

**Intellectual Output: O4**

**Intellectual Output Title: Methodological Guide for the  
MATE Facilitators**

**Activity title: A3. Development of a  
Methodological Guide**



**Erasmus+**

The European Commission's support for the production of this publication does not constitute an endorsement of the contents, which reflect the views only of the authors, and the Commission cannot be held responsible for any use which may be made of the information contained therein.



**MATE – An Innovative, Student-Centered Approach  
to Intercultural Skills Acquisition for Students and Young Migrants**

**Coordinated by**



**Partners**



<b>Program:</b>	Erasmus+
<b>Key Action:</b>	Cooperation for innovation and the exchange of good practices
<b>Project Title:</b>	MATE – An Innovative, Student-Centered Approach to Intercultural Skills Acquisition for Students and Young Migrants
<b>Project Acronym:</b>	MATE
<b>Project Agreement Number:</b>	2018-1-CY01-KA203-046923
<b>Intellectual Output:</b>	(IO4) Methodological Guide for the MATE Facilitators

**Intellectual Output [4] [Methodological Guide for the MATE Facilitators, A3. Development of a  
Methodological Guide]**



## Contents

<b>I.</b>	<b>Introduction .....</b>	<b>6</b>
<b>1.</b>	<b>The MATE Project: “An Innovative, Student-centered Approach to Intercultural Skills Acquisition for Students and Young Migrants” .....</b>	<b>6</b>
<b>2.</b>	<b>The “Mingle, Acknowledge, and Trust Events” (MATEvents) .....</b>	<b>7</b>
2.1)	The Idea behind the MATEvents .....	7
2.2)	The Concept of <i>Human Universals</i> or <i>Commonalities</i> .....	8
2.3)	The <i>Human Universals</i> or <i>Commonalities</i> ’ Selection Process .....	9
2.4)	Implementation of the MATEvents .....	12
<b>3.</b>	<b>The MATE Facilitator.....</b>	<b>14</b>
3.1)	What a MATE Facilitator does .....	14
3.2)	How someone benefits from being a MATE Facilitator.....	14
3.3)	Who can be a MATE Facilitator .....	15
3.4)	How someone becomes a MATE Facilitator .....	15
<b>4.</b>	<b>The Methodological Guide for the MATE Facilitators .....</b>	<b>16</b>
4.1)	Aim .....	16
4.2)	Structure .....	16
4.2.1)	The “Human Universals or Commonalities & Activities” Section of the Guide.....	17
<b>II.</b>	<b>Human Universals or Commonalities &amp; Activities .....</b>	<b>20</b>
<b>A.</b>	<b>CULTURE .....</b>	<b>20</b>

1. Cooking/Food Preferences.....	20
3. Etiquette and Hospitality .....	26
4. Jokes .....	30
5. Myths and Legends .....	35
6. Rituals (e.g. Death Rituals-Mourning etc.)/Rites of Passage.....	39
<b>B. SOCIETY.....</b>	<b>43</b>
7. Collective Identities and Ethnocentrism .....	43
8. Cooperation/Coalitions.....	46
9. Conflict/Resistance to Dominance .....	48
10. Economic and Prestige Inequalities .....	51
11. Gender Statuses.....	57
12. In-group Distinguished from Out-group(s) .....	60
13. Shelter/House.....	64
14. Social Groups (Including Thinking of Them as Entities or Agents).....	68
<b>C. LANGUAGE.....</b>	<b>73</b>
15. Language .....	73
<b>D. BEHAVIOUR.....</b>	<b>80</b>
16. Aggression and Violence .....	80
17. Crying.....	86
18. Curiosity Expressed (and Felt) .....	89
19. Empathy Expressed (and Felt) .....	92
20. Facial Expressions (Non-verbal Communication) .....	96

21. Gestures (Non-verbal Communication).....	<b>100</b>
22. Insulting .....	<b>106</b>
23. Psychological (e.g. Defence) Mechanisms .....	<b>109</b>
<b>E. MIND (OR PSYCHE) .....</b>	<b>109</b>
24. Choice Making (Choosing Alternatives) and Decision Making .....	<b>114</b>
25. Classification (of Body Parts, Colours, Kin, Sex, Space, Weather Conditions etc.) .....	<b>121</b>
26. Concept of Fairness .....	<b>124</b>
27. Distinguishing Right and Wrong .....	<b>128</b>
28. Emotions (Anger, Love, Pain, etc.) .....	<b>131</b>
29. Fears and Childhood Fears.....	<b>136</b>
30. Likes and Dislikes .....	<b>141</b>

## **I. Introduction**

### **1. The MATE Project: “An Innovative, Student-centered Approach to Intercultural Skills Acquisition for Students and Young Migrants”**

**MATE (Mingle, Acknowledge, and Trust Events) – “An innovative, Student-centered Approach to Intercultural Skills Acquisition for Students and Young Migrants”** focuses on the development of the intercultural communication competences of local and migrant higher education students in both their face to face interaction and in their communication on social media. The approach of MATE is holistic (for both face to face and online communication) as well as innovative in the sense that the project does not merely focus on respecting diversity and the cultural differences among students but also on bringing out their similarities, the *Human Universals* or *Commonalities*, which are being discovered and experienced by students themselves who take the role of both facilitators and participants to moderate and implement innovative experiential activities.

The main objectives of the project is: 1. to develop a holistic, innovative methodology for the acquisition and improvement of students’ intercultural competences both offline and online (offline through interpersonal communication that focuses on commonalities rather than differences and online through social networking that encourages equality and discourages racism and xenophobia) and 2. to provide specific intellectual outputs that will support the aforementioned methodology, such as Intercultural Skills Online Assessment Tool, Curriculum, Training Material and Methodological Guide for “Reporting Racism” Workshops as well as Methodological Guide with activities on Human Universals to be implemented by students in the form of “MATEvents”.

Secondarily, the project aims at assisting young migrants to increase their social capital through social networks, relationships, and personal connections that they will create with local students while

implementing the activities of the project as well as by launching along with them low-budget

awareness raising campaigns in the social media to battle discrimination and hate speech and to promote respect and diversity.

## **2. The “Mingle, Acknowledge, and Trust Events” (*MATEvents*)**

### **2.1) The Idea behind the *MATEvents***

The *MATEvents* (“Mingle, Acknowledge, and Trust Events”) constitute the most innovative part of the project, while they entail activities for discovering shared cultural and social elements which are moderated by students themselves with the participation of mixed groups of both young locals and migrants. These events allow participants to mingle, share experiences and feelings, acknowledge their differences and things they have in common, trust and bond with one another and contribute to the increase of participants’ social capital through the networks and personal connections that they create. At the same time, through the *MATEvents*, participating locals take stances and adopt attitudes that support migrants’ integration and promote diversity, which is very important for the sustainability of the project outcomes and its long-term impact.

While most of the previous projects aiming at the increase of cultural awareness and intercultural competences focused only on diversity, MATE pays also special attention to *Human Universals* or *Commonalities*, which are being discovered and experienced by participants in the *MATEvents*. Also, an additional innovative aspect of these events is that they provide young migrants with a “shortcut” to the increase of social capital (social networks and personal relationships) through the organisation and implementation of “social processes” essential for integration, which would otherwise take a long time to occur.

## 2.2) The Concept of *Human Universals* or *Commonalities*

As *Human Universal* or *Commonality* we define “a phenomenon that is found in the same form irrespective of cultural setting and/or time period”<sup>1</sup>. Donald E. Brown, American professor of anthropology, in his book “Human Universals” (1991), explains that human universals or commonalities “comprise those features of *culture, society, language, behaviour, and psyche* for which there are no known exception”. In other words, they are attributes that characterise us all or which we have adopted collectively during human evolution and progress.

The idea for the *MATEvents* builds on a project which had been identified as a best practice for integration, “*Hwawar u Fjuri*”. It created common spaces where Maltese nationals and Third Country Nationals could meet and get to know each other through the narration of stories on the use of herbs and flowers in their countries and cultures of origin.

Based on the “Human Universals” book, which lists the cultural elements that are common in all cultures, the *MATEvents* attempt to further substantiate and generalise this approach. The migrant and local participants in the events will take part in workshops with the assistance of trained facilitators who will be also students, so as to point out and reflect on their commonalities, e.g. the reasons for playing regardless of the particular game and so forth. The workshops will include activities in which participants will share stories, for example family stories of immigration, roots, and identities, show/touch/exchange objects that are representative of their own cultures, and play games, as well as experiential activities including cooking, drinking the “Other's” herbal tea, commenting on dressing habits etc., with the aim to discover common socialising patterns, eating patterns, family roles/functions, and so forth. Also, during the *MATEvents*, a range of icebreaking and getting familiar activities and games will be performed to introduce and facilitate the process.

---

<sup>1</sup> <https://www.igi-global.com/dictionary/using-internet-study-human-universals/13405>

### 2.3) The *Human Universals or Commonalities*’ Selection Process

For developing the material for the *MATEvents*, the project consortium concluded on 30 Human Universals or Commonalities out of a compilation by Donald E. Brown in 1991, published in the appendix of “The Blank Slate” by Steven Pinker (2002). The selected Human Universals or Commonalities were divided into five *conventional realms* or categories, namely *Culture, Society, Language, Behaviour, and Mind* (or *Psyche*, in the words of Brown), based on the aforementioned definition by Brown. These conventional realms were not given as such by Brown and, thus, are not fixed; they have been created for the purposes of the *MATEvents* in order to facilitate their understanding by the activities’ facilitators and the process as a whole. Therefore, many of the selected Human Universals or Commonalities could be classified in more than one of these categories. Also, some similar Human Universals or Commonalities were combined so as to broaden the content of the examined thematic areas.

More specifically, 60 Human Universals or Commonalities were selected by the leading partner of the specific intellectual output out of the compilation by Brown and then all project partners conducted a workshop to conclude on thirty of them which would be analysed and serve as a basis for MATE activities. The aforementioned division in conventional realms was not revealed to partners during the selection process, so as for their choices to include Human Universals or Commonalities that they really thought they could meet the objectives of the *MATEvents*. However, equal number of them from each conventional realm (12 per category) was included in the provided pool of Human Universals or Commonalities, so as to maximise the possibilities of choices from different thematic areas.

The following list includes all 60 Human Universals or Commonalities that constituted the original pool for selection, while in bold appear these that project partners finally concluded on:

**i) Culture:**

1. Belief in Supernatural/Religion
2. Beliefs about Disease and Death
3. Concepts of Luck and Precedent
- 4. Cooking/Food Preferences**

5. **Daily Routines (e.g. Meal Times, Childcare etc.)**
6. **Etiquette and Hospitality**
7. Feasting
8. **Jokes**
9. **Myths and Legends**
10. Music and Dance
11. Plays and Toys
12. **Rituals (e.g. Death Rituals-Mourning etc.)/Rites of Passage**

**ii) Society:**

1. Age Grades and Statuses
2. **Collective Identities and Ethnocentrism**
3. **Cooperation/Coalitions**
4. **Conflict/Resistance to Dominance**
5. Division of Labour
6. **Economic and Prestige Inequalities**
7. Family/Household and Kinship Systems
8. **Gender Statuses**
9. **In-group Distinguished from Out-group(s)**
10. **Shelter/House**
11. **Social Groups (Including Thinking of Them as Entities or Agents)**
12. Time

**iii) Language:**

1. Antonyms and Synonyms
2. Figurative Speech/Metaphors
3. Grammar (Verbs, Nouns, Pronouns, Proverbs etc.)
4. Gender Terminology Fundamentally Binary

5. **Language**
6. Personal Names
7. Polysemy (One Word having Several Meanings)
8. Proverbs/Sayings
9. Proper Names
10. Semantics
11. Symbolic Speech
12. Syntax

**iv) Behaviour:**

1. Affection Expressed (and Felt)
- 2. Aggression and Violence**
- 3. Crying**
- 4. Curiosity Expressed (and Felt)**
5. Dominance/Submission
- 6. Empathy Expressed (and Felt)**
7. Envy Expressed (and Felt)
- 8. Facial Expressions (Non-verbal Communication)**
- 9. Gestures (Non-verbal Communication)**
10. Gossip/Judging Others
- 11. Insulting**
- 12. Psychological (e.g. Defence) Mechanisms**

**v) Mind (or Psyche):**

1. Binary Cognitive Distinctions (Dichotomous Thinking)
- 2. Choice Making (Choosing Alternatives) and Decision Making**
- 3. Classification (of Body Parts, Colours, Kin, Sex, Space, Weather Conditions etc.)**
- 4. Concept of Fairness**

5. **Distinguishing Right and Wrong**
6. **Emotions (e.g. Anger, Love, Pain etc.)**
7. Explanation
8. **Fears and Childhood Fears**
9. **Likes and Dislikes**
10. Logical Notions
11. Making Comparisons
12. Numerals (Counting)

The 30 selected Human Universals or Commonalities were finally allocated to the four project partners responsible of developing the MATE activities.

#### **2.4) Implementation of the *MATE*Events**

The *MATE*Events will be implemented by local students. The MATE facilitators – local students who will be trained by project partners in the Human Universals or Commonalities concept and the MATE activities and material, 8 in each partner country, 48 in total – will moderate the events. The participants – local and migrant students – will be allocated to mixed groups based on their age, gender (where needed), etc. and 4 pilot events will be implemented in each partner country, with 10 participants each (5 locals and 5 migrants) (40 in each partner country, 240 in total). The number of participants per group is relatively low, since this will ensure that the sharing of stories and experiences as well as the level of bonding and the creation of interpersonal connections will be reached.

Each event will have a duration of 4-6 hours and up to 5 Human Universals or Commonalities should be presented in each piloting along with implementation of the relevant activities (icebreaking and main activities), preferably 1 by each conventional realm or category (when possible). The target is for at least 20 Human Universals or Commonalities and relevant activities to be implemented in each partner country. MATE facilitators are suggested to select interrelated Human Universals or Commonalities for their events from each category so as for the process to be more meaningful and effective.

At the beginning of each event, it is suggested that MATE facilitators implement one icebreaking activity other than those preceding each Human Universal or Commonality, so that group members get introduced and familiar with one another. Then, the implementation of icebreaking and main activities for each Human Universal or Commonality will follow, one after the other for all 5 selected pair of activities. The reflection session after the implementation of each pair of activities is considered very important for facilitators to ascertain if participants have sufficiently understood the concept behind the implemented activities. The theoretical part preceding each set of activities in the Guide (see Section II below) is for the facilitator to understand each concept, so as to be in a position to implement the activities; however, facilitators are urged to discuss with participants the concepts in the reflection sessions, with the aid of the provided theoretical part for each Human Universal or Commonality. In this session, they should draw conclusions from the implemented activities, emphasising on the elements that the participants have in common.

Through the *MATEvents*, the developed material on Human Universals or Commonalities will be pilot tested for a second time. A first pilot test will take place during the training of all project partners in the MATE material by the four partners responsible of developing the activities. It is very important that both facilitators and participants evaluate their *MATEvent* upon its completion, so that project partners consequently compose national reports on the results of the events in each partner country for possible corrections and adaptation of the material.

### **3. The MATE Facilitator**

#### **3.1) What a MATE Facilitator does**

A MATE facilitator is responsible for the implementation of MATEvents, acting as a creative cultural mediator, who aims at engaging with both cultural groups – the 5 young locals and 5 young migrants in each event – and, above all, make them come together, culturally mingle, and identify the values, stances, and attitudes they may share regarding identity, culture, and diversity. The facilitator's ultimate goal is to encourage locals and migrants to change these stances and attitudes, within a frame of common understanding and mutual respect.

In the framework of MATE, 48 facilitators will be trained by project partners in the “Train the Facilitator (Student)” Workshop, taking place in all partner countries (8 students in each partner country), in order to consequently moderate the *MATEvents*.

#### **3.2) How someone benefits from being a MATE Facilitator**

The MATE facilitator first benefits from being trained in new, innovative and interactive methods of intercultural competence acquisition. Following his/her training, s/he will be able to implement the gained knowledge in his/her professional framework. In parallel, the facilitator takes part in vivid, interactive, fun and inspiring events; through his/her cultural mediation, s/he will benefit from a self-changing experience. Additionally, individuals who are interested in getting actively and/or professionally involved in the humanitarian, adult education and training, intercultural communication and other sectors related to the topics of the *MATEvents* will gain a precious insight into these fields and they will have the opportunity to challenge their knowledge and skills.

### 3.3) Who can be a MATE Facilitator

A MATE facilitator will preferably have previous experience in adult education and training, intercultural communication training, soft skills training and/or other subjects relevant to the topic and objectives of the *MATEvents*. However, individuals without previous experience are also encouraged to participate in the *MATEvents* as facilitators.

### 3.4) How someone becomes a MATE Facilitator

A future MATE facilitator has to go through the “Train the Facilitator (Student)” Workshop that will take place in each partner country. In order to participate, s/he has to contact one of the 6 partners of the MATE consortium and register for the workshop.

## 4. The Methodological Guide for the MATE Facilitators

### 4.1) Aim

The Methodological Guide for the MATE Facilitators aims at informing facilitators on what the *MATEvents* are, their position in the project and their significance as well as on what the features and responsibilities of a MATE facilitator are. Also, it offers an in-depth explanation of the concept of *Human Universals* or *Commonalities*, by presenting and analysing 30 of them, divided in 5 conventional realms or categories, followed by relevant icebreaking activities and activities for bringing out these commonalities. In the Guide, the facilitators can also find practical instructions and guidance for the implementation of the *MATEvents*.

The Guide will be available online, on the MATE platform, aiming to contribute to the continuation of delivery of *MATEvents* in the future.

### 4.2) Structure

The Guide is consisted of the present **Introduction** to the Guide (**Section I**) and its main part of **Human Universals or Commonalities & Activities (Section II)**.

The Introduction includes the following chapters and subchapters:

1. The MATE Project: “An Innovative, Student-centered Approach to Intercultural Skills Acquisition for Students and Young Migrants”
2. The “Mingle, Acknowledge, and Trust Events” (*MATEvents*)
  - 2.1 The Idea behind the *MATEvents*
  - 2.2 The Concept of *Human Universals* or *Commonalities*
  - 2.3 The Human Universals or Commonalities’ Selection Process
  - 2.4 Implementation of the *MATEvents*

3. The MATE Facilitator
  - 3.1 What a MATE Facilitator does
  - 3.2 How someone benefits from being a MATE Facilitator
  - 3.3 Who can be a MATE Facilitator
  - 3.4 How someone becomes a MATE Facilitator
4. The Methodological Guide for the MATE Facilitators
  - 4.1 Aim
  - 4.2 Structure
    - 4.2.1 The “Human Universals or Commonalities & Activities” Section of the Guide

In “Human Universals or Commonalities & Activities” Section of the Guide, each chapter (A to E) is named after one of the 5 conventional realms (*Culture, Society, Language, Behaviour, and Mind or Psyche*). Each of them is consisted of 12 Human Universals or Commonalities pertaining to the specific realm. Each Human Universal or Commonality is introduced by its name and is followed by a theoretical analysis of the concept and relevant activities for their understanding (one icebreaking/bonding activity and one main activity). The classification of Human Universals or Commonalities in categories can help facilitators select more easily the concepts and activities that they will include in their events, based on the knowledge and skills that they would like to improve for participants as well as their own knowledge and skills.

#### 4.2.1) The “Human Universals or Commonalities & Activities” Section of the Guide

The structure of each chapter of **Human Universals or Commonalities & Activities Section** of the Guide is as follows:

#### A. [NAME OF THE CONVENTIONAL REALM OF HUMAN UNIVERSAL OR COMMONALITY]

##### 1. [Name of Human Universal or Commonality]

##### 1.1) Key Points

Facilitators are provided with some key information which sum up the content of the examined Human Universal or Commonality. The aim of this short introduction is to support the facilitator while studying the different concepts of the Guide but also while searching for the suitable Human Universal or Commonality to elaborate with the participants in his/her event.

### **1.2) What [*Name of Human Universal*] is About**

Facilitators are provided with a theoretical analysis of the examined Human Universal or Commonality. The description is based on bibliographic research and also contains examples from everyday life. Each Human Universal or Commonality is presented as comprehensively as possible and in the same time briefly and in an understandable language, so as to be useful to the facilitator, especially if s/he will need to get back to the description during the actual implementation of his/her event. This section can be used by the facilitator in the reflection session that follows the implementation of each pair of activities to support the discussion.

### **1.3) Activities**

#### **1.3.1) Icebreaking or Getting Familiar Activity: [*Name of the Activity*]**

Each chapter includes a preparatory icebreaking or getting familiar activity, which is relevant to this examined Human Universal or Commonality and bears an easy-to-remember and catchy title. In this subchapter, there is description of the activity, including its process of implementation, duration, and instructions for the facilitator. These activities are short, of approximately 5-7 minutes each, aiming at introducing the participants to the examined topic. At the end of each icebreaking/getting familiar activity, the facilitator draws conclusions while discussing with the participants and makes the logical transition to the main part of the chapter, i.e. the main activity for examining the Human Universal or Commonality.

