

FLYING WITH THE WINGS OF MYTHOLOGY THROUGH TIME AND SPACE

Lesson plans and activities



Materials collected by:

*Daniela Zempt
Maria Batsiou
Lorella Cannas
Monica Murgia*

Co-funded by the
Erasmus+ Programme
of the European Union



INDEX

Introduction	p.	3
Mobility to Italy	p.	4
Mobility to Greece	p.	12
Mobility to Latvia	p.	25
Mobility to Finland	p.	35
Warm-up activities	p.	46
Other lessons	p.	49

INTRODUCTION

This e-book has been designed to collect all the lesson plans and related materials that have been produced during the Erasmus+ KA2 programme called "Flying with the wings of mythology through time and space", in the school years 2017-19.

All students and partners have contributed to create lessons, labs and activities related to their own mythology, thus integrating cultures, practices and ways of thinking from several parts of Europe.

The pupils, throughout the two school years, have worked from their school, during the mobilities and online, thanks to the use of the e-twinning platform. Therefore, in this publication we have gathered all the work carried out by all students and teachers during the mobilities to Italy, Greece, Latvia and Finland, keeping an eye also on some extra lessons delivered in some of the partner schools - which in some way derive from or are connected to the activities performed during the mobilities. Accordingly, this e-book is divided into six sections: the first four focus on the four teaching/learning mobilities; one section is dedicated to warm-up activities, and the sixth one includes lessons carried out when pupils were at their own school with their enthusiastic Erasmus teachers. Even though these lessons were not performed during the mobilities, they were strongly influenced by the methods, teaching materials and practices accomplished on those occasions.

We hope that the number and the variety of lessons and activities included in this book will be useful to those who approach teaching with different attitudes and methods, trying to integrate as many influences as possible and bearing in mind that students can be different depending not only on their origin, but also on their attitude, maturity, and way to interact with other people. It goes without saying that the purpose of this publication is to share the idea - with teachers and students from all over the world - that being at school can be fun, out of the ordinary, entertaining, challenging, inclusive and many other things!

The contributions and all texts that follow come from the efforts of students and teachers of these partner schools:

Epaggelmatiko Lykeio Agrias (Vocational Senior High School of Agria) - Agria - Greece (Coordinator)

Draudzīgā Aicinājuma Cēsu Valsts ģimnāzija (Friendly Appeal Cesis State Grammar School) - Cesis - Latvia

Istituto Tecnico Commerciale Salvatore Satta (Commerce and administration high school) - Nuoro - Italy

Grunnskólinn í Breiðdalshreppi - Breiðdalsvík - Iceland

Zepol Szkol Ponadgimnazjalnych - Czaplonek - Poland

Institut Andreu Nin - El Vendrell - Spain

Vesilahden yhtenäiskoulu - Vesilahti - Finland

MOBILITY TO ITALY

February 2018

Lesson: Teaching English through the Minotaur Myth	
Lesson performer: Maria Batsiou & Anastasia Kourentzi (teachers) AND Fotini Noula, Christina Malandrinou & Maria Kassaveti (students)	Country: Greece
Duration/number of lessons: 45 min (card game) & 45 min (activity in the maze)	Date: February 2018
Lesson objectives: 1.To develop students' speaking skills – using the language of negotiation 2.To develop students' listening skills – listening for specific information 3.To develop students' vocabulary – revising the language of giving directions	

Summary of activities/tasks: Level: B1 – B2 Age: teenagers Procedure 1. The class is divided in groups of five. Ideally the groups are mixed ability ones. Each group is encouraged to think of a name to give themselves. (5 minutes) 2. The teacher asks students to brainstorm the story of Theseus and the Minotaur. At this stage the teacher does not reveal the story. (5 minutes) 3. The teacher informs students about the structure of the activity: a) Working with flashcards and b) Playing the maze game 4. Each group gets a set of 12 flashcards. Students are asked to negotiate in groups and put the cards in order, so that they correspond to the story of Theseus and the Minotaur. Communication should be in English. The teacher shows the students the first card. While the groups are working, the teacher or a student-assistant moves around giving advice and clues so that the groups can move on with their work. The use of mobile phones or reference books is forbidden. (10-15 minutes) 5. The teacher asks students to stop working. The teacher or the student-assistant checks how many cards each group has got right and notes the number down. 6. The teacher or a student-assistant reads the story aloud once and the students correct the order of their cards. If necessary, the story is read a second time. The teacher or the student-assistant checks the order of the cards to make sure that all groups have got them right. The winners of the first stage (who got more cards in the right order before reading the story) and the second stage (who got more cards in the right order after reading the story) are announced. 7. The teacher introduces the maze game. Students in their groups decide on the pair (or pairs, depending on the time available) that will compete in the maze. Then they brainstorm the language of directions (for example, "Turn left", "Turn right", "Go straight on", "Take three steps forward", etc.) and keep notes. The teacher moves around to make sure that all groups have the necessary expressions for the game. Pairs practise before getting in the maze. Their aim is to get out of the maze in the least time possible. (10-15 minutes) 8. Students in the maze have to follow certain rules: <ul style="list-style-type: none">• The pairs, who compete, should not see the maze before competing• One student in the pair is blindfolded.• The pairs should communicate only in English
--

- They should not touch each other
- The spectators should not help the competitors
- If the pair or the other members of their group do not stick to the rules, a penalty is imposed, eg. 5 seconds added to their time

9. The first pair comes into the maze room. A student-assistant takes down their names. The same student is responsible for keeping the time. The pair moves to the beginning of the maze. One of the students wears a mask or a scarf so (s)he cannot see and the other student guides him/her. A second student-assistant stands in the maze to make sure that the rules are kept. When the pair reaches the end, their time is noted down.

10. When all pairs have competed, the game ends and the group with the fastest pair(s) are the winners.

Materials used:

Flashcards, Pen and Paper, Timer, (Bell), Maze, Mask

Notes

The story is adapted from the Greek primary school book 3rd Grade History: From

Mythology to History, [http://ebooks.edu.gr/modules/ebook/show.php/](http://ebooks.edu.gr/modules/ebook/show.php/DSDIM-C103/88/697,2630/)

DSDIM-C103/88/697,2630/, accessed on 10/12/2017]

Card 1: Race <http://listverse.com/2008/08/04/15-fascinating-facts-about-the-ancient-olympics/>, accessed on 10/12/2017

Card 2: Victory <http://www.rwaag.org/nike>, accessed on 10/12/2017

Card 3: Murder scene <https://www.college.columbia.edu/core/content/aegisthus-murder-athenian-red-figure-vase-5th-c-bc>, accessed on 10/12/2017

Card 4: Angry King http://www.clipartpanda.com/clipart_images/angry-king-cartoon-viewing-38174536, accessed on 10/12/2017

Card 5: Minoan boats attack Athens <https://gr.pinterest.com/pin/14566398773588919/?lp=true>, accessed on 10/12/2017

Card 6: King Minos' order

Card 7: Theseus <http://moziru.com/explore/Mythology%20clipart%20theseus/>, accessed on 10/12/2017

Card 8: Theseus goes to Crete <http://greece.mrdonn.org/theseus.html>, accessed on 10/12/2017

Card 9: Theseus and Ariadne <http://greece.mrdonn.org/theseus.html>, accessed on 10/12/2017

Card 10: The maze <http://ec-dejavu.ru//labyrinth-4.html>, accessed on 10/12/2017

Card 11: Theseus kills the Minotaur <http://claphamschool.org/theseus-minotaur/>, accessed on 10/12/2017

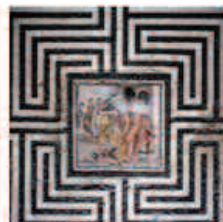
Card 12: Athenians waiting outside the maze

http://www2.culture.gouv.fr/Wave/image/joconde/0483/m096304_0004475_p.jpg, accessed on 10/12/2017

MATERIALS (flashcards)



King Minos wins the battle and asks the Athenians to pay a tax: to send 7 young women and 7 young men as food for the Minotaur



Related videos

https://www.youtube.com/watch?time_continue=25&v=5WwvPhkGpqE

<https://www.youtube.com/watch?v=UUWbhO4M3al>

<https://www.youtube.com/watch?v=GoID2aMqIBo>



Lesson: Painting myths

Place: Erasmus teacher-student gathering in Sardinia, February 2018

Teachers: Arna Silja Jóhannsdóttir and Sigurður Max Jónsson, Iceland

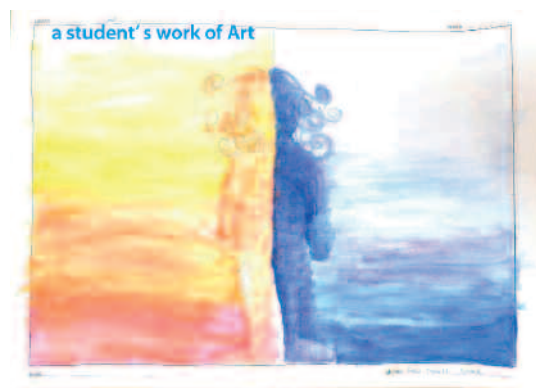
Leading Students: Ana Lucia Fernandez and Guðni Berg Hauksson

The students from Iceland, Ana Lucia and Guðni Berg, were asked to bring a project with them to Sardinia in February 2018. Before our trip began, they had to pick one Icelandic mythological story and then translate it to English. They put the story on a power point presentation, so they could present it properly for the other Erasmus students.

They picked out a very interesting story about the beginning, the creation of the world and how the first humans came to be, according to the Norse mythology. The story is quite surreal and totally unbelievable in some parts when you listen to it. You can really imagine that the man or woman who wrote the story was on something stronger than coffee. But that is the interesting part, because the story is so ancient, and it is hard to imagine the way of human thinking back then. For instance, the story involves stone-licking giant cow, a double gendered frost giant who made his/her legs make a baby and also a figure, who was then torn into pieces by other giants who wanted to create the earth as we know it out of its body.

They told the story to everyone and they did it beautifully. After their presentation, they seemed happy with their job and we were proud of them. As planned, each Erasmus student interpreted the myth in their own way, through a painting or drawing and many beautiful artworks came out of the project.

Materials: a power point presentation, paper, paint, water, pencils and brushes.



MATERIALS:

The story The Beginning

The beginning of everything starts with once upon a time, but in this beginning it began with nothing upon a time. So how did it happen? Well, before everything happened, the world was a big black hole of nothing called *ginnungagap*. The gap had two sides, the south and the north, the south side was called *Múspellheimur* and it was really hot, the North side was called *Niflheimi* and it was really cold. Then, once the north met the south and the hot melted the cold and when that occurred, some sort of figure came up. That figure appeared to be a frosty giant called *Ymir*. Of course it's really hard to make something out of nothing, so *Ymir* got really desperate and started screaming in his desperation and make everything or nothing shake. *Ymir* was Intersex, which means he/she was both male and female. That made it possible for *Ymir* to make his/her left foot have a child with the right foot and from *Ymir*'s armpit's sweat came the first man and woman. These people were not our ancestors though, they were infact the ancestors of the frosty giant. From *Ymir*'s desperations and screams the ice melted even more and from the ice melted water a primary giant cow called *Auðhumla* came to life. *Auðhumla* licked stones covered with frost. When her warm tongue touched the frosty stones, her saliva made a figure grow from the stones. It took 3 days to grow a figure. The first day the hair grew, the second the face and head and on the third day the figure had legs and arms. The figure was called *Búri*. His son's name was *Bor* and had a wife who was a giant named *Bestla* and had 3 kids. Their names were *Óðinn*, *Vili* and *Véi*. These three made the world and that is why they're called gods. But how did they make the world out of nothing? They thought about it while *Ymir* was still screaming out of desperation, after a lot of thinking they decided they could use *Ymir* to build the world. They got together and with all their power they killed *Ymir*. The bloodbath was terrible, he had so many wounds that the blood didn't stop, so they used his blood for all the oceans and water in the world.

When *Ymir* was completely dead, they moved his body to the center of the nothing and made the orb out of his flesh and used his bones for mountains and cliffs. Stones and rocks were made out of his teeth and broken bones. They took *Ymir*'s head off and moved it up in the center of the nothing and made the sky. They put one dwarf in each corner of his head. Their names are north, west, south and east and that's how they made the ways. They took all the sparks and made the stars, sun and moons. They made the giant's world in the coldest part of the earth and made *midgard* in the very middle of the earth. They used *Ymir*'s eyelashes to make a mound around *midgard*. They were proud of all their work, but it felt like they wanted something more; so they took *Ymir*'s hair and spread it all around and made

trees and grass. They also made clouds out of his/her brain. That wasn't enough though, they walked around and tried to think of what they needed to be fully satisfied. As they were walking, they found out that they needed more people or gods to be with them. They stroke and molded, tapped and poked the logs to make a figure of a man and a woman, but they just lay there. Odinn started and blew life and soul to the logs, Vili gave them thought, knowledge and movement and Vei gave them a face, communication, hearing and sight. Their brothers gave them the names, Askur and Embla. First they were confused and did not know what they were doing or what they were supposed to do. Askur took Embla by the hand and they led each other into life on earth.

Here's the power point presentation used during the activity:

The Beginning

ANA LUCIA FERNANDEZ GOMEZ AND
GUDNI BERG HAUSSON

1

How did it begin?

- A big black hole of nothing.
- The ice melted and a giant was born.
- The giant had a baby with his two feet.
- A big primary cow came to life.
- The cow licked ice and made figures.
- The figure's son had a wife and Odinn, Véli and Vei were born.
- The big black hole of nothing became something!
- The people came to life.

2

The Giant

The Giant

- The Giant's name was Ymir.
- He was intersex.
- He gave birth to something with his feet.



3

The Cow

The Cow

- The cow's name was Audhumla.
- She was a big primary cow.
- She licked the frost from stones and figures came out from it.



4

Bor and Bestla

Bor




Bestla



5


Odinn, Vili and Vé

- Bor and Bestla had the three gods Odinn, Vili and véi.
- They killed Ymir.
- They made the world and the first man and woman.



6

Askur and Embla



7

Thank you for listening!

If you have any questions,
ask away :))

8

OTHER ACTIVITIES

A creative lab on Sardinian Mythology

Duration: November-February

Teachers involved: Laura Allena, Francesco Saba, Lorella Cannas, Daniela Zempt

Students involved: all our students with disabilities and support students: Buonocore Francesco, Cossu Salvatore, Murgia Cosimo, Carrus Eleonora, Mereu Luigi, Sulas Matilde, Loi Davide, Mottoi Giorgia, Gabrielli Riccardo, Mussoni Antonio, Marco Deiana, Giuseppe Goddi, Mariangela Fronteddu, Raffaella Masini, Piredda Marco, Mameli Miriam, Mulas Giulia, Mulas Anna, Tupponi M.Francesca, Ledda Alice.

Main goals of the workshop:

1. promote a deeper knowledge of Sardinian mythology;
2. foster inclusion by involving students with disabilities in an activity which has proved highly motivating and beneficial to them.

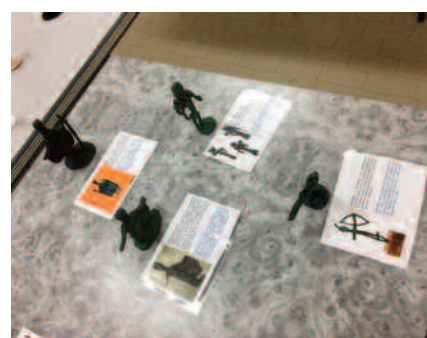
The implementation of this workshop implied four stages:

- all the Italian students involved devoted some hours a week to a field/desk research on Sardinian mythology, ending up with their personal selection of characters or symbols that fascinated them;
- at this point two main groups were formed; the first started to work on the presentation in English of the Sardinian myths or symbols chosen, while the second tried to represent the same characters through drawings and paintings;
- in the third stage our students started to create small artifacts of historical, cultural and mythological interest, such as nuraghi, masks of Sardinian carnival and nuragic bronzes, with modelling clay and playdough; part of those artifacts were finished and finally decorated with oil or water colours, others were left “incomplete” for our guest students to complete them;
- this is the final and most relevant part of the workshop, which took place during the meeting in Italy, in which some host students guided guest students in the creation of the Sardinian arts crafts while others informed them about the meaning and the role of those items in our culture and mythology (peer to peer).



At the end of the workshop our guest students were invited to take their artifacts back home as a record of this experience in our creative lab, while those created by our students with disabilities are now exhibited both in the hall of our school (in the Erasmus corner) and in our library.

Two classes from a “scuola media” (lower secondary school) in Nuoro were invited to this event and have taken part actively into all the activities.



Working with words and myths: Mythological Expressions across languages Finnish, Greek, Icelandic, Italian, Latvian, Polish, Spanish and... English

Aim: Explore language expressions deriving from myths and legends

Age group: All ages

Time: 60 minutes

Participants work in groups. In the case of multinational classes, each group should be made up of different nationalities as much as possible.

Each group gives themselves a name and assign a discussion coordinator and a secretary who will note down the expressions. In the end, each group will choose and present three common expressions and as many non-common expressions as the number of nationalities in each group.

Each participant mentions one mythological expression in his/her language explaining a) its meaning in the language of communication (English in our case), b) the story behind it and c) the way it is used today. Then the other participants say whether this expression exists in their language and provide the equivalent in their language. The secretary notes the expressions down.

When everyone has provided one expression, the process is repeated until participants run out of expressions or of time. The use of reference books or digital media is allowed.

