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NeVE Art/Action

**Creating a common feeling among teenagers
for a New Vision of Europe**

Year III

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A three-year journey across Europe

An exhilarating journey, rich in study, discovery, affirmation, and laughter, that the nine partners have undertaken over the three years of NeVE Art/Action.

A journey that began even before the Erasmus+ project was awarded, with online meetings, countries and schools joining, and others arriving with shared goals, ideas, and pedagogical and artistic approaches.

A travel culminated in the creation of a partnership that unites all of Europe, from Portugal to Lithuania, from Italy to Romania and also the Balkans with Slovenia, Croatia and North Macedonia.

A journey across Europe that has rediscovered itself thanks to the figure of Saint Francis, the archetypal symbol of unity, acceptance of diversity, and continuous dialogue despite its own unshakeable certainties, as well as peace and ecology.

We, Demetra SPV members, as project managers, have committed all our skills to enabling the other partners to be active - and proactive - and have received an enthusiastic and supportive response from everyone.

The students were the ones who most amazed us!

After a start in which teachers shared logic, assignments, readings, and work, an increasing number of students, and not just those from the classes involved in the three-year project, began to actively participate, bringing to life what we had written on a form.

Book clubs from Lithuania and Portugal read the proposed texts in their project classes. Macedonian students, in addition to “discovering” a unique figure, put on a performance involving over a hundred students. Romania, a high school for technology that trains oilfield experts and wins robotics competitions around Europe, saw the texts on Saint Francis photocopied, read, and discussed independently.

And the Istrian, Slovenian, and Croatian students, who fully participated in the project and, being a linguistic and cultural minority in their own country, discovered how continuous dialogue can create a better society.

We also want to emphasize how this three-year period has been a journey into European knowledge and culture for us and all our partners.

Rediscover the works of Constantin Brancusi in Targu Jiu: the Table of Silence, the Gate of the Kiss, and above all the Column of Infinity, which would inspire one of Mircea Eliade's four plays. Re-discover the concept of infinity in its 29-meter height, the infinite sacrifice of the Romanian soldiers, and the eternal gratitude toward them.

Learn about the story of the Forest Brothers in Lithuania, partisans who resisted the communist invasion until the 1960s, and realize that this invasion only ended in 1993 when the last Soviet soldier left the country.

See how Slovenians, Croats, and Macedonians, despite the disintegration of the former Yugoslavia, manage to find something positive in the language they were forced to use to communicate with each other.

Seeing Croatian students perform in Istrian-Venetian, emphasizing their roots despite being proudly Croatian, and watching Slovenian National Television broadcast in prime time the play written and performed by students of multiple nationalities attending the Italian school in Slovenia, and realizing that the new Macedonian generations, also proud of their past and roots, are able to interact and work towards a common goal even if, like Leibniz's monads, the three great cultures that coexist in the country still struggle to interact outside, is something that truly struck us and made us feel proud.

Proud of Saint Francis and his timeless message.

And the Portuguese students, those closest to us in culture, religion and language, who amaze us and remind us that they are descendants of the navigators who explored the world, and show us how curiosity, the desire to know and discover, is still inherent in them.

To them, to the students, to the teachers, to the parents who, by mentoring their children, have learned in turn, our thanks.

A special mention goes to the University of Roma Tre – Department of Educational Sciences, not only for the great scientific work carried out in conducting the three-year student survey but above all for their constant, ongoing commitment to disseminating and disseminating the results we were obtaining at every international meeting they attended.

And thanks also to all the public bodies, starting with the Italian Ministry of Culture, to the municipalities, to the regions, which, along with others, were our associated partners and actively participated in the project.

And finally, thanks to the unknown evaluators at Indire, the National Institute for Documentation, Innovation, Educational Research, the Italian Erasmus+ National Agency that positively evaluated the project and allowed us to realize our idea.

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Introduction

NeVE Art/Action: Creating a common feeling among teenagers for a New Vision of Europe

What we are presenting is a project involving 7 countries – Italy, Croatia, Lithuania, North Macedonia, Portugal, Romania, Slovenia - 6 schools, 1 university – Roma 3 Department of Educational Sciences - a project leader company and a multimedia partner .

It will last three years, it started on October 4, 2023 and will end on October 3, 2026, coinciding with the 800th anniversary of the death of Saint Francis of Assisi.

Saint Francis was used as archetype of the medieval homo novus who faces the same problems we encounter today: the need to create common values, social commitment, civic commitment and commitment to the environment, minorities, peace, acceptance and sharing with differences mediated by knowledge.

With the figure of Francis we will increase and update the knowledge of the social and historical heritage of the EU with specific attention to common values, principles of unity and diversity, identity and cultural awareness.

NeVE Art/Action will show kids the changes in perception of reality that they will develop in three years. It will help them to accept the changes by creating their own and shared interpretations to confront and be protagonists in the European homeland.

The project will implement the psychological and social development of the students and communities involved by working to promote inclusion and acceptance of diversity, developing common values, civic participation and the desire in kids to engage in political activities.

The priority axes on which we have and are working are:

- Inclusion and diversity in all fields of education, training, youth and sport
- Common values, civic engagement and participation

The topics covered:

- Identity, citizenship and European values
- Inclusion, promotion of equality and non-discrimination
- New methods and approaches to learning and teaching

Over the course of three years of work, students will read several texts on Francis and answer a questionnaire, developed by the Department of Educational Sciences of the University of Rome 3 on a specially designed multilingual App.

They will recite three texts, reworked by the students themselves, on Saint Francis as an archetypal figure. An ecologist and animal rights activist ante litteram, for gender equality, a pacifist, for inclusion, diversity and disability, he has experienced a real international dimension.

The participants, by studying the proposed texts and creating a theatrical work, which they will then represent, will rediscover the need to commit to changing and improving their world, enhancing and understanding the concept of interconnection.

They will understand how, through the development of social and intercultural skills, critical thinking and working through new IT tools, an App specifically created to make young people cooperate in a protected environment, it is possible to actively participate in democratic life by engaging at a social and civil level, returning through the methodology of Art/Action, a theatrical performance.

The use of Art, moreover, facilitates actions of social inclusion by being able to involve a growing number of people with fewer opportunities or disabilities and people from a migrant background, who suffer gender inequalities, who find themselves in socioeconomic difficulties or who encounter any other potential source of discrimination.

Working on a common project, in addition to making the “different” known, facilitates the exchange of knowledge, skills and knowledge as well as contributing to the creation of inclusive environments by promoting equity and equality, and promotes the development of perceptive and reactive skills to the needs of the entire community. Furthermore, migrants will be able to learn about the roots of the EU and the common history through an informal and non-notional teaching approach helping them to discover that they are less “distant” from the country that welcomes them.

Teachers and educators will also benefit from participating in the Project by being able to apply a STEAM approach to their actions, incorporating creative thinking and applied arts in real situations.

STEAM reflects real life which is interdisciplinary. With our project we can make people understand how subjects integrate and work together. Education is no longer about memorizing facts but learning to think critically and evaluate information. How to apply knowledge, research and skills to solve problems. Skills must be taught in an applied way, as part of a larger whole. What we propose is a system that fully embraces the 4 Cs identified as key in 21st century education: creativity, collaboration, critical thinking and communication.

We want to help develop common values among the younger generations with inclusive actions and at the same time fight racism, social disengagement and school dropout. We work with a STEAM approach also helping teachers to develop different teaching for a changing world.

The University has produced a questionnaire on the environment - with particular reference to the European Green Deal - interreligious dialogue, resilience, peace, cooperation, hospitality that will be submitted to the same classes of the partner schools in three consecutive years.

The questionnaires will be available to students on a specially created App and will be available in all the languages of the countries involved.

Furthermore, the App will act as a “bridge” and a safe room in which the kids can interact with each other starting from the topics being studied to compare and get to know each other beyond the barriers of distance.

At the same time, all schools will study a text and two of them will draw a play from it every year and perform it.

The first performance was filmed and broadcast by TV Capodistria, Slovenian national TV.

Over the course of three years, all schools will perform a text while the “sample” classes of the partner institutes, always the same, will answer the questionnaire studied by the University and repeated every year to verify how the students have “evolved”.

The annual reports will then flow into a publication with a final analysis of the change that has occurred in the three years since the beginning of the path.

At the end of the journey, in 2026, an international conference on «The Franciscan contribution to the birth of Europe» will be held in Brussels, a day that will involve, in addition to a representation of the students of the Institutes involved, academics from various countries, starting with Professor Franco Cardini, who will discuss the founding values of Europe, the market economy and the central role of Franciscan universities, how individual freedom corresponds to the common good, the sense of fraternity, and ecology.

The final results of the studies conducted through questionnaires on the sample classes will also be presented at the conference.

An ambitious project but whose results, starting from the study on the development of awareness and knowledge of the young people involved, can be priceless.

As well as the actions in favor of inclusion and for the creation of a common feeling, of a civil commitment based on the re/discovery of the European identity.

Our goal is to contribute to the development of a generation of young people who, aware of their roots, can feel fully European citizens and who have the tools to be active protagonists in the social, economic, political and development life of the EU.

We want to help the new generations develop a common feeling that makes them active citizens with a strong ethic that allows them to realize and promote the development of social and intercultural skills and critical thinking and raises their awareness of the context of the European Union, in particular with regard to common values, principles of unity and diversity, cultural identity and awareness, starting from their own, common, social and historical heritage.

Our project will help young people to independently develop thinking skills that counteract “the fear of the other and the different” by promoting social inclusion thanks to the involvement of people with fewer opportunities, such as disabled people, people from a migrant background, those who suffer gender inequalities, who are in socioeconomic difficulties or who suffer any other discrimination based on sex, race or ethnic origin, religion or belief, age or sexual orientation.

At the same time, we will offer teachers elements to develop a different approach to teaching using Art/Action, teaching young people not to study uncritically but learning to think and evaluate information, how to apply knowledge and where to find the elements to develop it. We propose a system that is fueled by creativity, collaboration, critical thinking and communication.

An indirect aim but deriving from the actions carried out by the students will be the creation of a systemic study that will investigate the development of knowledge and skills of students over three years of the most particular period of their life: puberty.

A study that, using the suggestions of selected texts, will examine the answers to a questionnaire specifically created and re-proposed in the three years of the project, returning an evaluation never realized with these terms and numbers.

Other outputs, in addition to the creation of this text that will be distributed in all the languages of the partner countries and, as an eBook, also in English, will be the creation of three theatrical works developed by the students, performed and put online on the project website, obviously with the texts in the various languages, in addition to an international conference with the publication of the proceedings.

But the real, for us most important, concrete result will be to have created tools that allow young people, thanks to the knowledge of their roots, to design their future in a common homeland Europe.

In total, it was assumed that in the three years of actions we could involve about 150 students as active subjects in the questionnaire, while in this first year we are at over 350, over 500 as possible users of the App, over 1000 including parents and teachers as users of the performances, in person and online, and an unspecified number, however in the order of thousands, in the educational community interested in the results of the three-year study on young people.

The creation of eBooks and publications in all the languages of the countries involved with the study results leads us to estimate that we have reached between 7,000 and 10,000 people, while the international conferences starting at the end of May in Rome, at a prestigious venue of the Italian Ministry of Culture, our associate partner, are expected to reach at least another 1,000 people.

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Partners

Demetra SPV - Italia - Capofila



Francesco Tanda, degree in Philosophy, a master's degree in Journalism and an MBA, is a Consultant specialized in Planning, Coordination, Implementation, Monitoring and Evaluation, initial, intermediate, ex post, of co-financed Projects, in response to Calls for Tenders and/or Calls Direct. He is Founding Partner of the innovative start-up Demetra Special Purpose Vehicle Srls and program leader for the Neve Art/Action project. Former manager Ernst & Young and Head of the Calls and Tenders Office of the Link Campus University of Malta, is currently coordinator for four master's degrees at the IUL - Telematic University of Studies of Florence.

He is a member for Regione Lazio of the "Quality Jury" for the evaluation of project ideas for business creation in favor of young people and women of Lazio.



Giustino Alessandroni is specialized in corporate management and re-engineering. Currently, in addition to being a shareholder and director of Demetra SPV Srls, he is a Founding Member of Njord srl, an innovative start-up and President of the "Vulcano" Social Cooperative which deals with the employment of disadvantaged people. He has thirty years of experience in the management of educational and cultural activities.

Member of the Order of Public Journalists, he was Secretary General of the European Institute for National Environmental and Anthropological Research and, in that context, founder and Director of the online newspaper "Passare al Bosco".



Alessandra Colarich, High Specialization Diploma in acting from the “Silvio d’Amico” National Academy of Dramatic Arts and Degree in Literature (Entertainment Disciplines) from “La Sapienza” University of Rome. After the Academy, she has worked for 10 years as actress in many plays and theatrical tours, with directors as Camilleri, Ronconi, Corsini, Salveti, Guicciardini. For about 35 years she has been teaching theater theory and technique in schools and professional training contexts. In the school context, she puts on stage texts, both classic and original ones, developed with students, taking care of the acting and directing.



Lucia Panaro, Directing diploma from the “Silvio d’Amico” National Academy of Dramatic Arts, Degree in Pedagogy and Theater Teaching from “La Sapienza” University of Rome. She has performed professional activities in the theatrical field, as director and assistant director, in several theatres, international festivals and for RAI TV. Among her collaborations, very significant are those with Andrea Camilleri, Lorenzo Salveti, Luca Ronconi. She runs theater workshops in high schools where she has created many plays and directed them. She has worked also as teacher and assistant at the “Silvio D’Amico” National Academy of Dramatic Arts.



Domenico Grimaldi, full stack web developer with more than twenty years of experience. For over ten years he has been developing “hybrid” mobile applications for iOS and Android operating systems, exploiting technologies such as Ionic and NativeScript to offer a fluid user experience on different platforms.

He is specialized in the development of complex, interactive web applications and front-end development, with a focus on the design and implementation of graphic interfaces for the web using Angular, a robust and modular framework that allows the creation of highly interactive and scalable web applications. At the same time, he is highly qualified in back-end development for the creation of complex server-side systems, with a specific focus in data processing and management through the use of Node.js and Nest.js to develop RESTful APIs and efficient micro-services.

Università degli studi Roma Tre Dipartimento di Scienza della Formazione - Italia - Partner scientifico



Giuseppe Carrus is Full Professor of Social Psychology at the Department of Education Sciences of Roma Tre University. He is the author of many scientific publications, including articles in national and international peer-reviewed journals, volumes and essays in collective volumes. He has participated in the EU-funded projects “DIALOGUES” (H2020), “ENCHANT” (H2020), “ECHOES” (H2020) and “GLAMURS” (FP7) and in the Erasmus+ project MUSE.



Chiara Massullo is Research Assistant in Social Psychology at the Department of Education Sciences of Roma Tre University. She is the author of many scientific publications, including articles in national and international peer-reviewed journals, volumes and essays in collective volumes. She has participated in the EU-funded projects “DIALOGUES” (H2020), and “ENCHANT” (H2020), and in the Erasmus+ project MUSE.



Lorenza Tiberio is Researcher in Social Psychology at the Department of Education Sciences of Roma Tre University. She is the author of many scientific publications, including articles in national and international peer-reviewed journals, volumes and essays in collective volumes. She has participated in the EU-funded projects “DIALOGUES” (H2020), “ENCHANT” (H2020) and “ECHOES” (H2020) and in the Erasmus+ project MUSE.



Federica Caffaro is Associate Professor of Work and Organizational Psychology at the Department of Education Sciences of Roma Tre University. She is the author of many scientific publications, including articles in national and international peer-reviewed journals, volumes and essays in collective volumes. She has participated in the EU-funded projects “DIALOGUES” (H2020) and “ENCHANT” (H2020), and in the Erasmus+ project MUSE.



Stefano Mastandrea is Full Professor of General Psychology at the Department of Education Sciences of Roma Tre University. He is the author of many scientific publications, including articles in national and international peer-reviewed journals, volumes and essays in collective volumes. He has participated in the EU-funded projects “DIALOGUES” (H2020), “ENCHANT” (H2020), “ECHOES” (H2020) and “GLAMURS” (FP7) and in the Erasmus+ project MUSE.

CAN Costiera – Comunità Nazionale Autogestita Costiera della Nazionalità Italiana - Slovenia - Partner multimediale



Andrea Bartole was born in Koper, Slovenia. He graduated at the Faculty of Law at the University of Trieste, Italy. In 2010, he accepted the role of director of Jobs Recruitment, Staffing & Employment Agency. In 2013, he started working at the Coastal Self-Governing community of the Italian Minority, where is coordinator and responsible for all the activities and employees of the institution. As an expert on minority rights he has been an invited speaker for many national and international conferences and meetings. He is a member of many intergovernmental commissions on minority rights, Andrea is a certified and nationally registered athletics coach. Since 2010, in his free time he teaches athletics to kids in Piran (Slovenia), where he lives.



Massimiliano di Nardo was born in Trieste on August 13, 1992. In 2017, he graduated in Political science and Administration at the University of Trieste, Italy, where he successfully completed his master's degree in Government sciences and public Policy with a thesis in big data and artificial intelligence. From 2018 to 2022, Massimiliano worked for Euroservis s.r.l. in Trieste as EU Project Manager, but he also managed national projects for startups, evaluating and helping companies to draft business plans and developing their business ideas. Since 2022, he has been working as Project Manager at the Coastal Self-Governing Community of the Italian minority in Slovenia, where he carries out the activities related to the national development program with the Slovenian Ministry of Cohesion and Regional Development. Furthermore, Massimiliano is in charge of managing European projects for the Coastal self-governing Community of the Italian Minority.

Scuola media superiore italiana Leonardo da Vinci - Croazia



Franko Gergorić was born on October 14th, 1981, in the city of Pula, Istria, Croatia. He graduated in Economics, Public finance and International Economy at the University of Rijeka, Faculty of Economics and Business.

He started his career as manager early, in 2000. In October 2013 he started a new career as teacher in TŠŠ-SMSI "Leonardo da Vinci" Buje-Buie. Today he is the school's principal.

In addition, he teaches Accounting at the Pučko Otvoreno Učilište Umag holding training courses for adults.

He is active also in the municipality of the city of Buje as President of the City council.

Kauno R. Garliavos Juozo Lukšos gimnazija - Lithuania



Edita Liutkevičienė, English language teacher-expert at Juozo Lukšos Gymnasium in Garliava, Kaunas district, Lithuania. A former teacher of English in the language schools “English First” (adult education) and “AMES” (students education), teacher of general English at a language school „iCAN“, former interpreter for Lithuanian Ministry of Education and the USA A.P.P.L.E. community courses for teachers. Lithuanian state exams assessor, former chairperson of the Kaunas District English Language Methodological Group, member of Lithuanian language teachers’ association and member of Kaunas District English Language Methodology group. Leadership in writing and organising European projects, organising international student exchanges with foreign countries. Erasmus+ project coordinator.



Zita Butiškytė, Garliava resident who graduated from Garliava 2nd secondary school. In 2006 graduated from Vilnius Pedagogical University, educational studies. Zita has been working for ten years in Garliava cultural centre in Kaunas region as director and event organiser and leader of an adult women amateur theatre. Since 2005 Zita has been working in Garliava Juozas Lukša gymnasium as theatre and non-formal education teacher. She founded and manages the theatre studio of the gymnasium. Zita actively participates in several community, gymnasium and volunteering projects. In April 2024, for the professional and creative work, dissemination of theatre traditions and community mobilisation, Zita was awarded the highest award of Kaunas District Municipality - the Emerald Lighthouse of Culture.

Zita has always enjoyed mysteries on stage and in life, and is trying to guess the prehistory of the characters/passengers in her travels and books.

SUGS Georgi Dimitrov - Macedonia del Nord



Sasha Stoimenov was born on 22th of November in 1974 in Skopje, Republic of Macedonia. He graduated at the Faculty of Natural Sciences and Mathematics, University St Cyril and Methodius in Skopje. He started his career as Math's teacher at High School. He has been The Head Master of High School Georgi Dimitrov-Skopje for 15 years. Sasha Stoimenov has got a Master's Degree in Economy and has taken part in a lot of Erasmus+ projects during his career.



Ana Kostovska was born on 2nd of July 1982 in Skopje, Republic of Macedonia. She is an English Teacher and the Vice Head Master of High School Georgi Dimitrov-Skopje. She graduated at the Faculty of Natural Sciences and Mathematics, University St Cyril and Methodius in Skopje. She has been working as Math teacher for almost 15 years. Ana has been involved in a lot of Erasmus+ projects.

Escola Secundária Alves Martins - Portugallo



Maria José Costa has a degree in Organizational Psychology from the Instituto Superior de Línguas e Administração, a master's degree in Social Psychology from the Faculty of Psychology and Educational Sciences of the University of Oporto and a postgraduate degree in Neuropsychology. Throughout her career she worked as university assistant professor, trainer and other management positions and in recent years as psychologist for youth and adult education at Alves Martins Secondary School. Effective member of the Order of Portuguese Psychologists and member of the Well-Being Observatory - Team of Psychologists in School Contexts in the municipality of Viseu.



Susana Santiago is graduated in Educational Psychology, from the Piaget Institute of Viseu and Master in Special Education, Cognitive and Motor Domain, from the Instituto Superior João de Deus, in Lisbon. Specialist in Special Educational Needs and School and Career Guidance. She has worked as psychologist in several schools since 2005 and since 2016 she has worked at Alves Martins Secondary School. Effective member of the Order of Portuguese Psychologists and member of the Well-Being Observatory - Team of Psychologists in the School Context of the Municipality of Viseu. Her work highlights the interest in adult education and vocational guidance for young people.



José Miguel Borges was born on December 14, 1970, in the city of Viseu, Portugal. He graduated in Physical Education and Sport at the University of Trás-os-Montes and Alto Douro (UTAD). In 1994 he began his career as teacher at Alves Martins Secondary School (ESAM). At the same time and until 2012, he was coach of several football teams. He also served as coordinator of school sports at CAE Viseu between 2002 and 2005. He is currently a member of the school board at ESAM, and is also coordinator of the Qualifica Center and responsible for adult training courses since 2011.



Luís Pinto Domingues was born on December 28, 1969, in the municipality of Trancoso, district of Guarda, in Portugal. He graduated in Urban Planning from the University of Aveiro and in Geography from the Faculty of Arts of the University of Coimbra. He attended the Master's degree in Regional and Urban Planning at the University of Aveiro, where he completed the curricular part. In 1994 he began his career as teacher and since then he has held several positions in the schools where he taught. He currently works at the Mangualde's School where, in addition to teaching Geography in secondary education, he also works in the area of Adult Education and Training and in the implementation of Erasmus + projects.

Liceul Tehnologic Țicleni - Romania



Mihai Istrate is, actually, General school inspector of the Gorj County School Inspectorate. He was also headmaster of Technological high school of Țicleni between 2012/2022. He has a PhD in Informatics and a large leading experience including European project management. He is university lecturer at University “Tito Maiorescu” Bucuresti and assistant professor at University of Craiova. Since March 2022 to May 2024 he was vice governor of Gorj country

Ginnasio Gian Rinaldo Carli - Slovenia



Selma Širca is the headmaster of the Gian Rinaldo Carli Capodistria Gymnasium. She attended the University of Letters and Philosophy in Ljubljana where she graduated in Italian and Spanish language and literature. She worked as Spanish teacher in several schools and as secretary of high school diplomas for many years. She coordinates several projects, including: UNESCO, mobility of students and teachers, and MUN.



Sara Trampuž is the school counselor at the Gian Rinaldo Carli Capodistria Gymnasium. She graduated in Dynamic Psychology with a psychoanalytic background at the University of Padua. Among her duties, she provides career guidance, creates supportive learning environments, as well as plans and organises multiple activities that the school carries out.

Project

St. Francis of Assisi. 800 years after his death: *the Man, the Friar, the Saint.*

7 Countries involved:

*6 schools, 1 university, a multimedia partner company,
a project leader company*

Project timeline

2023/24, 1st year

Roma Tre University will prepare a questionnaire on environment, interreligious dialogue, resilience, cooperation, hospitality, etc. that will be submitted to the same classes for three consecutive years.

The questionnaire will be distributed and used by students through a specially created App and after reading a book from which will be taken the text that will be represented by two different schools each year.

All six schools involved: study of a text ("Francis of Assisi" by Franco Cardini, one of the greatest European medievalists), discussions and comparison of what has been read, response to the questionnaire via App.

Schools in Portugal and Slovenia: cooperation in drafting the text that they will have to represent taken from the book read by all the students involved. In Slovenia, the theatrical performance was filmed by national television and broadcast in prime time

(https://www.rtv slo.si/rtv365/arhiv/175077227?s=tv_ita).

1st output: Publication, report on the results of the first questionnaires, theatrical performances, television broadcast.

2024/25, 2nd year

The same classes of the six schools: study of a text ("St. Francis of Assisi" by John Joergersen, a Danish poet converted to Christianity known for his biographies of the saints), discussions and comparison of what has been read, response to the questionnaire via App.

Two schools, Croatia and North Macedonia, will cooperate in drafting the text that they will have to represent.

2nd output: Publication of the second book with a report and comparative analysis of the results of the questionnaires, theatrical performances.

2025/26, 3rd year

The same classes of the six schools: study of a text "Story of Chiara and Francesco" by Chiara Frugoni, a medievalist whose research method is characterized by being based largely on the use of iconographic sources (the main nucleus of her research centers around the figure of Saint Francis), discussions and comparison of what has been read, response to the questionnaire via App.

Two schools, Romania and Lithuania, will cooperate in drafting the text that they will have to represent.

International conference "The Franciscan contribution to the birth of Europe".

3rd output: Conference and publication of the conference proceedings. Third book with a report and comparative analysis of the results of the questionnaires with an examination of the changes in three years, theatrical performances.

The results of the questionnaires will be published in the languages of the seven partner countries as well as in English.

Short Report – English

Giuseppe Carrus, Chiara Massullo: Department of Educational Sciences, Roma Tre University

2024

Introduction

This short report describes a synthesis of the main results of the first baseline survey conducted with the students of the partner's schools of the Erasmus+ Project NeVE Art/action.

The NeVE Art/Action project aims at supporting teenagers students of different partner's countries in developing their common perceptions and feelings and a shared vision of Europe, through the engagement in activities such as reading and discussion in classrooms, text writing and/or revision and theatre performance across three years. It will help them accept the changes by creating their own and shared interpretations to confront each other and be protagonists of a shared and inclusive European vision and culture. We will recite three texts, reworked by the students, based on the life and thought of Saint Francis of Assisi, as an archetypal figure and a precursor of European fundamental positive values. As an ecologist and animalist ante litteram, as an advocate for social inclusion, pacifism, respect for diversity and disability and gender equality, Francesco has experienced a real international dimension and represented a revolutionary figure in European civilization, going beyond the religious message of his life and works.

In the following paragraphs we will briefly present the methods, and the main results. In some cases, the results are presented as aggregated for the whole sample, while in other cases we present the results separately for each school.

Methods

Participants

The questionnaire has been shared with the classes of students by the teachers of the different schools participating at the NeVE Art/Action project, from 6 partners countries involved (i.e., Croatia, Lithuania, Macedonia, Portugal, Romania, and Slovenia). More specifically, for Croatia the questionnaire has been shared among students of an Italian-language second grade secondary school, for Lithuania it was shared with students of the first class of a gymnasium high school, for Macedonia it was shared among students of the second class of a second grade secondary school, for Portugal it was shared among students of the 10th class of a secondary school, for Romania it was shared among students of the 9th and 10th class of a secondary school, for Slovenia it was shared among students of the second class of an Italian-language second grade secondary school.

Data were collected from June to July 2024. The survey was completed through the ad hoc mobile App created for the project. For privacy reasons it wasn't possible to collect socio-demographic data for each participant.

Questionnaire

The questionnaire aimed at assessing 4 main dimensions and 7 sub dimensions that were identified as fundamental for the purposes of the project: i) **inclusion** with *tolerance* and *sharing* as sub-dimensions, ii) **sustainability** with *connection with nature* and *sustainable consumption* as sub-dimensions, iii) **empathy**, and iv) **participation** with *commitment*, *hope*, and *civic dedication* as subdimension. Below we describe the measure we employed for each of these dimensions:

- **Inclusion.** As regarding inclusion, the questionnaire includes a single ad hoc for this project created open-ended question (i.e., “*Indicate three words that come to mind when thinking about the term INCLUSION:*”) and 2 closed-ended questions. Of these two questions, one was about sharing (i.e., “*I usually share*”) and the other on tolerance (i.e., “*I do not feel upset when someone else has a different point of view than mine*”). Both closed response items were created ad hoc and already used in the Erasmus+ MUSE project.
- **Sustainability.** As regarding sustainability, items include a single *ad-hoc* created open-ended question (i.e., “*Indicate three words that come to mind when thinking about the term SUSTAINABILITY:*”) and 2 closed-ended ones. Of these, one question is about connection with nature and has been adapted from the Extended Inclusion of Nature in Self scale (EINS; Martin, & Czellar, 2016), and the other one is about sustainable consumption of goods and has been created for the aims of this project (i.e., “*I only buy the things I need without following trends too much*”). This item was rated on a Likert type scale from 1 =*Not very true of me* to 5 =*Very true of me*.
- **Empathy.** As regarding empathy, the item was composed by a single closed-ended question adapted from the Single Item Trait Empathy Scale (SITES; Konrath, Meier, & Bushman, 2018) (i.e., “*I am an empathetic person: I understand others’ feelings, and experience care and concern for them*”). The item was rated on a Likert type scale from 1 =*Not very true of me* to 5 =*Very true of me*.
- **Participation.** As regarding participation, the questionnaire includes a single closed-ended question for each of the 3 subdimensions. More specifically, the item for commitment has been ad-hoc created and used in a previous Erasmus+ project (MUSE) (i.e., “*I spend a lot of energy pursuing what I want to follow in life*”); the item for hope has been adapted from the 6-item Hope Scale, pathways dimension (Babyak, Snyder, & Yoshinobu, 1993) (i.e., “*I can think of many ways to get the things in life that are most important to me*”); and the item for civic dedication has been adapted by the dedication subscale of the 9-item version of the Utrecht Work Engagement Scale (UWES-9; Schaufeli, Bakker, & Salanova, 2006) (i.e., “*I am enthusiastic about my activities to be a responsible citizen*”). These items were rated on a Likert type scale from 1 =*Not very true of me* to 5 =*Very true of me*.

Results

Empathy. The question about empathy was answered by N=317 students, of them N=10 were from Croatia, N=45 from Lithuania, N=146 from Macedonia, N=65 from Portugal, N=41 from Romania, N=7 Slovenia, and N=3 didn’t report the country from which they answer to the questionnaire. Descriptive statistics are reported in **Table 1** and **Figure 1**.

Inclusion. The questions about inclusion were answered by N=356 students, of them N=11 were from Croatia, N=53 from Lithuania, N=160 from Macedonia, N=72 from Portugal, N=51 from Romania,

N=7 Slovenia, and N=2 didn't report the country from which they answer to the questionnaire. Descriptive statistics are reported in **Table 2** and **Figure 2** and **3**.

Participation. The questions about participation were answered by N=331 students, of them N=10 were from Croatia, N=47 from Lithuania, N=149 from Macedonia, N=64 from Portugal, N=51 from Romania, N=7 Slovenia, and N=3 didn't report the country from which they answer to the questionnaire. Descriptive statistics are reported in **Table 3** and **Figure 4, 5,** and **6**.

Sustainability. The questions about sustainability were answered by N=323 students, of them N=9 were from Croatia, N=47 from Lithuania, N=149 from Macedonia, N=63 from Portugal, N=45 from Romania, N=7 Slovenia, and N=3 didn't report the country from which they answer to the questionnaire. Descriptive statistics are reported in **Table 4, Figure 7** and **8**.

Table 1. Descriptive statistics for "empathy" questions (N=317).

Sample (N=317)							
Country F (%)	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia	Missing
	10 (3.2%)	45 (14.2%)	146 (46.1%)	65 (20.5%)	41 (12.9%)	7 (2.2%)	3 (.9%)
Empathy M±SD	3.70±.95	3.64±1.15	4.14±1.16	4.37±.82	4.12±.93	3.57±.79	-

Abbreviations: F= Frequency, M= Mean, N= Number, SD= Standard Deviation.

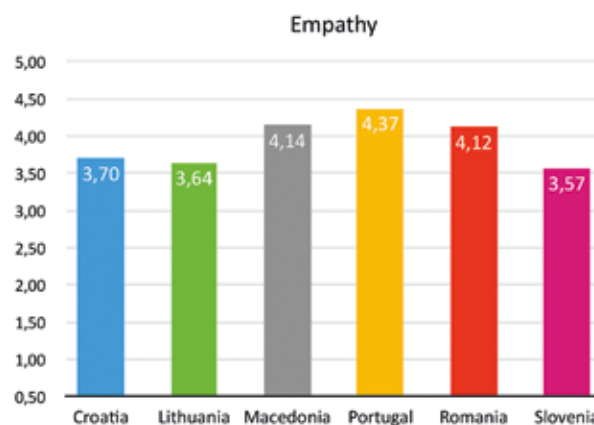


Figure 1. Bar graph of Empathy scores in the 6 involved countries (cases with missing country have been excluded from the graph).

Table 2. Descriptive statistics for “inclusion” questions (N=356).

Sample (N=356)							
Country F (%)	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia	Missing
	11 (3.1%)	53 (14.9%)	160 (44.9%)	72 (20.2%)	51 (14.3%)	7 (2.0%)	2 (.6%)
Sharing M±SD	3.64±1.03	3.60±1.04	3.46±1.03	3.92±1.00	3.98±1.05	3.86±1.07	-
Tolerance M±SD	4.18±.98	3.72±1.15	3.51±1.28	3.90±1.10	3.57±1.29	3.57±.54	-

Abbreviations: F= Frequency, M= Mean, N= Number, SD= Standard Deviation.

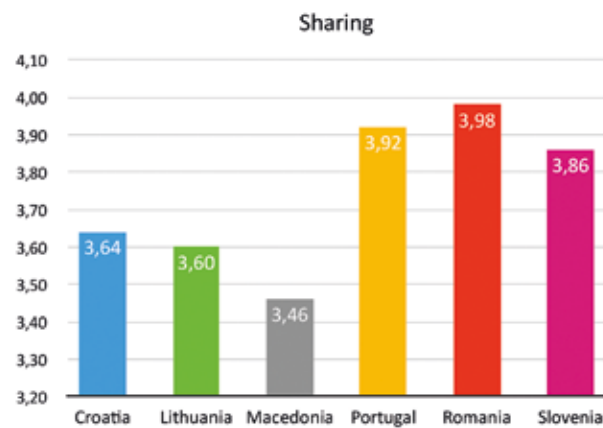


Figure 2. Bar graph of Sharing scores in the 6 involved countries (cases with missing country have been excluded from the graph).

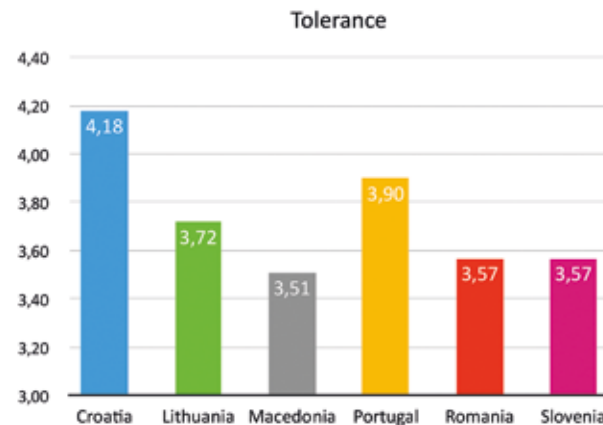


Figure 3. Bar graph of Tolerance scores in involved countries (cases with missing country have been excluded from the graph).

Table 3. Descriptive statistics for “participation” questions (N=331).

