

EMBRACE

A METHODOLOGY FOR SOCIAL INCLUSION

Positive Psychology, Nonviolent Communication
and Intercultural Education in Youth Work with Young Migrants



EMBRACE - Stop the Exclusion of Young Migrants,
Refugees and Displaced People
[2024-1-PT02-KA220-YOU-000243935]



**Funded by
the European Union**

CREDITS AND ACKNOWLEDGMENTS

The Embrace methodology consolidates the collective and transnational effort of four European organizations, articulating technical and theoretical rigor with the lived experience of young people and local partners. This document embodies a co-construction process in which the validation of the tools and the methodological structuring were founded upon the active participation of technicians, strategic partners, and youth, encompassing both local citizens and migrant, displaced, or refugee individuals. The following nominal recognition constitutes a tribute of gratitude to those who enabled the transposition of the consortium's theoretical vision regarding interculturality, equality, and solidarity into a social inclusion methodology. The Embrace project team expresses its profound appreciation to all those who contributed to the materialization of this vision of social cohesion.

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Disclaimer: EMBRACE is an EU-funded Erasmus+ project. The support of the European Commission for the production of this publication does not constitute an endorsement of the content, which reflects only the views of the authors, and the Commission cannot be held responsible for any use that may be made of the information contained therein.

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FOREWORD

Contemporary public discourse on migration often oscillates between alarm and indifference, rarely recognising migrants as individuals with complex identities, memories and aspirations who are entitled to rights. Young migrants, refugees and displaced people are too often treated as objects of policy or concern, rather than as active participants in their own lives.

The current situation reveals the failure of integration programmes, accompanied by a decline in social imagination and shared responsibility. Inclusion, in its many dimensions, requires more than technical solutions; it demands the courage to reimagine how we live together and to value difference as a condition for democratic vitality. Solidarity is essential, for inclusion is not a favour granted from the centre to the margins but a relational practice built upon mutual recognition, reciprocity, and trust. Without these elements, even the most well-intentioned policies risk reinforcing the very hierarchies they aim to repair.

This approach introduces the concept of ethical cohabitation. Philosopher Judith Butler articulates this idea to describe the responsibility of living alongside those whose histories, vulnerabilities, and ways of being we may not fully understand. For Butler, cohabitation is an ethical imperative that arises from our fundamental condition of sharing a world. Inclusion, seen through this lens, is an ethical practice. It requires us to create space for difference without seeking to erase or domesticate it, cultivating ways of living together that rely on mutual recognition and the capacity to remain present in the uncertainty of the unknown.

This is precisely the purpose of the project *Embrace – Stop the exclusion of young migrants, refugees and displaced people*: to bring together actors from across sectors and countries around a shared conviction that inclusion is a complex, multifaceted process - one that cannot be reduced to simplistic notions of integration. Throughout the project, we developed a methodology that embodies this vision. By equipping youth workers, educators, and social actors with tools grounded in Nonviolent Communication, Intercultural Education, and Positive Psychology, this methodology - presented here as a critical output of the *Embrace* project - is both a call to action and a guide for it. Most importantly, it places young migrants, refugees, and displaced people (MDR), together with their non-MDR peers, at the heart of the solution - as co-creators of a more just and cohesive Europe.

INTRODUCTION

PARTNERS

Who is involved in this manual?



[Comunidades Que Florescem](https://www.facebook.com/comunidades-que-florescem)



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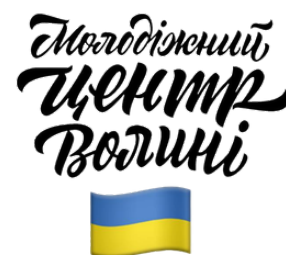
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[youth.center.volyn](https://www.facebook.com/youth.center.volyn)



[youth.center.volyn](https://www.instagram.com/youth.center.volyn)

ABOUT US

Comunidades que Florescem Association

is a non-profit organization dedicated to promoting human development among children, adolescents, adults, and families, with a particular focus on young people between the ages of 13 and 30. Its mission is to empower them with essential skills to face everyday challenges in a more conscious, resilient, and participatory way.

Inspired by approaches such as Positive Psychology and Citizenship Education, the association develops projects across educational, family, and community settings. Its youth-centered work fosters critical thinking, emotional well-being, social participation, and meaningful learning experiences. It also encourages new perspectives on the self and society, helping young people find creative solutions to the challenges they face.

The association believes that every project is an opportunity for transformation - both for the young people involved and for the communities we engage with. The association is committed to building a fairer, more inclusive, and supportive future, where every young person can flourish and actively contribute to society.

Fundacja Centrum Aktywności Twórczej (CAT)

is a dynamic non-governmental organization based in Leszno, Poland, dedicated to empowering individuals and communities through creativity, intercultural dialogue, and social engagement. Since its founding in 2008, CAT has been creating inclusive spaces for young people, adults, and seniors to learn, grow, and connect across cultures. CAT is known for its strong commitment to European values, non-formal education, and volunteering. Through local and international projects – including Erasmus+, the European Solidarity Corps, and grassroots initiatives – CAT fosters active citizenship, lifelong learning, ecological awareness, and social inclusion. Working with diverse groups such as migrants, young people with fewer opportunities, seniors, and international volunteers, CAT uses creative tools like art, storytelling, theatre, and digital media to build bridges of understanding and promote empathy. With a professional and passionate team, CAT continues to be a hub for inspiration and change – supporting individuals in discovering their potential and encouraging communities to act together for a more inclusive and compassionate world.

A.C.T.O.R. (Cultural Association for Theater and Origami in Romania)

has been active since 2002, developing European projects that promote civic engagement through volunteering. The organization's core methodology centers around using art as a tool for education and clinic animation, fostering meaningful experiences across cultural and social contexts. A.C.T.O.R.'s mission is to support the development of human potential among children, youth, and adults by encouraging their active involvement, participation, and voluntary work. The organization envisions a society grounded in effective communication,

where individuals realize their societal responsibilities by expressing their personal perspectives with courage and clarity. To achieve this, A.C.T.O.R. aims to help its beneficiaries acquire creative communication skills that support harmonious personal growth and active community engagement. Its diverse programs include local, national, and international volunteering; clinic animation; intercultural education; art in education; cultural and social events; and international youth exchanges grounded in non-formal educational methods.

VYC (Volyn Youth Center)

The non-government organization "Volyn Youth Center" - is an educational and event hub that works as a platform for various events and programs to strengthen and form the knowledge, skills, and values of Ukrainian youth. The youth center is located in Lutsk city, Volyn region, but its activities and impact are spread not only among the city and regional youth, but also on the national level.

The main activities are divided to: weekly clubs (English speaking club, table games club, and empathic communication club etc); leadership programs for youngsters (UPSHIFT, "Mission L", "Active citizens" etc); periodic events (movie nights, diversity quests, and thematic workshops etc). Recently the young ambassadors team was created from the active youth center visitors, and they form the agenda of the week, adding interesting formats for the visitors content and event.

Target Audience



The methodology is aimed at professionals and organizations working with young people in non-formal and intercultural educational contexts, including youth workers, educators, volunteer coordinators, civil society organizations and young migrants, refugees and displaced people.

THE PROJECT

EMBRACE - STOP THE EXCLUSION OF YOUNG MIGRANTS, REFUGEES AND DISPLACED PEOPLE

Empowering Youth through Intercultural Education, Non-Violent Communication, and Positive Psychology.

The Embrace project was a transnational initiative aimed at addressing the pressing issue of social exclusion faced by young migrants, refugees, and displaced people, particularly those affected by the ongoing crisis in Ukraine. Through a collaboration between four partner organizations from Portugal, Romania, Ukraine, and Poland, the project seeks to develop and implement methodologies designed to tackle social exclusion and promote integration and solidarity among youth.

The project's core objectives include enhancing Intercultural Education, promoting Nonviolent Communication, and fostering Positive Psychology as tools to empower youth. It takes an innovative approach by involving young people simultaneously as beneficiaries and active participants in the creation and implementation of the solutions that affect their lives and their communities.

Throughout the project, various activities were being carried out, including the creation of a collaborative study on the exclusion of young Ukrainian migrants, displaced and refugees, the development of a comprehensive methodology to address their needs, and the design of practical training resources for youth workers and educators. These activities were designed to build a safe environment for young migrants, refugees, and displaced people, facilitating their social inclusion through evidence-based strategies and innovative approaches.

Key Activities and Outcomes

1. Data Collection and Study Development

A significant aspect of the project was the collaborative "Study on the Experience of Young Ukrainians." This study gathers local data on the social exclusion of young Ukrainian migrants, refugees, displaced people and asylum seekers in the partner countries. The study aimed to understand their unique challenges and needs, which form the foundation for the development of this methodology. Eight events (both online and in-person) were organized to present the study and raise awareness among stakeholders and the community about the critical issues faced by young migrants.

2. Training and Methodology Development

The project placed a strong emphasis on capacity building for youth workers and educators. This includes staff training sessions on non-violent communication and positive psychology, as well as transnational meetings to share experiences and best practices on working with young migrants, refugees and displaced people (MDR). One of the most significant outcomes is also the creation of this methodology, which will serve as a practical guide for intervention and support for young MDR.

3. Testing and refining *Embrace: A Methodology for Social Inclusion - Positive Psychology, Nonviolent Communication and Intercultural Education in Youth Work with Young Migrants*

The final phase of the project focused on the implementation and refinement of the methodology developed in earlier stages. Local youth groups were created to provide inputs, which were tested through various activities, including workshops and feedback sessions. The *Embrace: A Methodology for Social Inclusion*, was then fine-tuned, based on the feedback gathered from these youth groups, that culminated in an international gathering in Portugal, where the final version will be presented and tested.

Innovative Approach and Transnational Cooperation

Embrace was grounded in a collaborative and evidence-based approach, bringing together diverse organizations from different countries, each with their own expertise in areas such as social inclusion, Intercultural Education, and Nonviolent Communication. By focusing on the lived experiences of young migrants, refugees, and displaced people, the project sought to raise awareness and to equip key stakeholders with the tools they need to actively engage in solving the problem of social exclusion.

The project was committed to sustainability and long-term impact. The *Embrace: A Methodology for Social Inclusion* will be shared widely, allowing other organizations and youth workers across Europe and beyond to adopt and implement the strategies learned through this project. Through its comprehensive approach, *Embrace* will simultaneously empower young migrants, refugees, and displaced people and strengthen the capacity of organizations to respond to the challenges of migration, displacement, and social exclusion. By involving young migrants, refugees, and displaced people in the co-creation of solutions, the project ensures that their voices are heard and valued in shaping a more just and cohesive society.

Through its work, the project contributes to the broader European objectives of promoting common values, civic engagement, inclusion, and diversity, while also responding to the challenges posed by the war in Ukraine and the displacement of young people in Europe.

OBJECTIVES OF THIS METHODOLOGY

The *Embrace: A Methodology for Social Inclusion* provides a dynamic and adaptable framework focused at tackling the complex social exclusion experienced by young migrants, refugees, and displaced people (MDR). At the heart of this methodology are the values of inclusion, dignity, and solidarity, essential for fostering meaningful change in the lives of young people affected by displacement.

The objectives of this methodology are designed to achieve the following:

01 EMPOWER YOUTH WORKERS AND EDUCATORS

One of the foundational objectives is to equip youth workers, educators, and social actors with the necessary tools and frameworks to effectively intervene in the lives of young MDR. This will be accomplished by introducing them to the core concepts of Nonviolent Communication (NVC), Positive Psychology (PP), and Intercultural Education (IE). These tools will enhance their ability to build supportive, empathetic, and inclusive environments where young people can thrive. The methodology encourages an approach where youth workers and educators are active participants in shaping the interventions alongside the young people themselves.

02 FOSTER INCLUSIVITY AND INTERCULTURAL DIALOGUE

The methodology seeks to promote a deep understanding of the unique experiences of MDR youth through intercultural dialogue. It aims to create an inclusive environment where cultural differences are seen as strengths rather than barriers. Through this, the *Embrace: A Methodology for Social Inclusion*, encourages youth workers and young people alike to reflect critically on the social exclusion experienced by MDR youth and to develop strategies that foster mutual respect, understanding, and co-creation. By embracing the values of inclusion, intercultural competence, and shared responsibility

03 CO-DESIGN EFFECTIVE INTERVENTIONS WITH YOUNG PEOPLE

A key objective of this methodology is the active involvement of young people in co-designing interventions. This participatory approach recognizes young MDR as partners in the process of change. By giving them a voice in its development, the project ensured that the solutions created were truly reflective of their needs and aspirations. This process also empowered young people to become agents of change within their own communities, reinforcing their agency and ownership over the outcomes.

04 ENSURE THE METHODOLOGY IS EVIDENCE-BASED AND REFLECTIVE

The *Embrace: A Methodology for Social Inclusion* is grounded in research, including a collaborative study on the experiences of young Ukrainian refugees and displaced people. This evidence base was integral in shaping the interventions and activities included. The goal is to ensure that each activity, exercise, and approach is adaptable to the diverse contexts in which it will be implemented. This methodology was built in an iterative way, allowing for continuous refinement based on feedback from both youth participants and youth workers.

05 PROMOTE LONG-TERM SUSTAINABILITY AND IMPACT

the methodology aims to lay the groundwork for long-term, sustainable change by fostering the capacity of local organizations and stakeholders. By equipping them with the necessary skills, knowledge, and resources, the methodology ensures that the impact of the Embrace project extends beyond its immediate timeline. The activities and strategies developed will serve as a lasting resource, enabling organizations to continue supporting MDR youth and promoting their integration into society long after the project's conclusion.

In summary, the *Embrace: A Methodology for Social Inclusion* sets out to create a framework for intervention that is inclusive, evidence-based, and participatory. It provides youth workers and educators with the tools they need to support the empowerment of MDR youth while promoting solidarity, intercultural understanding, and positive psychological growth. Ultimately, it aims to create lasting change by empowering young people and the organizations that support them to co-create a more inclusive and just society.

Fundamental Values of the European Union

(as stated in Article 2 of the Treaty on European Union)

HUMAN DIGNITY

Every person has intrinsic worth and must be treated with respect and care.

FREEDOM

Everyone has the right to think, speak, believe, and live freely.

DEMOCRACY

Decisions are made through inclusive, participatory, and fair processes.

EQUALITY

All individuals are equal before the law and deserve the same rights and opportunities.

RULE OF LAW

Laws apply equally to everyone and are enforced by independent, fair institutions.

RESPECT FOR HUMAN RIGHTS (INCLUDING MINORITIES)

Everyone's fundamental rights must be protected, especially those of vulnerable or minority groups.

VOCABULARY

OF THE MOST COMMON TERMS AND THEIR SHORTENINGS

EXCLUSION

refers to the process or situation in which individuals or groups are systematically denied access to rights, opportunities, resources, or participation in social, cultural, economic, or political life. It can result from discrimination, structural barriers, or social attitudes, and often affects those who are already in vulnerable or marginalized positions.

INCLUSION

refers to the practice of creating environments where all individuals — regardless of their background, abilities, identity, or status — feel welcomed, respected, supported, and valued. It involves removing barriers to participation, ensuring equal opportunities, and actively embracing diversity as a strength.

INTERCULTURAL EDUCATION (IE)

refers to an educational approach that focuses on promoting dialogue and cooperation among individuals from different national cultures, emphasizing the importance of cultural diversity, communication, and understanding in the learning process.

INTERNALLY DISPLACED PERSON (IDP)

persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized border.

MIGRATION

the movement of persons away from their place of usual residence, either across an international border or within a country.

MIGRANTS DISPLACED PERSONS (MDP)

is not a commonly used acronym in international humanitarian or migration discourse, but it seems to refer to people who have been displaced due to various reasons, including conflict, natural disasters, economic hardship, or persecution.

MIGRANTS, DISPLACED AND REFUGEES (MDR)

refers to people who have experienced voluntary or forced mobility, including migrants who move for work, education or family reasons; internally displaced persons who flee their homes but remain within their own country due to conflict or disaster; and refugees who cross international borders seeking protection from persecution, war or violence. The term acknowledges the diverse legal statuses and lived experiences of people on the move.

NONVIOLENT COMMUNICATION (NVC)

is an approach to enhanced communication, understanding, and connection based on the principles of nonviolence and humanistic psychology.

POSITIVE PSYCHOLOGY (PP)

is the scientific study of conditions and processes that contribute to positive psychological states (e.g., contentment, joy), well-being, positive relationships, and positive institutions.

SOCIAL ISOLATION

is a state of complete or near-complete lack of contact between an individual and society. It differs from loneliness, which reflects temporary and involuntary lack of contact with other humans in the world. Social isolation can be an issue for individuals of any age, though symptoms may differ by age group.

THE METHODOLOGY

PREFACE

Understanding the Problem

The Exclusion of Young Migrants, Refugees and Displaced People in Contemporary Europe

Over the last decade, Europe has experienced successive waves of migration driven by political instability, conflict, economic hardship and, more recently, the full-scale Russian invasion of Ukraine. This most recent war triggered the fastest-growing refugee crisis in Europe since World War II. Millions were displaced overnight, with a significant proportion being young people. These youth, whether arriving alone or with family, found themselves suddenly uprooted, navigating fragmented systems of reception, education, and social support in unfamiliar contexts.

While the scale of the Ukrainian crisis prompted a notable political and civil response, including the activation of the EU's Temporary Protection Directive, this emergency framework did not fundamentally transform the deeper structures of exclusion that many young migrants, refugees and displaced people (MDR) continue to face. In fact, what the crisis revealed was the extent to which access to protection, care and opportunity in Europe is still stratified by nationality, race, language, legal status and perceived cultural proximity.

Young MDR are often caught at the intersection of multiple forms of vulnerability. These include institutional barriers such as limited access to education or language acquisition programs, lack of recognition of prior qualifications, and restrictive immigration frameworks that leave them in prolonged states of legal limbo. Socially, they face isolation, stereotyping, and discrimination - both at the interpersonal level and in media and public discourse. Psychologically, they carry the invisible burdens of trauma, loss and rupture, often without adequate support systems in place.

Despite international frameworks asserting the rights of the child and various national youth strategies promoting inclusion, the implementation gap remains wide. Too many young people are treated as passive recipients of aid or integration policies, rather than as individuals with agency, talents and aspirations. Instead of being recognised as participants in the shaping of Europe's present and future, many are positioned as “problems to be managed.”

Across the countries involved in the *Embrace - stop the exclusion of young migrants, refugees and displaced people* project - Portugal, Romania, Poland and Ukraine - the exclusion experienced by young MDR follows shared patterns, yet is also shaped by specific national contexts. Our field research and consultations with young people and local stakeholders (as documented in our initial study phase) highlighted several recurring dynamics: interrupted education pathways, lack of psychological support, difficulties in accessing quality non-formal learning opportunities, and widespread xenophobic narratives - often exacerbated by polarised political climates.

The emotional toll of this exclusion is considerable. Young MDR frequently express a sense of

invisibility, disconnection and mistrust - in the institutions that are meant to support them and in the broader promise of belonging. These are signals of a wider failure to create inclusive, cohesive and democratically vibrant communities.

The *Embrace* project recognises that responding to these challenges requires more than technical adjustments. It demands a shift in approach - one that sees young people not as temporary guests in European societies but as co-builders of them. It also requires that youth professionals - educators, youth workers, community organisers - are equipped with tools that enable them to foster real encounters, build trust, and support the emotional, social and civic development of all young people, regardless of their migratory background.

By placing the experiences of young MDR at the heart of our methodology, and grounding our work in the transformative potential of Positive Psychology, Nonviolent Communication and Intercultural Education, this project aims to support both individual resilience and also systemic change. These approaches offer both practical strategies and an ethical foundation to reimagine inclusion as a shared and sustained process - one rooted in dignity, reciprocity and mutual recognition.

In line with the Erasmus+ programme's overarching priorities, *Embrace* contributes to building inclusive education and training systems, advancing common European values, and strengthening the civic and democratic engagement of young people. The exclusion of migrants and refugees is a test of Europe's commitment to justice and cohesion — it raises urgent questions about the kind of societies we are shaping, and the future we are willing to imagine and work for together.



Cultivating Inner Strengths as Tools for Inclusion

At the heart of Positive Psychology lies a question that is both deeply personal and politically urgent: what allows individuals and communities not merely to survive, but to flourish? Originally developed by Martin Seligman as a corrective to psychology's traditional focus on pathology, Positive Psychology proposes a science of human potential. It studies the conditions under which people experience meaning, belonging, achievement, and emotional resilience - elements that are far from abstract when considered through the lens of young migrants, refugees, and displaced people (MDR).

The exclusion experienced by many MDR youth in Europe goes beyond institutional barriers or legal frameworks. It permeates psychological and emotional spheres, shaping how young people perceive their own worth, imagine their futures, and engage with their environment. These interior dimensions of exclusion are often neglected in policy responses and social interventions. Positive Psychology offers a human-centred, research-based approach to address this blind spot. It does not bypass structural injustice, but contributes to processes of healing, reparation, and civic participation.

The *Study on the Experience of Young Ukrainians* (13 - 30 years old) revealed a recurrent pattern - the erosion of self-confidence, the internalisation of stigma, and a profound sense of emotional disconnection. These findings speak to unmet psychological needs: the need for recognition, for contribution, and for emotional safety. Positive Psychology does not offer a universal solution, but it opens up a transformative space. It encourages practices that help individuals identify and cultivate their own strengths, connect to positive emotions, and build a coherent sense of self in a world that too often renders them invisible.

