



Institute of Italian culture (NGO)

A non-profit organization focused on humanism and social innovation, active in Tbilisi, Georgia



Erasmus+

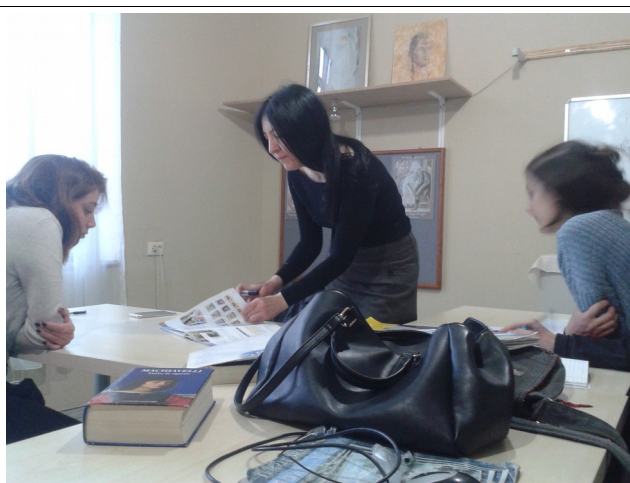
The *Institute of Italian culture* (NGO) is a non profit organization focused on social innovation and humanism, active in Tbilisi, Georgia.

Our main area of interests and work are education (both on classes of adults and children), "humanism" considered as dissemination of social values in the view of a society more sustainable and attentive to man, and "social innovation", considered as the implementation of the practices appropriate to reach such values.

We are distinguished by an international and qualified team from various countries (Italy, France, Georgia, Canada, England) we include a technical department (focused on IT and new technology) and we love implementing projects that combine the humanistic side with the technological.

<https://istitutoculturaitaliana.org>

TEAM



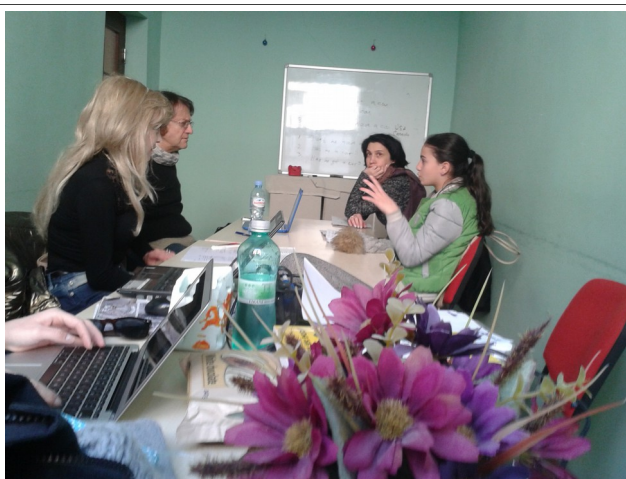
Tinatin Tsagareishvili



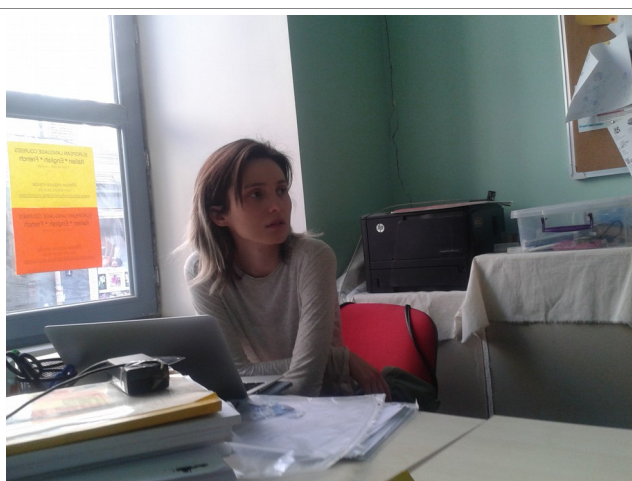
Frederic Musart



Tamari Gavashelashvili



Fred Sengmueller



Teona Kublashvili



Alina Okropiridze

Tamari Gavashelashvili: graduated in International Relations, her secondary profession is journalism.

Fred Sengmueller: English teacher, film maker and screenwriter. He has a BA in History and French and has worked for many years in Rome at the Istituto dell'Enciclopedia Italiana (Treccani). He also works as an editor and translator of academic articles.

Alina Okropiridze: Graduated in 1998 in Philosophy, and in 2002 in International Relations (languages: French and English). She works as French teacher, journalist, translator, and guide.

Tinatin Tsagareishvili: master degree in French and Spanish in 1989, she is professor of Italian language at Ilia State University and an accredited translator at the Italian Consulate in Georgia. She has worked as interpreter and simultaneous interpretation for – among others – Georgia's president Eduard Shevarnadze and Georgian Patriarch

(1999), Mikheil Saakashvili (2008) Giorgi Margvelashvili and the speech by Pope Francis (2016). She has been also film translator and has published various Academic articles.

Teona Kublashvili: graduated in Law in 2011, she has been coordinator of many projects among which "Teaching for the Future" - Joint Civic Education (IRIS Group) and "Cinedoc" Tbilisi. She has also participated in many trainings on "management of cultural projects" and "Civic Education".

Frederic Musart: Graduated in 1994 at the University La Sorbonne (Paris 1, Pantheon), in Philosophy, he has been French teacher not only in France, but also in Hungary, Morocco, and Georgia. He is also animator of an atelier of writing and an atelier of philosophy.

Nathalia Mosashvili: she has a bachelor in Social Psychology, speaks fluently Georgian, English, French, Italian and Russian (the order is relevant) and she has been project coordinator, in the "Caritas Socio-Medical Program" and "Swiss Assisted Voluntary Return and Reintegration Programme" among the others.