	Sample (N=331)						
Country F (%)	Croatia 10 (3.0%)	Lithuania 47 (14.2%)	Macedonia 149 (45.0%)	Portugal 64 (19.3%)	Romania 51 (15.4%)	Slovenia 7 (2.1%)	Missing 3 (.9%)
Hope M±SD	4.20±.92	3.77±1.09	4.05±.96	3.95±.93	3.98±1.19	3.86±1.22	-
Commitment M±SD	4.30±.68	3.49±1.20	4.01±.99	3.77±1.00	3.94±.97	3.43±1.72	-
Civic dedication M±SD	3.80±1.14	3.04±1.18	3.27±1.14	3.80±1.03	3.90±1.22	2.71±1.11	-

Abbreviations: F= Frequency, M= Mean, N= Number, SD= Standard Deviation.

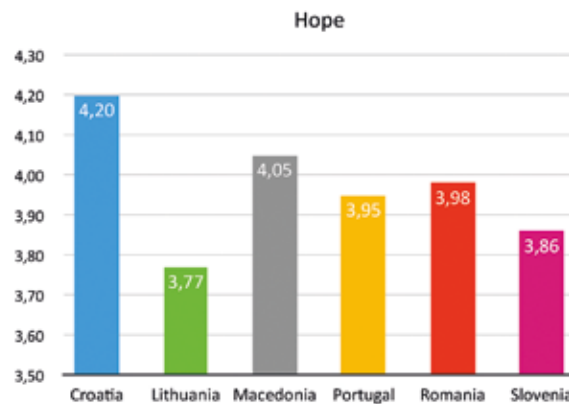


Figure 4. Bar graph of Hope scores in the 6 involved countries (cases with missing country have been excluded from the graph).

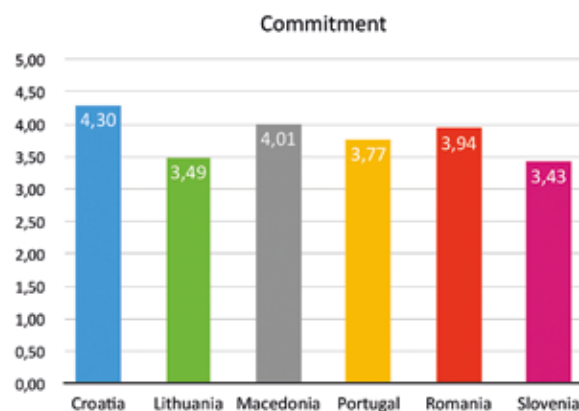


Figure 5. Bar graph of Commitment scores in the 6 involved countries (cases with missing country have been excluded from the graph).

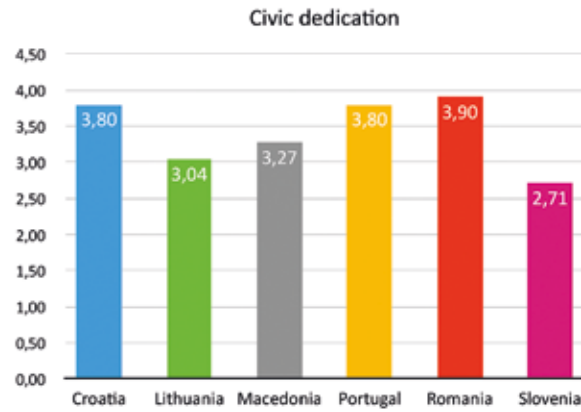


Figure 6. Bar graph of Civic Dedication scores in the 6 involved countries (cases with missing country have been excluded from the graph).

Table 4. Descriptive statistics for “sustainability” questions (N=323).

Country F (%)	Sample (N=323)						
	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia	Missing
	9 (2.8%)	47 (14.6%)	149 (46.1%)	63 (19.5%)	45 (13.9%)	7 (2.2%)	3 (.9%)
Connection with nature M±SD	4.00±.87	3.40±1.06	3.48±.97	3.65±1.11	3.62±1.13	3.29±1.11	-
Sustainable consumption M±SD	3.44±.73	3.47±1.16	2.80±1.36	3.46±1.11	3.58±1.12	3.14±1.57	-

Abbreviations: F= Frequency, M= Mean, N= Number, SD= Standard Deviation.

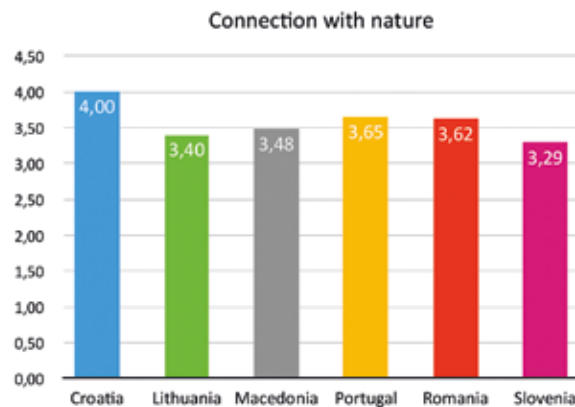


Figure 7. Bar graph of Connection with Nature scores in the 6 involved countries (cases with missing country have been excluded from the graph).

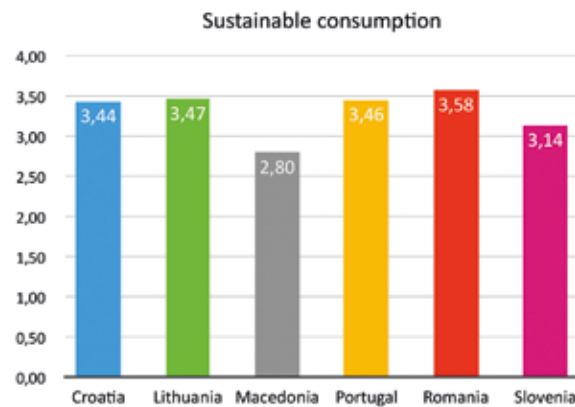


Figure 8. Bar graph of Sustainable Consumption scores in the 6 involved countries (cases with missing country have been excluded from the graph).

Wordclouds

Wordclouds were created by considering the first word indicated by respondents to the open-ended questions for each dimension, and answers have been divided by the language chosen to answer the questionnaire (and not by country in this case). Here we choose to only report wordclouds of respondents choosing to visualize the questions and to answer them in English language. However, it should be considered that, among them, there are some students (a very limited number of them) indicating words in another language.

Figure 8 represents the wordcloud for the first word indicated by students responding in English (N=45) for the term “inclusion”. It is interesting to note that the mostly cited word is equality, followed by team, group, empathy and diversity. Among them, one student answered with the lithuanian term “susitaikymas” which means “reconciliation”.

Figure 9 represents the wordcloud for all the three words indicated by students responding in English (N=45 students and N=135 words analyzed) for the term “inclusion”. It is interesting to note that, even considering all the three words asked to participants, the mostly cited word is equality, followed – in this case - by work, belonging, diversity and group. Among these words, the following non English words were also reported:

the Lithuanian terms “bendradarbininkavimas”, “bendravimas”, “depresija”, “matematika”, “negalia”, and “susitaikymas” which mean “cooperation”, “communication”, “depression”, “mathematics”, “disability” and “reconciliation”;

the Romanian words “adaugare”, “aderare”, “introducere” which mean “adding”, “membership”, and “introducing”, respectively;

the Italian words “amici”, “capire”, “felicità”, “gruppo”, “accettare” which mean “friends”, “understanding”, “happiness”, “group” and “accepting”, respectively.

Figure 10 represents the wordcloud for the first word indicated by students responding in English (N=42) for the term “sustainability”. It is interesting to note that the mostly cited words are pollution

and environment. One student answered with the Lithuanian term “Žemės ūkis” which means “agriculture”, another one with the Lithuanian term “Nekenkia žmonem” meaning “not harmful to humans”, , another one with the Romanian term “Dezvoltare” meaning “development”. Two more students answered with the Italian terms “riciclaggio” and “rispetto” respectively meaning “recycling” and “respect”.

Figure 11 represents the wordcloud for all the three words indicated by students responding in English (N=42 students and N=123 words indicated and analyzed – missing values were present) for the term “sustainability”. It is interesting to note that, by considering all the three words asked to participants, the mostly cited word was conservation followed by environment, future, and world. Among the words provided by students, the following non English words were indicated:

the Lithuanian terms already indicated for Figure 9 and also the terms “dalinitis”, “vadovas”, “Tvari kompanija”, “Pirkti panesiotus rubus”, and “suspisius” which mean “to share”, “handbook”, “sustainable company”, “to buy second hand clothes”, and “suspicious”;

the Romanian words “dezvoltare”, and “rentabilitate” which mean “development” and “return”, respectively;

the Italian words “rispetto”, “riciclaggio”, “natura”, “aiutare”, “ecologia” which mean “respect”, “recycling”, “nature”, “helping” and “ecology”, respectively.

Wordclouds have been generated through the following web tool: <https://www.wordclouds.com/>.



Figure 8. Wordcloud for the term “inclusion” (first word indicated) for the respondents choosing to answer in English language (N=45 students).

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Short Report – English

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2025

Introduction

The main aim of this report is to describe the main results of the second wave survey of the Erasmus+ Project NeVE Art/action, conducted in the spring of 2025. The survey was completed by the students of the schools of the six countries involved in the NeVE Art/action project: Croatia, Slovenia, Lithuania, Macedonia, Portugal, Romania. Methods and results are reported as follows.

In the following paragraphs we will briefly present the methods, and the main results of this second wave survey. In some cases, the results are presented as aggregated for the whole sample, while in other cases we present the results separately for each school or country.

The NeVE Art/Action project aims to support teenage students from different partner countries in developing common perceptions, feelings and a shared vision of Europe. This will be achieved through engagement in activities such as classroom reading and discussion, text writing and/or revision, and theatre performance over three years. This will help them to embrace change by creating their own interpretations and sharing them with each other, enabling them to become the protagonists of a shared, inclusive European vision and culture. We will perform three texts reworked by the students based on the life and teachings of Saint Francis of Assisi as an archetypal figure and precursor of fundamental European values. As an ecologist and animalist ante litteram, as well as an advocate for social inclusion, pacifism, respect for diversity, the rights of marginalized people, disability rights and gender equality, Francesco experienced a real international dimension and represented a revolutionary figure for the development of European civilisation, which goes the religious message of his life and works.

Methods

Participants

As for the first survey shared during the first year of this project (2024), the questionnaire has been shared by the teachers with the classes of students at the different schools from the six countries involved in this project. More specifically, respondents came from the schools of Croatia, Lithuania, Macedonia, Portugal, Romania, and Slovenia. Data were collected from April to May 2025 and the survey was answered by students through the mobile App created ad-hoc for the purposes of the current project. The survey was the same of the one administered in the first year of the project and was composed by a questionnaire part with closed-ended questions for each key dimension of the project (i.e., inclusion, divided into tolerance and sharing, sustainability divided into connection with nature and sustainable consumption, empathy, and participation, divided into commitment, hope, and civic dedication). In addition, we included an open-ended question only for the two dimensions of inclusion and sustainability. More details about the questions are reported in the following paragraphs. More spe-

cifically, for Croatia the questionnaire has been shared among students of an Italian-language second grade secondary school, for Lithuania it was shared with students of the second class of a gymnasium high school, for Macedonia it was shared among students of the third class of a second grade secondary school, for Portugal it was shared among students of the 11th class of a secondary school, for Romania it was shared among students of the 10th and 11th class of a secondary school, for Slovenia it was shared among students of the second class of an Italian-language second grade secondary school.

As in the first year survey, the socio-demographic data of respondents have not been collected for privacy reasons. Prior to the data analyses, we polished the data base and excluded the cases with mistakes or unreliable information. Exclusion criteria were, for example, having indicated a country not involved in the project, or having reported an unreliable answer pattern at the open-ended questions in which we asked to indicate 3 words in relationship to a concept (e.g., jokes, jargon terms, or other similar unreliable answers). More specifically, we excluded participants providing nonsense answers to all the open-ended spaces they filled. In the cases where the respondent provided one or two acceptable words and one or two nonsense words, these latter words have been considered as “nonsense” but the other answers of the respondent were not excluded from the database. Furthermore, in the cases into which the respondent filled in more than one open-ended space with the same word it was considered a repetition and, thus, included only one time in the analysis.

Questionnaire

The following dimensions were addressed by the questionnaire: i) **empathy**, ii) **inclusion** with *tolerance* and *sharing*, iii) **participation** with *commitment*, *hope*, and *civic dedication* and iv) **sustainability** with *connection with nature* and *sustainable consumption*. The questionnaire was the same administered the previous year. More details are reported below:

- **Empathy.** As regarding empathy, the item was composed by a single closed-ended question adapted from the Single Item Trait Empathy Scale (SITES; Konrath, Meier, & Bushman, 2018) (i.e., “*I am an empathetic person: I understand others’ feelings, and experience care and concern for them*”). The item was rated on a Likert type scale from 1 =*Not very true of me* to 5 =*Very true of me*.
- **Inclusion.** As regarding inclusion, the questionnaire includes a single open-ended question created *ad hoc* for this project (i.e., “*Indicate three words that come to mind when thinking about the term INCLUSION:*”) and 2 closed-ended questions. Of these two questions, one was about sharing (i.e., “*I usually share*”) and the other on tolerance (i.e., “*I do not feel upset when someone else has a different point of view than mine*”). Both closed response items were created *ad hoc* and already used in a previous Erasmus+ project (The MUSE project).
- **Participation.** As regarding participation, the questionnaire includes a single closed-ended question for each of the 3 subdimensions. More specifically, the item for commitment was been created *ad-hoc* and used in a The MUSE project, previous Erasmus+ project (i.e., “*I spend a lot of energy pursuing what I want to follow in life*”); the item for hope has been adapted from the 6-item Hope Scale, pathways dimension (Babyak, Snyder, & Yoshinobu, 1993) (i.e., “*I can think of many ways to get the things in life that are most important to me*”); and the item for civic dedication has been adapted by the dedication subscale of the 9-item version of the Utrecht Work Engagement Scale (UWES-9; Schaufeli, Bakker, & Salanova, 2006) (i.e., “*I am enthusiastic about my activities to be a responsible citizen*”). These items were rated on a Likert type scale from 1 =*Not very true of me* to 5 =*Very true of me*.

- *Sustainability.* As regarding sustainability, items included a single open-ended question created *ad-hoc* for this project (i.e., “Indicate three words that come to mind when thinking about the term *SUSTAINABILITY:*”) and 2 closed-ended items. Of these, one question is about connection with nature and has been adapted from the Extended Inclusion of Nature in Self scale (EINS; Martin, & Czellar, 2016), and the other one is about sustainable consumption of goods and has been created *ad-hoc* for the aims of this project (i.e., “I only buy the things I need without following trends too much”). This item was rated on a Likert type scale from 1 =Not very true of me to 5 =Very true of me.

Results

Empathy. The question about empathy was answered by N=328 students, of them N=20 were from Croatia, N=35 from Lithuania, N=174 from Macedonia, N=72 from Portugal, N=20 from Romania, and N=7 from Slovenia. Descriptive statistics are reported in **Table 1** and **Figure 1**.

Inclusion. Data about inclusion were analyzed for N=337 respondents, of them N=19 were from Croatia, N=39 from Lithuania, N=177 from Macedonia, N=74 from Portugal, N=21 from Romania, and N=7 from Slovenia. Indeed, from the initial sample of N=345 respondents, N=8 were excluded due to an unreliable pattern of answers to open-ended questions. Descriptive statistics are reported in **Table 2** and **Figure 2** and **3**, respectively.

Participation. The questions about participation were answered by N=326 students, of them N=20 were from Croatia, N=33 from Lithuania, N=171 from Macedonia, N=71 from Portugal, N=25 from Romania, and N=6 from Slovenia. Descriptive statistics for hope, commitment, and civic dedication sub-dimensions are reported in **Table 3** and in **Figure 4**, **5**, and **6**, respectively.

Sustainability. Data about sustainability were analyzed for N=311 respondents, of them N=20 were from Croatia, N=31 from Lithuania, N=165 from Macedonia, N=71 from Portugal, N=18 from Romania, N=5 Slovenia, and N=1 didn't report the country from which they answer to the questionnaire. Indeed, from the initial sample of N=315, N=4 respondents were excluded due to an unreliable pattern of answers to open-ended questions. Descriptive statistics are reported in **Table 4**, and in **Figure 7** and **8**, respectively.

Table 1. Descriptive statistics for Empathy questions (N=328).

Empathy						
Sample (N=328)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	20	35	174	72	20	7
Empathy M±SD	4.05±.95	4.00±1.08	4.32±1.01	4.39±.80	4.20±1.11	4.00±.1.29

Abbreviations: F= Frequency, M= Mean, N= Number, SD= Standard Deviation.

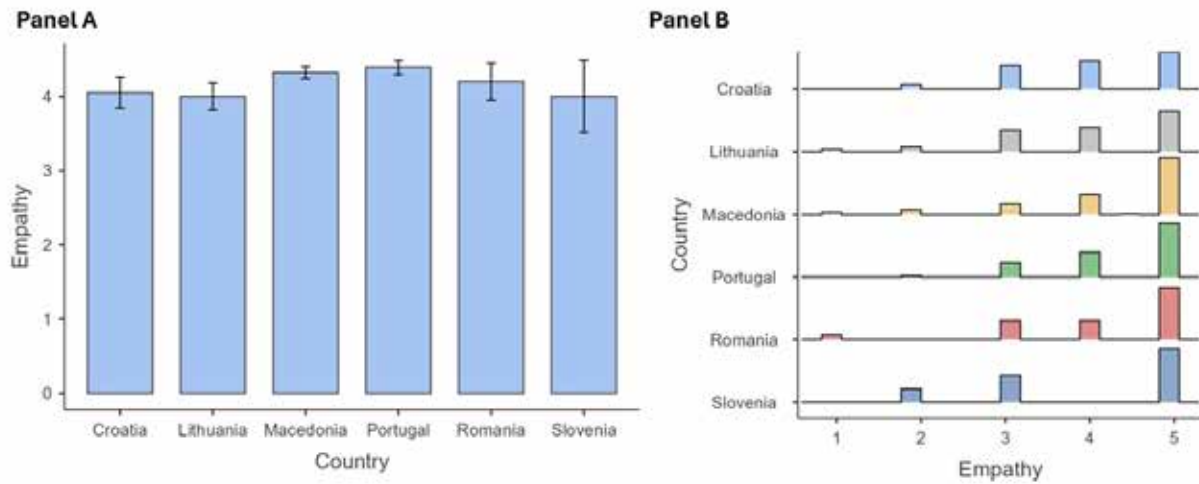


Figure 1. Graphs for *Empathy* scores among the 6 countries involved.

Table 2. Descriptive statistics for *Inclusion* questions (N=337), separated for sharing and tolerance.

Inclusion						
Sample (N=337)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	19	39	177	74	21	7
Sharing M±SD	3.63±.96	3.67±.96	3.70±1.07	4.23±.80	4.19±1.25	3.716±1.50
Tolerance M±SD	3.63±1.30	4.05±1.15	3.521±1.23	3.62±1.14	4.00±1.34	4.00±1.15

Abbreviations: F= Frequency, M= Mean, N= Number, SD= Standard Deviation.

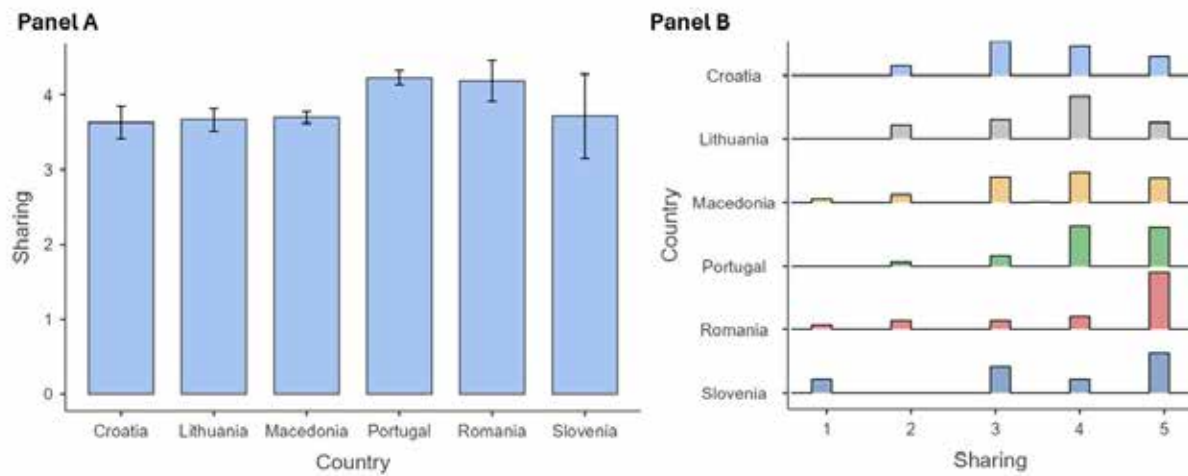


Figure 2. Graphs of *Sharing* scores among the 6 countries involved.

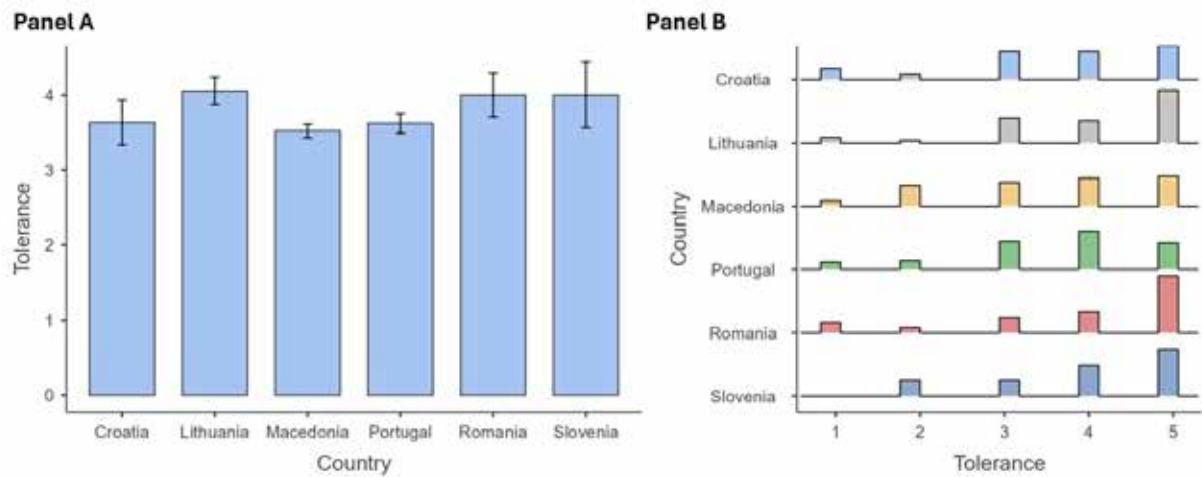


Figure 3. Graphs of *Tolerance* scores among the 6 countries involved.

Table 3. Descriptive statistics for *Participation* questions (N=326), separated for *Hope*, *Commitment* and *Civic dedication*.

Participation						
	Sample (N=326)					
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	20	33	171	71	25	6
Hope M±SD	4.40±.75	3.88±.93	4.12±.87	3.95±.93	4.00±1.04	3.83±.98
Commitment M±SD	4.15±.88	3.88±1.05	4.02±.97	3.58±1.13	3.94±.97	3.50±1.22
Civic dedication M±SD	3.70±.98	3.52±1.15	3.53±1.14	3.63±1.05	4.08±1.00	3.671±.82

Abbreviations: F= Frequency, M= Mean, N= Number, SD= Standard Deviation.

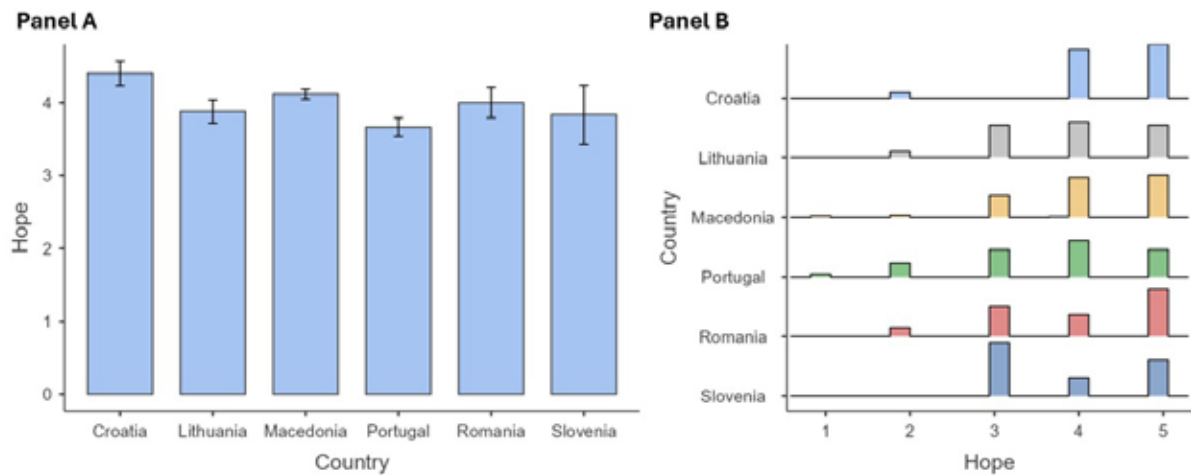


Figure 4. Graphs of *Hope* scores among the countries involved.

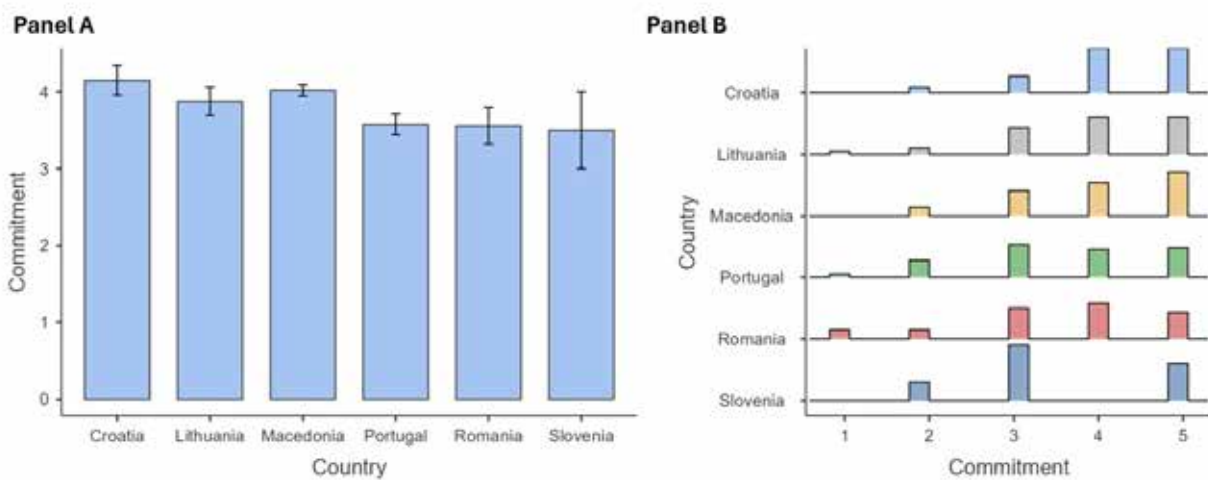


Figure 5. Graphs of *Commitment* scores among the countries involved.

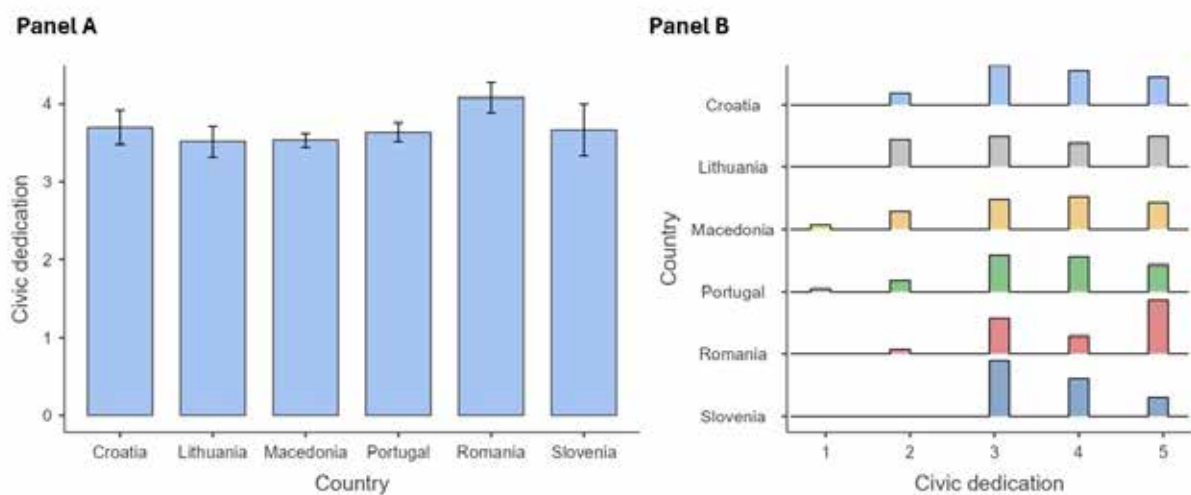


Figure 6. Graphs of *Civic Dedication* scores among the countries involved.

Table 4. Descriptive statistics for *Sustainability* questions (N=310), separated for *Connection with nature* and *Sustainable consumption*.

Sustainability						
	Sample (N=310)					
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	20	31	165	71	18	5
Connection with nature M±SD	3.75±.79	3.39±1.02	3.45±1.04	3.44±1.07	3.67±.97	3.20±1.30
Sustainable consumption M±SD	3.15±1.14	3.87±1.18	2.94±1.26	3.46±1.12	3.28±1.18	3.60±.89

Abbreviations: F= Frequency, M= Mean, N= Number, SD= Standard Deviation.

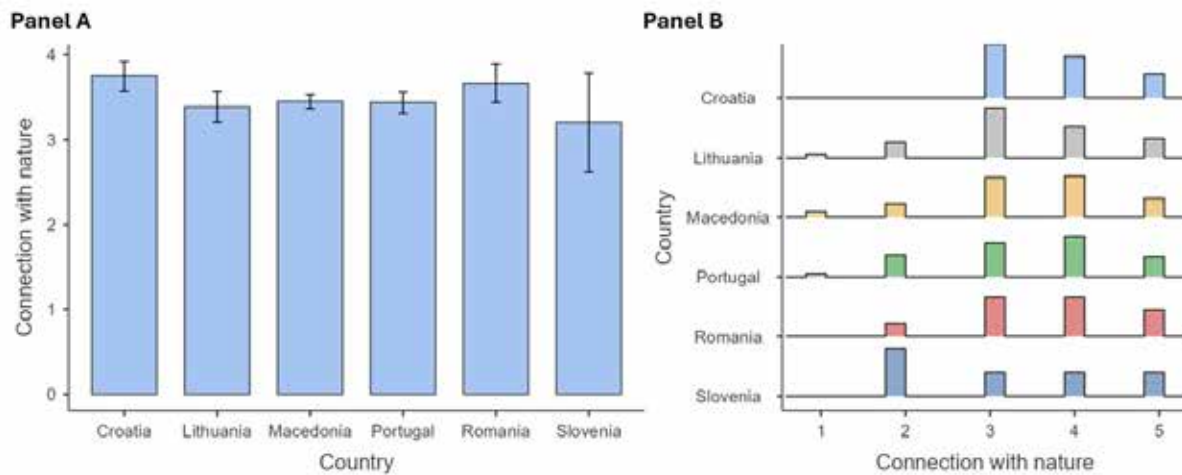


Figure 7. Graphs of *Connection with nature* values among the countries involved.

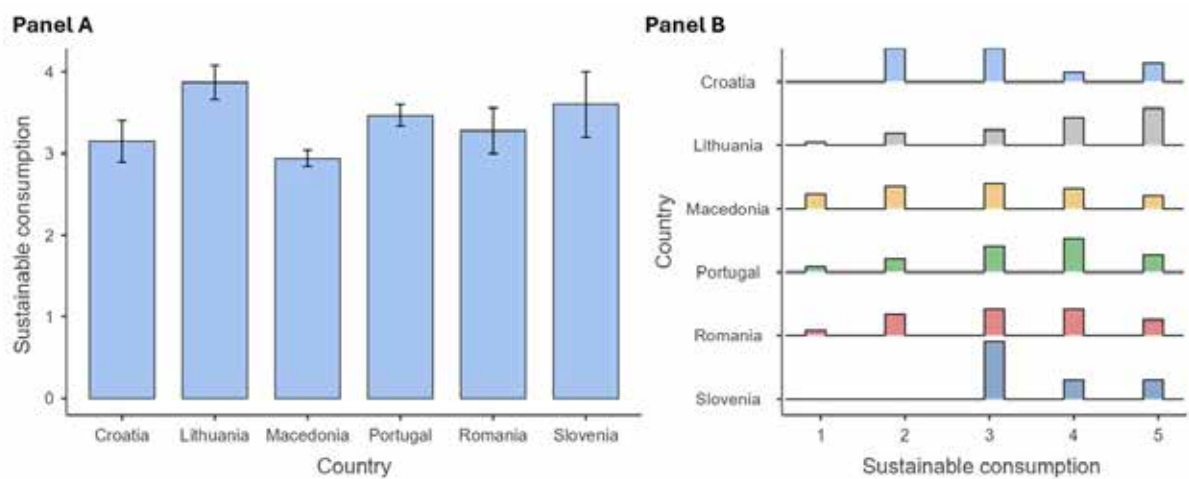


Figure 8. Graphs for *Sustainable consumption* values among the countries involved.

Wordclouds

For each open-ended question, n=2 word-clouds were created i) by considering the first word indicated by respondents, and ii) by considering all the words indicated by respondents. Word clouds have been generated through the following web tool: <https://www.freewordcloudgenerator.com/>. Word clouds for the term “inclusion” are reported in Figure 9 and 10.

Word clouds for the term “sustainability” are reported in Figure 11 and 12.



Figure 9. Word cloud for the term *Inclusion* including 100 of the first words indicated by respondents from each country (answers have been translated in English language).



Figure 10. Word cloud for the term *Inclusion* including 100 of the words indicated by respondents from each country (answers have been translated in English language)

Table 5. Most cited words for the term *Inclusion*.

Inclusion		
Word/Cluster of words	F	%
Friend(s)/Friendship/Friendly	66	6,7
Inclusion/Inclusivity/Include/Included/Inclusive/To include/To include people	47	4,8
Acceptance/Acceptability/Accepted/To accept	45	4,6
Group(s)/Grouping/Group work	37	3,8
Participation	29	2,9
Equality	28	2,8
Respect/Respected	25	2,5
Diversity	24	2,4
Community	22	2,2
Empathy	22	2,2
Help/Helping/To help	19	1,9
Connection/Connectivity	19	1,9
Union/Unity/Unit	16	1,6
Team(s)	15	1,5
Activity/Activity in project/Activities	14	1,4
People	12	1,2
Together/Togetherness	12	1,2
Society/Social	12	1,2
Collaboration	11	1,1
Input	11	1,1
Cooperation	10	1,0
Socialization/Socializing/Sociability	10	1,0
Television	10	1,0
<i>Abbreviation:</i> F (Frequency). <i>Note:</i> *=percentage on a total of 986 words provided; the table reports only words or cluster of words appearing in the list more than 10 times.		

Table 6. Most cited words for the term *Sustainability*.