This field draws on the foundational work of Seligman and Peterson and is further developed by scholars like Barbara Fredrickson. It investigates the emotional and cognitive mechanisms that sustain well-being and help individuals overcome adversity. Seligman's PERMA model - Positive Emotions, Engagement, Relationships, Meaning, and Accomplishment - offers a framework for understanding the internal fractures caused by exclusion and the pathways that support resilience. In practical terms, these dimensions translate into tools that youth workers, educators, and psychologists can use to support MDR youth: promoting moments of joy and connection, encouraging meaningful social roles, and reinforcing a sense of achievement in everyday life.

A second, crucial axis concerns the role of character strengths as tools for empowerment and civic inclusion. This dimension is grounded in the VIA Classification of Character Strengths and Virtues (Peterson & Seligman, 2004), through the largest international empirical study of moral excellence ever conducted. Drawing on cultural, religious, and philosophical traditions across more than 50 countries, the VIA project identified six core virtues - wisdom, courage, humanity, justice, temperance, and transcendence - and associated 24 character strengths. These strengths were shown to be universally valued across cultures and can be recognised and cultivated in all individuals, including those facing displacement or marginalisation.

Incorporating this axis into the *Embrace* methodology allows us to work simultaneously on self-knowledge and social transformation. Many young MDR participants express a strong desire to contribute to the places where they now live, to share what they know, and to offer their talents. Activities grounded in character strengths help them identify and activate those inner resources - such as perseverance, creativity, fairness, leadership, or appreciation of beauty - and imagine concrete ways to put them into practice. This process enhances mental well-being and also supports civic engagement, as it helps young people see themselves as agents of value and connection.

The *Embrace* activity "*My Inner Garden*" exemplifies this approach. Through a metaphor that is both accessible and profound, it invites participants to discover which seeds of strength are already present in them and which ones they wish to grow. Youth workers can guide participants through visual exercises, storytelling, or small group conversations that explore how their strengths have helped them face challenges and how these same qualities can enrich the communities they are part of. This method respects the diversity of cultural backgrounds while anchoring the experience in shared human traits.

This understanding of Positive Psychology resonates with the foundational values promoted by the European Union and embedded in the Erasmus+ programme: human dignity, equality, solidarity, and respect for diversity. *Embrace* brings these values into action through practices that restore trust, foster self-efficacy, and strengthen the emotional and civic capacities of young people.

For youth and social workers, these concepts offer more than theoretical insight. They provide practical means to create inclusive environments where each young person can explore their identity, understand their relationships, and develop a sense of agency in contributing to collective life. When a displaced young person identifies their strengths and feels those strengths are recognised and welcomed, they begin to move toward psychological recovery and step into active, meaningful participation in the communities that surround them.

If you would like to know more about the basis on Positive Psychology and Nonviolent Communication, go to our Training [here](#).

A Pedagogy of Presence, Voice, and Recognition

Language is never a neutral medium. In contexts marked by displacement, uncertainty, and structural inequality, words serve as instruments of recognition or tools of exclusion. For many young MDR, communication is a space where dignity is either negotiated or denied, rather than simply a means of expression. The Embrace methodology draws on Nonviolent Communication (NVC) as a profound ethical shift in how we listen, speak, and relate, rather than as just a set of interpersonal tools. NVC is understood as an ethical and pedagogical framework capable of transforming relationships, institutions, and the conditions under which voice is allowed to emerge.

Originally developed by Marshall Rosenberg, NVC is rooted in a radical attentiveness to human needs, emotions, and the quality of connections between individuals and within communities. It proposes a shift from language shaped by judgment, defensiveness, or control, to one that fosters empathy, curiosity, and mutual respect. Its four pillars - observations without evaluation, identification of feelings, awareness of needs, and clear, respectful requests - may appear simple. Their transformative potential, however, resides in the discipline they require: the discipline of listening without interruption, speaking without domination, and engaging without fear.

This ethical dimension connects NVC to broader humanistic traditions in psychology. Carl Rogers, a foundational figure in this field, emphasised the healing potential of unconditional positive regard, empathic listening, and authenticity. His focus on presence and acceptance finds a strong echo in the voices of the young participants in the *Study on the Experience of Young Ukrainians* (13–30 years old). Many reported feeling dehumanised in bureaucratic environments, misinterpreted in educational settings, and, in a broader sense, silenced in public discourse. Their testimonies invite a pedagogical reorientation: toward curiosity in place of judgment, and toward co-creation in the face of control. Rosenberg's model inherits these principles and translates them into social and educational contexts, reminding us that the way we speak reveals how we relate to power, difference, and vulnerability. As the Vietnamese monk Thich Nhat Hanh observed, to listen deeply is to offer healing. In this sense, NVC does not operate as therapeutic jargon or soft skill - it represents a civic and ethical commitment to the full humanity of others.

The findings of the *Study on the Experience of Young Ukrainians (13 - 30 years old)* were unequivocal. Across all partner countries, participants described recurring experiences of being misrepresented, marginalised, or stereotyped - in schools, job interviews, social services, and in the way institutions framed their lives. These accounts point to a recurring pattern: conclusions were often drawn about them before they had a chance to speak, as if their stories had already been scripted by others. While language barriers were frequently mentioned, many participants pointed to deeper obstacles - those rooted in cultural misreadings and structural power imbalances. Interpreting these testimonies, we understand that for many, displacement was experienced not only in terms of geography, but also through communication: they were physically present, yet narratively excluded. Bureaucratic systems often rendered them invisible or illegible; educational contexts responded to linguistic diversity without effective tools;

and public narratives either ignored their perspectives or folded them into reductive depictions of crisis. Beyond linguistic challenges, their accounts reveal an erosion of voice and agency - a sense of being spoken about but rarely spoken with.

The implications of these findings are pedagogical and political. Communication breakdowns are not isolated misunderstandings; they are symptoms of deeper imbalances in power, perception, and institutional responsiveness. In such conditions, NVC emerges as a structural necessity. It provides a methodology through which voice can be restored and sustained, especially among those whose voices have been historically interrupted. This vision resonates deeply with the priorities of the Erasmus+ programme. Inclusion, intercultural understanding, and democratic engagement require more than structural access - they demand relational tools. NVC offers such tools. It strengthens the civic fabric by cultivating the conditions for dialogue, even during conflict. It fosters emotional safety, which is a precondition for trust and for learning. And it embodies European values - dignity, equality, and freedom - not as abstract ideals, but as lived experiences in the classroom, the youth centre, or the public square.

The *Embrace* methodology embraces NVC as a tool of co-creation, where presence replaces control and where listening becomes a form of recognition. This is made concrete through activities such as *The Path of Our Stories* (also referred to as *Where Stories Meet Hearts*), which creates structured yet open spaces for young people to explore their own narratives, listen to others, and cultivate habits of empathy. Working in pairs or small groups, participants learn to identify what they feel, articulate what they need, and respond to others without judgment or correction. These are foundational gestures of democratic life. To be heard with care is to be confirmed as a subject of meaning. To speak from within one's own story is to reclaim agency in a world that often narrates over it.

These pedagogical practices are neither abstract nor idealistic. They respond directly to the emotional realities described in the study: the shame of being misunderstood, the fatigue of having to explain oneself repeatedly, the pain of seeing one's silence mistaken for indifference. By foregrounding needs rather than assumptions, and by focusing on relational clarity rather than rhetorical mastery, NVC enables inclusion at its root. It nurtures the emotional grounding necessary for learning and belonging. It cultivates the reflective spaces necessary for intercultural dialogue and it allows difference to be engaged with curiosity rather than fear.

In the broader framework of the *Embrace* methodology, NVC functions as both a compass and a toolkit. It directs attention to what matters most in human interaction: recognition, dignity, and shared meaning. Its practice does not erase conflict, but it offers ways to move through conflict without reducing the other to an enemy. In contexts of forced mobility and cultural dissonance, this is more than useful - it is essential.

Ultimately, the inclusion of NVC is a response to what the young Ukrainians made clear in their testimonies: the need to be listened to as persons, not managed as cases. Their words point towards a Europe still in the making, one in which young people can speak their truths without fear, be listened to without prejudice, and live without having to constantly defend their right to belong. In this vision, NVC it's the architecture to inclusion.

If you would like to know more about the basis on Positive Psychology and Nonviolent Communication, go to our Training [here](#).

Belonging as an Ethical and Relational Practice

In a world increasingly shaped by mobility, displacement, and the entangled legacies of history, intercultural education (IE) must move beyond superficial celebrations of diversity. It must begin with a fundamental question: who gets to belong — and how is that belonging built, questioned, or denied in everyday life? Within the Embrace methodology, IE is a core element that enables young people to explore the cultural, political, and emotional contours of their lives and relationships. It invites them to reflect on their origins, where they stand in relation to others, and where they might go together, envisioning the possibilities for collective growth.

Drawing on pioneering research from institutions such as the Oxford Department of International Development (ODID) and the International Migration Institute (IMI), this section adopts a decolonial and critical lens — one that challenges dominant, often simplistic understandings of what it means to “integrate”. In many policy contexts, integration is still conceived as a one-way process in which MDR are expected to adapt to the norms, values, and behavioural expectations of the so-called “host” society. This framing implies that the problem lies with the newcomers and that successful integration is achieved when they have sufficiently assimilated into a presumed mainstream.

However, scholars such as Bridget Anderson, Hein de Haas, and Robtel Neajai Pailey argue that this view narrows the complexity of migration and reinforces unequal power relations. It obscures the fact that societies are not neutral spaces but historically shaped by hierarchies of race, class, gender, and citizenship. A young MDR does not arrive into a vacuum but into a context already marked by social exclusions, legal boundaries, and cultural assumptions about who belongs and who does not. From this perspective, integration cannot be reduced to indicators like employment rates or language acquisition. These are important, but they are not enough. What is often left out of these technocratic approaches are the emotional dimensions of belonging — feeling seen, feeling safe, feeling valued — and the structural conditions that either enable or prevent that belonging.

A decolonial approach insists on tracing how colonial histories continue to shape present-day borders, institutions, and attitudes. For example, migration from former colonies to European countries is not simply a contemporary phenomenon: it is deeply connected to historical processes of extraction, domination, and cultural imposition. In practical terms, this means that young people from former colonies or conflict zones may carry the trauma of displacement and also the weight of being viewed through a legacy of othering. This cannot be addressed through superficial multicultural events or a checklist of “inclusive practices.” It requires a deeper reckoning with how we — as educators, youth workers, or social institutions — create or close down space for meaningful inclusion.

To apply this in everyday youth work, consider how a programme might shift from asking young migrants to “fit in” to asking all participants to reflect critically on their own identities and assumptions. Rather than organising a session where each participant presents something “typical” from their culture — a practice that can inadvertently freeze identities into stereotypes — a critical intercultural session might begin with the question: When did you first feel like you belonged? or Have you ever felt out of place? These questions invite stories that surface the

emotional and relational dynamics of inclusion and exclusion, and they position all young people — not just MDR — as participants in the shared task of building ethical cohabitation.

This notion of ethical cohabitation is crucial. Philosopher Judith Butler develops this concept to describe the responsibility we have to live with others whose histories, vulnerabilities, and ways of being we may not fully understand. For Butler, cohabitation is not a matter of choice or affinity, but an ethical imperative that arises from the simple condition of sharing a world. IE, viewed through this lens, is more than just a pedagogical tool — it is an ethical practice. It calls on us to hold space for difference without seeking to erase or domesticate it, and to cultivate modes of living together that do not rely on assimilation or dominance, but on mutual recognition and the capacity to remain present in the discomfort of not-knowing.

This broader, more nuanced understanding of integration shifts the focus from individual adaptation to collective transformation. It recognises that creating a sense of belonging involves not just helping migrants navigate a system, but rethinking that system's assumptions, boundaries, and blind spots. For youth and social workers, embracing this approach means cultivating spaces that allow for complexity, where young people are not reduced to categories (refugee, national, migrant) but engaged as full human beings with histories, desires, and rights to shape the societies they live in.

This also means thinking beyond simple frameworks of 'assimilation' and considering how the power dynamics of society, the histories of migration, and the emotional experiences of young MDR all play a role in their sense of belonging. The decolonial approach to intercultural education challenges us to ask who defines what it means to belong and how these definitions are shaped by historical and ongoing processes of colonisation, displacement, and social inequality. In real-world youth work, this requires creating spaces where MDR youth are not expected to erase their cultural identities or adapt passively, but where they are encouraged to share their unique experiences and histories, allowing for mutual recognition.

Intercultural education, when viewed through this critical lens, fosters environments where young people - both from MDR and non-MDR backgrounds - engage in analytical and transparent dialogues regarding identity, power, and belonging. Youth work settings, for instance, enable educators and social workers to facilitate discourses that deconstruct the historical production of cultural differences and their impact on daily interactions. These interventions allow young people to discern the mechanics of exclusion across systemic levels, such as institutional policies or social practices, and interpersonal dimensions, including experiences of isolation or rejection. The purpose of intercultural education resides in the establishment of ethical cohabitation, ensuring that diverse narratives and identities are validated while equipping young participants to navigate difference as a fundamental element of social reality, rather than a condition to be erased.

In practice, this entails that youth and social workers actively design spaces encompassing both the formal dimensions of integration and the emotional and relational facets of belonging. Initiatives such as collective storytelling, shared experiential dialogues, or collaborative community projects establish platforms where young participants reflect on and articulate their cultural identities, thereby fostering empathy and cross-cultural understanding. The core principle of intercultural education prioritizes the construction of a shared space where both MDR and non-MDR individuals engage equitably in reflecting on relational dynamics within a multicultural society. By concentrating on mutual recognition and the validation of difference, intercultural education cultivates an inclusive, ethical, and dynamic paradigm of belonging.

Within the Embrace methodology, Intercultural Education constitutes a transformative axis that complements the inward cultivation of Positive Psychology and the relational depth of Nonviolent Communication. It positions young people within the socio-cultural plane, where belonging is both contested and co-created. The activities developed under this pillar operationalize the connection between theory and lived experiences. For instance, in the activity “Through Our Stories,” participants reflect on individual cultural narratives while engaging with those of others, deepening the understanding of how personal histories and collective experiences consolidate identity. Similarly, the activity “Where am I from?” employs a dynamic, hands-on approach to stimulate curiosity regarding the diversity of cultural backgrounds, promoting a shared exploration of recognition and belonging. These activities manifest the values of the European Union - dignity, freedom, democracy, equality - as tangible practices that transcend abstract ideals. By establishing spaces for non-judgmental dialogue, these values are directly experienced rather than merely taught.

In the broader arc of the Embrace methodology, IE responds directly to the needs and aspirations voiced in the Study on the Experience of Young Ukrainians. It provides both recognition and a practical framework for inclusion, addressing the emotional and social dimensions of belonging that are often overlooked in integration policies. Crucially, when these activities involve both (MDR as well as their non-MDR peers, IE becomes a mutual transformation. It is a space where both groups learn from each other, forging new connections that go beyond mere tolerance to build a deeper, more meaningful understanding of one another.

IE in *Embrace: A Methodology for Social Inclusion* is, above all, an act of positioning: it allows each young person to locate themselves within a shared world marked by difference, inequality, and possibility. It does not ask them to erase what makes them unique but to recognise how that uniqueness lives alongside - and in relation to - others. In the process of asking “Where am I from?”, we begin to answer a deeper question: “Where, and with whom, do I belong?”

STUDY DESCRIPTION AND ANALYSIS

Study on the experience of young Ukrainians - 13 to 30 years old

Description of the study:

We used a quantitative research method. To collect the data, we conducted an online survey with 108 respondents who filled out questionnaires distributed by partners in Ukraine, Portugal, Poland, and Romania. This questionnaire was shared with various entities and organizations, such as:

PORTUGAL	GuimaGym (Guimarães) · Centros Locais de Apoio à Integração de Migrantes (Braga e Guimarães) ODPS (Porto) Lado a Lado Associação Sócio-Cultural Ucrâniana (Lisbon) Associação Luso-Ucraniana (Braga) HelpUA.PT (Lisbon) SPILKA (Lisbon) · CYM PORTUGAL (Lisbon)
UKRAINE	Charitable Foundation “Rockada” Volyn (Ukraine) · Department of Youth and Sports of Lutsk City Council (Lutsk) · Charitable Foundation “Doing Good for Children” Spivdiiia children Lutsk (Lutsk) · UPSHIFT program participants network (Volyn region) Ukrainian Students for Freedom (Lutsk) · Starting a new life NGO (Lutsk) · Program for engaging young people in the restoration of Ukraine “VidNOVA:UA” (Ukraine)
POLAND	Fundacja Leszno dla Ukrainy Primary and high schools in Leszno
ROMANIA	Galati County School Inspectorate

The survey lasted from the beginning of November to the end of January, which totalled 3 months. To collect data, standardized questionnaires were prepared, which contained closed questions with multiple choice answers and open questions where respondents formulated their own answers.

The survey was conducted by respondents filling out a questionnaire online. The survey was anonymous, and respondents participated voluntarily. We did not collect any personal data such as phone numbers, email addresses, or other information that would help identify individuals. After collecting the data, all the information was statistically analysed and presented in a generalized form.

Target audience: young people aged from 13 to 30.

Sampling method: convenience sampling, accessibility method.

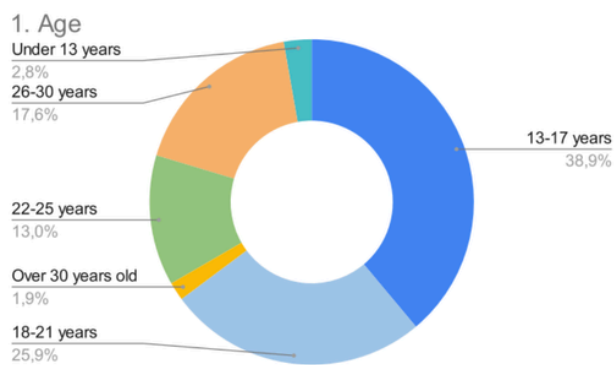
Limitations: this study is not representative of the entire target population, as it used a convenience sampling method and a relatively small sample size. Therefore, the results should be interpreted with caution. However, the data collected allows for the identification of key trends and emerging patterns related to the social integration and experiences of young people across the surveyed countries.

Analysis of the survey conducted within the framework of the project

Gender and Age Profile of Respondents

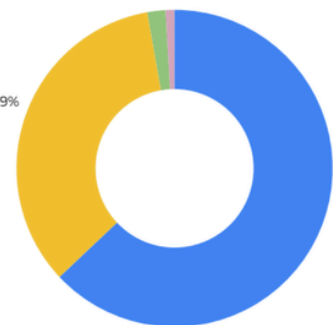
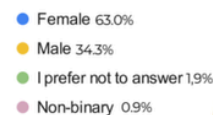
The largest proportion of participants, 38.9% were aged 13 - 17. Another 25.9% fell within the 18–21 age group, while 17.6% represented individuals aged 26 - 30. The least represented category was respondents aged 30 and above, accounting for only 1.9%.

Women comprised 63.0% of those surveyed, while men made up 34.3%. Additionally, 1.9% of participants chose not to disclose their gender, and 0.9% identified as non-binary.



Note: When the option 'Under 13' or 'Over 30' was selected, the questionnaire ended at this question.

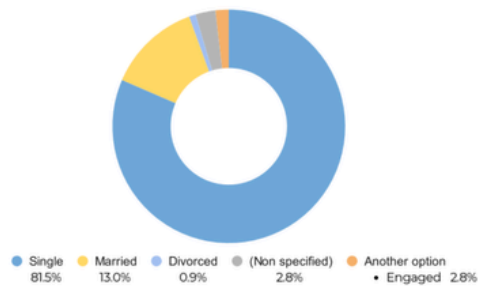
2. Gender



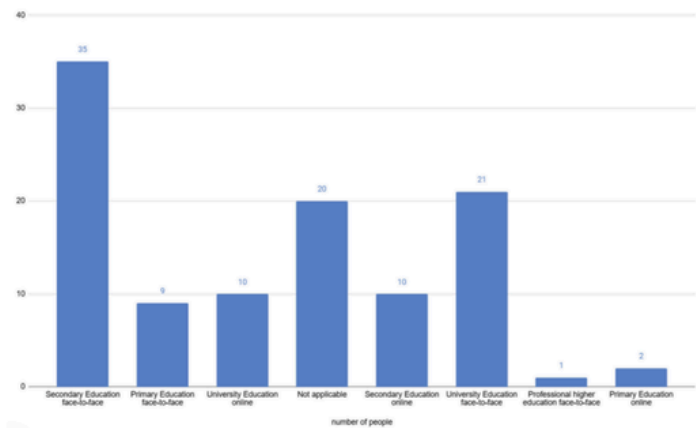
Marital Status

Over 81.0% of respondents reported being single (unmarried). Meanwhile, 13.0% indicated they were married. An additional 2.8% selected the “Another” option, specifying engagement. Divorced individuals constituted the smallest group at 0.9%.