Participants can prepare a list of expressions before the activity – either in class or as homework - so that they save time during the activity.

Alternatively, the activity can be performed online through google docs. A sample chart is shown below:

Expression in the original language	Expression in English	Story behind expression	Meaning of expression today	Spain	Finland	[...]
Αχιλλείος πτέρνα (GR)	Achilles' heel(GR)	In Homer's Iliad, Achilles' mother....	Vulnerable or weak point, soft spot. (GR)	El Talón de Aquiles	Akilleen kantapäätä

Here is the ebook of Mythological expressions that our Erasmus+ partnership compiled.

<https://twinspace.etwinning.net/files/collabspac/1/91/491/52491/files/b2a20c02.pdf>



Related videos

https://www.youtube.com/watch?time_continue=6&v=DU_ucQ4ULUc

https://www.youtube.com/watch?time_continue=7&v=MDLVZDht04Q

MOBILITY TO GREECE

October 2018

Lesson: Teaching Maths through Mythology: (a) Oedipus Rex

Lesson performer: Alicja Giwojno

Country: Poland

Duration/number of lessons: 20 minutes

Date: 9th October 2018

Lesson objectives: get students familiar with Greek myth about Oedipus; use myths to teach maths in context and solve mathematical riddles, teach them mathematical, logical and abstract thinking

Summary of activities/tasks:

1. Teachers read a summary of the Greek myth.
2. Teacher checks the understanding of reading myth.
3. Teacher asks students to solve the problem.

The story of Oedipus Rex

Once upon a time, there was a boy called Oedipus who got to know about a horrible curse. He had to suffer the consequences of his father's sins. The Gods decided that he will kill his father and marry his own mother and there was no way to escape from the doom. But Oedipus who loved his parents very much couldn't accept this fortune. The only thing he didn't know was that people who brought him up weren't his biological parents.

The young boy ran away just after he discovered the curse. On his way in a very narrow ravine, he quarreled with a wealthy man who was passing by. No one didn't want to let the other to go through the ravine first. The end of the argument was fatal Oedipus killed the opponent - have you already guessed who could be the opponent? The man was his father Laius. The prophecy started to fulfill although for many years Oedipus was not aware of it. What happens afterwards? Find it out yourselves.

But we are going to deal with Maths today so..let's go through the above situation in the ravine one more time...

Task no 1:

If 30 people go through a narrow ravine every day, there are 5 women, 20 men and 5 children and just one Laius - what is the probability that passing by Oedipus will meet his father?

Key: 1/31

Lesson: Teaching Maths through Mythology: (b) Theseus

Lesson performer: Alicja Giwojno

Country: Poland

Duration/number of lessons: 30 minutes

Date: 9th October 2018

Lesson objectives: get students familiar with Greek myth about Theseus; use myths to teach maths in context and solve mathematical riddles, teach them mathematical, logical and abstract thinking.

Summary of activities/tasks:

1. Teacher reads a summary of the Greek myth.
2. Teacher checks the understanding of read myth.
3. Teacher asks students to solve the problem.

THESEUS

I am more than sure that you know Theseus who defeated the terrible Minotaur in the maze thanks to Ariadna who gave him her thread so that he couldn't get lost in the maze but get out of it just following it.

Theseus had to kill the Minotaur and get out safely from the maze, we aren't going to meet Minotaur but we need to imagine that we are Theseus and we need to get out of the maze. Your task is to find the way out from the maze by drawing the line from the entrance to the exit and:

Task no 1.

Starting from the entrance try to go through the numbers in such a way that the total sum of number at the exit is 100. You can go down, across and diagonally, but cannot go up/ back.

ENTRANCE

12	18	10	14
22	11	33	28
31	15	13	11
18	12	20	12



Task no 2.

Starting from the entrance, try to go through the numbers in such a way that the total sum of number at the exit is the highest. You can go down, across and diagonally, but cannot go up/ back.

ENTRANCE

12	18	10	14
22	11	33	28
31	15	13	11
18	12	20	12



Task no 3.

Starting from the entrance try to go through the numbers in such a way that the total sum of number at the exit is the smallest. You can go down, across and diagonally, but cannot go up/ back.

ENTRANCE

12	18	10	14
22	11	33	28
31	15	13	11
18	12	20	12



Lesson: Teaching Maths through Mythology: (c) Hercules

Lesson performer: Alicja Giwojno

Country: Poland

Duration/number of lessons: 20 minutes

Date: 9th October 2018

Lesson objectives: get students familiar with Greek myth about Hercules; use myths to teach maths in context and solve mathematical riddles, teach them mathematical, logical and abstract thinking.

Summary of activities/tasks:

1. Teacher reads a summary of the Greek myth.
2. Teacher checks the understanding of the text about myths.
3. Teacher asks students to solve the problem.

HERCULES

Hercules lived in Greece. He was half man and half god. His father Zeus, the king of all the gods, and his mother was a human. Hercules developed into a big and strong man. When he became an adult, he had to perform twelve tasks to become a true god. One of these tasks was to kill the Hydra, an evil monster with nine heads. However, he couldn't do it by himself. Every time Hercules cut off one of its heads, two more grew back. Finally, he asked his nephew, Loloas, to help him and they managed to get rid of the Hydra. Hercules became a true hero!

Now it is time for you to become Maths heroes:

Task:

How many heads will the Hydra have if Hercules cuts off 9 heads at the same time?

Key: 18 heads.



Lesson: Teaching Maths through Mythology: (d) The Argonautic Expedition

Country: Poland

Duration/number of lessons: 90 minutes (depending on how many tasks will be used)

Date: 9th October 2018

Lesson objectives: get students familiar with Greek myth about the Argonautic expeditions; use myths to teach maths in context and solve mathematical riddles, teach them mathematical, logical and abstract thinking.

Summary of activities/tasks:

1. Teacher reads a summary of the Greek myth.
2. Teacher checks the understanding of the text about the myth.
3. Teacher asks students to solve the problem.

THE ARGONAUTIC EXPEDITION (text used)

The Argonautic expedition is one of the most popular myths of Greek antiquity, occupying a place as important as Homer Epics and the Deeds of Hercules.

The reason for the Argonautic Expedition is the following:

King Pelias of Locris in Thessaly, had got oracles that he would be killed by a descendant of Aeolus, the god of wind, who would be wearing one sandal. When Pelias saw Jason with one sandal on his right foot, he tried to send him away by ordering him to fetch the Golden Fleece.

The leader of the expedition was Jason who built the ship called Argo. The Argonauts (his companions) were 48 men but the ship could hold very few supplies. For that reason the Argonauts had planned to stop on the way, from time to time, to get new supplies until they reached Colchis.

Therefore, they had to calculate their supplies so that they would suffice until their first stop and it is where your mathematical help is needed.

So,

Task no.1

They had to calculate the water. An adult needs a minimum of 1.4 litres per day and a maximum of 2.6 litres. If we calculate that it will take them 8 days until the first stop, how many litres of water should the Argonauts store considering that every sailor needs the average of the above-mentioned quantities of water in litres?

Task no. 2

If a litre of water weighs 1 kilo and they have barrels which can carry 135 kilos, how many barrels should they take with them?

Task no. 3

Not to suffer scurvy, the sailors should eat fruit. For this reason they should take fruit with them which can't weigh more than 9% of the total weight of the sailors. If each sailor weighs 75 kilos in average, how many kilos of fruit should they load onto Argo?

Task no. 4

How many tons is the total weight of the fruit and the sailors?

Task no. 5

How many kilos of fruit correspond to each sailor per day (in decimal numbers)?

Task no.6

The rest of the foods were dried bread (200 gr per person per day) and dried meat and fish (300 gr per person per day). How many kilos does this food weigh for everyone for 8 days?

Extra material for teachers and Key

THE ARGONAUTIC EXPEDITION

The Argonautic expedition is one of the most popular myths of Greek antiquity, occupying a place as important as Homer Epics and the Deeds of Hercules.

The reason for the Argonautic Expedition is the following:

King Pelias of Locris in Thessaly, had got oracles that he would be killed by a descendant of Aeolus, the god of wind, who would be wearing one sandal. When Pelias saw Jason with one sandal on his right foot, he tried to send him away by ordering him to fetch the Golden Fleece.

The leader of the expedition was Jason who built the ship called Argo. The Argonauts (his companions) were 48 men but the ship could hold very few supplies. For that reason the Argonauts had planned to stop on the way, from time to time, to get new supplies until they reached Colchis.

Therefore, they had to calculate their supplies so that they would suffice until their first stop and it is where your mathematical help is needed.

First of all, they had to calculate the water. An adult needs a minimum of 1.4 litre per day and a maximum of 2.6 litres. If we calculate that it will take them 8 days until the first stop, how many litres of water should the Argonauts store considering that every sailor needs the average of the above-mentioned quantities of water in litres?

(Answer: the average of 1.4 and 2.6 is $(1.4+2.6)/2=2$ litres, 2 litres multiplied by 48 people multiplied by 8 days = 768 litres).

If a litre of water weighs 1 kilo and they have barrels which can carry 135 kilos, how many barrels should they take with them?

(Answer: $768/135=5.69$ barrels, i.e. they should get 6 barrels, one of which won't be filled to capacity)

Not to suffer scurvy, the sailors should eat fruit. For this reason, they should take fruit with them which can't weigh more than 9% of the total weight of the sailors. If each sailor weighs 75 kilos in average, how many kilos of fruit should they load onto Argo?

(Answer: 75 multiplied by 48 = 3600 kilos is the total weight of the sailors, 3600 multiplied by 0,09 = 324 kilos of fruit).

How many tons is the total weight of the fruit and the sailors?

(Answer: 3600 kilos weigh the sailors and 324 kilos the fruit = 3924 kilos, 3924 divided by 1000 = 3.924 tons).

How many kilos of fruit correspond to each sailor per day (in decimal numbers)?

(Answer: 324 divided by 8 days = 40.5 kilos divided by 48 = 0.84 per sailor.)

The rest of the food was dried bread (200 gr per person per day) and dried meat and fish (300 gr per person per day). How many kilos does this food weigh for everyone for 8 days?

(Answer: $200 + 300 = 500$ gr food per person per day, 500 multiplied by 48 multiplied by 8 = 192,000 gr = 192 kilos).

What percentage of the Argonauts' weight are all the foods and the water?

(Answer: 192 kilos of dried food + 324 kilos of fruit + 768 kilos of water = 1,284 kilos, 3,600 kilos is the Argonauts' weight so $1284/3600= 0.3566= 35.66\%$ of the Argonauts' weight.)

During the voyage until the first stop, they realized that the water in the barrels evaporated due to the heat at an average rate of 25 litres per day. How much water should they get at their first stop so that each sailor will be able to drink 2 litres per day?

(Answer: 8 days multiplied by 25 litres = 200 litres of water they lost so they should get 20 litres more so that the balance of 2 litres of water per person per day remains intact).

If they had filled to capacity all 6 barrels from the very beginning, would they have enough water – despite evaporation – so that each person could drink 2 litres per day?

(Answer: 6 barrels multiplied by 135 kilos = 810 kilos of water, 810 divided by 8 days = 101.25 kilos per day divided by 48 sailors = 2.11 kilos each, therefore, "Yes, they would have enough water")

Lesson: The legendary origins of the names of Polish capitals

Lesson performer: Alicja Giwojno

Country: Poland

Duration/number of lessons: 90 minutes

Date: October, 2018

Lesson objectives: to get students familiar with the legends that describe the origin of the names of three Polish capitals: Gniezno, Krakow and Warsaw.

Summary of activities/tasks:

1. Teacher asks students to name capitals of Poland and then put them in chronological order starting from the oldest. (Warsaw, Gniezno and Krakow – the first Polish capital was Gniezno, then Krakow and finally Warsaw)
2. Students quietly read three legends: The Legend of King Krak, The Legend of Wars and Sawa and The Legend of Lech, Czech and Rus.
3. Teacher asks some students to retell the legends.
4. Teacher hands out worksheets and explains the tasks. Students do their tasks and when they finish they sign their works. Then they swap their worksheets with their classmates so that one student corrects another student's work. Teacher provides students with the correct answers. Those students who score maximum (25 points) get the best grade.

TIP: provide students with the texts on separate pieces of paper.

MATERIALS

WORKSHEET

Task 1

Read the texts and decide whether the sentences below are TRUE or FALSE, circle the correct answer according to the texts. (10 points).

1. Polish, Czech and Russian people have the shared roots. TRUE / FALSE
2. Lech founded his borough in a sunny and surrounded by mountains place. TRUE / FALSE
3. Lech's people trusted him so much that they decided to build the borough in the place he pointed. TRUE / FALSE
4. According to the legend Krak was supposed to join all the tribes together. TRUE / FALSE
5. Krak's mother named him to honour his salvation by his father's warriors who came following ravens croaking. TRUE / FALSE
6. King Krak lost his only son by banishing him because he killed his brother Lech. TRUE / FALSE
7. The dragon which lived near Krakow was killed by a humble shoemaker who conned it using a cow stuffed with sulphur as a meal. TRUE / FALSE
8. Wars was a fisherman from the Pomerania. TRUE / FALSE
9. Wars enjoyed the respect among others because he was rich. TRUE / FALSE
10. Sawa changed into the woman under the influence of Wars's amorous kiss. TRUE / FALSE

Key: 1T; 2F; 3F; 4T; 5T; 6T; 7F; 8F; 9F; 10T

Task 2

Choose the phrases that are connected to the given legendary characters and put them in the correct box. (8 points).

- a. he was a brave warrior, good at leading their people and also a wise ruler;
- b. he was saved after his birth by the skin of one's teeth;
- c. he liked to relax at the bank of the Vistula river;

- d. he had two royal brothers;
- e. he had two sons: Krak and Lech;
- f. he helped fishermen's widows and orphans whose husbands and fathers never came back from fishing;
- g. his daughter married a shoemaker;
- h. he was sensitive to his people's needs;
- i. he waited a whole year to reveal his feelings to his love

LECH

KRAK

WARS

Key: Lech: a,d,f; Krak: b,e,g; Wars: c,f,i

Task 3

Write the names of the towns that appear in the legends in the correct place. You can use the map provided. (3 points).

LECH

KRAK

WARS



Key: Lech – Gniezno; Krak – Krakow; Wars - Warsaw

THE LEGEND OF KING KRAK

Some generations after Lech's death¹ among his descendants who were the bailiffs of big Lech's towns, a young boy was born who was supposed to join all the tribes together.

When the boy's mother was pregnant, she left her family and the settlement to meet her husband who was coming from the battles. The princess didn't travel alone. There was a company of a squad of stalwart warriors and some young girls, princess's private servants. Unfortunately, they all were attacked by a group of highwaymen. The princess with one of her servant were able to run away, but the warriors were killed and treasures robbed. To make matter worse, the princess just went into labor. It was getting dark the little boy came into the world just at the dusk and to his mother horror a flock of ravens started circling above the field of battle as well as the wild animals were approaching

attracted by the smell of dead bodies. The terrifying time of the day was coming and princess started to be more and more scared but just then when she was just about to panic her husband with his warriors appeared and took care of mother and her just-to-be-born baby. The happiness and peace took over the control of their hearts. The noise of ravens circling and croaking showed the king and his warriors the way to his beloved wife and that's why the king decided to name his son Krak ².

The boy was growing healthy surrounded by good people, care and love. When he became 18, he created his own squad and left his parents. They were roaming for several weeks to get to a big river which great warriors were telling Krak about. When they reached their destination, Krak decided to settle at the bank of the river and found his new borough which his warriors called Krak's borough. Young Krak was such a good ruler and was so good at ruling that people proclaimed him the King of Vistulans³ at the age of 30. He married a young Vistulan girl and had two sons: Lech and Krak and one daughter Wanda.

When Kark's sons grew up a disaster befell the Krak's borough. Near the town, a huge and horrifying dragon settled down. It was monstrous and could burn the whole borough just with one breathe of fire. Krak sent his sons to slay the dragon and prove that they were worthy successors of him.

The younger brother decided to take advantage of the situation and get rid of a competitor to the throne, actually his brother Lech. He killed him and went back to the castle and said that the dragon gobbled his brother up and he himself was lucky to be alive. Unfortunately, his lies quickly came to light as one peasant was accidentally a witness of the brother's murderer and immediately informed his king about the incident.

Desperate king banished his son and promised to give his kingdom after his death and his daughter as a wife to a brave man who will dare to slay the dragon. A humble shoemaker Skuba killed the dragon who slipped the sleeping dragon a sheep stuffed with poisonous sulphur.

Wanda married Skuba and gave birth to a daughter Żaganna and everyone was sure that the period of mystery and unhappiness ended for good. But just after two years, Skuba died during a battle with the enemies who invaded Vistulans country from the south. King Krak was not able to endure another pain. He died from the extreme grief of the loss of his beloved sons and son-in-love, who he placed his hope to save his house. Krak's people full of grievance buried his king with great honor. They raised a huge grave which towered above the whole borough where the Krak lies until now beneath the mound which is called Krak's mound.

Notes:

¹ One of the three brothers who founded Slavic countries.

² In Polish a raven is *krak*, and the sound they make in the infinitive is *krakać*.

³ The Vistulans, or Vistulians (Polish: *Wiślanie*), were an early medieval West Slavic tribe inhabiting the western part of modern Lesser Poland (the part with Karkow).

THE LEGEND OF WARS AND SAWA

Long before the tribes turned into countries in wooded and bushy Mazovia¹ were just a few settlements where most inhabitants live by abundance of woods rich in fruit and animals as well as the Vistula river rich fish.