Sustainability		
Word/Cluster of words	F	%
Recycling/Recycle/Recyclable	40	4,4
Strength	36	4,0
Environment	28	3,1
Ecology/Ecologic/Ecological	21	2,3
Care	20	2,2
Responsibility	20	2,2
Dedication/Dedicated	19	2,1
Durability	18	2,0
Perseverance/Perseveration	16	1,8
Future	16	1,8
Endurance	15	1,7
Save(s)/Saving(s)	15	1,7
Nature	14	1,6
Strong	14	1,6
Balance	14	1,6
Persistence	13	1,4
Sustainable/Sustainability/Sustainable development	12	1,3
Help/To help/To help another person	11	1,2
Hygiene	10	1,1
Support/Supportability	10	1,1
<i>Abbreviation: F (Frequency). Note: *=percentage on a total of 900 words provided; the table reports only words or cluster of words appearing in the list more than 10 times.</i>		

Concluding remarks

Overall, the results of this second wave of surveying the perceptions and attitudes of the students involved in the schools participating in the Neve/Art project confirm the generally positive trend in terms of adherence to the basic values of inclusion, sustainability, of empathy and participation.

Following the trend of the 2024 survey (first wave and first year of the project), all the values recorded in all the countries are placed on the positive side of the standardized scales, with a score above 3.

Regarding the single scores for the various dimensions in the different countries of the project, it is interesting to note that the overall highest positive peak value was recorded in the “Hope” scale by students from Croatia.

On the other scales, it is also interesting to note the high values of the students from Portugal on the scales of “Empathy” and “Sharing”, the high values of students from Romania and Slovenia on the

scale of “Tolerance”, the high values of students from Croatia on the scale of “Commitment”, the high values of students from Romania on the scale of “Civic dedication”, the high values of students from Croatia on the scale of “Connectedness to nature”, and the high values of students from Lithuania on the scale of “Sustainable consumption”.

For what it concerns the results of the word cloud analyses that was generated by asking the students to mention the first three words they had in mind when thinking about the concepts of Inclusion and Sustainability, it is interesting to note how the students involved in our survey expressed a very mature and aware systems of beliefs in relation to these two pillars of the project.

Regarding the concept of Sustainability, the word association task performed by the students elicited very concrete aspects, such as “recycling” or “family”, as well as some more abstract and philosophical aspects such as “future”, “durability” or “ecology”, and also moral and self-reflective aspects, such as “discipline”, “courage”, or “hope”.

Likewise, regarding the concept of Inclusion, the word association task performed by the students elicited concrete collective aspects, such as “groups” or “community”, as well as some more relational and moral aspects such as “friendship”, “respect” or “connection”, and also self-reflective and political aspects, such as “acceptance” or “diversity”.

For what it concerns the results of this second wave of survey conducted in 2025 in comparison with the first wave of survey conducted in 2024, some important positive aspects can be noted. In fact, the results emerged from the last year survey represented exclusively a first attempt to monitor the situation in initial phase of the project, and formed a sort of baseline that can be assumed as benchmark point of reference for the second year (2025, which is showed inis this report) and for the third year (2026).

By looking at this year results, in comparison with last year, we can in fact start to understand the processes involved in the actions undertaken by the project, and we can have a first indication useful to evaluate their impact on the perceptions of the young generations involved in our project. By focusing our attention on a systematic comparisons of the statistical values emerged from this year, we can already affirm that the project is bringing on a generalized positive impact upon the students’ involved in the activities. In fact, we can see that the scores measuring the fundamental dimensions that we targeted in our survey have improved compared to the last year survey, in the majority of the indicators. In those rare case where there is not an improvement, the scores remained almost the same with just very limited variation that are beyond the threshold of the statistical significance. In particular, the scores have increased (or at least not decreased) in 30 out of 48 indicators, which is more than the 60%. This, in our view, represents a clear suggestion that the project and its related activities are having a positive effects on the students and schools involved, in line with our expectations, and in line with the overall goals of the project and of the Erasmus+ program.

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Short Report – English

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2026

Introduction

This report presents the results of the third-year data collection for the Erasmus+ Project NeVE Art/action, carried out in the Autumn of 2026. For this third round, the survey was again completed by students from schools in the six countries involved in the project: Croatia, Slovenia, Lithuania, North Macedonia, Portugal, and Romania. This report also includes a concluding discussion on the data collected over the three years of the project.

Specifically, the following sections will present the methods and main findings of this third data collection. In some cases, the results are presented as aggregates for the entire sample, whilst in others they are presented separately for each school or country. The concluding section will discuss the data from the three years of the project.

The aim of the NeVE Art/Action project is to support teenage students from different partner countries in developing perceptions, feelings and a shared vision of Europe. Over the course of the three-year project, the students have taken part in classroom reading and discussion activities, writing and/or revising texts, and theatrical performances. It is hoped that this engagement will lead the students to reflect on their own interpretations and share them with one another, enabling them to become active participants in a shared and inclusive European vision and culture.

Over the course of three years, three plays adapted by the students were staged, based on the life and teachings of St Francis of Assisi as an archetypal figure and forerunner of Europe's fundamental values. The performances staged by the students from the participating schools were as follows:

First year of the project

- *The Path of Francis* for the school of Slovenia (Koper)
- *Caminho de Francisco* for the school of Portugal (Viseu)

Second year of the project

- *Po debesimis/Under the clouds* for the school of Lithuania (Kaunas)
- *Fine four steps...under the clouds* for the school of North Macedonia (Skopje)

Third year of the project

- *Clara și Francesco* for the school of Romania (Ticleni)
- *Chiara e Francesco* for the school of Croatia (Buje)

The text for the first year of the project was written by Alessandra Colarich and Lucia Panaro, and adapted respectively by the students and teachers of the schools where the plays were staged, in Slovenia

and Portugal. The scripts for the second and third years were written by Alessandra Colarich and, in this case too, adapted by the students and teachers of the respective schools. On the following pages, we present the posters for the theatre performances staged over the three years of the project in the respective countries.

Methods

Procedure

The questionnaire was distributed by teachers to groups of pupils in selected classes at schools participating in the project in Croatia, Lithuania, North Macedonia, Portugal, Romania and Slovenia. The questionnaire remained the same throughout the three years of the project and was administered via the app specifically developed for the project. Data collection took place as follows: first wave (spring 2024), second wave (spring 2025), third wave (spring 2026). The detailed structure of the questionnaire has been described in previous reports and is summarised in the section dedicated to it (Questionnaires). The survey consisted of a section with closed-ended questions for the following variables:

- *Empathy*;
 - *Participation*, covering the dimensions of commitment, *hope* and *civic engagement*;
 - *Inclusion*, covering the dimensions of *tolerance* and *sharing*;
 - *Sustainability*, covering the *dimensions of connection with nature* and *sustainable consumption*.
- For each of the last two macro-dimensions (i.e., inclusion and sustainability), an open-ended question was also included.

Participants

The questionnaire was distributed by teachers to pupils in schools across the six countries involved in the project. Specifically, in 2026, in Croatia the questionnaire was distributed to pupils in the third and fourth years of an Italian-language upper secondary school; in Lithuania, it was distributed to pupils in the third year of a gymnasium; in Macedonia, it was distributed to fourth-year students at a secondary school; in Portugal, it was distributed to twelfth-year students at a secondary school; in Romania, it was distributed to eleventh- and twelfth-year students at a secondary school; and in Slovenia, it was distributed to third-year students at an Italian-language secondary school.

In the initial phase, the database was cleaned up and cases containing errors or unreliable information were excluded. The exclusion criteria were those adopted in previous data analyses and described in previous project reports, such as indicating a country not involved in the project, or providing a pattern of unreliable responses to open-ended questions (e.g., jokes, slang terms or other similar unreliable answers). More specifically, participants who provided nonsensical responses in all the fields they completed in the open-ended questions were excluded. In cases where participants had provided one or two acceptable words and one or two nonsensical words, the latter were considered 'nonsensical'/'unreliable' but the other responses were not excluded from the database.

Questionnaire

As mentioned earlier, the survey consisted of a questionnaire section with closed-ended questions covering the following variables:

- *Empathy*;
- *Participation*, covering the dimensions of commitment, *hope* and *civic engagement*;
- *Inclusion*, covering the dimensions of *tolerance* and *sharing*;
- *Sustainability*, covering the *dimensions of connection with nature* and *sustainable consumption*.

For each of the last two macro-dimensions (i.e., inclusion and sustainability), an open-ended question was included.

In detail:

- *Empathy*. One item with a closed-ended question adapted from the Single Item Trait Empathy Scale (SITES; Konrath, Meier, & Bushman, 2018) (i.e., “I am an empathetic person: I understand other people’s feelings and care about them.”). Responses could be given on a scale ranging from 1 = Not very true for me to 5 = Very true for me.
- *Inclusion*. One item with an open-ended question created specifically for this project (i.e., “List three words that come to mind when you think of the term INCLUSION:”) and two items with closed-ended questions: one on sharing and one on tolerance. Specifically: “I am someone who shares with others” and “It doesn’t bother me if someone else has a different point of view to mine.” Both closed-ended items were created specifically for this project and had already been used in a previous Erasmus+ project (the MUSE project).
- *Participation*. One closed-ended item for each of the three subdimensions. Specifically: for the Commitment dimension, the item was as follows: “I devote a great deal of energy to pursuing the goals I set for myself in life.” It was created specifically for and used in the MUSE project mentioned above. For the Hope dimension, the item was as follows: “I think of many ways to achieve the things in life that are most important to me.” (adapted from the 6-item Hope Scale by Babyak, Snyder, & Yoshinobu, 1993 – pathways dimension). For the Civic Engagement dimension, the item was as follows: “I am enthusiastic about what I do to be a responsible citizen.” (adapted from the 9-item Utrecht Work Engagement Scale (UWES-9) by Schaufeli, Bakker, & Salanova, 2006 – from the dedication subscale). Responses to these items could be provided on a Likert-type scale ranging from 1 = Not very true for me to 5 = Very true for me.
- *Sustainability*. One open-ended item created specifically for the project (i.e., “List three words that come to mind when you think of the term SUSTAINABILITY:”) and two closed-ended items, respectively, on the dimensions of Connection with Nature and Sustainable Consumption. For the first dimension, the item was adapted from the Extended Inclusion of Nature in Self scale (EINS; Martin & Czellar, 2016), whilst for the second dimension it was as follows: “I only buy things I need without following trends too much.” This was developed specifically for the project. For this last item, responses could be provided on a Likert-type scale ranging from 1 = Not very true for me to 5 = Very true for me.

Data Analysis

The data analysis in this report includes a quantitative and qualitative analysis of the data from the third wave of the survey for the 2025–2026 school year.

Results

Empathy. For the empathy dimension, a total of N=286 responses were analysed, distributed as follows across the schools in the various countries involved: N=13 for Croatia, N=38 for Lithuania, N=138 for North Macedonia, N=71 for Portugal, N=17 for Romania, and N=13 for Slovenia. In fact, of the initial sample of N=291, N=5 responses were excluded because they referred to countries other than those included in the project. The descriptive statistics are shown in Table 1 and Figure 1.

Inclusion. Data on inclusion were analysed for N=318 participants, of whom N=12 were from Croatia, N=44 from Lithuania, N=149 from Macedonia, N=75 from Portugal, N=25 from Romania, and N=13 from Slovenia. In fact, from the initial sample of N=329 responses, N=4 were excluded for providing an unreliable pattern of responses to the open-ended questions and N=7 for indicating a country other than those included in the study. Descriptive statistics are presented in Table 2 and Figures 2 and 3, respectively.

Participation. For the questions on participation, a total of N=306 responses were analysed, of which N=13 were from Croatia, N=41 from Lithuania, N=143 from North Macedonia, N=72 from Portugal, N=24 from Romania, and N=13 from Slovenia. In this sample, out of a total of N=312 initial responses, N=6 were excluded because they reported a country other than those of the schools included in the project. Descriptive statistics for the sub-dimensions of hope, commitment, and civic engagement are presented in Table 3 and Figures 4, 5, and 6, respectively.

Sustainability. Data on sustainability were analysed for N=290 participants, broken down as follows: N=11 from Croatia, N=40 from Lithuania, N=134 from North Macedonia, N=72 from Portugal, N=19 from Romania, and N=14 from Slovenia. Of the initial sample of N=301 responses, N=5 were excluded for providing an unreliable pattern of responses to the open-ended questions and N=6 because they reported a country other than those of the schools included in the project. Descriptive statistics are presented in Table 4 and Figures 7 and 8, respectively.

Table 1. Descriptive statistics for the questions on empathy (N=286).

Empathy						
Sample (N=286)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
N	13	38	134	71	17	13
Empathy M±SD	3.62±1.26	3.97±1.00	4.34±.933	4.18±.931	4.53±.874	3.77±1.01

Abbreviations: M= Mean, N= Number, SD= Standard Deviation.

Figure 1. Charts showing the Empathy scores for schools in the six countries involved.

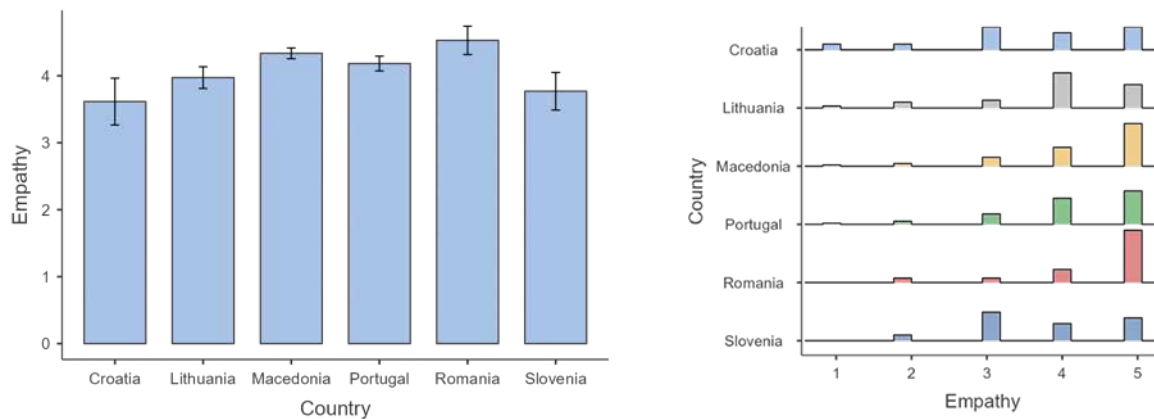


Table 2. Descriptive statistics for questions on inclusion (N=318), broken down by sharing and tolerance.

Inclusion						
Sample (N=318)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	12	44	149	75	25	13
Sharing M±SD	3.83±1.11	3.66±.776	3.77±1.07	4.21±.827	4.60±.707	3.77±1.17
Tolerance M±SD	3.17±1.59	3.75±1.20	3.57±1.25	3.87±1.07	4.44±.917	4.15±1.21

Abbreviations: M= Mean, N= Number, SD= Standard Deviation.

Figure 2. Charts showing the Sharing scores for schools in the six countries involved.

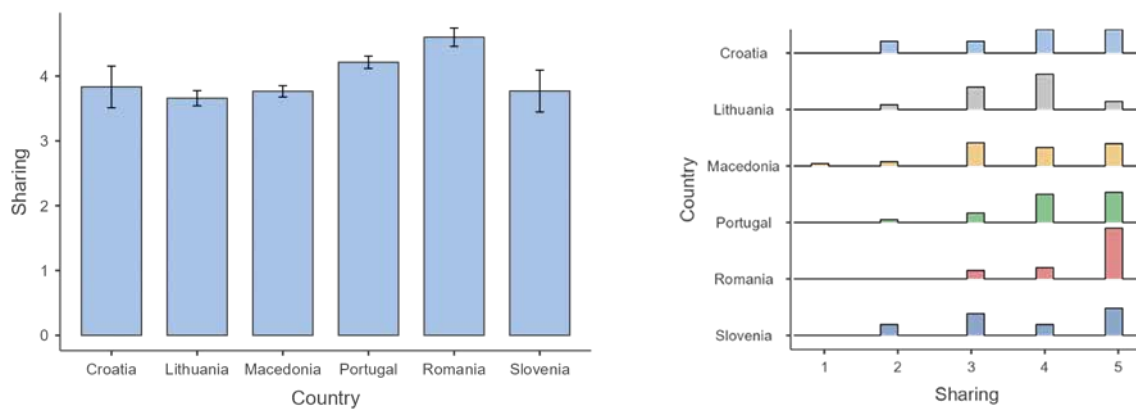


Figure 3. Charts showing the Tolerance scores for schools in the six countries involved.

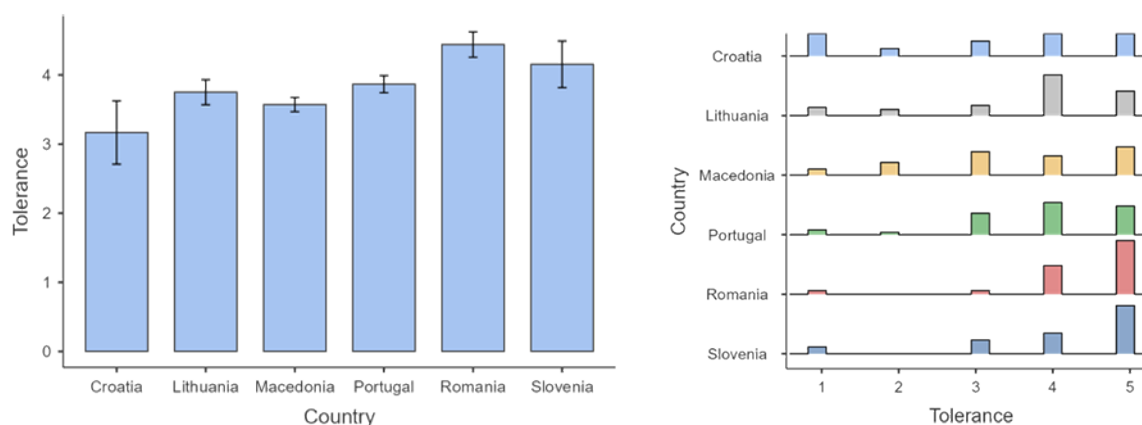


Table 3. Descriptive statistics for the questions on participation (N=306), broken down by hope, commitment and civic engagement.

Participation						
Sample (N=306)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	13	41	143	72	24	13
Hope						
M±SD	3.62±1.50	3.76±1.02	4.20±.850	3.67±1.11	4.67±.565	3.85±1.14
Commitment						
M±SD	3.85±1.21	3.63±1.04	3.97±1.03	3.67±1.10	4.67±.565	4.00±1.08
Civic dedication						
M±SD	3.38±1.19	3.37±1.32	3.48±1.17	3.69±1.06	4.58±.654	3.31±1.18

Abbreviations: M= Mean, N= Number, SD= Standard Deviation.

Figure 4. Charts showing the Hope scores for the countries involved.

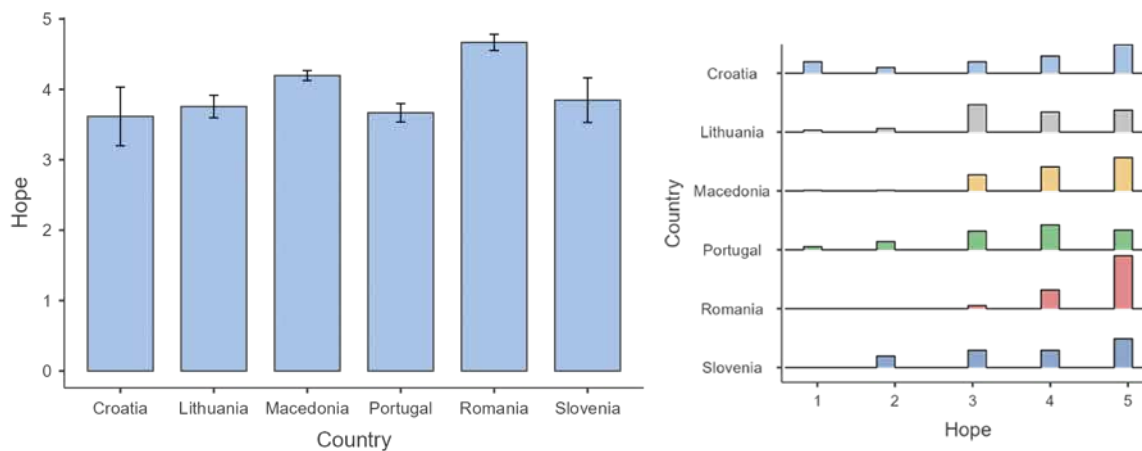


Figure 5. Charts showing the Commitment scores for the countries involved.

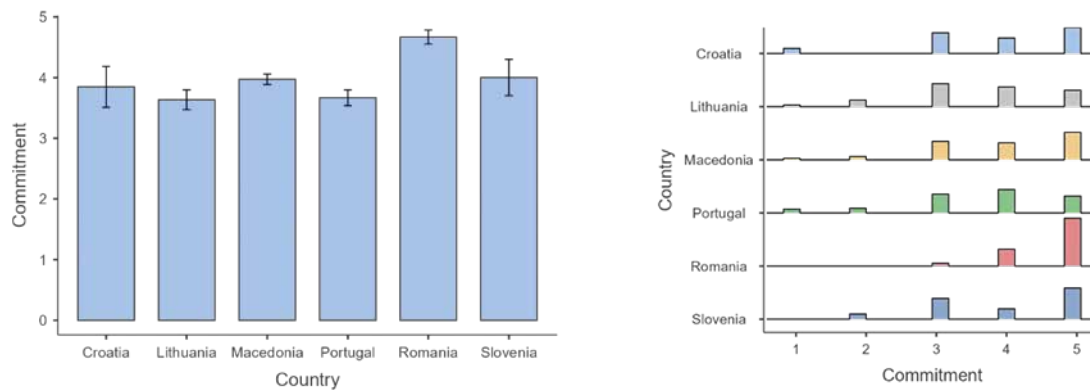


Figure 6. Charts showing the Civic Dedication e scores for the countries involved.

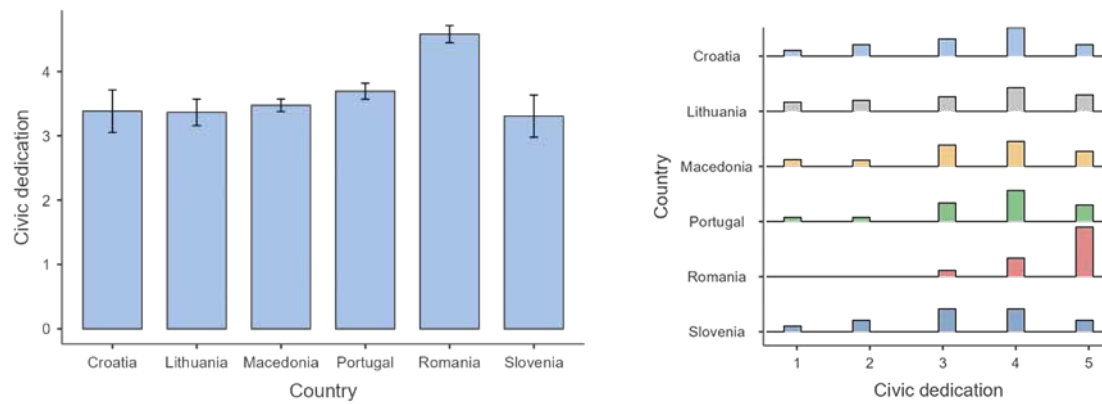


Table 4. Descriptive statistics for the sustainability questions (N=290), broken down by connection with nature and sustainable consumption.

Sustainability						
Sample (N=290)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	11	40	134	72	19	14
Connection with nature M±SD	4.09±.831	3.15±.802	3.57±.961	3.44±1.02	4.47±.697	3.43±.938
Sustainable consumption M±SD	2.55±1.37	3.63±.979	3.07±1.27	3.40±1.12	4.58±.607	3.07±1.33

Abbreviations: M= Mean, N= Number, SD= Standard Deviation.

Figure 7. Charts showing the Connection to Nature scores for the countries involved.

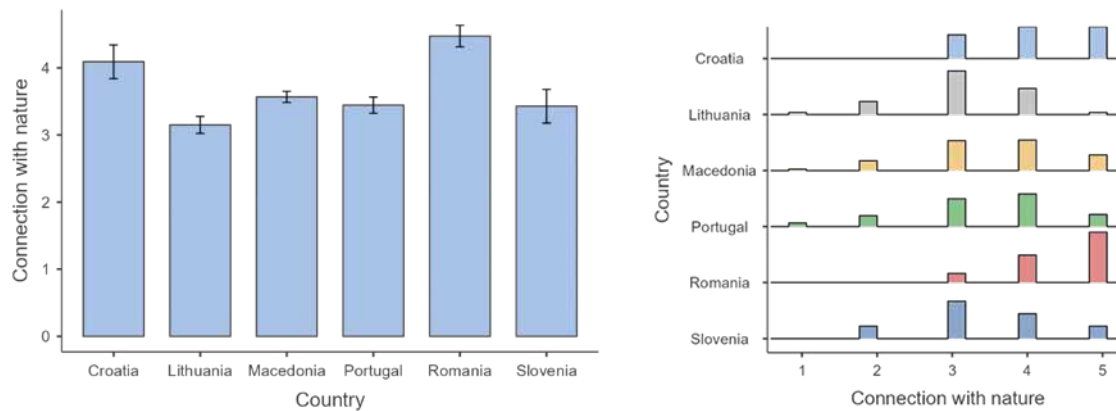
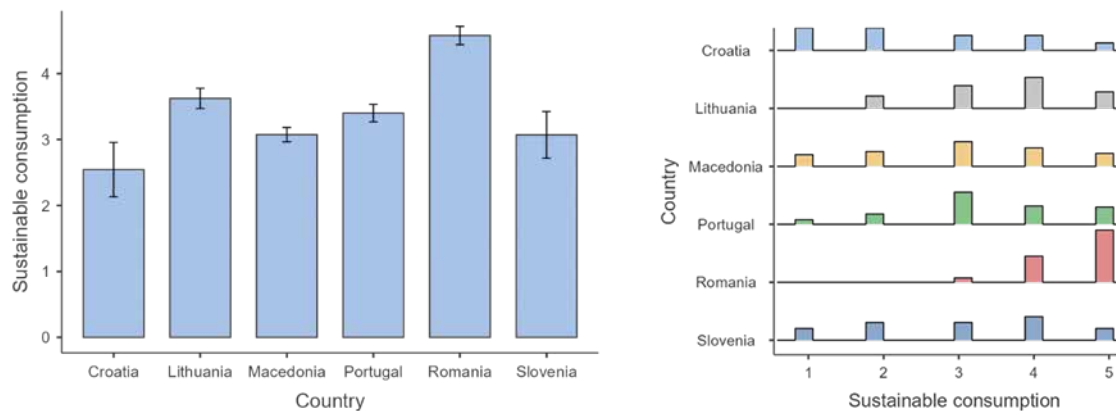


Figure 8. Charts showing the Sustainable Consumption scores for the countries involved.



Wordclouds

For each open-ended question (i.e., inclusion and sustainability), two word clouds were created respectively. The first was generated using the first word mentioned by the participants, and the second was created using all the words they mentioned. The web tool used to create the word clouds was as follows: <https://www.freewordcloudgenerator.com/>. The word clouds for the term 'Inclusion' are shown in Figures 9 and 10, whilst Figures 11 and 12 show the two word clouds for the term 'Sustainability'.

Semantic Areas

With regard to the open-ended questions, semantically related words were grouped together and the frequency with which these word groups appeared in the total number of words provided by the students for the questions on inclusion and sustainability, respectively, was calculated. The results for words associated with the term 'Inclusion' are shown in Table 5, whilst those for words associated with the term 'Sustainability' are shown in Table 6.

Specifically, regarding the theme of inclusion, the most frequently occurring words in the data

collected during the third year of the project relate to the semantic areas of friendship, group, inclusion, respect and acceptance. Other frequently occurring words include empathy, equality, team, community, unity, society and diversity.

As regards the theme of sustainability, the most frequently occurring words relate to the semantic areas of recycling, responsibility, future and environment. Other frequently occurring words include ecology, balance and durability.

Figure 9. Word cloud for the term ‘inclusion’, comprising the top 100 words suggested by participants from each country (the responses have been translated into English).



Figure 10. Word cloud for the term ‘inclusion’, comprising 100 of the words suggested by participants from each country (the responses have been translated into English).



Table 5. Most frequently cited terms associated with 'inclusion'.

Inclusion		
Word/Cluster of words	F	%
Friend(s)/friendship(s)/friendly	60	6,40
Group (in a)/group collaboration/grouping	45	4,80
Inclusion(s)/include(-d, -s, -ing)/inclusive/inclusivity	47	5,02
Respect	41	4,38
Accept(ed, to)/acceptance	41	4,38
Empathy	29	3,10
Equality/equal	27	2,88
Team (in a)/teamwork	27	2,88
Community	27	2,88
Union/unity/unification	25	2,67
Society (in)/socialization/socializing	21	2,24
Diversity/diverse	20	2,14
Cooperation	18	1,92
Support(mutual)	17	1,81
Together/togetherness	16	1,71
Belonging/belong	14	1,49
Participate/participation	14	1,49
People	12	1,28
Light/lighting/light bulb	12	1,28
Activity(ies)/active/activation/actively	10	1,07
Electricity	10	1,07
Project(s, to the)	10	1,07
Start/starting	10	1,07
<i>Abbreviation: F (Frequency). Notes: *= percentage of a total of 937 words provided; the table shows only those words or clusters of words that appear in the list at least 10 times.</i>		

Table 6 Most frequently cited terms associated with 'sustainability'.

Sustainability		
Word/Cluster of words	F	%
Recycle/recycling/recyclable/recycled	41	4,88
Responsibility (environmental, social)/responsible	33	3,93
Strength/strong (spirit)/strongly/strongness	32	3,81
Future (the)	31	3,69
Environment/environmental/environmentally sustainable	31	3,69
Ecology/ecological/ecologic/ecologist/eco/eco-friendly	28	3,33
Balance	26	3,10
Durability/durable/duration	22	2,62
Reuse/reusable	18	2,14
Nature/natural	18	2,14
Stability/stable	17	2,02
Energy (clean/green/solar)	15	1,79
Perseverance	14	1,67
Long (-lasting, -process, -term, -lived)/longevity	13	1,55
Save/savings	10	1,19
Renewable (power, energy)/renewalist/renew/renovation	10	1,19
Maintain/maintains/maintenance	10	1,19
Efficiency	10	1,19
Economy/economic/economical	10	1,19
<i>Abbreviation: F (Frequency). Notes: *= percentage of a total of 840 words provided; the table shows only those words or clusters of words that appear in the list at least 10 times.</i>		

Concluding remarks

NeVE-Art/Action is a project that involved teenage students in the adaptation and staging of theatrical performances. This active participation enabled them to explore, interpret and discuss issues of social relevance.

The data collected over the three years of the project show that the young people's self-reported perceptions regarding the project's target themes – such as empathy, inclusion, participation and sustainability – fall within the medium-to-high range.

In line with the trend seen in the two previous surveys (2024 and 2025, the first and second years of the project), all values recorded across all countries fall on the positive side of the standardised scales, with a score above 3. The data show a general overall improvement in the scores for many key indicators across most partner countries.

From this perspective, it is certainly important to note this trend of continuous improvement in students' perceptions from one year to the next, demonstrating that the activities carried out by the project have achieved the intended effects.

As regards the individual scores for the various dimensions across the different countries involved in the project, it is interesting to note that, as in the previous year, the highest overall positive score was recorded by students in Romania on the 'Hope' and 'Commitment' scales.

As for the other scales and countries, it is also worth noting the high scores achieved by students in Croatia on the 'Connection with Nature' scale, the high scores achieved by students in Lithuania and North Macedonia on the 'Empathy' scale, the high scores achieved by students in Portugal on the 'Sharing' scale, and the high scores achieved by students in Slovenia on the 'Tolerance' scale.

As for the qualitative data, in the second year of the project, the most frequently recurring words on the theme of inclusion related to friendship, inclusion, acceptance, and the group. In the third year of the project, the most frequently occurring words on this theme remained the same, with the addition of the theme of respect. As regards the theme of sustainability, in the second year of the project the most frequently occurring words referred to the semantic areas of recycling, strength, and the environment. In the third year of the project, the most frequent words included those mentioned above, with the addition of responsibility and the future.

As regards the qualitative data, in the second year of the project, the most frequently recurring words relating to the theme of inclusion referred in particular to the concepts of friendship, acceptance, belonging and group. These terms indicated a growing awareness among participants of the importance of positive relationships and of feeling part of a community. This highlighted a shared social atmosphere in which collaboration and mutual support were perceived as central elements in fostering an inclusive environment. It is interesting to note how these words reflect not only attitudes, but also concrete experiences of integration and personal and collective growth within the project.

In the third year of the project, the same key words remained central, thus highlighting the continuation and strengthening of this positive social atmosphere among the boys and girls involved in the project. Furthermore, in the third year, a further significant element was added to this positive pattern, represented by the word 'respect'. This new term suggests a positive evolution in the participants' perception of inclusion, as it highlights a greater focus on valuing differences and harmonious coexistence amongst diverse groups. The emergence of respect as a shared value indicates a step forward in building a more mature and conscious educational and relational environment, capable of translating the ideals of acceptance and cooperation—already well-established in previous years—into concrete attitudes.

As regards the theme of sustainability, in the second year of the project the most frequently occurring words were linked to the semantic areas of recycling, strength and the environment. These terms denote a growing interest in responsible behaviour and a desire to contribute, even in a symbolic way, to safeguarding the planet. The students seemed to perceive sustainability not merely as an abstract concept, but as a set of daily, concrete actions aimed at improving the natural and social environment.

In the third year of the project, there was a further expansion of vocabulary and meaning: terms such as 'responsibility' and 'future' were added to the existing words. This lexical development indicates a greater internalisation of the values associated with active citizenship and care for the environment, as well as a more forward-looking perspective. The reference to the 'future', in particular, highlights a positive and proactive attitude, suggesting how the project has helped to develop a more mature ecological awareness and a sense of responsibility towards future generations among the participants. In summary, the trend in the qualitative data shows a path of growth and consolidation of the values of inclusion and sustainability, with results that can be interpreted as positive indicators of the educational, human and cultural success of the entire project.

Discussion of the project's findings in relation to the various theatrical productions

Over the three years of the project, the schools involved worked on the theatre productions in the following order:

- 2023–2024 academic year – Slovenia and Portugal
- 2024–2025 academic year – Lithuania and North Macedonia
- 2025–2026 academic year – Romania and Croatia

The theatre productions were titled as follows: *The Path of Francis* for Slovenia, *Caminho de Francisco* for Portugal, *Po debesimis/Under the clouds* for Lithuania, *Fine four steps...under the clouds* for North Macedonia, *Clara și Francesco* for Romania, and *Chiara e Francesco* for Croatia. A total of three plays were adapted by the participating schools, one for each year of the project.

In particular, over the three years of the project, the plays became increasingly complex: in the first year, the play proposed to the two schools in Slovenia and Portugal was educational in nature, focusing on the biography of St Francis – at this stage of the project, the aim was to introduce the figure of the saint; in the second year, whilst the focus remained on the figure of St Francis, the script offered contemporary food for thought on themes such as – for example – the environment; in the third year, the proposed script introduced the figure of St Clare in a parallel between the past and the present, highlighting psychological aspects of the events narrated. For these reasons, the scripts proposed over the three years involved an increasing level of abstraction and critical reflection.

The overall development and increasing depth of the plays proved to be an extremely effective pedagogical and artistic choice. This progression enabled the students to tackle increasingly stimulating interpretative challenges, guiding them step by step through a genuine process of expressive and personal growth.

During the first year, the text proposed to the two partner schools in Slovenia and Portugal was purely educational and biographical in nature, focusing on the life of St Francis, with the aim of fostering an understanding of the basic aspects and concepts of the Saint's life in relation to the universal and shared values underpinning the project. In this initial phase, the main aim was to present the figure of the saint in a clear and accessible manner. This simple yet rigorous approach was fundamental in creating a common knowledge base among young people from different cultures, enabling them to become familiar with the stage and with the universal values of the Franciscan message.

