

Scenario of integration activities



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Introduction

The exercise plan is designed so that it can be used regardless of the age of the participants. The age of the group participating in it will determine the way of providing information about the culture of the participants, the way of perception and the amount of information transmitted. However, this does not matter, especially if the group is homogeneous in age and has a similar level of perception. The content in the scenario is planned for a group of students and high school students. In classes for children and youth in elementary grades, the content should be simplified from the point of view of language and information.

Duration: 90 or 135 minutes

Exercises	Duration	Recommended realization					
		90- minutes	135- minutes	Family	Elementary school	High school	Students
Intro to the exercises	5-10	YES	YES	YES	YES	YES	YES
1	10	YES	YES	YES	YES	YES	YES
2	15	NO	YES	NO	NO	YES	YES
3	20	NO	YES	NO	NO	YES	YES
4	35-40	YES	YES	YES	YES	YES	YES
5	30	YES	YES	YES	YES	YES	YES

Summarising the exercises	5-10	YES	YES	YES	YES	YES	YES
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General goals: participants learn the cultural diversity of the people living in Poland

Specific goals:

- Class participants point out cultural differences (customs, holidays, entertainment, musical groups, etc.)
- Class participants point out cultural similarities (customs, holidays, entertainment, music groups, etc.).
- Participants get to know their individual interests.

Didactic materials used during classes: board game, descriptions of holidays.

Materials used during classes: flip chart, felt-tip pens, colored newspapers, cut-outs of colored materials, tape, glue, paints, branches, etc.

Remark:

The lecturer must know before the classes in which language they can be held and the level of its understanding and communication among the participants.

Course of classes:

- Before the start of the lesson, the presenter will learn about:
- Main cultural differences
- Knowledge of the rites and holidays, which were specified for exercise No. 5

Major culture differences

Poles and Ukrainians, despite belonging to the Slavic peoples, have distinct features in the field of culture, religion, behavior and social values characteristic of each nationality. The generally understood closeness of Slavic culture often leads in mutual relations to the attribution of one's own system of values to another people and through the prism of evaluation and expectation of "proper behavior". Deviations are considered purposeful and deliberate. This leads to the emergence of new or perpetuation of existing stereotypes. In the field of direct contacts, this results in the construction of barriers and a mutual lack of readiness to be included in social life.

The main differences apply to the following areas:

- ✓ **remoteness from** the authorities - Ukrainians (much more compared to the Poles) have bigger social hierarchy (which means the acceptance of unequal distribution of the power, as political, as well as in the frames of the professional relationships);

From one side, Ukrainians have more hierarchy and respect to the authorities, from another side – they less eager to follow the norms, established by these authorities.

According to the results of the quantitative pools index for Ukraine was (41) and for Poland (56); (distance against the authorities in Ukraine larger). For many Ukrainians the authorities are «sinless» and «correct». It is the authorities which decides for the destiny of the Ukrainians, for example the plans of space development, which does not mean that Ukrainians have the same attitude towards

the norms, established by this authority. There is also a much greater tendency towards corruption, which is connected with the violation of norms. Power often refers to Byzantine features, illustrated by elaborate, very large cabinets combined with significant bureaucracy and multi-stage decision-making.

Individualism among Ukrainians (to a much greater extent than among Poles) is characterized by a culture of a collective nature (that is, less focus on achieving personal goals and giving greater importance to the goals of one's social group); Most Ukrainians attach great importance to friendship and a family atmosphere. The celebration takes place not only in the circle of the family, but also in the circle of friends and neighbors. Many families celebrate double holidays according to the Polish calendar and, at least symbolically, according to the Orthodox calendar.

- ✓ **Masculinity** - Ukrainians (to a much lesser extent than Poles) are characterized by a culture based on competition and achieving material success, as well as openness;

Unfortunately, this process affects learning in which group members do not compete with each other for learning outcomes. It is more difficult to encourage group members to compete.