### **1.3.2) Main Activity: [*Name of the Activity*]**

This subchapter is divided in different sections as follows:

- i) Aim: The goal of the activity, presented briefly and in a simple language.
- ii) Practicalities: The necessary material and equipment for the implementation of the activity. The material and equipment for the implementation of the icebreaking activity are either presented in this section too or in the description of the icebreaking activity itself above.
- iii) Description and Implementation (Duration): The step by step and in detail instructions, rules, and, in some cases, additional advice and/or suggestions (e.g. for further resources) to the facilitator for the implementation of the main activity, including also the proposed duration, which can vary from 30 to 60 minutes. In some cases, instead of this section, the duration is presented at the beginning of the whole activities' subchapter including the duration of both activities (icebreaking activity and main activity). This section is presented in different steps based on the length of the activity, each bearing a title for the described process.
- iv) Reflection (in Plenary/in Pairs): The last section of the main activity is about participants' reflection on questions or arguments asked/given by the facilitator or in a non-structured way, after the end of the "action part" of the main activity. This can take place either in plenary or in pairs (if decided so by the facilitator), based on the provided description. It is considered as a very important part of the main activity and the whole presentation of the examined Human Universal or Commonality, since at this stage the facilitator can realise how effective the implementation of the activity has been and elaborate more, if necessary, on the examined topic.

## II. Human Universals or Commonalities & Activities

### A. CULTURE

#### 1. Cooking/Food Preferences

##### 1.1) Key Points

- Exploring the connection between different culinary cultures.
- Getting familiar with others countries' nutritional habits.
- Exchanging food tasting experiences.

##### 1.2) What the *Cooking/Food Preferences* Universal is About

Why people eat what they eat? The main answer to this question is simple. To stay alive. Food plays a very important role in people's lives. At least 50% of one's income is spent on food in underdeveloped countries, while rich countries spend less than a quarter. After sleeping and working, food-related activities take up most of the majority of people's time throughout the world.

However, behind the consumption of food necessary to any given individual in order to stay alive, a mix of biological, psychological, social, cultural, and historical influences hides. While a Christmas dinner or the complex seasonings in an Indian dish are additional to what is necessary to keep us alive from a nutritional standpoint, the sociocultural aspects of sharing, togetherness, and refinement contribute to determine our choices, belonging, and status in society. What we eat is determined by our personal preferences as well as availability and geographical and economic conditions – the choice is naturally more limited in less developed countries than in the industrialised world.

Only some of our food preferences are rational: While choosing certain foods for reasons of health or cost is understandable, taste preferences tend to be a much more personal factor. It is worldwide known that very few of our taste preferences are biologically pre-set. Much rather they are linked with some sort of experience. Although there are some genetic factors that cause differences in taste perception, similarities in taste preferences much more commonly reflect similar experiences with types of flavours and specific dishes. The shaping of taste preferences begins in the womb and continues throughout the rest of our lives.

### 1.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 1.3.1) Ice-breaking or Getting Familiar Activity: *If I was food...*

The facilitator gathers the participants in a circle and begins by asking them to reflect for 5 minutes on the following questions:

- What is your favourite food and why?
- If you had the opportunity to be food, what food would you be? Why?
- Is there any food/flavour that reminds you of a story? (e.g. “The smell of cinnamon reminds me of my grandmother’s gingerbreads” etc.)

The participants write their answers on a A4 paper distributed by the facilitator and when all papers are collected, they start sharing their answers in plenary. After that, they all together discuss their answers and find common elements and differences.

### 1.3.2) Main Activity: *Food brings us together!*

*Before implementing this activity, the facilitator has to ask participants if they have any food allergies, so as to adapt the activity accordingly.*

#### i) Aim

The aim of this activity is to reveal the similar elements of dishes or flavours around the world and their connection to biological, psychological, and cultural factors as well as common situations/occasions that all people experience regarding food and through food.

#### ii) Practicalities

Material and equipment needed for the implementation of this activity:

- A4 papers
- Pens
- Finger food of different cuisines
- Scarfs (as many as the participants are)
- Surgery gloves (as many pairs as the participants are)
- Table
- Chairs

#### iii) Description and Implementation (60 minutes)

### **1<sup>st</sup> Phase: Food tasting**

The facilitator orders finger food of different cuisines, e.g. Asian, Italian, Greek, French, Turkish, Syrian. The food should not be visible to participants. Then, s/he gives to all participants surgery gloves and a scarf. S/he asks from them to sit down on chairs, close their eyes with the scarf, and wear the surgery gloves. S/he brings the food to a table placed in front of the chairs. When everything is ready, s/he invites them to the table, asking from them to taste a dish by chance and tell to the plenary what its taste reminds them of – if it reminds them of something – and/or what food they believe they tasted, and/or to which cuisine it may belong. To make it easier for them, s/he can tell them from before to which cuisines the dishes that they will taste belong.

### **2<sup>nd</sup> Phase: Food brings us closer**

When all participants taste at least one dish, they open their eyes to see and taste the food again. Then, they all together have meal, tasting all dishes.

At the end of their meal, they discuss in plenary about their food tasting experience, which brought them together around a table. They comment on the common ingredients of the cuisines that they have tasted and the differences between them.

#### **iv) Reflection in Plenary**

The facilitator sums up the similarities and differences between the different dishes and flavours and encourages participants to reflect on them as well as the significance of food and give their comments.

## **2. Daily Routines (e.g. Meal Times, Childcare etc.)**

### **2.1) Key Points**

- Daily routines are important because they provide a sense of security and diminish the fear for the unexpected.
- But do we follow the right routines? Do our routines permit improvement and steps forward?

### **2.2) What the *Daily Routines (e.g. Meal Times, Childcare etc.)* Universal is About**

Daily routines comprise the daily actions and behaviors which often derive from habit. Daily routines are important as they allow people to structure their life; they provide a sense of security and diminish the fear for the unexpected. However, sometimes they can lead to boring, uneventful and stagnating lives. The idea here is to see daily routines as a means to go after a satisfactory and meaningful life.

### **2.3) Activities (40 minutes)**

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### **2.3.1) Icebreaking or Getting Familiar Activity: *Routine: Good or bad?***

The facilitator will ask participants to be seated in a circle and initiate a discussion based on the following questions:

- What is your daily routine?
- Do you like it? Would you like to change something about it? Why? Why not?

*The facilitator explains in simple words how she/he will run the following activity (what is the aim, the required equipment, the video and the discussion) to ensure that everybody is on board.*

### 2.3.2) Main Activity: *Take risks, change habits, improve your life!*

#### ii. Aim

The basic aim of this activity is to learn how to confront your daily routine as an opportunity to develop oneself and engage in new and appealing habits.

#### iii. Practicalities

Material and equipment needed for the implementation of this activity:

- 1 laptop
- 1 pair of speakers
- Internet connection
- 1 projector
- Pens
- A4 papers

#### iv. Description and Implementation

##### 1<sup>st</sup> phase

The facilitator asks the group to split into intercultural pairs (1 local student, 1 young migrant) and broadcasts the following video: “I Tried Rich People’s Habits, See how my Life Changed” (duration 8’24’’) (source: <https://www.youtube.com/watch?v=5EnvxbCkiNI&t>).

##### 2<sup>nd</sup> phase

The video will be used as food for thought to initiate a discussion; the following questions will be used:

- What struck you the most in this video? Why?
- Are you willing to take any risky and effortful steps in order to change your daily routine and habits?

#### **v. Reflection in Plenary**

The facilitator gives a short summary of the positive aspects of reconsidering one's daily routine in the direction of a more eventful, engaging and knowledgeable life.

### **3. Etiquette and Hospitality**

#### **3.1) Key Points**

- Understanding different etiquette and hospitality contexts.
- Familiarising with different etiquette and hospitality customs.
- Realising the value of hospitality and accepting different approaches to it.

#### **3.2) What the *Etiquette and Hospitality* Universal is About**

Etiquette is the “set of rules or customs that control accepted behaviour in particular social groups or social situations”<sup>2</sup> and it derives from the Greek word “ethimo” which means “custom”. Also, “hospitality” derives from the Latin word “hospes”<sup>3</sup> which means “host”, “guest”, or “stranger”. In Ancient Greece, the customary law for hospitality called “Xenia”<sup>4</sup>, closely connected to Xenios Zeus (“Zeus

<sup>2</sup> <https://dictionary.cambridge.org/dictionary/english/etiquette>

<sup>3</sup> C., Lewis, *Elementary Latin Dictionary* (Oxford Univ. Press, 2000), p. 371.

<sup>4</sup> Carr, K.E. Xenia – guests and hosts in ancient Greece. *Quatr.us Study Guides*, July 12, 2017. Web. December 19, 2018.

protector of guests”, the leader of Olympian gods), was a sacred rule. Monotheist religions also pay respect to hospitality. Jesus Christ, for example, declares: “you will enter the kingdom of heaven because[...] I was a stranger and you offered me hospitality” <sup>5</sup>. In various civilisations and religions someone can find the concepts of etiquette and hospitality. Islam considers hospitality among these noble traits in the Islamic ethical system which has been to implant in Muslims due to its great effect in deepening the meanings of brotherhood [...] <sup>6</sup>. Another example is that in Japan, if a person is hosted by someone, s/he has to take off his/her shoes, while in most western countries this could be considered as insult or disrespect. That is why Donald Brown mentions that “etiquette and hospitality are among Universal People ideals”.

### 3.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 3.3.1) Ice-breaking or Getting Familiar Activity: *Let's say “Hello”!*

The facilitator asks participants how many people live in the world and how many different languages are spoken (the global population is approximately 6 billion people and approximately 2800 languages are spoken around the world) and explains to them that if an equal number of people spoke each language, that would be approximately 2 million people per language. Then, s/he tells them to imagine that they are in a city/town and asks from all participants to say “hello” in their own language, or in a dialect, or in another language they may speak to every person they meet in the room. “Hello” is always a starting point for hosting someone and the facilitator stresses the variety of tonalities, ways, styles, and feelings that the word “Hello” creates in different languages’ contexts. At the end of the activity, the facilitator

---

<sup>5</sup> Matthew, KE’ 34, (Greek).

<sup>6</sup> Hiussein Mohammad Rababah and Yusuf Mohammad Rababah, Rules and Ethics of Hospitality in Islam, Journal of Culture, Society and Development, ISSN 2422-8400, An International Peer-reviewed Journal Vol.20, 2016.

emphasises the tone, facial expressions, and/or gestures that the participants used during the activity and the common elements between different countries and cultures.

### 3.3.2) Main Activity: *The hospitality tree*

#### i) Aim

The aim of this activity is for participants to be engaged with the exchange of facts and cultural references regarding different etiquette and hospitality contexts. Moreover, it focuses in developing their willingness to host other persons, including those from different sociocultural backgrounds.

#### ii) Practicalities

Material and equipment needed for this activity:

- Flipchart
- Flipchart paper
- Markers
- Pens
- Post-it notes in different colours each representing a different level of agreement (green or blue = “I agree”, yellow = “I disagree”, pink = “neither I agree nor I disagree ”)

#### iii) Description and Implementation (60 minutes)

##### **1<sup>st</sup> Phase: Help the “hospitality tree” blossom**

The facilitator draws a tree on the flipchart with many branches but without leaves, which s/he calls “the hospitality tree”. On each of its branches s/he writes a specific statement regarding etiquette and hospitality: sayings, opinions, customs. The facilitator shows the tree to the participants, i.e. a large sheet of paper with the drawing of a tree. S/he also explains to them that there is a scale for them to decide if

they agree, disagree, or neither agree or disagree with the statements on the branches. Their answers will be given through post-it notes of different colours (green or blue = “I agree, yellow = “I disagree”, pink = “neither I agree nor I disagree ”), which they will have to stick on each of the statements, taking the position of leaves. In this framework, s/he explains the rules of the game: one by one participants go, select, and stick post-it notes on as much branches as they want, according to the scale, illustrating their degree of agreement or disagreement with the statements on the branches. The group wait for the task to be completed by everyone. The participants can also write on post-it notes further comments on their agreement/disagreement with each statement. Then, s/he shows to participants the completed tree (branches and leaves). S/he also explains to them that they can use the tree at any moment throughout the activity.

## **2<sup>nd</sup> Phase: “Debriefing” of the tree**

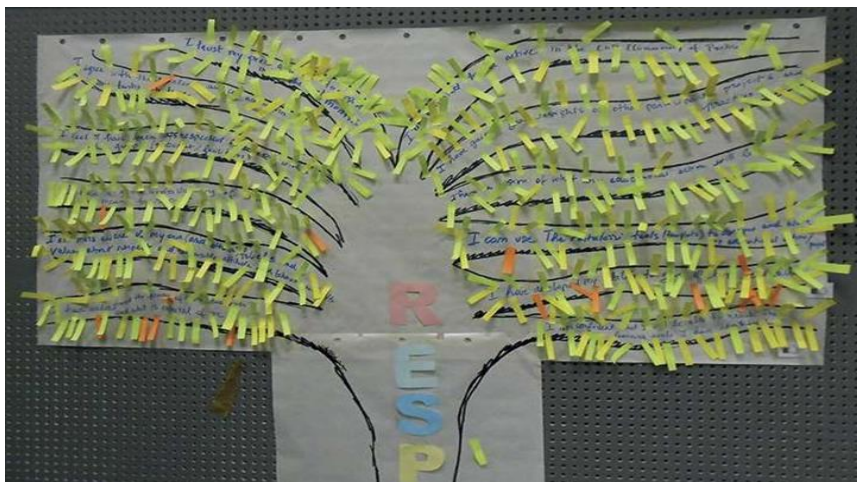
The facilitator summarises the results for the whole group based on the final image of the tree:

- How the “blooming” process went based on the colours of the tree’s leaves? Were the majority of participants aware of what hospitality and its different customs are? Did they, on majority basis, agree or disagree with them?
- Do participants seem, more or less, hospitable themselves?
- What still needs to be improved regarding participants views on hospitality?
- How can issues that need improvement be addressed?

Then, the facilitator asks from participants to give to him/her more information about the hospitality customs of their country.

## **iv) Reflection in Plenary**

The facilitator sums up the similarities and differences regarding hospitality among different cultures, based on the participants' answers, and emphasises its importance and universality, despite differences.



\*This activity is adapted from a method developed in the Intercultural Learning T-Kit 4 (Council of Europe and European Commission, November 2000) to support the expression and evolution of opinions in a group, showing quickly where consensus exists and where opinions diverge in the group. Here the method is adapted as an outcome-oriented evaluation tool to assist participants in developing hospitality skills.

## 4. Jokes

### 4.1) Key Points

- Exploring the world of jokes, a form of humour, resulting in a laughter, universal language for all human beings on the earth,
- Discovering intercultural similarities and differences in perception and use of jokes all over the world,
- Creating a list of tips for successful use of humour / jokes in the international relations.

## 4.2) What the *Jokes* Human Universal is About

Humour is a universal human activity all over the world. It refers to the tendency to experience or express what is amusing and funny, which is always accompanied with emotional response and vocal-behavioural expressions, such as laughter or smiling<sup>7</sup>. Humour is used in day-to-day life for a variety of purposes, such as: to entertain our conversation partners, to break the ice, to build understanding, to foster social cohesion, to hide our unease or embarrassment, and as a means of disguising critical content and challenging norms.

Jokes are a form of humour. They are one of the oldest forms of storytelling. Three oldest identified jokes are:

- ✓ an ancient Sumerian proverb from 1900 BC containing toilet humour: "Something which has never occurred since time immemorial; a young woman did not fart in her husband's lap.",
- ✓ discovered on the Westcar Papyrus and believed to be about pharaoh Sneferu, joke from Ancient Egypt, dated back to circa 1600 BC: "How do you entertain a bored pharaoh? You sail a boat load of young women dressed only in fishing nets down the Nile and urge the pharaoh to go catch a fish."
- ✓ the tale of the three ox drivers from Adab {ancient Sumerian city between Telloh and Nippur}, dating back to 1200 BC<sup>8</sup>.

The earliest existing joke book is the *Philogelos* (Greek for The Laughter-Lover), a collection of 265 jokes written in crude ancient Greek, dating to the fourth or fifth century AD and published in Ancient Rome. Early jokes were simple stories, but they evolved over the centuries. Today, jokes are regarded as a universal form of human expression. They are a short humorous oral or written literature in which the funniness culminates in the final sentence, called the punchline. They can be spoken, like during a stand-up routine, or written down in comedy writing, poetry, and even song lyrics.

---

<sup>7</sup> <https://www.frontiersin.org/articles/10.3389/fpsyg.2019.00123/full>

<sup>8</sup> Joseph, John (July 31, 2008). "[World's oldest joke traced back to 1900 BC](#)". *Reuters*. Retrieved May 21, 2017.

Jokes are a form of humour, but not all humour is a joke. Some humorous forms which are not verbal jokes are: involuntary humour, situational humour, practical jokes, slapstick and anecdotes.

Donald E. Brown (1991) sums up the universality of jokes as follows:” With language, the UP {Universal People} organize, respond to, and manipulate the behaviour of their fellows. [...] The UP’s language allows them to think and speak in abstractions, and about things or processes not physically present. [...] UP use of language includes ways to be funny and ways to insult. UP speech is highly symbolic.”

### 4.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 4.3.1) Ice-breaking or Getting Familiar Activity: *Laughter yoga for beginners*

The facilitator gathers the participants in a circle. He/she begins with 1 minute of absolute silence. Then he/she continues with clapping the hands, using the entire surface of palms. The facilitator asks the students to follow his/her example. He/she changes the rhythm of clapping to cha-cha rhythm (1-2 1-2-3). Repeats the sequence 3 times with participants. He/she keeps the rhythm and adds sounds to it (Ho-Ho Ha-Ha-Ha!) with a happy smile on his/her face. Again, repeats it 3 times with the participants. Now deep breathing exercise: he/she raises his/her hands up while inhaling and puts them down while laughing and exhaling. Repeat it 3 times with participants. The next exercise is again clapping hands twice while singing “very good, very good, yee...” – with “yee” he/she raises the hands up. Repeats it 3 times with the participants. Exercise is finished with free laughing.

**Suggestion for the facilitator:** watch the instruction film “The 4 Steps to Laughter Yoga Exercise” <https://www.youtube.com/watch?v=r1v1WvkrYY> or any other you may find about laughter yoga for beginners.

#### 4.3.2) Main Activity: *Jokes around the world*

##### i) Aim

The activity is to reveal how humour and joke-telling is related to culture and well-being of different nations and learn how to properly use it in international environment.

##### ii) Practicalities

Material and equipment needed for the implementation of this activity:

- 5 smart phones or tablets with Internet connection
- 1 pc with Internet connection
- 1 projector
- 1 flip chart or a board easy to write on

##### iii) Description and Implementation (50 minutes)

#### **1<sup>st</sup> Phase: Describing My Partners’ National Sense of Humour (35 minutes)**

The facilitator asks the group to split into intercultural pairs (1 local student, 1 young migrant). He/she makes sure that every pair has a smart phone or, in any case, that every pair has access to the Internet (on YouTube) if needed. Each member of the pair has to present to the other the most popular in his/her country joke or the one that he/she likes most. Each of them must present the joke and read it, if necessary, so that their interlocutor will understand meaning of the joke. Then they discuss about perception and type of humour popular in their country answering to the following questions:

- Do people/employers welcome sense of humour of their friends / employees? Is it accepted at official meetings / conferences?

- Which are the most usual topics/subjects of jokes?
- Are there any specific occasions to present jokes?
- Does he/she like jokes / telling jokes? Why?
- Does he/she share jokes with his/her friends? How?
- What are his/her feelings when he/she experiences jokes?
- Does he/she have any specific experience related with jokes / humour that he/she wants to share?

After the couple sessions, all or chosen by the facilitator participants (depending on number of participants and time) present jokes, in chosen form (with possible use of computer and projector), their partner showed to them and introduce it to the plenary along with the answers of their partner.

Work in pairs should last max. 20 minutes. Presentation of work effects by chosen 3 volunteers (preferably from different cultures) max. 5 minutes.

## **2<sup>nd</sup> Phase: Tip list for successful use of humour / jokes in the international relations (15 minutes)**

The facilitator asks the participants to create together a list of tips for successfully use of a humour / jokes in the international relations. One participant is asked to approach a flipchart or a board to write down the tips given by students. The facilitator and participants discuss and decide together on the best tips. Expected time for the phase 2 is approx. 15 minutes.

Useful material: <https://www.etprofessional.com/using-humour-across-cultures>

### **iv) Reflection in Plenary**

The facilitator sums up the similarities and differences between jokes / humour presented by the participants based on answers to the afore-mentioned questions. He/she points out the differences in

perception and use of humour between Western and Eastern cultures. Indicates a fact that humour has implications for both physical and psychological well-being of all people without a restriction to their origin. He/she refers to the tip list emphasizing proper and reasonable use of humour and jokes in international environment and their significant role in creating good inter-cultural relations.