The second year marked a significant leap in quality. Whilst maintaining a firm focus on the figure of St Francis, the script was enriched with valuable and highly contemporary food for thought. By addressing pressing issues close to the hearts of the younger generation – such as environmental protection and social inclusion – the script created a dialogue between the spirituality of the past and the cultural and social challenges of the present. It was admirable to see how the students were able to internalise this transition, demonstrating a remarkable capacity for reworking the material and a sincere emotional engagement in their acting.

The culmination of this commendable journey was reached in the third year, with a play of great depth and maturity. The introduction of the complex and fascinating figure of Saint Clare was structured around a refined parallelism between the past and the present. The script required the students to explore the inner lives of the characters, highlighting the delicate psychological aspects and intimate conflicts of the stories told. The boys and girls rose to this challenge with a surprising sensitivity as actors, bringing to the stage emotional nuances of great impact and developing a deep interpersonal and intergenerational empathy.

For these reasons, the texts selected over the three-year period involved a steadily increasing level of abstraction, introspection and critical reflection. This methodological choice proved to be a valuable educational challenge for the participants, the teachers and the project leaders alike. Far from discouraging the young actors and teachers, the increasing difficulty of the scripts spurred them on to push beyond their limits, transforming the theatrical experience from a simple performance into a profound workshop for critical thinking, inner growth and global awareness.

In conclusion, it is important to emphasise that the cultural exchange activities between students – experienced directly or indirectly throughout the project, but promoted particularly in the second half of the third year, including through the planned participation of the various groups in the final conference – represent a prime example of promotion and integration, perfectly in line with the philosophy of the Erasmus+ programme and the founding values of the European Union. At this crucial stage of the project, the theatre stage and moments of cultural coexistence have become genuine bridges between cultures, breaking down geographical and linguistic barriers. Working alongside their teachers on the production, discussing the universal messages of St Francis and St Clare, and sharing their traditions has enabled young people from the various nations involved to identify with a common European identity. This synergy has created a genuine workshop in active citizenship: it was not merely a matter of ‘tolerating’ differences, but of genuine inclusion and mutual enrichment that embodies the European motto ‘United in diversity’. Through the direct dialogue and empathy required by theatre, the project went beyond a purely educational dimension, transforming the students into true ambassadors of peace and cooperation, capable of building those bonds of solidarity and friendship that form the social and cultural fabric of tomorrow’s Europe.

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Report di Progetto – Italian

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Introduzione

Il presente report include la descrizione dei risultati della raccolta dati del terzo anno del Progetto Erasmus+ Project NeVE Art/action, condotta nell'autunno del 2026. Anche per questa terza ondata, la survey è stata completata dagli studenti delle scuole dei sei paesi coinvolti nel progetto: Croazia, Slovenia, Lituania, Macedonia, Portogallo, e Romania. Nel presente report è inclusa anche una discussione conclusiva sulle raccolte dati dei tre anni di progetto.

Nello specifico, nei paragrafi seguenti verranno presentati i metodi e i principali risultati di questa terza raccolta dati. In alcuni casi, i risultati sono presentati come aggregati per l'intero campione, mentre in altri casi sono presentati separatamente per ogni scuola o paese. Nel paragrafo conclusivo, verranno discussi i dati dei tre anni di progetto.

L'obiettivo del progetto NeVE Art/Action è quello di sostenere gli studenti adolescenti di diversi paesi partner nello sviluppo di percezioni, sentimenti e una visione comune dell'Europa. Nel corso dei tre anni del progetto, i ragazzi hanno partecipato ad attività di lettura e discussione in classe, scrittura e/o revisione di testi e rappresentazione teatrale. Ci si aspetta che questo impegno porti i ragazzi a riflettere sulle proprie interpretazioni condividendole tra di loro, consentendo loro di diventare protagonisti di una visione e di una cultura europea condivisa e inclusiva. Nell'arco dei tre anni sono stati messi in scena tre testi rielaborati dagli studenti sulla base della vita e degli insegnamenti di San Francesco d'Assisi come figura archetipica e precursore dei valori fondamentali dell'Europa. Gli spettacoli messi in scena dagli studenti delle scuole coinvolte sono stati i seguenti:

Primo anno del progetto

- *The Path of Francis* per la scuola della Slovenia (Koper)
- *Caminho de Francisco* per la scuola del Portogallo (Viseu)

Secondo anno del progetto

- *Po debesimis/Under the clouds* per la scuola della Lituania (Kaunas)
- *Fine four steps...under the clouds* per la scuola della Macedonia (Skopje)

Third year of the project

- *Clara și Francesco* per gli studenti della scuola della Romania (Ticleni)
- *Chiara e Francesco* per gli studenti della scuola della Croazia (Buje)

Il testo del primo anno del progetto è di Alessandra Colarich e Lucia Panaro, adattato rispettivamente dagli studenti e docenti delle scuole in cui sono stati messi in scena, Slovenia e Portogallo. I testi del secondo e terzo anno sono stati scritti da Alessandra Colarich e, anche in questo caso, adattati dagli

studenti e docenti delle rispettive scuole. Nelle pagine che seguono riportiamo le locandine degli spettacoli teatrali messi in scena nei tre anni di progetto, nei rispettivi paesi.

Metodi

Procedura

Il questionario è stato condiviso dagli insegnanti con i gruppi di studenti di classi selezionate delle scuole coinvolte nel progetto dei paesi di Croazia, Lituania, Macedonia, Portogallo, Romania e Slovenia. Il questionario è stato lo stesso per i tre anni di progetto ed è stato somministrato attraverso l'App appositamente realizzata per il progetto. Le raccolte dati sono avvenute come segue: prima ondata (primavera 2024), seconda ondata (primavera 2025), terza ondata (primavera 2026). Il dettaglio della composizione del questionario è stato descritto nei report precedenti e viene sintetizzato nel paragrafo ad esso dedicato (Questionari). La survey era composta da una parte di questionario con domande a risposta chiusa per le variabili di:

- *Empatia*;
- *Partecipazione* nelle dimensioni di *impegno, speranza e dedizione civica*;
- *Inclusione* nelle dimensioni di *tolleranza e condivisione*;
- *Sostenibilità* nelle dimensioni di *connessione con la natura e consumo sostenibile*.

Per ciascuna delle ultime due macro-dimensioni (i.e., inclusione e sostenibilità) è stata inclusa una domanda a risposta aperta.

Partecipanti

Il questionario è stato condiviso dagli insegnanti con gli studenti delle scuole dei sei paesi coinvolti nel progetto. In particolare, nel 2026, per la Croazia il questionario è stato condiviso tra gli studenti della terza e quarta classe di una scuola secondaria di secondo grado in lingua italiana, per la Lituania è stato condiviso tra gli studenti della terza classe di un liceo-ginnasio, per la Macedonia è stato condiviso tra gli studenti della quarta classe di una scuola secondaria di secondo grado, per il Portogallo è stato condiviso tra gli studenti della dodicesima classe di una scuola secondaria, per la Romania è stato condiviso tra gli studenti della undicesima e dodicesima classe di una scuola secondaria, per la Slovenia è stato condiviso tra gli studenti della terza classe di una scuola secondaria di secondo grado in lingua italiana.

In una prima fase, il database è stato ripulito e sono stati esclusi i casi con errori o informazioni non affidabili. I criteri di esclusione sono stati quelli adottati nelle precedenti analisi dati e descritti nei precedenti Report di progetto, come aver indicato un paese non coinvolto nel progetto, o aver riportato un pattern di risposte inaffidabili alle domande a risposta aperta (ad esempio, battute, termini gergali o altre risposte simili inaffidabili). Più nello specifico, sono stati esclusi i partecipanti che hanno fornito risposte insensate in tutti gli spazi che hanno compilato nelle domande a risposta aperta. Nei casi in cui i partecipanti avevano fornito una o due parole accettabili e una o due parole insensate, queste ultime sono state considerate come "insensate"/"non affidabili" ma le altre risposte non sono state escluse dal database.

Questionario

Come accennato in precedenza, la survey era composta da una parte di questionario con domande a risposta chiusa per le variabili di:

- *Empatia*;
- *Partecipazione* nelle dimensioni di *impegno, speranza e dedizione civica*;
- *Inclusione* nelle dimensioni di *tolleranza e condivisione*;
- *Sostenibilità* nelle dimensioni di *connessione con la natura e consumo sostenibile*.

Per ciascuna delle ultime due macro-dimensioni (i.e., inclusione e sostenibilità) è stata inclusa una domanda a risposta aperta.

Nel dettaglio:

- *Empatia*. Un item con una domanda a risposta chiusa adattata dalla Single Item Trait Empatia Scale (SITES; Konrath, Meier, & Bushman, 2018) (i.e., “Sono una persona empatica: capisco i sentimenti degli altri e mi prendo cura di loro.”). Le risposte potevano essere fornite su una scala da 1 =Non molto vero per me a 5 =Molto vero per me.
- *Inclusione*. Un item con una domanda a risposta aperta create ad hoc per questo progetto (i.e., “Indica tre parole che ti vengono in mente pensando al termine INCLUSIONE:”) e due item con domande a risposta chiusa: una sulla condivisione ed una sulla tolleranza. Rispettivamente: “Sono una persona che condivide con gli altri.” e “Non mi dà fastidio se qualcun altro ha un punto di vista diverso dal mio.”. Entrambi gli item a risposta chiusa sono stati creati ad hoc e già utilizzati in un precedente progetto Erasmus+ (il progetto MUSE).
- *Partecipazione*. Un item con domanda a risposta chiusa per ognuna delle 3 sottodimensioni. Nello specifico: per la dimensione dell’Impegno l’item era il seguente “Dedico molte energie a perseguire gli obiettivi che mi pongo nella vita.” ed è stato creato appositamente e utilizzato per il progetto MUSE sopra citato. Per la dimensione della Speranza, l’item era il seguente “Penso a molti modi per ottenere le cose della vita che sono più importanti per me.” (adattato dalla 6-item Hope Scale di Babyak, Snyder, & Yoshinobu, 1993 – dimensione pathways). Per la dimensione della Dedizione civica l’item era il seguente “Sono entusiasta di ciò che faccio per essere un cittadino responsabile.” (adattato dalla 9 item Utrecht Work Engagement Scale (UWES-9) di Schaufeli, Bakker, & Salanova, 2006 – della sottoscala dedizione). Le risposte a tali item potevano essere fornite su una scala tipo Likert da 1 =Non molto vero per me a 5 =Molto vero per me.
- *Sostenibilità*. Un item con domanda a risposta aperta create appositamente per il progetto (i.e., “Indica tre parole che ti vengono in mente pensando al termine SOSTENIBILITÀ:”) e 2 item a risposta chiusa, rispettivamente, sulle dimensioni di Connessione con la natura e Consumo sostenibile. Per la prima dimensione, l’item è stato adattato dalla Extended Inclusion of Nature in Self scale (EINS; Martin, & Czellar, 2016) mentre, per la seconda dimensione esso era il seguente “Acquisto solo le cose che mi servono senza seguire troppo le mode.” ed è stato realizzato appositamente per il progetto. Per quest’ultimo item le risposte potevano essere fornite su una scala tipo Likert che andava da 1 =Non molto vero per me a 5 =Molto vero per me.

Analisi dati

Le analisi dei dati del presente report includono un’analisi quantitativa e qualitativa dei dati della terza ondata di survey per l’anno scolastico 2025-2026.

Risultati

Empatia. Per la dimensione dell'empatia sono state analizzate un totale di N=286 risposte, ripartite come segue tra le scuole dei diversi paesi coinvolti: N=13 per la Croazia, N=38 per la Lituania, N=138 per la Macedonia, N=71 per il Portogallo, N=17 per la Romania, e N=13 per la Slovenia. Infatti, del campione iniziale di N=291, N=5 risposte sono state escluse perché indicanti paesi diversi da quelli inclusi nel progetto. Le statistiche descrittive sono riportate in Tabella 1 e Figura 1.

Inclusione. I dati sull'inclusione sono stati analizzati per N=318 partecipanti, di loro N=12 erano della Croazia, N=44 della Lituania, N=149 della Macedonia, N=75 del Portogallo, N=25 della Romania, e N=13 della Slovenia. Infatti, dal campione iniziale di N=329 risposte, N=4 sono stati escluse per aver fornito un pattern di risposte inaffidabile alle domande a risposta aperta e N=7 per aver indicato un paese diverso da quelli inclusi nello studio. Le statistiche descrittive sono riportate in Tabella 2 e nelle Figure 2 e 3, rispettivamente.

Partecipazione. Per le domande sulla partecipazione sono state analizzate un totale di N=306 risposte, di loro N=13 erano della Croazia, N=41 della Lituania, N=143 della Macedonia, N=72 del Portogallo, N=24 della Romania, e N=13 della Slovenia. In questo campione, da un totale di N=312 risposte iniziali, N=6 sono state escluse perché riportavano un paese diverso da quelli delle scuole incluse nel progetto. Le statistiche descrittive per le sottodimensioni di speranza, impegno, e dedizione civica sono riportate nella Tabella 3 e nelle Figure 4, 5, e 6, rispettivamente.

Sostenibilità. I dati sulla sostenibilità sono stati analizzati per N=290 partecipanti, suddivisi come segue: N=11 della Croazia, N=40 della Lituania, N=134 della Macedonia, N=72 del Portogallo, N=19 della Romania, N=14 Slovenia. Del campione iniziale di N=301 risposte, N=5 sono stati escluse per aver fornito un pattern di risposte inaffidabile alle domande a risposta aperta e N=6 perché riportavano un paese diverso da quelli delle scuole incluse nel progetto. Le statistiche descrittive sono riportate nella Tabella 4, e nelle Figure 7 e 8, rispettivamente.

Tabella 1. Statistiche descrittive per le domande su Empatia (N=286).

Empathy						
Sample (N=286)						
Country N	Croatia 13	Lithuania 38	Macedonia 134	Portugal 71	Romania 17	Slovenia 13
Empathy M±SD	3.62±1.26	3.97±1.00	4.34±.933	4.18±.931	4.53±.874	3.77±1.01

Abbreviations: M= Mean, N= Number, SD= Standard Deviation.

Figura 1. Grafici per i punteggi sull'Empatia per le scuole dei 6 paesi coinvolti.

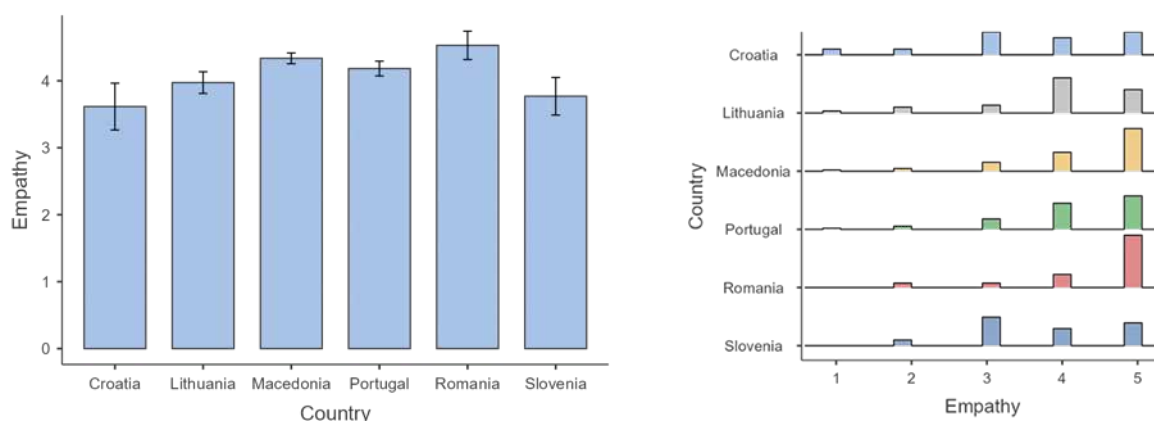


Tabella 2. Statistiche descrittive per le domande su Inclusione (N=318), separate per condivisione e tolleranza.

Inclusion						
Sample (N=318)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	12	44	149	75	25	13
Sharing M±SD	3.83±1.11	3.66±.776	3.77±1.07	4.21±.827	4.60±.707	3.77±1.17
Tolerance M±SD	3.17±1.59	3.75±1.20	3.57±1.25	3.87±1.07	4.44±.917	4.15±1.21

Abbreviations: M= Mean, N= Number, SD= Standard Deviation.

Figura 2. Grafici per i punteggi sulla Condivisione per le scuole dei 6 paesi coinvolti.

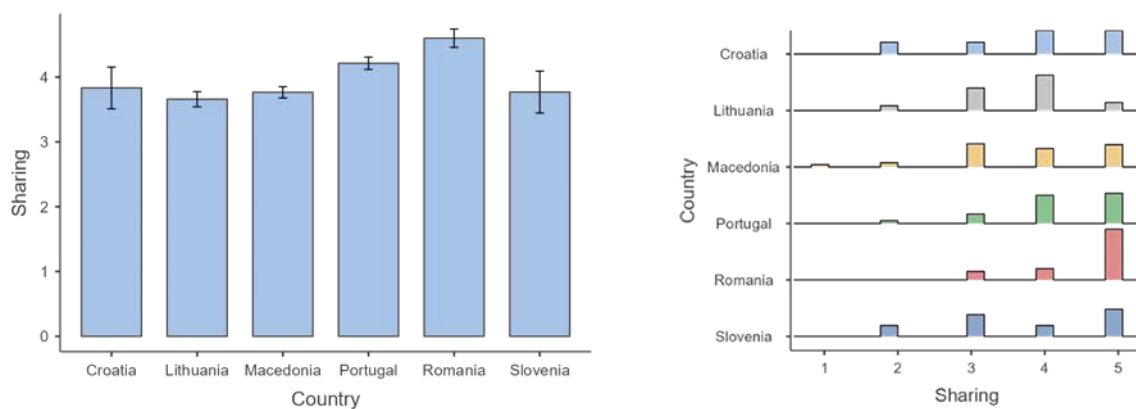


Figura 3. Grafici per i punteggi sulla Tolleranza per le scuole dei 6 paesi coinvolti.

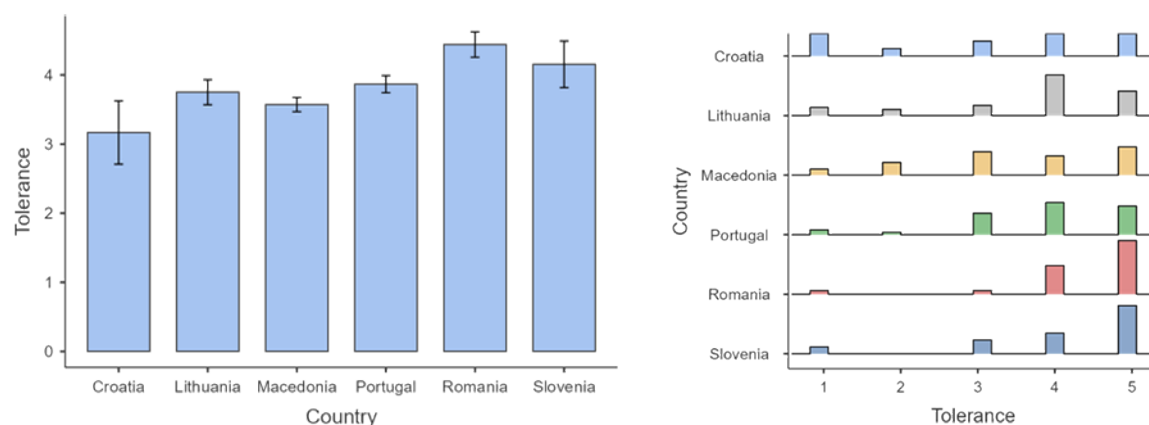


Tabella 3. Statistiche descrittive per le domande sulla Partecipazione (N=306), separate per Speranza, Impegno e Dedizione civica.

Participation						
Sample (N=306)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	13	41	143	72	24	13
Hope						
M±SD	3.62±1.50	3.76±1.02	4.20±.850	3.67±1.11	4.67±.565	3.85±1.14
Commitment						
M±SD	3.85±1.21	3.63±1.04	3.97±1.03	3.67±1.10	4.67±.565	4.00±1.08
Civic dedication						
M±SD	3.38±1.19	3.37±1.32	3.48±1.17	3.69±1.06	4.58±.654	3.31±1.18

Abbreviations: M= Mean, N= Number, SD= Standard Deviation.

Figura 4. Grafici per i punteggi sulla Speranza per i paesi coinvolti.

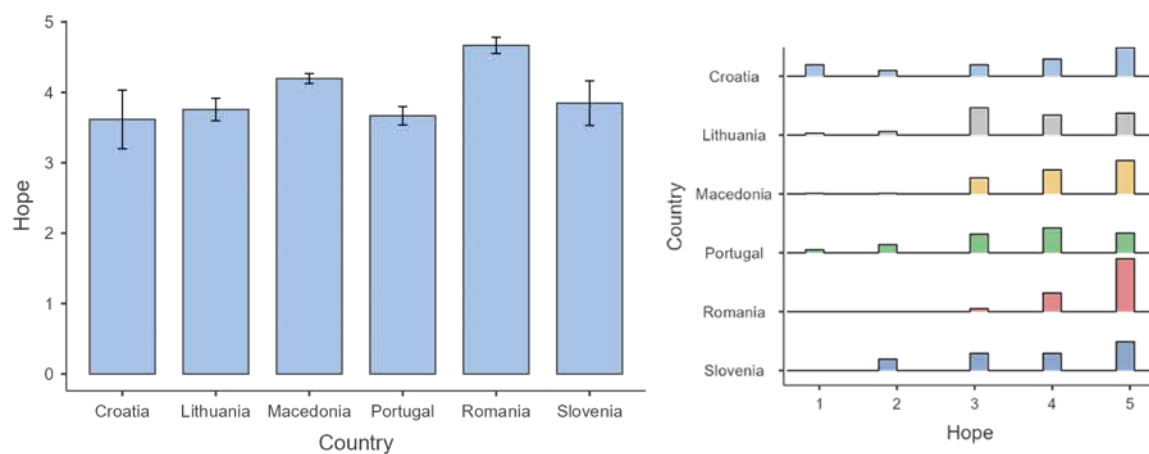


Figura 5. Grafici per i punteggi sull'Impegno per le scuole dei 6 paesi coinvolti.

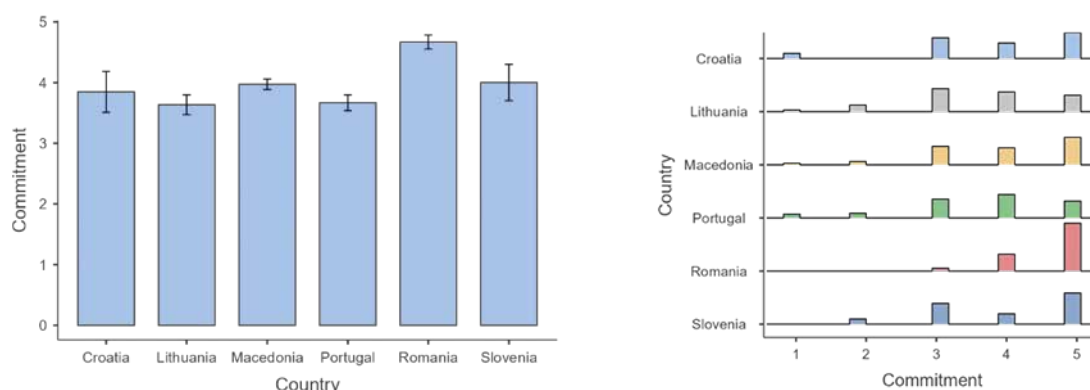


Figura 6. Grafici per i punteggi sulla Dedizione Civica per le scuole dei 6 paesi coinvolti.

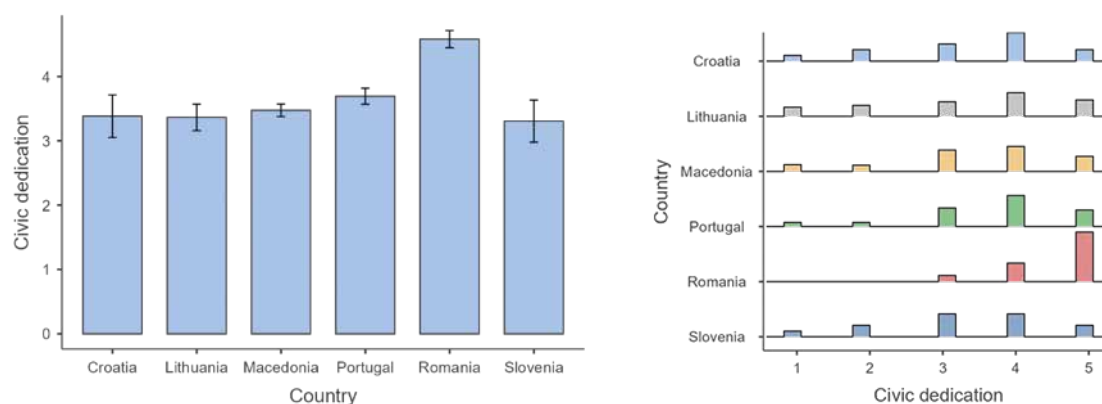


Tabella 4. Statistiche descrittive per le domande sulla Sostenibilità (N=290), separate per Connessione con la natura e Consumo sostenibile.

Sustainability						
Sample (N=290)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	11	40	134	72	19	14
Connection with nature M±SD	4.09±.831	3.15±.802	3.57±.961	3.44±1.02	4.47±.697	3.43±.938
Sustainable consumption M±SD	2.55±1.37	3.63±.979	3.07±1.27	3.40±1.12	4.58±.607	3.07±1.33

Abbreviations: M= Mean, N= Number, SD= Standard Deviation.

Figura 7. Grafici per i punteggi sulla Connessione con la natura per i paesi coinvolti.

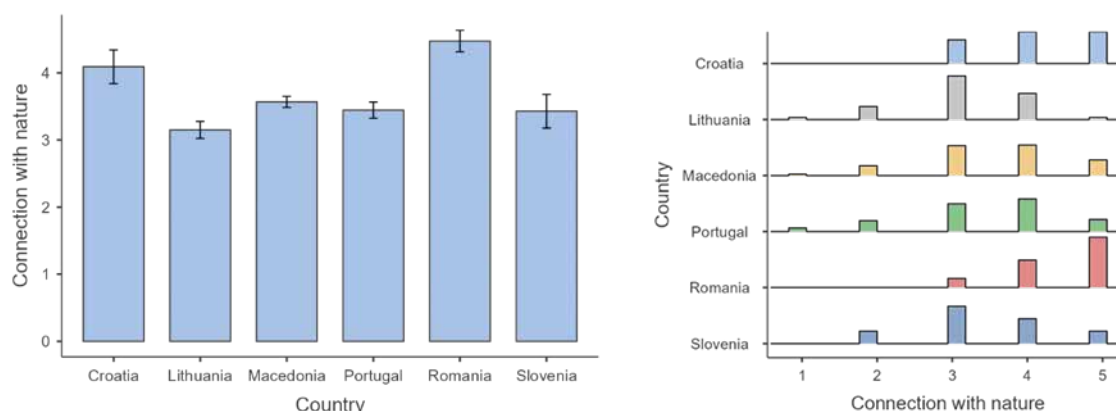
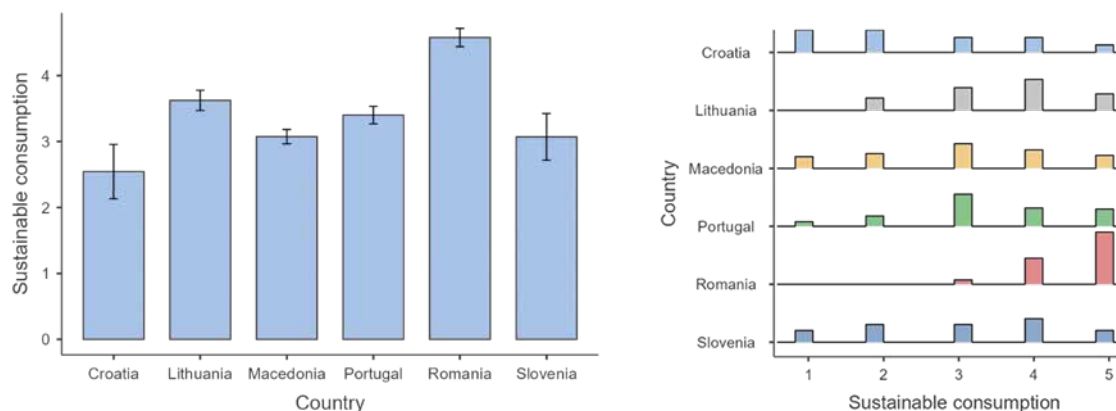


Figura 8. Grafici per i punteggi sul Consumo sostenibile per i paesi coinvolti.



Wordclouds

Per ciascuna domanda a risposta aperta (i.e., inclusione e sostenibilità), sono stati creati, rispettivamente, due word-cloud. Il primo è stato realizzato considerando la prima parola indicata dai partecipanti, ed il secondo è stato creato considerando tutte le parole da loro indicate. Lo strumento web tramite cui sono stati realizzati i word cloud è stato il seguente: <https://www.freewordcloudgenerator.com/>. I word cloud per il termine "Inclusione" sono riportati Nelle Figure 9 e 10 sono riportati i due word-cloud per il termine Inclusione mentre, nelle Figure 11 e 12 sono riportati i due word-cloud per il termine Sostenibilità.

Aree semantiche

Per quanto riguarda le domande a risposta aperta, è stato effettuato un lavoro di raggruppamento di parole semanticamente interconnesse ed è stata calcolata la frequenza con cui tali gruppi di parole ricorrevano nel totale di parole fornite dagli studenti per le domande sull'inclusione e sulla sostenibilità, rispettivamente. I risultati sulle parole associate al termine Inclusione sono riportati in Tabella 5, quelli sulle parole associate al termine Sostenibilità sono riportati in Tabella 6.

Nello specifico, per quanto riguarda il tema dell'inclusione, le parole più ricorrenti della raccolta

dati del terzo anno di progetto si riferiscono alle aree semantiche di amicizia, gruppo, inclusione, rispetto ed accettazione. Altre parole che ricorrono frequentemente sono quelle di empatia, uguaglianza, team, comunità, unione, società e diversità.

Per quanto riguarda il tema della sostenibilità, le parole più ricorrenti si riferiscono alle aree semantiche di riciclo, responsabilità, futuro ed ambiente. Altre parole che ricorrono frequentemente sono quelle di ecologia, equilibrio, e durata

Figura 9. Word cloud per il termine Inclusione che include 100 delle prime parole indicate dai partecipanti per ogni paese (le risposte sono state tradotte nella lingua inglese).



Figura 10. Word cloud per il termine Inclusione che include 100 delle parole indicate dai partecipanti per ogni paese (le risposte sono state tradotte nella lingua inglese).



Tabella 5. Parole più citate per il termine Inclusion.

Inclusion		
Word/Cluster of words	F	%
Friend(s)/friendship(s)/friendly	60	6,40
Group (in a)/group collaboration/grouping	45	4,80
Inclusion(s)/include(-d, -s, -ing)/inclusive/inclusivity	47	5,02
Respect	41	4,38
Accept(ed, to)/acceptance	41	4,38
Empathy	29	3,10
Equality/equal	27	2,88
Team (in a)/teamwork	27	2,88
Community	27	2,88
Union/unity/unification	25	2,67
Society (in)/socialization/socializing	21	2,24
Diversity/diverse	20	2,14
Cooperation	18	1,92
Support(mutual)	17	1,81
Together/togetherness	16	1,71
Belonging/belong	14	1,49
Participate/participation	14	1,49
People	12	1,28
Light/lighting/light bulb	12	1,28
Activity(ies)/active/activation/actively	10	1,07
Electricity	10	1,07
Project(s, to the)	10	1,07
Start/starting	10	1,07
<i>Abbreviation: F (Frequency). Notes: *= percentage of a total of 937 words provided; the table shows only those words or clusters of words that appear in the list at least 10 times.</i>		

Tabella 6. Parole più citate per il termine Sostenibilità.

Sustainability		
Word/Cluster of words	F	%
Recycle/recycling/recyclable/recycled	41	4,88
Responsibility (environmental, social)/responsible	33	3,93
Strength/strong (spirit)/strongly/strongness	32	3,81
Future (the)	31	3,69
Environment/environmental/environmentally sustainable	31	3,69
Ecology/ecological/ecologic/ecologist/eco/eco-friendly	28	3,33
Balance	26	3,10
Durability/durable/duration	22	2,62
Reuse/reusable	18	2,14
Nature/natural	18	2,14
Stability/stable	17	2,02
Energy (clean/green/solar)	15	1,79
Perseverance	14	1,67
Long (-lasting, -process, -term, -lived)/longevity	13	1,55
Save/savings	10	1,19
Renewable (power, energy)/renewalist/renew/renovation	10	1,19
Maintain/maintains/maintenance	10	1,19
Efficiency	10	1,19
Economy/economic/economical	10	1,19
<i>Abbreviation: F (Frequency). Notes: *= percentage of a total of 840 words provided; the table shows only those words or clusters of words that appear in the list at least 10 times.</i>		

Osservazioni conclusive

NeVE-Art/Action è un progetto che ha previsto la partecipazione di studenti adolescenti all'adattamento e alla messa in scena di rappresentazioni teatrali. Questa partecipazione attiva ha permesso loro di elaborare, interpretare e confrontarsi su temi di rilievo sociale.

I dati raccolti nei tre anni di progetto mostrano come le percezioni self-report dei ragazzi rispetto ai temi target del progetto quali l'empatia, l'inclusione, la partecipazione e la sostenibilità si collochino nella fascia di risposta medio-alta.

Seguendo la tendenza delle due survey precedenti (2024 e 2025, primo e secondo anno del progetto), tutti i valori registrati in tutti i Paesi si posizionano sul lato positivo delle scale standardizzate, con un punteggio superiore a 3. I dati mostrano un miglioramento complessivo generale nei punteggi di molti indicatori importanti, nella maggior parte dei paesi partner.

Da questo punto vista, è senz'altro importante registrare questo trend di continuo miglioramento nelle percezioni degli studenti da un anno all'altro, a testimonianza del fatto che le attività svolte dal progetto hanno raggiunto gli effetti previsti.

Per quanto riguarda i singoli punteggi relativi alle varie dimensioni nei diversi Paesi del progetto, è interessante notare che il valore complessivo più alto del picco positivo è stato registrato, come nell'anno precedente, nelle scale "Speranza" e "Impegno", dagli studenti della Romania.

Per quanto riguarda le altre scale e gli altri paesi, è interessante anche notare gli alti valori degli studenti della Croazia nella scala della "Connessione con la Natura", gli alti valori degli studenti della Lituania e della Macedonia del Nord nella scala dell'"Empatia", gli alti valori degli studenti del Portogallo nella scala di "Condivisione", e gli alti valori degli studenti della Slovenia nella scala della "Tolleranza".

Per quanto riguarda i dati qualitativi, nel secondo anno del progetto, le parole maggiormente ricorrenti sul tema dell'inclusione riguardavano il tema dell'amicizia, dell'inclusione, dell'accettazione, e del gruppo. Nel terzo anno del progetto, le parole più ricorrenti su tale tema sono rimaste le medesime con l'aggiunta del tema del rispetto. Per quanto concerne il tema della sostenibilità, nel secondo anno di progetto le parole più ricorrenti si riferivano alle aree semantiche di riciclo, forza, ed ambiente. Nel terzo anno di progetto, le parole più frequenti hanno incluso quelle sopracitate con l'aggiunta di responsabilità e futuro.