3. Marital status



4. What level of education are you attending

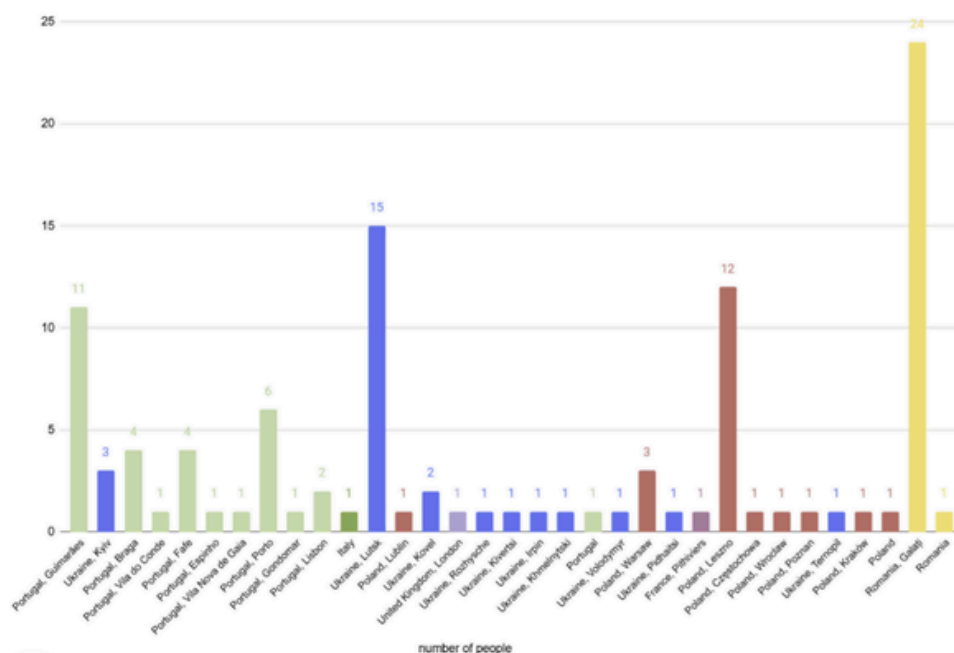


Nationality

The overwhelming majority of participants (106 individuals) identified as Ukrainian. Respondents were also asked to indicate their current place of residence, reflecting a broad geographic distribution.

Among them, 75.0% live in urban areas overall, 16.7% specifically in cities, and only 0.9% of the surveyed youth reside in rural localities.

6. Current residence (Country and City)

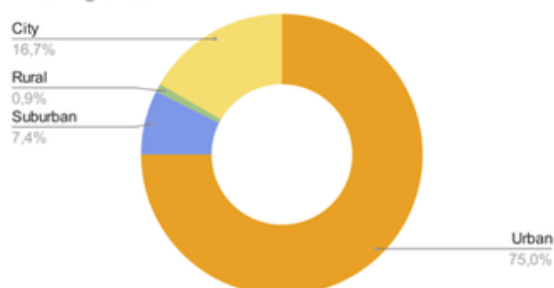


Housing Situation

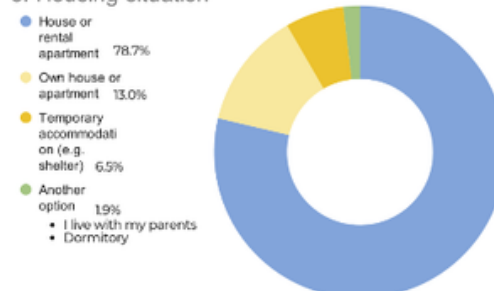
A majority of respondents (78.7%) reported renting a house or an apartment. Another 13.0% live in their own property. Temporary accommodation was indicated by 6.5%, while 1.9% selected “Other,” specifying that they live with parents or in a dormitory.

Regarding household composition, 79.6% reside with their family, 8.3% live with friends, and only 6.5% live alone. An additional 5.6% chose “Other,” indicating that they live with a partner, a boyfriend/girlfriend, or in a family-type children’s home.

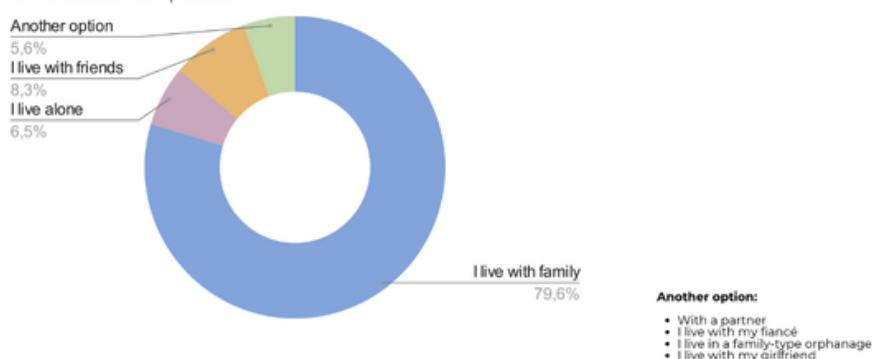
7. Living area



8. Housing situation



9. Household composition



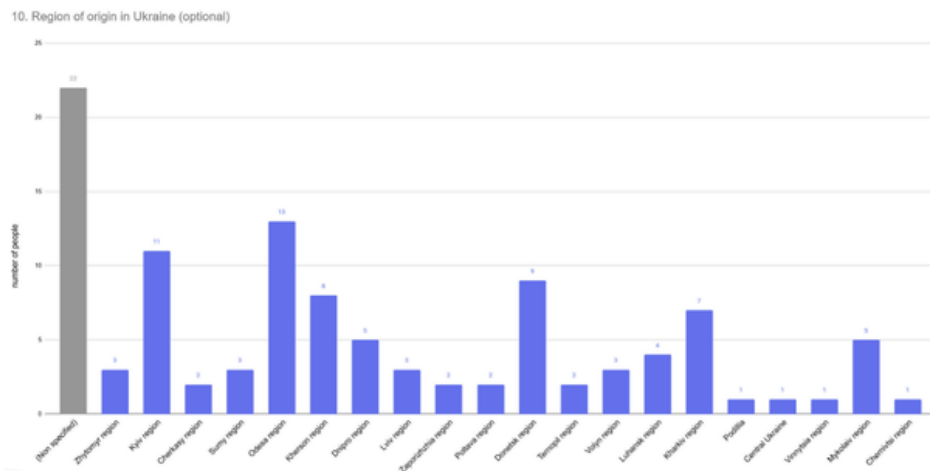
We clarified the region of origin of our respondents in Ukraine.

Among respondents, 22 individuals (the largest group) chose not to specify their region of origin. Among those who did, the largest groups came from Odesa region (13 respondents), Kyiv region (11), and Donetsk region (9). Other notable groups include Kherson region (8) and Kharkiv region (7).

Smaller numbers were recorded from Dnipro region (5), Mykolaiv region (5), Lviv region (3), Zhytomyr region (3), Sumy region (2), Zaporizhzhia region (2), Poltava region (2), and Volyn region (2).

Minimal representation (1 respondent each) was observed from Podillia, Central Ukraine, Vinnytsia region, and Chernivtsi region.

Overall, the data show broad geographic diversity among participants, with a concentration in southern and eastern regions of Ukraine.



Religion or Belief

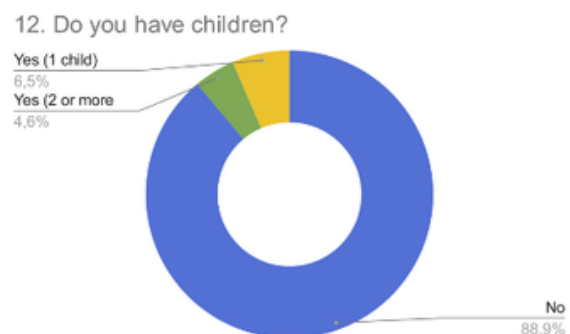
A significant portion of respondents (65 individuals) chose not to specify their religious affiliation. Among those who did, the largest group identified as Christian Orthodox (18 respondents), followed by general Christian affiliation (10 respondents).

Other stated beliefs included Atheist (3 respondents), Christian Catholic (2), Greek Catholic (2), Agnostic (2), and those indicating “There is none” (2). Minor representation was recorded among those identifying as Buddhist (1 respondent), Protestant (1), Non-believer (1), and individuals unsure of their religious affiliation (1).

Overall, the data suggest a wide diversity of beliefs, with a notable number of participants either preferring not to disclose or identifying with Christianity in various forms.

We clarified the family status of our respondents, specifically regarding the presence of children.

A total of 88.9% indicated that they do not have children. Only 6.5% reported having one child, while 4.6% stated they have two or more children.



We were able to compare the employment status of respondents before and after relocation, allowing an analysis of how relocation affected young people.

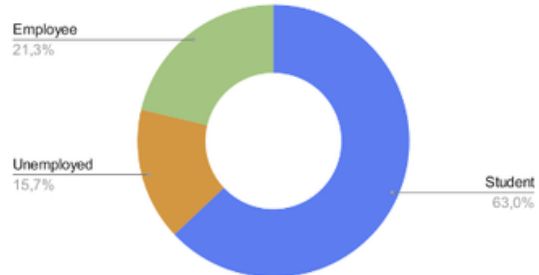
Before relocation, 63.0% of respondents were students; after relocation, 59.3% confirmed retaining this status.

Employment prior to relocation was reported by 21.3% of respondents, compared to 24.1% who indicated being employed after relocation.

A total of 15.7% were unemployed before relocation. Afterward, 10.2% reported being unemployed but actively seeking work, while only 3.7% remained unemployed and not actively looking for employment.

Additionally, 2.8% selected the “Other” option after relocation, specifying statuses such as working students, being on maternity leave, or volunteering within Erasmus or Solidarity Corps programs.

13. Work situation in Ukraine before relocation



14. Current Situation

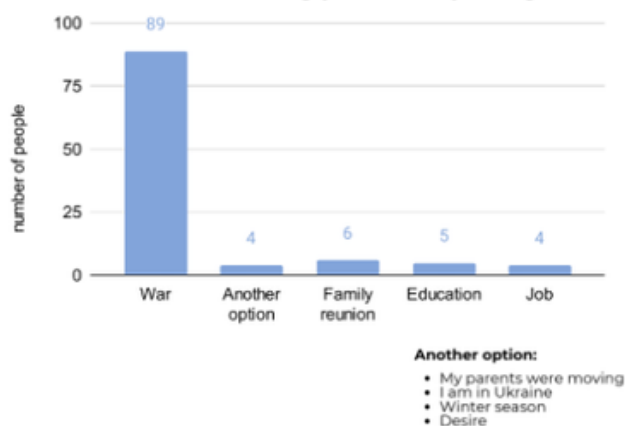


The primary reason for relocation, according to respondents, was the war, as indicated by 89 participants.

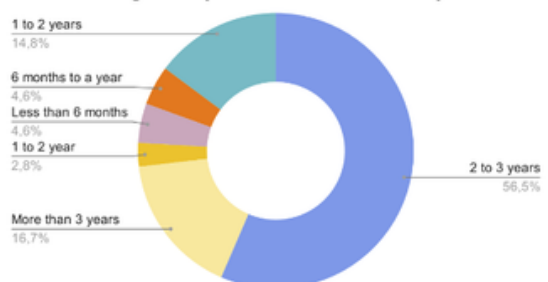
In response to the question “How long have you been in this country?”, 56.5% reported residing there for between 2 and 3 years. Another 16.7% selected the option “more than 3 years,” while 17.6% indicated a duration of 1 to 2 years.

The least selected options were “6 months to 1 year” and “less than 6 months,” each chosen by only 4.6% of respondents.

15. Main reason for leaving your country or region



16. How long have you been in this country?



Legal Status in the Reception Area

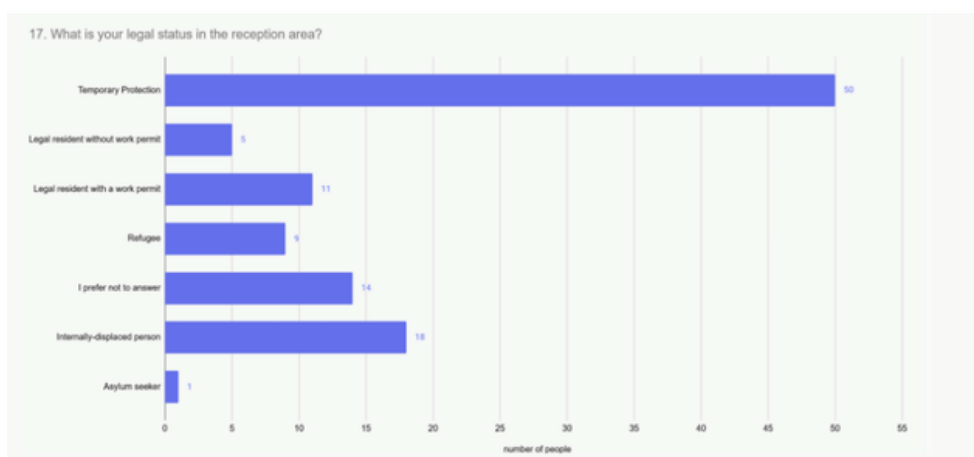
The majority of respondents (50 individuals) indicated that they are under Temporary Protection status.

The second-largest group (18 respondents) identified themselves as Internally Displaced Persons (IDPs).

Other reported statuses include: Legal resident with a work permit – 11 respondents; Refugee – 9 respondents; Legal resident without a work permit – 5 respondents; Asylum seeker – 1 respondent

Additionally, 14 individuals preferred not to disclose their legal status.

Overall, the data show that most young people surveyed are formally protected under international or national frameworks, although a notable proportion either did not answer or remain in varying forms of legal uncertainty.



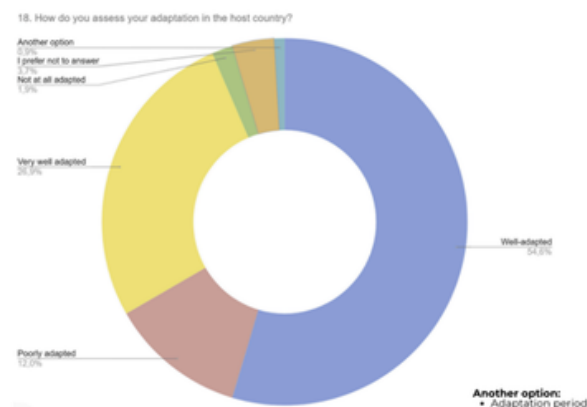
Onboarding Experience

The majority of respondents (54.6%) assessed themselves as well-adapted in the host country. Another 26.9% reported being very well adapted, indicating a generally positive adaptation experience among participants.

At the same time, 12.0% considered themselves poorly adapted, and a smaller share, 1.9%, stated that they were not at all adapted.

Additionally, 3.7% preferred not to answer, while 0.9% selected “Another option,” mentioning an ongoing adaptation period.

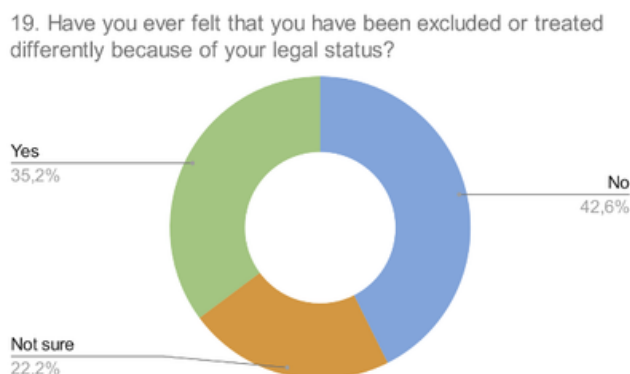
Overall, the findings suggest that most young respondents successfully navigated the challenges of adaptation, although a notable minority continues to face difficulties.



Perception of Discrimination Based on Legal Status

We asked our respondents whether they had ever felt excluded or treated differently because of their legal status.

A total of 42.6% answered no, while 35.2% responded yes, and 22.2% indicated that they were not sure.



For those who answered “yes,” we asked in which specific situations this occurred (multiple answers allowed):

- 52.6% reported experiencing this during at school, university, or vocational training (20 responses);
- 39.5% indicated difficulties understanding official documents (15 responses);
- 23.6% experienced it at work or during job interviews (9 responses);
- 23.6% faced it at social or cultural events (such as weddings, parties, concerts) (9 responses);
- 21.1% encountered it when interacting with neighbours or local authorities (8 responses).

Out of 38 respondents who specified situations: 22 identified only one situation; 9 identified two situations; 3 reported three situations; 3 indicated four situations; 1 person reported five different situations.

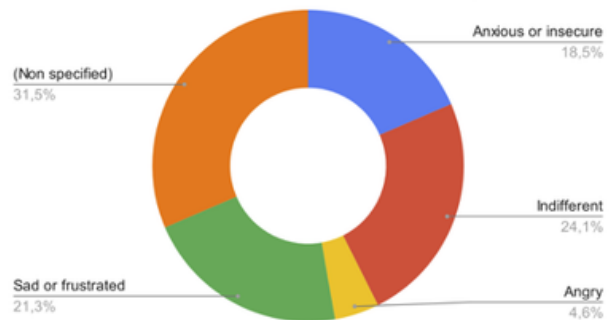


Among those who answered 'Yes', how many people ticked:

- 1 situation - 22
- 2 situations - 9
- 3 situations - 3
- 4 situations - 3
- 5 situations - 1

In response to how experiences of exclusion made them feel, 18.5% of respondents reported feeling anxious and insecure, 24.1% described their reaction as indifference, while 21.3% indicated feelings of sadness and disappointment. A smaller proportion, 4.6%, experienced anger. Notably, more than 31.5% of participants did not specify their emotional response, which may suggest that the real extent of negative emotional impact could be higher than the recorded figures.

21. How did these experiences of exclusion make you feel?



When analysing the role of language barriers, it was found that more than 40% of respondents pointed to language difficulties as a contributing factor to their experiences of exclusion. However, 59.3% did not perceive a direct connection between exclusion and language issues.

According to the survey data, among those who reported experiencing exclusion linked to language barriers (44 respondents), the most common situation was making friends or participating in social events, mentioned by 79.5% of them. Difficulties with understanding official documents were noted by 47.2%, and 36.4% reported challenges during interactions with health professionals. Communication at work or during job interviews was a barrier for 31.8%, while 2.3% mentioned specific individual cases related to school experiences. Among these respondents, 21 individuals identified only one situation where language was a barrier, 8 respondents indicated two situations, 9 marked three situations, and 6 noted four different situations.

Overall, the findings highlight that social integration is the area most affected by language barriers, followed by challenges with administrative communication and access to healthcare, while employment-related issues, although less frequent, remain significant.

23. If you answered 'Yes', in which situations did this happen? (you can select more than one option)

44 people answered 'Yes'

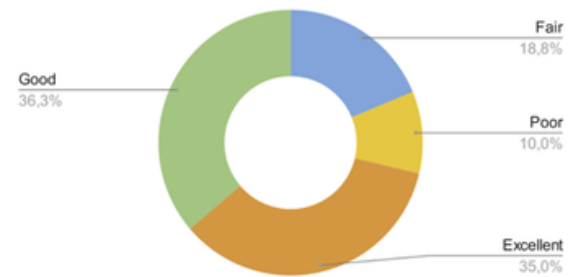


Among those who answered 'Yes', how many people ticked:

- 1 situation - 21
- 2 situations - 8
- 3 situations - 9
- 4 situations - 6

According to the survey results, 73.1% of respondents indicated that they had access to language classes and support for learning the local language, while 15.7% reported not having such access, and 11.7% were unaware of these opportunities. Among those who did participate in additional language learning programs, 36.3% assessed their proficiency as “good,” and 35.0% rated it as “excellent.”

25. If you answered “Yes”, how do you rate the quality of the support?



Meanwhile, 18.8% of respondents considered their language skills to be “sufficient,” and only 10.0% described their level as “poor”.

Most young respondents had access to local language learning opportunities, and those who took advantage of them generally achieved good or excellent proficiency. Only a small portion reported poor or insufficient language skills, highlighting the effectiveness of available support programs for language integration.

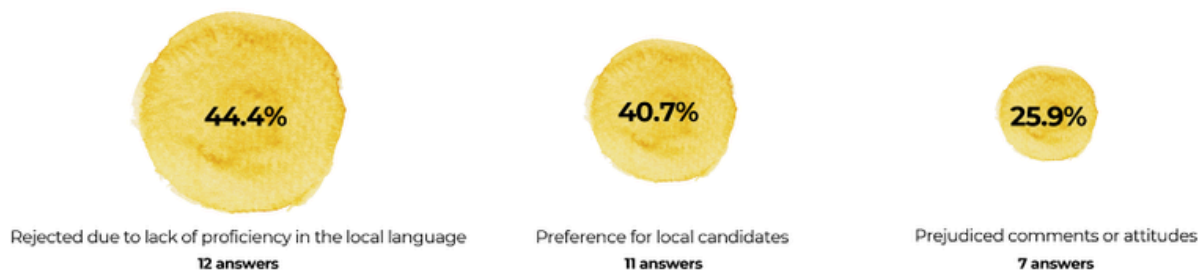
Among those respondents who confirmed experiencing exclusion or discrimination during their job search, the most commonly reported reason was rejection due to a lack of proficiency in the local language, noted by 44.4% (12 respondents). A preference for local candidates was mentioned by 40.7% (11 respondents), while 25.9% (7 respondents) faced prejudiced comments or attitudes.

In terms of how many types of exclusion were experienced, 8 individuals indicated facing only one situation, 5 reported two situations, and 4 respondents encountered three different situations.

These findings suggest that language skills were a significant barrier to successful employment integration, with many respondents experiencing multiple layers of exclusion simultaneously.

27. If you answered ‘Yes’, what happened? (you can select more than one option)

27 people answered ‘Yes’



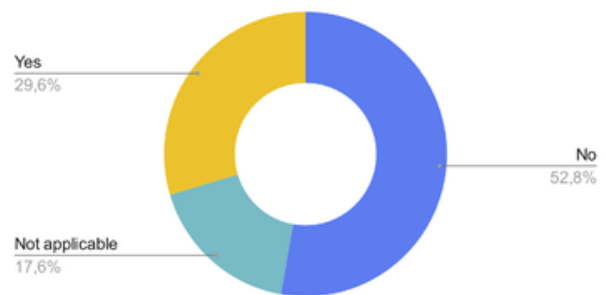
Among those who answered ‘Yes’, how many people ticked:

- 1 situation - 8
- 2 situations - 5
- 3 situations - 4

We asked our respondents whether they felt excluded from the educational or training environments.