Useful materials:

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5048456/>

<https://www.frontiersin.org/articles/10.3389/fpsyg.2019.00123/full>

Then the facilitator shows universal humour playing the video: “Mr. Bean Live Performance at the London 2012 Olympic Games” <https://www.youtube.com/watch?v=CwzjImBLfrQ> . Display time: 5:36.

## **5. Myths and Legends**

### **5.1) Key Points**

- Exploring the importance that myths and legends have had in shaping communities all around the world.
- Recognising -and sharing- that most of personal names relate to stories/myths/legends.
- Evidencing common cultural features in creating stories/myths/legends.

### **5.2) What the *Myths and Legends* Human Universal is About**

What is a myth and what is a legend? When and why were they invented? In what sense do they represent common features of human history?

According to the Oxford dictionary, a myth is a “traditional story, especially one concerning the early history of a people or of some natural or social phenomenon, and typically involving supernatural beings or events”. A legend, instead, is described as “a traditional story sometimes popularly regarded as historical but unauthenticated”.

Although both terms -or at least their meaning and use- are deeply rooted in human experience across the world, their etymologic derivation differs: the former -myth- comes from the word “mythos”, which in ancient Greek means “story” or “plot”. The latter, comes instead from the Latin word “legenda” which can be translated as “to be read”.

According to Donald E. Brown, myths and legends are human universal which belong to the cultural realm inasmuch as they represent core elements of a community-making process. More precisely, by telling the story of the origin of the world, of the community, of social institutions etc. they do not intend to provide a cause-effect explanation of such origins but, rather, to legitimise them. Legitimation is granted by the projection of such causes far back in time: mythological and legendary actions are attributed to supernatural and/or heroic beings in order to provide a religious justification and a guarantee of immutability for the community. In this sense, myths and legends are functional to the existence of the community itself and, at the same time, they indicate models and conducts which justify and endow the status quo with prestigious sense. Myths and legends, finally, express a culture’s worldview: they show how people order their experiences and the universe, how they set behavioural and societal standards, how they preserve and transmit customs and values; they are an attempt to conceptualise and assume humankind’s place in the world.

### 5.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

### 5.3.1) Ice-breaking or Getting Familiar Activity: *I am a legend*

This is an adapted version of the activity “I am you, you are me”. Participants are divided into couples. Each person introduces him/herself to the partner by telling a story/myth/legend related to their name (for example: David —> King David; Helen —> Helen of Troy; Brumhild —> Die Nibelungen; Mohamed —> prophet etc). If one’s name is not related to any myths or legend, participants are invited to invent a short story or to refer to possible “family stories” related to their names (ex: how did the parents agreed on your name? Is there in your family a grandparent or any other relative by the same name?). After 10 minutes, participants will introduce the other person to the whole group by telling his/her story.

### 5.3.2) Main Activity: *We are legends*

#### i) Aim

This activity primarily aims at leaving room to discussion and exchange between participants. In more details, they will be encouraged to evidence common cultural features within the working groups and, in line with myths’ literacy, to articulate a story by using both real experiences and imagination.

- Reflecting together on the importance of stories, myths and legends in shaping a community;
- Evidencing common cultural features;
- Combining real experience and imagination

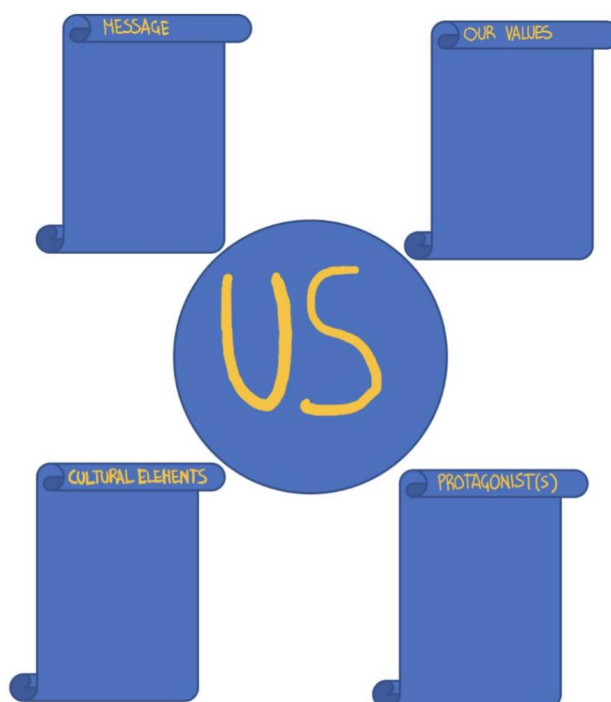
#### ii) Practicalities

Material and equipment needed for the implementation of this activity:

- Big piece of paper (A2 or bigger)
- Marks
- Tables
- Chairs

**iii) Description and Implementation (45 minutes)**

Participants are divided into 3 or 4 groups (according to the total number). Each group is given a big piece of paper with the following map:



Each group will draft its own story/myth/legend evidencing the founding values, the main characteristics of the protagonist(s), the specific cultural elements that each member wants to point out according to his/her own cultural background (meaningful if groups are culturally mixed), and the message that the story wants to tell. At the end, each group will display its own story/myth/legend on the floor, one person is chosen to explain it to the others who will be free to walk around and have a look. Finally, each group will present its work to the others.

#### **iv) Reflection in Plenary**

The facilitator sums up the common elements to each group's story and encourage an open discussion.

## **6. Rituals (e.g. Death Rituals-Mourning etc.)/Rites of Passage**

### **6.1) Key Points**

- Getting to know different types of rituals from around the world.
- Exploring the connection of social and psychological factors to experiences related to rituals.
- Exchanging experiences of cultural and religious rituals.

### **6.2) What the *Rituals and Rites of Passage* Human Universal is About**

One of Donal E. Brown's human universals is "rituals", but what makes rituals a human universal? What does the term "universal" really imply? Ritual is best understood by distinguishing it through various lenses: the subjective versus the objective, the universal versus the individual, or the academic versus personal experience.

Robert Segal, in his analysis of Victor Turner's Theory of Rituals, discusses ritual, too, as a universal phenomenon. As Segal describes Turner's argument, the word universal refers to a ritual as something that occurs for everyone in all places and cultures. Moreover, the description present rituals as a form of communication and understanding amongst human beings. Ritual is discussed as an all-encompassing experience that "serves to uphold society as well as to give human beings place in it"<sup>9</sup>. Nevertheless, Turner in his article, "Ritual, Tribal, and Catholic", discusses ritual in a different way. He illustrates the distinction between tribal and universalistic ritual systems, by using the term "universalistic" as a

---

<sup>9</sup> Segal, Robert A. "Victor Turners Theory of Ritual." Zygon 18.3 (1983): 327-35.

particular form of ritual in the Christian Church. He alludes to the varying traditions associated with each type of ritual. Turner argues that “all human societies have culturally defined communication codes for transmitting messages to one another about matters of ultimate concern”<sup>10</sup>. Also, he recognises the different rituals held throughout the world and removes the critical individual subjectivity from rituals.

Rituals are not the same everywhere, because they are influenced by culture or traditions. Their presence varies throughout time, space, and different cultures. Rituals have the power to be long lasting, uniting, and transferable, but they still vary drastically amongst cultures. Rituals give human beings a place on this earth, a meaning to their experiences, and a mode of communication amongst different cultures and communities. Regardless of peoples’ standard of living or way of life, ritual proves to be a uniting force in a diverse world. As Turner points out in his same article, people create interpersonal relationships based on past inspiration and present experience (517). He also argues that ritual serves as a form of an expression or belief. It “serves to communicate information about a culture’s most cherished values”<sup>11</sup>. At the same time, he acknowledges language barriers and cultural differences among different types of rituals.

Ritual gives human beings a sense of belonging in society by conveying information and describing the place. In Turner’s point of view, it is an inclusive and welcoming part of society<sup>12</sup>.

---

<sup>10</sup> Turner, Victor. “Ritual, Tribal and Catholic.” *Worship Jubilee*: 504-26.

<sup>11</sup> Turner, Victor. “Ritual, Tribal and Catholic.” *Worship Jubilee*: 504.

<sup>12</sup> Turner, Victor. “Ritual, Tribal and Catholic.” *Worship Jubilee*: 504-26.

### 6.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 6.3.1) Ice-breaking or Getting Familiar Activity: *Talk to me about weddings!*

The facilitator gathers participants in a circle and asks from them to think about the wedding ritual(s) of their country of origin and present it to the plenary. S/he also encourage participants to talk about other rituals of their countries.

#### 6.3.2) Main Activity: *Identify the ritual!*

##### i) Aim

The aim of this activity is to reveal the similar routes of thinking and self-expressing around the world through rituals as well as its connection to feelings, to common situations that all people experience in different occasions connected to rituals.

##### ii) Practicalities

Material and equipment needed for the implementation of this activity:

- Flipchart
- Flipchart paper
- Marker
- Coloured post-it notes
- Pens

##### iii) Description and Implementation (60 minutes)

### **1<sup>st</sup> Phase: Video and Discussion**

The participants watch the video “What Wedding Traditions Look Like Around the World” on YouTube: [https://www.youtube.com/watch?v=6WeD\\_a0Zil4](https://www.youtube.com/watch?v=6WeD_a0Zil4).

After the end of the video, the facilitator asks from the participants to identify what the basic elements, which make so many people, from so many different cultures, to express themselves through rituals and ceremonies are. S/he writes them down on a flipchart paper.

### **2<sup>nd</sup> Phase: Identify the Ritual!**

The facilitator shows participants different images of various rituals from all over the world (<https://wander-lush.org/world-rituals-part-two/>) and ask them to recognise the type of the ritual (e.g. wedding, festival, death ritual, religious ritual etc.) or, if it is not possible, to guess its type. S/he distributes to participants coloured post-it notes (of two colours, e.g.: blue and yellow) and s/he asks from them to write their answers on the post-it notes (to the blue ones the rituals that are connected with happy moments of life and to the yellow ones the rituals that are connected with sad moments of life). Then, s/he draws a table of two columns on the flipchart, naming the first column “Happy Rituals” and the second column “Sad Rituals”, and calls participants to stick their post-it notes to the “right” column. When all participants stick their post-it notes explaining their aspects, the facilitator makes the following questions to the participants:

- What is a ritual?
- Are all rituals the same around the world?
- In which circumstances people implement rituals?
- Do rituals change throughout the years?
- Why rituals exist?

They all discuss their points of view in plenary.

#### **iv) Reflection in Plenary**

The facilitator sums up the answers to the aforementioned questions and encourages participants to reflect and comment on them too.

## **B. SOCIETY**

### **7. Collective Identities and Ethnocentrism**

#### **7.1) Key Points**

- Identity formation is a complex process, and often influenced by social norms and values.
- Collective identity is usually influenced by social standards (values, culture, civilization etc.) which may carry stereotypes and can lead to ethnocentrism.

#### **7.2) What the *Collective Identities and Ethnocentrism* Universal is About**

People tend to focus on the differences between different nations; what they usually miss out on are the similarities which surprisingly are quite a few. Participants will have the opportunity to comprehend other people's ideas and thus "break" the myths and assumptions of what we call 'collective identity' which can often lead to ethnocentric ideas. Through the whole process (40 minutes) of both activities, trainees will have the opportunity to deeply analyze these difficult terms ('collective identities' and 'ethnocentrism') in order to get a better grasp of how they are formed and how they influence our perceptions and behavior.

### 7.3) Activities (40 minutes)

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 7.3.1) Icebreaking or Getting Familiar Activity: *Untangling collective identity*

The facilitator asks the trainees to be seated in a circle and asks the following question:

- “What comes to your mind when you hear the concept ‘collective identity’?”
- Then he/she provides a definition of the term (Source: [study.com/academy](https://study.com/academy) → ‘Collective identity’ refers to a person's sense of belonging to a group. The identity of the group, or the ‘collective,’ becomes a part of the person's individual identity).

*The facilitator explains in simple words how she/he will run the following activity (what is the aim, the required equipment, the video and the discussion) to ensure that everybody is on board.*

#### 7.3.2) Main Activity: *May I see your ID please?*

##### i) Aim

The aim here is to try and break various “taboos”, by exploring participants’ beliefs on ‘identity’. The exploration will be done through the two phases of the main activity; first, they will share their opinions on the examples of the video. Then, the experience-based part follows entailing participants to express their feelings.

##### ii) Practicalities

Material and equipment needed for the implementation of this activity:

- 1 laptop
- 1 pair of speakers
- Internet connection
- 1 projector
- Pens
- A4 papers

### **iii) Description and Implementation**

#### **1<sup>st</sup> phase**

The facilitator asks the group to split into intercultural pairs (1 local student, 1 young migrant) and broadcasts the following video: “Ethnocentrism Examples” (duration 7’52’’) [https://www.youtube.com/watch?v=wlyS4zrklww&feature=emb\\_logo](https://www.youtube.com/watch?v=wlyS4zrklww&feature=emb_logo)

#### **2<sup>nd</sup> phase**

The second phase draws on food for thought from the video and aims to make participants re-evaluate their ideas and attitudes about “different” people. The following questions will be used to moderate the discussion:

- Which example of the video, we’ve just watched, apply best to your own personal stance?
- When you see people dressed up differently (for instance, wearing sarongs), how do you perceive of that?
- Can any of the things you’ve just heard make you reconsider your mind on how you see people from other ethnicities?

### **iv) Reflection in Plenary**

The facilitator sums up and further clarifies the concept of “collective identities” as a means that can lead to a standardized way of looking at people and ideas, as a means for the consolidation of forms of ethnocentrism.

## **8. Cooperation/Coalitions**

### **8.1) Key Points**

- To highlight the importance of cooperation using the case of global warming and climate change.
- To develop empathy and realize that cooperation is key when faced with problems; especially in a globalized world.

### **8.2) What the Cooperation/Coalitions Universal is About**

This activity emphasizes the importance of cooperation, especially when dealing with severe problems. Using climate change as an example, the activity focuses on the advantages of cooperation for social change. Additionally, it is stressed that cooperation and coalitions among citizens are important means today to combat the prevalence of extreme profit-driven and individualistic ideas circulating all over the world. Cooperation and coalitions can help to improve transparency, human rights, and a sustainable future for the majority.

### **8.3) Activities**

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### **8.3.1) Icebreaking or Getting Familiar Activity: Why is cooperation important?**

The facilitator asks the trainees to be seated in a circle and initiates a discussion using the following questions:

- Is our planet in danger because of climate change?
- Why is the problem of climate change not being addressed properly?
- Any ideas of how cooperation would make things better?
- How various nations coalitions could help?

*The facilitator explains in simple words how s/he will run the following activity (what is the aim, the required equipment, the video and the discussion) to ensure that everybody is on board.*

### 8.3.2) Main Activity: *Teamwork is always fruitful*

#### i) Aim

The goal of this activity is to learn the importance and effectiveness of working together and collaborating.

#### ii) Practicalities

Material and equipment needed for the implementation of this activity:

- 1 laptop
- 1 pair of speakers
- Internet connection
- 1 projector
- Pens
- A4 papers

#### iii) Description and Implementation

### **1<sup>st</sup> phase**

The facilitator asks from the group to split into intercultural pairs (1 local student, 1 young migrant) and broadcasts the following video: “A short Film on Global Warming & Climate Change by GEMI” (duration 14’46”) <https://www.youtube.com/watch?v=bHqtgSnhmVM>)

### **2<sup>nd</sup> phase**

The second phase includes a discussion using the following questions as the main pillars of the discussion:

- According to the video we just watched, can the environment be saved now? Under which conditions?
- What is your opinion on the actions already taken by society and/or politicians?

### **iv) Reflection in Plenary**

The facilitator gathers all the suggestions expressed by the participants and asks to create a generic/common conclusion about resolving the crucial issues of global warming & climate change.

## **9. Conflict/Resistance to Dominance**

### **9.1) Key Points**

- Usually, conflict is considered a negative experience designating opposition, frustration and sometimes a feeling of injustice.
- This activity aims to present the positive aspects of conflict.

### **9.2) What the *Conflict/Resistance to Dominance* Universal is About**

This activity aims to train students in ‘out-of-the-box’ thinking along with developing empathy and understanding. The facilitator will help the trainees through both activities (ice-breaking and main) to add

a positive context of ‘conflict’ in their considerations of conflict. This alternative approach unlocks the possibilities of conflict and can cultivate positive changes, in relationships, work, communities.

### 9.3) Activities (40 minutes)

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 9.3.1) Icebreaking or Getting Familiar Activity: *What comes to your mind when you hear the word “conflict”?*

The facilitator asks the trainees to be seated in a circle. Then he/she asks the question: “What comes to your mind when you hear the word ‘conflict’?”

After the discussion, she/he provides a definition of conflict (Source: Cambridge English Dictionary → ‘Conflict is an active disagreement between people with opposing opinions or principles/fighting between two or more groups of people or countries’)

*The facilitator explains in simple words how s/he will run the following activity (what is the aim, the required equipment, the video and the discussion) to ensure that everybody is on board.*

#### 9.3.2) Main Activity: *The beauty of conflict*

##### i) Aim

The aim is to focus on an alternative perspective of “conflict” and see it as an opportunity for change, for learning new things and for moving forward; to see conflict as a means for a constructive negotiation with one’s self and other people.

## **ii) Practicalities**

Material and equipment needed for the implementation of this activity:

- 1 laptop
- 1 pair of speakers
- Internet connection
- 1 projector
- Pens
- A4 papers

## **iii) Description and Implementation**

### **1<sup>st</sup> phase**

The facilitator asks the group to split into intercultural pairs (1 local student, 1 young migrant and broadcasts the following video: “the beauty of conflict”  
[https://www.youtube.com/watch?v=55n9pH\\_A0O8&t](https://www.youtube.com/watch?v=55n9pH_A0O8&t) (duration 15’24’’) )

### **2<sup>nd</sup> phase**

The facilitator will steer the discussion based on the following questions:

- Have you ever been in the uncomfortable situation of resolving a conflict between two people? If yes, what was the case?
- Do you know if your country has some kind of a conflict with other country/countries? If yes, after watching the video, do you still hold the same opinion?

## **iv) Reflection in Plenary**

The facilitator sums up the points expressed and asks participants to comment and reflect on them.

## **10. Economic and Prestige Inequalities**

### **10.1) Key Points**

- Exploring the world of economic and prestige inequalities in the relation to common feelings, experiences, and situations that all people around the world are familiar with.
- Getting to know relation between stratification and inequalities.
- Exchanging experiences of discrimination related to economic or prestige inequalities.

### **10.2) What the *Economic and Prestige Inequalities* Human Universal is About**

Rank of inequality is a universal concern, as Donald E. Brown (1991) noticed. Inequality has been on the rise across the globe for several decades. It started to increase when people stopped migrating in search for food and developed simple horticultural societies where jobs became more specialised and people acquired property<sup>13</sup>. According to newest United Nations Report<sup>14</sup>, international inequality has declined in relative terms but the absolute gap between the average incomes of people living in high- and low-income countries has doubled since 1990. Inequality has reached unprecedented levels, with more than 70% of the global population living in countries where the wealth gap is growing. Income disparities and a lack of opportunities are creating a vicious cycle of inequality, frustration and discontent across generations. They exacerbate the risks of divisions and hampering economic and social development. The UN report confirms that globalisation has reduced global inequality (between nations), unfortunately it has increased inequality within nations.

---

<sup>13</sup> Lisa A. Keister and Darby E. Southgate, *Inequality: A Contemporary Approach to Race, Class and Gender*, Cambridge University Press, 2012.

<sup>14</sup> World Social Report 2020. Inequality in Rapidly Changing World, United Nations, <https://www.un.org/development/desa/publications/world-social-report-2020.html>.

Inequality and discrimination accompanied stratification, a feature which all complex societies exhibit. Social stratification refers to society's categorization of its people into groups (classes, castes or social strata) based on socioeconomic factors<sup>15</sup>. There are three primary dimensions in which people tend to be stratified:

- economic or financial, which include economic inequality, measured by income, wealth and consumption,
- prestige – which refers to the status and esteem associated with certain traits or positions. Status is either ascribed (present at birth or assigned by others over which individual has a little or no control; e.g. sex, skin colour, eye shape, place of birth, sexuality, gender identity, parentage and social status of parents) or achieved (earned or chosen, e.g. level of education, marital status, leadership status and other measures of merit) characteristic. In most societies, an individual's social status is a combination of ascribed and achieved factors. In some societies, however, only ascribed statuses are considered in determining one's social status and there exists little or no social mobility and, therefore, few paths to more social equality.<sup>16</sup> This type of social inequality is generally referred to caste inequality.
- power – it's the ability to make others do what one wants, and it is central to all forms of inequality. Those with greater access to economic resources and have higher prestige tend to be more powerful and are able to use their resources or position to affect how others behave.

Stratification is not random. People who have a high rank in one social or economic dimensions often rank high in other dimensions as well.<sup>17</sup> The world is full of different inequalities while economic and prestige (status) inequalities top them all.