Per quanto riguarda i dati qualitativi, nel secondo anno del progetto le parole maggiormente ricorrenti sul tema dell'inclusione facevano riferimento in particolare ai concetti di amicizia, accettazione, appartenenza e gruppo. Questi termini indicavano una crescente consapevolezza da parte dei partecipanti dell'importanza delle relazioni positive e del sentirsi parte di una comunità. Si evidenziava quindi un clima sociale condiviso in cui la collaborazione e il sostegno reciproco erano percepiti come elementi centrali per favorire un clima inclusivo. È interessante notare come queste parole riflettano non solo atteggiamenti, ma anche esperienze concrete di integrazione e di crescita personale e collettiva all'interno del progetto.

Nel terzo anno del progetto, le stesse parole chiave sono rimaste centrali, evidenziando quindi un mantenimento e un rafforzamento di tale clima sociale positivo tra i ragazzi e le ragazze coinvolte nel progetto. Inoltre, a questo pattern positivo, si è aggiunto nel terzo anno un ulteriore elemento significativo, rappresentato dalla parola rispetto. Questo nuovo termine suggerisce un'evoluzione positiva nella percezione dell'inclusione da parte dei partecipanti, poiché sottolinea una maggiore attenzione verso la valorizzazione delle differenze e la convivenza armoniosa tra le diversità. L'emergere del rispetto come valore condiviso indica un passo avanti nella costruzione di un contesto educativo e relazionale più maturo e consapevole, capace di tradurre in atteggiamenti concreti gli ideali di accoglienza e cooperazione già ben coltivati negli anni precedenti.

Per quanto riguarda il tema della sostenibilità, nel secondo anno di progetto le parole più ricorrenti erano legate alle aree semantiche del riciclo, della forza e dell'ambiente. Questi termini denotano un interesse crescente verso comportamenti responsabili e un desiderio di contribuire, anche in modo simbolico, alla salvaguardia del pianeta. Gli studenti sembravano percepire la sostenibilità non solo come un concetto astratto, ma come un insieme di azioni quotidiane e concrete volte al miglioramento del contesto naturale e sociale.

Nel terzo anno del progetto, si è assistito a un ulteriore arricchimento del linguaggio e dei significati: alle parole già presenti si sono aggiunti termini quali responsabilità e futuro. Questa evoluzione lessicale segnala una maggiore interiorizzazione dei valori legati alla cittadinanza attiva e alla cura dell'ambiente, oltre a una visione più proiettata in avanti nel tempo. Il riferimento al "futuro", in particolare, evidenzia un atteggiamento positivo e proattivo, che lascia intravedere come il progetto abbia contribuito a sviluppare nei partecipanti una coscienza ecologica più matura e un senso di responsabilità verso le generazioni successive. In sintesi, l'andamento dei dati qualitativi mostra un percorso di

crescita e consolidamento dei valori di inclusione e sostenibilità, con risultati che possono essere letti come indicatori positivi del successo formativo, umano e culturale dell'intero progetto..

Discussione dei risultati del progetto in relazione alle differenti Rappresentazioni teatrali

Nei tre anni del progetto le scuole coinvolte nel progetto hanno lavorato alle rappresentazioni teatrali nel seguente ordine:

- Anno scolastico 2023-2024 – Slovenia e Portogallo
- Anno scolastico 2024-2025 –Lituania e Macedonia
- Anno scolastico 2025-2026 – Romania e Croazia

Le rappresentazioni teatrali hanno avuto i seguenti titoli: The Path of Francis per la Slovenia, Caminho de Francisco per il Portogallo, Po debesimis/Under the clouds per la Lituania, Fine four steps... under the clouds per la Macedonia, Clara și Francesco per la Romania, Chiara e Francesco per la Croazia. I testi teatrali poi adattati dalle scuole coinvolte sono stati complessivamente tre, uno per ogni anno di progetto.

In particolare, nei tre anni di progetto, i testi teatrali sono stati caratterizzati da una complessità crescente: il primo anno, il testo proposto alle due scuole di Slovenia e Portogallo è stato a carattere didattico sulla biografia di San Francesco – in questo momento del progetto lo scopo è stato quello di presentare la figura del Santo; il secondo anno, pur rimanendo il focus sulla figura di San Francesco, il testo ha offerto spunti di riflessione contemporanei su temi come – per esempio - l'ambiente; il terzo anno, il testo proposto ha introdotto la figura di Santa Chiara in un parallelismo tra il passato ed il presente, mettendo in luce aspetti psicologici delle vicende narrate. Per tali ragioni, i testi proposti nei tre anni hanno previsto un livello di astrazione e riflessione critica crescente.

L'evoluzione complessiva e la profondità crescente dei testi teatrali si è rivelata una scelta pedagogica e artistica estremamente efficace. Questa progressione ha permesso agli studenti di affrontare sfide interpretative sempre più stimolanti, accompagnandoli passo dopo passo in una vera e propria maturazione espressiva e personale.

Durante il primo anno, il testo proposto alle due scuole partner in Slovenia e Portogallo ha avuto un carattere prettamente didattico e biografico, incentrato sulla vita di San Francesco, con lo scopo di favorire una conoscenza degli aspetti e dei concetti di base della vita del Santo in relazione ai valori universali e condivisi alla base del progetto. In questa fase iniziale, lo scopo principale era quello di presentare in modo chiaro e accessibile la figura del Santo. Questa impostazione, semplice ma rigorosa, è stata fondamentale per creare una base di conoscenza comune tra ragazzi di culture diverse, permettendo loro di prendere confidenza con il palcoscenico e con i valori universali del messaggio francescano.

Il secondo anno ha segnato un importante salto di qualità. Pur mantenendo saldo il focus sulla figura di San Francesco, il testo si è arricchito offrendo preziosi spunti di riflessione fortemente contemporanei. Affrontando tematiche urgenti e vicine alla sensibilità delle nuove generazioni – come, per esempio, la salvaguardia dell'ambiente e l'inclusione sociale – la sceneggiatura ha fatto dialogare la spiritualità del passato con le sfide culturali e sociali del presente. È stato ammirevole osservare come gli studenti abbiano saputo interiorizzare questo passaggio, dimostrando una notevole capacità di rielaborazione e un sincero coinvolgimento emotivo nella recitazione.

Il culmine di questo virtuoso percorso si è raggiunto nel terzo anno, con un testo teatrale di grande spessore e maturità. L'introduzione della complessa e affascinante figura di Santa Chiara è stata strutturata su un raffinato parallelismo tra il passato e il presente. Il copione ha richiesto agli studenti di esplorare l'interiorità dei personaggi, mettendo in luce i delicati aspetti psicologici e i conflitti intimi del-

le vicende narrate. I ragazzi e le ragazze hanno risposto a questa sfida con una sorprendente sensibilità attoriale, portando in scena sfumature emotive di grande impatto e sviluppando una profonda empatia interpersonale e intergenerazionale.

Per tali ragioni, i testi proposti nel triennio hanno previsto un livello di astrazione, introspezione e riflessione critica costantemente crescente. Questa scelta metodologica, si è rivelata una buona sfida educativa tanto per i partecipanti che per i docenti e per i responsabili del progetto. La crescente difficoltà dei copioni non solo non ha scoraggiato i giovani attori e i docenti, ma li ha stimolati a superare i propri limiti, trasformando l'esperienza teatrale da semplice rappresentazione a un profondo laboratorio di pensiero critico, crescita interiore e consapevolezza globale.

In conclusione, è infine importante sottolineare come le attività di scambio culturale tra gli studenti, vissute direttamente o indirettamente lungo tutta la durata del progetto, ma promosse particolarmente nella seconda parte del terzo anno anche attraverso la prevista partecipazione dei diversi gruppi al convegno finale, rappresentano un esempio emblematico di promozione e integrazione, in perfetta sintonia con la filosofia del programma Erasmus+ e i valori fondanti dell'Unione Europea. In questa fase cruciale del progetto, il palcoscenico teatrale e i momenti di convivenza culturale si sono trasformati in veri e propri ponti interculturali, abbattendo le barriere geografiche e linguistiche. Lavorare insieme ai propri docenti per la messa in scena, confrontarsi sui messaggi universali di San Francesco e Santa Chiara e condividere le proprie tradizioni ha permesso ai giovani delle diverse nazioni coinvolte di riconoscersi in un'identità europea comune. Questa sinergia ha generato un autentico laboratorio di cittadinanza attiva: non si è trattato di una semplice "tolleranza" delle differenze, ma di una reale inclusione e di un arricchimento reciproco che incarna il motto europeo "Unita nella diversità". Attraverso il dialogo diretto e l'empatia richiesta dal teatro, il progetto ha superato la dimensione puramente didattica, trasformando gli studenti in veri ambasciatori di pace e cooperazione, capaci di costruire quei legami di solidarietà e amicizia che costituiscono il tessuto sociale e culturale dell'Europa di domani.

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Kratko izvješće – Croatian

*Giuseppe Carrus, Chiara Massullo:
Odjel za obrazovne znanosti, Sveučilište Roma Tre.*

2026

Uvod

Ovaj izvještaj predstavlja rezultate trećeg kruga prikupljanja podataka za Erasmus+ projekt NeVE Art/action, provedenog u proljeće 2026. godine. Za ovaj treći krug, anketu su opet ispunili učenici škola iz šest zemalja uključenih u projekt: Hrvatske, Slovenije, Litve, Sjeverne Makedonije, Portugala i Rumunjske. Izvještaj također uključuje zaključnu raspravu o podacima prikupljenim tijekom tri godine trajanja projekta.

Konkretno, u sljedećim odjeljcima bit će predstavljene metode i glavni nalazi ovog trećeg prikupljanja podataka. U nekim slučajevima rezultati su prikazani kao zbirni za cijeli uzorak, dok su u drugima prikazani zasebno za svaku školu ili zemlju. Zaključni odjeljak raspravlja će o podacima iz sve tri godine projekta.

Cilj projekta NeVE Art/Action je podržati učenike u adolescentskoj dobi iz različitih zemalja partnera u razvijanju percepcija, osjećaja i zajedničke vizije Europe. Tijekom trogodišnjeg projekta, učenici su sudjelovali u aktivnostima čitanja i rasprave u razredu, pisanja i/ili dorade tekstova te kazališnih izvedbi. Nada se da će ih taj angažman potaknuti na promišljanje o vlastitim interpretacijama i dijeljenje istih jednih s drugima, omogućujući im da postanu aktivni sudionici u zajedničkoj i uključivoj europskoj viziji i kulturi.

Tijekom tri godine, postavljene su tri predstave koje su prilagodili učenici, a koje se temelje na životu i učenjima sv. Franje Asiškog kao arhetipske figure i preteče temeljnih europskih vrijednosti:

Prva godina projekta

- *The Path of Francis* škola iz Slovenije (Koper)
- *Caminho de Francisco* škola iz Portugala (Viseu)

Druga godina projekta

- *Po debesimis/Under the clouds* škola iz Litve (Kaunas)
- *Fine four steps...under the clouds* škola iz Sjeverne Makedonije (Skopje)

Treća godina projekta

- *Clara și Francesco* škola iz Rumunjske (Ticleni)
- *Chiara e Francesco* škola iz Hrvatske (Buje)

Tekst za prvu godinu projekta napisale su Alessandra Colarich i Lucia Panaro, a prilagodili su ga učenici i nastavnici škola u kojima su predstave postavljene, u Sloveniji i Portugalu. Scenariji za drugu i treću godinu napisala je Alessandra Colarich, a i u tim slučajevima su ih prilagodili učenici i nastavnici pojedinih škola. Na sljedećim stranicama predstavljamo plakate kazališnih izvedbi postavljenih tijekom tri godine projekta u pojedinim zemljama.

Metode

Postupak

Upitnik su nastavnici podijelili skupinama učenika u odabranim razredima škola koje sudjeluju u projektu u Hrvatskoj, Litvi, Sjevernoj Makedoniji, Portugalu, Rumunjskoj i Sloveniji. Upitnik je ostao isti tijekom sve tri godine projekta i primijenjen je putem aplikacije razvijene posebno za projekt. Prikupljanje podataka odvijalo se na sljedeći način: prvi val (proljeće 2024.), drugi val (proljeće 2025.), treći val (proljeće 2026.). Detaljna struktura upitnika opisana je u prethodnim izvještajima i sažeta je u odjeljku posvećenom njoj (Upitnici). Anketa se sastojala od odjeljka s pitanjima zatvorenog tipa za sljedeće varijable:

- *Empatija*;
- *Participacija*, koja obuhvaća dimenzije *predanosti*, *nade* i *građanskog angažmana*;
- *Inkluzija*, koja obuhvaća dimenzije *tolerancije* i *dijeljenja*;
- *Održivost*, koja obuhvaća dimenzije *povezanosti s prirodom* i *održive potrošnje*.

Za svaku od posljednje dvije makro-dimenzije (tj. inkluziju i održivost) uključeno je i pitanje otvorenog tipa.

Sudionici

Upitnik su nastavnici podijelili učenicima u školama šest zemalja uključenih u projekt. Konkretno, u 2026. godini, u Hrvatskoj je upitnik podijeljen učenicima trećeg i četvrtog razreda srednje škole s nastavom na talijanskom jeziku; u Litvi učenicima trećeg razreda gimnazije; u Makedoniji učenicima četvrtog razreda srednje škole; u Portugalu učenicima dvanaestog razreda srednje škole; u Rumunjskoj učenicima jedanaestog i dvanaestog razreda srednje škole; te u Sloveniji učenicima trećeg razreda srednje škole s nastavom na talijanskom jeziku.

U početnoj fazi baza podataka je očišćena i isključeni su slučajevi koji su sadržavali pogreške ili nepouzdana informacije. Kriteriji isključivanja bili su oni usvojeni u prethodnim analizama podataka i opisani u prethodnim projektnim izvještajima, kao što su navođenje zemlje koja nije uključena u projekt ili pružanje obrasca nepouzdanih odgovora na pitanja otvorenog tipa (npr. šale, sleng ili drugi slični nepouzdati odgovori). Konkretnije, isključeni su sudionici koji su dali besmislene odgovore u svim poljima koja su ispunili u pitanjima otvorenog tipa. U slučajevima kada su sudionici naveli jednu ili dvije prihvatljive riječi i jednu ili dvije besmislene riječi, potonje su smatrane „besmislenima“/„nepouzdanima“, ali ostali odgovori nisu isključeni iz baze podataka.

Upitnik

Kao što je ranije spomenuto, anketa se sastojala od upitničkog odjeljka s pitanjima zatvorenog tipa koja su obuhvaćala sljedeće varijable:

- *Empatija*;
- *Participacija*, koja obuhvaća dimenzije *predanosti*, *nade* i *građanskog angažmana*;
- *Inkluzija*, koja obuhvaća dimenzije *tolerancije* i *dijeljenja*;
- *Održivost*, koja obuhvaća dimenzije *povezanosti s prirodom* i *održive potrošnje*.

Za svaku od posljednje dvije makro-dimenzije (tj. inkluziju i održivost) uključeno je pitanje otvorenog tipa.

U pojedinostima:

- *Empatija*. Jedna stavka s pitanjem zatvorenog tipa prilagođena iz Ljestvice empatije kao osobine jednom stavkom (SITES; Konrath, Meier i Bushman, 2018.) (tj. „Ja sam empatična osoba: razumijem osjećaje drugih ljudi i stalo mi je do njih.“). Odgovori su se mogli davati na ljestvici od 1 = Uopće ne vrijedi za mene do 5 = U potpunosti vrijedi za mene.
- *Inkluzija*. Jedna stavka s pitanjem otvorenog tipa izrađenim posebno za ovaj projekt (tj. „Navedite tri riječi koje vam padnu na pamet kada pomislite na pojam INKLUZIJA:“) i dvije stavke s pitanjima zatvorenog tipa: jedna o dijeljenju i jedna o toleranciji. Konkretno: „Ja sam osoba koja dijeli s drugima“ i „Ne smeta mi ako netko drugi ima drugačije stajalište od mog.“ Obje stavke zatvorenog tipa izrađene su posebno za ovaj projekt i već su bile korištene u prethodnom Erasmus+ projektu (projekt MUSE).
- *Participacija*. Jedna stavka zatvorenog tipa za svaku od tri pod dimenzije. Konkretno: za dimenziju Predanosti, stavka je glasila: „Ulažem veliku količinu energije u ostvarivanje ciljeva koje sam si postavio/la u životu.“ Izrađena je posebno za i korištena u gore navedenom projektu MUSE. Za dimenziju Nade, stavka je glasila: „Razmišljam o mnogim načinima kako ostvariti stvari u životu koje su mi najvažnije.“ (prilagođeno iz 6-stavčane Ljestvice nade autora Babyak, Snyder i Yoshinobu, 1993. – dimenzija putova). Za dimenziju Građanskog angažmana, stavka je glasila: „Entuzijastičan/na sam u pogledu onoga što radim kako bih bio/bila odgovoran/na građanin/ka.“ (prilagođeno iz 9-stavčane Utrechtske ljestvice radnog angažmana (UWES-9) autora Schaufeli, Bakker i Salanova, 2006. – iz pod ljestvice predanosti). Odgovori na ove stavke mogli su se davati na Likertovoj ljestvici od 1 = Uopće ne vrijedi za mene do 5 = U potpunosti vrijedi za mene.
- *Održivost*. Jedna stavka otvorenog tipa izrađena posebno za projekt (tj. „Navedite tri riječi koje vam padnu na pamet kada pomislite na pojam ODRŽIVOST:“) i dvije stavke zatvorenog tipa, odnosno o dimenzijama Povezanosti s prirodom i Održive potrošnje. Za prvu dimenziju, stavka je prilagođena iz Proširene ljestvice uključenosti prirode u osobnoj ljestvici (EINS; Martin i Czellar, 2016.), dok je za drugu dimenziju glasila: „Kupujem samo ono što mi treba, ne prateći previše trendove.“ Ova je stavka razvijana posebno za projekt. Za ovu posljednju stavku odgovori su se mogli davati na Likertovoj ljestvici od 1 = Uopće ne vrijedi za mene do 5 = U potpunosti vrijedi za mene.

Analiza podataka

Analiza podataka u ovom izvještaju uključuje kvantitativnu i kvalitativnu analizu podataka iz trećeg vala ankete za školsku godinu 2025./2026.

Rezultati

Empatija. Za dimenziju empatije analizirano je ukupno N=286 odgovora, raspoređenih na sljedeći način po školama u pojedinim zemljama: N=13 za Hrvatsku, N=38 za Litvu, N=138 za Sjevernu Makedoniju, N=71 za Portugal, N=17 za Rumunjsku i N=13 za Sloveniju. Naime, od početnog uzorka od N=291, isključeno je N=5 odgovora jer su se odnosili na zemlje koje nisu uključene u projekt. Deskriptivna statistika prikazana je u Tablici 1 i Slici 1.

Inkluzija. Podaci o inkluziji analizirani su za N=318 sudionika, od kojih je N=12 iz Hrvatske, N=44 iz Litve, N=149 iz Makedonije, N=75 iz Portugala, N=25 iz Rumunjske i N=13 iz Slovenije.

Naime, od početnog uzorka od N=329 odgovora, N=4 su isključena zbog nepouzdanog obrasca odgovora na pitanja otvorenog tipa, a N=7 zbog navođenja zemlje koja nije uključena u istraživanje. Deskriptivna statistika prikazana je u Tablici 2 te Slikama 2 i 3.

Participacija. Za pitanja o participaciji analizirano je ukupno N=306 odgovora, od čega N=13 iz Hrvatske, N=41 iz Litve, N=143 iz Sjeverne Makedonije, N=72 iz Portugala, N=24 iz Rumunjske i N=13 iz Slovenije. U ovom uzorku, od ukupno N=312 početnih odgovora, N=6 je isključeno jer su navodili zemlju koja nije među školama uključenim u projekt. Deskriptivna statistika za pod dimenzije nade, predanosti i građanskog angažmana prikazana je u Tablici 3 te Slikama 4, 5 i 6.

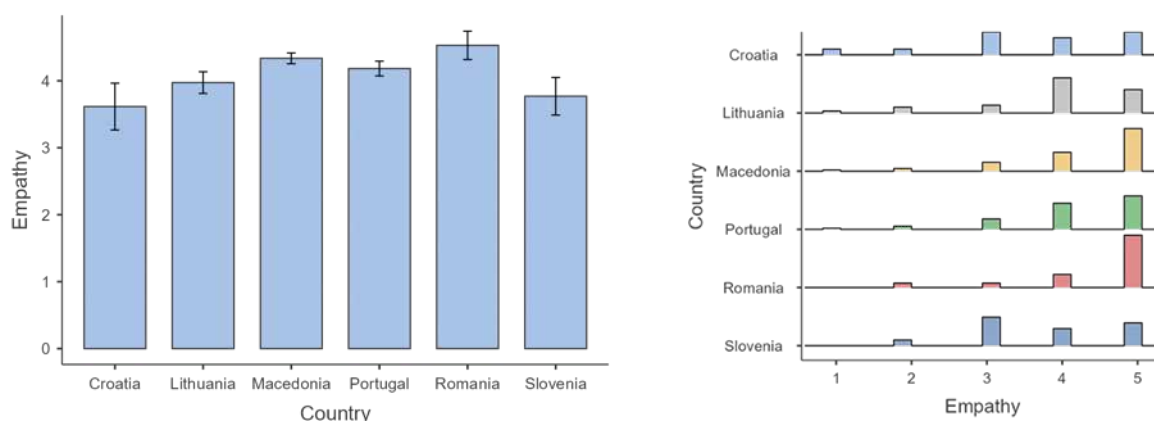
Održivost. Podaci o održivosti analizirani su za N=290 sudionika, raspoređenih na sljedeći način: N=11 iz Hrvatske, N=40 iz Litve, N=134 iz Sjeverne Makedonije, N=72 iz Portugala, N=19 iz Rumunjske i N=14 iz Slovenije. Od početnog uzorka od N=301 odgovora, N=5 je isključeno zbog nepouzdanog obrasca odgovora na pitanja otvorenog tipa, a N=6 jer su navodili zemlju koja nije među školama uključenim u projekt. Deskriptivna statistika prikazana je u Tablici 4 te Slikama 7 i 8

Tablica 1. Deskriptivna statistika za pitanja o empatiji (N=286).

Empathy						
Sample (N=286)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
N	13	38	134	71	17	13
Empathy M±SD	3.62±1.26	3.97±1.00	4.34±.933	4.18±.931	4.53±.874	3.77±1.01

Kratice: M = Srednja vrijednost, N = Broj, SD = Standardna devijacija.

Slika 1. Grafički prikazi rezultata empatije za škole u šest uključenih zemalja.

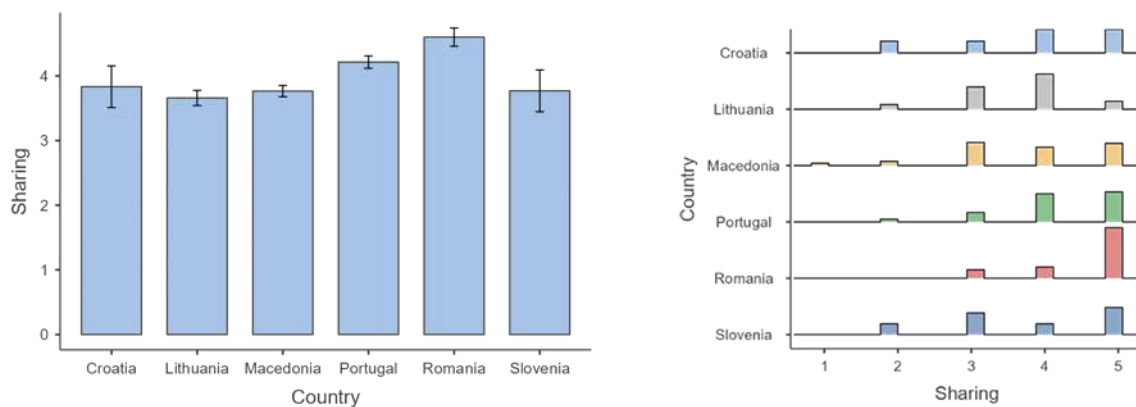


Tablica 2. Deskriptivna statistika za pitanja o inkluziji (N=318), razvrstana prema dijeljenju i toleranciji.

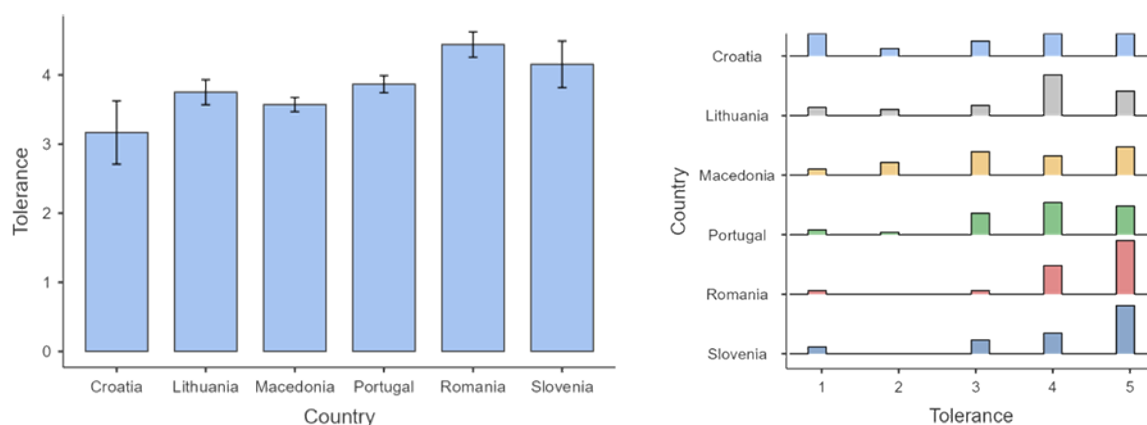
Inclusion						
Sample (N=318)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	12	44	149	75	25	13
Sharing M±SD	3.83±1.11	3.66±.776	3.77±1.07	4.21±.827	4.60±.707	3.77±1.17
Tolerance M±SD	3.17±1.59	3.75±1.20	3.57±1.25	3.87±1.07	4.44±.917	4.15±1.21

Kratice: M = Srednja vrijednost, N = Broj, SD = Standardna devijacija.

Slika 2. Grafički prikazi rezultata dijeljenja za škole u šest uključenih zemalja.



Slika 3. Grafički prikazi rezultata tolerancije za škole u šest uključenih zemalja.

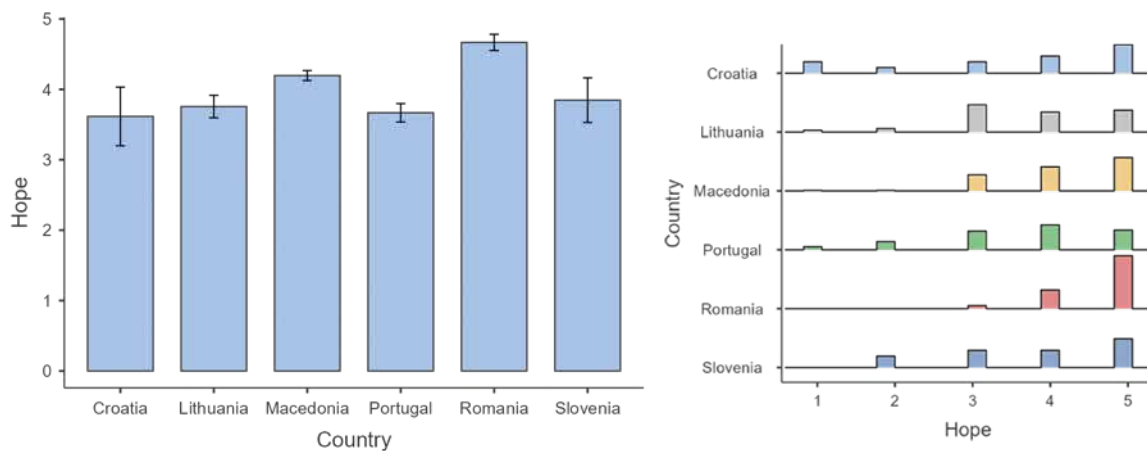


Tablica 3. Deskriptivna statistika za pitanja o participaciji (N=306), razvrstana prema nadi, predanosti i građanskom angažmanu.

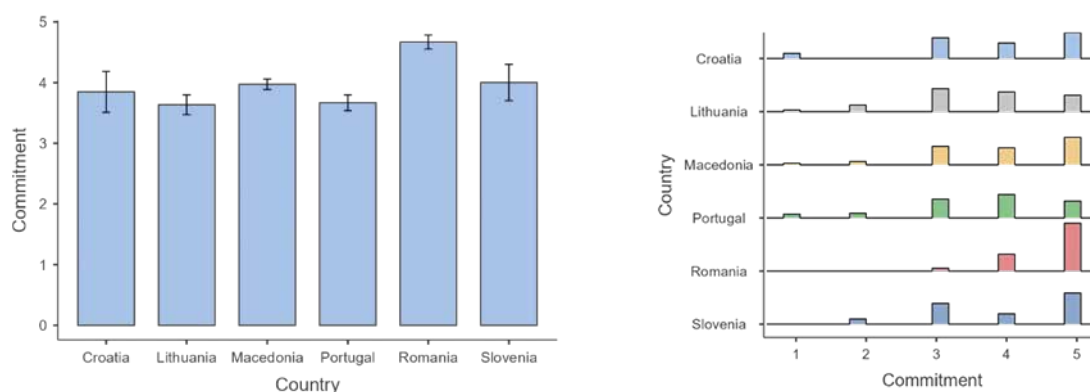
Participation						
Sample (N=306)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	13	41	143	72	24	13
Hope M±SD	3.62±1.50	3.76±1.02	4.20±.850	3.67±1.11	4.67±.565	3.85±1.14
Commitment M±SD	3.85±1.21	3.63±1.04	3.97±1.03	3.67±1.10	4.67±.565	4.00±1.08
Civic dedication M±SD	3.38±1.19	3.37±1.32	3.48±1.17	3.69±1.06	4.58±.654	3.31±1.18

Kratice: M = Srednja vrijednost, N = Broj, SD = Standardna devijacija.

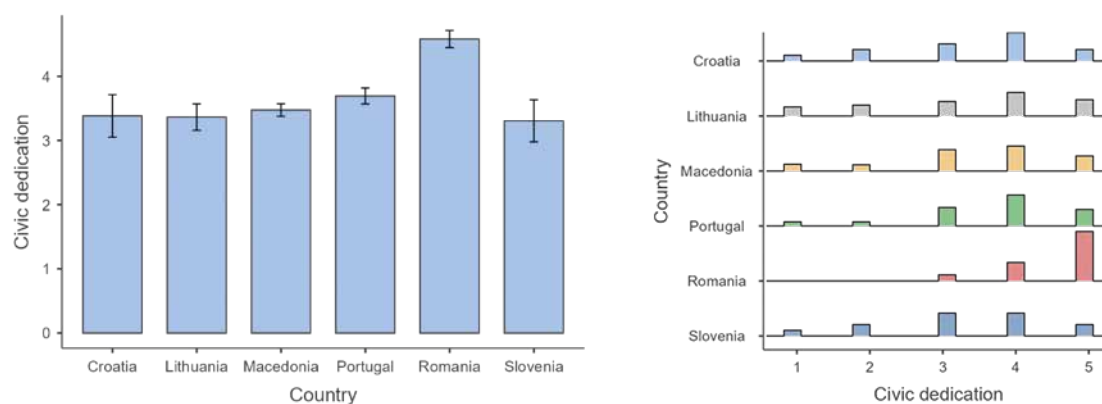
Slika 4. Grafički prikazi rezultata nade za uključene zemlje.



Slika 5. Grafički prikazi rezultata predanosti za uključene zemlje.



Slika 6. Grafički prikazi rezultata građanskog angažmana za uključene zemlje.

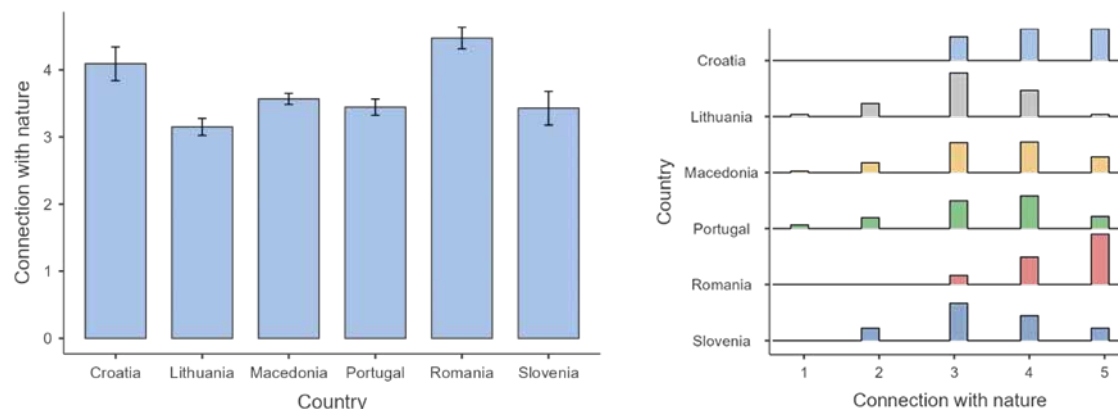


Tablica 4. Deskriptivna statistika za pitanja o održivosti (N=290), razvrstana prema povezanosti s prirodom i održivoj potrošnji.

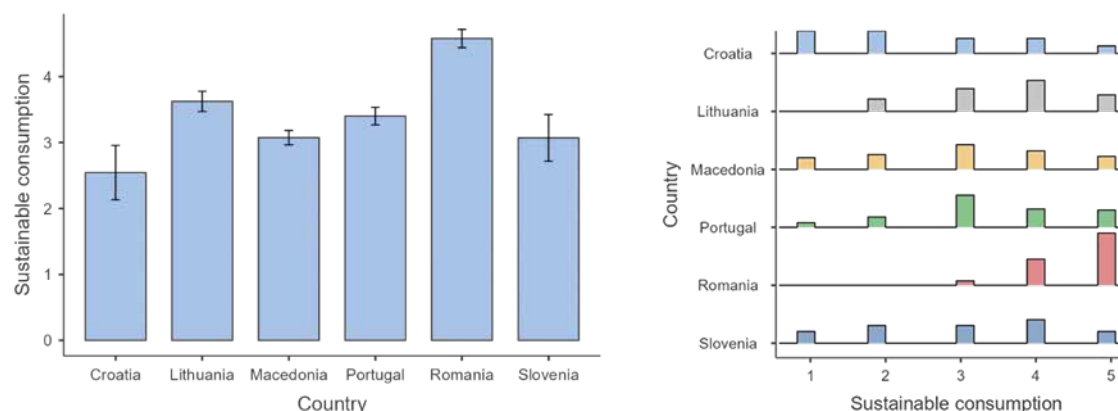
Sustainability						
Sample (N=290)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	11	40	134	72	19	14
Connection with nature M±SD	4.09±.831	3.15±.802	3.57±.961	3.44±1.02	4.47±.697	3.43±.938
Sustainable consumption M±SD	2.55±1.37	3.63±.979	3.07±1.27	3.40±1.12	4.58±.607	3.07±1.33

Kratice: M = Srednja vrijednost, N = Broj, SD = Standardna devijacija.

Slika 7. Grafički prikazi rezultata povezanosti s prirodom za uključene zemlje.



Slika 8. Grafički prikazi rezultata održive potrošnje za uključene zemlje.



Oblak riječi

Za svako pitanje otvorenog tipa (tj. inkluziju i održivost) izrađena su po dva oblaka riječi. Prvi je generiran korištenjem prve riječi koju su naveli sudionici, a drugi je izrađen korištenjem svih riječi koje su naveli. Mrežni alat korišten za izradu oblaka riječi bio je sljedeći: <https://www.freewordcloudgenerator.com/>. Oblaci riječi za pojam „Inkluzija” prikazani su na Slikama 9 i 10, dok Slike 11 i 12 prikazuju dva oblaka riječi za pojam „Održivost”.