One of the fishermen, young and strong Wars, was enjoyed the respect among the other inhabitants of his settlement. He worked hard, was perseverant and had a heart of gold. His nets were always full of fish and he shared his catch

with those who were not so lucky. He also helped fishermen's widows and orphans whose husbands and fathers never came back from fishing. However, he never expected any glory or reward for his deeds.

After work he liked relaxing at the bank of the river Vistula. One evening while he was lying at his favourite spot, he noticed a beautiful girl surfacing the water of the river. She had beautiful long blond hair, blue eyes but instead of legs she had a fish tail. He heard stories about mermaids that live in faraway seas but he had never seen anyone before. He decided to keep the moment as a secret. From that very moment, he was going to the bank of the Vistula river every evening to listen to the beautiful girl's singing. After one whole year of listening and secretly observing the mermaid, he decided to tell her the truth about his feelings to her.

He came close to the place where she appeared by boat and hid himself in reeds. When the mermaid surfaced the water and started singing, he came out from the hiding place. The mermaid got a fright but Wars said "Don't be afraid! I won't hurt you!". "Why are you watching me?", she asked blushing. "Forgive me gorgeous", replied he, "for one year I have been coming to the river to listen to your singing and to look into your eyes just for a second. My heart belongs to you and although I am a humble fisherman, my feeling is sincere and immortal". When he finished he lowered his head and when he raised it again the girl was gone. He looked around hoping to see her somewhere but after a while he started rowing to get back home. He felt miserable. When he finally reached the shore suddenly next to his boat the mermaid's head appeared. "You are not a humble fisherman, Wars", she said and he blushed once he heard his name. "How come do you know me?", he asked puzzled. "My name is Sawa and I have been observing you for one year as well", she answered, "You are different from the other fishermen who maltreat and hurt fish. That's why your nets are always full of fish and theirs empty but also because my heart belongs to you. Just as much as you love me, I love you." When Wars heard these words, he immediately jumped into the water and kissed Sawa. "Can we be together? Is it possible?", he asked. "When a mermaid falls in love with a human and his kiss is a true kiss of love, she becomes a woman", she answered and took Wars's hand and walked on the shore together. Then Wars saw that she had human legs beneath her shell gown instead of a tail.

Wars and Sawa lived happily ever after with their children and a little settlement where Wars came from, was called in honour of them – Warsaw²), nowadays it is a big city and the capital of Poland.

Notes:

¹Mazovia(Polish: *Mazowsze*) is a historical region in mid-north-eastern Poland.

²Warsaw in Polish Warszawa.

THE LEGEND ABOUT LECH, CZECH AND RUS

A long time ago Slavic tribes were living in prosperity, well-being and accord with others in faraway countries. The leaders of the tribes were three brothers: Lech, Czech and Rus. They were brave warriors, good at leading their people and were also wise rulers. Living happily and wealthy their people were also growing in numbers fast so their brothers started to be afraid of may coming hunger.

Because of the numerous tribes and fear of hunger, three brothers gathered to find a solution and they decided to look for new land to settle. People were devoted to their rulers and always carried out their orders so when they decided to look for a new place to live they calmly packed their belongings, left their houses and headed for unknown lands. The

journey was long and full of dangers and people were praying to safely end the journey and reach the destination. Days and weeks went by and finally they saw vast fertile plains with a big number of rivers with their waters shimmering in the sun. When the time for a stopover came Rus said "My people are tired of the difficulties of the long journey. I know that here we will be fine and here our settlement will arise and our houses will be built".

Lech and Czech, who decided to continue their journey heading for the sun, bid farewell to his brother Rus and promised to meet once again. They chose this way because of Czech who loved sunshine and the warmth of the sun. They were travelling for many days when finally they saw big mountains at the bottom of which they set their camp. Czech was admiring the tall mountains and said to his brother "I love sunshine. Where could I be closer to the sun if not in these tall mountains? Lands are fertile here so my dear brother you need to continue your journey all alone as my people and I are staying here."

Lech knew that he needed to look for a place for his people so he bid farewell to his brother and reminded him about the promise to see all together, three brothers, once again.

After days of roaming, one day when they were setting the camp for a night, Lech was looking around the land they stopped at. He liked the view of the rivers full of fish, woods full of animals and fertile lands which his brothers would envy him. When he looked at his people and saw exhausted faces tired of such tiresome journey, he decided to make a speech to his people. "This is the end of our journey. Here we will build our settlement. Deep in my heart, I feel that it is our place and here we should stay", he said.

Lech's people were deeply religious and although they trusted his ruler profoundly, they needed to get a sign from their Gods whether it was really the end of their journey. When they gathered to pray, they heard a loud cry coming from the sky and they saw a majestic eagle with glossy feathers high above them. That dignified bird was landing in his nest on the top of a huge oak. Lech's people immediately took it as a sign from their Gods.

In the very place where the camp was set after some time a huge borough arose. As a token of the eagle that heralded the end of their journey, the borough was built on the shape of the eagle's nest. The borough was called Gniezno¹ and a white eagle on the red background became the emblem of Lech's house and with years for the whole Polish nation who descends from Lech's house.

Note:

¹ A nest in Polish is *gniazdo*.

Lesson: Creation of an e-album related to Greek myths

Lesson performer: Italian students

Country: Italy

Duration/number of lessons: one lesson of about 3 hours

Date: October 2018

Lesson objectives: a deeper knowledge of a Greek myth: the Centaurs, creativity, cooperation and team work; improvement of their IT skills; a better fluency in English.

Summary of activities/tasks:

Preparatory activity: students and teachers were taken to Mount Pelion, where allegedly the Gods of Olympus idled away their summer holidays; it was also home of the mythical Centaurs, creatures who were half man and half horse. Among them, Chiron was famous for his teaching abilities and his students included various heroes and Gods, such as Achilles, Theseus and Jason. This is where our students followed some hiking routes and took lots of pictures in order to create an e-album.

Lesson: all the Erasmus + students gathered in an IT Lab, where the three Italian kids introduced all the others to the App they were going to use, "Canva" and showed them how they were supposed to create the album as to lay-out, characters, colours etc; then they asked them to form four groups and each group was assigned a working station. At this point each group started to select photos among those taken during the visit to Mount Pelion and wrote a caption under some pictures; next, they assembled the photos in the correct sequence and finally they created a couple of e-albums which included a title, photos and captions.

In the end both e-albums will be uploaded on the e-twinning platform

Conclusions: For all the students involved in this activity, it was a great opportunity, while having fun, to experiment with team work and a new easy method to create their own output.

Materials used: a selection of pics taken by all students during our visit to Mount Pelion and the online software Canva.

Related video

<https://www.youtube.com/watch?v=ZuAguFX0ubw>

Please click on these links to see students' outputs:

<https://twinspace.etwinning.net/files/collabspace/1/91/491/52491/files/bbe910d6.pdf>

<https://twinspace.etwinning.net/files/collabspace/1/91/491/52491/files/c11247dc6.pdf>

Lesson: Askur Yggdrasill - Yggdrasils Ash tree

Lesson performer:

Sif Hauksdóttir & Ingibjörg Hulda Jónsdóttir (teachers) and Guðni and Karin (students)

Country: Iceland

Duration/number of lessons:

20 min. presentation and 40 min project work

Date:

October 13, 2018

Lesson objectives:

- Students will be able to know the world tree· Introduce these tales and thus generate interest
- Develop skills to work in groups and creating together

Summary of activities/tasks:

During our meeting in Greece

Age: teenagers

The beginning: The class is divided in five, five-person groups.

The teacher informs students about the structure of the activity (5 minutes)

The students have a presentation and present the story and explain the project. (15 minutes)

Each group gets paint, brushes and each student receives one piece of a puzzle that they then paint following a model.

In the end the student put all pieces of the puzzle together and in that way they create Ask Yggdrasil in each group.

While the groups are working, the teacher moves around giving advice and encouragement. (40 minutes)

Here's the story of this myth:

Askur Yggdrasil is an ash tree in Norse Mythology that connects the whole world

Our forefathers believed the Earth to be a flat, circular mass of land surrounded by an ocean but in the ocean there lived a serpent called Miðgarsormur that reached all the way around the Earth and bit its own tail. Right in the middle of the Earth was the tree, Yggdrasil's Ash and connected to it were the nine worlds of the universe. Miðgarður (Centre) was occupied by people but outside were Jötunheimar (Giants world) where hulks and frost giants lived but fire giants lived in Múspellsheimi (Muspellworld). The Gods lived in Ásgarður but Vanir (gods of fertility) lived in Vanaheimi. At the very lowest level there was Niflheimur where Hel rules but she controlled the whole world to a certain extent. The bridge Bifröst connected the worlds of gods and men. Bifröst is the rainbow.

The Ash had three roots and under every root was a well. In Ásgarður there was Urðarbrunnur (Urdurs well), in Jötunheimar Mímisbrunnur (Mimis well) and in Nifleimar with Hel there was the well Hvergelmir. The Ash itself was the largest and most beautiful of all trees.

On its uppermost limbs sat an eagle but between the eagle's eyes sat the hawk Veðurfölnir. The eagle argued constantly with Níðhöggur, a winged dragon living beneath one of the trees roots but the squirrel Ratatoskur ran up and down the tree carrying messages between them.

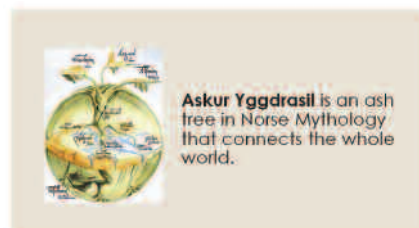
Materials:

An interactive board or a screen, video projector and computer; paper, plywood, brushes and paint

Here's the power point presentation:



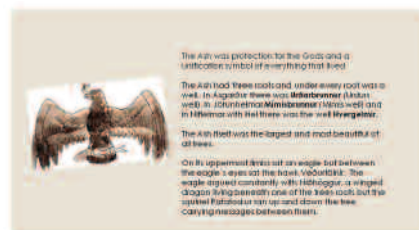
1



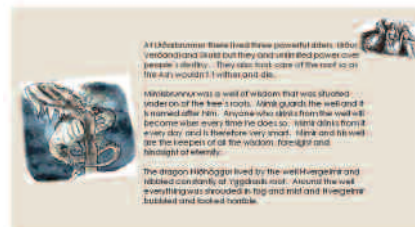
2



3



4



5



6



7

OTHER ACTIVITIES

The cave activity



The background: The game is based on Plato's Myth of the Cave. According to it, people are chained in a cave and all they can see are the shadows of real objects reflected on the cave walls. They are convinced, however, that the shadows are the real objects. At some point, a few 'prisoners' manage to break the bonds and go out in the sun. They realise that what they had experienced so far was an illusion and that this is the real world. So they hurry back to the cave to tell the others about it. Most of them reject them. The people who discover the truth and want to share it are the philosophers and the educated ones.

Materials: Paper figures made of black Canson paper, cards with notions

The activity: Before the activity, students are shown a short video (see below) to get acquainted with the myth followed by discussion.

In the cave, the paper figures are lit from the back so that their shadows are formed on the cave walls. Students are then reminded about the myth.



Students form a circle looking towards the cave walls. In groups of three, they are given a card with a notion written on it. The word is written in mirror form.

Each group describes their notion (like the shadows 'described' the real objects), while the others are trying to find the word (the real object).

Suggested notions: Happiness, Understanding, Truth, Justice, Friendship, Equality, Beauty, Freedom, Cooperation, Diversity, Trust.

Note: with multicultural audiences, it is recommended that the notions be given to students earlier so that they can check the meaning.

[The activity is courtesy of Eleni Barboudaki, Primary School Teacher in Greece]

Related video

https://www.youtube.com/watch?time_continue=12&v=1RWOpQXTItA

MOBILITY TO LATVIA

December 2018

Lesson: The legend of Saint George

Lesson performer: Sari Bernal and Joan Crussells

Country: Spain

Duration/number of lessons: 1 hour

Date: 4th December 2018

Lesson objectives: Learning the legend of Saint George (Catalan Legend). Creating a story through CLIL method.

Summary of activities/tasks:

- Divide students in groups of 4/5
- Ask the question: Does anyone know anything about the legend of Saint George?
If yes, do you have any similar legends in your countries? If not, start the activities.
- Watch the video without sound.

10'

https://www.youtube.com/watch?time_continue=1&v=zZjRrzZ7Dwg

START THE SCAFFOLDING

- Hand over the set of flashcards.
- Students start ordering the pictures as they think the story had happened in the video they've just seen.
- Hand Over the worksheet with the words needed to be used to write their part of the story.

5'

MAIN ACTIVITY

- Start writing the story.

30'

- Listen to the different stories created. Each group should choose a speaker to tell the story.

10'

- Watch and listen to the video to compare their stories with the real one.

<https://www.youtube.com/watch?v=GTg1f3f7Rik>

5'

Assessment (where applicable)/ Conclusions

Creation of different variations of Saint George's legend.

Materials used:

1. Flashcards
2. Worksheet with words
3. Overhead projector and speakers.

MATERIALS

Flashcards



HANDOUT:

Words needed in the story:

XVI century -town dragon - dangerous - poisonous - breath - breathed - scared - worried - eat them unless - sheep, pigs, cows, chickens - turn -for - people - raffle - food - everyday princess - next - substitute her _{front} dragon - town - cave - sad - knight - horse - escape - eat you St George(x2) - help - protect - appeared - shout - spear - blood - roses - symbol - love 23rd April.

Keys:

Many years ago, in the beginning of the **XVI century**... In Montblanc, a **town** in Catalonia, there was a big terrifying **dragon** that lived in a cave near the town. It was very **dangerous** and his **breath** was **poisonous**. All the people who **breathed** died instantly.

In that town everyone was **scared** of the dragon. **Worried** about the situation, people from Montblanc though that the dragon would **eat them unless** they gave him something to eat every day. Animals like **sheep, pigs, cows, chickens...** When there weren't more animals to give to the dragon, it was the **turn for people**. Anyone could be the first one, so they made a **raffle**. Many people died because of this. The dragon was satisfied because he had **food every day**.

Some weeks later the **princess** had very bad luck... She was the **next** one!!!

Many people offered to **substitute her**, because she had a big heart. However, the King didn't accept, because he said that his daughter was like everyone else.

When the princess left the castle all the people wanted to see her in **front** of the **dragon**, so all the town went with her to the dragon's **cave**, and all the town looked at her feeling **sad**.

But... A **knight** appeared!!! Riding a white **horse** with a brilliant armour. He was Saint George!!!

The princess warned him: '**Escape!!!** Escape!!!' she said. If you stay here the dragon will appear and he will **eat you!!!** **St George** looked at her and said: 'Don't worry, I'm here to **help** you. I've come from far away to **protect** you and free your town from the dragon'.

Suddenly, the dragon **appeared** and the princess was so scared that she started to **shout**.

St George fought against him throwing away his **spear** killing the dragon, from his blood emerged the reddest **roses** that they had never seen before.

St George gave a rose to the princess as a **symbol** of **love**.

Since that day, 'Saint George's Day' is celebrated on **23rd April**.



Lesson: Teaching Civics through Mythology

Are Social Media a Pandora's Box?

Lesson performer: Inguna Irbite

Country: Latvia

Duration/number of lessons: 40min

Date: 04.12.2018

Lesson objectives:

- to strengthen the knowledge about expressions from ancient mythology
- to be able to relate mythological expressions with contemporary events
- be able to analyze the impact of social networks on democracy
- develop skills to work in groups, formulate opinions and defend it with arguments

Summary of activities/tasks:

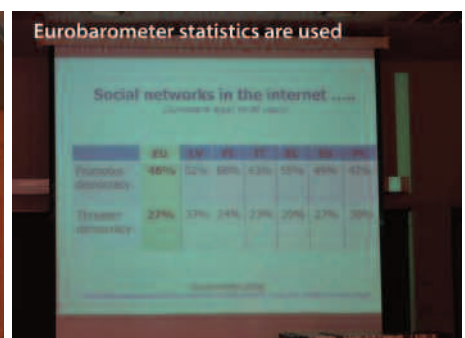
- Teacher introduces lesson goals
- Participants work in groups, combining expressions from mythology with their explanations (see PPT slide No.2)
- Open discussion:
 - Are expressions of ancient Greek mythology used today? Students offer their examples.
 - Expressions examples from PPT slide No.3. Which of the mythological expressions can be attributed to these nowadays issues - climate changes, drug legalization, Ukraine war, terrorism, "living" in social networks.
 - Students are introduced to The Myth Pandora's Box (slide No.5.)
 - Students are divided in three groups – A, B, C. Group A develops arguments for position "Social media threaten democracy". Group B develops arguments for position "Social media promote democracy". Group C develops questions to both positions. Teacher can offer support arguments from Handout (see attachment)
 - Students are divided into groups of three. Each group consists of one representative of A, B, C. Small group discussions are taking place. After discussion representatives of group C announce the verdict, which position has made them more convinced.
 - Teacher asks each student to formulate his / her personal position on the discussion topic, to write position on sticky note and support it with one argument. Then students put their sticky notes on the wall to determine which position is predominant.