---

<sup>15</sup> Based on <https://www.merriam-webster.com/dictionary/stratify>.

<sup>16</sup> Scott Sernau, *Social Inequality in a Global Age* (4th edition). Thousand Oaks, CA: Sage., 2013.

<sup>17</sup> Lisa A. Keister and Darby E. Southgate, *Inequality: A Contemporary Approach to Race, Class and Gender*, Cambridge University Press, 2012.

Here is a summary of the universality of Economic and Prestige Inequalities by Donald E. Brown (1991): “Some groups among the UP achieve some of their order by division into socially significant categories or subgroups on the basis of kinship, sex, and age. Since the UP have kinship, sex, and age statuses, it follows, of course, that they have statuses and roles and hence a social structure. But they have statuses beyond those of sex, age, and kinship categories. And while these are largely ascribed statuses, they have achieved statuses too. There are rules of succession to some of their statuses. Although it may be only another way of saying that they have statuses and roles, the UP recognize social personhood: social identities, including collective identities, that are distinguishable from the individuals who bear them. The distinction between persons and individuals involves the entification of the former; i.e., the UP speak of statuses as though they were entities that can act and be acted upon, such as we do when we say, for example, that “the legislature” (a social entity) “punished the university” (another social entity). Prestige is differentially distributed among the UP, and the members of UP society are not all economically equal. They acknowledge inequalities of various sorts, but we cannot specify whether they approve or disapprove. The UP has a division of labour, minimally based on the sex and age statuses already mentioned. [...] In the public political sphere men form the dominant element among the UP. Women and children are correspondingly submissive or acquiescent, particularly, again, in the public political sphere.[...] Moreover, I found that the same set of ideas is hit upon everywhere to “explain” or justify hereditary stratification: most notably, the notion that humanity is not a single species, because the rulers (at least) are superhuman, quasi divine, or divine entities with inherently different character from lower humans. Accordingly, hereditary rulers are visually depicted with special attention to the regalia that sets them off (rather than to the actual appearances that could only reveal their humanity), and accounts of their lives are hagiographies rather than biographies. The opposed notion, that all people (barring sex and age differences) are basically the same but responsive to their environments, regularly accompanies conditions in which individuals are expected to rise and fall in the social hierarchy in accordance with their individual merits. And with the notion that people are basically all the same, biography and realistic portraiture tend to develop—motivated apparently by a desire to understand the fate of the individual when birth does not determine it.

Thus, just as hereditary rulers (or those who wrote on their behalf) were greatly concerned with rank (in order to explain why the rulers ranked above others), the historians of societies in which rank was achievable seem never too tired of the subject either. But for the latter it is rises and falls, and it is the patterns of social mobility that catch their attention—almost certainly because this is a subject that repays the careful attention given to it. In short, I found an apparently universal concern with rank or inequality, taking different forms in different conditions.”

### 10.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 10.3.1) Ice-breaking or Getting Familiar Activity: A glass of inequality<sup>18</sup>

The facilitator asks the participants to take champagne glasses out of the table and gather round forming a circle. Then he/she opens a bottle of champagne or a sparkling wine and pours some of it to glasses of each participant. Having it done he/she explains a world economic wealth inequality, using a champagne glass as a model (1/5 of the richest own approx. 82,7% income, the poorest 1/5 owns 1,4% income and the remaining 3/5 of the population -16% income). Then they raise a toast for reduction of inequality both globally and in each countries and states separately.

#### **Material and equipment needed for the implementation of this activity:**

- 1 or 2 bottles of champagne or sparkling wine (depending on a group size and budget).
- champagne glasses for all participants and the facilitator.

---

<sup>18</sup> Inspired by <https://www.khanacademy.org/test-prep/mcat/social-inequality/social-class/v/global-inequality>.

### 10.3.2) Main Activity: *It's an economic and prestige inequality world*

#### i) Aim

The aim of this activity is to reveal the similar routes and forms of the economic and prestige inequalities around the world, their relation to feelings, to common situations that all people experience and their influence on a human, country and world development.

#### ii) Practicalities

Material and equipment needed for the implementation of this activity:

- 5 smart phones
- 1 pc or laptop
- 1 projector
- 1 flip chart or a board easy to write on

#### iii) Description and Implementation (50 minutes)

##### **1<sup>st</sup> Phase: Video and Discussion (20 minutes)**

The Participants watch the video “We are not untouchable - End Caste Discrimination Now!”, produced by IDSN (International Dalit Solidarity Network) with the financial assistance of the European Union, on YouTube ([https://www.youtube.com/watch?time\\_continue=29&v=M5eyXPavGfM&feature=emb\\_logo](https://www.youtube.com/watch?time_continue=29&v=M5eyXPavGfM&feature=emb_logo)). Video display time: 11:55.

After the end of the video, the facilitator talks about cast societies, social and global stratifications which lead to different inequalities that result in discriminations of different kind. He/she presents 3 primary dimensions of discrimination (economic/financial, prestige and power). He/she encourages the

participants to express their opinion on the topic and discuss relation between stratification and inequality or discrimination. He/she writes major points on the flipchart or the board.

### **2<sup>nd</sup> Phase: Describing My Experience with the Economic and Prestige Inequalities (30 minutes)**

The facilitator asks from the group to split into intercultural pairs (1 local student, 1 young migrant). He/she makes sure that every pair, who needs it, has a smart phone or, in any case, that every pair has access to the Internet (on YouTube). Each member of the pair has to present the case of economic or prestige inequalities in his/her country (e.g. video display, news article, or just oral description) or present his/her own experience in this context. Questions to be discussed in pairs in the session:

- What kind of inequality you present: economic or prestige?
- What were the effects of the inequality presented?
- Is your country stratified? In what dimension (economic, prestige, power)?
- Is society of your country experiencing economic or prestige inequality? Describe it.
- What are the social effects of inequalities in your country and in the world?
- How to deal with economic and prestige inequalities in your country / in the world?

The discussion in pairs should last approx. 15 minutes. After the couple sessions, 3 chosen participants (preferably from different cultures) present their findings (e.g. playing YouTube videos, showing on-line news or describing cases their partner). They present it to the plenary along with the answers of their partners.

#### **iv) Reflection in Plenary**

The facilitator sums up the similarities between the different answers to the afore-mentioned questions and encourages participants to comment and reflect on them.

## **11. Gender Statuses**

### **11.1) Key Points**

- People occasionally feel pressured to act or look in a certain way based on their gender. This pressure can occasionally stress people or even make them unhappy.
- Today, despite widespread assumptions that gender roles and obligations have widened, people are still faced with dominant ideas and perceptions on how people should act and behave stemming from their gender.

### **11.2) What the *Gender Statuses* Human Universal is About**

The participants of this activity will have the opportunity to express their opinions and share their feelings about gender. Society, the media, family, friends tend to reproduce ideas and perceptions of how people should act and behave based on their gender. These ideas are tacitly reproduced and unconsciously adopted. This activity aims at making young people comprehend that they are carriers of dominant perceptions, which can sometimes hinder their personal development.

### **11.3) Activities (40 minutes)**

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

### 11.3.1) Icebreaking or Getting Familiar Activity: *Housekeeping according to... gender?*

The facilitator asks the trainees to be seated in a circle and to describe:

- Their own domestic behavior (i.e. do men do the dishes? Do women like watching sports?)
- Their families' behavior in terms of "traditional" tasks in the house

*The facilitator explains in simple words how she/he will run the following activity (what is the aim, the required equipment, the video and the nature of the discussion) to ensure that everybody is on board.*

### 11.3.2) Main Activity: *Breaking the stereotypes*

#### i) Aim

The goal of this activity is to emphasize the importance of personal freedom and independence regardless of their gender.

#### ii) Practicalities

Material and equipment needed for the implementation of this activity:

- 1 laptop
- 1 pair of speakers
- Internet connection
- 1 projector
- Pens
- A4 papers

#### iii) Description and Implementation

### **1<sup>st</sup> phase**

The facilitator asks the group to split into intercultural pairs (1 local student, 1 young migrant) and broadcasts the following video: “Gender Roles and Stereotypes” (duration 1’47’’) <https://www.youtube.com/watch?v=Ulh0DnFUGsk>

<https://www.youtube.com/watch?v=Ulh0DnFUGsk>

and “What kindergartener s taught me about gender” (duration 12’52’’) <https://www.youtube.com/watch?v=yvJTsrWarrw&t=3s>

<https://www.youtube.com/watch?v=yvJTsrWarrw&t=3s>

### **2<sup>nd</sup> phase**

The facilitator will ask:

- Have you ever felt that your gender ‘forces’ you to behave in certain ways?
- How do you react when you see a boy or man wearing a pink t-shirt? Or a girl playing soccer/football?

### **iv) Reflection in Plenary**

The facilitator sums up the similarities between the different answers to the afore-mentioned questions and encourages participants to comment and reflect on them. Then, a quick wrap up of the discussion will help everyone to give feedback and/or insights.

## 12. In-group Distinguished from Out-group(s)

### 12.1) Key Points

- In-group membership is important but not panacea.
- In-group favouritism can lead to discrimination for outcasts.
- People should defend their ideas, opinions and talents regardless of the in-group's stance and attitudes.

### 12.2) What the *In-group Distinguished from Out-group(s)* Human Universal is About

This activity will focus on how other people tend to see others. Societies tend to categorize people based on specific traits and group membership. An in-group is a social group to which a person psychologically identifies as being a member. By contrast, an out-group is a social group with which an individual does not identify. People may for example identify with their peer group, family, community, sports team, political party, gender, religion, or nation. It has been found that the psychological membership of social groups and categories is associated with the formation of rigid attitudes, form beliefs and reproduction of stereotypes. The idea here is to encourage participants to be more acceptive and tolerant towards people of different group membership and thus different ideas, perceptions and behaviour.

### 12.3) Activities (40 minutes)

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 12.3.1) Icebreaking or Getting Familiar Activity: *How many groups do you belong to?*

*Prior to the following activity, the facilitator must clear out that each participant has the right to exclude himself/herself for personal reasons (i.e. some of the questions may make them feel uncomfortable or they might bring up unpleasant memories etc.).*

The facilitator will ask the trainees to be seated in a circle and then she/he will initiate a discussion using the following questions:

- Which in groups do you identify with?
- How important is for you to feel well accepted by your social and family environment?

Then, the facilitator will give a short explanation of the terms 'in-group', 'out-group' and 'racism' using three power point slides:

***In-group Definion (source: [www.dictionary.com](http://www.dictionary.com))***

- a narrow exclusive group; clique
- according to sociology: a group of people sharing similar interests and attitudes, producing feelings of solidarity, community, and exclusivity

***Out-group Definition (source: [www.dictionary.com](http://www.dictionary.com))***

- people outside one's own group, especially as considered to be inferior or alien; a group perceived as other than one's own

***Ingroup VS Outgroup (source: [wikipedia](http://wikipedia))***

- In sociology and social psychology, an in-group is a social group to which a person psychologically identifies as being a member. By contrast, an *out-group* is a social group with which an individual does not identify

### ***Racism Definition***

1. Racism, also called racialism, any action, practice, or belief that reflects the racial worldview – the ideology that humans may be divided into separate and exclusive biological entities called “races”; that there is a causal link between inherited physical traits and traits of personality, intellect, morality, and other cultural and behavioural features; and that some races are innately superior to others. Since the late 20<sup>th</sup> century, the notion of biological race has been recognized as a cultural invention, entirely without scientific basis. (source: [www.britannica.com](http://www.britannica.com))
2. A belief or doctrine that inherent differences among the various human racial groups determine cultural or individual achievement, usually involving the idea that one's own race is superior and has the right to dominate others or that a particular racial group is inferior to the others; a policy, system of government, etc., based upon or fostering such a doctrine; discrimination; hatred or intolerance of another race or other races. (source: [www.dictionary.com](http://www.dictionary.com))

*The facilitator explains in simple words how she/he will run the following activity (what is the aim, the required equipment, the video and the discussion) to ensure that everybody is on board.*

### **12.3.2) Main Activity: *Embrace yourself and the others***

#### **i) Aim**

The aim here is for participants to understand the pros and cons of being part of a group. Membership in a group comes with advantages in terms of belonging, stimulate one's social life, but at the same time it might pose specific ways of thinking and acting.

#### **ii) Practicalities**

Material and equipment needed for the implementation of this activity:

- 1 laptop
- 1 pair of speakers
- Internet connection
- 1 projector
- Pens
- A4 paper

### iii) Description and Implementation

#### **1<sup>st</sup> phase**

The facilitator asks the group to split into intercultural pairs (1 local student, 1 young migrant) and broadcasts the following video: “people react to be called beautiful” (duration 4’47’’) <https://www.youtube.com/watch?v=aW8BDgLpZkl&t>.

#### **2<sup>nd</sup> phase**

The facilitator will initiate a discussion based on the following questions:

- Why, in your opinion, were quite a few people surprised or embarrassed when told they were beautiful?
- Do you think that looks is important? Why do you think so?
- Have you even discriminated against someone in terms of looks, ethnicity, socio-economic status, religion? If so, why do you think you did it?

### iv) Reflection in Plenary

The facilitator wraps up by giving a short explanation again on the terms ‘in-group’, ‘out-groups’ and ‘racism’ and asks everybody for a feedback about their feelings and what they have learned.

## **13. Shelter/House**

### **13.1) Key Points**

- Getting to know different types of shelters/houses.
- Understanding the relation between type of shelter/house and cultural/socioeconomic context.
- Exchanging experiences related with the concept of shelter/house.

### **13.2) What the *Shelter/House* Universal is About**

“Everyone everywhere around the world has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing, medical care, necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control”<sup>19</sup>. During the centuries, humans were always trying to protect themselves and their families from different circumstances and situations such as bad weather conditions or natural disasters, wild animals, or other hostile humans.

All the above reveal that shelter/house has always been a common need for all human beings, no matter the culture or the socioeconomic background. With the adoption of the Universal Declaration of Human Rights in 1948, the right to adequate housing integrated to the body of international, universally applicable and universally accepted Human Rights Law. Since that time, this right has been reaffirmed in a wide range of additional human rights’ instruments, each of which is relevant to distinct groups within

---

<sup>19</sup> The Universal Declaration of Human Rights (1948), adopted and proclaimed by United Nations General Assembly resolution 217 A (III) of 10 December 1948. Article 25.1.

society. No less than 12 different texts adopted and proclaimed by the United Nations explicitly recognise the right to adequate housing. According to the International Labour Organisation (ILO), “The child shall

enjoy the benefits of social security. He shall be entitled to grow and develop in health; to this end special care and protection shall be provided to him and his mother, including adequate pre-natal and post-natal care. The child shall have the right to adequate nutrition, housing, recreation, and medical services”.<sup>20</sup> Moreover, “It should be an objective of national [housing] policy to promote, within the framework of general housing policy, the construction of housing and related community facilities with a view to ensuring that adequate and decent housing accommodation and a suitable living environment are made available to all workers and their families. A degree of priority should be accorded to those whose needs are most urgent”<sup>21</sup>.

All the above indicate the necessity of protection of the right to have a shelter/house, which is a human universal need.

### 13.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 13.3.1) Ice-breaking or Getting Familiar Activity: *My house, my world!*

The facilitator gathers the participants in a circle. S/he begins by asking from all participants to close their eyes and think about their houses/homes. S/he waits for 5 minutes and then asks from all to open their

---

<sup>20</sup> Declaration of the Rights of the Child (1959), proclaimed by General Assembly resolution 1386 (XIV), 29 November 1959. Principle 4.

<sup>21</sup> International Labour Organisation (ILO) Recommendation No. 115 on Worker's Housing (1961), adopted at the forty-fourth session of the ILO Governing Body on 7 June 1961. Principle 2.

eyes. At this point, s/he tells participants, beginning from left to the right, to start describing their houses/homes and talk about their feelings when they are in their house or when they think of their home.

When all participants finish with their description, s/he asks them to discuss in plenary about their common feelings and their different descriptions.

### 13.3.2) Main Activity: *Children's rooms*

#### i) **Aim**

The aim of this activity is to make participants become familiar with housing traditions and conditions in different parts of the world, but also across different socioeconomic contexts. Participants are expected to identify the universal need of housing and shelter and confront the folklore and stereotypes regarding housing conditions, as every house can be a shelter.

#### ii) **Practicalities**

Equipment needed for the implementation of this activity:

- Laptop
- Projector
- Flipchart
- Flipchart paper
- Marker
- Video (see link below)
- Children rooms' pictures (ideally from around the world - of equal number with children portraits)
- Children portraits (ideally from around the world - of equal number with children rooms' pictures)

#### iii) **Description and Implementation (45 minutes)**

### **1<sup>st</sup> Phase: Video and discussion**

The participants watch the video “Housing is a Human Right” on YouTube: <https://www.youtube.com/watch?v=FR4t2oksphw>. After the end of the video, the facilitator asks from participants to identify what were the basic elements which they feel they are common all over the world and are connected to the shelter/house human universal. S/he writes down the different opinions and aspects on a flipchart paper.

### **2<sup>nd</sup> Phase: Guessing which room belongs to each child**

The facilitator splits the group in pairs of one young local and one young migrant. To each pair, 2 room pictures (ideally 1 from the West and 1 from a non-western country) are given along with 2 children portraits (or more: up to 5). The pair has to guess where the child room could come from, imagine the rest of the shelter/house, guess the size of the family, the geographical and weather conditions of the place, the general socioeconomic context etc. The pair has, then, to match each room picture to a child portrait. After all pairs have elaborated their task, the facilitator asks from them to compare the 2 room pictures and then present their guessing. At the end of all presentations, the facilitator reveals the correct matching and the plenary discusses the findings.

#### **iv) Reflection in Plenary**

The facilitator sums up the similarities and differences between the various types of shelters/houses. S/he also declares the importance of the human right of having a shelter/house.

#### **Suggested material:**

Mollison, J. (2010). *Where Children Live*. Chris Boot. (large-format photographs of children's bedrooms around the world)

## **14. Social Groups (Including Thinking of Them as Entities or Agents)**

### **14.1) Key Points**

- Identifying the universal human need of belonging.
- Understanding the different levels of social structure.
- Exploring the universal need of making groups and socialising.
- Exploring perceptions and stereotypes regarding different social groups.

### **14.2) What the *Social Groups (including thinking of them as Entities or Agents)* Human Universal is About**

“Some groups among the UP [Universal People] achieve some of their order by division into socially significant categories or subgroups on the basis of kinship, sex, and age. Since the UP have kinship, sex, and age statuses, it follows, of course, that they have statuses and roles and hence a social structure. But they have statuses beyond those of sex, age, kinship categories. And while these are largely ascribed statuses, they have achieved statuses too. These are rules of succession to some of their statuses”<sup>22</sup>. This is what Brown supports in one of the most inclusive and accurate paragraphs of his “Human Universals” book of 1991.

Many researchers, historians, sociologists, anthropologists, philosophers, theologians, poets, and artists have been wondered throughout centuries on what makes people create and believe in social groups. Aristotle, the well-known Greek philosopher, said that “the human being is a political being”<sup>23</sup> meaning that by nature tends to form societies based on social structures. Humans through ages were struggling to understand why to make family and friends and why it is necessary to socialise. “Social interaction is a

<sup>22</sup> Brown, Donald E. (1991). Human Universals. New York City: McGraw-Hill Education.

<sup>23</sup> Aristotle, Politics, A, 1253a 1-5 και A, 1252b - 1253a 33.

major aspect of leisure lifestyle. This is particularly true of adult leisure involvement. In many situations, the social interaction is more significant and important to the participants than the activity itself<sup>24</sup>.

### 14.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 14.3.1) Ice-breaking or Getting Familiar Activity: *Let's keep the balloon in the air!*

The facilitator gathers the participants in a circle, around 3 to 4 tables forming a big surface. S/he holds a balloon, which s/he puts on the table. S/he starts by throwing the balloon towards one of the participants, while explaining that the objective of the activity is not to let the balloon touch the tables. As a result, participants feel that they all belong to the same group, no matter their nationality or their cultural background. They act as a team with a common aim, while enjoying the play.

#### 14.3.2) Main Activity: *Find the identity of your group*

##### i) Aim

The aim of this activity is to reveal the connection of feelings, likes, dislikes, and interests to common situations that all people experience related to the (social) group they belong as well as to show the differences and similarities that different (social) groups may have. Also, to foster the solidarity between different (social) groups and show the universal need of belonging.

---

<sup>24</sup> Gunn & Peterson, Therapeutic Recreation Program, Design: Principles and Procedures (1984).

**ii) Practicalities**

Material and equipment needed for the implementation of this activity:

- Balloon
- 3-4 tables
- Laptop
- Projector
- Video (see link below)
- Question list (as many copies as the participants' groups are)
- Pens

**iii) Description and Implementation (50 minutes)**

**1<sup>st</sup> Phase: Video and Discussion**

The participants watch the video “Social Groups: Crash Course Sociology #16” on YouTube:  
<https://www.youtube.com/watch?v=wFZ5Dbj8DA>.