52.8% of respondents chose the answer No, while 29.6% of respondents answered Yes, and 17.6% of respondents indicated that this question did not apply to them.

28. Have you felt excluded in educational or training environments?



Among the 32 respondents who confirmed exclusion in education, 43.8% (14 answers) described experiencing prejudiced comments or behaviour, while 34.4% (11 answers) felt excluded from group activities. Another 28.1% (9 answers) indicated a lack of specific academic support. Only 3.1% (1 answers) of respondent expressed a feeling of cultural disconnect that affected communication.

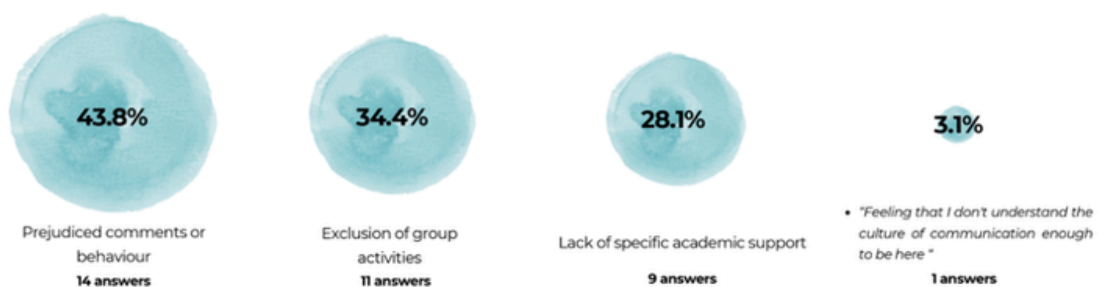
In terms of number of types of exclusion experienced:

- 21 individuals reported one type,
- 6 reported two,
- 1 respondent faced three different exclusion experiences.

The results show that nearly one-third of respondents experienced exclusion in educational or training environments, primarily through prejudiced behaviour, social exclusion, or lack of academic support, highlighting the need for more inclusive and supportive educational environments.

29. If you answered 'Yes', how would you describe these experiences? (you can select more than one option)

32 people answered 'Yes'



Among those who answered 'Yes', how many people ticked:

- 1 situation - 21
- 2 situations - 6
- 3 situations - 1

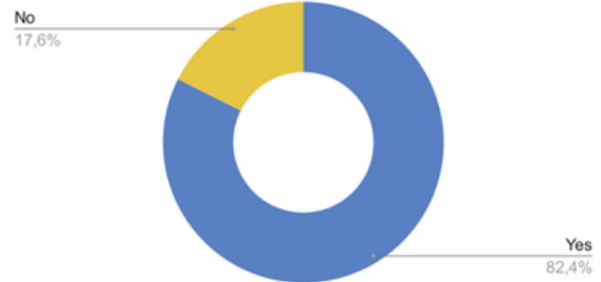
Emotional Support Availability

We asked our respondents whether they felt that they had a network of friends or contacts to provide them with emotional support?

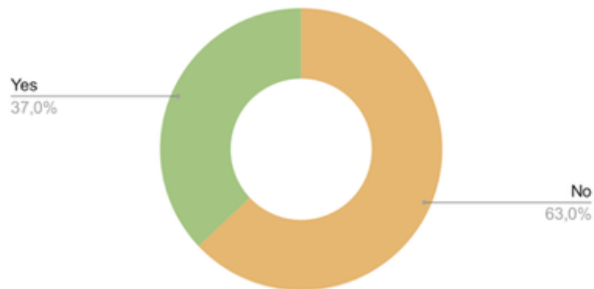
A total of 82.4% of respondents indicated that they do feel they have a support network of friends or contacts who provide emotional support, which indicates a high level of social

support among respondents. Meanwhile, 17.6% stated they do not have such a network. This may indicate a potential need to develop social programs or initiatives to improve the psychological well-being of this group.

30. Do you feel that you have a network of friends or contacts who provide you with emotional support?



31. Have you experienced direct discrimination or prejudice (e.g., insults, hostile attitudes, exclusion) due to your origin?



When we asked our respondents whether they had faced direct discrimination or prejudice (e.g., insults, hostile attitudes, exclusion) due to their origin, a total of 63.0% answered No, while 37.0% chose to answer Yes.

For those who answered “yes”, we asked where and/or how did this happen? (multiple answers allowed):

- 47.5% reported experienced direct discrimination or prejudice due to their origin at school, university or other educational institutions (19 responses);
- 40.0% experienced direct discrimination or prejudice due to their origin in the street or on public transport (16 responses);
- 22.5% experienced it on social media (9 responses);
- 22.5% faced it in public spaces (e.g. shops, cafés) (9 responses);
- 7.5% encountered it at work (8 responses);
- 2.5% faced it at meetings and in training (2 responses).

Out of **40** respondents who specified situations: **28** identified only one situation; **8** identified two situations; **3** reported three situations; **1** person indicated four situations.

The results indicate that discrimination based on origin occurs most frequently in educational institutions and public spaces such as transport, highlighting the everyday nature of these experiences. While most respondents reported a single instance, many encountered multiple forms of discrimination, pointing to the need for broader anti-discrimination efforts across different areas of public life.

32. If you answered 'Yes', where and/or how did this happen? (you can select more than one option)
40 people answered 'Yes'



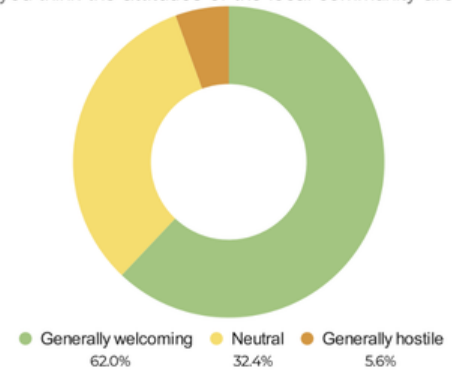
Among those who answered 'Yes', how many people ticked:

- 1 situation - 28
- 2 situations - 8
- 3 situations - 3
- 4 situations - 1

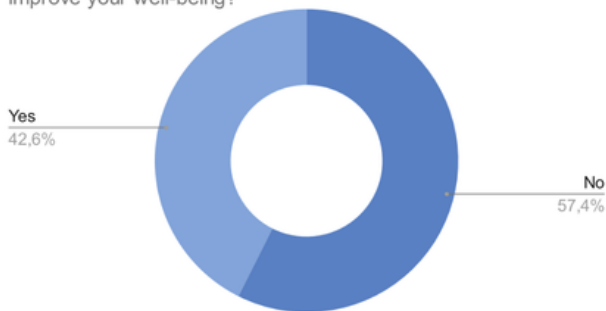
A majority of respondents - 62.0% perceived the local community as generally welcoming. Meanwhile, 32.4% described attitudes as neutral, and a small proportion - 5.6% considered the local environment generally hostile.

These results suggest that while most young Ukrainians feel a sense of acceptance, a notable portion still perceives indifference or even rejection from the host community.

33. Do you think the attitudes of the local community are...



34. Have you participated in community groups or activities to improve your well-being?



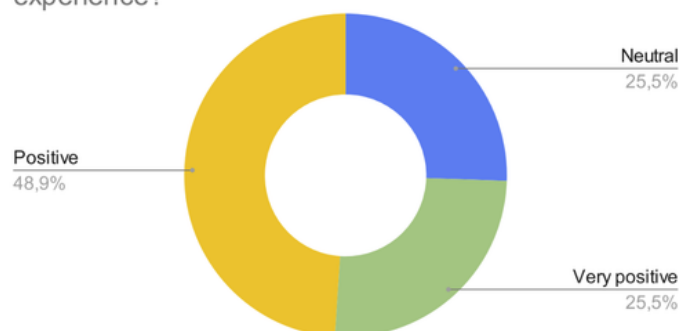
When we asked our respondents whether they participate in community groups or activities to improve their well-being, only 42.6% of respondents reported participating in community groups or activities aimed at enhancing well-being, while the majority - 57.4% had not engaged in such initiatives.

This indicates a gap in social participation, pointing to the potential for expanding inclusive activities that foster integration and emotional support.

Among respondents who participated in community groups or activities, 48.9% rated their experience as positive. Additionally, 25.5% described it as very positive, while the remaining 25.5% considered it neutral.

These results reflect that the majority of participants had a favorable experience, with very few expressing dissatisfaction, suggesting the beneficial role of such activities in supporting emotional well-being.

35. If you answered "Yes", how do you rate the experience?



Reflection and Solutions

The biggest barrier to inclusion felt by respondents is language - the language barrier. In the eyes of the respondents, improving their integration involves (for the most part) learning the local language and having the opportunity to take part in more cultural meetings and workshops with locals, promoting dialogue and friendship.

Links to the other researches

Taylor, H.O., Cudjoe, T.K., Bu, F. et al. The state of loneliness and social isolation research: current knowledge and future directions. BMC Public Health 23, 1049 (2023).

<https://doi.org/10.1186/s12889-023-15967-3>

Biordi, D.L. and Nicholson, N.R. (2009) Social Isolation. In: Chronic Illness: Impact and Interventions, 7th Edition, Jones and Bartlett Publishers, Sudbury, 85-116.

<https://www.scirp.org/reference/referencespapers?referenceid=2578636>

ACTIVITIES

**POSITIVE
PSYCHOLOGY**



title:

MY INNER GARDEN

age: 13 to 17 y.o | 18 to 24 y.o | 25 to 30 y.o

time needed: 90 minutes

Objectives

1

Recognize and value personal strengths and positive emotions

2

Foster optimism, gratitude, and resilience

3

Promote self-expression in an inclusive and empowering way

Materials

- Cards or prompts with strengths and emotions p.112, 113, 114, 115, 123, 124, 125
- Paper, markers, clay/playdough, textured materials (optional)
- Mobile phones or voice recorders (optional)
- Space suitable for creative and movement-based expression
- Accessible consent forms (for photos or recordings)

Teacher's Prep

- Prepare a list of strengths and positive emotions using clear, simple language and visuals
- Set up a flexible space for different modes of expression (visual, auditory, tactile, movement)
- Ensure that accessibility tools are available (voice commands, mobility support, audio instructions)
- Review basic principles of Positive Psychology: focusing on strengths, emotions, and meaningful experiences

Categories

Themes

Positive Psychology, Strengths, Emotions, Well-being

Emotions and Feelings

Joy, Gratitude, Hope, Love, Curiosity

Methods

Creative expression, Reflective storytelling, Movement, Symbolic representation

European Union Values

Human dignity, Freedom, Equality, Respect for human rights.

Activity description

(step-by-step + inclusive adaptations)

01 • Warm-up: Planting Seeds of Positivity (15 min)

- Brainstorm together: “What makes you feel happy, strong, or thankful?”
- Ask each participant to divide a sheet of paper into three columns and write the question “What makes you feel?” in the top column, and the words “Happy,” “Strong,” and “Grateful” in the middle and bottom columns, respectively. Encourage participants to write down the words that come to mind immediately, without thinking too deeply about them. Next, suggest sharing the written personal reflections in small groups.

02 • My Inner Garden: Choosing Your Strengths (15 min)

- Each group is given a set of cards representing the 24 character strengths.
- Each participant is then asked to choose 2 to 3 strengths that they recognize in themselves and that are important for the situations identified earlier (“I feel happy, strong, grateful...”).
- They place the cards in front of them and may share cards with other participants. This is followed by a group sharing of the character strengths found.

03 • Create Your Inner Garden (40 min)

- Participants are invited to build their inner garden.
- Using the materials available, they can recreate elements of nature (flowers, plants, small animals, real or imaginary) to illustrate the inner garden (individual gardens or a collective garden can be made).
- For each character strength, they can create more than one element.
- It is important to take into account the beauty and harmony of the garden elements so that the garden results in a pleasant image.

Age-appropriate Adaptations

13-17 years old

Focus

Joy, friendship, courage, curiosity.

Method:

Drawings, playful movement, simple storytelling.

18-24 years old

Focus

Identity, resilience, optimism, leadership.

Method:

Narration, audio recordings, symbolic objects.

25-30 years old

Focus

Wisdom, perseverance, integrity, gratitude.

Method:

Reflective projects, symbolic gardens, soundscapes.

Question

If your strength was a plant, what would it be?

Key Message

Every smile you plant will grow into a beautiful garden.

Question

Tell a story where your strength helped you face a challenge.

Key Message

Your strengths are seeds for your dreams.

Question

How do you want to cultivate this strength for your future?

Key Message

The garden you cultivate today shapes the world of tomorrow.

04 • Sharing and Reflection (20 min)

Voluntary sharing

participants may present or describe their “garden.”

Reflection questions:

- *What strengths surprised you?*
- *How can you nurture your garden every day?*
- *What did you discover about yourself or others?*



Celebrate everyone's strengths and emotions

•

Respect different ways of creating and sharing

•

Encourage authenticity and imagination



Do not compare gardens or stories

•

Do not judge how others express their strengths

•

Do not force anyone to share if uncomfortable

Key Message of the Activity
Every strength is a seed. Every story is a garden.

title:

LETTER OF GRATITUDE

age: 13 to 17 y.o | 18 to 24 y.o | 25 to 30 y.o

In the younger age group, greater care must be taken in emotional activation and consequent stabilization.

time needed: 55 minutes

Objectives

- 1**
Foster optimism and gratitude in young people.
- 2**
Stimulate reflective awareness of positive connections in life.
- 3**
Using gratitude as a tool to promote well-being and resilience.
- 4**
Creating safe spaces for sharing.

Teacher's Prep

- Create a calm and intimate environment, preferably with low lighting and quiet music.
- Have basic Knowledge of the psychological impact of gratitude on resilience and mental well-being.
- Prepare examples of gratitude.
- Offer emotional support.

Materials

- Envelope, paper and pens.
- Speakers for soft music playback.
- Candles (opcional, for atmosphere).
- Quiet and safe space.

Categories

Themes

Positive Psychology, Gratitude, Resilience, Well-being

Emotions and Feelings

Thankful, Optimistic

Methods

Reflective writing, Active Listening, Dialogue in pairs

European Union Values

Human dignity, Freedom, Respect for human rights

Activity description

(step-by-step + inclusive adaptations)

01 • Presentation of the activity (15 min)

Welcome the students.

Brief explanation of gratitude and its impact (should include examples).

For example: Scientists have found that gratitude not only changes our current emotional state, but also profoundly affects brain structures and overall health.

Optionally, start a quick discussion on how reflecting on past negative experiences that later resulted in positive outcomes may contribute to psychological growth and well-being.

Brief, guided breathing to calm the body and invite emotional openness - speak slowly and softly.

Give instructions in a calm, soft voice for the students to breathe in slowly through their nose for 4 seconds, hold their breath for 5 seconds and let the air out through their mouth for 6 seconds. Repeat about 5 times.

Example: Before we start the activity, I'd like you to breathe with me. Let's breathe in through our nose... 1, 2, 3... Exactly. Now let's hold the air in our lungs for a moment... and 2, 3, 4... Now, gently, let the air out through your mouth...and 1, 2, 3, 4... That's it... Shall we go one more time?

02 • Activity (30 min)

Explain the activity.

- Writing a letter about something they are grateful for.
- This letter is for themselves.
- The mother tongue must be used.
- The letter will be for the young people to take home and read whenever they need to.

Give young people space and time to express themselves. No one should walk around or observe during this time.

03 • Reflection and Group Discussion (10 min)

Students should be given the opportunity to share their letter if they expressly want to.

Invite the group to reflect on how they felt while writing the letter.

- How did it feel to write this letter?
- What was the hardest part? Why do you think that?
- How could this letter help you when you're having a difficult day?

Students can also have a discussion on how reflecting on past negative experiences that later resulted in positive outcomes may contribute to psychological growth and well-being.

04 • Possible Follow-up Activities

Check the emotional state of the young participants.



**Listen without interrupting
or judging.**

•

**Use a calm tone of voice
during the activity.**

•

**Observe participants for
emotional needs.**



**Do not ignore someone's
desire to share something
personal.**

•

**Do not pressure anyone
to share.**

•

**Do not circulate while
the young people write
the letter.**

title:

LETTER TO MY FUTURE SELF

age: 13 to 17 y.o | 18 to 24 y.o | 25 to 30 y.o

time needed: 90 minutes

Objectives

1

Cultivate hope, optimism, and personal agency

2

Strengthen the capacity to imagine a positive future

3

Encourage self-compassion and resilience

4

Reinforce a sense of identity and continuity through time

Materials

- Envelopes, paper, pens, markers
- Cards or prompts and emotions p.112, 114, 115, 123,
- Audio or video recording tools or mobile phones(optional)
- Visual aids representing the future (icons, images, symbols)
- Consent forms (for recordings, if applicable)

Categories

Themes

Positive Psychology, Hope, Identity, Agency

Emotions and Feelings

Hope, Confidence, Calm, Curiosity

Methods

Reflective writing, Symbolic representation, Personal Storytelling

European Union Values

Human dignity, Freedom.

Teacher's Prep

- Prepare reflection prompts using clear, simple language and visuals.
- Be prepared to explain each emotion with an example, image, or scenario (e.g., 'calm is how you feel when your thoughts slow down and your body rests')
- Set up a flexible space for different modes of expression (visual, auditory, tactile, movement)
- Ensure that accessibility tools are available (voice commands, mobility support, audio instructions)

Activity description

(step-by-step + inclusive adaptations)

01 • Warm-up: Future Glimpses (15 min)

Positive Psychology suggests that imagining a hopeful future helps us build resilience and motivation in the present. Invite participants to imagine a moment 5 or 10 years from now when they feel proud, fulfilled, or joyful. They may draw, describe, gesture, or share that imagined scene in pairs or small groups. Prompts can support accessibility: “What are you doing?”, “Who is with you?”, “What makes you proud?”

02 • Writing or Recording the Letter (40 min)

Participants write or record a letter addressed to their future self. Ask them to imagine a date in the future, like in 5, 10 or 15 years from now. They can use written, audio, visual, or symbolic forms. A participant might create a timeline made of stones, a drawing of a door opening, or a recorded message set to music. Prompt cards can guide reflection:

- “What have you overcome?”
- “What are your hopes?”
- “What do you want your future self to remember?”

Support is offered for those who prefer to dictate, use drawings, or create symbolic objects. Participants can choose whether their letter is private, shared, or stored to revisit later.

Age-appropriate Adaptations

13-17 years old

Focus

Dreams, friendship, courage, belonging

Method:

Creative writing, drawing, voice notes

Question

What do you want your future self to always remember about who you are today?

Key Message

You are already growing into the person you hope to become.

18-24 years old

Focus

Identity, direction, resilience, choices

Method:

Letters, recordings, symbolic representations

Question

What have you learned that your future self should never forget?

Key Message

The road ahead is yours to shape. Trust the strengths you carry now.

25-30 years old

Focus

Vision, purpose, legacy, gratitude

Method:

Reflective journaling, timeline letters, audio messages

Question

What values guide the life you’re building?

Key Message

You are the author of your own story. It continues to unfold with purpose.

03 • Sharing and Reflection (20 min)

Voluntary sharing

Participants may read or describe part of their letter, or share the experience in another form.

Reflection questions:

- *What surprised you while writing or imagining your future?*
- *What strengths or values did you discover or reaffirm?*
- *How might this letter help you when facing a challenge*

Participants may seal their letters in envelopes to open on a future date, keep them in a personal journal, or entrust them to the facilitator to return after a set time.



**Offer multiple formats
for expression**

•

**Respect privacy and the
emotional tone of the
letter**

•

**Celebrate each person's
unique story**



**Do not pressure anyone
to share personal content**

•

**Do not compare futures
or dreams**

•

**Do not impose a timeline
or outcome on growth**

title:

MY WELLBEING

age: 13 to 17 y.o | 18 to 24 y.o | 25 to 30 y.o

time needed: 90 minutes

Objectives

1

Recognise and value personal strengths and positive emotions.

2

Build optimism and resilience

3

Promote self-expression in an inclusive and empowering way

Materials

- Large paper, plain paper, small coloured paper, small sticky paper, paper tape or badges, markers, pens, pencils, lightweight plasticine, small cardboard box (for the activity 'Box of Joy') mobile phones or voice recorders (optional)
- Printed templates (circle divided into 5 equal sections) - for the activity PERMA model balance wheel.
- A space suitable for creative and motor expression
- Consent forms available (for photos or recordings).

Teacher's Prep

- Prepare a list of the five fundamental components of well-being (Positive Emotions, Engagement, Relationships, Meaning, Accomplishment) using clear, simple language and visuals
- Set up a flexible space for different modes of expression (visual, auditory, tactile, motor)
- Ensure that accessibility tools are available (voice commands, mobility support, audio instructions)
- Review the basic principles of positive psychology: Understanding the principles of positive psychology starts with the PERMA model developed by Seligman. This model identifies five fundamental components of well-being. These five elements, according to Seligman, allow a person to thrive and live a fulfilling life.

Categories

Themes

positive psychology, strengths, emotions, well-being

Emotions and Feelings

joy, gratitude, hope, love, curiosity

Methods

creative expression, reflective storytelling, movement, symbolic representation

European Union Values

human dignity, freedom, equality, respect for human rights.

Activity description

step-by-step

01 • Greetings (10 min)

Ask everyone to sign a badge or paper tape (name or preferred address, pronoun). If the group is established and this is not the first meeting, you can simply remind them of the principles of the meeting (respect, safety, etc.): "What does it mean for you to be in the resource?".