Semantička područja

U pogledu pitanja otvorenog tipa, semantički povezane riječi grupirane su zajedno te je izračunata učestalost kojom se te grupe riječi pojavljuju u ukupnom broju riječi koje su učenici naveli za pitanja o inkluziji i održivosti. Rezultati za riječi povezane s pojmom „Inkluzija” prikazani su u Tablici 5, dok su oni za riječi povezane s pojmom „Održivost” prikazani u Tablici 6.

Tablica 5. Najčešće navedeni pojmovi povezani s „inkluzijom“.

Inclusion		
Word/Cluster of words	F	%
Prijatelj/prijatelji/prijateljstvo/prijateljski	60	6,40
Grupa (u)/grupna suradnja/grupiranje	45	4,80
Inkluzija/uključiti(-o, -uje)/uključiv/uključivost	47	5,02
Poštovanje	41	4,38
Prihvati/prihvaćen/prihvaćanje	41	4,38
Empatija	29	3,10
Jednakost/jednak	27	2,88
Tim/timski rad	27	2,88
Zajednica	27	2,88
Unija/jedinstvo/ujedinjenje	25	2,67
Društvo /socijalizacija/druženje	21	2,24
Raznolikost/raznolik	20	2,14
Suradnja	18	1,92
Podrška (uzajamna)	17	1,81
Zajedno/zajedništvo	16	1,71
Belonging/belong	14	1,49
Pripadnost/pripadati	14	1,49
Ljudi	12	1,28
Svjetlo/osvjetljenje/žarulja	12	1,28
Aktivnost/aktivnosti/aktivan/aktivacija/aktivno	10	1,07
Električna energija	10	1,07
Projekt/projekti	10	1,07
Početak/početi	10	1,07
<i>*Kratice: F (Frekvencija). Napomena: = postotak od ukupno 937 navedenih riječi; tablica prikazuje samo one riječi ili skupine riječi koje se na popisu pojavljuju najmanje 10 puta</i>		

Tablica 6. Najčešće navedeni pojmovi povezani s „održivošću“.

Sustainability		
Word/Cluster of words	F	%
Reciklirati/recikliranje/reciklabilno/reciklirano	41	4,88
Odgovornost (ekološka, društvena)/odgovoran	33	3,93
Snaga/jak (duh)/snažno/jakost	32	3,81
Budućnost	31	3,69
Okoliš/ekološki/ekološki održivo	31	3,69
Ekologija/ekološki/ekolog/eko/ekološki prihvatljivo	28	3,33
Ravnoteža	26	3,10
Trajnost/trajan/trajanje	22	2,62
Ponovna uporaba/za višekratnu uporabu	18	2,14
Priroda/prirodan	18	2,14
Stabilnost/stabilan	17	2,02
Energija (čista/zelena/solarna)	15	1,79
Ustrajnost	14	1,67
Dugo(-trajan, -trajan proces, -ročan)/dugovječnost	13	1,55
Štediti/uštedevina	10	1,19
Obnovljivo (napajanje, energija)/obnoviti/obnova	10	1,19
Održavati/održavanje	10	1,19
Učinkovitost	10	1,19
Gospodarstvo/gospodarski /ekonomičan	10	1,19
<i>*Kratica: F (Frekvencija). Napomena: = postotak od ukupno 840 navedenih riječi; tablica prikazuje samo one riječi ili skupine riječi koje se na popisu pojavljuju najmanje 10 puta.</i>		

Zaključne napomene

NeVE-Art/Action je projekt koji je uključio učenike u adolescentskoj dobi u prilagodbu i postavljanje kazališnih predstava. Ovo aktivno sudjelovanje omogućilo im je istraživanje, interpretaciju i raspravu o društveno relevantnim temama.

Podaci prikupljeni tijekom tri godine projekta pokazuju da su samoprocijenjene percepcije mladih o ciljnim temama projekta – kao što su empatija, inkluzija, participacija i održivost – u rasponu od srednje do visoke razine.

U skladu s trendom zabilježenim u prethodne dvije ankete (2024. i 2025., prva i druga godina projekta), sve vrijednosti zabilježene u svim zemljama nalaze se na pozitivnoj strani standardiziranih ljestvica, s rezultatom iznad 3. Podaci pokazuju opće sveukupno poboljšanje rezultata za mnoge ključne pokazatelje u većini zemalja partnera.

Iz te perspektive, svakako je važno istaknuti ovaj trend kontinuiranog poboljšanja u percepcijama učenika iz godine u godinu, što dokazuje kako su aktivnosti projekta postigle predviđene učinke.

Što se tiče pojedinačnih rezultata za različite dimenzije u pojedinim zemljama uključenim u projekt, zanimljivo je napomenuti da su, kao i prethodne godine, najviše ukupne pozitivne rezultate na ljestvicama „Nade“ i „Predanosti“ zabilježili učenici iz Rumunjske.

Što se tiče ostalih ljestvica i zemalja, vrijedi istaknuti visoke rezultate koje su učenici iz Hrvatske postigli na ljestvici „Povezanosti s prirodom“, visoke rezultate učenika iz Litve i Sjeverne Makedonije na ljestvici „Empatije“, visoke rezultate učenika iz Portugala na ljestvici „Dijeljenja“ te visoke rezultate učenika iz Slovenije na ljestvici „Tolerancije“.

Što se tiče kvalitativnih podataka, u drugoj godini projekta najčešće ponavljajuće riječi na temu inkluzije odnosile su se na prijateljstvo, inkluziju, prihvaćanje i grupu. U trećoj godini projekta najčešće pojavljujuće riječi na ovu temu ostale su iste, uz dodavanje teme poštovanja. Što se tiče teme održivosti, u drugoj godini projekta najčešće pojavljujuće riječi odnosile su se na semantička područja recikliranja, snage i okoliša. U trećoj godini projekta najčešće riječi uključivale su gore navedene, uz dodavanje odgovornosti i budućnosti.

Što se tiče kvalitativnih podataka, u drugoj godini projekta najčešće ponavljajuće riječi vezane uz temu inkluzije odnosile su se posebice na pojmove prijateljstva, prihvaćanja, pripadnosti i grupe. Ovi su pojmovi ukazivali na rastuću svijest sudionika o važnosti pozitivnih odnosa i osjećaja pripadnosti zajednici. To je istaknulo zajedničku društvenu atmosferu u kojoj su suradnja i uzajamna podrška percipirani kao središnji elementi u poticanju inkluzivnog okruženja. Zanimljivo je napomenuti kako ove riječi odražavaju ne samo stavove, već i konkretna iskustva integracije te osobnog i kolektivnog rasta unutar projekta.

U trećoj godini projekta iste ključne riječi ostale su središnje, čime se ističe nastavak i jačanje ove pozitivne društvene atmosfere među dječacima i djevojčicama uključenim u projekt. Nadalje, u trećoj godini ovom pozitivnom obrascu dodan je još jedan značajan element, predstavljen riječju „poštovanje“. Ovaj novi pojam sugerira pozitivan razvoj u percepciji inkluzije kod sudionika, jer ističe veći naglasak na vrednovanju razlika i skladnom suživotu unutar raznolikih skupina. Pojava poštovanja kao zajedničke vrijednosti označava korak naprijed u izgradnji zrelijeg i svjesnijeg obrazovnog i relacijskog okruženja, sposobnog da ideale prihvaćanja i suradnje – već dobro utemeljene u prethodnim godinama – prevede u konkretne stavove.

Što se tiče teme održivosti, u drugoj godini projekta najčešće pojavljujuće riječi bile su vezane uz semantička područja recikliranja, snage i okoliša. Ovi pojmovi ukazuju na rastući interes za odgovornim ponašanjem i želju da se, makar i simbolično, doprinese zaštiti planeta. Učenici su, čini se, percipirali održivost ne samo kao apstraktan pojam, već kao skup svakodnevnih, konkretnih radnji usmjerenih na poboljšanje prirodnog i društvenog okruženja.

U trećoj godini projekta došlo je do daljnjeg proširenja rječnika i značenja: postojećim riječima dodani su pojmovi poput „odgovornosti“ i „budućnosti“. Ovaj leksički razvoj ukazuje na veće internaliziranje vrijednosti povezanih s aktivnim građanstvom i brigom za okoliš, kao i na perspektivu usmjereniju prema budućnosti. Pozivanje na „budućnost“, posebice, ističe pozitivan i proaktivan stav, sugerira kako je projekt pomogao razviti zreliju ekološku svijest i osjećaj odgovornosti prema budućim generacijama kod sudionika. Ukratko, trend u kvalitativnim podacima pokazuje put rasta i konsolidacije vrijednosti inkluzije i održivosti, s rezultatima koji se mogu tumačiti kao pozitivni pokazatelji obrazovnog, ljudskog i kulturnog uspjeha cijelog projekta.

Rasprava o rezultatima projekta u odnosu na različite kazališne predstave

Tijekom tri godine projekta, uključene škole radile su na kazališnim produkcijama sljedećim redoslijedom:

- Akademska godina 2023./2024. – Slovenija i Portugal
- Akademska godina 2024./2025. – Litva i Sjeverna Makedonija
- Akademska godina 2025./2026. – Rumunjska i Hrvatska

Kazališne produkcije nosile su sljedeće naslove: *The Path of Francis* za Sloveniju, *Caminho de Francisco* za Portugal, *Po debesimis/Under the clouds* za Litvu, *Fine four steps... under the clouds* za Sjevernu Makedoniju, *Clara și Francesco* za Rumunjsku i *Chiara e Francesco* za Hrvatsku. Ukupno su tri predstave prilagodile škole sudionice, po jedna za svaku godinu projekta.

Konkretno, tijekom tri godine projekta, predstave su postajale sve složenije: u prvoj godini, predstava predložena dvjema školama u Sloveniji i Portugalu bila je obrazovne naravi, usredotočena na životopis sv. Franje – u toj fazi projekta cilj je bio uvesti lik sveca; u drugoj godini, dok je fokus ostao na liku sv. Franje, scenarij je ponudio suvremeni sastojak za razmišljanje o temama kao što je, primjerice, okoliš; u trećoj godini, predloženi scenarij uveo je lik sv. Klare kroz paralelu između prošlosti i sadašnjosti, ističući psihološke aspekte ispričanih događaja.

Iz tih razloga, scenariji predloženi tijekom tri godine uključivali su sve veću razinu apstrakcije i kritičke refleksije.

Sveukupni razvoj i sve veća dubina predstava pokazali su se iznimno učinkovitim pedagoškim i umjetničkim izborom. Ova progresija omogućila je učenicima da se suoče s sve stimulativnijim interpretativnim izazovima, vodeći ih korak po korak kroz pravi proces izražajnog i osobnog rasta.

Tijekom prve godine, tekst predložen dvjema školama partnericama u Sloveniji i Portugalu bio je isključivo obrazovne i biografske naravi, usredotočen na život sv. Franje, s ciljem poticanja razumijevanja osnovnih aspekata i pojmova Svečeva života u odnosu na univerzalne i zajedničke vrijednosti koje čine temelj projekta. U toj početnoj fazi, glavni cilj bio je predstaviti lik sveca na jasan i pristupačan način. Ovaj jednostavan, ali rigorozan pristup bio je temeljni za stvaranje zajedničke baze znanja među mladima iz različitih kultura, omogućujući im da se upoznaju s pozornicom i s univerzalnim vrijednostima franjevačke poruke.

Druga godina označila je značajan kvalitativni skok. Zadržavajući čvrsti fokus na liku sv. Franje, scenarij je obogaćen vrijednom i izrazito suvremenom hranom za razmišljanje. Baveći se gorućim pitanjima bliskim srcima mlađe generacije – kao što su zaštita okoliša i društvena inkluzija – scenarij je stvorio dijalog između duhovnosti prošlosti i kulturnih i društvenih izazova sadašnjosti. Bilo je vrijedno divljenja vidjeti kako su učenici bili u stanju internalizirati ovaj prijelaz, demonstrirajući izvanrednu sposobnost preoblikovanja materijala i iskrenu emocionalnu angažiranost u svojoj glumi.

Kulminacija ovog pohvalnog putovanja dosegnuta je u trećoj godini, s predstavom velike dubine i zrelosti. Uvođenje složenog i fascinantnog lika svete Klare strukturirano je oko prefinjene paralele između prošlosti i sadašnjosti. Scenarij je zahtijevao od učenika da istraže unutarne živote likova, ističući osjetljive psihološke aspekte i intimne konflikte ispričanih priča. Dječaci i djevojčice prihvatili su ovaj izazov s iznenađujućom osjetljivošću kao glumci, donoseći na pozornicu emocionalne nijanse velikog učinka i razvijajući duboku međuljudsku i međugeneracijsku empatiju.

Iz tih razloga, tekstovi odabrani tijekom trogodišnjeg razdoblja uključivali su stalno rastuću razinu apstrakcije, introspekcije i kritičke refleksije. Ovaj metodološki izbor pokazao se vrijednim obrazovnim izazovom za sudionike, nastavnike i voditelje projekta jednako. Daleko od toga da je obeshrabrilo mlade glumce i nastavnike, sve veća složenost scenarija potaknula ih je da prevladaju vlastite granice, pretva-

rajući kazališno iskustvo iz jednostavne izvedbe u duboku radionicu kritičkog mišljenja, unutarnjeg rasta i globalne svijesti.

Zaključno, važno je naglasiti da aktivnosti kulturne razmjene između učenika – doživljene izravno ili neizravno kroz cijeli projekt, ali promicane posebno u drugoj polovici treće godine, uključujući i planiranim sudjelovanjem različitih skupina na završnoj konferenciji – predstavljaju vrhunski primjer promicanja i integracije, savršeno usklađen s filozofijom programa Erasmus+ i temeljnim vrijednostima Europske unije.

U ovoj ključnoj fazi projekta, kazališna pozornica i trenuci kulturnog suživota postali su pravi mostovi između kultura, rušeći geografske i jezične barijere. Rad uz nastavnike na produkciji, rasprava o univerzalnim porukama sv. Franje i sv. Klare te dijeljenje vlastitih tradicija omogućilo je mladima iz različitih uključenih nacija da se poistovjete sa zajedničkim europskim identitetom. Ova sinergija stvorila je pravu radionicu aktivnog građanstva: nije se radilo tek o „toleriranju“ razlika, već o pravoj inkluziji i uzajamnom obogaćivanju koje utjelovljuje europsku devizu „Ujedinjeni u raznolikosti“. Kroz izravni dijalog i empatiju koje zahtijeva kazalište, projekt je prevladao isključivo obrazovnu dimenziju, pretvarajući učenike u prave ambasadore mira i suradnje, sposobne izgraditi one veze solidarnosti i prijateljstva koje čine društveno i kulturno tkivo Europe sutrašnjice.

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Projekto ataskaita – Lithuanian

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2026

Ivadas

Šiame pranešime pateikiami 2026 m. pavasarį surinktų trečiųjų metų duomenų, susijusių su Erasmus+ projektu „NeVE Art/action“, rezultatai. Trečiajame etape apklausą vėl užpildė mokiniai iš šešių projekte dalyvaujančių šalių – Kroatijos, Slovėnijos, Lietuvos, Šiaurės Makedonijos, Portugalijos ir Rumunijos – mokyklų. Šiame pranešime taip pat pateikiama baigiamoji diskusija apie per trejus projekto metus surinktus duomenis.

Konkrečiai, tolesniuose skyriuose bus pateikti šio trečiojo duomenų rinkimo metodai ir pagrindiniai rezultatai. Kai kuriais atvejais rezultatai pateikiami kaip visos imties suvestiniai duomenys, o kitais atvejais – atskirai pagal kiekvieną mokyklą ar šalį. Baigiamajame skyriuje bus aptariami trejų projekto metų duomenys.

„NeVE Art/Action“ projekto tikslas – padėti paaugliams iš skirtingų partnerių šalių formuoti suvokimą, jausmus ir bendrą Europos viziją. Per trejus metus trukusį projektą mokiniai dalyvavo klasėse vykusiuose skaitymo ir diskusijų užsiėmimuose, rašė ir (arba) redagavo tekstus bei rengė teatro spektaklius. Tikimasi, kad šis įsitraukimas paskatins mokinius apmąstyti savo interpretacijas ir dalytis jomis vieni su kitais, taip suteikiant jiems galimybę tapti aktyviais bendros ir įtraukios Europos vizijos bei kultūros dalyviais.

Per trejus metus buvo pastatyti trys mokinių adaptuoti spektakliai, pagrįsti Šv. Pranciškaus Asyžiečio, kaip archetipinės figūros ir Europos pagrindinių vertybių pirmtako, gyvenimu ir mokymu. Dalyvaujančių mokyklų mokinių pastatyti spektakliai buvo šie:

Pirmieji projekto metai

- *Pranciškaus kelias* Slovėnijos mokyklai (Koper)
- *Caminho de Francisco* Portugalijos mokyklai (Viseu)

Antrieji projekto metai

- *Po debesimis/Under the clouds* Lietuvos mokyklai (Kaunas)
- *Fine four steps...under the clouds* Šiaurės Makedonijos mokyklai (Skopje)

Tretieji projekto metai

- *Clara și Francesco* Rumunijos mokyklai (Ticleni)
- *Chiara e Francesco* Kroatijos mokyklai (Buje)

Pirmaisiais projekto metais tekstą parašė Alessandra Colarich ir Lucia Panaro, o jį adaptavo atitinkamų mokyklų, kuriose buvo statomi spektakliai, mokiniai ir mokytojai Slovėnijoje ir Portugalijoje. An-

trojo ir trečiojo metų scenarijus parašė Alessandra Colarich, ir šiuo atveju juos taip pat adaptavo atitinkamų mokyklų mokiniai ir mokytojai. Toliau pateikiami teatro spektaklių, pastatytų per trejus projekto metus atitinkamose šalyse, plakatai.

Metodai

Procedūra

Klausimyną mokytojai išdalino mokinių grupėms atrinktose klasėse mokyklose, dalyvaujančiose projekte Kroatijoje, Lietuvoje, Šiaurės Makedonijoje, Portugalijoje, Rumunijoje ir Slovėnijoje. Klausimynas per visus trejus projekto metus liko nepakitęs ir buvo pildomas naudojant specialiai projektui sukurtą programėlę. Duomenys buvo renkami taip: pirmasis etapas (2024 m. pavasaris), antrasis etapas (2025 m. pavasaris), trečiasis etapas (2026 m. pavasaris). Išsami anketos struktūra aprašyta ankstesnėse ataskaitose ir apibendrinta jai skirtame skyriuje (Anketos). Apklausą sudaro uždari klausimai apie šias kintamąsias:

- *Empatija*;
- *Dalyvavimas*, apimantis *įsipareigojimo*, *vilties* ir *pilietinio aktyvumo aspektus*;
- *Įtrauktis*, apimanti *tolerancijos* ir *dalijimosi aspektus*;
- *Tvarumas*, apimantis *ryšį su gamta* ir *tvarų vartojimą*.

Kiekvienam iš paskutinių dviejų makroaspektų (t. y. įtraukčiai ir tvarumui) taip pat buvo įtrauktas atviras klausimas.

Dalyviai

Klausimyną mokytojai išdalino mokiniams šešių šalių, dalyvaujančių projekte, mokyklose. Konkrečiai, 2026 m. Kroatijoje klausimynas buvo išdalintas trečiųjų ir ketvirtųjų klasių italų kalbos vidurinės mokyklos mokiniams; Lietuvoje jis buvo išdalintas gimnazijos trečiųjų klasių mokiniams; Makedonijoje – vidurinės mokyklos ketvirtųjų klasių mokiniams; Portugalijoje – vidurinės mokyklos dvyliktų klasių mokiniams; Rumunijoje – vidurinės mokyklos vienuoliktųjų ir dvyliktų klasių mokiniams; o Slovėnijoje – italų kalbos vidurinės mokyklos trečiųjų klasių mokiniams.

Pradiniam etape duomenų bazė buvo išvalyta, o atvejai, kuriose buvo klaidų ar nepatikimos informacijos, buvo pašalinti. Pašalinimo kriterijai buvo tie, kurie buvo taikomi ankstesnėse duomenų analizėse ir aprašyti ankstesnėse projekto ataskaitose, pavyzdžiui, nurodymas šalies, nedalyvaujančios projekte, arba nepatikimų atsakymų į atvirus klausimus modelis (pvz., juokai, slengo terminai ar kiti panašūs nepatikimi atsakymai). Tiksliau tariant, buvo pašalinti dalyviai, kurie visose atvirų klausimų laukeliuose pateikė beprasmius atsakymus. Tais atvejais, kai dalyviai pateikė vieną priimtina žodį () arba du priimtinius žodžius ir vieną ar du beprasmius žodžius, pastarieji buvo laikomi „beprasniais“ / „nepatikimais“, tačiau kiti atsakymai iš duomenų bazės nebuvo pašalinti.

Klausimynas

Kaip minėta anksčiau, tyrimas susideda iš klausimyno dalies su uždariais klausimais, apimančiais šias kintamąsias:

- *Empatija*;
- *Dalyvavimas*, apimantis *įsipareigojimo, vilties ir pilietinio aktyvumo aspektus*;
- *Įtrauktis*, apimanti *tolerancijos ir dalijimosi aspektus*;
- *Tvarumas*, apimantis *ryšį su gamta ir tvarų vartojimą*.

Kiekvienam iš paskutinių dviejų makroaspektų (t. y. įtraukčiai ir tvarumui) buvo įtrauktas atviras klausimas.

Išsamiau:

- *Empatija*. Vienas klausimas su uždaru atsakymų forma, pritaikytas iš Vieno klausimo empatijos skalės (SITES; Konrath, Meier, & Bushman, 2018) (t. y. „Aš esu empatiškas žmogus: suprantu kitų žmonių jausmus ir rūpinuosi jais.“). Atsakymai galėjo būti pateikiami skalėje nuo 1 = Man tai nelabai tinka iki 5 = Man tai labai tinka.
- *Įtrauktis*. Vienas klausimas su atviru klausimu, sukurtas specialiai šiam projektui (t. y. „Išvardykite tris žodžius, kurie ateina į galvą, kai galvojate apie terminą ĮTRAUKTIS:“) ir du klausimai su uždariais klausimais: vienas apie dalijimąsi ir vienas apie toleranciją. Konkrečiai: „Aš esu žmogus, kuris dalinasi su kitais“ ir „Man netrukdo, jei kas nors kitas turi kitokį požiūrį nei aš.“ Abu uždaro tipo klausimai buvo sukurti specialiai šiam projektui ir jau buvo naudojami ankstesniame „Erasmus+“ projekte (MUSE projekte).
- *Dalyvavimas*. Po vieną uždarą klausimą kiekvienam iš trijų pakategorių. Konkrečiai: „Įsipareigojimo“ dimensijai klausimas buvo toks: „Aš skiriu daug energijos siekdamas gyvenimo tikslų, kuriuos sau iškeliau.“ Jis buvo sukurtas specialiai minėtam MUSE projektui ir jame naudotas. Vilties dimensijai klausimas buvo toks: „Aš galvoju apie daugybę būdų, kaip pasiekti tai, kas man gyvenime svarbiausia.“ (adaptuota iš 6 klausimų Vilties skalės, kurią sukūrė Babyak, Snyder ir Yoshinobu, 1993 m. – kelio dimensija). Pilietinio aktyvumo dimensijai klausimas buvo toks: „Aš entuziastingai žiūriu į tai, ką darau, kad būčiau atsakingas pilietis.“ (adaptuota iš 9 punktų Utrechto darbo įsitraukimo skalės (UWES- 9), autoriai Schaufeli, Bakker ir Salanova, 2006 m. – iš atsidavimo subskalės). Atsakymai į šiuos klausimus galėjo būti pateikiami pagal Likert tipo skalę, svyruojančią nuo 1 = Man tai ne visai tinka iki 5 = Man tai labai tinka.
- *Tvarumas*. Vienas atviras klausimas, sukurtas specialiai šiam projektui (t. y. „Išvardykite tris žodžius, kurie ateina į galvą, kai galvojate apie terminą TVARUMAS:“) ir du uždarieji klausimai, atitinkamai apie ryšį su gamta ir tvarų vartojimą. Pirmajam aspektui klausimas buvo pritaikytas iš „Išplėstinės gamtos įtraukimo į savastį skalės“ (EINS; Martin & Czellar, 2016), o antrajam aspektui jis buvo toks: „Aš perku tik tai, ko man reikia, per daug nesekdamas mados tendencijomis.“ Šis klausimas buvo sukurtas specialiai šiam projektui. Atsakant į šį klausimą, buvo galima pasirinkti atsakymus pagal Likert tipo skalę nuo 1 = Man tai nelabai tinka iki 5 = Man tai labai tinka.

Duomenų analizė

Šioje ataskaitoje pateikiama kiekybinė ir kokybinė 2025–2026 mokslo metų trečiosios apklausos bangos duomenų analizė.

Rezultatai

Empatija. Empatijos dimensijos atveju buvo analizuota iš viso N = 286 atsakymų, pasiskirsčiusių tarp įvairių dalyvaujančių šalių mokyklų taip: N = 13 Kroatijoje, N = 38 Lietuvoje, N = 138 Šiaurės Makedonijoje, N = 71 Portugalijoje, N = 17 Rumunijoje ir N = 13 Slovėnijoje. Iš tiesų, iš pradinės N=291 imties buvo atmesti N=5 atsakymai, nes jie buvo susiję su kitomis nei į projektą įtrauktomis šalimis. Aprašomoji statistika pateikta 1 lentelėje ir 1 paveiksle.

Įtrauktis. Įtraukties duomenys buvo analizuojami 318 dalyvių atžvilgiu, iš kurių 12 buvo iš Kroatijos, 44 – iš Lietuvos, 149 – iš Makedonijos, 75 – iš Portugalijos, 25 – iš Rumunijos ir 13 – iš Slovėnijos. Iš tiesų, iš pradinės N=329 atsakymų imties N=4 buvo atmesti dėl nepatikimų atsakymų į atvirus klausimus, o N=7 – dėl to, kad nurodė kitą šalį nei įtrauktos į tyrimą. Aprašomoji statistika pateikta atitinkamai 2 lentelėje ir 2 bei 3 paveiksluose.

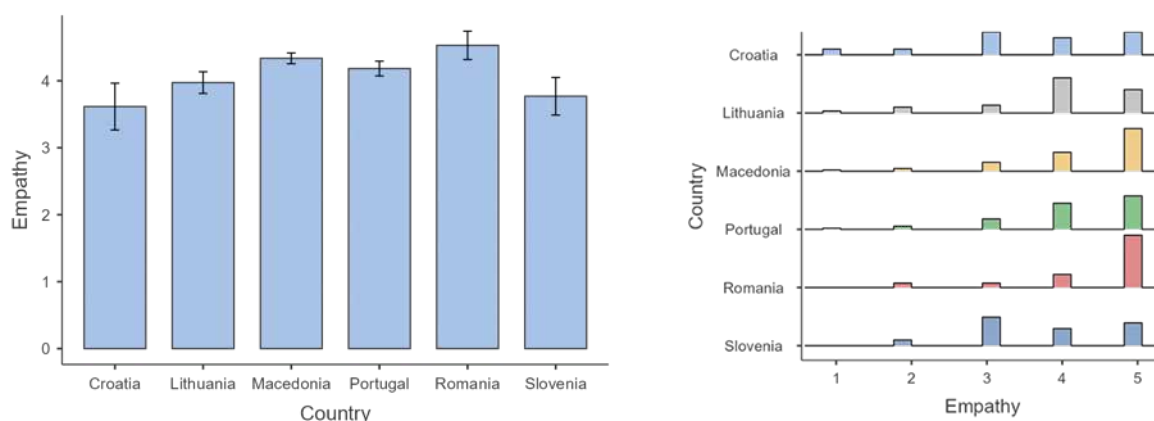
Dalyvavimas. Dėl klausimų apie dalyvavimą iš viso buvo analizuota N=306 atsakymų, iš kurių N=13 buvo iš Kroatijos, N=41 iš Lietuvos, N=143 iš Šiaurės Makedonijos, N=72 iš Portugalijos, N=24 iš Rumunijos ir N=13 iš Slovėnijos. Šioje imtyje iš iš viso N=312 pradinių atsakymų N=6 buvo atmesti, nes juose buvo nurodyta kita šalis nei tos, kuriose yra į projektą įtrauktos mokyklos. Aprašomoji statistika, susijusi su vilties, įsipareigojimo ir pilietinio aktyvumo pakategorėmis, pateikiama atitinkamai 3 lentelėje ir 4, 5 bei 6 paveiksluose.

Tvarumas. Tvarumo duomenys buvo analizuojami 290 dalyvių atžvilgiu, suskirstytų taip: 11 iš Kroatijos, 40 iš Lietuvos, 134 iš Šiaurės Makedonijos, 72 iš Portugalijos, 19 iš Rumunijos ir 14 iš Slovėnijos. Iš pradinio N=301 atsakymų imties N=5 buvo atmesti dėl nepatikimų atsakymų į atvirus klausimus, o N=6 – dėl to, kad nurodė kitą šalį nei tos, kuriose yra į projektą įtrauktos mokyklos. Aprašomoji statistika pateikiama atitinkamai 4 lentelėje ir 7 bei 8 paveiksluose.

1 lentelė. Aprašomoji statistika, susijusi su klausimais apie empatiją (N=286).

Empathy						
Sample (N=286)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
N	13	38	134	71	17	13
Empathy M±SD	3.62±1.26	3.97±1.00	4.34±.933	4.18±.931	4.53±.874	3.77±1.01
Santrumpos: M = vidurkis, N = skaičius, SD = standartinis nuokrypis.						

1 pav. Diagramos, rodančios empatijos balus šešių dalyvaujančių šalių mokyklose.

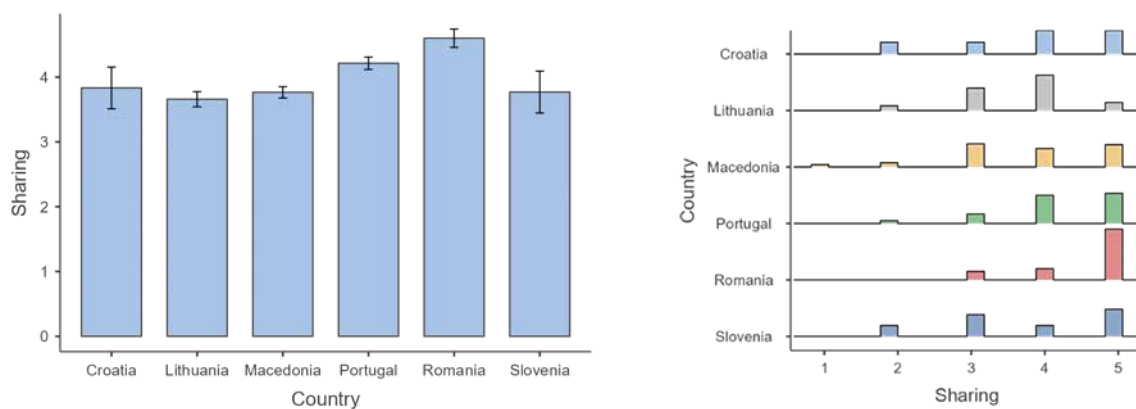


2 lentelė. Aprašomoji statistika, susijusi su klausimais apie įtrauktį (N = 318), suskirstyta pagal dalijimąsi ir toleranciją.

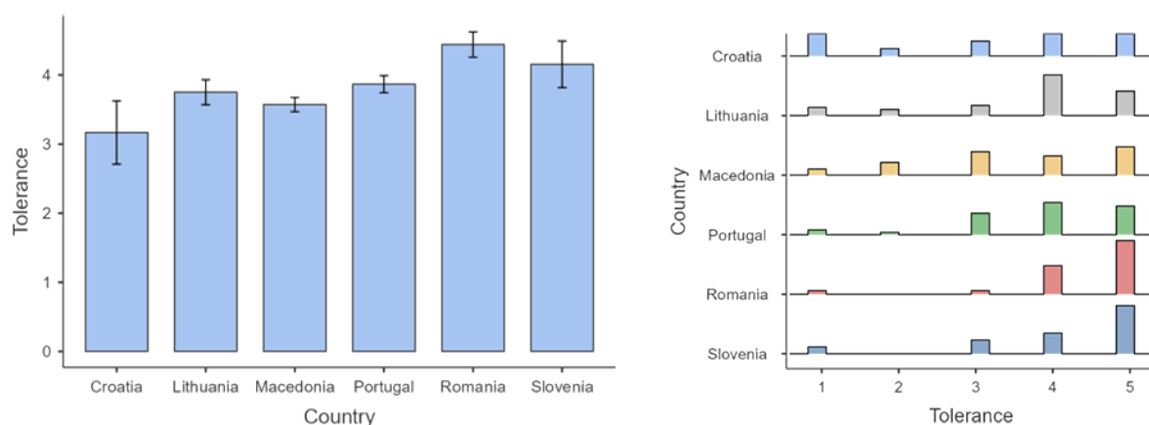
Inclusion						
Sample (N=318)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	12	44	149	75	25	13
Sharing M±SD	3.83±1.11	3.66±.776	3.77±1.07	4.21±.827	4.60±.707	3.77±1.17
Tolerance M±SD	3.17±1.59	3.75±1.20	3.57±1.25	3.87±1.07	4.44±.917	4.15±1.21

Santrumpos: M = vidurkis, N = skaičius, SD = standartinis nuokrypis.

2 pav. Diagramos, rodančios dalijimosi balus šešių dalyvaujančių šalių mokyklose.



3 pav. Diagramos, rodančios tolerancijos balus šešių dalyvaujančių šalių mokyklose.

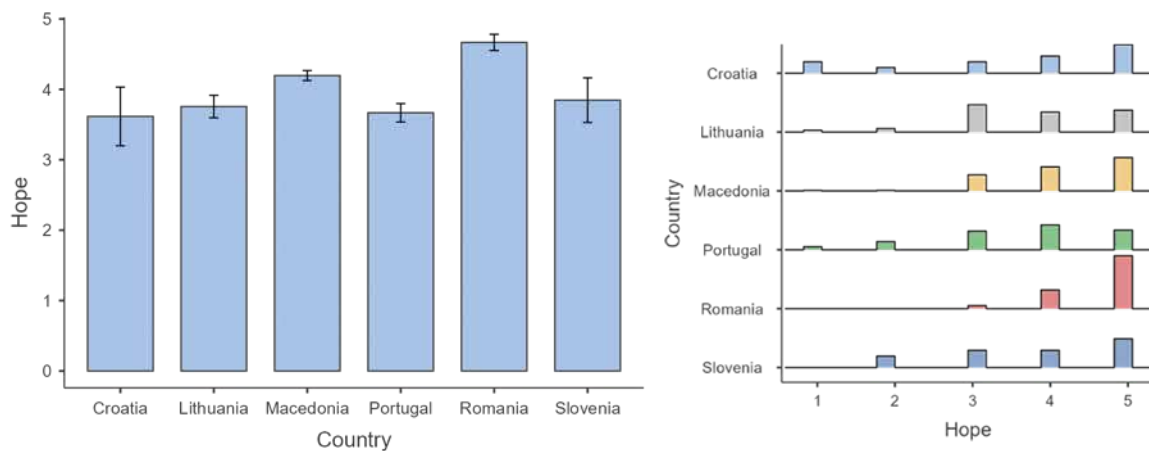


3 lentelė. Aprašomoji statistika, susijusi su dalyvavimo klausimais (N = 306), suskirstyta pagal viltį, įsipareigojimą ir pilietinį aktyvumą.