- ✓ **Long-term orientation** - Ukrainians (to a much greater extent than Poles) are characterized by long-term thinking (that is, Poles more often than Ukrainians show great respect for traditions, have a relatively small tendency to save for the future and focus on achieving quick results);

Ukrainians think in the long term more than Poles, which translates, among other things, into planning of their stay in Poland, related to the war in Ukraine. Less prone to Polish "Somehow it will happen" type of planning.

- ✓ **Level of the desire control** - Ukrainians (to a greater extent than Poles) are prone to introversion, cynicism and pessimism (societies with such beliefs recognize that actions are limited by social norms and feel that it is wrong to realize oneself and follow one's desires).¹

Among Ukrainians, there is still a very traditional way of arranging life, based on social norms - you need to find a partner, get married, and then plan to have a child (preferably several) before the age of 30. The education system is built in such a way that at the age of 21-22 you get a master's degree, that is, a person is ready (according to Ukrainian standards) for an independent life. ²

- ✓ **Context of high ego/low ego in communication**

According to the pools index for Ukraine was (56) and Poland one (49);³

- ✓ communication - alphabet (Ukraine - Cyrillic), different phraseological connections;

¹ In the case of uncertainty avoidance, no differences were observed between Ukrainians and Poles. This index shows how members of the public fear the unknown and try to protect themselves from the ambiguity of the event. In countries with high levels of uncertainty avoidance, people perceive change as a threat. Usually, in such cultures, religion and strict social norms are very powerful, and laws are detailed. Representatives of such cultures do not tolerate those who differ from them. In cultures with a high level of uncertainty avoidance, initiative in work is not welcomed. Conflicts are seen as a threat to relationships and an unproductive way to solve problems; a low level of uncertainty avoidance is characterized by readiness for changes, easy perception of new trends, propensity to risk, active manifestation of one's own position (<https://www.helixpoland.com.pl/roznice-kulturowe-wg-geerta-hofstede/>).

² https://www.linkedin.com/pulse/polska-ukraina-5-r%C3%B3%C5%BCnic-kulturowych-timea-beatrix-balajcza?trk=pulse-article_more-articles_related-content-card&originalSubdomain=pl

³ No differences were observed between Ukrainians and Poles on the uncertainty avoidance parameter (according to the research results, the index values were Ukraine (59), Poland (57). The same applies to the index of individualism - Ukraine (73), Poland (71) or masculinity - Ukraine (39), Poland (40)..

Many of us Poles think that all Ukrainians speak Ukrainian, which is a misconception, because some Ukrainians speak Russian. In addition, in our opinion, Ukrainian and Polish are very similar. However, appearances can sometimes be deceiving. According to rough estimates, 30% of the vocabulary in Polish and Ukrainian languages is different. In addition, many words have completely different meanings. The pronunciation is also different, not to mention the Cyrillic alphabet. However, it is much more difficult to communicate with people who speak only Russian, for whom this language was their mother language. And many refugees from eastern Ukraine speak only Russian or weak Ukrainian.

✓ traditional foods;

Many dishes are found in both cultures, such as kutya, which, however, is prepared differently or consists of different products. Let's also mention the variety of dishes depending on the region where Ukrainians come from. Pork lard and red borscht with cream are also common in Ukraine, which has little in common with Polish borscht with ears, cabbage soup with bread;⁴

Holidays and rites in Poland and Ukraine - examples

Ukrainian holidays and rites

Shchedryj Vechir (Feast of Epiphany, Malanka) – day of the holiday January 13

This holiday is also called Malanka, Vasyl's Evening, Fat Kutya, and Generous Kutya. On this day, the venerable Malanka - Romanka, who was a nun, is honored. Malanka went through a

⁴ (https://www.rmfmxxx.pl/news/Podobienstwa-i-roznice-Co-kulturowo-dzieli-a-co-laczy-Ukrajincow-z-Rosjanami,62331.html#crp_state=1).

difficult path and opened a monastery. In Ukraine, this holiday combines Christian and pre-Christian rites and meanings. The images of Malanka and Vasyl resemble Malusha and her son Volodymyr Svyatoslavovych (baptized as Vasyl). Since the holidays of Malanka and Basil are celebrated on the following days, January 13 and 14, they have become inseparable in folk customs.