After the end of the video, the facilitator asks from them to identify the basic elements which they think are common between different cultures, languages, and nations regarding social groups. S/he writes them down on a flipchart paper and, then, they all together discuss about each group's dynamic, size, and impact as well as how groups influence networking.

**2<sup>nd</sup> Phase: Find the identity of your social group**

The facilitator splits participants into groups. S/he gives to all participants a list of questions (see below) and asks from them to write down their answers in “My Answers” column. Then, s/he asks from them to ask the same questions to all their group's members. In “My Group's Answers” column, they have to write down the answer that has been given by the majority of the group's members (if any). For example, if all or the majority of the group's members answered that summer is their favourite season, then the group's

members should write down “summer” in “My Group’s Answers” column (there might be some blanks in this column, if all or the majority of members do not give same answers to same questions).

Once participants find their similar likes/interests, the facilitator tells them to ask “why questions” in order to get a deeper understanding on one another’s likes/interests. At the end, s/he asks from participants to give to their group a name in order to demonstrate their similar likes/interests (e.g. “Burgers lovers”, “The intellectuals”, “The football players” etc.)

QUESTIONS	MY ANSWER	MY GROUP’S ANSWER
1. What is your favourite colour?		
2. What is your favourite food?		
3. What season do you like?		
4. What time do you go to bed?		
5. How often do you exercise?		
6. How many people are there in your family?		
7. What are your favourite movies?		
8. What hobbies do you have?		

9.		
10.		

The facilitator can add as many questions as s/he wants, taking into consideration the groups' number and the differences between the groups' members.

#### iv) Reflection in Plenary

After the end of the presentations in groups, the facilitator asks from all participants to express in plenary their impressions and thoughts from the above activity. The facilitator sums up the discussion with the conclusion that human nations have the need to form groups. Social groups share always many common features, that connect their members, no matter the differences that each group's member may have as individual.

## **C. LANGUAGE**

### **15. Language**

#### **15.1) Key Points**

- Exploring the universality of language irrespective of the national language or dialect that one speaks.
- Exploring the universality of linguistic aspects.
- Getting to know different linguistic environments: discovering their commonalities, tracing and bridging their differences.

#### **15.2) What the *Language* Human Universal is About**

While virtually all humans are naturally skilled at language, their main means of communication, language constitutes a universal capacity of humans. At the same time that language, as an ability and a means of communication, is a human universal itself, under language many more human universals fall, related to language and linguistic aspects, “the features that are common to all human languages in the world”. Such human universals are of phonetic, morphological, syntactic, and lexical type, while polysemy, synonymy, and antonymy are also among them. However, as effortlessly as we use language on an everyday basis, there is still much that even experts don’t understand about language: how exactly we learn it, how and why it varies across the world with a result of so many spoken and no more spoken languages around the globe, as well as how it came to be both a human universal and a human uniqueness<sup>25</sup>. So, how people manage to learn a foreign language up to a level that they can communicate with native speakers of that language? Or, how can speakers of different languages manage to communicate in a third language that for none of them are his/her mother tongue? Yet, how people become fluent in languages that they have been taught (they are not their mother tongue)?

---

<sup>25</sup> <https://www.thebritishacademy.ac.uk/blog/language-human-universal-and-human-uniqueness>

It is well known that languages differ widely, so that different populations, each speaking its own language, do not understand each other. But it is an exaggeration to describe pairs of languages as “totally different”, for all languages have much in common. One might say it is because of common features of human language that any population can learn to speak the language of any other. All languages employ sound sequences or phonemes, while morphemes are employed in these sequences. Of morphological techniques, there is one found in all languages, namely the use of characteristic sequential arrangements, even though there are notable differences in the types of sequence. It is in the field of meanings that some of the most interesting and difficult problems of linguistic universals are to be found. The thing which is conceptualised and communicated is an abstraction of something present in the culturally significant environment. It is true that the inclusiveness of conceptualisations varies from language to language and many populations have elaborated some conceptual sphere to a high degree based on their own cultural environment<sup>26</sup>.

According to the American anthropologist and linguist Edward Sapir, “There is no more striking fact about language than its universality. [...] The fundamental groundwork of language, consisting in the development of a clear-cut phonetic system, the specific association of speech elements with concepts, and the delicate provision for the formal expression of all manner of relations, is found rigidly perfect and systematised in every language known to us”<sup>27</sup>. And he continues by saying that “The universality and the diversity of speech lead to a significant inference. We are forced to believe that language is an immensely ancient heritage of the human race, whether or not all forms of speech are the outgrowth of a single pristine form. It is doubtful if any other cultural asset of man, be it the art of drilling for fire or of chipping stone, may lay claim to a greater age”<sup>28</sup>.

---

<sup>26</sup> Buht W & Ethel G. Aginsky (1948) The Importance of Language Universals, WORD, 4:3, 168-172, DOI: 10.1080/00437956.1948.11659339, pp. 169-171.

<sup>27</sup> Edward Sapir, Language 21-2 (second printing, New York 1939).

<sup>28</sup> Edward Sapir, Language 22-3 (second printing, New York 1939).

### 15.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 15.3.1) Icebreaking or Getting Familiar Activity: *Call me by my nickname!*

The facilitator gathers all participants in a circle. Beginning in clockwise direction, s/he asks from each participant to tell his/her name to the others. When all participants (the facilitator included) announce their names to the others, the facilitator asks from them to repeat the process, this time by telling to the group their nickname, if any, or a diminutive used by others when calling them. In order to assist participants, the facilitator urge them to reflect on how their friends call them or how their close relatives (mother, husband/wife, grandparents etc.) call them in moments of affection. Despite diverse answers based on each person's name and/or cultural background, all participants will bring in mind a nickname or diminutive to announce to the group. This shows that despite of the cultural background of participants and the language spoken by them, their native language allows them to express familiarity or affection through nicknames and/or diminutives.

#### 15.3.2) Main Activity: *“Matching” similarities – “Mapping” differences*

##### i) Aim

The aim of this activity is to reveal to participants that language is unique and universal at the same time. Since participants will discover by themselves this contradiction, they will learn to realise differences between languages and try to find similarities in order to bridge them and facilitate communication. Meanwhile, they will learn to appreciate the richness and uniqueness of their own mother tongue as well as of all other languages.

## ii) Practicalities

Material and equipment needed for the implementation of this activity:

- A4 papers
- Short texts (abstracts of articles) from the Press or the Internet on different countries' special days [optional]
- Flipchart
- Flipchart paper
- Blue Pens
- Red Pens
- Blue marker
- Red marker

## iii) Description and Implementation (60 minutes)

### 1<sup>st</sup> Phase: “A special day in my country of origin”

The facilitator divides participants into groups based on their country of origin/native language. S/he then distributes A4 paper and pens of two colours (blue and red) to participants, while asking from them to recall a festive day or day of national proudness of their country of origin, preferably a celebration, national holiday, commemoration, ritual (day or period) etc. (e.g. carnival festivals, National Days/Independence Days, Green Monday, Ramadan etc.), which is not encountered/celebrated in another country in exactly the same way. S/he explains to them that they have to write down a short description (8-10 lines maximum) in English of what people of their country of origin do during that special day. In case that the facilitator decides that it will be difficult for participants to describe their country's special day in English, s/he can, alternatively, find related short texts (8-10 lines maximum, e.g. abstracts of articles) from the Press or the Internet about these special days and distribute them to the groups.

## **2<sup>nd</sup> Phase: Exchanging and translating “scripts”**

As soon as participants complete their description, the facilitator collects all “scripts” and randomly distributes them to the groups, ensuring that each group takes the “script” of another group. In the case of short texts from the Press or the Internet, in this phase, the facilitator distributes them to the groups as described in the 1<sup>st</sup> phase above (each group receives a text with the description of a special day of another country).

Each “script”, either prepared by a group or given by the facilitator, has to be translated in the native language of the participants of the group. The facilitator explains that those parts of the text that will be easily translated, i.e. their translation will take only a few minutes or even seconds to the group, have to be written down in blue, while those parts that may be of some level of difficulty of any kind, i.e. their translation will take more time to the group, have to be written down in red. S/he urges them to be careful during the process and keep in mind what was easy/difficult to translate, why, and how they handled it.

## **3<sup>rd</sup> Phase: “Matching” vs “Mapping”**

As soon as all groups finish, the facilitator asks from participants of each group to put in front of them both texts, the original text in English and its translation, as prepared by them in their native language. Then, s/he asks from each group to inform the plenary which colour was used more in their text, i.e. if their text is mainly blue or red.

## **4<sup>th</sup> Phase: The “matching”**

S/he then asks from all groups to reflect on the “blue part” of their translation, which took them less time to prepare. S/he advise them to focus on the translation, but also see it comparatively with the original English text. Simultaneously, on a flipchart paper visible to all, s/he draws a two-column table, where column A is for the “blue text” and column B for the “red text”. Consequently, s/he asks from each group

to comment in plenary for the features of their text that are written in blue: if they belong to grammar-grammatical rules and syntax-sequence of words and clauses (morphology), vocabulary-words (semantics), or pragmatics (a described situation and context). In order to make it more easy for participants to explain the difficulties they faced, s/he asks from them to tell him/her if they easily translated nouns, adjectives, pronouns, verbs etc., if the sequence of the words and clauses were kept as they were in the original text or slightly changed, and if they found equivalent words for the vocabulary tused in the original text. Whatever is mentioned by the participants, it is written by the facilitator in blue under column A of the flipchart paper. Groups can comment one by one or based on the flow of the discussion.

### **5<sup>th</sup> Phase: The “mapping”**

The aforementioned process is repeated, but this time groups focus on the “red part” of their translations, which took them more time to prepare, didn’t manage to prepare at all, or are not sure for their translation. They comment in plenary, while the facilitator writes in red on the flipchart paper, under column B, all the difficulties they faced. This part of the analysis of the text should include difficulties on the vocabulary-words used, if any, and focus on the situation described in the text/context of the text, which, in this case, is the special day of the particular country: celebration, national holiday, commemoration etc. Each time a difficulty comes up, the facilitator urges the participants to explain to the plenary how they handled it. Groups can comment one by one or based on the flow of the discussion.

### **iv) Reflection in Plenary**

When all comments are written on the flipchart paper, the facilitator asks from the participants to observe the two-column table on the flipchart and reflect on the different features of language that are written under each column. Also, s/he urges them to remind of the percentage of “blue text” in their translation compared to the “red” one. To facilitate the discussion, s/he can ask the participants the following questions:

- Does the “blue text” prevail over the “red text” in terms of extent for all groups?

- Do you think that the features which languages share in common are more than what differentiates them?
- Do you realise that most of the part which was proven more difficult to translate refers to the situation described/the context in each country, i.e. to extralinguistic features which are based on cultural, geographical, political settings that differ from country to country?
- Do you think that differences can, more or less easily, be bridged?
- Do you think that communication can be achieved up to a satisfactory level between people who are not fluent in two languages and/or not completely familiar with two cultures?

At the end, the facilitator sums up the conclusions of the activity to ensure that it has met its aim.

## D. BEHAVIOUR

### 16. Aggression and Violence

#### 16.1) Key Points

- Exploring aggression and violence - dark side of human nature as well as their influence on human life and development of human civilization.
- Discovering scale, diversity of forms of aggression and violence and their cross-cultural perception.
- Exchanging experiences of aggression and violence as well as discuss forms of preventing them and reducing their effects.

#### 16.2) What the *Aggression and Violence* Human Universal is About

Anger, aggression and violence are widespread in society all over the world. We experience them every day. What's the difference between them? Anger is an emotion that motivates and energises us to act which can drive destructive behaviour, like riots in France (2019) or constructive changes, like in case of great reformers, such as Martin Luther King and Mahatma Gandhi, who lead to great social benefits. On the other hand, aggression and violence are behaviours, not emotions. Aggression is a behaviour motivated by the intent to cause harm to another person who wishes to avoid that harm (Baron & Richardson, 1994). Aggression is an intentional rather than accidental behaviour. It can be *physical* (punching), *verbal* (hurting others with words), and *relational* (damaging another person's relationships). It can be direct or indirect. Aggression is indeed the dark side of human nature. Although aggression may have been adaptive in our ancient past, it hardly seems adaptive today. Researchers define violence as an extreme subtype of aggression, a physical behaviour with the intent to kill or permanently injure another person. Thus, all violent acts are aggressive, but not all aggressive acts are violent. For example, screaming

and swearing at another person is aggressive, but not violent<sup>29</sup>. Aggression and violence are rarely constructive and are only sometimes motivated by anger. The World Health Organization divides violence into three broad categories:

- self-directed violence (suicidal behaviour and self-abuse).
- interpersonal violence (family violence, domestic violence, intimate partner violence, child abuse, elderly abuse, youth violence, rape, sexual assault, etc.).
- collective violence (wars, military conflicts, riots, revolutions, etc.).

There is ongoing discussion when starts the history of aggression and violence. According to the book "The Bioarchaeology of Violence"<sup>30</sup> violence is a behaviour that is found throughout whole human history. The good news is that the level of violence in the world is decreasing over time—by millennia, century, and even decade (S. Pinker, 2011<sup>31</sup>). His estimates show that if the wars of the 20th century had killed the same proportion of the population as ancient tribal wars did, then the death toll would have been 20 times higher—2 billion rather than 100 million. There have also been global declines in the number of armed conflicts and combat deaths, the number of military coups, and the number of deadly violence campaigns waged against civilians. The claim that violence has decreased dramatically over time may seem hard to believe in today's digital age when we are constantly bombarded by scenes of violence in the media. Cross-cultural research has found differences in attitudes towards aggression and violence in different cultures.

Still according to the World Health Organisation:

- violence account in 1,4 million deaths per year (3 800 killed every day);
- suicide and homicide amount for more than 80% of violence related deaths;
- 90% of deaths due to violence occur in low-and-middle-income countries;

---

<sup>29</sup> <https://nobaproject.com/modules/aggression-and-violence> by Brad J. Bushman.

<sup>30</sup> Deborah L. Martin, Rayan P. Harrod and Ventura r. Pérez; Bioarcheology of Violence; University Press of Florida, USA; 2012.

<sup>31</sup> Steven Pinker; The Better Angels of our Nature. Why Violence has Declined; Viking Books, 2011.

- violence mainly impacts young (15-44 years old), economically productive people;
- the health impact of violence is not limited to physical injury – long-term effects include depression, mental disorders, suicide attempts, chronic pain syndromes, unwanted pregnancy, HIV/AIDS, and other sexually-transmitted infections. Children who are victims of violence have a higher risk of alcohol and drug misuse, smoking and high-risk sexual behaviour. This may lead, even decades later, to chronic diseases such as heart disease, cancer, and sexually transmitted infections<sup>32</sup>.

Fortunately, violence is preventable, and its impacts can be reduced. There are good examples to that.

Donald E. Brown (1991) sums up the universality of Aggression and Violence as follows: “[...] men are in fact on the average more physically aggressive than women and are more likely to commit lethal violence than women are. In the public political sphere men form the dominant element among the UP {Universal People}. [...] Among the UP’s laws are those that in certain situations proscribe violence and rape. Their laws also proscribe murder— unjustified taking of human life (though they may justify taking lives in some contexts). They have sanctions for infractions, and these sanctions include removal of offenders from the social unit—whether by expulsion, incarceration, ostracism, or execution. They punish (or otherwise censure or condemn) certain acts that threaten the group or are alleged to do so.”.

### 16.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 16.3.1) Icebreaking or Getting Familiar Activity: *The AV puzzle*

---

<sup>32</sup> <https://www.who.int/features/factfiles/violence/en/>; WHO 10 facts about violence prevention; May 2017.

The facilitator splits the participants into two teams. Each group chooses a leader who picks one envelop. The facilitator asks teams to properly arrange puzzle picture using all the pieces from the envelop and name a behaviour presented in the picture. The fastest team wins sweets.

**Material and equipment needed for the implementation of this activity:**

- 2 sets of puzzle pieces wrapped in 2 envelopes; each set of puzzle pieces can be arranged into pictures: one showing “aggression” and the other - “violence”.
- some sweets/chocolates as a reward for the winners group.

**Suggested pictures for puzzles:**

- ✓ Aggression: posters – Day of the Dead (1985), movie poster; Flesh Eaters 2019 posters; The Aggression Scale (2012), movie poster.
- ✓ Violence: paintings-Ivan Aivazovsky, Battle of Chesma at Night, 1848; Jan Matejko, Battle of Grunwald, 1878; Wieringen Van Cornelis, Sea Battle at Gibraltartar Sun; Konstantinos Volanakis, Naval Battle at Lissa, 1869.

**16.3.2) Main Activity: *Aggression and Violence – A dark side of humanity***

**i) Aim**

The aim of this activity is to reveal universal dark side of human nature, expressed by aggression and violence around the world, discover their influence on human life and development of human civilization as well as possible ways to prevent violence or reduce its effects.

**ii) Practicalities**

Material and equipment needed for the implementation of this activity:

- 1 pc
- 1 projector
- 1 flip chart or a board easy to write on
- Printed questions to group discussions on aggression and violence (2)

### **iii) Description and Implementation (50 minutes)**

#### **1<sup>st</sup> Phase: Video and Discussion on Dark Side of Human Nature in Groups (35 minutes)**

The Participants watch the video “THEORY – History of Violence [official video]” on YouTube: (<https://www.youtube.com/watch?v=hgHwXM7GYuk>). Display time: 3:51.

After the end of the video, the facilitator splits participants in two intercultural groups and in groups they discuss topics of violence and aggression. Discussion in group is facilitated by chosen leaders who follow delivered questions (printed lists).

List of questions to be discussed in group talking about Aggression:

- What are the factors / triggers of aggression?
- What are the forms of aggression?
- Why aggression is such a popular topic for movies/film production?
- What is a difference between violence and aggression?
- Share your experience with aggression.

List of questions to be discussed in group talking about Violence:

- What is a scale of violence in the world / in your country now? Has violence declined over the time?
- Identify different types and categories of violence?
- Where can you experience the biggest amount of violence?
- What is a difference between violence and anger?
- Share your experience with violence.

Group work should last approx. 20 minutes. Then group leaders present their findings and write down the most important information on a flipchart or a board. Each presentation last up to 5 minutes.

#### **2<sup>nd</sup> Phase: Video and Discussion on Dark Side of Human Nature (5 minutes)**

The Participants watch the video “Master Yoda Quote (FORCE) | Star Wars V - The Empire Strikes Back (1980)” on YouTube: (<https://www.youtube.com/watch?v=gONQClevSN0>). Display time: 1:36.

After the end of the video, the facilitator encourages the participants to express their opinion about Master Yoda’s opinion about entering the dark side of human nature and the influence it has on people. They discuss possible influence of violence both on the victim and the one who is violent. He/she writes them down on a flipchart or a board. The facilitator and participants discuss possible reactions to violence remembering the words of Master Yoda that attack is never good. He/she writes them down on a flipchart or a board. Finally, they together try to identify symptoms of potentially violent person – warning signs. He/she writes them down on a flipchart or a board. The discussion should last about 10 minutes.

#### iv) Reflection in Plenary

The facilitator sums up activity raising the most important lessons and emphasising necessity to prevent violence and choosing peaceful coexistence in the global society.

If there is enough time the facilitator can play the TED Talk video: Zak Ebrahim TED2014, “I am a son of a terrorist. Here’s how I chose peace” on YouTube: [https://www.ted.com/talks/zak\\_ebrahim\\_i\\_am\\_the\\_son\\_of\\_a\\_terrorist\\_here\\_s\\_how\\_i\\_chose\\_peace?language=en#t-528075](https://www.ted.com/talks/zak_ebrahim_i_am_the_son_of_a_terrorist_here_s_how_i_chose_peace?language=en#t-528075). Display time: 9:08.

## 17. Crying

### 17.1) Key Points

- Exploring the definition of crying.
- Exploring the contexts and elements that need to be gathered for one to cry.
- Reflecting on the differences according to the cultures or habits.

### 17.2) What the *Crying* Human Universal is About

Humans produce three types of tears:

**\*Basal:** The tear ducts produce constantly basal tears. These tears are rich in protein and antibacterial; they help to keep the eyes moist every time one blinks.

**\*Reflex:** Tears triggered by irritant external elements: wind, smoke, or onions. They are automatically produced to protect the eyes and flush out the painful elements.

**\*Emotional:** Humans produce tears in response to a wide range of emotions. These tears contain a higher level of stress hormones than the two other types of tears.

When people talk about crying, they are usually referring to emotional tears, and they are usually referring to emotional tears linked to sadness, pain or anger. But sometimes that could be tears out of joy and laugh.

### 17.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 17.3.1) Icebreaking or Getting Familiar Activity: *When did you cry for the last time?*

Ask each participant to share:

- the last movie / novel that made him/her cry
- the last news that made him/her cry

Why was that emotional for you? When it comes to crying, do we recall only movies/novels/news which are related to negative or sad situations? Is it spontaneous to immediately recall “tears of joy”? If not, why?