If this is a new group, it is worth discussing the principles and getting to know each other (icebreaker, any kind of getting to know each other exercise)

Brief information from the trainer (presenter, facilitator, etc.)

Understanding the principles of positive psychology begins with the PERMA model developed by Seligman. This model identifies five fundamental components of well-being. These five elements, according to Seligman, allow a person to thrive and live a fulfilling life.

These are the 5 elements:

P - Positive Emotions. Positive emotions are joy, gratitude, and calmness. They help you feel better right now and have a long-term effect.

E - Engagement. Engagement is full immersion in an activity. This is a state called flow: when time disappears and you enjoy the process.

R - Relationships. Relationships are meaningful connections with other people. Support and love make life deeper and richer.

M - Meaning. Meaning is a sense of belonging to something bigger. Finding a purpose in life means finding a strong foundation.

A - Accomplishment. Achievement is moving forward, overcoming challenges and feeling progress.

02 • Exercise "Joy Box" (15 min)

Objective: To increase the number of pleasant emotions in everyday life.

How to do it:

Ask each participant to think about things that make them feel good: photos, books, music, films, memories, etc.

Ask each person to share a few examples of how they can experience positive emotions.

Participants represent their 'joys' in any way: drawing, making light plasticine or textured objects, recording a voice description. The trainer puts the represented things (drawings, symbols, moulded objects) in a cardboard box. The trainer writes down the sounded words in a list of sources of joy and positive emotions and puts this list in the box as well.

As a result of the exercise, we create a joint 'Joy Box'.

03 • Exercise in pairs: "A resource in my life" (20 min)

Put participants in pairs of 2 or small groups of 3.

Each participant in turn tells his/her small group:

- In what activities do I forget about time? What gives me a feeling of complete immersion? What activities make me feel energised?
- What is important to me in life? What are my values?
- What people are important in my life? Who supports me now? How can I support people close to me? What words are very supportive and resourceful for me? What do I say to people I want to support?
- What are my 2 biggest achievements over the past year? What inner qualities helped me to do this? What action have I taken this week that I am proud of (read a book, started exercising, took care of my health, made a difficult call, etc.)

Next, discuss in pairs (or small groups) what they have in common, what they were surprised to hear, what was a new idea.

The result: awareness of one's "flow activators", inspiration, comparison of experiences, exchange of ideas.

04 • Exercise "PERMA-Wheel of Balance" (20 min)

Trainer hands out wheel templates with 5 sectors (according to PERMA components).

Participants evaluate from 1 to 10 how much each component (P-E-R-M-A) is manifested in their lives now.

Then everyone reflects: Which area is the most developed? Which one is most in need of change? What can I change to improve the balance? What can I start doing today? What can I start doing this week?

As a result of the exercise, each participant writes a plan of specific actions in each sector. The actions should be realistic and possible to start in the near future.

Those who wish to present their balance wheels and action plan for positive change.

05 • Reflection (15-20 minutes)

Sharing impressions of the exercise and insights gained.

For example, you can organise this process by asking the participants questions:

- Did they have any difficulties during the exercises?
- What did they learn about themselves? What was most useful?
- What did they learn about the topics covered in the exercise? How did they feel when they left?
- What will be their next steps and how can they use what they have heard?

Debriefing the group does not have to be done through questions.

You can also use other methods, such as body language, drawings, sculptures, etc.



Celebrate everyone's strengths and emotions

•

Respect different ways of creating and sharing

•

Encourage authenticity and imagination



Don't compare stories

•

Don't judge how others do the exercise

•

Don't force anyone to share if it's uncomfortable

Key Message of the Activity
“Improving well-being is in my hands.”

title:

THE STRENGTHS WE SHARE

age: 13 to 17 y.o | 18 to 24 y.o | 25 to 30 y.o

time needed: 90 minutes

Objectives

1

Identify and celebrate individual and collective strengths across cultures

2

Promote empathy and solidarity using the language of Positive Psychology.

3

Foster meaningful connections through strengths-based storytelling.

4

Empower participants by valuing what they contribute to the community.

Materials

- VIA Strengths Cards or printed strengths descriptions (translated)
- “Strength Story” templates
- Markers, sticky notes, pens
- Music playlist (calm or upbeat, optional)
- Comfortable space for seated group conversations
- Flipchart paper or a wall poster labeled “*Our Shared Strengths*”

Categories

Themes

Positive Psychology (Positive Identity Development), Cultural Appreciation, Strength-based Empathy, Collective Empowerment

Emotions and Feelings

Confidence, Belonging, Gratitude, Empathy, Pride

Methods

Interactive pair Dialogues, Reflective Writing, Empathy Walks, Collaborative Visual Mapping

European Union Values

Human Dignity, Equality, Democracy, Cultural Diversity, Social Cohesion

Teacher's Prep

- Prepare a simplified list of 24 VIA Character Strengths with easy definitions.
- Translate if necessary and print for participants.
- Prepare blank “Strength Story” templates with prompts like: “A time I used this strength...” / “Someone in my life who shares this strength is...” / “How this strength helps me in a new place...”
- Review how to facilitate reflective conversations using NVC-style empathy and active listening.

Activity description

step-by-step

01 • Strength Introduction (10–15 min)

Briefly explain the idea of “character strengths” (kindness, bravery, humor, etc.).

Distribute 3–5 random strength cards to each participant.

Ask them to choose one they see most in themselves and share with a partner:

- “I think this fits me because...”
- “In my culture, this strength is seen as important when...”

02 • Strength Story Sharing (20 min)

Hand out the “Strength Story” templates.

Participants write or draw a short personal experience involving their chosen strength.

Encourage quiet reflection time, allowing music if desired.

03 • Paired Empathy Walks (20 min)

Pair participants and ask them to take a short walk or sit together to exchange their “Strength Story.”

Emphasize deep listening and NVC prompts like:

- “What I’m hearing is...”
- “That sounds meaningful. How did it feel?”
- “I can relate to that because...”

04 • Shared Strength Wall (20 min)

Participants write their chosen strength on a sticky note and place it on the shared wall or flipchart.

As a group, identify overlapping strengths.

Create clusters of similar strengths and add collective reflections:

- “How can this strength help us as a group?”
- “Where do we see this in our community?”

05 • Closing Reflection (45 min)

Circle discussion with prompts:

- “One strength I saw today in someone else...”
- “One way I felt more connected today...”
- “One strength I want to use more in my daily life...”

Possible Follow-up Activities:

Strength Swap: Weekly sharing circle where participants talk about how they used a strength.

Wall of Strengths: Ongoing visual display where people add new examples.

Peer Recognition Cards: Anonymous cards where people affirm others’ strengths.



**Share what you're proud of
or what has helped you stay
resilient in the past**

•

**Listen actively and
empathetically when others
share**

•

**Value the diversity of others'
experiences and
backgrounds**

•

**Encourage others to
discover their personal
strengths**

•

**Stay present and available
during activities**



**Do not compare your story to
other people's stories**

•

**Do not minimise or devalue
another person's strengths or
experiences**

•

**Do not interrupt or dominate
the conversation**

•

**Do not pressure anyone to
share something they are not
yet ready to share**

•

**Stay engaged (for example,
avoid using your phone or
having side conversations)**

title:

STRENGTHS TREE – GROWING FROM OUR ROOTS

age: 13 to 17 y.o | 18 to 24 y.o | 25 to 30 y.o

time needed: 100 minutes

Objectives

1

Recognize and celebrate personal strengths and cultural heritage.

2

Enhance self-esteem and personal empowerment using positive psychology.

3

Foster intercultural exchange through storytelling and shared experiences.

Materials

- “Strengths Tree” templates or big blank paper
- Markers, pens, colored pencils
- Examples of character strengths (printed or displayed)
- Music for ambiance (optional)
- Quiet, comfortable room for personal reflection and sharing

Teacher’s Prep

- Review the VIA character strengths or other strength-based frameworks.
- Prepare simple tree diagrams with space for roots, trunk, and branches.
- Create examples to guide participants in filling in their trees.

Categories

Themes

Positive Psychology, Interculturality, Personal development and identity, Cultural heritage and diversity, Empowerment and resilience, Community building and belonging, Self-expression and storytelling

Emotions and Feelings

Self-awareness, Pride and confidence, Empathy and appreciation, Safety and trust, Curiosity about others, Gratitude

Methods

Metaphor-based reflection (Tree as a metaphor for self), Visual and creative expression (drawing, decorating), Guided journaling and personal reflection, Pair/small group sharing, Group discussion and collective reflection, Symbolic representation (forest display), Optional experiential closure (naming strengths in a circle)

European Union Values

Human dignity, Equality, Respect for human rights, Freedom

Activity description

(step-by-step + inclusive adaptations)

01 • Welcome and Introduction (10 min)

Introduce the idea of “inner strengths” and how our past, values, and culture shape who we are. Present the metaphor of the tree: roots (heritage), trunk (strengths), branches (hopes/goals).

02 • Tree Creation (30 min)

Distribute the templates. Guide participants to fill in:

- Roots: cultural traditions, values, people who shaped them
- Trunk: personal strengths (courage, humor, creativity, etc.)
- Branches: dreams, goals, contributions they want to make in their new community

Encourage creative decoration and symbolism.

03 • Sharing in Pairs/Small Groups (25 min)

Participants share their trees in pairs or trios. Focus on listening and appreciation, not comparison.

Self-reflection questions can be added, as well as questions inside the small groups or pairs, in order to practise active listening and get more insights from the participants.

04 • Group Reflection (15 min)

Discuss:

- “What strength are you most proud of?”
- “Was it hard or easy to name your strengths?”
- “Did you hear something inspiring in someone else’s tree?”

If there is an interest among participants, more questions can be asked.

05 • Symbolic Display (Optional)

Invite participants to hang or display their trees as a forest of strengths. They can choose to remain anonymous or sign their work.

06 • Closing Circle (10 min)

Each person names one strength they will carry forward or one thing they admire in another participant.

Possible Follow-up Activities:

- Make a Strengths Passport: a small booklet with strengths and achievements.
- Organize an Intercultural Strengths Fair where participants present cultural stories tied to a strength.



Reflect on your inner strengths and what helped you through challenges

•

Share what makes you proud or what has given you resilience in the past

•

Express yourself creatively — draw, write, or use symbols

•

Appreciate the diversity of others' experiences and roots

•

Encourage others in discovering their personal strengths



Don't compare your story to others in a judgmental way

•

Don't minimize or dismiss someone else's strengths or successes

•

Don't pressure anyone to share something they're not ready to

•

Don't assume everyone has the same background or sources of strength

**NONVIOLENT
COMMUNICATION**



title:

“THE PATH OF OUR STORIES”/ “WHERE STORIES MEET HEARTS”

age: 13 to 17 y.o | 18 to 24 y.o | 25 to 30 y.o

time needed: 90 minutes

Objectives

1

Develop active listening and empathic communication skills

2

Explore how personal experiences shape our views of the world

3

Promote respect and appreciation for emotions — our own and others

Materials

- Cards with inspiring questions (with pictograms if needed)
- Paper and colorful pens (optional)
- Voice recorders or mobile phones (optional)
- Space for calm conversations in pairs or small groups
- Consent forms in accessible formats (for recordings)
- Small objects (optional, for memory sharing)

Teacher's Prep

- Prepare a list of inspiring guiding questions (different for each age range) p. 124.
- Review the basics of Nonviolent Communication (NVC): observe without judgment, express feelings, recognize needs, make clear requests
- Create a safe space where all ways of expressing are welcomed (spoken, recorded, objects, gestures)
- Ensure accessibility: voice commands enabled, seating arranged, support available if needed

Categories

Themes

Nonviolent Communication, Empathy, Inclusion, Personal Narratives

Emotions and Feelings

Courage, Trust, Vulnerability, Belonging

Methods

Storytelling, Active Listening, Symbolic Expression, Dialogue in pairs

European Union Values

Human dignity, Freedom, Equality, Respect for human rights.

Activity description

step-by-step

01 • Introduction to Nonviolent Communication (15 min)

Briefly explain the basics of NVC: listening without judgment, expressing needs and feelings, showing empathy.

Emphasize that stories can be shared in different ways: spoken, recorded, or through an object.

02 • Preparing for Storytelling (10 min)

Each participant chooses or receives an inspiring question (with words and/or pictograms).

03 • Sharing Stories (40 min)

Participants work in pairs or small groups.

Each person shares their story by: Speaking freely; Recording their story (audio); Showing a memory object and describing it (with help if needed)

Listeners practice active listening: no interruptions, no judgments, just attention and empathy.

After sharing, listeners may gently summarize what feelings or needs they heard (optional).

04 • Reflection and Group Discussion (20 min)

How did it feel to share your story?

How did it feel to listen without interrupting?

What did you learn about yourself or about others today?

Possible Follow-up Activities:

Create a mural of inspiring quotes or keywords from the stories.

Write short reflective texts inspired by the stories.

Use the stories in future sessions about conflict resolution, diversity, and inclusion.



Share only what you feel comfortable with

•

Listen without interrupting or judging

•

Show empathy with gestures and words



Do not force anyone to share something personal

•

Do not correct or judge someone's story

•

Do not misuse what you hear in stories

title:

LET'S PLAY"/"WHAT IS THIS?

age: 13 to 17 y.o | 18 to 24 y.o | 25 to 30 y.o

Bearing in mind that the activity will have to be applied in different cultural contexts, and that the 13-year-old age group is already beginning to develop metacognition, the facilitator, rather than the age, can adapt the activity and scenarios to the background and cohesion among the young people in the group. In this way, the facilitator should provide greater support for the construction and discussion of the scenarios.

time needed: 100 minutes (in case there are more than 10 people)

Objectives

- 1**
Develop skills in constructive communication and conflict resolution.
- 2**
Promoting empathy and active listening.
- 3**
Stimulate critical thinking about different forms of communication.

Materials

- Cards with different emotions and needs to help young people identify what they feel/need (optional)
- Indications for the different scenarios
- List of questions for debate
- Private Space

Teacher's Prep

- Adapt the scenarios and questions to the young people taking part in the activity.
- Ensure knowledge of non-violent communication.
- Prepare the scenarios for the role-play that best suits the young people (e.g.; a friend that broke a promise, a perceived insult from a peer, ...)
- Create a safe space.

Categories

Themes

Nonviolent Communication, Empathy, Constructive communication and conflict resolution.

Emotions and Feelings

Confident, Consideration, empathy, respect, understanding

Methods

Role-play, Active Listening, Dialogue in pairs

European Union Values

Human dignity, Freedom, Democracy, Equality, Respect for human rights.

01 • Presentation of the activity (15 min)

Ice-breaker

Establish the rules of the activity (respect, freedom of expression, empathy, what happens in the group stays in the group, ...)

Brief explanation of the activity (Explain that they will be acting out the same scenario twice, without mentioning NVC)

02 • Preparing for the role-play 1 (10 min)

Divide the young people into groups of 3 to 5 individuals.

Assigning a conflict scenario for young people to resolve.

Explain that they should use more aggressive communication.

03 • Role-play 1 (25 min)

The groups prepare the presentation. The teacher should move around the space to help with the construction of the play, thus ensuring the well-being of the participants.

Presentation of the role-play.

Small debate on how the young people felt during their first role-play.

04 • Preparing for the role-play 2 (10 min)

Before starting a new role-play, the teacher should check the emotional state of the young people.

Explain that in the new role-play they will have to use non-violent communication (without mentioning NVC).

05 • Role-play 2 (20 min)

The groups prepare the presentation. The teacher should move around the space to help with the construction of the play, thus ensuring the well-being of the participants.

Presentation of the role-play.

06 • Reflection and Group Discussion (20 min)

Sit in a circle and have a guided discussion. During this sharing, the teacher should mention NVC.

- How do you feel?
- What is the difference between your feelings at the first performance and the second?
- What were the main differences?
- Real-life situation in which they could apply what they learnt in the session.

Possible Follow-up Activities:

Emotional Check-in



Share only what you feel comfortable with

•

Listen without interrupting or judging

•

All entries are valid

•

Show empathy with gestures and words



Do not force anyone to share something personal

•

Do not correct or judge someone's story

•

Do not misuse what you hear in stories

title:

BRIDGES OF UNDERSTANDING

age: 13 to 17 y.o | 18 to 24 y.o | 25 to 30 y.o

time needed: 90 minutes

Objectives

1

Develop empathy and active listening skills.

2

Promote the recognition of shared human experiences and the appreciation of different perspectives.

3

Encourage the respectful expression of emotions and needs.

4

Foster constructive communication and conflict resolution.

Materials

- Cards with reflective questions related to personal stories and emotions 128.
- Paper and colored pens (optional)
- Empathy mapping templates (optional)
- Small objects or symbols for expression (optional)
- Private space for small group or pair discussions
- Consent forms for any recording (if applicable)

Teacher's Prep

- Prepare reflective cards with questions related to personal stories and emotions (examples available via a separate document link).
- Review the basics of Nonviolent Communication (NVC): observing without judgment, expressing feelings, recognizing needs, making clear requests.
- Set up the space to allow for small groups or pair discussions with a focus on empathy and listening.
- Ensure accessibility, with support available as needed (e.g., seating arrangements, assistive tools for communication).

Categories

Themes

Belonging, Identity, Exclusion, Migration, Cultural Borders

Emotions and Feelings

Empathy, Vulnerability, Recognition, Courage

Methods

Symbolic Movement, Storytelling, Reflective Dialogue, Participatory Mapping

European Union Values

Human Dignity, Equality, Respect for Human Rights

Activity description

step-by-step

01 • Introduction and Empathy Modeling (10-15 min)

Briefly introduce Nonviolent Communication (NVC), emphasizing the importance of listening without judgment, expressing feelings and needs clearly, and making requests with respect.

Model active listening by having one participant share a personal story or perspective while another participant reflects feelings and needs. This demonstrates the practice of empathic listening.

Emphasize the value of empathizing with others, especially in times of disagreement or misunderstanding.

02 • Pairs or Small Groups: Sharing and Listening (30-40 min)

Divide participants into pairs or small groups.

Each participant receives a reflective question (or chooses one from a provided list, based on their age group). The questions can be related to personal experiences, emotions, or situations where they felt misunderstood or excluded. Examples of age-appropriate questions can be found in the accompanying document.

Participants take turns sharing their stories or perspectives without interruption. The listener practices active listening: no judgment, no advice, just focused attention and empathy.

The listener may summarize the feelings and needs expressed (optional), offering a gentle reflection of what they heard.

03 • Empathy Mapping (10 min)

After the conversation, each participant fills out a simple “Empathy Map” to capture what they learned about the other person’s emotions and needs.

- Empathy Map Sections:
 - What emotions did I hear or sense?
 - What needs did the other person express?
 - What did I learn about the person’s experience?

This mapping exercise helps participants concretely identify and reflect on the emotional dynamics they experienced during the conversation.

04 • Reflection and Group Discussion (20 min)

Bring everyone back together for a group discussion.

Encourage participants to reflect on the conversation:

- “What did you learn about the other person’s feelings and needs?”
- “How did it feel to be heard without judgment?”
- “What did you find surprising about the other person’s experience?”
- “Did you find any common ground or shared experiences?”

This reflective discussion will reinforce the connections made during the activity and help participants understand the power of empathic communication.

05 • Symbolic Expression and Sharing (Optional)

Allow participants to express what they've learned through a symbolic act. This could be drawing an image, using an object, or creating a simple gesture that represents their new understanding.

Participants can share their symbols or drawings with the group, explaining how they reflect the insights or feelings they gained from the conversation.

06 • Closing Reflection (5-10 min)

Finish the activity with a final circle where everyone shares one thing they are taking away from the session.

Encourage participants to reflect on how they can use the skills they practiced (active listening, empathy, reflective communication) in their everyday interactions.

Possible Follow-up Activities:

- Create a "Bridges of Understanding" mural: Collect key phrases or symbolic images from the participants and create a group mural that visually represents the collective learning of the group.
- Write a short reflection on empathy: Ask participants to write a reflective text on what they learned about themselves and others during the activity.



Share only what you feel comfortable with

•

Listen without interrupting or judging

•

Show empathy with gestures and words

•

Respect the privacy of what others share



Do not force anyone to share something personal

•

Do not correct or judge someone's story

•

Do not misuse what you hear in stories

title:

GET TO KNOW NVC

age: 13 to 17 y.o | 18 to 24 y.o | 25 to 30 y.o

time needed: 90 minutes

Objectives

1

Cultivate active listening and empathic communication skills

2

Explore how personal experiences shape perceptions and interpersonal dynamics

3

Promote respect and appreciation for emotions — one's own and those of others

Materials

- Cards with inspiring questions (include pictograms if needed)
- Paper and colorful pens (optional)
- Voice recorders or mobile phones (optional, if audio is used)
- A calm and safe space for conversations in pairs or small groups
- Consent forms in accessible formats (for audio recordings)
- Small symbolic objects (optional, for memory sharing)

Teacher's Prep

- Prepare age-appropriate guiding questions for storytelling or reflection
- Review the four components of Nonviolent Communication (NVC): *Observation without judgment, Expression of feelings, Recognition of needs, and Formulation of clear, respectful requests*
- Set up an inclusive space where all forms of expression are respected (spoken, written, symbolic, gestural)
- Ensure accessibility: activate voice-command tools, arrange flexible seating, and provide support where needed

Categories

Themes

Nonviolent Communication, Empathy, Inclusion, Personal Narratives

Emotions and Feelings

Courage, Trust, Vulnerability, Belonging

Methods

Storytelling, Active Listening, Symbolic Expression, Paired Dialogue

European Union Values

Human dignity, Freedom, Equality, Respect for human rights

Activity description

step-by-step

01 • Welcome Circle (10 min)

Goal: Establish trust and a shared emotional baseline

1. Brief personal introduction by the facilitator
2. Presentation of the session's theme and relevance
3. Joint definition of safe space rules
4. Icebreaker or check-in round - Example question: "What kind of words or expressions make you feel uncomfortable when someone speaks to you?"