Traditionally, in January, Ukrainians prepare a festive dinner and kutya three times, and during each of them different customs are in effect. They also have a different meaning. Sincere evening differs from Christmas Eve, for which 12 fasting dishes are prepared (January 6). However, on January 13, the fast is no longer valid. There is a large bowl with butter, cream and even lard on the table. Among the dishes are cold cuts, sausages, dumplings, fried meat, pate and pancakes. It was believed that the richer the table and the kutya itself, the more vegetables and grain nature will give this year.

On the Shchedry Vechir, the family should gather, ask for forgiveness and make a wish. In ancient times, January 13 predicted the whole next year, and girls tried to see their love in a dream. In the evening, three piles of grain were dumped at the gate, and in the morning the consequences were assessed. If the grain was whole, their family life will be happy. The girls also put a comb under the pillow and asked the groom to come and comb his hair. The bridegroom was supposed to appear in a dream.

In addition to the festive table and traditional dinner, December 13 is not complete without entertainment. Different groups play, dance, dress up in costumes and lead a goat. In the past, children and teenagers learned how to give gifts and went to different owners with New Year's wishes. The tradition is still alive, and the Ukrainian Shchedryk (Carol of the Bells) is known all over the world.

Boys and girls dress up as different animals and folklore characters, use masks and paint their faces. Boys not only dance and play, but also brawl - they can steal and hide a gate or something from the yard.

Then this evening will turn into a fun masquerade with songs. In the past, this event was supposed to drive away evil spirits. Therefore, at the traditional holiday you can see not only costumes, masks, but also various hammers and loud rattles.

In the case of the cult of Malanka, an unmarried man dresses in a woman's dress and turns into Malanka, and a beautiful girl, on the contrary, dresses in men's clothes in the image of Vasyl. In addition, one of the boys dresses up as the Moon King, and the other as St. Nicholas or the Snake. All participants arrange performances for guests. It happened that different groups competed with each other.

The custom associated with the goat is even more popular than dressing up as Malanka. One of the participants wears a cloak turned inside out and a goat mask. It was believed that the Mother of God once turned her son into a goat to protect him from the forces of evil. Now the custom has turned into festive games. A goat, of course, never walks alone. It is managed by a grandfather with a big nose and ruddy cheeks, and in every yard benefactors organize performances.

Together with other disguised boys and girls, Malanka with Vasyl and the goat with grandfather go from house to house with greetings, wishes and consolations for the owners. Props of sickles, plowshares and even bows with quivers are often used. Pancakes, honey gingerbread, nuts or money were given for generosity.

Vodochreshche (Jordan, Ordyn', Eastern Orthodox Epiphany, water baptism of Christ) – day of the holiday January 19

Vodochreshche absorbed many pagan and Christian rites, the main of which were, of course, water rites.

The main water baptism rite is water consecration, or water baptism. Most water-crossing rites were of a cleansing nature, and people prepared for them the day before: they washed houses and carefully swept away garbage. A total of two rites of consecration of water are performed: on the eve of East Orthodox Epiphany, on Epiphany evening - inside the church, and on the day of Epiphany itself - at the nearest lake or river.

They went to church in the evening of January 18, and at the end of the church service, a great water consecration took place: the consecration of water.

After the service, the whole family drank holy water, sprinkled it on livestock and the house. And although all water on this day is considered holy, it was the "evening water" that was considered the strongest. Therefore, many people dive into the pit on the eve of Vodochreshche - when the first star rises.

On the eve of Epiphany, a strict fast was observed. Kutyu, oat jelly and pancakes were eaten for dinner on Vodochreshche. It was possible to sit down to dinner only after everyone had drunk a spoonful of holy water. After dinner, everyone put spoons in one bowl, and bread on top: so that the bread would be fruitful.