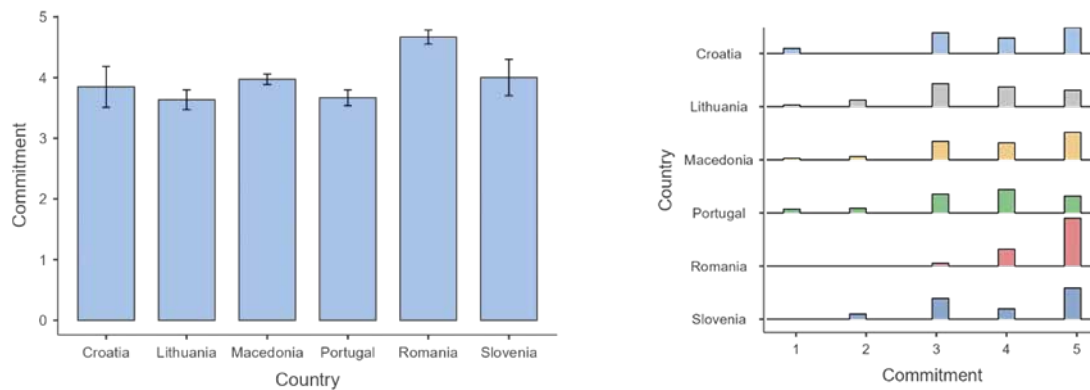
Participation						
Sample (N=306)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	13	41	143	72	24	13
Hope	3.62±1.50	3.76±1.02	4.20±.850	3.67±1.11	4.67±.565	3.85±1.14
M±SD						
Commitment	3.85±1.21	3.63±1.04	3.97±1.03	3.67±1.10	4.67±.565	4.00±1.08
M±SD						
Civic dedication	3.38±1.19	3.37±1.32	3.48±1.17	3.69±1.06	4.58±.654	3.31±1.18
M±SD						

Santrumpos: M = vidurkis, N = skaičius, SD = standartinis nuokrypis.

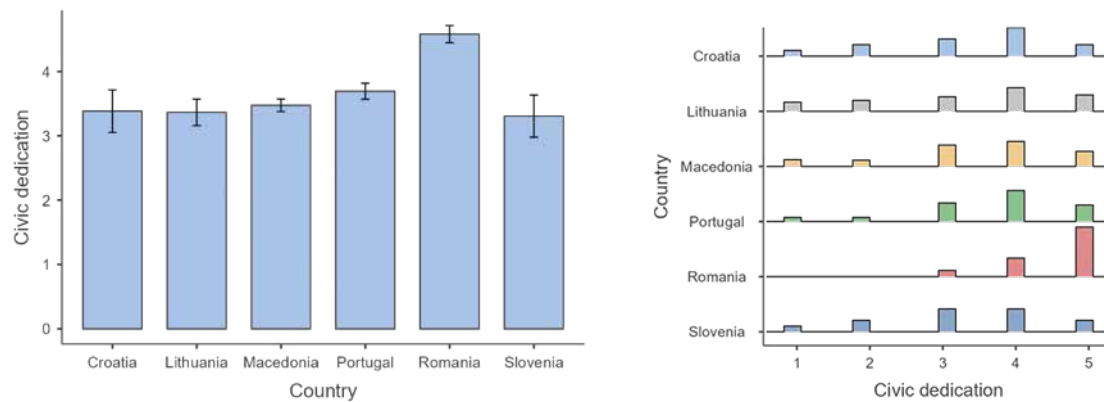
4 pav. Diagramos, rodančios dalyvaujančių šalių vilties balus.



5 pav. Diagramos, rodančios įsitraukimo balus dalyvaujančiose šalyse.



6 pav. Diagramos, rodančios dalyvaujančių šalių pilietinio atsidavimo balus.

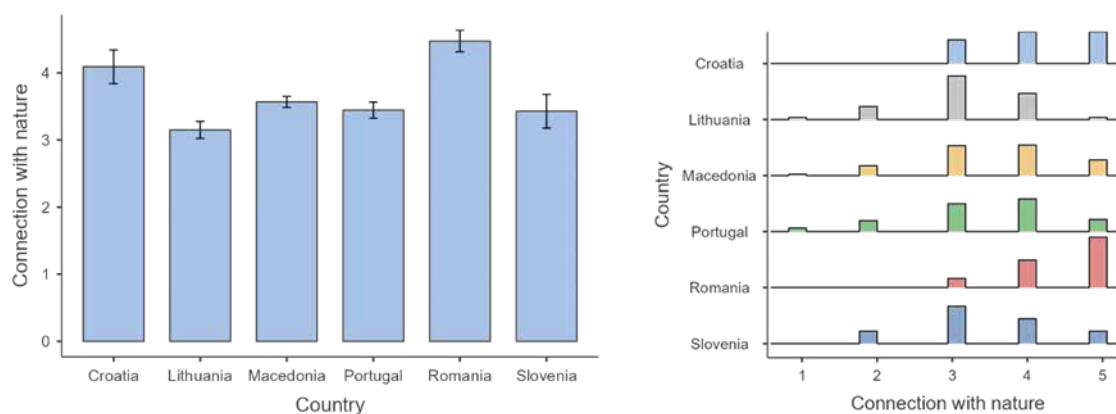


4 lentelė. Aprašomoji statistika, susijusi su tvarumo klausimais (N = 290), suskirstyta pagal ryšį su gamta ir tvarų vartojimą.

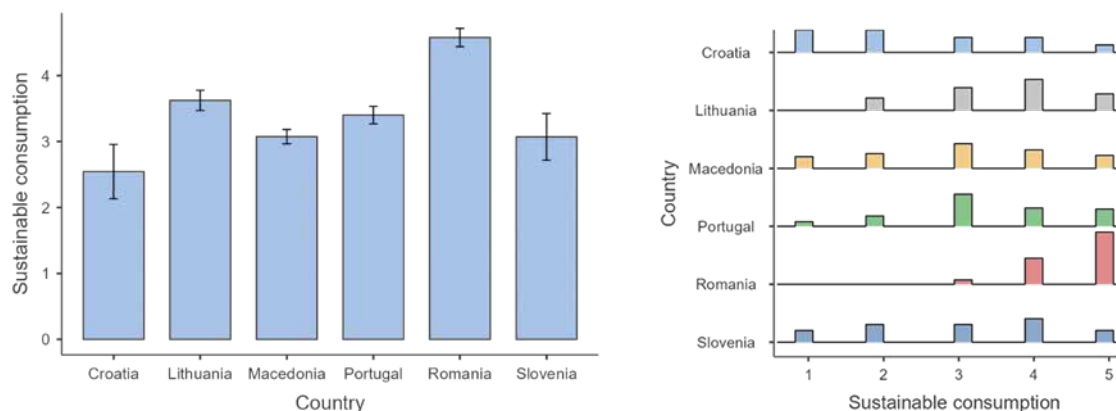
Sustainability						
Sample (N=290)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	11	40	134	72	19	14
Connection with nature	4.09±.831	3.15±.802	3.57±.961	3.44±1.02	4.47±.697	3.43±.938
M±SD						
Sustainable consumption	2.55±1.37	3.63±.979	3.07±1.27	3.40±1.12	4.58±.607	3.07±1.33
M±SD						

Santrumpos: M = vidurkis, N = skaičius, SD = standartinis nuokrypis.

7 pav. Diagramos, rodančios dalyvaujančių šalių „Ryšio su gamta“ balus.



8 pav. Diagramos, rodančios dalyvaujančių šalių tvaraus vartojimo balus.



Žodžių debesis

Kiekvienam atviram klausimui (t. y. įtraukčiai ir tvarumui) buvo sukurta po du žodžių debesis. Pirmasis buvo sukurtas naudojant pirmąjį dalyvių paminėtą žodį, o antrasis – naudojant visus jų paminėtus žodžius. Žodžių debesisms sukurti buvo naudojama ši internetinė priemonė: <https://www.freewordcloud-generator.com/>. Žodžių debesisys, susiję su terminu „įtrauktis“, pateikiami 9 ir 10 paveiksluose, o 11 ir 12 paveiksluose pateikiami du žodžių debesisys, susiję su terminu „tvarumas“.

Semantinės sritys

Kalbant apie atvirus klausimus, semantiškai susiję žodžiai buvo sugrupuoti, o apskaičiuotas šių žodžių grupių pasikartojimų skaičius bendrame žodžių skaičiuje, kurį pateikė mokiniai atsakydami į klausimus apie įtrauktį ir tvarumą. Su terminu „įtrauktis“ susijusių žodžių rezultatai pateikiami 5 lentelėje, o su terminu „tvarumas“ susijusių žodžių – 6 lentelėje.

Konkrečiai, kalbant apie įtraukties temą, dažniausiai pasikartojantys žodžiai duomenyse, surinktuose trečiaisiais projekto metais, yra susiję su draugystės, grupės, įtraukties, pagarbos ir priėmimo se-

5 lentelė. Dažniausiai minimi terminai, susiję su „įtraukties“ sąvoka.

Inclusion		
žodžiai/žodžių grupė	F	%
Draugas (-ai)/draugystė (-ės)/draugiškas	60	6,40
Grupė (in a)/grupinis bendradarbiavimas/grupavimas	45	4,80
Įtrauktis (-ys)/įtraukti (-i, -s, -ing)/įtraukiantis/įtrauktis	47	5,02
Pagarba	41	4,38
Priimti (buvo priimta, į) / priėmimas	41	4,38
Empatija	29	3,10
Lygybė/lygiateisiškumas	27	2,88
Komanda (priklausymas)/komandinis darbas	27	2,88
Bendruomenė	27	2,88
Sąjunga/vienybė/suvienijimas	25	2,67
Visuomenė (į)/socializacija/bendravimas	21	2,24
Įvairovė/įvairus	20	2,14
Bendradarbiavimas	18	1,92
Parama (abipusė)	17	1,81
Kartu/bendrumas	16	1,71
Priklausomybė/priklausyti	14	1,49
Dalyvavimas/dalyvauti	14	1,49
Žmonės	12	1,28
Šviesa/apšvietimas/lemputė	12	1,28
Veikla (-os)/aktyvus/aktyvavimas/aktyviai	10	1,07
Elektra	10	1,07
Projektas (-ai)	10	1,07
Pradžia/pradėjimas	10	1,07
<i>Santrumpa: F (dažnumas). Pastabos: *= procentinė dalis iš viso pateiktų 937 žodžių; lentelėje pateikiami tik tie žodžiai ar žodžių grupės, kurie sąraše pasikartoja mažiausiai 10 kartų</i>		

Žodžių debesis terminui „Tvarumas“, kuriame pateikiami 100 dažniausiai dalyvių iš kiekvienos šalies pasiūlytų žodžių (atsakymai išversti į anglų kalbą).



12 pav. Žodžių debesis terminui „Tvarumas“, kuriame pateikiami 100 žodžių, pasiūlytų dalyvių iš kiekvienos šalies (atsakymai išversti į anglų kalbą).



6 lentelė. Dažniausiai minimi terminai, susiję su „tvarumu“.

Sustainability		
Žodžiai / žodžių grupės	F	%
Perdirbti/perdirbimas/perdirbamas/perdirbtas	41	4,88
Atsakomybė (aplinkos, socialinė)/atsakingas	33	3,93
Stiprybė/stiprus (dvasia)/stipriai/stiprumas	32	3,81
Ateitis (ta)	31	3,69
Aplinka/ekologinis/ekologiškai tvarus	31	3,69
Ekologija/ekologinis/ekologas/ekologija/ekologija/ekologiškas	28	3,33
Balansas	26	3,10
Ilgaamžiškumas/patvarumas/trukmė	22	2,62
Pakartotinis naudojimas/pakartotinai naudojamas	18	2,14
Gamta/natūralus	18	2,14
Stabilumas/stabilus	17	2,02
Energija (švari/ekologiška/saulės)	15	1,79
Ištvermė	14	1,67
Ilgalaikiškumas (ilgalaikis, procesas, laikotarpis, gyvenimas)/ilgaamžiškumas	13	1,55
Taupyti/taupymas	10	1,19
Atsinaujinančioji energija (elektra, energija)/atsinaujinančiosios energijos šalininkas/atnaujinimas/renovacija	10	1,19
Palaikyti/palaiko/palaikymas	10	1,19
Efektyvumas	10	1,19
Ekonomika/ekonominis/ekonomiškas	10	1,19
<i>Santrumpa: F (dažnumas). Pastabos: *= procentinė dalis iš visų pateiktų 840 žodžių; lentelėje pateikiami tik tie žodžiai ar žodžių grupės, kurie sąraše pasikartoja mažiausiai 10 kartų.</i>		

Baigiamosios pastabos

„NeVE-Art/Action“ – tai projektas, į kurį buvo įtraukti paaugliai, dalyvavę teatro spektaklių adaptacijoje ir pastatymuose. Šis aktyvus dalyvavimas leido jiems tyrinėti, interpretuoti ir aptarti socialiai aktualias temas.

Per trejus projekto metus surinkti duomenys rodo, kad pačių jaunuolių vertinimai dėl projekto temų – tokių kaip empatija, įtrauktis, dalyvavimas ir tvarumas – yra vidutinio ar aukšto lygio.

Atsižvelgiant į tendenciją, pastebėtą dviejuose ankstesniuose tyrimuose (2024 ir 2025 m., pirmais ir antrais projekto metais), visų šalių įrašyti vertinimai patenka į standartizuotų skalės teigiamą pusę, o balas yra didesnis nei 3. Duomenys rodo bendrą daugelio pagrindinių rodiklių balų pagerėjimą daugumoje partnerių šalių.

Šiuo požiūriu tikrai svarbu atkreipti dėmesį į šią tendenciją, kai studentų suvokimas kasmet nuolat gerėja, o tai rodo, kad projekto veikla pasiekė numatytus rezultatus.

Kalbant apie atskirus įvairių dimensijų balus skirtingose projekte dalyvaujančiose šalyse, įdomu pažymėti, kad, kaip ir praėjusiais metais, aukščiausi bendri teigiami balai buvo užfiksuoti Rumunijos mokinių „Vilties“ ir „Įsipareigojimo“ skalėse.

Kalbant apie kitas skales ir šalis, taip pat verta paminėti aukštus balus, kuriuos Kroatijos mokiniai gavo „Ryšio su gamta“ skalėje, aukštus balus, kuriuos Lietuvos ir Šiaurės Makedonijos mokiniai gavo „Empatijos“ skalėje, aukštus balus, kuriuos Portugalijos mokiniai gavo „Dalijimosi“ skalėje, ir aukštus balus, kuriuos Slovėnijos mokiniai gavo „Tolerancijos“ skalėje.

Kalbant apie kokybinius duomenis, antraisiais projekto metais dažniausiai pasikartojantys žodžiai įtraukties tema buvo susiję su draugyste, įtraukties, priėmimu ir grupe. Trečiaisiais projekto metais dažniausiai pasikartojantys žodžiai šia tema išliko tie patys, tačiau prisidėjo pagarbos tema. Kalbant apie tvarumo temą, antraisiais projekto metais dažniausiai pasikartojantys žodžiai buvo susiję su perdirbimo, stiprybės ir aplinkos semantinėmis sritimis. Trečiaisiais projekto metais dažniausiai pasikartojantys žodžiai apėmė minėtus žodžius, prie kurių prisidėjo atsakomybė ir ateitis.

Kalbant apie kokybinius duomenis, antraisiais projekto metais dažniausiai pasikartojantys žodžiai, susiję su įtraukties tema, visų pirma nurodė draugystės, priėmimo, priklausymo ir grupės sąvokas. Šie terminai parodė didėjančią dalyvių supratimą apie teigiamų santykių svarbą ir jausmą, kad jie yra bendruomenės dalis. Tai pabrėžė bendrą socialinę atmosferą, kurioje bendradarbiavimas ir tarpusavio parama buvo suvokiami kaip pagrindiniai elementai, skatinantys įtraukią aplinką. Įdomu pastebėti, kaip šie žodžiai atspindi ne tik požiūrį, bet ir konkrečią integracijos bei asmeninio ir kolektyvinio augimo patirtį projekto metu.

Trečiaisiais projekto metais tie patys raktiniai žodžiai išliko pagrindiniai, taip pabrėždami šios teigiamos socialinės atmosferos tęstinumą ir stiprėjimą tarp projekte dalyvaujančių berniukų ir mergaičių. Be to, trečiaisiais metais prie šio teigiamo modelio buvo pridėtas dar vienas reikšmingas elementas – žodis „pagarba“. Šis naujas terminas rodo teigiamą dalyvių įtraukties suvokimo raidą, nes pabrėžia didesnę dėmesį skirtumų vertinimui ir harmoningam įvairių grupių sambūviui. Pagarba kaip bendros vertybės atsiradimas rodo žingsnį pirmyn kuriant brandesnę ir sąmoningesnę švietimo ir santykių aplinką, gebančią paversti priėmimo ir bendradarbiavimo idealus – jau gerai įsitvirtinčius ankstesniais metais – konkrečiais poelgiais.

Kalbant apie tvarumo temą, antraisiais projekto metais dažniausiai pasikartojantys žodžiai buvo susiję su perdirbimo, stiprybės ir aplinkos semantinėmis sritimis. Šie terminai rodo didėjančią susidomėjimą atsakingu elgesiu ir norą prisidėti, net ir simboliškai, prie planetos išsaugojimo. Atrodė, kad mokiniai tvarumą suvokė ne tik kaip abstraktų sąvoką, bet ir kaip kasdienių, konkrečių veiksmų, skirtų gamtinei ir socialinei aplinkai gerinti, rinkinį.

Trečiaisiais projekto metais žodynas ir reikšmės dar labiau išsiplėtė: prie esamų žodžių prisidėjo tokie terminai kaip „atsakomybė“ ir „ateitis“. Šis leksikos plėtojimas rodo didesnę vertybių, susijusių su aktyviu pilietiškumu ir rūpesčiu aplinkai, įsisavinimą, taip pat labiau į ateitį orientuotą požiūrį. Ypač nuoroda į „ateitį“ pabrėžia teigiamą ir aktyvų požiūrį, rodančią, kaip projektas padėjo dalyviams ugdyti brandesnę ekologinį sąmoningumą ir atsakomybės jausmą ateities kartoms. Apibendrinant, kokybinių duomenų tendencija rodo įtraukties ir tvarumo vertybių augimo ir įtvirtinimo kelią, o rezultatai gali būti interpretuojami kaip teigiamieji viso projekto švietimo, žmogiškųjų ir kultūrinių pasiekimų rodikliai.

Projekto rezultatų aptarimas atsižvelgiant į įvairius teatro spektaklius

Per trejus projekto metus dalyvaujančios mokyklos dirbo prie teatro spektaklių tokia tvarka:

- 2023–2024 mokslo metai – Slovėnija ir Portugalija
- 2024–2025 mokslo metai – Lietuva ir Šiaurės Makedonija
- 2025–2026 mokslo metai – Rumunija ir Kroatija

Teatro spektakliai buvo pavadinti taip: „The Path of Francis“ (Slovėnija), „Caminho de Francisco“ (Portugalija), „Po debesimis“ (Lietuva), „Fine four steps...under the clouds“ (Šiaurės Makedonija), „Clara și Francesco“ (Rumunija) ir „Chiara e Francesco“ (Kroatija). Dalyvaujančios mokyklos adaptavo iš viso tris pjeses – po vieną kiekvienais projekto metais.

Per trejus projekto metus pjesės tapo vis sudėtingesnės: pirmąsiais metais Slovėnijos ir Portugalijos mokykloms pasiūlyta pjesė buvo edukacinio pobūdžio, sutelkta į šv. Pranciškaus biografiją – šiame projekto etape siekta pristatyti šventojo figūrą; antraisiais metais, nors dėmesys ir toliau buvo skiriamas šv. Pranciškaus asmenybei, scenarijus siūlė šiuolaikines mintis apie tokias temas kaip, pavyzdžiui, aplinka; trečiaisiais metais pasiūlytame scenarijuje buvo pristatyta šv. Klaros asmenybė, lyginant praeitį ir dabartį bei pabrėžiant pasakojamų įvykių psichologinius aspektus. Dėl šių priežasčių per trejus metus pasiūlyti scenarijai pasižymėjo vis didesniu abstrakcijos ir kritinės refleksijos lygiu.

Bendras pjesių vystymasis ir gilinimas pasirodė esąs itin veiksmingas pedagoginis ir meninis pasirinkimas. Ši raida leido mokiniams imtis vis sudėtingesnių interpretacinių iššūkių, žingsnis po žingsnio vedant juos per tikrą išraiškos ir asmeninio augimo procesą.

Pirmaisiais metais dviem partnerėms mokykloms Slovėnijoje ir Portugalijoje pasiūlytas tekstas buvo grynai edukacinio ir biografinio pobūdžio, sutelkiantis dėmesį į šv. Pranciškaus gyvenimą, siekiant skatinti supratimą apie pagrindinius šventojo gyvenimo aspektus ir sąvokas, susijusias su visuotinėmis ir bendromis vertybėmis, kuriomis grindžiamas projektas. Šiame pradiniam etape pagrindinis tikslas buvo aiškiai ir suprantamai pristatyti šventojo figūrą. Šis paprastas, bet griežtas požiūris buvo esminis kuriant bendrą žinių bazę tarp skirtingų kultūrų jaunimo, leidžiant jiems susipažinti su scena ir su visuotinėmis pranciškonų žinios vertybėmis.

Antrieji metai pažymėjo reikšmingą kokybės šuolį. Išlaikant tvirtą dėmesį šv. Pranciškaus asmenybei, scenarijus buvo praturtintas vertinga ir labai šiuolaikiška medžiaga apmąstymams. Nagrinėdamas jaunosios kartos širdims artimas aktualias problemas – tokias kaip aplinkos apsauga ir socialinė įtrauktis – scenarijus sukūrė dialogą tarp praeities dvasingumo ir dabarties kultūrinių bei socialinių iššūkių. Buvo nuostabu stebėti, kaip mokiniai sugebėjo įsisavinti šį perėjimą, parodydami nepaprastą gebėjimą perdirbti medžiagą ir nuoširdų emocinį įsitraukimą į vaidybą.

Šios pagirtinos kelionės kulminacija buvo pasiekta trečiaisiais metais, kai buvo pastatyta labai gili ir brandi pjesė. Sudėtingos ir įdomios šventosios Klaros figūros pristatymas buvo sukurtas remiantis subtilia praeities ir dabarties paralele. Scenarijus reikalavo, kad mokiniai tyrinėtų personažų vidinį gyvenimą, pabrėždami pasakojamų istorijų subtilius psichologinius aspektus ir intymius konfliktus. Berniukai ir mergaitės priėmė šį iššūkį su stebinančiu jautrumu kaip aktoriai, scenoje perteikdami didelį poveikį turinčias emocinius niuansus ir ugdydami gilų tarpasmeninį bei kartų tarpusavio supratimą.

Dėl šių priežasčių per trejus metus atrinkti tekstai pasižymėjo nuolat didėjančių abstrakcijos, introspekcijos ir kritinės refleksijos lygiu. Šis metodologinis pasirinkimas pasirodė esąs vertingas edukacinis iššūkis tiek dalyviams, tiek mokytojams, tiek projekto vadovams. Scenarijų sudėtingumas, toli gražu neatbaidęs jaunųjų aktorių ir mokytojų, paskatino juos peržengti savo ribas, paverčiant teatro patirtį iš paprasto pasirodymo į giluminį kritinio mąstymo, vidinio augimo ir visuotinio sąmoningumo seminarą.

Apibendrinant, svarbu pabrėžti, kad kultūrinio mainų veikla tarp mokinių – patirta tiesiogiai ar netiesiogiai per visą projektą, bet ypač skatinama trečiųjų metų antroje pusėje, įskaitant įvairių grupių planuotą dalyvavimą baigiamojoje konferencijoje – yra puikus skatinimo ir integracijos pavyzdys, puikiai atitinkantis „Erasmus+“ programos filosofiją ir Europos Sąjungos pagrindines vertybes. Šiame lemiamame projekto etape teatro scena ir kultūrinio sambūvio akimirkos tapo tikrais tiltais tarp kultūrų, griaunančias geografines ir kalbos barjeras. Bendradarbiaudami su mokytojais kuriant spektaklį, diskutuodami apie šv. Pranciškaus ir šv. Klaros visuotines žinutes bei dalydamiesi savo tradicijomis, įvairių šalių jaunuoliai galėjo susitapatinti su bendra europine tapatybe. Ši sinergija sukūrė tikrą aktyvaus pilietiškumo dirbtuvę: tai buvo ne tik skirtumų „toleravimas“, bet ir tikra įtrauktis bei abipusis praturtinimas, įkūnijantis Europos devizą „Vieningi įvairovėje“. Per tiesioginį dialogą ir empatiją, kurių reikalauja teatras, projektas peržengė grynai edukacinį aspektą, paverčiant mokinius tikrais taikos ir bendradarbiavimo ambasadoriais, gebančiais kurti tuos solidarumo ir draugystės ryšius, kurie formuoja rytojaus Europos socialinį ir kultūrinį audinį.

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Втор извештај – North Macedonian

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2026

Вовед

Овој извештај ги презентира резултатите од собирањето податоци во третата година за проектот Erasmus+ NeVE Art/action, спроведено во пролетта 2026 година. За овој трет круг, анкетата повторно ја пополнија ученици од училишта во шесте земји вклучени во проектот: Хрватска, Словенија, Литванија, Северна Македонија, Португалија и Романија. Овој извештај, исто така, вклучува и заклучна дискусија за податоците собрани во текот на трите години од проектот.

Поточно, во следните делови ќе бидат претставени методите и главните наоди од ова трето собирање податоци. Во некои случаи, резултатите се претставени како агрегати за целиот примерок, додека во други се презентирани одделно за секое училиште или земја. Заклучниот дел ќе ги разгледа податоците од трите години на проектот.

Целта на проектот NeVE Art/Action е да им помогне на тинејџерите од различни партнерски земји во развивањето на перцепции, чувства и заедничка визија за Европа. Во текот на тригодишниот проект, учениците учествуваа во активности за читање и дискусија во училница, пишување и/или ревидирање текстови и театарски претстави. Се надеваме дека ова ангажирање ќе ги наведе учениците да размислуваат за сопствените толкувања и да ги споделат едни со други, овозможувајќи им да станат активни учесници во заедничката и инклузивна европска визија и култура.

Во текот на три години, беа поставени три претстави адаптирани од учениците, засновани на животот и учењата на Свети Франциск Асишки како архетипска фигура и претходник на фундаменталните вредности на Европа. Претставите што ги поставија учениците од училиштата учеснички беа следниве:

Прва година од проектот

- *Патот на Франциск* за училиштето во Словенија (Копер)
- *Камињо де Франциско* за школата на Португалија (Визеу)

Втора година од проектот

- *Под облаците* за училиштето во Литванија (Каунас)
- *Четири мали чекори...под облаците* за училиштето на Северна Македонија (Скопје)

Трета година од проектот

- *Клара и Франческо* за училиштето во Романија (Тиклени)
- *Кјара и Франческо* за училиштето на Хрватска (Бује)

Текстот за првата година од проектот го напишаа Алесандра Коларич и Лусија Панаро, а го адаптираа соодветно учениците и наставниците од училиштата каде што беа поставени

претставите, во Словенија и Португалија. Сценаријата за втората и третата година ги напиша Алесандра Коларич и, и во овој случај, ги адаптираа учениците и наставниците од соодветните училишта. На следните страници ги претставуваме постерите за театарските претстави поставени во текот на трите години од проектот во соодветните земји.

Методи

Постапка

Прашалникот беше дистрибуиран од наставници до групи ученици во одбрани одделенија во училиштата што учествуваа во проектот во Хрватска, Литванија, Северна Македонија, Португалија, Романија и Словенија. Прашалникот остана ист во текот на трите години од проектот и беше администриран преку апликација специјално развиена за проектот. Собирањето на податоците се одвиваше на следниов начин: прв бран (пролет 2024), втор бран (пролет 2025), трет бран (пролет 2026). Деталната структура на прашалникот е опишана во претходните извештаи и е сумирана во делот посветен на него (Прашалници). Анкетата се состоеше од дел со прашања од затворен тип за следните варијабли:

- *Емпатија;*
- *Учество, кое ги опфаќа димензиите на посветеност, надеж и граѓанско ангажирање;*
- *Инклузија, која ги опфаќа димензиите на толеранција и споделување;*
- *Одржливост, која ги опфаќа димензиите на поврзаност со природата и одржлива потрошувачка.*

За секоја од последните две макродимензии (т.е. инклузија и одржливост), беше вклучено и прашање со отворен одговор.

Учесници

Прашалникот беше дистрибуиран од наставници до ученици во училиштата низ шесте земји вклучени во проектот. Поточно, во 2026 година, во Хрватска, прашалникот беше дистрибуиран до ученици од трета и четврта година во средно училиште на италијански јазик; во Литванија, беше дистрибуиран до ученици од трета година во гимназија; во Македонија, беше дистрибуиран до ученици од четврта година во средно училиште; во Португалија, беше дистрибуиран до ученици од дванаесетта година во средно училиште; во Романија, беше дистрибуиран до ученици од единаесетта и дванаесетта година во средно училиште; и во Словенија, беше дистрибуиран до ученици од трета година во средно училиште на италијански јазик.

Во почетната фаза, базата на податоци беше исчистена и беа исклучени случаите што содржеа грешки или несигурни информации. Критериумите за исклучување беа оние што беа усвоени во претходните анализи на податоци и опишани во претходните извештаи од проектот, како што се наведување земја што не е вклучена во проектот или обезбедување шема на несигурни одговори на отворени прашања (на пр., шеги, сленг термини или други слични несигурни одговори). Поконкретно, учесниците кои дадоа бесмислени одговори во сите полиња што ги пополнија во отворените прашања беа исклучени. Во случаите каде што учесниците дадоа еден или два прифатливи збора и еден или два бесмислени збора, вторите се сметаа за „бесмислени“ / „несигурни“, но другите одговори не беа исклучени од базата на податоци.

Прашалник

Како што споменавме претходно, анкетата се состоеше од дел со прашалници со затворени прашања што ги опфаќаа следниве варијабли:

- *Емпатија*;
- *Учество*, кое ги опфаќа димензиите на *посветеност*, *надеж* и *граѓанско ангажирање*;
- *Инклузија*, која ги опфаќа димензиите на *толеранција* и *споделување*;
- *Одржливост*, која ги опфаќа димензиите на *поврзаност со природата* и *одржлива потрошувачка*.

За секоја од последните две макродимензии (т.е. инклузија и одржливост), беше вклучено прашање со отворен одговор.

Подетално:

- *Емпатија*. Една ставка со прашање со затворен одговор адаптирано од Скалата за емпатија со една особина (SITES; Konrath, Meier, & Bushman, 2018) (т.е. „Јас сум емпатична личност: ги разбираам чувствата на другите луѓе и се грижам за нив.“). Одговорите може да се дадат на скала од 1 = Не е многу точно за мене до 5 = Многу точно за мене.
- *Инклузија*. Една ставка со отворено прашање креирано специјално за овој проект (т.е. „Наведете три збора што ви паѓаат на ум кога ќе помислите на терминот ИНКЛУЗИЈА:“) и две ставки со затворени прашања: една за споделување и една за толеранција. Поточно: „Јас сум некој што споделува со другите“ и „Не ме загрижува ако некој друг има различно гледиште од моето“. И двете ставки со затворени прашања беа креирани специјално за овој проект и веќе беа користени во претходен проект Еразмус+ (проектот MUSE).
- *Учество*. Една затворена ставка за секоја од трите поддимензии. Поточно: за димензијата Посветеност, ставката беше следнава: „Посветувам многу енергија на остварување на целите што си ги поставив во животот.“ Беше создадена специјално за и искористена во проектот MUSE споменат погоре. За димензијата Надеж, ставката беше следнава: „Размислувам за многу начини да ги постигнам работите во животот што ми се најважни.“ (адаптирано од скалата на надеж од 6 ставки од Бабјак, Снајдер и Јошинобу, 1993 година - димензија на патеки). За димензијата Граѓански ангажман, ставката беше следнава: „Ентузијастичен сум за она што го правам за да бидам одговорен граѓанин.“ (адаптирано од скалата на работна ангажираност во Утрехт од 9 ставки (UWES- 9) од Шауфели, Бакер и Саланова, 2006 година - од подскалата за посветеност). Одговорите на овие ставки може да се дадат на скала од типот Ликерт, почнувајќи од 1 = Не е многу точно за мене до 5 = Многу точно за мене.
- *Одржливост*. Една отворена ставка создадена специјално за проектот (т.е. „Наведете три збора што ви паѓаат на ум кога ќе помислите на терминот ОДРЖЛИВОСТ:“) и две затворени ставки, соодветно, за димензиите Поврзаност со природата и Одржлива потрошувачка. За првата димензија, ставката е адаптирана од скалата Проширено вклучување на природата во себе (EINS; Martin & Czellar, 2016), додека за втората димензија е следнава: „Купувам само работи што ми се потребни без премногу да ги следам трендовите“. Ова е развиено специјално за проектот. За оваа последна ставка, одговорите може да се дадат на скала од типот Ликерт, почнувајќи од 1 = Не е многу точно за мене до 5 = Многу точно за мене.

Анализа на податоци

Анализата на податоците во овој извештај вклучува квантитативна и квалитативна анализа на податоците од третиот бран на анкетата за учебната 2025–2026 година.

Резултати

Емпатија. За димензијата на емпатијата, анализирани се вкупно N=286 одговори, распределени на следниов начин низ училиштата во различните вклучени земји: N=13 за Хрватска, N=38 за Литванија, N=138 за Северна Македонија, N=71 за Португалија, N=17 за Романија и N=13 за Словенија. Всушност, од почетниот примерок од N=291, N=5 одговори беа исклучени бидејќи се однесуваа на земји различни од оние вклучени во проектот. Дескриптивната статистика е прикажана во Табела 1 и Слика 1.

Вклученост. Податоците за вклученоста беа анализирани за N=318 учесници, од кои N=12 беа од Хрватска, N=44 од Литванија, N=149 од Македонија, N=75 од Португалија, N=25 од Романија и N=13 од Словенија. Всушност, од почетниот примерок од N=329 одговори, N=4 беа исклучени поради тоа што даваа несигурен модел на одговори на прашањата со отворен одговор, а N=7 поради тоа што укажуваа на земја различна од оние вклучени во студијата. Дескриптивната статистика е прикажана во Табела 2 и Слика 2 и 3, соодветно.

Учество. За прашањата за учество, анализирани се вкупно N=306 одговори, од кои N=13 беа од Хрватска, N=41 од Литванија, N=143 од Северна Македонија, N=72 од Португалија, N=24 од Романија и N=13 од Словенија. Во овој примерок, од вкупно N=312 почетни одговори, N=6 беа исклучени бидејќи наведоа земја различна од оние на училиштата вклучени во проектот. Описна статистика за поддимензиите на надеж, посветеност и граѓанско ангажирање е прикажана во Табела 3 и слики 4, 5 и 6, соодветно.

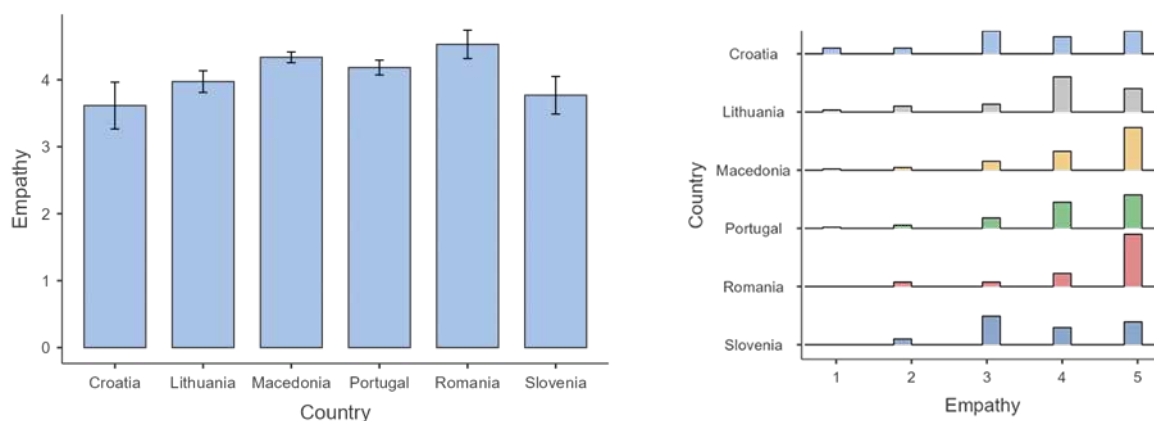
Одржливост. Податоците за одржливоста беа анализирани за N=290 учесници, поделени на следниов начин: N=11 од Хрватска, N=40 од Литванија, N=134 од Северна Македонија, N=72 од Португалија, N=19 од Романија и N=14 од Словенија. Од почетниот примерок од N=301 одговори, N=5 беа исклучени поради тоа што дадоа несигурен модел на одговори на прашањата со отворени прашања, а N=6 бидејќи наведоа земја различна од оние на училиштата вклучени во проектот. Описната статистика е прикажана во Табела 4 и Слика 7 и 8, соодветно.