#### 17.3.2) Main Activity: *The recipe*

##### i) Aim

To understand that crying can come from different elements (internal, external) and different contexts (culture, education, habits).

## ii) Practicalities

Material and equipment for the implementation of this activity:

- Paper A4- A3
- Pens / coloured pens

## iii) Description and Implementation (50 minutes)

### Part 1: reflection and sharing (20 minutes)

- In plenary, introduce the concept and tell them about the three type of tears.
- Make groups of 10 students (from different countries).
- Ask them to share their feelings and emotions about the following questions:

*Did you cry when you watched "Titanic" for the first time?*

*Did you cry when you watched "Bambi" for the first time?*

*Did you cry when you watched "Life is beautiful" for the first time?*

*Did you ever cry when watching a horror movie?*

*Did you cry when you read "To kill a mocking bird" by Harper Lee?*

*Did you cry when you read "The Bluest Eye" by Toni Morrison?*

*Did you cry when you read "Of mice and men" by John Steinbeck?*

*Do you cry when you cut onions?*

*Have you ever cried after having eaten a chilly pepper?*

*Have you ever cried after having opened a present?*

*Have you ever cried for receiving a letter or a postcard?*

*Have you ever cried while listening to a song?*

*Have you ever cried while watching old pictures?*

*Have you ever cried during a concert?*

*Have you ever cried after having succeeded an exam or an interview?*

## **Part 2: Creative writing (30 minutes)**

Each group has 30 minutes to develop a scenario of a movie / a novel in which the ending scene makes all of them cry.

### **iv) Reflection - Debriefing in Plenary (20 minutes)**

## **Part 3: Debriefing and conclusion**

How hard it was to agree on an ending crying scene? Was there a common agreement reached?

What are the common elements and contexts that make people cry?

## **18. Curiosity Expressed (and Felt)**

### **18.1) Key Points**

- “Good” curiosity prompts people to move forward and develop their ideas and attitudes in a more constructive manner.

## 18.2) What the *Curiosity Human Universal* is About

Sometimes we do not have enough knowledge about things if we don't physically touch them; the main idea of this activity depends on the above issue. Exactly like babies' curiosity when they innocently want to grab things and make their own exploration. This is the positive use of human's curiosity. Thus, through this procedure, students will learn to use their curiosity positively and do an in-depth research for a topic that really concerns them.

## 18.3) Activities (40 minutes)

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

### 18.3.1) Icebreaking or Getting Familiar Activity

The facilitator asks the trainees to be seated in a circle and then initiates a discussion using the following question:

- Do you consider yourself a curious person? Why? Why not?
- Then he/she provides a definition of curiosity (Source: Cambridge English Dictionary → 'Curiosity is an eager desire/wish to know or learn about something, maybe something that is interesting because it is rare and unusual')

### 18.3.2) Main Activity

#### i) Aim

The aim is to point out that the positive aspect of human curiosity can be as genuine and constructive as when babies try to discover the world by touching everything.

#### ii) Practicalities

Material and equipment needed for the implementation of this activity:

- 5 devices (tablet/smartphone/laptop/computer)
- 1 projector

#### iii) Description and Implementation

##### 1<sup>st</sup> phase

The facilitator asks the group to split into intercultural pairs (1 local student, 1 young migrant). She/he makes sure that every pair has a device and also every pair has access to the Internet (on YouTube). Each pair will watch an animation video “Baby Taku’s Curiosity” (duration 7’15” source: <https://www.youtube.com/watch?v=Kxo88u5icbc>).

##### 2<sup>nd</sup> phase

The Facilitator will initiate a discussion aiming to cultivate the importance of good curiosity.

Do you know what is happening in Syria? Then the facilitator explains why it is important to know why one needs to know what is happening in Syria, and ask participants if they would leave their country if they faced the same situation.

Do you know which professions will be in high demand in the near future?

#### iv) Reflection

The facilitator sums up and asks the participants if their curiosity about the world has now been stimulated. According to the answers he/she gets will encourage them to give conclusive examples about the things are now positively curious about.

## 19. Empathy Expressed (and Felt)

### 19.1) Key Points

- Exploring the connection of empathy to common feelings, experiences, and situations that people all around the world are familiar with.
- Exchanging experiences of empathy or empathetic reactions.
- Becoming more empathetic by being put in the position of others (experientially).

### 19.2) What the *Empathy Human Universal* is About

Can people share other people's experiences? Can they understand other people's feelings? Can they imagine what it would be like to be in another person's situation? In the words of Mencius, a very well-known Chinese Confucian philosopher, "No man is devoid of a heart sensitive to the sufferings of the others". Mencius boldly postulates the existence of a universal intrinsic ("No man is devoid...") sense of empathy, poetically stated as a "heart sensitive to the sufferings to the others". The implied category of

objects possessing this intrinsic quality is certainly all humankind, since the formulation “No man...” is merely an archaic formulation of “no human” or “no individual”<sup>33</sup>.

In the Cambridge English Dictionary, empathy is defined as “the ability to share someone else’s feelings or experiences by imagining what it would be like to be in that person’s situation”. This happens from within the other person’s frame of reference, that is, empathetic persons have the capacity to place oneself in another’s position. All humans, as social beings, has the capacity to develop empathy. It’s a skill, and like any skill, empathy can be cultivated through intentional effort. Some people are more empathetic than others, but empathy is an innate human attribute, which can be very useful in human societies, if people cultivate it. The potential of empathy can be summed up in the British psychologist, Simon Baron-Cohen, words, “Empathy is like a universal solvent”, the way to resolve all interpersonal problems<sup>34</sup>.

### 19.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 19.3.1) Icebreaking or Getting Familiar Activity: *Do you fear what I fear?*<sup>35</sup>

The facilitator distributes blank cards to participants and have them write down in one sentence something that causes them anxiety in their life, that they feel like they can’t share with many people. As soon as all participants write down a sentence, s/he collects the cards, shuffle them thoroughly, and have each participant draw a card. If someone draws his/her own card, s/he puts it back and draws another

<sup>33</sup> <http://www.philosophy-olympiad.org/wp-content/uploads/2011/07/Essay3.pdf>.

<sup>34</sup> <https://www.theguardian.com/books/2011/apr/15/zero-degrees-of-empathy-baron-cohen-review>.

<sup>35</sup> Adapted for the “Empathy Cards” ice-breaking activity: <https://www.fastcompany.com/90475983/are-you-guilty-of-these-unexpected-productivity-killers>.

one. As soon as they all have a card in their hands, the facilitator asks the participants two questions: 1) “Do you share the same fear, anxiety, or vulnerability with the person that filled in the card that you have drawn?” and 2) “Does the fear, anxiety, or vulnerability written on the card that you have drawn is the same or similar with the one that you have written on your own card?”. Each time s/he asks a question,

s/he also asks from participants who identify with the question to raise their hands. The aim is to reveal to them that everyone has fears, anxieties, and vulnerabilities like they do. This activity generates a ton of empathy and goodwill among participants to help them open up and share their feelings and experiences more eagerly later on.

### 19.3.2) Main Activity: *Accept the boomerang!*<sup>36</sup>

#### i) Aim

The aim of this activity is twofold: 1) to reveal to participants that people share the same or similar feelings, while experiencing the same situation and 2) to teach them to be more empathetic, by experientially realising how other people would feel in the same situation that they themselves experience.

#### ii) Practicalities

Material and equipment needed for the implementation of this activity:

- Blank cards
- A4 papers divided in two
- Pens

---

<sup>36</sup> Combination of the adapted Empathy Game: <http://www.experiential-learning-games.com/empathy-game.html> and Active Listening and Showing Empathy: <https://blog.brookespublishing.com/5-activities-for-building-empathy-in-your-students/> activities.

- Handouts with the 4 questions or a flipchart paper to write them down on

### iii) Description and Implementation (60 minutes)

#### **1<sup>st</sup> Phase: Preparation of “Accept the Challenge” Scenarios**

The facilitator distributes to participants small pieces of paper (A4 papers divided in two) and asks from them to write down the words “From”, “To” and “Task”, one below to the other. In “To” section, participants have to write down the name of any other participant in the group, in “From”, the name of the person himself/herself and in “Task”, a challenging task that the person would like the person in “To” to perform in the room. As far as the participant completes his/her scenario and fills in the names of the sender (his/her own name) and the receiver, s/he folds the paper and gives it to the facilitator.

#### **2<sup>nd</sup> Phase: My “Accept the Challenge” Scenario is Boomeranged!**

Then, the facilitator picks up the papers one by one and asks the person in “From” section to perform the task that s/he has given to the person in the “To” section. There will be a lot of fun. In case that the person is not eager to implement the challenge though, the facilitator should handle it smoothly, for example by proposing to him/her to perform something relevant, that the person is more eager to implement and it is equally challenging. In this framework, the main questions that come up are: “Why do we expect others to do things which sometimes we are not willing to do?”, “How do we feel while being in a position that another person was supposed to be?”, “Had we realised how this person would feel while being in this position?”.

#### **3<sup>rd</sup> Phase: Accepting the Challenge**

Each participant (or some of them in case of big groups) accepts and implements the challenge while the rest of the group takes the role of the observers. The facilitator distributes to the observers a handout with four questions to have in mind each time they watch the implementation of a challenge, as follows:

- What do you think that the person who accepted the challenge is feeling?
- What cues (e.g. body language, verbal reaction) led you to that conclusion?
- Why is it important to know someone else's perspective?
- What could you do or say if you were a friend of the actor or a person close to him/her?

#### **iv) Reflection in Plenary**

The facilitator asks from each observer to give answers on the above questions for each implemented challenge s/he watched. Then, s/he asks from those that accepted a challenge (or all, if everybody took a challenge) to comment on how they felt while implementing the challenge. Based on the answers, s/he asks from the plenary to comment on the similarities of the given answers.

Finally, s/he sums up by providing comments on how common situations make people feel similarly, how important is to try to understand how another person feels in a specific situation (either bringing out positive feelings or making people feel negatively) and that we should treat people as we want others to treat us.

## **20. Facial Expressions (Non-verbal Communication)**

### **20.1) Key Points**

- Understanding the connection between feelings and facial expressions.
- Recognising different feelings through facial expressions.
- Recognising common elements of facial expressions through different nationalities.

## 20.2) What the *Facial Expressions (Non-verbal Communication)* Human Universal is About

Do all people cry? Do all people smile? Think about your face when you earn or win something. Think about your face expressions when you taste a food that you dislike. Do people from different nationalities or cultures use same facial expressions in order to express same feelings?

Actually, the universality of human facial expressions is a long way discussion. This is a point of contradiction for many significant anthropologists, psychologists, ethnographers, and researchers of other disciplines. According to Darwin (1872), certain facial expressions can indeed be found in every human civilisation and culture<sup>37</sup>. The late '70s researchers came up with the modern theory that certain human expressions, either innate or culturally acquired, are indeed universal.

## 20.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

### 20.3.1) Icebreaking or Getting Familiar Activity: *Read my face!*

The facilitator asks from all participants to close their eyes and bring in mind a happy moment of their life. S/he begins with 1 minute of absolute silence. Then, s/he starts taking photographs, one for each participant, using his/her smart phone. S/he does not stop taking photographs until s/he has a photograph of all participants. Consequently, s/he asks from them to open their eyes and shows them the photographs

---

<sup>37</sup> Pinker, S. (2002). The blank slate, New York: Viking Press.

that s/he has taken. The participants have a look in their photograph as well as the photographs of all others and observe the facial expressions used. In plenary, they discuss their thoughts on the photographs they have seen. After that, the facilitator asks from them to close their eyes again and think about a situation they experienced and made them really angry! S/he takes photographs of all participants again. When s/he has a photograph of everyone, s/he asks from participants to open their eyes. S/he continues by showing to them their own photographs and the photographs of all others. They, again, need to

observe the facial expressions used. In plenary, they discuss their thoughts on the photographs they have seen. After that, s/he asks from all to come to conclusions on the universality of facial expressions.

*The facilitator informs participants from before that upon completion of the activity, all photographs will be erased from his/her smart phone.*

### 20.3.2) Main Activity: *Face talking*

#### i) Aim

The aim of this activity is to reveal the similar patterns of facial expressions around the world and their connection to feelings, to common situations that all people experience, in order for participants to realise the universality of basic facial expressions.

#### ii) Practicalities

Equipment needed for the implementation of this activity:

- Smart phone/Camera
- Laptop
- Projector
- Video (see link below)

- Flipchart
- Flipchart paper
- Marker

### iii) Description and Implementation (50 minutes)

#### **1<sup>st</sup> Phase: Video and Discussion**

The participants watch the video “Are there universal expressions of emotion? - Sophie Zadeh” on YouTube: <https://www.youtube.com/watch?v=-hr58Yu0yDs>.

After the end of the video, the facilitator asks from participants to identify what were the basic elements that they think made so many people, from so many different cultures, speaking so many different languages, to express their feelings in a common way as far as facial expressions are concerned. S/he writes them down on a flipchart paper.

#### **2<sup>nd</sup> Phase: Describing my partner’s facial expressions**

The facilitator splits the group into intercultural pairs (1 young local, 1 young migrant). Each member of the pair has to present to the other a feeling of his/her without talking. Both persons have to express at least one feeling by using facial expressions. When all pairs conclude the process, each member of the pair presents to all his/her partner’s feeling (the feeling that s/he guesses his/her partner has expressed), by answering to the following questions, that the facilitator has already written down on a flipchart paper:

- What feeling is connected with the presented facial expression?
- Is the presented facial expression connected with a specific situation?
- Is this facial expression common or characteristic of the specific individual?

After that, each member of the pair reveals to all the feeling that his/her facial expression was representing.

After the pairs' sessions, all participants discuss in plenary their thoughts and points of view on the given answers.

#### **iv) Reflection in Plenary**

The facilitator sums up the similarities between the different answers to the aforementioned questions and encourages participants to reflect and comment on them.

#### **Suggested material:**

Ekman P. *Lie to Me*. Retrieved from: <https://www.paulekman.com/projects/lie-to-me/>

## **21. Gestures (Non-verbal Communication)**

### **21.1) Key Points**

- Exchanging gestures, as a common way of non-verbal communication between people from different sociocultural and geographical backgrounds.
- Exploring the connection of gestures to feelings, experiences, and situations that all people around the world are familiar with.
- Getting to know different gestures from around the world.

## 21.2) What the Gestures (Non-verbal Communication) Human Universal is About

Have you ever imagined yourself living in another country without knowing the language of this country? Have you ever imagined yourself deprived of the verbal communication? In which way would you communicate with others in such an occasion?

The answer to this question is body language and its interpersonal function. Gestures are one of its more effective means, especially when verbal language appears as a formidable barrier. Of course, on a daily basis, people communicate both verbally and non-verbally and gestures are used not only in cases that one cannot express himself/herself in a specific verbal language, but unconsciously and incessantly, along with his/her facial expressions, body posture, eye movement and contact, touch, use of space, and voice.

But how do gestures contribute to our understanding of the speaker's message? Gestures facilitate the processes by which listeners construct mental models of the events and situations described in a narrative. Communication has been defined as the process by which representations that exist in one person's mind come to exist in another's<sup>38</sup>. So, gestures can be an “informal” but still effective way to communicate with people from different countries and/or cultures.

## 21.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

---

<sup>38</sup> Dan Sperber and Deirdre Wilson, *Relevance: Communication and cognition*, Oxford: Basil Blackwell, 1986. Pp. 265.

### 21.3.1) Icebreaking or Getting Familiar Activity: *Show me what you mean*

The facilitator gathers all participants in a circle. S/he asks from them to present to the group, one by one, a gesture that comes to their mind, without talking or giving explanations on what this gesture represents. After all participants present one gesture, s/he asks from them, to present again the gesture, one by one, asking from the group to answer or guess the meaning of each gesture and the feeling it connects with. This is repeated until answers are given for all gestures. Also, s/he explains to them that in cases that some gestures may be insulting for all or some participants of the group, they should not feel insulted when presented, since to reflect on gestures of various explanations is part of the aim of this activity. In this way, participants will be introduced by themselves to basic gestures and, at the same time, they will probably learn different interpretations for the same gestures, especially in cases of intercultural groups.

### 21.2.1) Main Activity: *Pantomime through gestures*

#### i) Aim

The aim of this activity is to reveal the value of gestures as a mean of non-verbal communication and show common situations that all people experience, during which they communicate through the same or different gestures.

#### ii) Practicalities

Material and equipment needed for the implementation of this activity:

- Laptop
- Projector
- Video (see link below)
- Worksheets (as many copies as participants are)

**iii) Description and Implementation (60 minutes)**

**1<sup>st</sup> Phase: Video and Discussion**

The participants watch the video “Non-Verbal Communication | Leyla Tacconi | TEDxBritishSchoolof Brussels” on YouTube: <https://www.youtube.com/watch?v=E6NTM793zvo>.

After the end of the video, the facilitator asks from participants to identify what are the basic elements which they felt brought so many people, from so many different cultures and speaking so many different languages, together. S/he writes them down on a flipchart paper, asking them their opinion about the value of non-verbal communication.

**2<sup>nd</sup> Phase: Pantomime time!**

The facilitator split the group into pairs and distributes the below worksheet, including different instructions, expressions, feelings etc. S/he explains that each member of the pair has to choose one of them and try to represent them through gestures to his/her partner. S/he does not give them any further

explanations, e.g. that the same idea may be represented through different gestures in different countries/cultures or that the same gesture may represent a different idea in different countries/cultures.

Choose one of the gestures below and mime it until your partner guesses what it represents<sup>39</sup>:

Stop	Go away	Come here	Okay
Money/cash	(I'm) sad	Time out	Cut/time up/stop speaking
(You are/s/he is) crazy	(Waiter) the bill/ check (please)	Six	You
Me/I	A drink	(A cup of) tea	Two
Peace	Victory	I don't know	So-so
(I'm) stupid/ stupid me!	Mind your own business/don't interfere	A girl/woman/ lady/she	(You're) late
I swear/I promise	(They are) together	Zero/nought/ nothing	A bribe/a backhander/ money under the table
(This/ that is/ was) delicious/ tasty	One more time/ repeat	(It's) great/ wonderful	(I) doubt (it)/ (I'm) not sure
Snob/superior/ arrogant	Be quiet/ shut up	Bad	Hi/hello
(Just) talk/ talkative	Yes	No	I hope/ I wish/ good luck

<sup>39</sup> <https://tefltastic.wordpress.com/worksheets/efl-cultural-training/gestures/>.

At the end of the process in pairs, s/he asks from them to present their “pantomime” again, pair by pair, to all the others.

When all pairs have presented how they represented their choices from the table, s/he asks all the below questions:

- Could any of the gestures you used be misunderstood or considered rude in another country?
- What might these gestures mean in different countries?

S/he, then, make corrections to what was presented, if any, and provide comments on the different use of same gestures and of the different explanations that one gesture may have. S/he should have in mind that some of the common gestures that vary from country/culture to country/culture are the below:

- Thumbs up
- Thumbs down
- Raising your eyebrows
- Cutting your palm across your neck
- Making a circle with your thumb and index finger
- Pointing at someone with your index finger (first finger)
- Put your index fingers together side by side
- Show your index and middle finger
- Point to your nose

#### **iv) Reflection in Plenary**

The facilitator sums up the common use of different gestures and use of different gestures to express same things. Also, s/he urges the participants to express on what impressed them more regarding the use of gestures on a daily basis and across different countries/cultures.

## **22. Insulting**

### **22.1) Key Points**

- Exploring the world of insults to learn about their influence on human well-being.
- Exchanging experience of insults to observe scale and diversity of its' forms.
- Discussing possible responses to insult and ways to deal with their effects.

### **22.2) What the *Insulting* Human Universal is About**

All around the world people insult or get insulted all the time. We experience or observe insult on the street, at work, in newspapers, in the Internet and in other media broadcasts. It's everywhere. Unfortunately, insulting is universal activity. Insult somebody means to treat him/her with insolence, indignity and contempt. Insult can be verbal, non-verbal – expressed by facial expression, hands gesture, body language or inappropriate behaviour - or even physical, such as punching, slapping, or spitting. It can be intentional or accidental, direct or indirect (such as: jokes, ironic comments, backhanded compliments, mimicry, and false fascination). "UP {Universal People} use of language includes ways to be funny and ways to insult" (Donald E. Brown, 1991). They use insulting words, profanity or taboo word. A profanity usually refers to religion, sex, or bodily functions - things about which people feel very strongly. Why do we use bad words? Because there's something compelling about learning swear words in another

language. Something which makes you feel almost like insider. That's why these are the first words to be learnt when traveling or studying a foreign language. Most often we insult other people accidentally, when travelling abroad or staying in the international environment without proper knowledge and understanding of other cultures – adopted behaviour models, rules of touching or greeting people or interpretation of particular signals, which can differ in meaning cross-countries. Insults can have a very serious impact on people. They can damage our prospects and happiness by undermining our self-confidence and self-esteem. Even causal denigration (so called microaggressions) can, over time, lead to feelings of isolation, alienation, anger, anxiety, and depression.