One of the most important traditions of this day remains bathing at the Vodochreshche in a bucket, or "walking to the Jordan". Our ancestors believed that water on Vodochreshche gained healing power, and the sick could recover from the water while bathing. At the nearest water body, a pit was made in a designated place - Jordan. Believers took part in a solemn procession and received holy water, and after the prayer, they bathed in the well to cleanse themselves of sins and be cured of illnesses. Those who "dressed up" during the Holidays bathed in the mud to wash off the "devil's face."

After dinner, the owners spread out the unthreshed sheaves of various crops, bread and rye cakes broken into pieces in the yard, left for the Vodochreshche from the New Year and

Christmas. The cattle were let out of the barns to eat, and while they were eating, they were sprinkled with water brought from the trough: so that the cattle would be full all year round.

The wedding season began immediately after Vodochreshche, so the ceremony of choosing a bride and groom was very popular on January 19. Young people dressed in their best clothes. Boys and girls who planned to start a family in the new year even came from the surrounding villages.

In the evening of the Vodochreshche, they are generous for the last time.

Second Big Savior (Spas) – day of the holiday August 19

This holiday is considered by believers to be one of the biggest in the church calendar - the third holiday after Christmas and Easter. The Second Apple Savior is called because it follows the First Honey Savior or Maccabee and precedes the Third Savior, Nut. Apple Savior is the popular name of the holiday, which believers know as the Transfiguration of the Lord.

Apple Savior (Spas) symbolizes the end of summer and the onset of autumn. There is even a saying among the people - "Apple Spas - summer is gone from us."

It is associated with the harvest festival, because it falls on the period of ripening of fruits, vegetables and honey collection. Therefore, according to ancient traditions, on the feast of the Second Savior, believers go to church and consecrate the fruits and vegetables of the new harvest. You must put apples in the holiday basket. You can also put pears, grapes, plums, tomatoes, carrots, onions and other ripe vegetables. On this day, you can celebrate honey and baking with apples. According to folk traditions, it is customary to consecrate ears of wheat and rye, cornflowers, and marigolds on the Day of the Savior.

On the feast of the Second Savior, it is forbidden to bring alcohol and meat products to the temple and to consecrate them.

On Apple Savior (Yabluchnyi Spas), the housewives baked apple pies, prepared compotes, and molded dumplings. On the feast of the Second Savior, the first bread is baked from the flour of the new harvest. After returning from the church, the faithful treated their neighbors and acquaintances with consecrated apples. Housewives prepared dinner with delicious dishes and set festive tables.

The Second Spas falls during the period of the strict Assumption fast, so the festive dishes were mainly made of flour, vegetables and fruits, but on this day it was allowed to taste some fish dishes and drink a glass of wine.

On Apple Savior, after visiting the church and having a festive dinner, believers traditionally went to the orchards and collected apples of the new harvest.

Polish holidays and rites

Fat Thursday – day of the holiday – it is moving celebration on the last Thursday of the carnival.

"There's a lot of fun on Fat Thursday, then sometimes you get a stomach ache."

Like many holidays and traditions, Fat Thursday has its roots in ancient times. Usually, enriching the familiar culture, we borrowed it from the pagans.

In ancient Rome, "fat day" was celebrated violently and joyfully as a farewell to winter while welcoming the spring season. In Poland, we start it with Zapust, that is, the last days of the

carnival. In Rome, people danced until they dropped, gorged themselves on fatty food, and washed it down with wine. Meanwhile, the Poles, using another opportunity to eat and have fun, approached the matter in the Slavic way: the tables were covered with meat, sausage, bacon, cereals, lard and the prototype of today's donuts - bread balls bursting with pork fat. All this was liberally washed down with vodka. Those who are alive celebrated the carnival until they died, remembering that the time of 40 days of strict fasting is inevitably approaching.

Around the seventeenth century, our ancestors decided to celebrate Fat Thursday "sweetly". This is how pampukhs, pancakes and crisps were fried. Almonds or nuts were hidden in fluffy sweets. The lucky buyer of the surprise donut had to be favored by fortune and fate. At the same time, Kraków merchants celebrated Comber Thursday, organized every year in memory of the death of a ruler named Comber. Rumor has it that he tortured them and forbade them to trade in the Krakow market, but - to the joy of the saleswomen - he died on the last Thursday of the carnival. Saleswomen drank strong drinks, danced, sang and flirted rather unsubtly with members of the opposite sex.