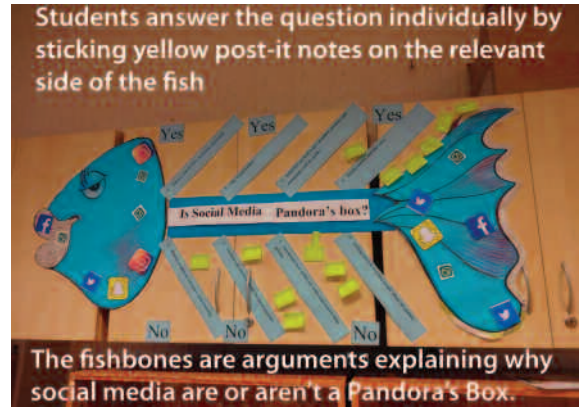
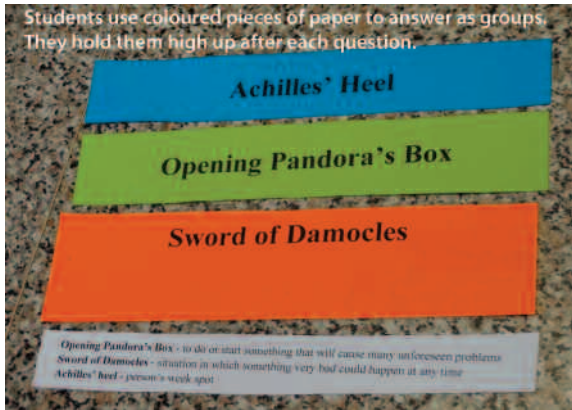
Assessment (where applicable)/ Conclusions

Each student completes the open ended sentence "Expressions of ancient myths nowadays ..."

Materials used:

- PowerPoint presentation
- Handout





Social media threaten democracy	Social media promote democracy
<p>1. It is difficult to control in social media the spread of such information that urges to violence, radical views, terrorism, and hatred to different societal groups.</p>	<ol style="list-style-type: none"> 1. Social media are platform for diversity of opinions. Social media gives the opportunity to express different opinions, promotes tolerance, and encourages understanding. 2. The algorithms of social media calculate the users' interests and offer them specifically selected information. A person gets into "the virtual bubble" in which he does not confront different opinions. 3. Social media allow reaching vast masses of people for social activism. Example, In January 2017 1million people participating in the "Women's walk to Washington" to protest against President Trump's ideas. 4. Social media ensure a direct link between the politicians and people - immediate communication, dissemination of information, the possibility to express one's attitude (<i>share, likeo</i>. functions). So politicians tend to give populist promises and manipulate with the public. 5. Social media ensure a direct link between the politicians and people - immediate communication, dissemination of information, the possibility to express one's attitude (<i>share, likeo</i>. functions). This encourages people to be politically active and express their attitude to political events. 6. "<i>Pay for the click</i>" is a marketing model when the advertisers pay those who place the advertisement for each time when the visitor of the page clicks on the advertisement or the banner. This promotes the spread of disinformation and fake news. 7. More and more the election campaigns move over to social media. This allows exciting interest in young people about politics. For example, twice more young people than in the previous elections participated in <i>Brexit</i> referendum in Britain.



The participants of the debate don't know which side they will stand for - they will find out just before the beginning of the event.

The person who is responsible for conducting the discussion and monitoring the rules is the Marshal.

All of the participants should share values of respect and tolerance. It is unacceptable to offend the Speakers of the opposite party.

The culmination point of the debate is the moment of voting. The team that convinces the audience and the Board of Judges and also use the better arguments, will win. The audience votes by choosing the side behind the group they support.

What follows is the whole debate.

Topic: Myths are still relevant in the 21st – century Europe

Propositions – speaker no. 1

Dear Marshal, audience and opponents

Myths are stories about gods, demons, heroes from legends, tales or records related to them. All the significant ancient tribes and nations created their own mythologies. Obviously the Roman and Greek Mythologies are the most famous but today's Europeans are also familiar with motifs from Celtic, Nordic or Slavic mythology. In our humble opinion myths are not only interesting and involving stories from the past which we like reading. We strongly believe that they are deeply rooted in the 21st-century Europeans mentality and behaviors and have forceful influence on a contemporary value system. Ancient mythologies created the model for human behaviors, actions and attitudes which is present in today's world.

To support my view, I would like to present the most significant examples of mythological heroes and heroines. To start with, mythological Prometheus, the Creator and people's benefactor who is the prototype of an altruist, social activist, a man who sacrifices his own good and welfare for others and bravely opposes the wrong and evil. Then Demeter, a goddess of harvest, the example of a perfect mother who is constantly ready to protect her child from suffering and pain. Furthermore, mythological Odysseus, a cunning king of Ithaca who was far away from his beloved home for 20 years and who nowadays can be perceived as contemporary desire for travelling around the world, continual thirst of being on the move, exploring and getting to know the new, but on the other hand, hardship and misery of a man separated from his family. And finally, Greek Icarus, a boy who flew to the sun thanks to the wings constructed by his father, who is nobody else but today's idealist, a man who does his best to make his dreams come true sometimes at any cost.

Summing up, mythological figures are not only heroes from fairy and adventurous myths or legends but archetypes which can be observed in contemporary people's behaviors' and deeds.

Opponents – speaker no. 1

Dear Marshal, audience and opponents

In the past myths were created to explain the mystery of existence, world, life and dead, right and wrong as well as people's destiny. Today we do not need to seek for answers to such questions in mythology to be able to explain these issues as they are no longer a mystery for us. For a 21st - century European science, philosophy, law and religious achievements and advancement are the sources of answers to bothering them questions whereas legendary truths are taken with a pinch of salt.

We do not agree with our opponents' argument which states that the contemporary world consists of people's behaviors

and attitudes originated from mythology. There is hardly anyone in the modern world who will sacrifice their life for dreams and beliefs just like Icarus did. What is more, according to the latest research, health and living conditions are the most important values for present Europeans and that is what they want to protect the most. Furthermore, contemporary mothers, who surely love their offspring, do not want to sacrifice their whole life for bringing up their children. They want to have time for their pleasures, self-development, education and career. Finally, as far as Odysseus is concerned, we think that his behavior is not current and valid nowadays anymore. Today's Europeans are able to perfectly arrange travelling and passion of exploring the world with their family life and career.

In our opinion mythological figures are not the models of people's behaviors and attitudes in our contemporary world.

Propositions – speaker no. 2

Dear Marshal, audience and opponents

In response to the opponent's statement that seeking the answers to the questions related to what is wrong and what is good in philosophy, religious or law, I think that the more answers we find, the less we know. We strongly believe that the moral truths and values found in mythology are indisputable and timeless.

During my speech I will present the most important values that derived from mythology and exist till now. The first one is freedom, Daedalus who was kept by the king Minos in Crete was deeply unhappy. His fame of being an outstanding artist or the friendship with the king didn't give him any joy or happiness. He felt as a prisoner and his profound willing was to go back to Athens – his beloved homeland. His longing for freedom forced him not only constructed advanced at that time invention, the wings, but also to take a risk of losing his son's and his own life as well. He took the risk and lost his son. However, he was able to enjoy the freedom until the last days of his life in his motherland.

The second value is love. Orpheus the Thracian king and phenomenal artist who charmed people and nature with playing the lyre, after the loss of his wife Eurydice lost his inspiration and sense of life. In order to regain his love he went to the underworld - Hades without the opportunity to come back. He was playing the lyre for a long time to charm the underworld gods to get their permission to get his wife back and with the help of his immense love he achieved it. Unfortunately, he wasn't able to come back on earth but until now he is the symbol of love that is stronger than death.

The last important value showed in mythology which I am going to present is love to homeland. Homer one of the first Greeks, the author of Iliad, depicted Troy as a country which was defending his nations for 10 long years against united armies of Athens and Sparta and other Greek Peloponneses. Hector the Prince of Troy is the model of a patriot who for the love to his motherland, nation and king, who was his father, took the challenge and fought with the strongest warrior at that time Achilles. He died in that duel but won the place in history as a hero who sacrificed his life for his beloved country.

Mythology is a source of the values which were and still are important in the 21st century world.

Opponents – speaker no. 2

Dear Marshal, audience and opponents

In our opinion, values propagated in mythology and presented by the previous speaker are not current nowadays and what is more, they changed their meaning. To start with freedom. Daedalus wanted to go back to his homeland Athens because in his opinion he was free only there. Modern Europeans perceive freedom as a possibility to cross the borders of their own countries and continents, for them freedom is the independence from politics and political systems. Daedalus's son Icarus paid for his dream of freedom with the loss of his life just because he wasn't able to use his father's invention properly. Today's technology such as Internet or smartphones allows us to use the advancement endlessly and freely. They simplify our life, help us to unite without any frontiers. They are the sources of wisdom, information and culture and what is more important they help as to prevent many tragedies.

The other value presented by my opponent is love. Orpheus and Euridice's love is also not popular in modern Europe. Today's people value partner relationships in which they can fulfill their passions and develop their skills and abilities with or without partner's support. Women don't expect to be in a relationship with saviors or great heroes as they are educated and independent and aware of their possibilities. If we have a closer look at all kinds of social media, we can see that love does not need to be stronger than death. It is enough if it comes together with security and space for personal fulfillment. Apart from it, a big number of divorces and partnerships instead of marriages is the proof that people in the contemporary world love themselves more than other people.

And finally love to homeland, I am sorry but you all need to admit that in contemporary Europe this feeling is rather weak. Citizens of different countries migrate looking for a better life and possibility to earn more money and gain more profound education. Consumptional style of life made people citizens of the world, sometimes of a few countries and none of them would sacrifice his or her life for any of them. Besides, a world without frontiers has made people cosmopolitans. It is good or not – it is a question for a completely different debate but it surely proves that we are not attached to one motherland anymore.

It is obvious that values admired in ancient time are not valued nowadays.

Propositions – speaker no. 3

Dear Marshal, audience and opponents

Before I will introduce my arguments that will prove the current existence of myths in the 21st – century Europe and would like to refer to my previous speaker's speech. Sadly, I cannot agree with the argument that people feel free only when they cross the border of their country as every one of us feels the best in their own homeland where people speak the same well known language and have the same habits and customs. I have also some doubts about the statement that advanced technology is the source of freedom. In my opinion it is just the opposite, the new technological inventions are only the dangerous source of addiction which is the limitation of freedom. As well as I do not agree with my opponent's arguments that nowadays love has converted to selfishness and love to homeland has changed into consumption and cosmopolitanism because a lot of Europeans still value traditional attitude towards traditions and basic virtues.

Coming back to the main topic, myths have enormous influence on contemporary culture. They are the inspiration for writers, painters, sculptors as well as film and play authors. Hits like Harry Potter by J.K Rowling or The Hunger Games by Suzanne Collins or strips about superheroes by Marvel are all based on mythological stories. Popular films and TV series all around the world are full of mythological characters and plots. We cannot forget about the most popular ones: The Game of Throne or Hobbit whose director Peter Jackson based his films on stories written by a 20th-century- British writer J.R.R. Tolkien as well as Troy directed by Wolfgang Petersen who wrote his screenplay modeled himself on Iliad and Odyssey written by Homer and Aeneid by Virgil.

We can also track down mythology in contemporary science. One of the scientific fields which uses mythological behaviors and attitudes and interprets them is psychology. It is psychology which uses such terms as Oedipus complex which refers to a child's unconscious sexual desire for the opposite-sex parent and hatred for the same-sex parent, or Electra complex which is a girl's psychosexual competition with her mother for possession of her father or narcissism or chimerical nature.

Culture along with science are the inseparable factors of the 21st – century Europeans' life and if we can find examples and elements that come from mythology in it, it simply means that myths are timeless.

Opponents – speaker no. 3

Dear Marshal, audience and opponents

It is truly hard not to agree with the previous speaker, however I would like to mention the fact that culture along with science place the innovation on the highest position of the most important factors in life. We can observe human's fascination with using modern technology and abilities to improve the quality of living conditions. If artists reach for myths, they do it only to show their content from a completely different point of view, to modernize mythological figures, give them a new interpretation. The good example can be Marvel strips. There is one hero Thor. The god that comes from Nordic mythology but unfortunately the most popular heroes are two others: Spiderman or Iron Man. Heroes with the supernatural power, which Spiderman obtained from a spider which was radiated in the lab and bit him and Iron Man obtained his power from the armor made by him.

There is no room in contemporary science for myths. Mentioned previously by my opponents' psychology uses sociology, anthropology, medicine, philosophy and biology as the source of the wisdom and surely not stories made up by ancient civilizations.

Propositions – speaker no. 4

Dear Marshal, audience and opponents

Taking everything into consideration, myths are still present and current in 21st - century Europe, they play the role of moralizing stories with the timeless message. They are the source of the important values in the contemporary world. But not only, because above all they are an inspiration for artists, scientists and historians. What is more, nowadays we use concepts, notions, aphorisms and metaphors that all come from myths. They show us behaviours and attitudes that have existed until now. The mythological classical message is the image of an idealist dreamer suffering for the essence of life, it is an endless journey or self-contemplating. If there had not been any myths, there would not be such masterpieces of art or literature. We would not have amazing movies, books or any kind of art so popular among the young and adults together.

Opponents – speaker no. 4

Dear Marshal, audience and opponents

Our summary will be basically based on a simple conclusion – in the 21st – century Europe myths are only colorful, full of unusual and unique adventures of their characters but still only stories from the past. Characters or as you call them heroes and heroines who are paragons of virtues and attitudes in your opinion and who are presented in myths have no reflection on the present, industrialized and computerized world. Of course, we read them eagerly and with pleasure but it is rather hard to find any relationships or even a part of ourselves in them.

For the Oxford Debate in Poland and Greece, please see the "**Other lessons**" section.

Lesson: Culture and handicraft. The Fransu technique

Teachers: Auli Hanhela and Leena Karhunen.

Support students (they introduced the Fransu history, explained the tradition and assisted to the workshop): Michaela Jokiniemi, Mirja Salopuro, Konsta Hirvikoski and Pyy Punkari.

Fransu is a lace-like knotted textile which can be recognized by pompom ended threads.

Materials:

- 8 linen threads about 70cm long
- a wooden ring 55mm in diameter
- cotton cord 80-90cm long
- wooden pearls
- feathers
- felted balls



History

Agricultural society had a strong handicraft tradition. Handicrafts were made at home or they were made by professionals for domestic use. E. g. when getting married, a girl had to have towels, bedcovers, rag rugs, sheets, skirt-, hamper-, and shirt textiles ready for her new household.

Fransu is a traditional handicraft technique from the 18th century Mid Ostrobothnia known almost all around Finland. Traditional lace resembling fransu can also be found from Rhodes and Greece.

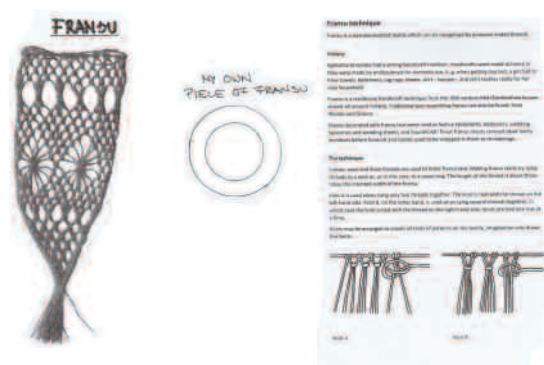
Sheets decorated with fransu lace were used as festive tablecloths, bedcovers, wedding tapestries and wedding sheets, and households' finest fransu sheets covered dead family members before funerals and babies used to be wrapped in them at christenings.

The technique

Cotton, wool and linen threads are used to make fransu lace. Making fransu starts by tying threads to a wick or, as in this case, to a wood ring. The length of the thread is about three times the intended width of the fransu.

Knot A is used when tying only two threads together. The knot is tied with the thread on the left-hand side. Knot B, on the other hand, is used when tying several threads together, in which case the knot is tied with the thread on the right-hand side. Knots are tied one row at a time.

Knots may be arranged to create all kinds of patterns on the textile, imagination only draws the limits.



MOBILITY TO FINLAND

May 2019

Lesson: Creation of comic strips with Mythology

Lesson performer: Italian students

Country: Italy

Duration/number of lessons: about three hours

Date: May 2019

Lesson objectives: a deeper knowledge of all mythologies, a better understanding of inclusion and acceptance of diversity, an improvement in their IT skills and fluency in English.

Summary of activities/tasks:

A few months before their trip to Finland, Italian students chose an easy software called “Storyboardthat”, opened up an account and started getting familiar with it; in the meanwhile they kept receiving information and images related to some mythological characters (at least three) from each partner country; they tried to combine some of them according to their powers and attitudes in order to create a “sample” comic stripe to be shown to the other students in Finland.



Lesson: all participants were accommodated in a classroom with an interactive whiteboard and were asked to form three groups, making sure that each group included kids of different nationalities, then each group was assigned a working station with a laptop. At this point the Italian students showed the other kids all the mythological creatures they could choose among, briefly summarizing their origins and main features; they also shared the sample comic strip created in Italy to show them how the various characters selected by each group were supposed to interact with each other. Finally, the Italian students proposed the Global environment as a possible topic or central idea for the comics, which was immediately accepted with enthusiasm by all the participants. Students were given about two hours to



create four different comics, which in the end were shown on the interactive board in order to vote for the winner.