02 • Introduction to Nonviolent Communication (10 min)

Goal: Build foundational understanding of NVC principles

The facilitator introduces NVC as a communication model developed by Marshall Rosenberg in the 1960s. It is based on the premise that feelings arise from unmet or fulfilled needs, and that by understanding and expressing both, we can build more authentic, respectful interactions.

The four components of NVC are:

Observation – Describe the facts without judgment or interpretation.

Example: "Petrenko hasn't scored a goal in the last 15 games" rather than "Petrenko is a bad football player."

Feelings – Clearly name the emotions you are experiencing.

Example: "I feel afraid" instead of relying only on non-verbal cues.

Needs – Identify the unmet need that explains the feeling.

Example: "I need trust" instead of saying, "Stop looking at my phone."

Requests – Make a specific, doable request.

Example: "Can we meet Tuesday at 20:00 at the café?" instead of "Let's meet sometime."

Suggested sentence model:

"When I see ____, I feel ____ because I need _____. Could you please _____?"

Provide this model as a printed card, a visual diagram, or a projected slide.

03 • Exercise: "I Want to Be Heard" (15 min)

Goal: Experience and practice empathy

In triads:

- One person shares a brief real-life situation
- The second reformulates the story using the NVC model
- The third observes and offers constructive feedback

Rotate roles so each person tries all three positions.

04 • Exercise: “Listening from the Heart” (15 min)

Goal: Deepen empathic listening

In pairs:

- One person shares an emotionally difficult experience
- The other listens, without judgment, occasionally asking: “What do you feel now?”, “What do you need in this situation?”

Afterward, participants reflect on what felt easy or hard in the exercise.

05 • Activity: “Translating to NVC” (20 min)

Goal: Learn to reframe judgments into empathic statements

In pairs or small groups:

- Each group receives or selects a few emotionally charged phrases
- Their task is to rephrase them using the four-step NVC model
- Groups present their rephrasings; open discussion follows

Examples:

ORIGINAL PHRASE	REPHRASED IN NVC FORMAT
“You never listen to me!”	“When I say something and you look at your phone, I feel frustrated because it’s important for me to be heard. Could you put the phone down and listen for a minute?”
“You only think about yourself!”	“When you don’t ask me how I’m doing, I feel lonely because I need mutual care. Could you ask me about my day sometimes?”
“You are so irresponsible!”	“When you didn’t show up on time, I felt irritated because I need reliability. Could you let me know next time if you’ll be late?”

For 13–17 year olds:

- “You piss me off!” → “When you make fun of me in front of others, I feel hurt because I need respect. Can you stop doing that?”
- “Leave me alone!” → “I’m angry and need time to calm down. Can you give me 10 minutes to be by myself?”

Adapt phrases as needed for age group and context.

06 • Reflection and Group Discussion (20 min)

Encourage open, reflective dialogue guided by questions such as:

- How did you feel sharing your story?
- Was it easy or difficult to listen empathically?
- What challenged you in rephrasing emotional statements?
- What insights will you take into your daily life?



**Share only what feels safe
and comfortable**

•

Listen without interrupting

•

**Use gestures and kind
words to show empathy**



**Pressure anyone to disclose
personal information**

•

**Correct or judge someone's
emotional story**

•

**Misuse personal
information shared in trust**

Key Message of the Activity
**Be in touch with your own needs and respect
the needs of others.**

title:

FEELINGS & NEEDS IN OUR STORIES

age: 13 to 17 y.o | 18 to 24 y.o | 25 to 30 y.o

time needed: 90 minutes

Objectives

1

Support emotional expression and understanding across cultures.

2

Develop empathy and active listening based on the Nonviolent Communication (NVC) model.

3

Encourage respectful storytelling and shared vulnerability to build group trust.

Teacher's Prep

- Prepare a set of “Feelings” and “Needs” cards in multiple languages relevant to the group. Use visuals and accessible vocabulary.
- Review core concepts of Nonviolent Communication (observation, feelings, needs, requests).
- Set up room for group or pair work, ensuring a quiet and safe environment for sharing.
- Plan how to support participants if difficult emotions arise (e.g., have a support person or cool-down space available).

Materials

“Feelings and Needs” cards p. 116 (with images and multilingual labels – printable or digital)

- Emotion wheel or posters (optional)
- Blank paper and pens (for journaling or visual expression)
- Calm, private space for small group or partner work
- Consent forms if stories are being recorded (optional)
- Link to access the letters

Categories

Themes

Positive Psychology, Non-Violent Communication, Emotional literacy and empathy, Conflict resolution and trust-building

Emotions and Feelings

Vulnerability, Empathy, Curiosity, Trust, Respect Courage, Connection

Methods

Storytelling using prompts (cards with feelings and needs), Pair/small group dialogue, Active listening and reflective response, Creative expression (drawing, metaphors, poetry)

European Union Values

Equality and non-discrimination, Freedom, Solidarity

Activity description

step-by-step

01 • Introduction to NVC & Emotional Vocabulary (15 min)

Briefly explain NVC:

- Feelings arise from met or unmet needs.
- We all share universal needs (e.g., safety, love, belonging, autonomy).
- By identifying and expressing them, we can resolve conflict and build trust.

Introduce the cards and explain how they are used. Demonstrate a simple story using a feeling and a need (e.g., “I felt anxious because I needed clarity”).

02 • Card-Based Story Sharing (35 min)

Divide participants into pairs or small groups.

Each person chooses a feeling card and a need card that resonates with a personal story or moment (past or present).

For participants aged 13–17, a structured sentence format can support emotional vocabulary development and relational safety.

For adult participants, we recommend a more open narrative format that invites critical reflection and dialogic engagement. The emphasis shifts from practicing a communication formula to **exploring the layered meanings, contexts, and differences embedded in personal experience.**

13-17 years old:

Take turns sharing stories using the formula: “I felt ___ because I needed ___.”

Listeners offer reflections like:

“I hear that you felt ___, and that ___ was really important for you.”

“That reminds me of something I’ve felt too.”

18+

Invite each person to choose a feeling and/or need card that connects to a meaningful personal experience (past or present).

Instead of using a fixed sentence formula, offer open prompts such as:

- What was happening in that moment?
- What felt important or at stake for you?
- What do you understand differently about that experience now?
- Where do you see power, identity, or context shaping that experience?

Participants are encouraged to tell the story in their own words.

The facilitator might say: “Respond in a way that shows you were listening — not by fixing, advising, or correcting — but by engaging with what felt meaningful.”

Optional prompts for listeners:

- What did you hear as most important?
- What surprised you?
- What does this story reveal about larger social dynamics?
- How does this connect or differ from your own experience?

03 • Cultural Reflection on Emotion & Needs (15 min)

In the same groups or pairs, discuss:

- “Are there emotions that are harder to express in your culture?”
- “How are needs like respect, belonging, or independence valued differently?”

Highlight the universality of needs vs. cultural diversity in how we express or interpret them.

04 • Creative Expression (Optional 15 min)

Invite participants to draw a symbolic image of one of their needs or emotions. Alternatively, they can write a metaphor or short poem expressing how that feeling or need shows up in their life.

05 • Group Reflection (10 min)

Bring everyone together and ask:

- “What did you notice about others’ stories?”
- “How did it feel to name your needs?”
- “What do you want others to understand about emotional expression in your culture?”

06 • Closing Circle (5 min)

Each participant shares one feeling or need they want to honor more in their life.

Possible Follow-up Activities:

- Create a “Wall of Needs” where participants add sticky notes with needs they find important.
- Hold a “Conflict Role Play” session where participants use NVC to work through fictional or real intercultural misunderstandings.



**Speak from your own
experience**

•

**Listen without advice or
interruption**

•

**Be respectful of different
ways of expressing
emotions**

•

**Use the cards as guides,
not limitations**



**Force anyone to share
deeply**

•

**Criticize someone's
emotional experience**

•

**Assume your way of
expressing feelings is the
only way**

title:

EMPATHY THROUGH IMAGES

age: 13 to 17 y.o | 18 to 24 y.o | 25 to 30 y.o

time needed: 90 minutes

Objectives

1

Develop emotional literacy and mutual understanding through visual storytelling.

2

Apply NVC practices to decode feelings and needs across cultures.

3

Use empathy as a tool for deeper cultural connection and de-stigmatization.

Materials

- Printed photo cards (images of daily life, emotions, migration, etc.)
- NVC “Feelings & Needs” cards or posters
- Blank paper and pens
- Comfortable discussion space
- Optional cushions or mats for seated reflection

Teacher's Prep

- Collect and print diverse, thought-provoking photo cards.
- Prepare basic NVC Feelings & Needs lists in accessible language.
- Create ground rules for safe sharing and listening.

Categories

Themes

Nonviolent Communication, Emotional Literacy, Intercultural Understanding, Narrative-based Empathy

Emotions and Feelings

Vulnerability, Curiosity, Empathy, Self-Awareness, Openness

Methods

Visual storytelling, Guided Self-Reflection, Small group Dialogue, Sequential Empathy Exercise

European Union Values

Human Dignity, Freedom of Expression, Equality, Respect for Human Rights, Solidarity

Activity description

step-by-step

01 • Photo Walk & Feelings Match (15 min)

Spread photo cards around the room.

Ask participants to choose one that resonates with them emotionally.

Match it to 1–2 feeling words.

Brief pair exchange: “This photo reminds me of...”, “It makes me feel...”

02 • Need Behind the Feeling (20 min)

Introduce the NVC model briefly: Observation → Feeling → Need → Request. explain the definition of each one, without giving the participants a form with pre-existing feelings and needs.

Ask participants to reflect: “When I feel ___, I might need ___.”

Share stories (personal or imagined) inspired by the photo.

After sharing, the forms can be introduced to the participants.

03 • Small Group Empathy Dialogue (30 min)

In groups of 3–4, take turns sharing:

- A personal or imagined story behind their photo.
- What needs are being met or unmet in that story.

Group members respond with:

- “I imagine that might feel...”
- “Do you think the need was for ___?”
- “Thank you for sharing – it helped me understand...”

04 • Empathy Chain (15 min)

Create a circle. One participant shares a word or phrase summarizing what they felt during the session.

The next person mirrors it and adds their own. Continue until the chain completes the circle.

05 • Closing Reflection (10 min)

Prompts:

- “One feeling I explored today was...”
- “A need I didn’t realize I had is...”
- “This activity helped me understand migrants/refugees better because...”

Possible Follow-up Activities:

- Community PhotoVoice project: Participants take photos representing their needs and hopes.
- Feelings & Needs mural: Public artwork co-created with words and images from the session.

**INTERCULTURAL
EDUCATION**



title:

WHERE AM I FROM?

age: 13 to 17 y.o | 18 to 24 y.o | 25 to 30 y.o

This activity appeals to general knowledge. Adaptation to different age groups is therefore relative. In other words, with the younger age group, cultural elements can be placed on the stalls that are more easily recognisable - some examples are shown on page 119.

time needed: 40 minutes

Objectives

- 1**
Promoting the recognition and appreciation of different cultures.
- 2**
Stimulating curiosity and interest in other cultures.
- 3**
Creating safe spaces for sharing.
- 4**
Raising awareness of the effect of culture.

Materials

- Several world maps (the number will depend on the number of groups).
- Different 'stalls' with historical and cultural elements (food, drinks, dancing, celebrities, major landmarks, local customs).
- Colourful stickers alluding to inclusion.

Categories

Themes

Interculturality, Identity, Inclusion

Emotions and Feelings

Proud, Confident, Fun, Community, Acceptance.

Methods

Active Listening, Dialogue in pairs

European Union Values

Human dignity, Freedom, Democracy, Equality, Respect for human rights

Teacher's Prep

- Setting up the different 'stalls' (if possible, involve young people in preparing them).
- Ensure a minimum knowledge of the different cultures.
- Ensure a calm and safe space that encourages sharing.

Activity description

step-by-step

01 • Presentation of the activity (10 min)

Emotional check-in of young people

Establish the rules of the activity (respect, freedom of expression, empathy, ...)

Brief explanation of the activity (Explain that using the clues on each stall, the young people will have to guess the country/region in question.)

Divide the young people into groups of 3 to 5 individuals.

02 • Activity (20 min)

The groups walk round the different stalls.

Whenever they identify a region correctly, they place a sticker in the identified area.

The team with the most completed map wins.

03 • Reflection and Group Discussion (10 min)

A brief reflection on:

- A cultural aspect they were already aware of.
- A previously unknown cultural aspect.
- Culture they would like to see more of.
- How culture can affect a person's daily life

Possible Follow-up Activities:

Open the stalls to the community.

Challenge young people to find new cultures themselves.



**Listen without
interrupting or judging**

•

All entries are valid

•

**Competitiveness
is welcomed**



**Don't disrespect
any culture.**

title:

THROUGH OUR STORIES

age: 13 to 17 y.o | 18 to 24 y.o | 25 to 30 y.o

time needed: 2 sessions of 60 minutes + flexible time in between for content collection

Objectives

1

To promote intercultural dialogue through visual, sound and narrative expression;

2

To foster empathy and respect for cultural and functional diversity;

3

To provide a safe and inclusive space for everyone to share experiences related to identity and belonging;

4

To recognize and value multiple forms of expression.

Materials

- Mobile phones with camera or voice recorder (or tablets);
- Cardboard, markers, tape, scissors (for exhibition or tactile displays);
- Projector, computer or space for a physical/digital exhibition;
- Visual instruction sheets with pictograms and simplified guidance;
- Consent forms (also available in visual or audio format, if needed);
- Accessibility tools: voice commands, mobility support, etc.

Teacher's Prep

- Ensure participants have access to the necessary devices (camera or voice recorder);
- Prepare accessible versions of the instructions (pictograms, audio, or simple translations);
- Guarantee support is available for participants with specific needs (e.g. cultural mediators, mobility assistants);
- Select guiding questions adapted to each age group (see below);
- Set up a safe sharing environment, in-person or online, with multiple presentation options.

Categories

Themes

Interculturality, Identity, Inclusion, Community

Emotions and Feelings

Curiosity, Empathy, Belonging, Surprise

Methods

Photovoice, Soundvoice, Reflective writing, Symbolic expression, Group dialogue

European Union Values

Human dignity, Freedom, Democracy, Equality, Rule of law, Respect for human rights

Activity description

step-by-step

Session 1 – Introduction and orientation (60 min)

01 • Welcome and intercultural icebreaker

Game like [“Two Truths and One Cultural Lie”](#) p.129 adapted with images or symbolic objects

02 • Presentation of the activity “Through Our Stories”

- Introduction to the concept of [Photovoice](#) and Soundvoice

Photovoice

- Photovoice is a participatory research and educational method in which participants use photography to document, reflect on, and communicate their experiences, perspectives, or community realities.
- The photographs serve as starting points for dialogue, critical reflection, and collective discussion. The main aim of Photovoice is to amplify participants’ voices—especially those from underrepresented groups—and to promote awareness, empowerment, and potential social change.

Soundvoice

- Soundvoice is a participatory method inspired by Photovoice that uses audio recordings—such as interviews, ambient sounds, spoken narratives, or soundscapes—to explore and express personal or community experiences.
- Participants collect and create sound materials that represent their perspectives on a chosen topic. These recordings then become the basis for reflection, dialogue, and shared understanding. Soundvoice highlights the emotional and contextual power of sound as a medium for storytelling and expression.
- Show inclusive examples: photos, audio, tactile objects

03 • [Choose one or more guiding question](#), p.128 (age-appropriate)

- 13–17: “What makes me feel at home?”
- 18–24: “What represents my culture in everyday life?”
- 25–30: “How does my culture shape the way I see the world?”

04 • Warm-up and Quote Exchange (10–15 min) p. 125 (age-appropriate)

Accessible and inclusive instructions

Share instructions using pictograms and/or audio

Talk about ethical issues, consent, and mutual respect

05 • Take-home task

- Participants choose between:
- Taking 3–5 photographs
- Recording 1–3 meaningful sounds
- Selecting tactile or symbolic objects that represent their answer

Provide support for those who need it (e.g. pair people with diverse abilities for mutual help)

Session 2 – Sharing and dialogue (60 min)

01 • Inclusive exhibition

Physical or digital wall with images, sounds, objects, or short written reflections

Sensory-friendly space: verbal descriptions of images, sound listening, touchable materials

02 • Sharing in diverse small groups

Each person presents your photographs, recordings or an object and shares the story behind it (by speaking, recording, having someone else read it, or using other expressive formats)

03 • Plenary reflection

What stories moved us? What do we have in common? What did we learn about others and ourselves?

04 • Closing activity

Individual reflection (written, drawn, or recorded): “What do I take with me from this experience?”

Possible Follow-up Activities:

- Create a public sensory exhibition with images, sounds, objects, and stories
- Produce a short video or e-book with the content (including audio description and subtitles)
- Launch a second round with a new guiding question (e.g. “What makes me feel excluded/included?”)
- Use the results to inform local inclusion policies



Express yourself in whatever way feels natural (image, sound, word, gesture)

•

Respect different ways of seeing, hearing, feeling, and experiencing

•

Ask for permission before photographing or recording someone

•

Support anyone who needs help with technology or physical access



Don't judge others' stories or modes of expression

•

Don't use images or sound to expose or ridicule others

•

Don't pressure anyone to share something too personal

title:
INVISIBLE BORDERS

age: 16 to 24 y.o | 25 to 30 y.o **time needed:** 90 minutes

Objectives

1

Explore the visible and invisible dimensions of inclusion and exclusion in social and cultural spaces.

2

Develop empathetic perspective-taking through guided role-play and spatial metaphors.

3

Encourage self-location and reflexivity in relation to power, identity, and belonging.

4

Introduce intersectionality as a framework for understanding complex experiences of cultural (non)belonging.

Materials

- Printed character profiles reflecting diverse and intersectional identities
- Signs or fabric to mark three concentric zones:
 - Innermost Circle = “Full Belonging”
 - Middle Circle = “Partial Belonging”
 - Outer Circle = “Excluded / Invisible”
- Optional ambient sound/music to differentiate zones
- Large open space (indoor or outdoor)
- Reflection sheets with guiding prompts
- Flipchart and markers for final group work

Teacher's Prep

- Create 8–10 character cards with fictional profiles that reflect diverse intersections: e.g., a queer migrant student, a refugee parent, a person with a visible or invisible disability, a second-generation immigrant, a racialized youth in higher education.
- Prepare and test the soundscapes or ambient markers for the spatial zones.
- Review basic facilitation guidelines on emotional safety, debriefing, and managing identity-based discomfort.
- Select one or two theoretical framing quotes, such as Judith Butler’s idea of ethical cohabitation or Gloria Anzaldúa’s borderlands metaphor, for brief introduction. Document for support - [Theoretical Notes](#) p. 113

Categories

Themes

Belonging, Identity, Exclusion, Migration, Cultural Borders

Emotions and Feelings

Empathy, Vulnerability, Recognition, Courage

Methods

Symbolic Movement, Storytelling, Reflective Dialogue, Participatory Mapping

European Union Values

Respect for human dignity, Equality, Respect for human rights (including the rights of persons belonging to minorities)

Facilitation Across Age Groups: Conceptual Adaptation Tips

This activity is designed to be conceptually universal. The central metaphor of belonging and exclusion through physical and symbolic space resonates across age groups and cultural backgrounds. Whether participants are 16 or 30, they carry lived experiences of inclusion and exclusion that this structure helps bring to light.

The key differentiator is not the activity structure but the depth of facilitation:

- For younger participants (16 - 18 years old): simplify the theoretical framing. Use personal storytelling, intuitive questions, and real-life scenarios to evoke reflection without referencing complex theory.
- For older participants (18 - 30 years old): facilitators may explicitly introduce philosophical or critical concepts (e.g., ethical cohabitation, borderlands, identity fluidity) and pose more abstract or layered prompts.

In all cases, grounding the activity in respectful listening, emotional safety, and openness to multiple truths remains essential.

Activity description step-by-step

01 • I Introduction & Framing (10 min)

Facilitator introduces the theme:

“Today we’ll be exploring how visible and invisible borders shape experiences of inclusion, identity, and belonging - within society, and within ourselves.”

Briefly introduce and present the following concepts:

Judith Butler (cohabitation and shared space across difference)

Cohabitation and shared space across difference refers to the ethical and political idea that people who hold different identities, beliefs, histories, or social positions must learn to live together in shared spaces. Rather than seeking agreement or sameness, this concept emphasizes mutual recognition, responsibility, and nonviolence in conditions of disagreement. It highlights the reality that we are already interconnected and must negotiate how to coexist with respect and accountability, even amid tension.

A facilitator might say:

Cohabitation across difference means learning to live and work alongside people who are not like us—without demanding that they become like us. It asks us to stay present in shared space with curiosity, responsibility, and care, even when there is discomfort or conflict.

Gloria Anzaldúa (living in between identities—“borderlands”)

The concept of **borderlands** describes the experience of living between cultures, identities, languages, or social categories. It recognizes that many people inhabit multiple, sometimes conflicting worlds at once. Rather than seeing this “in-between” position as a deficit, it frames it as a site of creativity, resilience, and expanded awareness.

A facilitator might say:

Borderlands refers to the space of living between identities—such as cultures, languages, or social roles. It acknowledges that many people navigate multiple worlds at the same time. This in-between space can feel challenging, but it can also generate insight, adaptability, and new ways of seeing.