Processions of cheerful people dressed as horses, goats, storks, and bears roamed the Silesian villages, using them to scare the owners in case they refused the sweet treats. According to superstition, whoever does not taste a donut on Fat Thursday will not know happiness. Indeed, the conclusion is correct! Because what brings a gourmet more happiness than the taste of heaven in his mouth?

Piece from the poem «Fat Thursday» of Wladislaw Broniewski

<https://www.tvokazje.pl/blog/post/tlusty-czwartek-historia-przepysznego-swiet.html>

Feast of the Three Kings (Epiphany) – day of the holiday – January 6

Feast of the Three Kings is celebrated on January 6. This is a Christian holiday associated with the three wise men who went to Bethlehem to worship Christ.

Referring to this event, residents of cities and towns march through the streets in the procession of the Three Kings, following the main characters of the holiday - kings Casper, Melchior and Balthazar. As part of the Feast of the Three Kings, nativity plays, carol concerts and competitions for participants are held.

According to the Gospel of Matthew, during the reign of King Herod in Judea, wise men from the East, now called kings, came to Jesus' homeland to present him with gifts. Casper offered incense - a symbol of divinity, Melchior - gold - a symbol of royal power, and Balthazar myrrh (used for embalming the body) - a harbinger of martyrdom. In Poland, Epiphany was a non-working day until 1960. However, during the time of Vladyslav Gomulka in November 1960, it was canceled. From January 6, 2011, we can celebrate them again.

During the Mass, incense, myrrh and chalk are blessed. Later, they mark the door with this chalk, write the letters CMB, put a cross and the date. On the one hand, they refer to the initials of kings. On the other hand, in Latin they are an abbreviation of "Christus mansionem benedicat" (May Christ bless this house), which is an expression of faith. Currently, January 6 is a public holiday in 9 EU countries. In Poland, all large shops must be closed on this holiday. Trading is allowed only at gas stations and in small shops where the owners stand behind the counter.

Little is known about the wise men from the East who paid homage to Jesus. Only the Gospel of Matthew mentions them. However, it is not known how many there were, what their names, skin color and nationality were. It is not known who they were: magicians, sages or kings. They were called kings from the East in the third century AD. Their names - Casper,

Melchior, Balthazar - first appeared around 520 on a mosaic in the church of San Apollinare Nuovo in Ravenna.

Drowning of «marzanna» – day of the custom, March 21

Drowning of «marzanna» - one of the rites that continues since time immemorial. In different regions, the Polish farewell to winter and the meeting of spring looks somewhat different. However, a bright doll is always prepared, which is burned or drowned. March 21 is also known as Vagarovich Day, when older children often miss school.

The drowning of "marzanna" is one of the Old Slavic rites that continues to this day. The doll symbolizes the Slavic goddess, who was blamed for the death of nature, that is, the appearance of winter. Her drowning was supposed to welcome spring and usher in a new life, as well as ensure a harvest.

No one really knows when "marzanna" began to bypass drowning, but this custom is designed to drive away the cold, lack of harvest and the sad sight of bald trees outside the windows. The tradition originated at a time when people could survive only thanks to crops and animal breeding. For them, the drowning marzanna meant a time of change, that is, a return to normal life and an opportunity to earn money.

Drowning or burning a mazhanna in the old days gave people confidence that the next year would bring good harvests and bowls full of food. The evil goddess who brought winter every year was destroyed, and from that moment everything became simpler and more beautiful. Before the ceremony, a doll was prepared. For this, straw, canvas and many decorations, i.e. beads and ribbons, were used. Having prepared the mazhanna, the children went from house to house and put it in bowls of water, only later the official drowning of the mazhanna took place. All residents of the village continued the tradition from generation to generation. Burning or throwing the effigy into the river took place outside the village.