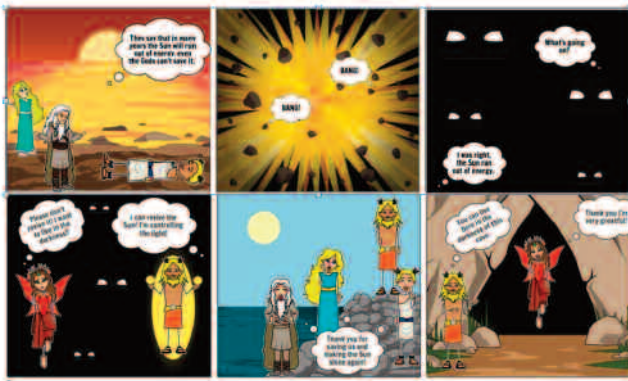
Conclusions: This unusual lesson was supposed to broaden their mind on diversity and help them understand that if you join forces for a good reason you will get good results, no matter the language you speak, the colour of your skin or the competences that you have achieved so far.

Materials used:

free online software storyboardthat.com

a laptop for each group

STUDENTS' OUTPUT



Lesson: Creative writing. Water, its significance and comprehension in Mythology

Lesson performers: Laima Pērkone (teacher of Latvian language and folklore) and Anīta Maculēviča (teacher of English)

Country: Latvia

Duration/number of lessons: 120 min

Date: 09.05.2019

Lesson objectives:

- Develop students' creative abilities in imaginative thinking, visualisation and abstraction;
- Develop cooperation among students of 7 countries;
- Show a similar comprehension of the meaning of water in the mythology of different nationalities.

Summary of activities/tasks:

Initiation part (the aim is to unite the group and exchange notions).

- Students of different counties work in groups: brainstorming ideas- everybody expresses their opinion about the topic: what the significance of water in people's life is.
- The group presents the most important conclusion.

Perception part

- The groups receive worksheets with a text about the importance of water in people's life and supplement their own list. The result is displayed on the screen.
- Prepossession for the creative work- students listen to the song "Sun. Thunder. Daugava"
- Students listen to the introduction of the Latvian national myth about the River Daugava and its waters.
- Individual work- creative writing, theme "The River Daugava narrates".
- Students exchange their works within the group, they write compliments to the authors.
- During the 2nd part of the lesson, students draw illustrations- theme "Water"
- Reflection part
- Everybody presents their work. They read a short extract from their writing which they like best
- They briefly reveal the idea of the drawing and arrange an exhibition in the assembly hall.

Assessment (where applicable)/ Conclusions:

Students strengthened their team work skills. The tasks made them think about the importance of nature, water in our lives. Doing creative writing and drawing the illustrations, they developed their imagination. Presentation skills were needed for the last task. While writing about the creation of the Latvian river Daugava, they used their knowledge about their own myths.

Materials used:

- Music and photos from Youtube;
- Handout

Texts read to pupils

WATER IS LIFE

The water in our bodies is essential for life. Without water, we can't survive. Since the water in our bodies is continually being used or lost, it needs to be continually replaced, and the best fluid to replace it with is water.

Water is involved in every bodily function from digestion and circulation through to the control of body temperature and the excretion of waste products. The water in our bodies is continually being used or lost from the body. Some is used or absorbed by the functions it performs and some is lost through sweat, urine and feces.

What is the importance of water? "Water is life" is such a common expression that we use it almost as a cliché. However, that phrase is probably one of the most powerfully true messages the whole creation bears witness to. If, as we learn from geography, the earth is 2/3 water, and science says the human body is 70% water, then it goes without saying that no life can be sustained without water. So much has been written about the importance of water. From an early age, we have been taught the water cycle and how it sustains life, but we still continue to take it for granted. We pollute water basins, rivers, and even the atmosphere that provides us with this precious commodity.

So, once again, let's try to consider the extremely important message that water is everything and water changes everything. This article focuses on two existing scenarios, based in my two favourite countries in the world, to try and drive home the point that water is truly the centerpiece of all life, and its availability – or lack thereof – is quite literally a matter of life and death.

This planet is given to us to take care of. If we are faithful in doing our part, it rewards us in sustaining our lives. So, when we misuse, mishandle, and misappropriate the natural resources found on Earth, water being by far the biggest and most vulnerable of all, then the consequences are far-reaching and devastating.

We all need to drink water to keep our bodies hydrated; not just any water, but clean drinking water. It is recommended that adults should consume at least 8 glasses of water per day. This is how we maintain that 70% of body water volume. Food, soups, soft drinks, alcohol, wine, and beverages all use water to make them. No water equals no food and drinks.

Hygiene is next on the priority list. It is said that “cleanliness is next to godliness”. Many waterborne diseases like cholera, typhoid, dysentery, dengue fever, and viral hepatitis A are results of people utilizing dirty water for drinking or bathing. Water can get contaminated by chemicals, viruses, or bacteria that might later affect those who use it. Some waterborne diseases, like cholera, are not only contagious if not taken care of in a quick manner, but they can also be fatal. Malaria may not be a wholly waterborne disease, but is a result of mosquitoes breeding in stagnant water. It is safe to say that stagnant water is polluted water, therefore not safe for consumption.

According to kid’s health, water helps the body get rid of waste in urine, sweat, and solid waste. It is also found in the lymph nodes, where it helps the body build up and sustain the immune system.

Whatever food growing method you are involved in, let it be known that you will not be harvesting if there is no water. This is also true if your crop does not get the required amount of water to fully develop and bear fruit. Whether your crops are rainfed or irrigated, the magic word here is water.

Do you boat, kayak, or go on cruises on the ocean? Water is the medium used to give you that adrenaline rush any time you hit a rapid or push the oars against the currents. Riding the waves on your water board is an amazing experience that would be non-existent if our oceans suddenly dried up.

We do not have any say on where we are born or brought up, and some of us have never known what it means to lack water; it has always just flowed from the taps in our homes. We water the grass with sprinklers, soak in a bathtub, or even take a refreshing shower after a run in the park.

STUDENTS' OUTPUTS

1. The river Daugava

There was one snake on one side of Latvia. Snake lived west side of Latvia. The snake was really lonely because the west side of Latvia wasn’t anybody. On the East side of Latvia there was another snake who was really lonely too. So both of the snakes decided to go find friends. Snakes were really big. When snakes moved they formed a big a riverbed. Finally they met each other and snakes were happy. But both of the snakes were old so they died. After that, it began to rain and the riverbed was full of water. This is how the river Daugava was created.

Minttu Aho

2. The river Daugava

The strong animals got tired. They had to ask for help from the small animals like ants, snakes and rabbits. And together they started digging for days straight. As ants, snakes and rabbits made the ground weaker, at night the strong animals were resting and during the day the gorillas, dogs, wolves and foxes where digging the ravine as fast as they could.

After seeing the animals working together, God decided to help them by weakening the ground again by casting a big rainfall. The animals rested for 2 days as the rain was soaking and weakening the ground. The animals thanked God and they worked all together.

On the final day, the animals had completed the ravine and God could successfully pour water in the ravine with the golden bowl.

Valadis Giannakoulas

3. The river Daugava

It is said that the animals' outer appearance nowadays depends on what words God devoted to them. The animals had to dig a ravine for the river so that God could pour water there with a golden bowl. The animals were many, there were lions, many tigers, elephants, hippos, birds like parrots, cranes, birds of paradise and other birds. Also there were monkeys, many bears, foxes, wolves, crocodiles, dingos, badgers, caracoles, African palm civet, squirrels, coyotes, and cheetas.

They cooperated and started to dig a streamer so that God could put the water inside. And finally they did it. The animals cooperated very well to do this streamer.

Maria Voutsinou

4. The river Daugava

Many years ago there was a planet only for Gods and they were: Olgi, God of life; Isa, God of peace; Mali, God of water and sky; Desty, God of animals; Vilki, God of arts and music and Alya, God of beauty. They were living there in peace, doing their own job and having fun every day. They had daily dinner together on the top of the biggest mountain, that was the place where they discussed about the future of the planet or their plans for the future. Most of the time they were in the best mood that anyone can be, but sometimes they were really angry or sad. When one of them was angry or sad, all of them were destroying the other planets just to feel better. One day, when they were having dinner, Alya said that she was really sad because on the planet next to theirs there was a girl named Col, but not a normal girl, she was the most beautiful girl in the whole universe. Jealous God asked her friends for help and destroying that planet, but their reactions were different than ever. They didn't want to do that, because that planet was created by them as the first one and they loved it. So when the sun stopped shining and the moon appeared, Mali and Isa went to the other planet to save the girl, but unfortunately Alya found out about that soon. Vilki wanted to stop her with his music, but it did not work, next Desty sent every animal she created, but angry Alya killed them all. Olgi wanted just to talk with her, but when that didn't work they started to fight. The power of angry Alya shows was too big for Olgi and she sent her to hell where the evils lived. Isa and Mali became really scared so they decided to do the one thing that would save Col. Mali used his whole power to change Col into the river so she could live forever on this planet. Alya spent her whole life for the finding Col, but still, she didn't find her.

Dominika Rosinska

5. The river Daugava

The river Daugava has created by the God of water who wanted to create a new river, because animals needed water. The place where the river could come was Latvia. Animals were so thirsty and they couldn't survive. The God of water said to the animals: Get all animals as you can get to here. Then He said that you must start digging. Animals started and after a while the water flowed. The river was so small but animals could drink and that was a good thing. Animals dug and the river grew up. More and more animals came to the river. The river was like the tree of life and it is like that even nowadays.

Before the river went through Latvia. It started on the other side of Latvia and went to the other side. But one witch wanted to make a longer river. She used magical forces. He was very bad and his bad plans came true. Luckily these plans didn't matter. The river just became longer and it was a good thing for animals because they got more water. The God of water was happy.

Lauri Ahti

6. The river Daugava

How was the river Daugava created? It is a very interesting story, let me introduce you. So, after creating plants and animals, God was annoyed and very disappointed as the animals started to argue and fight because of boredom. One day he decided to give them a job. The animals had to dig a ravine for the river so that God could pour water there with a golden bowl. At the beginning, animals were really active and worked together. God was happy because animals stopped fighting and they were in peace. After a few hours work has stopped. And it started again, animals started being lazy because this job was so hard for all of them. God's anger only increases. He was so angry and shot the lightning bolt directly into the ground. He made the ravine by himself and then he poured water there with a golden bowl. After that he left the animals alone and no longer paid attention to them

Miks Busujevs

7. The river Daugava

Many years ago, in a not-so-far-away land, there was a river that split the land in two. On the northern side of the river, there lived peaceful people. They were big and strong, and their hair was as white as the clouds reflecting from the river. They just wanted to build their wooden houses and dance during the night.

On the southern side of the river, there lived ferocious people. They were small and slender, and quick with their movements. They were as beautiful as the river during the sunrise. The southern people were jealous of the northerners. They wanted to build beautiful wooden houses, but they didn't know how. They only knew how to build big stone castles, where it was cold during the night.

While the northern people watered their red and blue and yellow flowers in their small gardens, the southerners gathered in one of the castles. They came up with a plan. They would build a boat and sail to the other side of the river. They would tell the northerners to teach them how to make those wooden houses. If the northerners would say no, the southern people would burn their houses to ashes.

And then the southerners started building a boat. It took them many years, because they had no idea how to build one. They had trouble rowing the boat to the other side, but when they arrived, the northerners greeted them as friends and threw them a party. After the party the southerners didn't want to burn their houses down.

The next spring both the northerners and the southerners started building a bridge across the river. After it was finished, they slowly became a one united nation. The two villages became a town and it grew bigger and bigger.

Finally, long after the southerners' plan, the town and other towns became a country, the country we nowadays know as Latvia.

Inkeri Ylivinkka

8. The river Daugava

The legend says that there once lived a giant in Latvia. His name was Daugava. The giant lived in a small village, but all the other villagers were afraid of Daugava, because of his height and looks. Every time Daugava tried to talk with the others, they ran away from him. One day the villagers agreed that Daugava had to leave the village, because everyone was so afraid of him. Walking away from the village Daugava began to cry.

He cried so much that the tears from his eyes formed a big river. The river ran all the way to Daugava's home village. The river almost drowned all the villagers, but Daugava saved them. To thank Daugava for saving everyone, they named the river after him and let him stay in the village. The river was named The River Daugava.

Matilda Larbi

9. The river Daugava

Once there was a giant who lived in a forest with his mother. The giant was called Timur. One day Timur went on a hunting trip into the forest and he saw a bear. Timur killed the animal with his bare hands and he approached the bear, but the bear was a giant disguised in a bearskin. The giant jumped out of his bear disguise and strangled Timur.

Timur's mother Daugava was cooking food, but her son hadn't arrived. Daugava decided to go looking for her son and she roamed the forest until eventually she found her son lying dead on the ground. Daugava was furious that someone killed her son, the most powerful giant. She knew that it wasn't fair fight and she started hunting down the giant who killed her son. For years she hunted the giant and when she found the giant, she killed him. The giant Daugava just killed was very heavy and she couldn't carry his body, so she dragged the giant's body to the coast creating a riverbed and when she cried for her son, the riverbed was filled with Daugava's tears.

When Daugava arrived to the coast, she threw the giant's body to the ocean, but she couldn't live without her son and she jumped into the ocean and she drowned. Animals came to the riverbanks from the forests and started drinking from the river and the nature along the river flourished for years to come.

Konsta Hirvikoski

10. Mother Daugava

Daugava is 1020 kilometers long crossing a big part of Latvia's land. Daugava is crossing the capital of the beautiful country Latvia – Riga. It divides it into two parts and both of them are very important. Nowadays there are movements, such as "The Left Coast" (*KK – Kreisais Krasts*) or basketball competition between the left and right coast. However, there is never hate between them – Mother Daugava keeps everyone in peace.

Latvian sayings say that Riga will never be finished and will always improve. The legend of the Daugava river says that from time to time a mermaid shows up from the river and asks someone: "Is Riga ready yet?". Never ever has anyone responded positively, because Riga is always being improved and built.

Mother Daugava has helped Latvians and previous nationalities on this land a lot. Starting with ancient times, continuing with the Hanza market in medieval ages as well as Russian empire ages and more. Daugava was used for the means of transport, as well as delivering cargo from cities to the sea which led to many destinations.

Mother Daugava is very important to us – Latvians, we believe that we can gain strength, happiness and of course good looks from our beautiful river. I believe it's important to keep it this way, as the power of Daugava has helped Latvia and Latvians all the time over time. We are very thankful for the presence of Daugava - the river of destiny, Latvian destiny.

Markuss Zamoidiks

11. The river Daugava

A long time ago there was a civilization of strange monkeys who called themselves humans. They were selfish, stubborn, and disrespectful with their environment. The population of this species grew up very fast, and there weren't enough resources for each one, so as their civilization was going down, they began realizing that the destruction of the planet had been their fault for not taking care of their planet's health. Meanwhile they found a name for this phenomenon that was destroying everything. They called it Climate Change.

Time passed by and people did not have the right information to begin doing good changes. A lot of species became extinct as the years passed by. Some of the strange monkeys began doing good big changes in their lives, and began to be respectful with mother nature, but it was already late. There were too many deaf humans who were not able to listen to their natural instincts that said that something was going wrong.

After big climate disasters (mother nature protests) that destroyed barely all the civilization, something incredible occurred. From every creature that had ever been alive (animals, plants...) a tear dropped in the ground. They were all

crying for life. Even the humans cried. A planet full of water was created with all the tears, and mother nature decided to give life another chance.

Another life cycle had begun.

Paula Niño

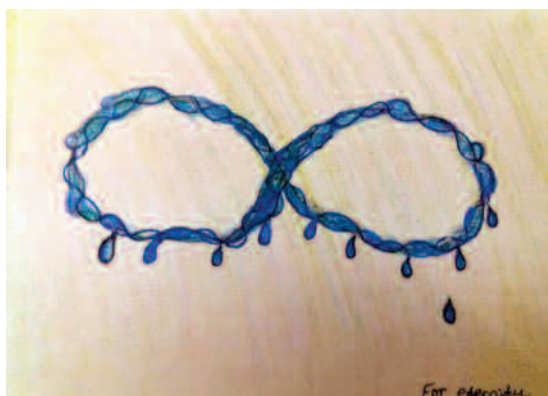
12. The river Daugava

The Daugava river was created due to a long period of drought, and for this reason and also for the boredom of living beings.

God had to intervene in some way to resolve the situation, and then he ordered the local animals, such as deer, storks, lynxes and wolves, to take care of the river works.

Each animal had a well-defined task; the deer had to take care of the excavations, the storks took care of singing and bringing food to those who worked, the lynxes and the wolves took care of the work management, punishing those who worked too slowly, or even those who did not work, reducing food rations and placing financial penalties. After 2 months the works were perfectly completed, the river bed was ready to receive a lot of water from god that sent numerous precipitations of water, that filled it up within 2 days.

Salvatore Cossu



Lesson: Physical Education related to Mythology

Lesson performers: Sari Bernal and Susana Ecay

Country: Spain

Duration/number of lessons

Date: May 2019

1 hour 30 minutes

Lesson objectives: Learning different Spanish myths through physical education.

The Minairons' Cave.

You tell the students the Minairons' legend:

Minairons are born from the Menaironera herb, also called San Juan herb, because it blooms and grazes in the summer solstice. It grows in deep caves kept by giants and dragons that only let Minairons leave the cave at the midnight of San Juan.

The legend says that Minairons keep in the recipient where we keep needles, but not in all kinds of recipients, only in those ones which are from a recognized house or farmhouse in the villages where the legend is from. So, if the owner of the recipient opens it, thousands of Minairons will tell him or her to order Minairons to do some work. And here comes what makes unique this legend: If you don't order them, nothing they will destroy your life, ending with a tragic final, your death.