### 22.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 22.3.1) Icebreaking or Getting Familiar Activity: *Reaction to insult*

The facilitator shows image of angry and swearing emoticon: face with symbols on mouth or insulting emoticon: face with hand with the middle finger raised and asks the participants to react to it using their hands gesture. Then, he/she comments on their reaction.

#### 22.3.2) Main Activity: *Inside the Insult*

##### i) Aim

The aim of this activity is to reveal true universal nature of insult and discover how to deal with it.

## **ii) Practicalities**

Material and equipment needed for the implementation of this activity:

- 1 pc or laptop
- 1 projector
- 1 big board easy to write on
- 1 flipchart
- 1 basket or a box

## **iii) Description and Implementation (50 minutes)**

### **1<sup>st</sup> Phase: Video and Discussion (20 minutes)**

The Participants watch the video “The Other 100 Greatest Movie Insults of All Time” on YouTube [https://www.youtube.com/watch?v=pHWEZ\\_ljCsk](https://www.youtube.com/watch?v=pHWEZ_ljCsk) . Display time: 10:24 minutes.

After the end of the video, the facilitator asks from the participants to identify emotions shown by people who insulted others and by those who were insulted. He/she writes them down on a flipchart.

### **2<sup>nd</sup> Phase: Reveal Universal Nature of an Insult and Discover how to Deal with it [30 minutes]**

The facilitator splits the participants into 3 intercultural groups. Each group chooses their leader who draws task from a basket or a box. The tasks are as follows:

1. Find the most common reasons why people insult / offend others. Discuss the ways to eliminate these reasons. Write them down.
2. Prepare a list of possible responses to an insult and the ways to recover after that. Discuss their effectiveness. Write it down.

3. Identify possible forms of accidental insult in the international environment. Write them down.  
How to avoid accidental insulting in the international relations?

Group discussion should last no longer than 15 minutes. After that leaders of the groups present their findings and write them down in three columns on the board. The leaders' presentation should last max 5 minutes each.

#### iv) Reflection in Plenary

The facilitator comments and reflects on each phase of activity and encourages participants to do the same. If possible, the facilitator can prepare short presentation material on cultural variations in gestures in a form of a quiz and run it with the participants or send it to them to solve.

Useful material: [https://westsidetoastmasters.com/resources/book\\_of\\_body\\_language/chap5.html](https://westsidetoastmasters.com/resources/book_of_body_language/chap5.html).

## 23. Psychological (e.g. Defence) Mechanisms

### 23.1) Key Points

- To understand that it is an innate and unconscious process for protection.
- To better understand how one reacts to difficult situations
- To deepen one self-knowledge for a better coherence between attitude and behaviour.

### 23.2) What the *Psychological Mechanisms* Human Universal is About

Psychological mechanisms are inside each of us. We use them when we feel aggressed and unprotected; we unconsciously look for defence and protection. They may result in healthy or unhealthy consequences depending on the circumstances and frequency with which the mechanism is used.

Defence mechanisms are important to know because they are human characteristics, we all have. When used, they can deny or distort reality and they operate in an unconscious level in order to fight against

anxiety and to safeguard one mind against feelings and thoughts that are too hard for the mind to cope with.

Discover 9 types of Psychological defence mechanisms:

#### DENIAL

You use denial when you cannot or refuse to accept an unpleasant truth. Reality is distorted to make it suit to the person's wishes.

*An alcoholic fails to recognise that he is addicted to alcohol*

#### REPRESSION

You reject and store deep in your subconscious a painful experience.

*An accident victim nearly dies but remembers none of the details of the accident*

#### RATIONALIZATION

You provide a reasonable explanation to make unreasonable behaviour and attitude appear reasonable and you justify their action.

*A student who fails a test because he did not study hard enough blames his failure on the teacher for using 'tricky and too hard' questions*

#### SUBLIMATION

You transform unacceptable impulse; you direct your energy into socially accepted behaviour.

*A person experiencing extreme anger can take up kick-boxing as a means of expressing one anger and frustration.*

#### DISPLACEMENT

You redirect your anger or hostility to someone else that is less threatening you than your real hostile target.

*Angered by a colleague hateful comment, you come back home and you fight with your younger brother because he seats on the couch where you usually sat. You redirect the anger you have on your colleague to your poor little brother.*

#### REGRESSION

You return to an earlier or less advanced form of state or stage of development or behaviour.

*Your 12 years old child starts again to suck his thumb when you announce and explain to him that he has do undergo a surgery in the hospital*

#### REACTION FORMATION

You think and you behave in a way that is the extreme opposite to you real thoughts. You express the opposite of your inner feelings.

*Someone keeps on repeating that “everything is going to be fine” when he just learnt that a relative is at an end-stage of cancer.*

#### PROJECTION

You imagine that someone else is thinking and behaving the same as you and is reacting in the same way. You attribute your own thought to another person.

*You accuse your girlfriend of cheating on you because you have felt that you already cheated on her.*

#### INTELLECTUALIZATION

You throw away an emotion or reaction that you don't enjoy feeling or you don't want to feel. You don't deny that an event occurred but you try to explain it in a logical way (intellectual component) rather than exploring the emotional consequences.

*One learns that he has cancer. He begins to learn everything he can about the illness, reading books, journal articles, and the latest experimental research.*

### 23.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 23.3.1) Icebreaking or Getting Familiar Activity: *The last time I*

- When is the last time you felt unprotected? Or defenceless?
- What was the situation? How did you protect yourself? Did you feel protected, or not?

#### 23.3.2) Main Activity: *9 mechanisms*

##### i) Aim

To explore the different mechanisms that a human being can trigger for protection in relation to hate speech.

##### ii) Practicalities

Material and equipment for implementing the activity:

- White papers
- 9 papers indicating the 9 categories with respective key-words
- Pens

##### iii) Description and Implementation (20 minutes)

The facilitator should firstly discuss the above-mentioned 9 categories by using, as a support, papers where he had previously listed them along with some respective key-words describing them (1 category per paper). Subsequently, in group of 10 people, think about different examples related to hate speech for each of the 9 categories. Try to think about real examples: a situation you witnessed or a situation you triggered or a situation you were victim.

**iv) Reflection in Plenary (15 minutes)**

Share with the whole group and discuss.

## E. MIND (or PSYCHE)

### 24. Choice Making (Choosing Alternatives) and Decision Making

#### 24.1) Key Points

- Exploring the world of choice and decision making while discovering different styles and cross-cultural variations,
- Learning the difference between individual choices and group decision making processes,
- Exchanging experiences in a decision making.

#### 24.2) What the *Choice Making (Choosing Alternatives) and Decision Making* Human Universal is About

Choice or decision making is an integral part of human daily lives. There are different kinds of decisions such as: individual decisions (private or professional); group or collective decisions (private or business-related); serious, life-changing decisions, history-changing decisions or just simple everyday choices like a colour of a dress to wear or kind of a breakfast to eat. For some people decision making is natural, like breathing while others find it really difficult. Some put off making decisions by endlessly searching for more information or getting other people to offer their recommendations while others resort to decision-making by taking a vote, sticking a pin in a list or tossing a coin. Why is that? What is decision making about?

There many definitions of decision making. Robert L. Trewatha and Marvin Gene Newport, experts on management, define decision making process as a selection of a course of action from among two or more possible alternatives in order to arrive at a solution for a given problem. We differ in making decisions.

According to GDMS (general decision-making style) test developed by Suzanne Scott and Reginald Bruce, there are five decision-making styles:

- rational - in-depth search for, and a strong consideration of, other options and/or information prior to making a decision; grounded on experience and different theories,
- intuitive - based on the intuition,
- dependent – based on opinions and instructions of others,
- avoidant - averting the responsibility of making a decision, and
- spontaneous.

These five different decision-making styles change depending on the context and situation, and one style is not necessarily better than any other.

Decision making styles are influenced by culture and experience. That's why they also may differ cross-culturally (Geert Hofstede, 2007).

As decision making is essential for business and economy development there are many theories and techniques related to it. Some, like Theory of Effective Decision Making by Peter Ducker (1967) is still regarded as the most comprehensive and easy approach. Even though Drucker developed this theory with business decision making in mind, it is easy to connect it to everyday decisions.

Decision and choices people make determine human life, business and countries as well as progress of the whole civilization. So, let them be best for our common future.

Donald E. Brown (1991) sums up the universality of Choice and Decision Making as follows: "{Universal People} [...] know that people have a private inner life, have memories, make plans, choose between alternatives, and otherwise make decisions (not without ambivalent feeling sometimes)."

### 24.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 24.3.1) Icebreaking or Getting Familiar Activity: *Make a Choice*

The facilitator splits the participants into two multicultural groups. Groups are asked to make a choice which envelop they will pick. The group must make a decision together and quietly. They decide how they will make their decision. They have 2 minutes to decide. In each envelop there is a task for the group. Then groups compete fulfilling the task. The fastest group wins. The winners get a prize.

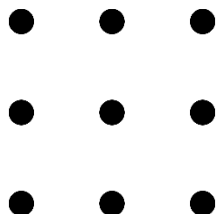
The facilitator shares his/her observation of the groups' work and decision-making styles they've applied.

#### **Materials needed:**

- 2 envelops in different colors with tasks' descriptions inside,
- a few pens,
- 1 jar of pickled cucumbers,
- 1 big box of chocolates; size depends on a group size
- 2 tasks printed and wrapped in the envelopes.

**Tasks' description:**

- **Task 1** – Do the 9 dot – exercise in creative thinking.



**Task 2** – The group must eat the jar of pickled cucumbers.

**24.3.2) Main Activity: *Decisions, decisions, decisions***

**i) Aim**

The aim of this activity is to reveal similarities in decision making processes, discover different styles and intercultural variations as well as experience individual and group decision making techniques.

**ii) Practicalities**

Material and equipment and materials needed for the implementation of this activity:

- lists of questions for Phase 1 printed for all the participants (A4 format).
- pens for all the participants.
- 1 board easy to write on.
- 2 scenarios printed, one for each group.
- 2 lists of questions Phase 2 printed, one for each group.

**iii) Description and Implementation (40 minutes)**

**1<sup>st</sup> Phase: Discovering Individual Decision-Making Styles and Their Possible Intercultural Differences (15 minutes)**

The facilitator asks the participants to take printed lists of questions for phase 1. Then think for a moment and write down the answers to the following questions:

- Write 3 important decisions you made within last year. Were these good decisions?
- How did you make them? Describe the process.
- Are your decisions rational or more intuitional?
- What is your style of decision making?

Individual work should last approx. 5 minutes. Then 3 chosen by the facilitator participants or volunteers (preferably representing different cultures) present their findings to the public and write down decisions and their decision-making styles in two columns on the board. The facilitator encourages the other participants to share their decision-making style and compare their experiences in decision making. This phase should last approx. 15 minutes.

**2<sup>nd</sup> Phase: Experience Group Decision Making Session in Multicultural Environment [25 minutes<sup>40</sup>]**

The facilitator asks from the group to split into 2 multicultural groups. Preferable number of participants in a group is 5 -10 people. If there are more than 20 participants you can make more groups and prepare more scenarios. Each group is given a scenario and is expected to make a decision on behalf of the given character(s) who is (are) experiencing a dilemma. Group should cooperate in a process of decision making. The expected time of the task fulfilling is 15 minutes. After that the group is presenting their tasks,

---

<sup>40</sup> If there are more than 20 participants and so more groups the time of implementation of this phase will be extended by time necessary for the additional group(s) presentation(s).

decisions and processes of decision making which they applied. Presentation should include answers to the following questions:

- What was discussed in the group?
- What was the groups' decision?
- Was presented decision unanimous? If not – how many group members were against?
- Was there a leader in the group?
- Did everyone take active part in decision making process?

Each group presentation should last max. 5 minutes.

**Suggestion for the facilitator:**

You can use ready scenarios available at:  
<https://www.skillsconverged.com/FreeTrainingMaterials/tabid/258/articleType/CategoryView/categoryId/114/Decision-Making.aspx>, create your own scenarios, use decisions presented at phase 1 (if the participants will agree to tell their stories to the groups) or use the scenarios below:

- **Scenario 1**

“A young Egyptian girl, named Aida, was offered a special scholarship in the USA from some international organisation supporting women rights. Her aunt Fatima, her mother’s sister, lives in the USA and would happily take care of Aida there. However, the girl is a half orphan. Her mother died a year earlier. She orphaned Aida and her 5 younger siblings (3 girls and 2 boys). The girl’s father is more interested in a new wife than in raising up his own children. Aida is the only one who supports the whole family and looks after her siblings. Consequently, her father doesn’t want Aida to accept the scholarship. If she decides to go to the USA, Aida won’t have anywhere to return to, and her siblings will suffer negligence. On the other hand, it is a big chance for Aida to get proper education, improve her life prospects and get independence.

She could find some part-time job in the USA and keep on supporting the family. However, the money will be delivered to Aida's father who is not eager to spend it for the children's sake.

Imagine you are Aida's best friend. What would you advise to her?"

- **Scenario 2**

"Mr. and Ms. Eriksson, young Swedish marriage, went on their dream vacation – trip to Sri Lanka and Maldives. After a 5-days-tour round the Sri Lanka (which, by the way, was amazing) they flew to Malé, the Capital of Maldives. They didn't book there any hotel as they planned to rent a kayak and travel from one island to another, staying each night in a different place. They wanted to explore and experience as much of the Maldives' offer as possible. Trouble started at the airport as they had a bottle of wine in their luggage, which is strictly forbidden in Maldives. Happily, Mr Eriksson managed to persuade a customs officer to let them leave a bottle at the airport and stay in the Maldives. However, it was only the beginning of their troubles. Mr. and Ms. Eriksson had a fast lunch in Malé. Then they bought some food and water and rent a kayak. They were ready to start their exciting adventure. As they used to practice kayaking every day in Sweden, getting on the closest island seemed an easy task for them and so it was. They pulled the kayak ashore. Then, tired but happy lay down on the hot sand in order to relax and enjoy the sun. All of the sudden they spotted angry looking natives running towards them and ordering them to leave the island immediately. Mr. and Ms. Eriksson tried to explain that they wanted just to relax or book a room for one night, but Maldivians refused. So, they had to leave the island and swim to the next one. They were getting weaker and weaker. The sun was slowly setting down when exhausted from the struggle against strong sea currents, they reached another island. It seemed smaller and uninhabited. They pulled blankets out of their backpacks and lay down under the palm tree on the warm sand to enjoy the silence, starry sky and the sound of the waves lazily heating the shore. Bone-tired as they were, immediately they felt a sleep like new-born babies. They were dreaming about fascinating adventures, diving with sharks and mantas, drinking exotic drinks and the sunbathing. At the midnight terrible shouts woke them up. Panicked at first, they couldn't believe their own eyes. The story repeated. However, this time it was even worse as the old man, who was yelling at them, didn't know English at all.

Imagine you are Mr. and Ms. Eriksson. What would you do?”

#### iv) Reflection in Plenary

The facilitator sums up both phases emphasizing similarities and differences between individual choices, group decisions, different styles of decision-making processes and influence of intercultural context. Then he/she encourages the participants to comment and reflect on them.

## 25. Classification (of Body Parts, Colours, Kin, Sex, Space, Weather Conditions etc.)

### 25.1) Key Points

- Understanding that classification is a deep-rooted habit.
- Understanding that classification allows for comparison.
- Exploring ways to think outside the box and avoid classification at first sight.

### 25.2) What the *Classification* Human Universal is About

**Classification** is a visceral need that we have of always **categorizing** everything. At a glance, or after a brief exchange, we **catalogue**. We even change people's **headings** depending on whether they have pleasantly surprised us or, on the contrary, disappointed us. Why are we doing this? We were taught that. We always have. That's the way it works.

Categorizing, sticking **labels**, reassures us, gives us reference points. But it also makes us feel better sometimes. Categorize, therefore allows for **comparison**. Compare to **reassure** yourself. But there is a perverse effect “the return of the boomerang” to this mode of operation. Categorizing others, in one's soul and conscience, implies that we also know that others do the same with us. And this develops a feeling well known to all: the **fear of the gaze of others**. Obviously, the harder our judgement of others

is, the more we fear theirs. Unconsciously, we tell ourselves that they are capable of as much hardness as we are. Then begins an endless cycle of exhaustion, for instance:

- the fear of being judged as a bad mother because we judge other mothers when they behave with their children in ways that are considered inappropriate.
- the fear of being judged on how we look because we judge other people's dress.
- the fear of being judged on what we own or don't own because we criticize those who own a lot or on the contrary those who have nothing.
- the fear of being judged on the behaviour of our children because we are the first to have an opinion on "that rude kid who came to play today" and therefore on the education he receives at home.

**And the more we label others, the more we are afraid of being labelled. And we pass on to our children this learning of labelling as a natural heritage.**

### 25.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 25.3.1) Icebreaking or Getting Familiar Activity: *Label the city*

Material needed: a topographic map of the city

In 3 groups, you are given a topographic map of the city - Nicosia. This kind of map, designed to be useful to anyone, regardless of native language, displays extra details compared to a normal (touristic) one: by using a standard orienting symbology, it shows for example forest density, water features, clearings, trails and roads, rock walls etc.

You have 10 minutes to classify all the different things you can see or discover on the map. You need to commonly agree on the labels' names.

### 25.3.2) Main Activity: *Draw me sheep*

#### i) Aim

To understand that classification exists in a wide range of categories:

Age / behaviours / body parts / colours / fauna / flora / family / sex /space / tools / weather conditions

#### ii) Practicalities

Material and equipment for implementing the activity:

- Papers and pens
- Map of the city (for the icebreaking activity): e.g.:  
<http://legacy.lib.utexas.edu/maps/ams/cyprus/txu-pclmaps-oclc-6634159-nicosia-8.jpg> (The University of Texas at Austin, University of Texas Libraries: Maps)

#### iii) Description and Implementation (30 minutes)

##### **Part 1: individual drawing time (10 minutes)**

Each student has to draw:

A house

A tree

A boat

Happy face

A computer



A sheep

**Part 2: collective presentations (20 minutes)**

Show your drawings. Compare. Discuss

How similar are your drawings? What elements differ? Can you explain? On what foundations or representations do you base yourself upon to draw these elements? From where do those representations come?

**iv) Reflection in Plenary (15 minutes)**

How can we make things better? Is it possible to change a way of working that is almost innate? And above all, why would I do it?

Keep in mind:

- Learn to understand that every single being is a mixture of many labels.
- Remember that we can stick labels, as long as we keep in mind that the label is only a tiny part of the being, we stick it on.
- Everyone is unique and therefore cannot be listed under a specific label.

## **26. Concept of Fairness**

### **26.1) Key Points**

- Exploring the concepts of fairness / justice / impartiality / honesty.
- Exchanging experiences.



## 26.2) What the *Concept of Fairness* Human Universal is About

- Fairness is when everyone is treated equally and no one is left out.
- Fairness is the quality of making judgments that are free from discrimination.
- Fairness is not favouring any one person above another and it allows everyone involved an equal opportunity to succeed.

## 26.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

### 26.3.1) Icebreaking or Getting Familiar Activity: “*The last time I...*”

Share the last time you said or thought “that’s unfair!”? What was the situation?

Or share the last time someone cheated you, what was the situation? How did you feel about it?

### 26.3.2) Main Activity: *The barometer of fairness*

#### i) Aim

- To be able build one’s opinion about the concept of fairness in different situation.
- To be able to understand other opinions

#### ii) Practicalities

Material and equipment for implementing the activity:

- Paper A3
- Pens

### iii) Description and Implementation (30 minutes)

#### **Part 1: Reflection and sharing (15 minutes)**

In group of 10 students, write on an A3 paper the following sentence. Then ask each group to reflect on it, to discuss the meaning of this quote by a former First Lady who dedicated her life to improving the quality of people's lives around the world. Then ask them to write the main results of their reflection, their opinions.

*"It is not fair to ask of others what you are not willing to do yourself." ~ Eleanor Roosevelt~*

#### **Part 2: fair or unfair? (20 minutes)**

When reading these following sentences, ask the students to go on one side of the room for FAIR situation and on the other side of the room for UNFAIR situation.

Take time to discuss the situation after each sentence. After discussions, participants can change side.

\*Your dog sleeps outside when you sleep inside in a bed

*Is this FAIR or UNFAIR?*

\*Your older sister gets an allowance but you don't

*Is this FAIR or UNFAIR?*

\*A local teacher decides to give to all foreign students + 5 points for the final test.

*Is this FAIR or UNFAIR?*

\*Taxi drivers have complained that competition from Uber and other platforms is reducing their income, and Uber drivers do not pay licensing fees to work in some cities.

*Is this FAIR or UNFAIR?*

\*The school library is not accessible in wheelchair but all the books can be downloadable online.

*Is this FAIR or UNFAIR?*

\*Students in Sarajevo pay their coffee cheaper than students in Stockholm.