Tommaso de Vivo: PhD in History and Philosophy of Renaissance, he focused his reflection and literary production on the relationship between technology and man. He has been a contract professor at University of Florence.

FROM OUR STATUTE

[...] the *Institute* is aware that this lack of "historic" success is such to degrade the work itself of the author, and therefore we'll act consequently: we'll consider primarily the "spirit" of these men and works and their "final" intentions; the beauty of their voice; the purity and originality of their feelings – and on the contrary we'll condemn as wicked some works and authors widely accepted and venerated for opposite reasons, that is for an equally uncritical adherence to history. What is the prejudice? The inability to see that the fate acts in a substantial way. What is the independence of judgement, and the freedom in the vision? The benevolence to give back to others what was missing to them, and then to admire them as such. We don't know what Marco Tizi would have done if he survived longer, nor we want to argue it [to infer it]. Nevertheless we'll take in the greatest possible consideration his work, as premonitory of a work which we are missing: in such a way that, for this reason, we are of course worst. **e)** The *Institute of Italian culture* wants to propose a cultural offer "across the board". We do not believe to the separation between public and private life; between work-time and free time (thus, at bottom, between, *otium* and *negotium*). We believe that human kind is "a whole" and we'll set our offer according to this. The *Institute* will therefore adopt a "work time" able to cover as well as the leisure or entertainment time, with the related activities. We'll not encourage, during this alternation, any disruption by the "cultural behavior" or approach, and, in short, at sundown, we'll not start doing things which not only are not related to the culture (that is to what is professed during the day) in no way, but they are in contrast with it. We are speaking, of course, of any habit or behaviour, but also thinking, which is

not in some way original, “intellectual” (that is done in consideration of a theory of which not only we can give a reason, but which is attributable specifically to us, and therefore which makes ourselves really master of our actions, and therefore really free in adopting it). We speak of course about any everyday activity: the acquisition of information; the use of money; the use of technological instruments and tools; the use of means of transport, and so on. Of course the aim of the *Institute of Italian culture*, through workshops, debates, and through history, philosophy, literature, is to make understand people that this world do not belong to each of us, and that, without a complete reform of the prerogatives themselves of the human being, the ideals of justice, beauty, freedom, and so on, cannot be reached. We hope for a deep reform of the habit, of behaviour, of life-style of man, and our “sworn” enemies are the division of the works, on one side, and the collective behaviour, on the other. In a certain way, we wish to enclose each man within his own “world” of abilities, since out of them ... there are the territories of the irrational [...]

PAST/IMPLEMENTED ACTIVITIES



Cafè philo (2015)



Cafè philo (2015)



Exhibition: Irakli Kikilashvili (2015)



Exhibition: Irakli Kikilashvili (2015)



The entrance of our venue (2016)



Street of our venue (2016-2017)



Italian course (2016)



English course (2016)



A lecture (French poetry)



A lecture (French poetry)



Our classroom (2017)



English course



Art laboratory (children)



Art laboratory (children)

THE CONTEXT: TBILISI

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Old district view



Watch tower



Puskhin street (Kolmeorneoba)



Fountain in Puskhin square



Parliament (Christmas 2015)



Parliament (Christmas 2015)



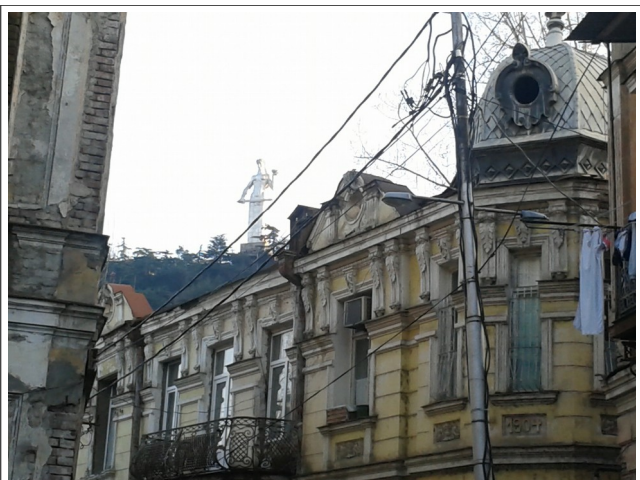
Peace bridge



Justice House



Old district (Gudiashvili's square neighborhood)



Old district ("mother of Georgia" in the background)



(street art)



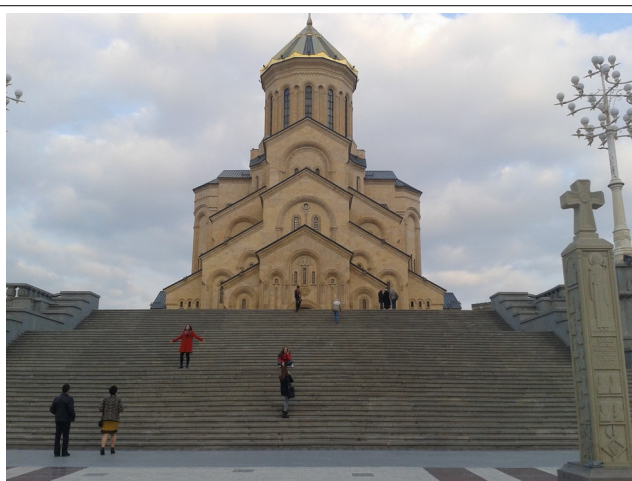
Gia Japharidze (Baratashvili bridge)



Rustaveli Av. during Georgia Independence day



Rustaveli Av. during Georgia Independence day



Sameba Cathedral



Tbilisi's Opera



Chancellery of Government of Georgia



Sovietic buildings in Nutsubidze Plateau area



Art craft Festival near Shardeni



traditional Georgian dance (spectacle)