- each team is a Minairons' Cave they have to go out of the cave to go seeking for the "objects" that will be placed in the middle of the court or yard and take them again into their cave. The team that will collect more objects in their cave will win. They have to go one by one and cannot start until the previous person comes back with an object.

Materials: 10 balls of any type (soft if possible) and 4 colours of vests for the four teams. (if you don't have vests you can use shawls).

Teams: 2 teams of 7 or 8 people.

In this video you have a brief explanation on how the activity will be carried out:

<https://youtu.be/DSvsBU1OYOc>

10'

Race of the tied feet: The Dip is coming to get us!

You tell the students the Dips' legend:

The Dips are wolf type creatures that live in a town called Pratedip which is a little town located in "Baix Camp", Tarragona, Spain. The myth says that in the woods near the town, there are some wolfs called Dips. They are special because they are devil's messengers. They are big and black hounds, and blood nourishes them. The myth also says, that in the night, the Dips leave the forest to devour the cattle and the drunk people who are out.

- The students are sheep that will have to run away from the dip (a teacher or a volunteer student). Played in pairs of sheep they will have the difficulty of having their foot tied up to their partners'. The Dip will give them some orders, such as JUMP, ROLL OVER, RUN...!!

Materials: ropes or strong thread.

Teams: 2 teams of 7 or 8 people

In this video you have a brief explanation on how the activity will be carried out:

<https://youtu.be/S-9ldEH9ik>

10'

Shipwreck: Save Ariadne.

You tell the students who Ariadne is:

Ariadne, in Greek mythology, daughter of Pasiphae and the Cretan king Minos. She fell in love with the Athenian hero Theseus and, with a thread or glittering jewels, helped him escape the Labyrinth after he slew the Minotaur, a beast half bull and half man that Minos kept in the Labyrinth.

- The teams have to arrive from one side of the court to the other side by passing over the mattresses. They can only stand on one mattress at a time and pass the other one to go on it. They cannot touch the floor, if this happens the team has to start again. Each squad will have to cross in a race to escape from the labyrinth of the minotaur.

Materials: gymnastic mattresses from different types. Not more than 3

Teams: 2 teams of 7 or 8 people.

You can see how the activity was developed in Finland in the following video:

<https://youtu.be/aHqbH86x3Og>



10'

Hares and hunters: The Army of the Timbaler.

You tell the students the Timbaler's legend:

In 1808, the Napoleonic army was preparing to launch an attack on El Bruc, a town close to Montserrat a mountain near Barcelona, Spain. The legend says that when one of the boys in the village began beating his drum, he realized that the mountains amplified the sound, leading him to play so hard and loud that the reverberations and echoes convinced the invaders that they were facing a much larger force. This was the origin of the myth of the Timbaler del Bruc.

- This game is called hares and hunters though we have adapted it. Hunters (Timbaler's army) throw balls to hares (French army) who are in a circle to finish with them. Every time a hare is haunted he or she goes inside the circle that is being formed by all hares. Hares and hunters are seen as French army and Timbalers. Every time a new hare/ army enters the circle he or she will become a hunter/warrior that is confronting the French army.

Materials: 2 balls to hit the warriors to become part of the Timbaler's army.

People: It starts with a hunter in the middle and a circle of hares outside and finishes with a circle inside and no one outside.

In this video you have a brief explanation on how the activity will be carried out:

<https://youtu.be/vt5hx8lg7ls>



10'

The spider: The wolf is coming!

You tell the students the wolf's legend:

The father wolf is a Valencian and Catalan legend to scare children. In the Catalan culture, a man is known as the "father wolf" when he gets power over the wolves, so they obey him as he was his king, and some even believe he has the power to turn into a wolf himself.

The farmers and shepherds who had a good relationship with it were respected by the wolves, but those who didn't, were bothered by these animals. In cold or stormy days, the father wolf stopped by the town and asked for food, and if the villagers refused, they were attacked by wolves.

- The person in the middle of the room, court will be the wolf and the rest will have to shout "the wolf is coming!" And when the wolf decides to answer "yes" the rest will have to run and run away of the wolf and reach the other side of the court. The wolf can only move right or left, but always in the same point of the room.

Materials: no materials needed.

People: 1 wolf and as many people as want to play

You can see how the activity was developed in Finland in the following video:

<https://youtu.be/IEwbO1L4UX4>

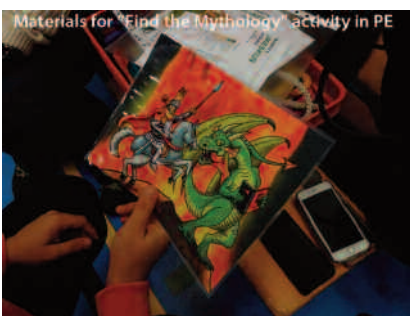
10'

Find the mythology!

- Teachers will hide pictures of a myth (in this case we have chosen Saint George's myth, explained in the lesson plan carried out in Latvia) all over the school inside and outside. In teams of 4,5,6 people the students will have to find the different pieces with the help of a map. The images will be in the shape of a Tangram of 6 pieces. The first team finishing it will be the winner.

Materials: A picture of the myth chosen cut into six tangram type pieces and a map of the school to mark the position where the pieces have been hidden.

30'



Assessment: Complete all the steps in activities, learn about myths and have fun.

Preparation:

10'

Materials:

1. P.E. Mattresses
2. Ropes
3. Balls
4. Card of Saint George

WARM-UP ACTIVITIES

This section includes all activities performed at the very beginning of the mobilities, to help students from the different countries bond with each other and create a positive climate from that moment to the end of their stay.

Su ballu tundu (Sardinian traditional dance)

When all students arrived in Italy, they watched our traditional Sardinian dance, performed by Italian students dancing in a circle. This dance is usually accompanied by a musician who plays the accordion. After a while, the dancers got off the stages and took the foreign students and teachers to the stage, holding their hands and taught them some of the steps of the Ballu tundu (dance in a circle).

<https://www.youtube.com/watch?v=aG16Sw30aTY>

Erasmus plus board

At the beginning of the school tour, all Erasmus students are invited to sign and write a nice message in their own language on the Erasmus board placed at the school entrance.



We exchange personal objects

Aim: It is an activity helping people to learn each other's names. It can also provide some information about people's personalities based on the object they choose to bring.

Materials: Personal object, a device producing music

How it is carried out:

Students bring a personal object. It can be anything from a bracelet to a slipper.

The music starts playing (preferably some lively tune) and kids start moving around. When the music stops, they stop moving too and exchange their objects with the person nearer to them, making sure they know the name of the person who gave them the object.

The music starts again and kids move around until the music stops. They exchange objects with the person closer to them but, this time, they explain whose object they have got: eg. This bracelet belongs to Maria.

The music starts again and kids move around until the music stops. This time, while exchanging objects, they have to say who gave them the object and who it belongs to: eg. Laura gave me this bracelet and said that it belongs to Maria.

The activity goes on for as long as it is needed for kids to get to know each other's names. (7 rounds may be enough)

In the end, kids form a circle and present the object they are holding to the others, saying who it belongs to, and then return it to the owner.



Draw my country

Aim: It is an activity helping participants to cooperate, communicate and create bonds.

Materials: Photos, paper, pencil, rubber, coloured pencils.

Students work in groups of four. Each group is given one photo showing a characteristic scene of a partner-country and materials for painting. Every group decides who the painter will be. The painter must not see the photo. The others describe the photo to the painter in English and guide him/her to draw it as close to the original as possible. To make sure that there is no cheating, in every team there is a student-judge monitoring the process.

Students are given a time-limit (for example, 20 minutes), at the end of which, they present their work. Then the works are shown to an 'external body of judges', who doesn't know who the painting belongs to, and the winning team is announced.



The chairman

The chairs are set up in two rows back to back (one chair less than the number of players). The music is turned on, and the players walk around the chairs. When the music stops, the players race to sit in the available chairs. The player left standing without a chair is taken out of the game. The players all stand up again and one more chair is removed. The music starts again and the walk around the chairs begins. This procedure is continued until only one person remains. This person is the winner.

Rock-paper-scissors

Have each member of the group paired up for the first round of "rock, paper, scissors". Ask them to play 3 games and the best 2 out of 3 will be the winners. Have all the winners paired up and face off against each other, while the ones they have beaten are cheering for them. When one winner beats the other, all the people behind the losing player should start cheering for the winning player. Repeat this process by elimination, tournament-style, until there are only two players left. Each should have a large group of people cheering for them from their previous wins. Let them play the final match. The game is over when one player wins the final match.

Fun facts

To play, pass a roll of toilet paper around and have everyone rip off the piece they would usually use. Everyone will probably think you're crazy. When the toilet paper makes it all the way around the circle, have everyone count their squares. The number of squares each person took is the number of fun facts they have to reveal about themselves.

Transporting with octopus

Octopus-device: A hanger with six strings on it.

In groups of six, the idea is to transport different objects from one point to another, using only the device, one person on each rope's end. No hands or any other body part are allowed to touch the objects.

<https://www.youtube.com/watch?v=yiBtMNV5hmA>

Finnish traditional group dance, letkajenkka or letkis

Dancing in line, holding your hands on the shoulders of the person in front of you. Steps go like this: Left foot taps heel two times, then do the same with right leg. After the taps, you hop one time forward, then one time back and finally three times forward. Continue like this as long as the song goes on. Traditionally you use a song called "Letkis", by Katri Helena.

https://www.youtube.com/watch?v=snV_FkDOeJA

Lego building relay

In this game, the idea is to pass a message through the whole group. This can be played in groups of four or more. This time we had six members on each team. One person of the group can see a structure made of Legos. This person has to tell the next member of the team what it looks like. This second person tells this to the third one and he/she tells to the fourth member of the team. Finally, the fourth person tells the message to the last two members, who are supposed to build the structure as close as they can to the original. Message can go back and forth, but you can only communicate to the person before or after you. When teams are ready or the time's up, gather up to see your pieces of art.

<https://www.youtube.com/watch?v=aV5WMmlk2A8>

MARZANNA

The Goddess of the eternal cycle of life and death, which she created along with her three daughters: Lela and Dzwonka. She was taking care of terrestrial water, winter cold, war, fortune-telling and death. A spring custom of throwing or burning a straw woman was symbolizing Marzanna's descending to the underground world for the period of winter season of the world or her transformation into Dzwonka, power had the power of rebirth and resurrection. Just before her descending she was giving the key to the holy sacred doors which open the Earth. She was also worshipped by farmers who were giving her some of grains of the harvest.

Her attributes were a wreath, bent neckless, apple, rattle, wheel and gold key.



DZIEWANNA

Bogini młodości, wiosny, zwierząt, łowów i dzikiej przyrody. Opiekowała się boremą i ogłotami, a ich mieszkańców leczyła z wszelkich chorób. Wyobrażano ją sobie jako złotowłosą piękność o niezwykłej sile. Dostrzeczono w niej magiczną siłę, a w czasie polowań dostarczała ludziom zwierząt. Często ona ja wraz z jej siostrami – Lianą i Bobótkowem podcinały noży Bobótkowej, świętej młodości, ognia i wody.

Jej atrybutem był łuk.

DZIEWANNA

The Goddess of youth, spring, animals, hunting and wild nature. She was taking care of woods, groves and healing all the inhabitants of woods and groves. People imagined her as a blond-haired beauty with an extraordinary power. She was perfect at wedding her magical bow and was riling wild animals while hunting. People worshipped her along with her husband Jan Szabótkowy during Midsummer Night in the festival of love, fire and water.

Her attribute is a bow.



KUJ - KOWAL

Słowiański bóg Słońca i ognia niebiańskiego, a także miedziarski kowal, twórcą świat niebieskich, opiekun rzemieślników. Według wierzeń za pomocą swego ognistego młota wykuł Słońce, po czym umieścił je na firmamencie. Wierząco mówiono, że mógł on wykucie także stworzenia niebios, a następnie ziemi.

W deszczu ludźmi porwane narzeczona, obawie w tym apokryficzny postać rękawicy, myśli technicznej.

Jego atrybuty to błyskawica i kłosa.

KUJ - KOWAL

Slavic God of the Sun and heavenly fire, as well as a heavenly blacksmith, the creator of astronomical, celestial objects. He was also the guardian of craftsmen. It is believed that he forged the sun with his fiery hammer and placed it on the walk of heaven. It is also believed that in fact he forged the whole vault of heaven and thus he sent the rain of tools, which gave people the beginning of the technical development.

His attributes were lightning and the key.



NYJA – TRZYGLÓW

Bóg podziemi, świata zmarłych, noży i wody. Wyobrażano go osobie w trzech połączonej postaciach, często rogatych. Dawał bogactwa, patron handlu, ale również sędzią i strażnik przysięg narzeczonych, których, który, je kłami. Przewidział się na ziemi tylko nocą, głośnie na ciemnym rumaku, tego śladu – Borena i Bokita często nawiedził ludzi, by zawieść z nimi ocaliły.

Jego atrybuty to czarny koń i złoty łańcuch.

NYJA – TRZYGLÓW

The God of the underworld, the world of death, night and water. People imagined him as three people joined together as one, quite often horned. He was a kind wealth-giver, a patron of trade but also a judge and an upholder of oaths who punished severity for perjury. He only appeared at night galloping on his black steed. His servants – Borena and Bokita often visited people to make deal with them.

His attributes were a black horse and a gold chain.



LEL I POLEL

Bohateri bliźnięta, synowie Ledy. W polskich legendach zostali utwórcami jedy Wągliwa i Wyrzębów wychowani przez włosec, które wędrowali po świecie, dokonując bohaterstwach czynów, między innymi pokonali smoka. Reprezentowali braterstwo, miłość i waleczność. Opiekowali się wojownikami, którzy darzyli ich czcią i podziwem.

Ich atrybuty to miecz, włócznia i topór.

LEL I POLEL

Inseparable twin brothers, sons of the Goddess Leda. In Polish legends known as Wągliwa and Wyrzębów who were brought up by a she-wolf and were roaming around the world bearing the testimony of their brotherhood and unusual strength. They were famous for being vanquishers of the dragon. They were also taking care of warriors who showed them worship and admiration.

Their attributes were a sword, spear, axe.

Printed pictures with attributes of the gods:



Printed pictures with gods and goddesses:



Lesson: Supplement for Oxford Debate

Polish version

Teza: Mity są wciąż aktualne w Europie XXI wieku.

Grupa Propozycji – mówca 1.

Panie Marszałku, droga Publiczności, szanowni Oponenti.

Mity to opowieści o bogach, demonach, bohaterach i związanych z nimi wydarzeniach. Wszystkie wielkie plemiona i narody starożytnego świata stworzyły własne mitologie. Najpopularniejsze z nich to oczywiście mitologie grecka i rzymska, ale współcześni Europejczycy znają również motywy z mitologii celtyckiej, nordyckiej czy słowiańskiej.

Naszym zdaniem mity są nie tylko ciekawymi opowieściami z dawnych czasów, które do dziś chętnie czytamy. Uważamy, że są głęboko zakorzenione w mentalności i zachowaniach Europejczyków XXI wieku i wywierają silny wpływ na współczesny system wartości.

To starożytne mitologie stworzyły wzorce postaw i zachowań ludzkich, które są obecne we współczesnym świecie. Mitologiczny Prometeusz, stwórca i dobroczyńca ludzi jest pierwowzorem altruisty, społecznika, człowieka, który poświęca własne dobro dla dobra innych i buntuje się przeciwko złu. Mit o Demeter, bogini urodzaju, jest źródłem postawy czulej matki, która jest gotowa zrobić wszystko, żeby ocalić własne dziecko od cierpienia. Mityczny Odyseusz, przebiegły król Itaki, który przez dwadzieścia lat był poza rodzinnym domem ukazuje współczesne pragnienie poznawania świata, nieustannej wędrówki, ale również niedolę człowieka oddzielonego od rodziny. Natomiast z postacią greckiego Ikar, chłopca, który wzbił się ku słońcu dzięki wynalezionym przez ojca skrzydłom, utożsamia się każdy idealista, człowiek, który spełnia wielkie i piękne marzenia nawet za cenę życia. Widzimy więc, że postacie mitologiczne nie są tylko bohaterami barwnych opowiadań, ale archetypami ujawniającymi się w naszych zachowaniach.

Grupa Opozycji – mówca 1.

Panie Marszałku, droga Publiczności, szanowni Oponenti.

W dawnych czasach mity były tworzone po to, aby wyjaśnić tajemnice bytu, świata, życia i śmierci, dobra i zła oraz przeznaczenia człowieka. Dziś nie musimy sięgać do mitologii, aby te tajemnice wyjaśnić, ponieważ przestały one być tajemnicami. Europejczyk XXI wieku korzysta z osiągnięć nauk przyrodniczych, filozofii, prawa oraz systemów religijnych i w nich szuka odpowiedzi na nurtujące go pytania, a legendarne prawdy traktuje z dystansem i przyrzeczeniem oka.

Nie zgadzamy się z argumentem naszych przeciwników, którzy twierdzą, że we współczesnym świecie aktualne są postawy znane nam z mitologii. Dziś niewielu ludzi chce tak jak Prometeusz poświęcać się dla dobra innych czy oddać życie za marzenia jak Ikar. Według badań życie i zdrowie są najwyższymi wartościami dla Europejczyków, więc chcą je chronić za wszelką cenę. Również współczesne matki, choć oczywiście z reguły bardzo kochają swoje dzieci, nie chcą poświęcać im całego swojego życia. Chcą mieć czas na własne przyjemności, samorozwój czy karierę zawodową. Jeśli chodzi o Odyseusza, to jego postawa również nie jest do końca aktualna. Dziś Europejczycy świetnie umieją pogodzić podróże i pasję poznawania świata z życiem rodzinnym i zawodowym. Naszym zdaniem postacie mitologiczne nie są więc wzorcami postaw i zachowań aktualnych we współczesnym świecie.