Make clear that the activity is not a performance, but a space for reflection and empathy.

02 • Character Immersion (10 min)

Distribute a character card to each participant. Invite them to sit quietly, read the profile, and imagine the character's life: "How do they move through the world? Where are they welcomed - or not? What feelings do they carry?"

Encourage participants to write a few notes or impressions on their card.

03 • Entering the Circles (30 min)

Guide participants into a large circle marked with three zones, as a dartboard:

- Center (Middle of the Circle) = Full Belonging
- Middle (Around the Middle of the Circle) = Partial Belonging
- Outer (Around the others, the Edge of the Circle) = Excluded or Invisible

Read out a series of prompts, one at a time. After each, participants choose a zone based on how their character would respond, examples of prompts:

- "You enter a classroom and hear your language spoken."
- "You're asked to speak on behalf of your group."
- "You see people who look like you in positions of leadership."
- "Your traditions are celebrated in public events."
- "You are able to access support without being judged."

After each prompt, pause and ask:

"What emotions do you think your character feels here?"

"What border—visible or invisible—might be influencing this?"

04 • Self-Location & Debrief (10 min)

Invite participants to remove their character card and step back into their own identity which means that they will leave the cards aside, on their chair or a table, and they will be invited to "forget" their character and to think about their own experiences in the following session. Then ask them to repeat 2 or 3 of the prompts—this time choosing zones based on their real life.

Facilitator guides a short reflection:

"Where do you feel full belonging? Where might you feel partially included—or unseen?"

"What surprised you in stepping between identities?"

This moment fosters reflexivity and ethical awareness of one's own positionality.

05 • Barrier-Breaker Challenge (20 min)

Split into small groups. Ask each to choose one “invisible border” they experienced or observed. Identify what structural or symbolic barrier this represents (e.g., language, policy, unspoken norms).

Design a Barrier-Breaker: a small, realistic initiative that could dismantle or soften that border in school, community, or digital space. Examples:

A multilingual name wall

Inclusive celebration calendar

Safe space circle for unheard voices

06 • Closing Circle (10 min)

Participants are divided into smaller groups and they are invited to discuss together about the previous step (their Barrier-Breaking initiatives) and to develop a small project together, merging their ideas into one big Barrier-Breaker.

Then, each group is invited to present their initiatives in front of the others.

The session will end with one round of conclusions, where each participant will respond to one of the following questions: “How would you describe the activity in one word (And why)?”, “What did you learn during this activity?”, “What is the conclusion that you draw out of this activity”

Possible Follow-up Activities:

Borderlands Exhibit: Participants create symbolic representations of borders they’ve crossed or encountered, displayed with short texts or audio reflections.

Living Library: Invite community members to speak as “living books” on cultural identity, displacement, and belonging.

Coexistence Mural: Collaboratively paint or draw a collective vision of ethical cohabitation in shared space.



**Approach with empathy
and imagination**

•

**Reflect on your own
position after the role-
play**

•

**Offer creative solutions,
even if small**



**Mock or stereotype
fictional characters**

•

**Stay fixed in only one
identity or viewpoint**

•

**Dismiss others’ borders
as unimportant**

•

**Expect simple or clear
answers**

title:

CULTURE AS AN INVISIBLE SUITCASE

the cultural

age: 13 to 17 y.o | 18 to 24 y.o | 25 to 30 y.o

time needed: 90 minutes

Objectives

1

To promote intercultural dialogue through visual, aural and narrative expression;

2

To foster empathy and respect for cultural and functional diversity;

3

To provide a safe and inclusive space for sharing experiences related to identity and belonging;

4

To recognise and value diverse forms of expression.

Materials

- Mobile phones with camera or voice recorder (or tablets);
- Cardboard, markers, tape, scissors (for exhibition or tactile display);
- Projector, computer or space for physical/digital display;
- Visual instructions with icons and simplified directions;
- Consent forms (also available in visual or audio format if needed);
- Accessibility tools: voice commands, mobility support, etc.

Teacher's Prep

- Ensure participants have access to the necessary devices (camera or recorder);
- Prepare accessible versions of instructions (icons, audio or simple translations);
- Guarantee support for participants with special needs (e.g. cultural mediators, mobility assistants);
- Create a safe environment for sharing, in person or online, with multiple presentation options.

Categories

Themes

Interculturality, Identity, Inclusion, Community

Emotions and Feelings

Curiosity, Empathy, Belonging, Surprise

Methods

Photovoice, Soundvoice, Reflective writing, Symbolic expression, Group dialogue

European Union Values

Human dignity, Freedom, Democracy, Equality, Rule of law, Respect for human rights

Activity description

step-by-step

01 • Welcome (20 min)

Welcome. Introduction of the trainer. Discussion of the topic and purpose of the meeting. Exploring space. Accessible and meaningful instructions. Share instructions using icons and/or audio.

Talk about ethical issues, consent and mutual respect. Discuss the rules of the activity.

Ask everyone to sign a name tag or paper tape (name or preferred address, pronoun). Introduce the participants. Any kind of introduction exercise. For example: participants get to know each other in pairs, looking for 5 common characteristics (I have a cat, I like ice cream, I am often late, I can swim, I like to sing, I believed in the tooth fairy as a child, etc.) Then the group says what each pair has in common.

Or, everyone introduces themselves and answers the questions *‘What do you like most about this city (country, region, region, town)....?’*, *‘What family (or personal) tradition do I always try to follow...?’*, *‘What helps me feel comfortable in a new place...?’*

02 • Introduction. Mini-lecture: What is culture? (15 min)

You can start with a question for the group: *"How do you understand the word "culture"? What are your associations?"* Write down the answers on a flipchart without evaluating them.

Culture is not just about language, cuisine and embroidery. Usually, when we hear the word "culture", we imagine: folk costumes, national dishes, language, flag, traditions. These are all visible parts of culture, its 'tip of the iceberg'. But there is also an "invisible" part of the iceberg of culture. This is something that is not always visible, but which has a great impact on our communication and behaviour: *How we express emotions: is it okay to cry in public or not? How do we treat our elders and teachers? Is it okay to interrupt? Do we have to wait until someone else has finished? Is it okay to be late? How do we show respect? What is "personal space"?*

For example: In some cultures it is important to make eye contact, otherwise it is disrespectful. In other cultures, on the contrary, it is not customary to look elders in the eye. This doesn't mean that someone is "rude" - it's just different cultural habits.

Everyone is a combination of many cultures: family, school, local, national, etc. And when we move or meet new people, we encounter other 'rule systems'. And this can cause: misunderstanding, resentment, curiosity, etc.

Key idea: Every culture is neither good nor bad. It's just different.

And when we are faced with "otherness", we can either withdraw into ourselves ("I am normal, they are strange") or open up ("oh, yours is different - interesting!").

Group discussion:

“Have you ever had an experience when someone behaved “strangely” - and then you found out that it was just a different habit or culture? How did you feel about interacting with that person?”, *“Have you ever had an experience when your traditions, culture, habits, clothes, etc. seemed unusual or strange to someone else? How did you feel?”*

03 • Invisible Suitcases Activity (15 min)

Ask: ‘When you move to a new place, what do you take with you (not things, but for example some habits, language, traditions, fears, memories...)?’

Participants write 2-3 of their own “invisible things” on post-it notes and stick them on a conditional suitcase (a common sheet of paper). If necessary, the participant speaks out, and the facilitator writes down and sticks them.

As a result of the exercise, we create a common “Invisible Suitcase”. The trainer lists all the contents of the suitcase. Encourage group discussion: ‘Is the Invisible Suitcase a burden or a treasure?’

04 • Exercise “Cultural Bridge” (20 min)

Teamwork. Divide the group into 2-3 teams, depending on the number of participants. Provide paper, coloured marker pencils, light plasticine, etc...

Task: Imagine that you are building a bridge between your ‘old home’ and your ‘new home’ - referring to a specific situation in the past when you had to move out and change the country you live in. If this does not apply to you, you can think about the situation of a friend/colleague/sibling that had to go through this process. If this is not the case either, you can just imagine how a person that had to move to a different country would feel like.

On the sheet you need to reflect:

- what is left in the past (not material),
- what is valuable in the new (safety, opportunities, goals, new people, ...etc.),
- what helps you feel comfortable in the new place (friendship, respect, curiosity, humour, learning, familiar rituals, new traditions, etc.)

Then each team presents their work. Discussion.

05 • Wrap-up and reflection (20 min)

What was new about what we heard?

What do we have in common?

What did we learn about others and ourselves?

What was unexpected?

What will you take away from this training?

What can help you feel comfortable?



Express yourself in any natural way (image, sound, word, gesture)

•

Respect different ways of seeing, hearing, feeling and experiencing

•

Encourage discussion

•

Respect the opinions of each participant

•

Ask permission before taking pictures or recording anyone

•

Support everyone, who need help with technology or physical access



Don't judge other people's stories or ways of expressing themselves

•

Don't use images or sound to expose or ridicule others

•

Don't force anyone to share anything too personal.

Key Message of the Activity

We are different - and that is what enriches us.

or

An intercultural world starts with you.

title:

THE CULTURAL COMPASS GAME

age: 16 to 24 y.o | 25 to 30 y.o

time needed: 90 minutes

Objectives

1

Raise awareness about different cultural orientations (e.g., time, communication, family).

2

Encourage perspective-taking and reduce stereotyping.

3

Promote playful, respectful dialogue about cultural differences.

Materials

- Large floor “compass” marked with directions (North, South, East, West)
- Set of Cultural Dilemma Statements
- Small cards or symbols to represent different cultures - examples at p. 132
- Whiteboard or paper to record key ideas
- Open space for movement

Teacher's Prep

- Prepare 8–10 short, real-life cultural dilemmas or prompts (e.g., punctuality, gender roles, public affection, decision-making).
- Create a compass on the floor (tape, fabric, etc.)
- Match each direction with a cultural orientation (e.g., North = “Individual choice,” South = “Group harmony”)

Categories

Themes

Intercultural Competence, Perspective-Taking, Dialogue Across Difference, Stereotype reduction

Emotions and Feelings

Emotions and Feelings: Curiosity, Respect, Playfulness, Openness, Reflection

Methods

Kinesthetic Learning, Scenario-Based Discussion, Perspective Role-Play, Dialogue in Pairs, Group Sharing and Reflection

European Union Values

Respect for Cultural Diversity, Equality, Human Dignity, Democracy, Freedom of Belief and Expression

Activity description

step-by-step

01 • Welcome & Compass Orientation (10 min)

Introduce the floor compass.

Explain that it represents different viewpoints or cultural values.

Clarify that all directions are valid — no “right” answers.

02 • Cultural Dilemma Rounds (30 min)

Read a dilemma aloud (e.g., “Is it okay to arrive 15 minutes late to a party?”).

Participants walk to the direction that best fits their view.

In groups at each compass point, discuss:

- “Why did you choose this?”
- “Is this view common in your culture?”
- “Have you experienced a clash with this value?”

Debrief after each round by summarizing insights from each direction.

03 • Culture Card Twist (20 min)

Hand out “Culture Perspective Cards” (each describing a cultural logic or tradition).

Repeat 2–3 dilemmas with participants answering as if they were from that culture.

Emphasize fun, learning, and openness.

04 • Bridge Building (20 min)

In pairs, participants choose one dilemma and brainstorm: *“How can we navigate this difference respectfully?”*, *“What common values might be underneath our views?”*

Share a few solutions with the group.

05 • Bridge Building (20 min)

Stand in a circle. Everyone shares: “One cultural perspective I now understand better...”

“Something I’ll try to be more open about...”

Possible Follow-up Activities:

- Dilemma Theater: Act out cultural misunderstandings and discuss possible NVC-based resolutions.
- Value Exploration Workshop: Explore deeper cultural themes like authority, freedom, or privacy using storytelling.

title:

MY CULTURE, YOUR CULTURE, OUR CULTURE

age: 13 to 17 y.o | 18 to 24 y.o | 25 to 30 y.o

time needed: 90 minutes

Objectives

1

Promote curiosity, openness, and appreciation of cultural diversity.

2

Build trust and solidarity through shared cultural storytelling.

3

Encourage respectful dialogue and reduce prejudice through contact and mutual understanding.

4

Identify shared values that connect participants from different cultural backgrounds.

Materials

- Printed quote/proverb cards from a variety of cultures
- Blank “Culture Cards” with creative prompts
- Markers, pens, and optional colored paper
- Soft instrumental music (optional, for atmosphere)
- Space for circle seating and small group conversations
- Flipcharts or large paper for “Culture Maps”
- Stickers or post-its for common ground mapping

Teacher's Prep

- Select and print multicultural quotes, idioms, or proverbs (translated if needed) that reflect values such as community, resilience, hospitality, or mutual respect.
- Prepare blank “Culture Cards” with prompts like: A tradition I love.../ A food that represents my culture.../ A time I felt proud of my culture.../Something I want others to understand about it...
- Set up the space in a welcoming way with chairs in a circle or informal arrangement.
- Review facilitation strategies for managing cross-cultural dialogue respectfully, especially using Nonviolent Communication (NVC).

Categories

Themes

Intercultural dialogue and understanding, Identity and belonging, Shared values across cultures, Challenging stereotypes and assumptions, Cultural expression and storytelling, Respect for diversity, Non-Violent Communication

Emotions and Feelings

Curiosity, Appreciation, Respect, Openness, Pride (in one's culture), Surprise, Belonging

Methods

Icebreaker exchange using cultural proverbs/quotes, Creative self-expression via “Culture Cards”, Small group storytelling circles, Collaborative visual work (Culture Maps), Group reflection in a circle format

European Union Values

Cultural diversity, Respect for human rights, Equality, Human dignity

Activity description

step-by-step

01 • Warm-up and Quote Exchange (10–15 min)

Distribute one cultural proverb or quote to each participant. Ask participants to walk around and exchange quotes with at least 3 other people. During each exchange, they:

- Read the quote aloud.
- Guess what it might mean.
- Try to identify the culture or value behind it.

Debrief by asking:

- “Did any quotes surprise or inspire you?”
- “What values did you hear more than once?”

02 • Culture Card Creation (20 min)

Hand out the “Culture Cards” to each participant.

Invite them to reflect and fill them in using drawings, words, or symbols.

Encourage personalization and creativity. Participants can decorate their card as they like.

03 • Cultural Sharing Circles (30 min)

Divide into small groups of 4–5 participants. In turns, each person shares the content of their “Culture Card.” Listeners are encouraged to respond with curiosity and respect:

“That’s interesting! In my culture, we...”

“I feel curious about what you said. Could you tell me more?”

“That reminds me of something similar/different in my background.”

Emphasize no judging or comparing – all experiences are valid.

04 • Common Ground Mapping (15 min)

Each small group creates a “Culture Map” on a large sheet.

They identify and visually represent shared values, traditions, or feelings found in their stories (e.g., family, respect for elders, food rituals).

Use drawings, symbols, or keywords in different languages.

Optionally, each group can give their map a title.

05 • Closing Reflection (10 min)

Gather in a large circle.

Ask participants to share one of the following:

- “One thing I learned today about someone else’s culture...”
- “One stereotype or assumption I challenged today...”
- “One thing I’ll take with me from this experience...”

Possible Follow-up Activities:

- Intercultural potluck: Everyone brings a dish from their culture and shares the story behind it.
- Storytelling evening: Invite participants (and guests) to tell personal or cultural stories.
- Unity in Diversity exhibition: Display the “Culture Cards” and “Culture Maps” in a public space or classroom.



Be open and curious

•

**Share from personal
experience**

•

**Listen without
interrupting or correcting**

•

**Respect different ways of
expressing identity**



Judge or compare cultures

**Make assumptions based
on someone's appearance
or accent**

•

**Force anyone to share if
they're not ready**

•

**Use humor that may offend
someone's background**

A Living Methodology: Evaluation and Co- Construction

A Living Methodology: Evaluation and Co-Construction

A Living Methodology: Evaluation and Co-Construction

This methodology does not aim to offer a closed or final answer. Rather, it presents itself as a first version — a structured invitation to action, experimentation, and collective refinement. Its value will not lie solely in its content, but in the experiences it generates and the transformations it makes possible.

To ensure that this methodology remains meaningful and responsive to the realities of young migrants, refugees and displaced people (MDR), we propose an evaluation and reflection framework to accompany its use. This framework is not intended as a rigid protocol, but as a flexible tool for those who implement the activities: educators, youth workers, and young people themselves.

It rests on three key pillars:

- **Relevance:** Are the proposed activities addressing real needs and lived experiences? Do they resonate with the cultural, emotional, and social realities of the young people involved?
- **Empowerment:** Do the practices foster the development of personal and collective agency? Are young people being placed in active, reflective roles that support their growth and inclusion?
- **Transferability:** Are the insights and methods adaptable to different contexts and realities beyond the original setting? What elements might require adjustment, and which can be shared widely?

We encourage all users of this manual to keep records of their experiences, collect feedback in creative or formal ways (surveys, storytelling, group reflections), and share both their successes and challenges. This collective learning will inform the next version of the methodology — a final edition that will reflect the diversity, depth, and richness of its real-world application.

CONCLUSIONS

General conclusions of the study

General Data

Approximately 65% of the respondents are between the ages of 13 and 21, with the majority being female. Most are single, without children, and currently engaged in either in-person or online studies. They predominantly reside with their families in rented accommodation located in urban areas. Over half have been displaced for two to three years, primarily due to the war, and most hold temporary protection status. Notably, 22 participants are enrolled in online education programs.

Onboarding experience

Although they generally feel well adapted to their host country, 35% recognize that they have been treated differently because of their legal status (and 22% aren't sure), particularly at school, university or vocational training. These experiences have provoked different feelings, including indifference, sadness or frustration, anxiety and insecurity, and anger.

Language barrier

Two out of five respondents indicated that language barriers had contributed to their sense of exclusion, especially when attempting to make friends or participate in social activities. While most had access to local language courses, the perceived quality varied - 19% rated the classes as fair, and 10% considered them to be of poor quality. These findings highlight both the importance of language in social integration and the need to improve the effectiveness of language education programs.

Work and education

One in four respondents reported feeling excluded during their job search, primarily due to a lack of proficiency in the local language. Additionally, around 30% experienced exclusion in educational or training settings, with the most common causes being prejudiced comments or discriminatory behaviour. These findings emphasize the dual challenge of linguistic barriers and social bias faced by young Ukrainians in both employment and education contexts.

Support network

According to the survey results, although 4 out of 5 respondents have a support network of friends or acquaintances, 37% admitted to having experienced direct discrimination or prejudice due to their origin - including insults, hostile attitudes, or exclusion - mostly at school, university, other educational settings, as well as on the street or public transport. Additionally, 6% perceived the local community's overall attitude toward them as generally hostile. More than half of the respondents have not yet participated in any community activities or groups aimed at improving their well-being.

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MATERIALS

Strenghts (My Inner Garden and Letter to My Future Self activity)



The VIA Classification of 24 Character Strengths

Wisdom	CREATIVITY • Clever • Original & Adaptive • Problem Solver	CURIOSITY • Interested • Explores new things • Open to new ideas	JUDGMENT • Critical thinker • Thinks things through • Open-minded	LOVE OF LEARNING • Masters new skills & topics • Systematically adds to knowledge	PERSPECTIVE • Wise • Provides wise counsel • Takes the big picture view
Courage	BRAVERY • Shows valor • Doesn't shrink from fear • Speaks up for what's right	PERSEVERANCE • Persistent • Industrious • Finishes what one starts	HONESTY • Authentic • Trustworthy • Sincere	ZEST • Enthusiastic • Energetic • Doesn't do things half-heartedly.	
Humanity	LOVE • Warm and genuine • Values close relationships	KINDNESS • Generous • Nurturing • Caring • Compassionate • Altruistic	SOCIAL INTELLIGENCE • Aware of the motives and feelings of self/others • Knows what makes others tick		
Justice	TEAMWORK • Team player • Socially responsible • Loyal	FAIRNESS • Just • Doesn't let feelings bias decisions about others	LEADERSHIP • Organizes group activities • Encourages a group to get things done		
Temperance	FORGIVENESS • Merciful • Accepts others' shortcomings • Gives people a second chance	HUMILITY • Modest • Lets one's accomplishments speak for themselves	PRUDENCE • Careful • Cautious • Doesn't take undue risks	SELF-REGULATION • Self-controlled • Disciplined • Manages impulses and emotions	
Transcendence	APPRECIATION OF BEAUTY & EXCELLENCE • Feels awe and wonder in beauty • Inspired by goodness of others	GRATITUDE • Thankful for the good • Expresses thanks • Feels blessed	HOPE • Optimistic • Future-minded • Future Orientated	HUMOR • Playful • Brings smiles to others • Lighthearted	SPIRITUALITY • Searches for meaning • Feels a sense of purpose • Senses a relationship with the sacred

Positive Emotions Defined by Positive Psychology

Source: Barbara Fredrickson's Broaden-and-Build Theory

EMOTION	BRIEF DEFINITION
JOY	Pure happiness and delight in being alive.
GRATITUDE	Recognition and appreciation of good things received.
SERENITY	Calmness, peacefulness, and contentment.
INTEREST	Desire to explore, learn, and discover new things.
HOPE	Positive expectation for a better future.
PRIDE	Satisfaction with personal or group achievements.
AMUSEMENT	Light-hearted fun and shared humor.
INSPIRATION	Feeling motivated and uplifted by something greater.
AWE	Reverence and admiration for something vast or beautiful.
LOVE	Deep emotional connection with others.

Character Strengths at Home (*My Inner Garden* and *Letter to My Future Self* activity)

Character Strengths at Home

We can use all our 24 strengths to thrive! Use these weekly reminders to practice spotting strengths and flexing your unique combination of character strengths!