The drowning of a witch is a custom that no one tries to change, even though it is described as pagan. In some areas of Poland, in addition to drowning the doll, the custom of walking with a grove, that is, with a pine branch on which ribbons and other decorations are hung, has been preserved. She announces the approach of spring and gives people faith that many vegetables and grains will be grown in the fields, the weather will be conducive to animal husbandry, and the gardens will be full of juicy fruits. In ancient times, the first day of spring was associated with a loud feast and joy.

Drowning a child in a kindergarten is one of the customs that has little to do with the rites and beliefs that guided people in ancient times. Throwing an effigy into the water is meant to welcome spring and say goodbye to winter days, when the sun didn't shine for long, and it started to get dark during the day. Preschoolers and schoolchildren prepare mazhanna together, and then go in several groups to the reservoir located near the kindergarten. This event takes place on March 21, which is the first day of spring.

The drowning of the doll in kindergarten and school should be preceded by the preparation of the doll. It is made with the help of straw, scraps of fabric or - in some regions - dressed in a folk costume. In most cases, it is stuffed on a stick and held high in the air during the march to the chosen reservoir. Hair made of wool flutters in the wind, you can see pinned accessories and ribbons and pieces of jewelry. On this day, children have a great time, so it is worth continuing this harmless tradition.

Course of exercises

Course of exercises:

The presenter introduces himself and makes an introduction, choosing the content presented in the script above. It also points to the benefits of getting to know different cultures and people of different nationalities. These include:

- expansion of horizons,
- deepening of knowledge,
- stimulation of cognitive curiosity,
- deepening knowledge about other cultures,
- understanding of other cultures and people from them,
- increasing tolerance to other cultures,
- identification with one's own culture,
- development of patriotic attitudes.

The presenter lists the countries from which the participants come and encourages them to learn about the "next-door neighbors." If the participants do not know each other, the presenter asks them to introduce themselves. You can use 2 or 3 integration exercises.

Example of exercise 1

The presenter asks people to say their names in turn with an adjective that begins with the same letter as the participant's name. Another person repeats the name with an adjective of the people who are presented before him and gives his name. Each subsequent participant repeats the names of all the people who were before him.

The duration of the exercise is 10-15 minutes.

Example of exercise 2

The presenter selects participants in teams (pairs), in which one participant comes from, for example, Poland, the other from Ukraine or another country. Each member of the pair has 2

minutes to introduce themselves to their colleague. The amount of information is arbitrary. The listener can ask additional questions. It is important to understand and remember as much as possible from the presentation.

The presenter monitors the time of the presentation. After 2 minutes he asks the pair to introduce themselves.

After 4 minutes, the presenter ends the introductory sessions and asks everyone to introduce their partner from the pair.

The duration of the exercise is about 20 minutes.

Exercise 3

Required materials: one flipchart card + marker for each participant

The host divides the group into 4 teams of six people. The easiest way to divide the group is to ask the participants to count to 3 (in the case of a group of 12-15 people). Ones are one group, twos are the second group, and threes are the third. Each group sits together. The facilitator asks the group to draw a flower that has a large center and the number of petals according to the number of people in the group.

The task of the group is to find common features (for example, favorite or disliked foods, musical bands, passions, interests).

All general features are written in the middle of the flower.

All features that are not common to the entire group, each participant writes on his petal.

The lecturer assigns 10 minutes for discussion and filling the flower with content. Then each group has 3 minutes to present their "flowers."

The duration of the exercise is about 20 minutes.

Exercise 4

Board game

The lecturer presents the general rules of the board game in accordance with the above information and instructions and determines the duration of the game (depending on time available during classes).

The goal of the game is to establish understanding through mutual learning each other, to find common features in the culture of Poland and Ukraine. The game should encourage Ukrainians to integrate into Polish society, as well as bring Polish citizens closer to the culture of their neighbors from Ukraine.

The game includes a board, dices, 4 different colored chips and cards with questions. Designed for different age groups: children, teenagers and adults. Participants can be teams or individuals.