Grupa Propozycji – mówca 2.

Panie Marszałku, droga Publiczności, szanowni Oponenti.

Odnosząc się do wypowiedzi mojego poprzednika, chcę poddać dyskusji jego argument dotyczący szukania odpowiedzi na pytania dotyczące dobra i zła w filozofii, religii czy prawie. Naszym zdaniem im więcej odpowiedzi na dane

pytanie znajdujemy, tym mniej umiemy na nie odpowiedzieć. Uważamy, że prawdy moralne i wartości ukazane w mitach są bezdyskusyjne i ponadczasowe.

Jedną z najważniejszych wartości mitologicznych jest wolność. Dedal, przetrzymywany przez króla Minosa na Krecie, był głęboko nieszczęśliwy. Nie cieszyła go sława wybitnego artysty, ani przyjaźń władcy. Czuł się jak więzień i jedyne, czego pragnął, to wrócić do Aten – swojej ojczyzny. Ta tęsknota za wolnością pozwoliła mu nie tylko skonstruować najbardziej niezwykły wynalazek tamtych czasów – skrzydła. Kazała mu również zaryzykować życie syna – Ikarą oraz swoje własne. Podjął jednak to ryzyko i choć przypłacił je życiem własnego dziecka, to ostatecznie wrócił do ojczyzny i cieszył się upragnioną wolnością do sędziwego wieku

Z mitów dowiadujemy się również, jak wielką wartością jest miłość do drugiego człowieka. Orfeusz – król Tracji i wybitny artysta, który grał na lirze oczarowywał nie tylko ludzi, ale również elementy natury, po stracie żony Eurydyki stracił również natchnienie i sens życia. Aby odzyskać ukochaną, zszedł do Hadesu, krainy umarłych, z której nie ma powrotu. Swoją muzyką oczarował okrutne bóstwa podziemia do tego stopnia, że zwróciły mu żonę. Niestety złamanie zakazu Hadesa (również wywołane miłością) spowodowało, że ostatecznie nie wyprowadził Eurydyki do świata żywych, a następnie sam zginął, ale do dziś jest symbolem miłości, która jest silniejsza niż śmierć.

Kolejną wielką wartością ukazaną w mitach jest ojczyzna. Homer - jeden z pierwszych starożytnych Greków, którzy utrwalił mity w formie pisemnej w „Iliadzie” ukazał Troję – państwo, o które naród zaciekle walczył przez 10 lat z najeźdźcami, czyli zjednoczonymi armiami Aten, Sparty i innych greckich polis. Księżę trojański – Hektor – jest wzorem patrioty, który z miłości do ojczyzny, narodu i króla, który jednocześnie był jego ojcem, stanął do walki z największym wojownikiem tamtych czasów – Achillesem. Zginął w tym pojedynku, ale w dziejach świata zapisał się jako bohater, który poświęcił się dla swojego kraju.

Mitologia jest więc źródłem wartości, które były tak samo ważne przed tysiącami lat, jak i w Europie XXI wieku.

Grupa Opozycji – mówca 2.

Panie Marszałku, droga Publiczności, szanowni Oponenti.

Naszym zdaniem wartości propagowane w mitologii i zaprezentowane przez mojego przedmówcę nie są już dziś aktualne lub przyjęły zupełnie inną formę niż przed tysiącami lat.

Zacznę od wolności. Dedal chciał wrócić do swojej ojczyzny - Aten, bo tylko tam czuł się wolny. Dla współczesnych Europejczyków wolność to możliwość przekraczania granic swojego państwa i kontynentu, to niezależność od polityki i ustroju państwowego. Syn Dedala – Ikar – swoje marzenie o wolności przypłacił życiem, ponieważ nie potrafił odpowiednio wykorzystać nowoczesnego wynalazku ojca. Dziś nowoczesne technologie, takie jak Internet czy telefonia komórkowa pozwalają nam korzystać z nieograniczonej wręcz wolności – ułatwiają kontakt, tworzą społeczności o ogromnym zasięgu geograficznym, dają szybki dostęp do wiedzy i kultury, a przede wszystkim dzięki szybkiemu przekazowi informacji zapobiegają wielu tragediom ludzkim.

Miłość w wydaniu Orfeusza i Eurydyki również nie jest popularna we współczesnej Europie. Dziś ludzie stawiają na związki partnerskie, w których mogą realizować swoje pasje i rozwijać talenty niezależnie od małżonka. Kobiety nie chcą widzieć w swoich wybrankach wybawców i wielkich bohaterów, ponieważ są niezależne, wykształcone i świadome swoich możliwości. Kiedy przejrzy Państwo serwisy społecznościowe czy portale randkowe zauważycie, że dziś miłość nie musi być silniejsza od śmierci. Wystarczy, że wraz z nią dostaniemy poczucie bezpieczeństwa i przestrzeń do samorealizacji. Poza tym fala rozwodów i wolnych związków w dzisiejszych czasach jest dobitnym dowodem na to, że ludzie kochają bardziej samych siebie, niż innych ludzi.

Jeśli natomiast chodzi o wartość ojczyzny, to przyznacie Państwo, że we współczesnej Europie nie jest ona zbyt wielka. Obywatele różnych krajów wręcz masowo emigrują za granicę w poszukiwaniu lepszego życia, większych pieniędzy czy bardziej wszechstronnego wykształcenia. Konsumpcjonizm spowodował, że wielu Europejczyków ma kilka ojczyzn i za żadną z nich nie chcieliby oddawać życia. Poza tym otwartość granic w naturalny sposób wywołuje ko-

smopolityzm. Czy jest to zjawisko pozytywne, czy negatywne, należałoby rozważyć w odrębnej debacie, ale na pewno świadczy o braku przywiązania do rodzinnego kraju.

Widzimy zatem, że te wartości, które były cenione w czasach mitycznych, nie są już dziś tak ważne.

Grupa Propozycji – mówca 3.

Panie Marszałku, droga Publiczności, szanowni Oponenci.

Zanim przejdę do kolejnych argumentów, potwierdzających aktualność mitów w Europie XXI wieku, odniosę się do wypowiedzi mojego przedmówcy.

Nie mogę się zgodzić ze stwierdzeniem, że ludzie czują się naprawdę wolni dopiero poza granicami własnego kraju, ponieważ każdy z nas najlepiej czuje się w swojej ojczyźnie, wśród ludzi mówiących tym samym językiem i zakorzenionych w tej samej tradycji. Moje wątpliwości budzi również argument nowoczesnych technologii jako źródła wolności, ponieważ według mnie są one bardzo niebezpiecznym źródłem uzależnienia, czyli właśnie ograniczenia wolności człowieka. Nie zgadzam się też ze stwierdzeniami, według których w dzisiejszych czasach miłość zamieniła się w egoizm, a wartość ojczyzny zastąpiły konsumpcjonizm i kosmopolityzm, ponieważ wielu Europejczyków nadal ceni tradycyjne podejście do tradycyjnych wartości.

Teraz pora na kilka argumentów na obronę tezy dzisiejszej debaty.

Mity wywierają wielki wpływ na współczesną kulturę. Inspiracji w nich szukają pisarze, malarze, rzeźbiarze twórcy filmowi i teatralni. Na podstawie opowieści mitycznych powstały takie hity literackie jak „Harry Potter” J. K. Rowling, „Igrzyska śmierci” Suzanne Collins czy komiksy o superbohaterach Marvela. Również filmy i seriale tak bardzo dziś popularne nie tylko w Europie, ale na całym świecie, pełne są postaci i motywów mitologicznych. Warto tu wymienić choćby „Grę o tron”, „Władcę pierścieni” i „Hobbita”, których reżyser Peter Jackson oparł się na powieściach dwudziestowiecznego brytyjskiego pisarza J. R. R. Tolkiena oraz „Troję” w reżyserii Wolfganga Petersena, który oparł swoje epickie dzieło filmowe na „Iliadzie” i „Odysei” Homera oraz „Eneidzie” Wergiliusza.

Ślady mitologii widoczne są również we współczesnej nauce. Jedną z dziedzin, która wykorzystuje zachowania postaci mitologicznych do interpretacji zachowań ludzi w dzisiejszych czasach jest psychologia. To w niej znajdziemy takie pojęcia jak „kompleks Edypa” (oznaczający podświadomą i stłumioną skłonność płciową chłopców do własnej matki połączonej z lękiem przed ojcem – rywalem), „kompleks Elektry” (oznaczający podświadomą i stłumioną skłonność płciową dziewczynek do własnego ojca połączonej z lękiem przez matką – rywalką) czy też „chimeryczny charakter” oraz „narcyzm”.

Zarówno kultura, jak i nauka są istotnymi składnikami życia Europejczyków XXI wieku, a skoro możemy w nich odnaleźć elementy pochodzące z mitów to znaczy, że są one ponadczasowe.

Grupa Opozycji – mówca 3.

Panie Marszałku, droga Publiczności, szanowni Oponenci.

Trudno nie zgodzić się z argumentami mojego przedmówcy. Pragnę jednak zwrócić uwagę na fakt, że zarówno kultura jak i nauka stawiają dziś przede wszystkim na nowatorstwo. W obu tych dziedzinach dostrzegamy fascynację nowoczesnymi technologiami i umiejętnością wykorzystania ich w celu podniesienia jakości naszego życia. Jeśli artyści sięgają do mitów to tylko po to, by rzucić na nie nowe światło, uwspółcześnić ukazane w nich postacie, nadać im nową interpretację. Warto odwołać się choćby do komiksów Marvela. Choć jedną z postaci w nich ukazanych jest Thor, czyli bóg z mitologii nordyckiej, to jednak większą popularnością cieszą się na wskroś współcześni bohaterowie tacy jak Spiderman czy Iron Man. Obdarzenie są oni nadprzyrodzoną mocą, ale Spiderman zyskał ją po ugryzieniu przez napromieniowanego w laboratorium pająka, natomiast Iron Man dzięki skonstruowanej przez siebie zbroi.

We współczesnej nauce nie ma natomiast miejsca dla mitów. I nie mówię tylko o naukach ścisłych. Wspomniana przez oponentów psychologia czerpie z socjologii, antropologii, medycyny, filozofii i biologii, a nie opowieści wymyślonych przez starożytne cywilizacje.

Γρουπα Προποζυυι – μώυα 4.

Πανιε Μαρσζάλκυ, δρογα Ρυβλικνοσί, σζανωννι Οπονενκι.

Πρυσζεδί ζασ να ποδσυμωωνιε νασζυ αργυμντων να οβρονέ τοζυ, ζε μιτυ σά υιιάζ ακτυαλνε νε Ευροπνε XXI υικνε. Μιτυ νε κυλτυρζε ευροπεζυκνε πενιά υυνκτέ οπωιέζι μωραλίζατορσκιζ ο νοναδζασωνυμ πρυσζαλιανυ. Το ζ νιζ υυωωδάζ σέ υατοτέ υιζνε νε ζυσιέζυζυ σέυιε. Αλε νε τυλκο, βο πρζεδε υσζυστκιζ νε υσπόζυζνε ζασαζ σά ονε ινσπιαζά δλα αργυστώυ, ναικωυζώυ ι υιστορυκώυ. Δο κυλτυρζε υνιόστυ σζερεγ πρζερόζυνυ ποέζ, αφορυζμώυ ι μεταφορ. Πρζεδστυαίαν ονε ποστυαυ ακτυαλνε δο ζυζί. Ιζ κλασυζυνυ πρυσζαλιανυ έστ υιζερονεκ ιδεαλίστυ, ζιερπινε δλα ιδευ, νειυσταννα υέυδρώυκα, ζυ τεζ ζαπατρζενε νε σιέυε σαμego. Γδυβυ νε έυλό μιτώυ, νει ποωστυάυβυ υιελκνε ζυιέλα φιλμωνε ι ποπυλαρνε υσρόυ μλόυζυζυ ι δορσλύζ υεκστυ λιτερακνε.

Γρουπα Οροζυυι – μώυα 4.

Πανιε Μαρσζάλκυ, δρογα Ρυβλικνοσί, σζανωννι Οπονενκι.

Νασζε ποδσυμωωνιε οπιαρ σέ νε ποδστυαωυμ υνιόσκυ – νε υσπόζυζνε Ευροπνε μιτυ σά τυλκο βαρυνυμυ, πενύμυ νειζυυκλύζ πρζυγόδ ι ζικαυαυζ βοηατερόυ οπωιέζιανυ ζ πρυσζέοζι. Οκαζυυανε νε νιζ ποστυαυ, υατοτέ ζυ υζορυ ποστυαυ νει μαιά οδυζορωωνια νε νωωζυζνε, ζινδυστριαλίζωωνυμ ι σκωμυτερυζωωνυμ σέυιε. Οζυυιέζι, ζυτάμυ ζε ζυέτυνι, αλε τυρδνο οδυνέζ ζε δο νασζε ρζεζυυιστοσί ι δοσζυκαζ σέ νε νιζ σιέυε.

Lesson: Oxford Debate in Greek

Greek version

Αγώνας Αντιλογίας

Θέμα: Η Μυθολογία είναι επίκαιρη στην Ευρώπη του 21ου αιώνα

ΛΟΓΟΣ - 1ος ΟΜΙΛΗΤΗΣ

Αζιότυμο κριτέζ, αζιότυμο ακροατήριο,

Οι μύθοι είναι ιστορίες για θεοός και δαιμόνεζ, τέρατα και ήρωεζ, τις οποιέζ δημιούργησαν οι αρχαίοι λαοί. Σήμνερα οι πιο γνωστέζ μυθολογίεζ στην Ευρώπη είναι η Ελληνική και η Ρωμαιική, αλλά επίσης γνωρίζουμε την Κελτική, Σκανδιναβική και Σλαβική μυθολογία. Κατά την ταπεινή μασ άποψη, οι μύθοι δεν είναι απλώς παραμύθια από το παρελθόν, αλλά βρίζονται ριζωμένοι στον τρόπο σκέψηζ και τις συμπεριφορέζ του 21ου αιώνα και επηρεάζου το σύστημα αξιών μασ. Οι αρχαίεζ μυθολογίεζ έχου δλαμορφώσει μοντέλα συμπεριφορών, πράξεων και στάσειων ζυής που παρατηρούνται στο σημερινό κόσμο. Για παράδειγμα, ο Προμηθέαζ, ο οποιός έδωσε τη φωτιά στους ανθρωπόυζ, είναι παράδειγμα αλτρουισμοού, ακτιβισμοού, της θυσίαζ τουζ πρσσωπικουό συμφέροντοζ για ζάρη των άλλων, της αντίστυασηζ στο κακό. Η Δήμητρα, η θεά της γεωργίαζ, είναι το τέλειο παράδειγμα της μητέραζ, η οποιά διαρκώς πρσστατεύει τα παιδιά της. Ο Οδυσσέαζ, ο πολυμήχανοζ βασιλιάζ της Ιθάκηζ, που αναγκάστηκε να μείνει μακριά από την οικογένεια του για 20 ζρόνια, συνδέεται με την επιθυμία του σημερινού ανθρωπόυ να ταζιδεύει σε όλον τον κόσμο, να ερευνά και να μαθαίνει καινούργια πράγματα διαρκώς, αλλά και με τις κακουζίεζ και τη στενοζώρια ενόζ ανθρωπόυ που του λείπει η οικογένεια. Και τέλος, ο Ίκαροζ, ο οποιός πέταξε στον ήλιο με τα φτερά που του έφτιαξε ο πατέραζ του, συμβολίζεζ τον ιδεαλιστή, που κάνει τα πάντα για να πραγματοποιάσει τα όνειρά του με οποιοδήποτε κόστοζ για τον ίδιο. Συμπερασματικά, οι ήρωεζ της μυθολογίαζ δεν είναι μόνο πρωταγωνιστέζ σε φανταστικές ιστορίες δράσηζ και γενναιότηαζ, αλλά αρχέτυπα που παρατηρούνται στις πράξειζ και τις συμπεριφορέζ των σημερινών ανθρωπόων.

ΑΝΤΙΛΟΓΟΣ – 1ος ΟΜΙΛΗΤΗΣ

Αξιότιμοι κριτές, αξιότιμο ακροατήριο,

Στο παρελθόν οι μύθοι δημιουργήθηκαν για να ερμηνεύσουν το μυστήριο της ύπαρξης, τον κόσμο, τη ζωή και το θάνατο, το σωστό και το λάθος, τη μοίρα των ανθρώπων. Σήμερα, όμως, δε χρειαζόμαστε τους μύθους επειδή έχουμε την επιστήμη, τη φιλοσοφία, τη νομική και τη θρησκεία. Δε συμφωνούμε με την άποψη των αντιπάλων μας ότι οι σημερινές συμπεριφορές και στάσεις ζωής έχουν τις ρίζες τους στη μυθολογία. Σχεδόν κανένας δε θα θυσιάσει σήμερα τη ζωή του για τα όνειρά του, όπως ο Ίκαρος. Επιπλέον, σύγχρονες μελέτες έχουν δείξει ότι για τους Ευρωπαίους οι πιο σημαντικές αξίες είναι η υγεία και οι συνθήκες διαβίωσης και αυτές θέλουν να διασφαλίσουν. Επίσης, οι σημερινές μητέρες, οι οποίες σαφώς αγαπούν τα παιδιά τους, δεν είναι διατεθειμένες να αφιερώσουν όλη τους τη ζωή στην ανατροφή τους. Οι σύγχρονοι Ευρωπαίοι συνδυάζουν τα ταξίδια και το πάθος για εξερεύνηση με την οικογενειακή ζωή και την εργασία.