*Is this FAIR or UNFAIR?*

\*Some people have a company car, some don't.

*Is this FAIR or UNFAIR?*

\*In some schools, students have to wear a mandatory uniform every day.

*Is this FAIR or UNFAIR?*

*\*The amount of the local tax one has to pay for one's main residency is calculating taking into account the square meters of the residence and one's own salary.*

*Is this FAIR or UNFAIR?*

\*Students, volunteers, and job seekers have often discounts for cultural activities and transportation costs.

*Is this FAIR or UNFAIR?*

#### **iv) Reflection in Plenary (5 minutes)**

Remind that fairness is a quality consisting in attributing to each person what is due to him or her by reference to the principles of natural justice and impartiality.

What is fair is that everyone has the same "chances" in life, not that everyone arrives at the same result.

## 27. Distinguishing Right and Wrong

### 27.1) Key Points

- Exploring and acknowledging the right-wrong dichotomy across cultures.
- Recognising that the worldwide-shared distinction between right and wrong does not reflect a universal moral or ethical.

### 27.2) What the *Distinguishing Right and Wrong* Human Universal is About

Who doesn't know what is right and what is wrong? Who is not aware that, in certain cases, making the wrong choice would have social, moral or even legal consequences? And yet, the right-wrong dichotomy can be extremely confusing inasmuch as what one may see as evil could be acceptable for another.

Although researchers are indeed studying the so-called "moral grammar", an hypothetical innate sense of morality wired into humans' neural circuits by evolution, our capacity to distinguish between what is right and what is wrong is largely influenced by our social environment, family teachings, faith and religion, legal instructions etc.

When identifying "right and wrong" as human universals, it is therefore crucial to keep in mind that we are not holding a universally accepted definition of "good" and "evil". The assumption is, rather, that the instinct to morally define – or judge - the rightness or wrongness of an act or event is intrinsically human and common across cultures and societies.

### 27.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 27.3.1) Icebreaking or Getting Familiar Activity: *Right or Wrong?*

Participants stand on a line and are read several statements according to which they will have to step forward if they agree (right) or stay still if they do not (wrong). After each statement and respective reaction by the participants, the facilitator should invite them to share the reasons behind their choice and guide the debate that might be triggered. This activity is meant to evidence that perceptions of rightness and wrongness are not absolute but, rather, that each of us has a natural moral/judgmental reaction before these statements.

Statements:

- Children should respect rules imposed upon them by their parents until the age of 18
- Smokers should avoid smoking when they are in the same room with a non-smoker
- Adults should avoid drinking alcohol when they are with minors
- Everyone should be free to express his/her own opinion if this does no harm to others

#### 27.3.2) Main Activity: *The trolley dilemma*

##### i) Aim

This activity primarily aims at leaving room to discussion and exchange between participants. In more details, they will be encouraged to debate about the famous trolley dilemma so that to highlight that, although universally shared, the right-wrong dichotomy still remains controversial.

Reflecting together on the importance for each culture to identify morally-accepted behaviours.

## **ii) Practicalities**

Material and equipment for implementing the activity:

- Tables
- Chairs

## **iii) Description and Implementation (45 minutes)**

The trainer shall read the following story. He/she should present the first and let the participants debate on it for 15 minutes before presenting the second scenario.

### **First scenario:**

There is a runaway trolley barrelling down the railway tracks. Ahead, on the tracks, there are five people tied up and unable to move. The trolley is headed straight for them. You are standing some distance off in the train yard, next to a lever. If you pull this lever, the trolley will switch to a different set of tracks. However, you notice that there is one person on the side track. You have two options:

Do nothing and allow the trolley to kill the five people on the main track.

Pull the lever, diverting the trolley onto the side track where it will kill one person.

What is the right thing to do?

### **Second scenario:**

A trolley is hurtling down a track towards five people. You are on a bridge under which it will pass, and you can stop it by putting something very heavy in front of it. As it happens, there is an overweight man next to you – your only way to stop the trolley is to push him over the bridge and onto the track, killing him to save five. Should you proceed?

## **iv) Reflection in Plenary**

The facilitator sums up the common elements to each group's story and encourage an open discussion. He or she could also evidence the fact that, generally, people tend to answer positively to the first scenario -by choosing to pull the lever, while this is not the case for the second scenario. According to several authors who have analysed the moral implications of the dilemma, one clear distinction between the two scenarios is that in the first case, one does not intend harm towards anyone – pulling the lever and harming the person on the side-track is, in fact, commonly interpreted as just a side effect of saving the five. However, in the second case, harming the one is an integral part of the plan to save the five (Kagan, 1989). As this is just one of the possible interpretations which are applicable to the dilemma, participants could also be invited to reflect on other possible explications of this changing perspective and understanding of “doing harm”.

(Kagan, S. (1989). “The Limits of Morality”, Oxford University Press)

## **28. Emotions (Anger, Love, Pain, etc.)**

### **28.1) Key Points**

- Exploring the world of human emotions and their nature.
- Cross-cultural perspective on emotions.
- Exchanging experience of expressing emotions in different cultures.

## 28.2) What the *Emotions* Human Universal is About

Emotions are everywhere. All the time we experience and express different emotions. However, "No one felt emotions before about 1830."<sup>41</sup>, when modern concept of emotion first emerged for English Language. The word "emotion" itself dates back to 1579, when it was adapted from the French word émouvoir (meaning "to stir up") as a catch-all term to passions, sentiments and affections. There is currently no scientific consensus on a definition of emotion. Emotion, by Paul Ekman, occurs in response to some kind of actual, imagined or re-lived stimulus such as: physical event / situation, a social interaction, or a reflexion of the past emotional experience.

Emotions can be occurrences (e.g., panic) or dispositions (e.g., hostility), and short-lived (e.g., anger) or long-lived (e.g., grief)<sup>42</sup>. They generally are involuntary, meaning that you can't decide what you will experience. "Classic view on emotions", by Charles Darwin, states that emotions are innate, inherited built-in phenomena in all humans and all humans exhibit and recognize facial expressions of emotion without training. Paul Ekman found that there is a special set of six emotions that can be easily identify by the individuals all around the world. And these are called the universal (basic) emotions (happiness, sadness, fear, disgust, anger, and surprise). There's still ongoing debate about number of emotions, definition of emotion and their universality or diversity cross-cultures when it comes to its meaning classification or expressing.

Donald E. Brown (1991) sums up the universality of emotions: "[...] UP {Universal People} faces show happiness, sadness, anger, fear, surprise, disgust, and contempt, in a manner entirely familiar from one society to another. When they smile while greeting persons it signifies friendly intentions. UP cry when they feel unhappiness or pain. A young woman acting coy or flirting with her eyes does it in a way you would recognize quite clearly. [...]. Whether by face, words, gesture, or otherwise, the UP can show affection as well as feel it."

<sup>41</sup> Smith TW (2015). *The Book of Human Emotions*. Little, Brown, and Company. pp. 4–7. [ISBN 9780316265409](https://doi.org/10.1007/978-0-316-26540-9).

<sup>42</sup> "Emotion". *The Stanford Encyclopaedia of Philosophy*. Metaphysics Research Lab, Stanford University. 2018.

### 28.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 28.3.1) Icebreaking or Getting Familiar Activity: *No Emotion Allowed*

The facilitator chooses 3 volunteers (best all of them from different cultures) and asks them to seat on three chairs placed in front of the rest of the participants. When they are ready gives them clean and quartered lemons and asks them to bite them without grimacing or twisting their faces – not showing their emotions. Anyone who fails is out. Those who manage come into the next round. The player is shown that they are out of the game by the audience. Audience is evaluating performance of each of volunteers making sounds and gestures showing their like or dislike for the player. No words are allowed.

The game is also over when all the lemons have been used and the last player left is the winner.

#### **Materials and equipment needed for this activity:**

- 3 watered and quartered lemons, some wet tissues for players to clean themselves,
- some kind of sweet fruit – like melon, watermelon, mango, etc. as a reward for a winner.

#### **Remark:**

*The facilitator should make sure that none of players has any citrus (lemon) or other fruit allergy before starting the icebreaker.*

### 28.3.2) Main Activity: *Show me your emotion*

#### i) Aim

The aim of this activity is to show universality of human emotions, especially when it comes to its recognition, as well as diversity of their expressions.

#### ii) Practicalities

Material and equipment needed for the implementation of this activity:

- 1 pc or laptop
- 1 projector
- 1 flip chart / a board easy to write on
- 1 basket or box

#### iii) Description and Implementation (45 minutes)

##### 1<sup>st</sup> Phase: Role play (25 minutes)<sup>43</sup>

The facilitator splits the participants into two groups. 2 volunteers from the ice-breaking activity are leaders of each group. Groups should be intercultural, preferably 5 to 10 people. If there are more participants than 20 the facilitator can either make groups more numerous but it will be difficult to implement tasks, make a third group – so-called “viewers” or “evaluators”, who will be responsible for guessing the emotions presented by the other 2 groups and evaluating their performance showing their emotions in a non-verbal way or the facilitator can make more groups presenting more emotions. Each group is supposed to prepare a presentation of particular emotion. Leaders draw descriptions of tasks from a basket or a box. The information about the task is a secret of a group.

---

<sup>43</sup> If there will be more than 20 participants and more groups presenting emotions the time of that phase implementation will be extended.

The task descriptions:

1. Pain: present a story told in a form of performance without words showing the emotion of pain.
2. Anger: present a story told in a form of “verbal” performance -verbalize your anger, sounds but no use of bad words or a name of the presented emotion (“anger”) is allowed, showing the emotion of anger.

Each group has 15 minutes to prepare the presentation of drawn emotion. All members of the group should be involved in the preparation and presentation of the task. The presentation should last max. 5 minutes. One group presents their task while the rest is acting as an audience and tries to identify presented emotion. Identified emotion is drawn on the flipchart or a board in a form of emoticon.

At the end of group session, the facilitator draws on board or flipchart a love emoticon and turns on the video presentation. Three drawn emoticon stay present till the end of session.

## **2<sup>nd</sup> Phase: Video and discussion (20 minutes)**

The Participants watch the video “Love, Playing For Change, from Song Around The World series” on YouTube (<https://playingforchange.com/videos/love-song-around-the-world/>; display time: 3:16).

After the end of the video, the facilitator asks from the participants to discuss different forms of expressing love, identify the most universal forms and show the most unique (unique to specific cultures) ones. He/she writes them down on a flipchart or a board in two columns.

### **iv) Reflection in Plenary**

The facilitator sums up the session pointing out universality and diversity of emotions as well as a great variety of their expression. Encourages participants to comment and reflect on them.

Underlines the fact of global changes. Development of new universal ways of communication. Computer games and smart phone applications introduce new universal language that is completely based on the

almost 150-years-old work of Charles Darwin's on emotions (outdated emoticons on your computer keyboards, Facebook emojis, WhatsApp emojis, or stickers). People use new universal forms of communication in virtual reality (different on-line communicators, social media, internet video media, etc.).

**Some useful materials:** <https://medium.com/@keatonbrannigan/has-social-media-created-a-new-universal-language-2dbec96dc6ab> ; <https://englishlive.ef.com/blog/english-in-the-real-world/has-social-media-changed-the-way-we-speak-and-write-english/>.

## **29. Fears and Childhood Fears**

### **29.1) Key Points**

- Key Points Exploring the nature of fears and childhood fears in relation to their influence on human development, restrictions and reactions;
- Discovering ways to overcome fear and reduce its effects;
- Exchanging experiences of fears and childhood fears.

### **29.2) What the *Fears and Childhood Fears* Human Universal is About**

What is fear? Should we fear the fear, as suggested Franklin Delano Roosevelt (1933-1945), former President of the USA? It's an emotion experienced by everyone around the world. Fear arises with the threat of harm, either physical, emotional, or psychological, both real and imagined. Donald E. Brown classified fear as a universality and so did Paul Ekman, proving that facial expressions of fear are similar and easy recognisable cross-culturally. However, he noticed that there are gender differences in fears expression and recognition. Male fear expressions are better recognisable while females generally are better at recognizing fear.

Research shows that there are two innate fears: fear of heights or falling and fear of loud sounds. Most children have many different fears which change in time as a child matures. Old fears are overcome, and new fears arise to take their place. Interestingly, children of similar ages tend to share similar types of fears. We learn most of fears from our parents, surrounding environment, culture or develop them because of association. Fear can be learnt by experiencing or watching a frightening traumatic accident. Sometimes, fears can become so extreme, persistent and focused that they develop into phobias. There are many different fears such as: fear of death, fear of God, fear of dangerous people / animals/ situation, fear of unknown or irrational fear, caused by negative thinking and worrying.

Fear can save our life or make it miserable, like a fear of failing to meet family or even society's expectations or fear of breaking social conventions. Fear is a "favourite" manipulation tool for politicians, dictators or leaders, including religious and spiritual leaders. Fear may be politically and culturally manipulated to persuade citizens of ideas which would otherwise be widely rejected or dissuade citizens from ideas which would otherwise be widely supported. In contexts of disasters, nation-states manage the fear not only to provide their citizens with an explanation about the event or blaming some minorities, but also to adjust their previous beliefs. Good examples are actions of dictators like Adolf Hitler, Joseph Stalin and Saddam Hussein, to name just a few, who rose to power by exploiting people's fears.

Fear is a natural feeling which accompany human life from a very beginning till it's end. While traditionally considered a "negative" emotion, fear actually serves an important role in keeping us safe as it mobilizes us to cope with potential danger. Fear is an ability that has allowed humans to survive predators and natural disasters for millions of years. It's a survival mechanism.

Fear causes physiological changes and ultimately behavioural changes. The evolutionary responses to fear, as Paul Ekman lists, are fight, flight and freeze, summarised as a fight-or-flight response.

Life is unpredictable, and danger can come out of nowhere. When under intense pressure, fear can enable people to summon enormous energy or power reserves that are normally inaccessible. The result can seem nothing short of a superhuman response, like lifting a car to save the person squashed underneath.

Fear is affected by cultural and historical context. There are consistent cross-cultural differences in how people respond to fear.

Whereas some people find fear nearly intolerable and avoid the emotion at all costs, others experience pleasure from feeling fear and seek it out (i.e., watching a horror film). They are so-called thrill seekers. Thrill seeking seems to have a gender bias. Anyway, fear is present everywhere in our everyday life, in global politics and culture. It can be found and reflected in mythology and folklore as well as in literature, art works, movies, Internet, video games, music, etc.

Donald E. Brown (1991) sums up the universality of fears and childhood fears as follows: “[...] UP {Universal People} faces show happiness, sadness, anger, fear, surprise, disgust, and contempt, in a manner entirely familiar from one society to another. [...] They also have childhood fears, including fear of loud noises and—particularly toward the end of the first year of life—of strangers (this is the apparent counterpart of a strong attachment to their caretaker at this time). The UP reacts emotionally—generally with fear—to snakes. With effort, the UP can overcome some of their fears. “

### 29.3) Activities

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### 29.3.1) Icebreaking or Getting Familiar Activity: *The snake fear test*

The facilitator gathers the participants in a circle. Then he/she finds a volunteer to record activity on the smartphone or iPhone. The facilitator takes a sack with fake snakes and throws them into the middle of the circle. The volunteer records the participants reaction. Then he/she asks the participants to take 3 slow and deep breaths in standing position. At the end he/she suggest them to tightly embrace themselves with their own hands. The volunteer transfers the movie from the phone to computer or laptop and

displays the movie recorded during the activity with the use of a projector. While watching the movie, the facilitator discusses the participants reactions and emotions.

**Material and Equipment needed for the implementation of this activity:**

- 1 smartphone or iPhone with a good quality camera,
- 1 data transmission cable to transfer movie from the phone to computer or laptop,
- 1 pc or laptop,
- 1 projector,
- 5 realistic looking rubber snakes in a sack.

**Suggestion for the facilitator:** *Before you start the activity ask if any student has any phobias and the one who has ophidiophobia (fear of snakes) should be asked to go and bring you something you have forgotten.*

**29.3.2) Main Activity: *Fears of My Life***

**i) Aim**

The aim of this activity is to discover the nature of fears and childhood fears in relation to human development, restrictions and reactions as well as identify possible way to overcome them and reduce their effects.

**ii) Practicalities**

Material and equipment needed for the implementation of this activity:

- 1 pc or laptop
- 1 projector
- 1 flip chart or a board easy to write on

**iii) Description and Implementation (40 minutes)**

**1<sup>st</sup> Phase: Video and Discussion (10 minutes)**

The Participants watch the video “The Grudge – Official Trailer (HD) 2020” on YouTube (<https://www.youtube.com/watch?v=O2NKzO-fxwQ>). Display time: 2:24.

After the end of the video, the facilitator asks from the participants to identify the basic emotions they felt watching the trailer, describe their physiological reaction. He/she writes them down on a flip chart. Then they discuss the reasons behind the success of horror movies and stories. Talk about thrill seekers.

**2<sup>nd</sup> Phase: Scary Stories of the Participants Lives, Sharing Their Experience with Fears and Childhood Fears, overcoming them and dealing with their effects (30 minutes<sup>44</sup>)**

The facilitator asks the participants to sit in a circle. Then they start “Scary Storytelling”. Each participant presents his/hers biggest or childhood fear illustrating it with a scary story they experienced. Each person has about 2 minutes to present hers/his scary story. The facilitator writes the fears down on a flipchart or a board. He/she groups them into fears and childhood fears columns. They discuss the nature of fear – answering question why do we feel fear? The facilitator writes down the reasons. Then the participants turn to their neighbor to form pairs. The facilitator asks the participants to discuss in pair the most effective ways to overcome fear and deal with its effects. They write it down. Each couple presents their findings and creates on the flipchart or the board 2 lists: one with the ways to overcome fear and the second – ways of dealing with its effects. Each couple has about 2 minutes to present their findings.

**iv) Reflection in Plenary**

The facilitator sums up the major similarities / differences in fear responses, types of fears and childhood fear the participants experienced as well as methods of overcoming fears and phobias and reducing their effects. He/she encourages participants to comment and reflect on them.

---

<sup>44</sup> The time of implementation of this phase depends on the group size. The timing presented is for about 10 participants group.

## **30. Likes and Dislikes**

### **30.1) Key Points**

Recognising the universal nature of “likes and dislikes” considered as inclination to have specific or general preferences.

### **30.2) What the *Likes and Dislikes* Human Universal is About**

What do you like? What do you dislike? These questions are purely universal: whether speaking about food, music, clothing, colours, landscapes, or everything comes across your mind, people from all over the world will always answer “yes I do like it” or “no I do not like it”. Preferences might be specific or general, they might be openly expressed or kept implicit or even secret; some might share your same preference, some others might not. Likes and dislikes, moreover, are not absolute: individual preferences can in fact change over time, and for a variety of reasons usually related to life experience. But one thing is certain: no matter where you go, people will always refer to things that they like and thing they dislike.

### **30.3) Activities**

*(The content of the activities has been developed so as to be careful, respectful, and inclusive. Nonetheless, due to the nature of the subjects which are treated and mindful of the differences in sensibilities of each of us, active participation and sharing of personal experience by participants will take place on a voluntary basis).*

#### **30.3.1) Icebreaking or Getting Familiar Activity: *Me and my favourite things***

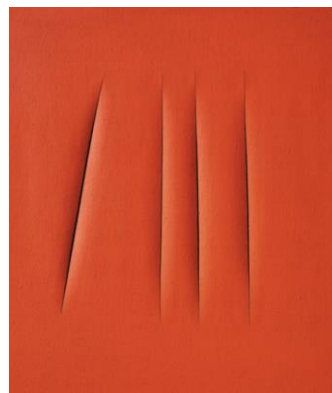
Participants are shown pictures (displayed on the floor) representing different things and are asked to express their preferences, their likes and dislikes, and give a brief explanation of why they do or do not like what is in the picture. This activity should show them that, although individual and possibly specific, reasons behind preferences are often similar.

### 30.3.2) Main Activity: *Us and our favourite things*

#### i) Aim

Participants are shown pictures (displayed on the floor) representing different things and are asked to express their preferences, their likes and dislikes, and give a brief explanation of why they do or do not like what is in the picture. This activity should show them that, although individual and possibly specific, reasons behind preferences are often similar.





## ii) Practicalities

- Tables
- Chairs
- Flipchart

## iii) Description and Implementation (30 minutes)

Participants will stand in a circle and, one at the time, will say one thing that they like and another that they dislike. For both statements, the other participants will gather around him/her if they share the same preference. The aim is to gather as many people as possible when stating something that

they like and as few people as possible when stating something they dislike. The facilitator writes down on a flip chart – column 1 – those “likes” that have gathered the largest number of participants, and those dislikes that have gathered the least number of them -column 2. Once again, the facilitator should guide the subsequent discussion (see below).

#### **iv) Reflection in Plenary**

The facilitator sums up the key elements raised during the activities and asks the following questions: was it easy to find wide-shared “likes”? Was it difficult to identify specific, personal “dislikes”? Would it be easier the other way around?