By answering questions, the player earns points and shares his experience with other participants of the meeting.

Moderation and description of the game for the group version

During the game, the moderator (host) must:

- ensure compliance with the rules of the game,
- encourage participants to expand their answers,

- in the case of playing in a group version, encourage the expansion and answers of other members of the group,
- guarantee prize for all participants of the game, taking into account the age.

The presenter introduces the rules of the game to the participants.

1. Movement on the board

We set the chips of the game participants - each group of players has the right to one chip (we play as a team), located on the START field.

The group that rolls the most points on the dice moves its token first and gets an additional chance to roll the dice.

The group has a choice of one of two routes leading to the finish line:

- A longer road, but without serious obstacles,
- Shorter road, but associated with obstacles.

A dice is rolled by a group of players to the left of the first player, and they move the chips by the number of dots rolled on the dice.

The group that rolls 6 points has the right to roll the dice one more time. If a 6 is rolled again, and then it repeats again, it is rolled until the number of dots on the dice is different.

(Example: If a player has a 6 and then a 3, he moves the chip 9 steps ($6+3=9$). If he rolls 6,6,4, he moves the chip 16 steps ($6+6+4=16$).) Chips can jump over each other.

The goal of the game is to reach the finish line - the winner is the group whose chip is the first to reach the GOAL field.

2. Types of the fields and playing cards

The board consists of colored fields:

- Purple - field of obstacles - do not require the selection of a card,
- Yellow – selection of the "Questions/Tasks" card in the "Culture" group
- Blue – selection of the "Questions/Tasks" card in the "Cooking" group
- Red – selection of the "Questions/Tasks" card in the "Savoir-vivre" group
- Green – selection of the "Questions/Tasks" card in the "Holiday" group
- Two-color - take a card/question of two colors, read the question, answer one, and pass the other card to the chosen person

Depending on the color of the field on which the chip stood, we choose a question card of the corresponding color and answer it. If a group does not answer a question or complete a penalty task, it moves its token back to the nearest neutral space (purple).

When the checker is on a two-colored field, cards of both colors should be taken. After reading the questions, one is chosen, and the other is given to the next player.

Placing a chip on a purple field with an exclamation mark! , leads to the loss of the queue.

When the chip is placed on the purple field marked with the number 1, 2 or 3, you should go back the corresponding number of steps.

Recommended game duration: 35-40 minutes. At the end of the game, the presenter asks for a summary, that is, to give in 1 sentence the information that each participant remembered (dish, group, film) from the presentation of the culture of another nation.

The total duration is 40-45 minutes

Exercise 5

The leader divides the group into teams from the same culture. Optimally, it should be teams of 4-6 people.

Each group receives a set of art materials: cardboard boxes, Bristol, colored newspapers, papers, materials, scissors, thread, felt-tip pens, needle with thread, tape.

The presenter prepares three holidays/customs that occur in one culture and have no counterpart in another.

In Polish culture those might be, for instance:

- Fat Thursday (https://pl.wikipedia.org/wiki/T%C5%82usty_czwartek)
- Feast of the Epiphany (<https://dzieje.pl/aktualnosci/trzech-kroli-uroczystosc-objawienia-panskiego>)
- Marzanna drowning (<http://naludowo.pl/kultura-ludowa/wiosna-obrzedy-zwyczaj-ludowe/topienie-marzanny-zwyczaj-obyczaj-ludowy-na-ludowo-marzec-znaczenie-tradycja.html>)

In Ukrainian culture those might be, for instance:

- Epiphany (<https://dzieje.pl/dziedzictwo-kulturowe/koscioly-wschodnie-obchodza-swieto-chrztu-panskiego-swiecenie-wody-min-w-rzekach>)
- Epiphany Eve (<https://ukrainski.online/blog/malanka-i-szczodry-wieczor-sylwester-po-ukrainsku>)
- Apple Savior (<https://pasieka24.pl/index.php/pl-pl/aktualnosci/wiadomosci-ze-swiate/2687-prawoslawnna-tradycja-pszczelarska-czyli-miodowy-spas->

