expressive arts. Her personal journey in search of life balance inspired her to follow her Ikigai and guide others to create the best version of themselves. Polina's work experience also includes being an art facilitator, project writer and manager, and events organiser.



Ljubljana. Source: Wikipedia



Nicosia

IMPRINTS OF TIME

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