MINDFULNESS MONDAY

Mindfulness means paying attention to the moment and pausing before reacting. Mindfulness is not a strength but a strategy to help us focus. Have tech-free time and enjoy a mindful walk around your neighborhood or home. Calmly notice everything that is green. What shades of green do you see? Is there a lot of green or is it hard to find? You can also try to spot all the colors of the rainbow on your walk.

TOP STRENGTHS TUESDAY

Check out the 24 strengths chart on the back of this page. Remember your top strengths are ones that feel energizing, effortless, and easy to use. What are your top strengths? How do you use your top strengths at home? At school? With friends? Choose a top strength and use it to make a difference in someone else's life today. Use creativity for a picture, love with a phone call, kindness with a gesture. Think outside the box! Share with a friend or family member how it felt to use one of your top strengths.



WHAT DO YOU SEE WEDNESDAY



Stuck at home this week? You might not be out and about, but we bet you'll be checking some people out on your screens! Practice spotting strengths in your favorite Netflix, YouTube, or TikTok videos. Share them with your friends and see who can spot the most!

THINK ABOUT IT THURSDAY

We ALL have ALL 24 strengths! Our top strengths bring us the most joy when we use them while other strengths take more effort. But what if one of the strengths didn't exist? Talk with a family member about what your life might be like if you did NOT have one of your top or lesser strengths. What would life be like? How would that change your view of the world? What other strengths would you need to use more?



FAMILY & FRIENDS FRIDAY



Where do strengths come from? Pull out a photo album or pictures on a phone and look back at your memories. Curl up next to a friend or family member to talk about the strengths used during those moments. Did someone show perseverance to graduate? Did you use your curiosity to try a new food? Talk about which strengths you share and how your unique top strengths enrich the lives of others.

For additional social-emotional learning activities through the lens of character strengths, visit:
<http://bit.ly/TLCathome>

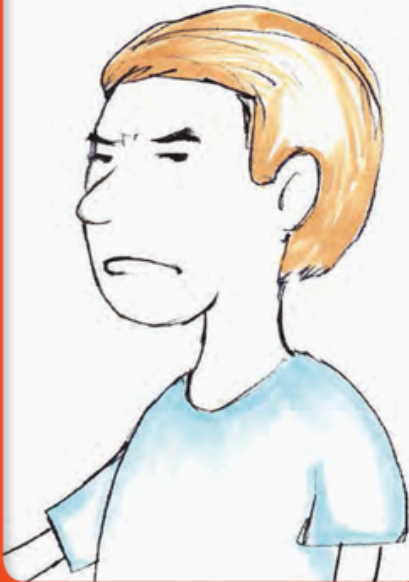
To learn how you can bring *Thriving Learning Communities*™ to your school, contact us at: TLC@mayersonacademy.org

Charcter Strenghts Pictograms (*My Inner Garden, Letter to My Future Self and The Strenghts we Share* activity)



Feeling and Needs Cards (*Feelings & Needs in Our Stories* activity). Credits: www.thenofaultzone.com

Unsettled · Concerned
Tense



Feelings

www.thenofaultzone.com

Peaceful · Content
Calm · Relaxed



Feelings

www.thenofaultzone.com

Scared · Worried
Afraid



Feelings

www.thenofaultzone.com

Excited · Enthusiastic
Energetic · Eager



Feelings

www.thenofaultzone.com

Confused · Puzzled
Mixed Up · Unsure



Feelings

www.thenofaultzone.com

Surprised · Shocked



Feelings

www.thenofaultzone.com

Happy · Glad
Delighted · Cheerful



Feelings

www.thenofaultzone.com

Sad · Unhappy
Disappointed · Lonely



Feelings

www.thenofaultzone.com

Angry · Mad
Furious · Upset



Feelings

www.thenofaultzone.com

Curious · Interested



Feelings

www.thenofaultzone.com

Feelings

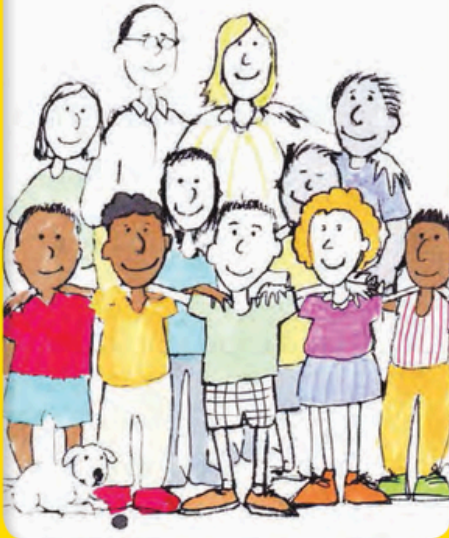
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Feelings

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Community · Friends Belonging



Needs

www.thenofaultzone.com

Play · Fun



Needs

www.thenofaultzone.com



Rest · Relaxation



Needs

www.thenofaultzone.com

To Be Heard To Be Understood



Needs

www.thenofaultzone.com



Understanding Others Empathy



Needs

www.thenofaultzone.com

Understanding Me Self-Empathy



Needs

www.thenofaultzone.com



Capability Competence · Skills



Needs

www.thenofaultzone.com

Learning · Exploration Discovery



Needs

www.thenofaultzone.com



Choice · Autonomy Freedom



Needs

www.thenofaultzone.com

Self-Expression Creativity



Needs

www.thenofaultzone.com



Safety · Trust



Needs

www.thenofaultzone.com

Giving · Sharing



Needs

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Help · Support



Needs

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Respect · To Matter To Be Considered



Needs

www.thenofaultzone.com



Needs

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Needs

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24 Character Strengths (My Inner Garden and Letter to My Future Self activity)



humility



- Modest
- Lets one's accomplishments speak for themselves

humor



- Playful
- Brings smiles to others
- Lighthearted

judgment



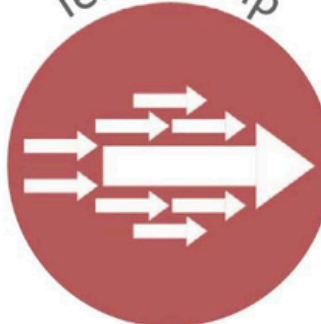
- Critical thinker
- Thinks things through
- Open-minded

kindness



- Generous
- Nurturing
- Caring
- Compassionate
- Altruistic

leadership



- Organizes group activities
- Encourages a group to get things done

love



- Warm and genuine
- Values close relationships

love of learning



- Masters new skills & topics
- Systematically adds to knowledge

perseverance



- Persistent
- Industrious
- Finishes what one starts

perspective



- Wise
- Provides wise counsel
- Takes the big picture view

prudence



- Careful
- Cautious
- Doesn't take undue risks

self-control



- Self-controlled
- Disciplined
- Manages impulses and emotions

sense of meaning



- Searches for meaning
- Feels a sense of purpose
- Senses a relationship with the sacred

social intelligence



- Aware of the motives and feelings of self/others
- Knows what makes others tick

teamwork



- Team player
- Socially responsible
- Loyal

zest



- Enthusiastic
- Energetic
- Doesn't do things half-heartedly

bravery



- Shows valor
- Doesn't shrink from fear
- Speaks up for what's right

Inspiring Guiding Questions Divided by Age Group - “The Path of Our Stories”/ “Where Stories Meet Hearts”

13 to 17 years old

(Teenagers - simple, welcoming, close stories)

(Adolescentes – histórias simples, acolhedoras, próximas)

- **Can you share a moment when you made a new friend?** (*Podes partilhar um momento em que fizeste uma nova amizade?*)
- **Tell us about a time when you felt really welcomed somewhere.** (*Conta-nos sobre uma vez em que te tenhas sentido verdadeiramente bem-vindo/a nalgum lugar.*)
- **What is something that always makes you feel safe?** (*O que é que te faz sentir sempre seguro?*)
- **Share a funny or happy memory from school or home.** (*Partilha uma memória divertida ou feliz da escola ou de casa.*)
- **Describe a tradition from your family or culture that you love.** (*Descreve uma tradição da tua família ou cultura que adoras.*)

18 to 24 years old

(Young adults - stories of growth, choices and empathy)

(Jovens adultos – histórias de crescimento, escolhas e empatia)

- **Talk about a challenge you overcame and what it taught you.** (*Fala sobre um desafio que superaste e o que aprendeste com ele.*)
- **Share a memory that taught you something about kindness.** (*Partilha uma memória que te ensinou algo sobre bondade.*)
- **Tell a story about a time you felt truly listened to.** (*Conta uma história de quando te sentiste verdadeiramente ouvido/a.*)
- **Describe a moment when you stood up for yourself or someone else.** (*Descreve um momento em que defendeste a ti próprio/a ou a outra pessoa.*)
- **What does 'belonging' mean to you? Share a story that shows it.** (*O que significa 'pertença' para ti? Partilha uma história que o mostre.*)

25 to 30 years old

(Young adults - stories of identity, resilience, purpose)

(Adultos jovens – histórias de identidade, resiliência, propósito)

- **Describe a moment when you felt proud of who you are.** (*Descreve um momento em que te sentiste orgulhoso/a de quem és.*)
- **Tell a story about a difficult decision you had to make.** (*Conta uma história sobre uma decisão difícil que tiveste de tomar.*)
- **Share a story about a cultural tradition that shaped your identity.** (*Partilha uma história sobre uma tradição cultural que moldou a tua identidade.*)
- **Talk about a small action from someone that had a big impact on your life.** (*Fala sobre uma pequena ação de alguém que teve um grande impacto na tua vida.*)
- **Describe a time when you discovered you were stronger than you thought.** (*Descreve um momento em que descobriste que eras mais forte do que pensavas.*)

Quotes for the “*Through our Stories*” activity

Universal (all age groups)

- “Culture is the story we carry, even when we don’t notice it.”
- “Every voice adds a new color to the world we share.”
- “Home is not only a place — it is a feeling shaped by memories.”
- “When we listen deeply, we discover how connected we truly are.”
- “Our differences are not walls; they are windows.”

13-17 (more simple and emotional)

- “The things I love say something about where I come from.”
- “Sharing my story helps others understand me.”
- “Even small traditions can have big meaning.”
- “Music, food, and language can tell stories without words.”
- “What feels normal to me might be special to someone else.”

18-24 (identity and belonging)

- “Culture lives in everyday choices, not only in celebrations.”
- “The way I see the world is shaped by where I stand in it.”
- “Belonging grows when we are curious about each other.”
- “Identity is not fixed; it grows with every experience.”
- “Listening is the first step toward understanding difference.”

25-30 (reflective, conceptual)

- “Culture influences not only what we value, but how we value it.”
- “Our perspective is a mirror polished by our experiences.”
- “Stories build bridges where assumptions once stood.”
- “To understand another culture, we must first question our own.”
- “Dialogue transforms diversity into shared meaning.”

Introduction to Reflective Cards – Supporting *Bridges of Understanding* activity

The following examples are designed to deepen reflection and support dialogue during the *Bridges of Understanding* activity. They explore a broad range of emotional, interpersonal, and intercultural themes that help participants connect their personal stories to wider communication dynamics. Each question encourages self-awareness, empathy, and perspective-taking - core competencies for developing nonviolent communication.

Facilitators are encouraged to select or adapt the cards based on the group's age, context, and emotional readiness.

Reflective Cards Examples:

1. Personal Experience & Self-Reflection

- "Can you remember a time when you felt truly seen or heard by someone?"
- "What moment in your life made you feel proud of who you are?"
- "When did you experience a major change in your perspective? What caused it?"

2. Empathy & Connection

- "Describe a time when you felt misunderstood. How did it affect you?"
- "When have you felt most connected to others?"
- "Can you think of a time when you had to put yourself in someone else's shoes? What did you learn?"

3. Emotions & Vulnerability

- "What does vulnerability feel like for you?"
- "How do you usually respond when you're feeling frustrated or sad?"
- "What emotion do you find hardest to express? Why?"

4. Diversity & Inclusion

- "What does belonging mean to you?"
- "Have you ever experienced being excluded or left out? How did it make you feel?"
- "When you think about cultural differences, what comes to mind?"

5. Conflict & Resolution

- "Can you recall a disagreement you had with a friend? How was it resolved?"
- "What helps you to stay calm when there's tension in a conversation?"
- "When you face a challenge in communicating with someone, how do you handle it?"

Intercultural Icebreaker (*Two Truths and a Cultural Lie* and *Through our Stories* activity)

Objective: Break the ice, promote cultural exchange, and have fun while discovering surprising facts about each other!

How to Play:

1. Each participant thinks of three statements about their country, culture, traditions, or personal experiences: Two must be true and one must be false.
2. Share the three statements with the group (participants may also show images or drawings if preferred).
3. The group tries to guess which one is the lie!

Examples:

Portugal:

1. In Portugal, during Saint John's Festival, people hit each other on the head with plastic hammers.
2. In Portugal, it is traditional to eat grilled sardines during summer festivals.
3. Everyone in Portugal has lunch at 4 p.m.

(Lie: 3 - Lunch is usually around 1 p.m.)

Poland:

1. In Poland, Christmas Eve dinner traditionally includes 12 dishes.
2. People greet each other by touching noses.
3. Name Days are commonly celebrated alongside birthdays.

(Lie: 2 - Greetings are with handshakes or kisses, not by touching noses.)

Romania:

1. There is a tradition where people throw water on each other for good luck.
2. Sushi is the main traditional food.
3. In some villages, people still wear traditional clothing daily.

(Lie: 2 - Sushi is traditional in Japan, not Romania.)

Ukraine:

1. In Ukraine, it's traditional to paint eggs for Easter.
2. Ukrainians celebrate the end of winter by throwing colored powders.
3. In Ukraine, embroidered shirts are worn on special occasions.

(Lie: 2 - Throwing colored powders is an Indian tradition, not Ukrainian.)

Tips for Inclusion:

Allow participants to use images instead of speaking, if preferred.

Accept written, drawn, or recorded responses.

Encourage positive and interesting facts!

Key Message:

"Every culture has stories that surprise and connect us."

Extra Guiding Questions for Intercultural Activity- *Through Our Stories* (Photovoice Style)

13 to 17 years old

(Teenagers - questions about home, belonging, close identity)

(Adolescentes – perguntas sobre casa, pertença, identidade próxima)

- Where do I feel most at home?
- What reminds me of my family or my culture?
- What food, place, or object makes me feel connected to my roots?
- What is something I miss from my home country (or my family's country)?
- What sound or smell reminds me of home?

18 to 24 years old

(Young adults - questions about culture in everyday life, multiple belonging)

(Jovens adultos – perguntas sobre cultura no quotidiano, pertença múltipla)

- What small daily habit represents my culture?
- How do I show my culture in the way I dress, eat, or speak?
- What tradition do I keep alive, even when living in a different place?
- What cultural object or place makes me feel connected to my identity?
- How do I celebrate my culture with others?

25 to 30 years old

(Young adults - deeper questions about worldview, integration, cultural identity)

(Adultos jovens – perguntas mais profundas sobre visão do mundo, integração, identidade cultural)

- How has my culture influenced the way I think or see the world?
- What part of my culture am I most proud of?
- How do my cultural values show up in my daily life?
- How do I blend different cultures in my life today?
- What cultural lesson do I want to share with others?

Examples of cultural elements for the “*Where am I from?*” activity

13-17 years old - popular, mainstream, recognizable

Example:

Italy: pizza, Colosseum, Pasta, Vespa

France: Eiffel Tower, croissant, perfume, berette

18-24 years old - more varied - pop culture, history and national symbols

Spain: flamenco, paella, Gaudi, Sagrada Familia

Germany: Oktoberfest, BMW, Beethoven, Autobahn

25-30 years old - history, literature, socio-cultural

United Kingdom: Shakespeare, 5 o'clock tea, Industrial Revolution, Constitutional Monarchy

Japan: shintoism, Murakami, haiku, the concept of “wabi-sabi”

Cultural Perspective Cards for “*The Cultural Compass*” game

Card 1 – Harmony Seekers

Core Value: Relationships and harmony are prioritized over strict rules

Daily Practice: People avoid saying “no” directly to prevent conflict

Visual Cue: Smiling faces illustration

Card 2 – Time Guardians

Core Value: Punctuality shows respect

Daily Practice: Being late is considered rude unless there is a valid reason

Visual Cue: Clock icon

Card 3 – Community Connectors

Core Value: The group’s needs come before the individual

Daily Practice: Decisions like meals or outings are made with the whole group in mind

Visual Cue: Family or community illustration

Card 4 – Tradition Keepers

Core Value: Respect for customs and elders guides behavior

Daily Practice: Important life events are celebrated according to long-standing rituals

Visual Cue: Candle or ceremonial object

Card 5 – Freedom Seekers

Core Value: Personal choice and autonomy are central

Daily Practice: Individuals make decisions based on personal preferences, even if they differ from the group

Visual Cue: Bird flying icon

Card 6 – Direct Communicators

Core Value: Honesty and transparency matter most

Daily Practice: People express opinions openly, even if it creates discomfort

Visual Cue: Speech bubble icon

Card 7 – Indirect Communicators

Core Value: Protecting relationships is more important than directness

Daily Practice: Criticism or refusal is expressed subtly rather than openly

Visual Cue: Leaf or gentle wave icon

Card 8 – Innovation Advocates

Core Value: Change and progress are necessary for growth

Daily Practice: Traditions are adapted or questioned to improve efficiency or creativity

Visual Cue: Lightbulb icon

Card 9 – Equality Champions

Core Value: Hierarchy is minimized; everyone is treated equally

Daily Practice: Interaction is informal, regardless of age or status

Visual Cue: Equal sign icon

Card 10 – Structure Keepers

Core Value: Clear roles and hierarchy guide interactions

Daily Practice: People follow formal norms, respect authority, and defer to those in charge

Visual Cue: Ladder or steps icon

Understanding Ethical Cohabitation and Border Thinking – Theoretical Notes for Facilitators

This document offers concise theoretical grounding for facilitators working with the activity “Invisible Borders”. It focuses on two central thinkers: Judith Butler and Gloria Anzaldúa, whose ideas inform the ethical and pedagogical design of the activity.

1. Judith Butler: Ethical Cohabitation and Vulnerability

Core Concept: Ethical cohabitation refers to the obligation to live with others — including those we do not choose, do not understand, or even oppose. Butler frames this as a non-negotiable condition of human existence, particularly intensified in contexts of displacement, war, and systemic injustice.

- **Reference Work:** Parting Ways: Jewishness and the Critique of Zionism (2012)
- **Key Idea:** “We are, all of us, already given over to others, and this means we are ethically obligated by lives we did not choose and do not always understand.”
- **Application:** This concept encourages facilitators to frame cultural encounters not as optional exchanges, but as necessary negotiations of shared space and mutual vulnerability. Participants are invited to reflect on how their identities are shaped in relation to others, and how exclusion often begins by denying the other's legitimacy in shared space.

Suggested Reading:

- Butler, J. (2012). Parting Ways: Jewishness and the Critique of Zionism. Columbia University Press.
- Butler, J. (2004). Precarious Life: The Powers of Mourning and Violence. Verso.

2. Gloria Anzaldúa: Borderlands and Mestiza Consciousness

Core Concept: The borderland is both a geographic and psychological space where identities, languages, and cultural codes collide and intersect. From this tension emerges the mestiza consciousness — a fluid, plural way of knowing that challenges binary thinking.

- **Reference Work:** Borderlands / La Frontera: The New Mestiza (1987)
- **Key Idea:** “A borderland is a vague and undetermined place created by the emotional residue of an unnatural boundary... it is in a constant state of transition.”
- **Application:** This lens allows facilitators to explore identity not as fixed or singular, but as layered, shifting, and relational. The activity’s spatial metaphor of moving between positions mirrors Anzaldúa’s idea that belonging and exclusion are often negotiated within overlapping, ambiguous spaces.

Suggested Reading:

- Anzaldúa, G. (1987). Borderlands / La Frontera: The New Mestiza. Aunt Lute Books.
- Keating, A. (2009). The Gloria Anzaldúa Reader. Duke University Press.

3. Practical Tips for Adapting the Theory

With younger participants (13–18): Use storytelling and visual metaphors (e.g., doorways,

bridges, invisible lines) to evoke ideas of inclusion and exclusion. Avoid abstract language and center real-life situations they understand (classrooms, family, friend groups).

With older participants (18–30): Introduce short quotes or paraphrased ideas from Butler and Anzaldúa. Use questions like “Who defines the space we share?” or “Where do I feel divided between parts of myself or others?”

Across ages: Emphasize empathy, listening, and symbolic thinking. Let the complexity emerge through discussion rather than imposing it through theory.

These thinkers offer powerful ways to challenge simplistic narratives of identity and belonging. Their work helps root intercultural education not in tolerance or celebration alone, but in a deeper ethical responsibility toward the lives and stories that intersect our own.

Activity Feedback Surveys

Embrace - Stop the exclusion of Young migrants, refugees and displaced people
(2024-1-PT02-KA220-YOU-000243935)

Activity Feedback

Activity name:



Date:



Location:



1. How would you rate this activity overall?

- ☐ Excellent
- ☐ Good
- ☐ Okay
- ☐ Poor

2. What did you like the most about this activity?



3. What could be improved?



4. Did you feel included and respected during the activity?

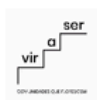
- ☐ Yes
- ☐ Somewhat
- ☐ No

5. Did this activity help you learn something new or see things differently?

- ☐ Yes
- ☐ No
- ☐ If yes, what?

6. Would you join another activity like this in the future?

- ☐ Yes
- ☐ Maybe
- ☐ No





Funded by
the European Union