Κατά τη γνώμη μας, οι μυθολογικοί χαρακτήρες δεν αποτελούν παραδείγματα συμπεριφορών και στάσεων ζωής για το σύγχρονο κόσμο

ΛΟΓΟΣ – 2ος ΟΜΙΛΗΤΗΣ

Αξιότιμοι κριτές, αξιότιμο ακροατήριο,

Για να απαντήσω στη δήλωση της αντίπαλης ομάδας ότι αναζητούμε τις απαντήσεις για το τι είναι καλό και τι είναι κακό στη φιλοσοφία, τη θρησκεία και το νόμο, πιστεύω ότι όσο πιο πολλές απαντήσεις βρίσκουμε, τόσο λιγότερα γνωρίζουμε. Πιστεύουμε ακράδαντα ότι οι αλήθειες περί ηθικής και οι αξίες που συναντούμε στη μυθολογία είναι αδιαμφισβήτητες και αιώνιες.

Στη διάρκεια της ομιλίας μου θα παρουσιάσω τις πιο σημαντικές αξίες που πηγάζουν από τη μυθολογία και υπάρχουν μέχρι και σήμερα. Η πρώτη είναι η ελευθερία. Ο Δαίδαλος, που ήταν αιχμάλωτος του βασιλιά Μίνωα στην Κρήτη, ήταν δυστυχισμένος. Η φήμη του ως εξαιρετικού καλλιτέχνη ή η φιλία του με το βασιλιά δεν του έδινε καμία χαρά. Αισθανόταν φυλακισμένος και είχε έντονη επιθυμία να γυρίσει στην Αθήνα – την πολυαγαπημένη του πατρίδα. Η επιθυμία του για ελευθερία όχι μόνο τον ώθησε να κατασκευάσει κάτι πρωτοπόρο για την εποχή του – τα φτερά – αλλά και να διακινδυνεύσει να χάσει το γιο του και τη ζωή του. Και τελικά έχασε το γιο του. Ωστόσο, κατάφερε να χαρεί την ελευθερία του μέχρι τα γεράματά του στην πατρίδα του.

Η δεύτερη αξία είναι η αγάπη. Ο Ορφέας από τη Θράκη, βασιλιάς κι εξαιρετικός καλλιτέχνης, ο οποίος μάγευε τους ανθρώπους και τη φύση με τη λύρα του, μετά το χαμό της συζύγου του Ευρυδίκης, έχασε την έμπνευσή του και η ζωή του έπαψε να έχει νόημα. Για να ξανακερδίσει την αγάπη του, πήγε στον κάτω κόσμο, στον Άδη, γνωρίζοντας ότι δε θα είχε την ευκαιρία να γυρίσει πίσω. Έπαιξε τη λύρα του για πολύ καιρό για να μαγέψει τους θεούς του κάτω κόσμου και να τον αφήσουν να πάρει τη γυναίκα του πίσω και, με τη δύναμη της τεράστιας αγάπης του, τα κατάφερε. Δυστυχώς, δε μπόρεσε να ξαναγυρίσει στη γη, αλλά μέχρι σήμερα είναι το σύμβολο της αγάπης που νικάει το θάνατο.

Η τελευταία σημαντική αξία που συναντούμε στη μυθολογία είναι η αγάπη για την πατρίδα. Ο Όμηρος, ο συγγραφέας της Ιλιάδας παρουσιάζει την Τροία ως τη χώρα που ο λαός της την υπερασπίζονταν για 10 ολόκληρα χρόνια ενάντια στους Αθηναίους, τους Σπαρτιάτες και τους υπόλοιπους Πελοποννήσιους. Ο Έκτορας, ο πρίγκιπας της Τροίας, αποτελεί παράδειγμα πατριωτισμού, καθώς από αγάπη για την πατρίδα, το έθνος και το βασιλιά πατέρα του, τόλμησε και μονομάχησε με τον ισχυρότερο πολεμιστή της εποχής, τον Αχιλλέα. Ο Έκτορας σκοτώθηκε, ωστόσο, κέρδισε μια θέση στην ιστορία ως ο ήρωας που θυσίασε τη ζωή του για την πατρίδα.

ΑΝΤΙΛΟΓΟΣ – 2ος ΟΜΙΛΗΤΗΣ

Αξιότιμοι κριτές, αξιότιμο ακροατήριο,

Κατά τη γνώμη μας, οι αξίες, που προάγει η μυθολογία και που παρουσιάστηκαν από τον προηγούμενο ομιλητή, δεν είναι πλέον επίκαιρες και, επιπρόσθετα, το νόημά τους έχει αλλάξει. Κατ'αρχάς, η ελευθερία. Ο Δαίδαλος ήθελε να

πάει πίσω στην πατρίδα του, την Αθήνα, επειδή πίστευε ότι μόνο εκεί ήταν ελεύθερος. Για τους σύγχρονους Ευρωπαίους, ελευθερία σημαίνει να μπορούν να διασχίζουν σύνορα χωρών και ηπείρων και να είναι ανεξάρτητοι από την πολιτική και τα πολιτικά συστήματα.

Ο Ίκαρος, ο γιος του Δαίδαλου, πλήρωσε το όνειρό του για ελευθερία με τη ζωή του, επειδή δε μπορούσε να χρησιμοποιήσει την εφεύρεση του πατέρα του σωστά. Σήμερα, όμως, η σύγχρονη τεχνολογία, όπως το διαδίκτυο και τα κινητά τηλέφωνα, μπορεί να χρησιμοποιηθεί χωρίς περιορισμούς. Διευκολύνει τη ζωή μας και την επικοινωνία μας χωρίς σύνορα. Αποτελεί πηγή σοφίας, γνώσης και πολιτισμού και, επιπρόσθετα, μας βοηθάει να αποτρέψουμε τραγωδίες.

Η άλλη αξία που η αντίπαλη ομάδα παρουσίασε είναι η αγάπη. Η αγάπη του Ορφέα και της Ευρυδίκης επίσης δεν είναι γνωστή στη σύγχρονη Ευρώπη. Σήμερα η άνθρωποι εκτιμούν τη συντροφικότητα στα πλαίσια της οποίας μπορούν να ικανοποιήσουν τις επιθυμίες τους και να αναπτύξουν τις ικανότητές τους με ή χωρίς την υποστήριξη ενός συντρόφου. Οι γυναίκες δεν περιμένουν έναν σωτήρα ή ήρωα για να δημιουργήσουν σχέση, καθώς διαθέτουν μόρφωση, είναι ανεξάρτητες και γνωρίζουν τις δυνατότητές τους. Αν δούμε προσεκτικά τα μέσα κοινωνικής δικτύωσης, θα διαπιστώσουμε ότι η αγάπη δε χρειάζεται να είναι δυνατότερη από το θάνατο. Αρκεί να παρέχει ασφάλεια και χώρο για προσωπική ανάπτυξη. Εκτός αυτού, τα πολλά διαζύγια και η συμβίωση που έχει αντικαταστήσει το γάμο αποδεικνύουν ότι οι άνθρωποι σήμερα αγαπούν τον εαυτό τους περισσότερο από τους άλλους.

Και, τέλος, η αγάπη για την πατρίδα. Λυπάμαι, αλλά θα πρέπει να παραδεχθούμε ότι στη σύγχρονη Ευρώπη το συναίσθημα αυτό έχει εξασθενήσει. Οι Ευρωπαίοι πολίτες μεταναστεύουν σε αναζήτηση μιας καλύτερης ζωής, περισσότερων χρημάτων και καλύτερης μόρφωσης. Ο καταναλωτισμός έχει κάνει τους ανθρώπους πολίτες του κόσμου, πολίτες διαφόρων χωρών για τις οποίες κανείς δε θα θυσιάζε τη ζωή του. Επιπλέον, ο κόσμος χωρίς σύνορα μας έχει κάνει κοσμοπολίτες. Το αν αυτό είναι καλό ή όχι είναι άλλο θέμα, αλλά σίγουρα αποδεικνύει ότι δεν προσκολλόμαστε σε μία πατρίδα πλέον.

Είναι προφανές ότι οι αξίες του αρχαίου κόσμου δεν εκτιμώνται σήμερα.

ΛΟΓΟΣ – 3ος ΟΜΙΛΗΤΗΣ

Αξιότιμοι κριτές, αξιότιμο ακροατήριο,

Πριν αναπτύξω τα επιχειρήματα που αποδεικνύουν το επίκαιρο της μυθολογίας στον 21ο αιώνα, θα ήθελα να αναφερθώ στην ομιλία του προηγούμενου ομιλητή. Δυστυχώς, δε μπορώ να συμφωνήσω με το επιχειρήμα ότι οι άνθρωποι αισθάνονται ελεύθεροι μόνο όταν περνούν τα σύνορα της χώρας τους, καθώς όλοι μας αισθανόμαστε καλύτερα στην πατρίδα μας, όπου οι άνθρωποι μιλούν την ίδια γλώσσα με εμάς κι έχουν τις ίδιες συνήθειες και έθιμα. Επίσης, επιτρέψτε μου να αμφιβάλλω για το ότι η τεχνολογία παρέχει ελευθερία. Κατά τη γνώμη μου, συμβαίνει το αντίθετο. Οι νέες τεχνολογικές ανακαλύψεις προκαλούν εθισμό ο οποίος περιορίζει την ελευθερία. Επιπλέον, δε μπορώ να συμφωνήσω με την άποψη ότι σήμερα η αγάπη έχει μετατραπεί σε εγωισμό και ότι η αγάπη για την πατρίδα έχει αλλάξει σε καταναλωτισμό και κοσμοπολιτισμό. Πολλοί Ευρωπαίοι, ακόμη και σήμερα, θεωρούν σημαντικές τις παραδοσιακές απόψεις για τις παραδόσεις και τις βασικές αρετές.

Και για να επανέλθουμε στο κύριο θέμα μας, οι μύθοι ασκούν τεράστια επιρροή στη σημερινή κουλτούρα. Αποτελούν έμπνευση για συγγραφείς, ζωγράφους, γλύπτες και δημιουργούς ταινιών και θεατρικών έργων. Επιτυχίες όπως ο Χαρρυ Πότερ της J.K Rowling ή οι τα Hunger Games της Suzanne Collins ή τα κόμικς της Μάρβελ με τους υπερήρωες, όλες βασίζονται σε ιστορίες της μυθολογίας. Δημοφιλείς ταινίες και τηλεοπτικές σειρές σε όλο τον κόσμο είναι γεμάτες από μυθολογικούς χαρακτήρες και σενάρια. Δε μπορούμε να παραλείψουμε τις πιο γνωστές: The Game of Thrones ή το Hobbit, ο σκηνοθέτης των οποίων βάσισε τις ταινίες του σε ιστορίες γραμμένες από τον Βρετανό συγγραφέα του 20ου αιώνα J.R.R. Tolkien, όπως και η Τροία, σε σκηνοθεσία Wolfgang Petersen, που είναι βασισμένη στην Οδύσσεια και την Ιλιάδα του Ομήρου και την Αινειάδα του Βιργιλίου.

Επίσης, μπορούμε να διακρίνουμε μυθολογικά στοιχεία στη σύγχρονη επιστήμη. Ένα επιστημονικό πεδίο, που χρησιμοποιεί μυθολογικές συμπεριφορές και στάσεις ζωής και τις ερμηνεύει, είναι η Ψυχολογία. Η Ψυχολογία, που χρη-

σιμοποιεί όρους όπως το Οιδιπόδειο Σύμπλεγμα, το οποίο αναφέρεται στην ασυνείδητη σεξουαλική επιθυμία ενός παιδιού για το γονέα του αντίθετου φύλου και το μίσος για το γονέα του ίδιου φύλου. Ή το Σύνδρομο της Ηλέκτρας, ο ψυχοσεξουαλικός ανταγωνισμός του κοριτσιού με τη μητέρα του για την κατοχή του πατέρα. Ή ο ναρκισσισμός. Ή η ανθρώπινη χίμαιρα στην Ιατρική.

Η επιστήμη δε μπορεί να διαχωριστεί από την κουλτούρα στην Ευρώπη του 21ου αιώνα και εφόσον μπορούμε να βρούμε μυθολογικά στοιχεία σε αυτή, αυτό σημαίνει ότι οι μύθοι είναι αιώνιοι.

ΑΝΤΙΛΟΓΟΣ – 3ος ΟΜΙΛΗΤΗΣ

Αξιότιμοι κριτές, αξιότιμο ακροατήριο,

Πραγματικά, είναι δύσκολο να μη συμφωνήσω με τον προηγούμενο ομιλητή, ωστόσο, θα ήθελα να παρατηρήσω ότι η κουλτούρα μαζί με την επιστήμη τοποθετούν την καινοτομία στην πρώτη θέση ανάμεσα στους πιο σημαντικούς παράγοντες στη ζωή. Μπορούμε να παρατηρήσουμε το πόσο συναρπάζει τον άνθρωπο η χρήση της τεχνολογίας για τη βελτίωση των συνθηκών ζωής. Και αν οι καλλιτέχνες που χρησιμοποιούν τους μύθους, το κάνουν μόνο και μόνο για να τους παρουσιάσουν από διαφορετική πλευρά, να εκσυγχρονίσουν τους μυθολογικούς χαρακτήρες και να τους δώσουν νέες ερμηνείες.

Ένα καλό παράδειγμα είναι τα κόμικς της Μάρβελ. Υπάρχει ο ήρωας Θορ, ο θεός της Σκανδιναβικής μυθολογίας. Δυστυχώς, όμως, οι πιο διάσημοι ήρωες είναι ο Spiderman και ο Iron Man. Ήρωες με υπερφυσική δύναμη. Ο πρώτος την απέκτησε από μια αράχνη, η οποία χτυπήθηκε με ραδιενέργεια στο εργαστήριο και κατόπιν τον τσίμπησε. Ο δεύτερος την απέκτησε από την πανοπλία του.

Δεν υπάρχει χώρος στη σύγχρονη επιστήμη για τους μύθους. Η Ψυχολογία, η οποία αναφέρθηκε νωρίτερα από τους αντιπάλους μου, χρησιμοποιεί την κοινωνιολογία, την ανθρωπολογία, την ιατρική, τη φιλοσοφία και τη βιολογία για να αντλήσει σοφία, και σίγουρα όχι τις ιστορίες που έφτιαχναν οι αρχαίοι πολιτισμοί.

ΛΟΓΟΣ – 4ος ΟΜΙΛΗΤΗΣ

Αξιότιμοι κριτές, αξιότιμο ακροατήριο,

Λαμβάνοντας υπόψη τα όσα έχουν ειπωθεί ως τώρα, οι μύθοι είναι παρόντες και επίκαιροι στην Ευρώπη του 21ου αιώνα. Είναι ιστορίες με ηθικά διδάγματα και αιώνια μηνύματα. Αποτελούν πηγή σημαντικών αξιών στο σύγχρονο κόσμο. Αλλά πάνω από όλα αποτελούν έμπνευση για καλλιτέχνες, επιστήμονες και ιστορικούς. Επιπλέον, στη σημερινή εποχή χρησιμοποιούμε ιδέες, αντιλήψεις, εκφράσεις και σχήματα λόγου προερχόμενα από τους μύθους. Μας δείχνουν συμπεριφορές και στάσεις ζωής που υπάρχουν μέχρι σήμερα. Το μυθολογικό κλασικό πρότυπο είναι η εικόνα ενός ιδεαλιστή ονειροπόλου ο οποίος υποφέρει για να βρει το νόημα της ζωής. Είναι το ατελείωτο ταξίδι ή ο στοχασμός γύρω από τις αξίες μας, τις συμπεριφορές μας, τη στάση ζωής μας. Αν δεν υπήρχαν οι μύθοι, δε θα υπήρχαν τα αριστουργήματα στην τέχνη και τη λογοτεχνία. Δε θα είχαμε θαυμάσιες ταινίες, βιβλία και έργα τέχνης κάθε είδους που να είναι δημοφιλή σε παιδιά, εφήβους και ενήλικους.

ΑΝΤΙΛΟΓΟΣ – 4ος ΟΜΙΛΗΤΗΣ

Αξιότιμοι κριτές, αξιότιμο ακροατήριο,

Η περίληψή μας θα βασιστεί κυρίως σε ένα απλό συμπέρασμα: Στην Ευρώπη του 21ου αιώνα οι μύθοι είναι απλώς πολύχρωμες ιστορίες του παρελθόντος γεμάτες με ασυνήθιστες και μοναδικές περιπέτειες των χαρακτήρων τους. Οι χαρακτήρες αυτοί, ή οι ήρωες και οι ηρωίδες, όπως τους ονομάζετε, οι οποίοι είναι υποδείγματα αρετής και στάσης ζωής, κατά τη γνώμη σας, δεν έχουν καμία σχέση με το σημερινό βιομηχανοποιημένο και τεχνολογικά προηγμένο κόσμο. Ασφαλώς και τους διαβάζουμε πρόθυμα και ευχάριστα, αλλά δύσκολα βρίσκουμε οποιαδήποτε σχέση ή έστω τμήμα του εαυτού μας σε αυτούς.