Табела 1. Описна статистика за прашањата за емпатија (N=286).

Empathy						
Sample (N=286)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
N	13	38	134	71	17	13
Empathy M±SD	3.62±1.26	3.97±1.00	4.34±.933	4.18±.931	4.53±.874	3.77±1.01

Кратенки : M = средна вредност, N = број, SD = стандардна девијација.

Слика 1. Графициони што ги прикажуваат резултатите за емпатија за училиштата во шесте вклучени земји.

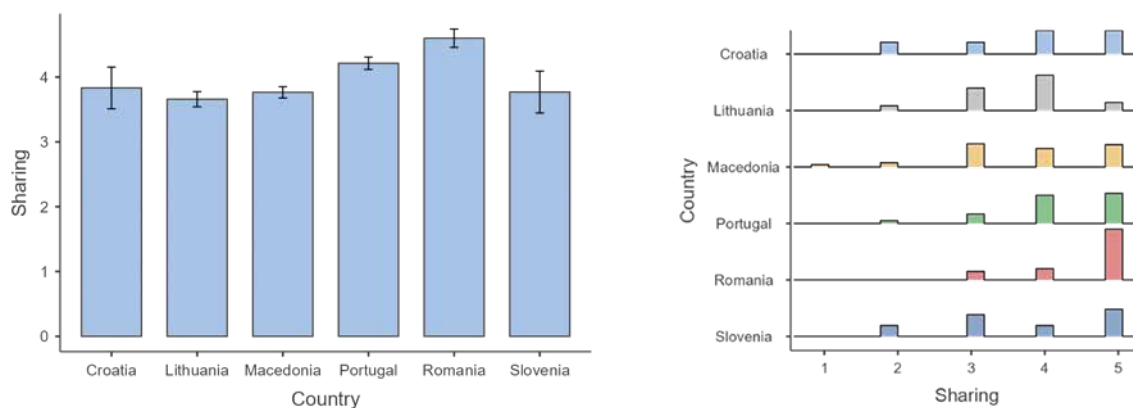


Табела 2. Описна статистика за прашања за инклузија (N=318), поделена според споделување и толеранција.

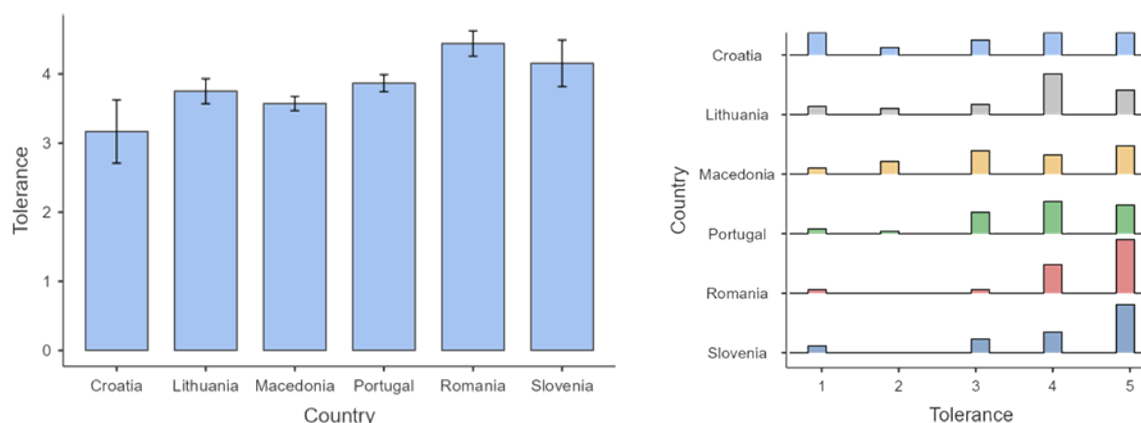
Inclusion						
Sample (N=318)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	12	44	149	75	25	13
Sharing M±SD	3.83±1.11	3.66±.776	3.77±1.07	4.21±.827	4.60±.707	3.77±1.17
Tolerance M±SD	3.17±1.59	3.75±1.20	3.57±1.25	3.87±1.07	4.44±.917	4.15±1.21

Кратенки : M = средна вредност, N = број, SD = стандардна девијација.

Слика 2. Графициони што ги прикажуваат резултатите од споделувањето за училиштата во шесте вклучени земји.



Слика 3. Графики што ги прикажуваат резултатите за толеранција за училиштата во шесте вклучени земји.

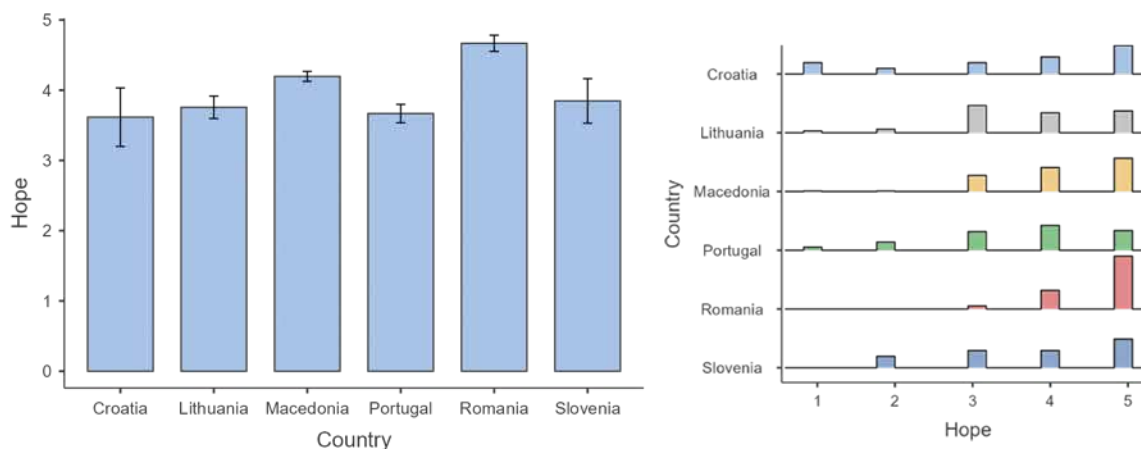


Табела 3. Описна статистика за прашањата за учество (N=306), поделена по надеж, посветеност и граѓанско ангажирање.

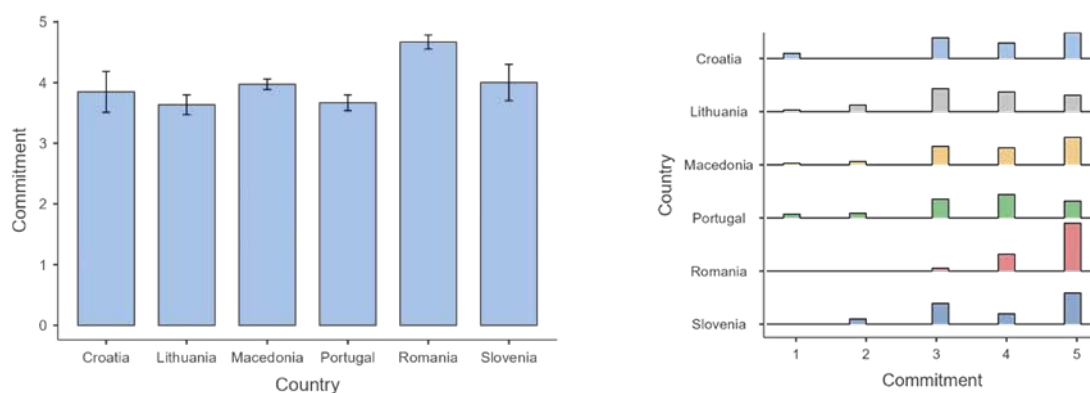
Participation						
Sample (N=306)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	13	41	143	72	24	13
Hope	3.62±1.50	3.76±1.02	4.20±.850	3.67±1.11	4.67±.565	3.85±1.14
Commitment	3.85±1.21	3.63±1.04	3.97±1.03	3.67±1.10	4.67±.565	4.00±1.08
Civic dedication	3.38±1.19	3.37±1.32	3.48±1.17	3.69±1.06	4.58±.654	3.31±1.18

Кратенки : M = средна вредност, N = број, SD = стандардна девијација.

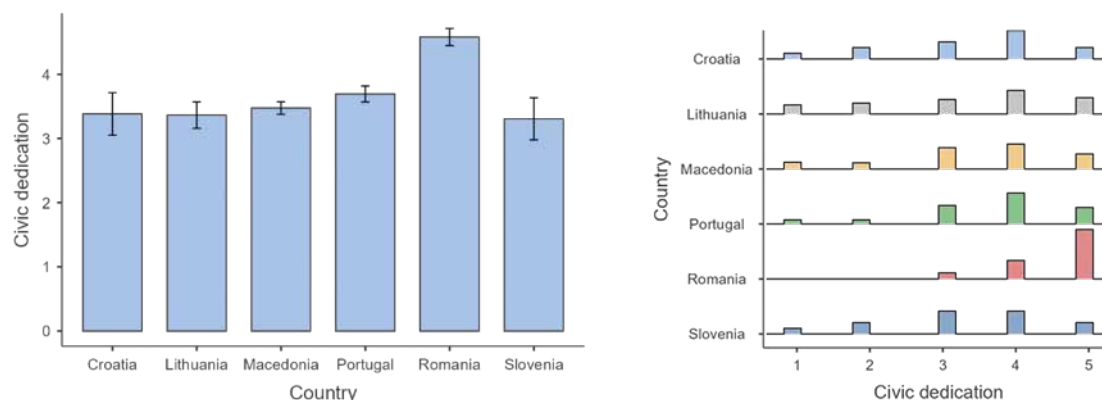
Слика 4. Графики што ги прикажуваат резултатите од Норе за вклучените земји.



Слика 5. Графикони што ги прикажуваат оценките за обврската за вклучените земји .



Слика 6. Графикони што ги прикажуваат резултатите од Граѓанската посветеност за вклучените земји.

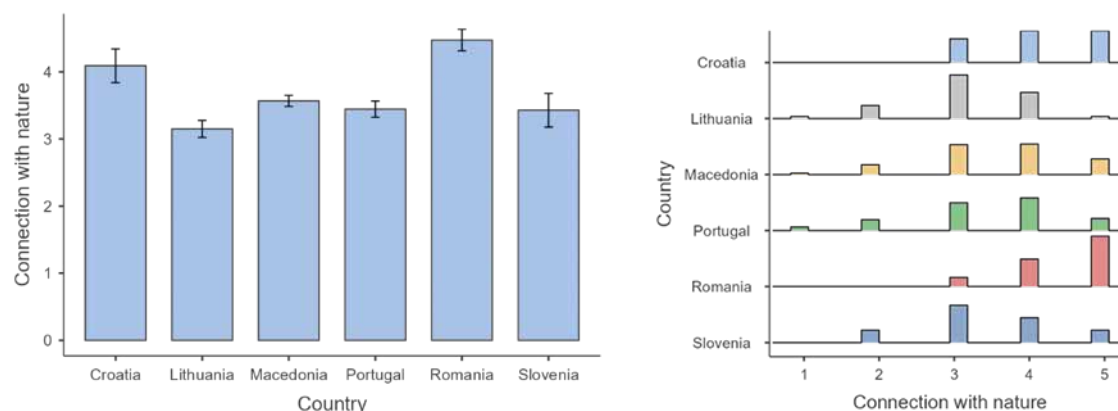


Табела 4. Описна статистика за прашањата за одржливост (N=290), поделена според поврзаноста со природата и одржливата потрошувачка.

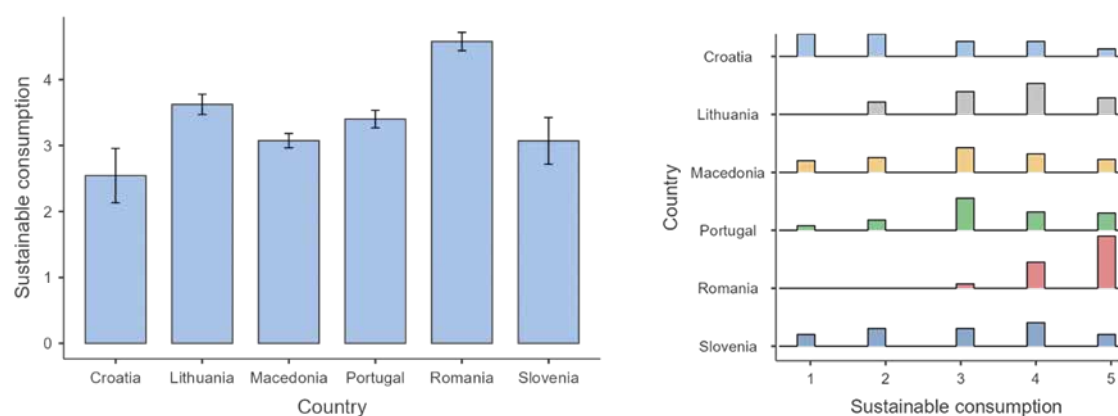
Sustainability						
Sample (N=290)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	11	40	134	72	19	14
Connection with nature	4.09±.831	3.15±.802	3.57±.961	3.44±1.02	4.47±.697	3.43±.938
M±SD						
Sustainable consumption	2.55±1.37	3.63±.979	3.07±1.27	3.40±1.12	4.58±.607	3.07±1.33
M±SD						

Кратенки : M = средна вредност, N = број, SD = стандардна девијација.

Слика 7. Графикони што ги прикажуваат резултатите од „Поврзаност со природата“ за вклучените земји.



Слика 8. Графикони што ги прикажуваат резултатите за одржлива потрошувачка за вклучените земји.



Облак од зборови

За секое отворено прашање (т.е. инклузија и одржливост), беа креирани два облака од зборови, соодветно. Првиот беше генериран со користење на првиот збор што го споменаа учесниците, а вториот беше креиран со користење на сите зборови што ги споменаа. Веб-алатка што се користеше за креирање на облаците од зборови беше следнава: <https://www.freewordcloudgenerator.com/>. Облаците од зборови за терминот „Инклузија“ се прикажани на сликите 9 и 10, додека сликите 11 и 12 ги прикажуваат двата облака од зборови за терминот „Одржливост“.

Семантички области

Во однос на отворените прашања, семантички поврзаните зборови беа групирани заедно и беше пресметана фреквенцијата со која овие зборовни групи се појавуваа во вкупниот број зборови што ги дадоа учениците за прашањата за инклузија и одржливост, соодветно. Резултатите за зборовите поврзани со терминот „Инклузија“ се прикажани во Табела 5, додека оние за зборовите поврзани со терминот „Одржливост“ се прикажани во Табела 6.

Tabella 5. Parole più citate per il termine Inclusione.

Inclusion		
зборови/групација од зборови	F	%
Пријател(и)/пријателство(и)/пријателски	60	6,40
Група (во)/групна соработка/групирање	45	4,80
Вклучување(и)/ вклучување(-d, -s, -ing)/вклучително/инклузивност	47	5,02
Почит	41	4,38
Прифати (до)/прифаќање	41	4,38
Емпатија	29	3,10
Еднаквост/еднаквост	27	2,88
Тим (во)/тимска работа	27	2,88
Заедница	27	2,88
Унија/единство/обединување	25	2,67
Општество (во)/социјализација/социјализирање	21	2,24
Разновидност/разновиден	20	2,14
Соработка	18	1,92
Поддршка (заемна)	17	1,81
Заедно/заедништво	16	1,71
Припаѓање/припаѓање	14	1,49
Учествувај/учество	14	1,49
Луѓе	12	1,28
Светло/осветлување/сијалица	12	1,28
Активност (и)/активно/активирање/активно	10	1,07
Електрична енергија	10	1,07
Проект(и, до)	10	1,07
Старт/започнување	10	1,07
<i>Кратенка: F (Фреквенција). Белешки: *= процент од вкупно 937 дадени зборови; табелата ги прикажува само оние зборови или групи зборови што се појавуваат во листата најмалку 10 пати.</i>		

Таб . 6 Најчесто цитирани термини поврзани со „одржливост“ .

Sustainability		
Зборови/Група зборови	F	%
Рециклирај/рециклирај/рециклира/рециклирачко/рециклирано	41	4,88
Одговорност (еколошка, социјална)/одговорност	33	3,93
Сила/силен (дух)/силно/силност	32	3,81
Иднина (на)	31	3,69
Животна средина/еколошка/еколошки одржлива	31	3,69
Екологија / еколошки / еколошки / еколог /еко/еколошки	28	3,33
Баланс	26	3,10
Издржливост/издржливо/трајност	22	2,62
Повторна употреба/повторно употреблива	18	2,14
Природа/природно	18	2,14
Стабилност/стабилна	17	2,02
Енергија (чиста/зелена/соларна)	15	1,79
Упорност	14	1,67
Долг (-траен, -процесен, -рочен, -траен)/долговечност	13	1,55
Заштеда/штедење	10	1,19
Обновлива (енергија, енергија)/ обновувачки / обновува/реновирање	10	1,19
Одржува/одржува/ одржува	10	1,19
Ефикасност	10	1,19
Економија/економски/економски	10	1,19
<i>Кратенка: F (Фреквенција). Белешки: *= процент од вкупно 840 дадени зборови; табелата ги прикажува само оние зборови или групи зборови што се појавуваат во листата најмалку 10 пати.</i>		

Заклучни забелешки

NeVE -Art/Action е проект во кој беа вклучени тинејџери во адаптација и поставување театарски претстави. Ова активно учество им овозможи да истражуваат, толкуваат и дискутираат за прашања од општествена важност.

Податоците собрани во текот на трите години од проектот покажуваат дека самопријавените перцепции на младите луѓе во врска со целните теми на проектот - како што се емпатијата, инклузијата, учеството и одржливоста - се движат во среден до висок опсег.

Во согласност со трендот забележан во претходните две истражувања (2024 и 2025 година, првата и втората година од проектот), сите вредности регистрирани во сите земји се на позитивната страна на стандардизираниите скали, со резултат над 3. Податоците покажуваат општо подобрување на резултатите за многу клучни индикатори во повеќето земји-партнери.

Од оваа перспектива, секако е важно да се забележи овој тренд на континуирано подобрување на перцепциите на учениците од година во година, што покажува дека активностите спроведени во рамките на проектот ги постигнале планираните ефекти.

Што се однесува до индивидуалните резултати за различните димензии низ различните

земји вклучени во проектот, интересно е да се забележи дека, како и во претходната година, највисок вкупен позитивен резултат го забележаа учениците во Романија на скалите „Надеж“ и „Посветеност“.

Што се однесува до другите скали и земји, вреди да се забележат и високите резултати постигнати од учениците во Хрватска на скалата „Поврзаност со природата“, високите резултати постигнати од учениците во Литванија и Северна Македонија на скалата „Емпатија“, високите резултати постигнати од учениците во Португалија на скалата „Споделување“ и високите резултати постигнати од учениците во Словенија на скалата „Толеранција“.

Што се однесува до квалитативните податоци, во втората година од проектот, најчесто повторуваните зборови на темата инклузија се однесуваа на пријателство, инклузија, прифаќање и групата. Во третата година од проектот, најчесто повторуваните зборови на оваа тема останаа исти, со додавање на темата почит. Во однос на темата одржливост, во втората година од проектот, најчесто повторуваните зборови се однесуваа на семантичките области рециклирање, сила и животна средина. Во третата година од проектот, најчесто повторуваните зборови ги вклучуваа горенаведените, со додавање на одговорност и иднина.

Што се однесува до квалитативните податоци, во втората година од проектот, најчесто повторуваните зборови поврзани со темата за инклузија се однесуваа особено на концептите на пријателство, прифаќање, припадност и група. Овие термини укажуваат на растечка свест кај учесниците за важноста на позитивните односи и чувството на дел од заедницата. Ова истакнуваше заедничка општествена атмосфера во која соработката и меѓусебната поддршка се перцепираа како централни елементи во поттикнувањето на инклузивна средина. Интересно е да се забележи како овие зборови одразуваат не само ставови, туку и конкретни искуства за интеграција и личен и колективен раст во рамките на проектот.

Во третата година од проектот, истите клучни зборови останаа централни, со што се истакнува продолжувањето и зајакнувањето на оваа позитивна социјална атмосфера кај момчињата и девојчињата вклучени во проектот. Понатаму, во третата година, на овој позитивен модел беше додаден уште еден значаен елемент, претставен со зборот „почит“. Овој нов термин сугерира позитивна еволуција во перцепцијата на учесниците за инклузијата, бидејќи нагласува поголем фокус на вреднување на разликите и хармоничен соживот меѓу различните групи. Појавата на почитта како споделена вредност укажува на чекор напред во градењето позрела и посвесна образовна и релациска средина, способна да ги преведе идеалите за прифаќање и соработка - веќе добро воспоставени во претходните години - во конкретни ставови.

Во однос на темата за одржливост, во втората година од проектот најчесто користените зборови беа поврзани со семантичките области рециклирање, сила и животна средина. Овие термини означуваат растечки интерес за одговорно однесување и желба да се придонесе, дури и на симболичен начин, за заштита на планетата. Се чинеше дека учениците ја перцепираат одржливоста не само како апстрактен концепт, туку како збир на секојдневни, конкретни активности насочени кон подобрување на природната и социјалната средина.

Во третата година од проектот, имаше понатамошно проширување на вокабуларот и значењето: термини како „одговорност“ и „иднина“ беа додадени на постојните зборови. Овој лексички развој укажува на поголема интернализација на вредностите поврзани со активното граѓанство и грижата за животната средина, како и на перспектива насочена кон иднината. Повикувањето на „иднината“, особено, истакнува позитивен и проактивен став, сугерирајќи како проектот помогнал да се развие позрела еколошка свест и чувство на одговорност кон идните генерации кај учесниците. Накратко, трендот во квалитативните податоци покажува пат на раст и консолидација на вредностите на

инклузија и одржливост, со резултати што можат да се протолкуваат како позитивни индикатори за образовниот, човечкиот и културниот успех на целиот проект.

Дискусија за наодите од проектот во однос на различните театарски продукции

Во текот на трите години од проектот, вклучените училишта работea на театарските продукции по следниот редослед:

- Академска 2023–2024 година – Словенија и Португалија
- Академска 2024–2025 година – Литванија и Северна Македонија
- Академска 2025–2026 година – Романија и Хрватска

Театарските продукции беа насловени на следниов начин: „Патот на Франциск“ за Словенија, „Камињо де Франциско“ за Португалија, „Под облаците“ / *Po debesimis* за Литванија, „Четири мали чекори...под облаците“ за Северна Македонија, „Клара и Франческо“ за Романија и „Кјара и Франческо“ за Хрватска. Вкупно три претстави беа адаптирани од училиштата учеснички, по една за секоја година од проектот.

Особено, во текот на трите години од проектот, претставите стануваа сè посложени: во првата година, претставата предложена до двете училишта во Словенија и Португалија беше едукативна по природа, фокусирајќи се на биографијата на Свети Франциск - во оваа фаза од проектот, целта беше да се воведe ликот на светецот; во втората година, додека фокусот остана на ликот на Свети Франциск, сценариото понуди современа храна за размислување за теми како што се - на пример - околината; во третата година, предложеното сценарио ја воведe ликот на Света Клара во паралела помеѓу минатото и сегашноста, истакнувајќи ги психолошките аспекти на раскажаните настани. Поради овие причини, сценаријата предложени во текот на трите години вклучуваа зголемено ниво на апстракција и критичка рефлексija.

Целокупниот развој и зголемената длабочина на драмите се покажаа како исклучително ефикасен педагошки и уметнички избор. Овој напредок им овозможи на учениците да се справат со сè постимулативните интерпретативни предизвици, водејќи ги чекор по чекор низ вистински процес на експресивен и личен раст.

Во текот на првата година, текстот предложен до двете партнерски училишта во Словенија и Португалија беше чисто едукативен и биографски по природа, фокусиран на животот на Свети Франциск, со цел да се поттикне разбирањето на основните аспекти и концепти од животот на светецот во однос на универзалните и споделените вредности што го поткрепуваат проектот. Во оваа почетна фаза, главната цел беше да се претстави ликот на светецот на јасен и достапен начин. Овој едноставен, но ригорозен пристап беше фундаментален во создавањето заедничка база на знаење меѓу младите луѓе од различни култури, овозможувајќи им да се запознаат со сцената и со универзалните вредности на францисканската порака.

Втората година означи значаен скок во квалитетот. Додека цврсто се фокусираше на ликот на Свети Франциск, сценариото беше збогатено со вредна и многу современа тема за размислување. Со решавање на итни прашања блиски до срцата на помладата генерација - како што се заштитата на животната средина и социјалната инклузија - сценариото создаде дијалог помеѓу духовноста на минатото и културните и социјалните предизвици на сегашноста. Беше восхитувачки да се види како учениците успеаја да ја направат оваа транзиција, демонстрирајќи извонреден капацитет за преработка на материјалот и искрен емотивен ангажман во нивната глума.

Кулминацијата на ова пофално патување беше достигната во третата година, со претстава со голема длабочина и зрелост. Воведот на сложената и фасцинантна фигура на Света Клара беше структуриран околу рафиниран паралелизам помеѓу минатото и сегашноста. Сценариото бараше од

учениците да ги истражат внатрешните животи на ликовите, истакнувајќи ги деликатните психолошки аспекти и интимните конфликти на раскажаните приказни. Момчињата и девојчињата се искачија на овој предизвик со изненадувачка чувствителност како актери, носејќи на сцената емоционални нијанси со големо влијание и развивајќи длабока меѓучовечка и меѓугенерациска емпатија.

Поради овие причини, текстовите избрани во текот на тригодишниот период вклучуваа постојано растечко ниво на апстракција, интроспекција и критичка рефлексивност. Овој методолошки избор се покажа како вреден образовен предизвик за учесниците, наставниците и раководителите на проектот. Далеку од тоа да ги обесхрабри младите актери и наставници, растечката тежина на сценаријата ги поттикна да ги надминат своите граници, трансформирајќи го театарското искуство од едноставна претстава во длабока работилница за критичко размислување, внатрешен раст и глобална свест.

Како заклучок, важно е да се нагласи дека активностите за културна размена меѓу учениците – искусени директно или индиректно во текот на целиот проект, но промовирани особено во втората половина од третата година, вклучително и преку планираното учество на различните групи на завршната конференција – претставуваат одличен пример за промоција и интеграција, совршено во согласност со филозофијата на програмата Еразмус+ и основачките вредности на Европската Унија. Во оваа клучна фаза од проектот, театарската сцена и моментите на културен соживот станаа вистински мостови меѓу културите, рушејќи ги географските и јазичните бариери. Работата заедно со нивните наставници на продукцијата, дискутирајќи ги универзалните пораки на Свети Франциск и Света Клара и споделувајќи ги нивните традиции, им овозможи на младите луѓе од различните вклучени нации да се идентификуваат со заедничкиот европски идентитет. Оваа синергија создаде вистинска работилница за активно граѓанство: не стануваше збор само за „толерирање“ на разликите, туку за вистинско вклучување и меѓусебно збогатување што го отелотворува европското мото „Обединети во различноста“. Преку директниот дијалог и емпатијата што ги бара театарот, проектот отиде подалеку од чисто образовната димензија, трансформирајќи ги учениците во вистински амбасадори на мирот и соработката, способни да градат врски на солидарност и пријателство што го формираат социјалното и културното ткиво на утрешната Европа.

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Relatório do Projeto – Portuguese

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Introdução

Este relatório apresenta os resultados da recolha de dados do terceiro ano do Projeto Erasmus+ NeVE Art/Action, realizada na primavera de 2026. Para esta terceira fase, o inquérito voltou a ser preenchido por alunos das escolas dos seis países envolvidos no projeto: Croácia, Eslovénia, Lituânia, Macedónia do Norte, Portugal e Roménia. Este relatório inclui também uma discussão final sobre os dados recolhidos ao longo dos três anos do projeto.

Em particular, as secções seguintes apresentam os métodos e os principais resultados desta terceira recolha de dados. Em alguns casos, os resultados são apresentados de forma agregada para toda a amostra, enquanto noutros são apresentados separadamente por escola ou país. A secção final discute os dados dos três anos do projeto.

O objetivo do projeto NeVE Art/Action é apoiar estudantes adolescentes de diferentes países parceiros no desenvolvimento de perceções, sentimentos e de uma visão da Europa comum a todos. Ao longo dos três anos do projeto, os alunos participaram em atividades de leitura e discussão em sala de aula, escrita e/ou revisão de textos e representações teatrais. Espera-se que este envolvimento leve os alunos a refletirem sobre as suas próprias interpretações e a partilhá-las entre si, permitindo-lhes tornarem-se participantes ativos numa visão e cultura europeias comuns e inclusivas.

Ao longo dos três anos, foram encenadas três peças adaptadas pelos alunos, baseadas na vida e nos ensinamentos de São Francisco de Assis como figura arquetípica e precursor dos valores fundamentais da Europa. As apresentações realizadas pelos alunos das escolas participantes foram as seguintes:

Primeiro ano do projeto

- *The Path of Francis* escola da Eslovénia (Koper)
- *Caminho de Francisco* escola de Portugal (Viseu)

Segundo ano do projeto

- *Po debesimis/Under the clouds* escola da Lituânia (Kaunas)
- *Fine four steps...under the clouds* escola da Macedónia do Norte (Skopje)

Terceiro ano do projeto

- *Clara și Francesco* escola da Roménia (Ticleni)
- *Chiara e Francesco* escola da Croácia (Buje)

O texto do primeiro ano foi escrito por Alessandra Colarich e Lucia Panaro, sendo posteriormente adaptado por alunos e professores das escolas na Eslovénia e em Portugal. Os guiões do segundo e ter-

ceiro anos foram escritos por Alessandra Colarich e igualmente adaptados pelos alunos e professores das respetivas escolas. Nas páginas a seguir, apresentamos os posters dos espetáculos dos três anos de projeto nos respetivos países.

Métodos

Procedimento

O questionário foi distribuído pelos professores a grupos de alunos de turmas selecionadas nas escolas participantes do projeto na Croácia, Lituânia, Macedónia do Norte, Portugal, Roménia e Eslovénia. O questionário manteve-se o mesmo ao longo dos três anos do projeto e foi aplicado através de uma aplicação desenvolvida especificamente para o projeto.

A recolha de dados ocorreu em três momentos:

- 1.^a fase: primavera de 2024
- 2.^a fase: primavera de 2025
- 3.^a fase: primavera de 2026

Uma descrição detalhada da estrutura do questionário foi feita nos relatórios anteriores e resumida na seção dedicada a isso (Questionários).

O questionário incluía perguntas de respostas fechadas para as seguintes variáveis:

- *Empatia*;
- *Participação* (englobando as dimensões de *compromisso*, *esperança* e *envolvimento cívico*);
- *Inclusão* (englobando as dimensões de *tolerância* e *partilha*);
- *Sustentabilidade* (englobando as dimensões de *conexão com a natureza* e *consumo sustentável*).

Para as duas últimas macro dimensões (inclusão e sustentabilidade), foram incluídas perguntas de respostas abertas.

Participantes

O questionário foi aplicado pelos professores aos alunos nas escolas dos seis países envolvidos no projeto. Especificamente, em 2026, na Croácia o questionário foi aplicado aos alunos do terceiro e quarto anos de uma escola secundária de língua italiana; na Lituânia, foi aplicado aos alunos do 3.^o ano do ginásio; na Macedónia foi aplicado aos alunos do quarto ano do ensino secundário; em Portugal, foi aplicado aos alunos do 12.^o ano do ensino secundário, ; na Roménia, foi aplicado no 11.^o e 12.^o anos de uma escola secundária; e, na Eslovénia, foi aplicado aos alunos do 3.^o ano de uma escola secundária de língua italiana.

Na fase inicial, a base de dados foi revista e limpa, e foram excluídos os casos que continham erros ou informações pouco fiáveis. Os critérios de exclusão foram os adotados em análises de dados anteriores e descritos nos relatórios anteriores do projeto, como a indicação de um país não envolvido no projeto ou a apresentação de um padrão de respostas pouco fiáveis nas questões abertas (por exemplo, piadas, gíria ou outras respostas semelhantes consideradas pouco fiáveis). Mais especificamente, foram excluídos os participantes que forneceram respostas sem sentido em todos os campos preenchidos nas questões abertas. Nos casos em que os participantes forneceram uma ou duas palavras aceitáveis e uma ou duas palavras sem sentido, estas últimas foram consideradas “sem sentido” / “pouco fiáveis”, mas as restantes respostas não foram excluídas da base de dados.

Questionário

Como mencionado anteriormente, o estudo consistiu num questionário com uma seção de perguntas de respostas fechadas englobando as seguintes variáveis:

- *Empatia*;
- *Participação* (englobando as dimensões de *compromisso*, *esperança* e *envolvimento cívico*);
- *Inclusão* (englobando as dimensões de *tolerância* e *partilha*);
- *Sustentabilidade* (englobando as dimensões de *conexão com a natureza* e *consumo sustentável*).

Para as duas últimas macro dimensões (inclusão e sustentabilidade), foram incluídas perguntas de respostas abertas.

Em detalhe:

- *Empatia*: um item com uma pergunta de resposta fechada adaptada da Single Item Trait Empathy Scale (SITES; Konrath, Meier & Bushman, 2018) (exemplo, “eu sou uma pessoa empática: compreendo os sentimentos dos outros e preocupo-me com eles.”). As respostas podiam ser dadas numa escala de 1 = Nada verdadeiro para mim a 5 = Muito verdadeiro para mim.
- *Inclusão*: um item com uma pergunta de resposta aberta criada especificamente para este projeto (ex.: “Indique três palavras que vem à sua mente quando você pensa no termo INCLUSÃO”) e dois itens com questões de respostas fechadas: um sobre partilha e outro sobre tolerância. Especificamente: “eu sou uma pessoa que partilho com os outros” e “não me chateia se alguém tem um ponto de vista diferente do meu”. Ambas as questões de respostas fechadas foram criadas especificamente para este projeto e foram utilizadas num projeto Erasmus+ anteriormente (Projeto MUSE).
- *Participação*: um item de resposta fechada para cada uma das três subdimensões. Especificamente: para a dimensão Compromisso, o item era o seguinte: “Dedico uma grande quantidade de energia a perseguir os objetivos que estabeleço para a minha vida.” Foi criado especificamente para este projeto e utilizado no projeto MUSE acima mencionado. Para a dimensão Esperança, o item era o seguinte: “Consigo pensar em muitas formas de alcançar as coisas na vida que são mais importantes para mim.” (adaptado da Escala de Esperança de 6 itens de Babyak, Snyder e Yoshinobu, 1993 – dimensão pathways). Para a dimensão Envolvimento Cívico, o item era o seguinte: “Sinto entusiasmo relativamente ao que faço para ser um cidadão responsável.” (adaptado da Escala de Envolvimento no Trabalho de Utrecht de 9 itens (UWES-9) de Schaufeli, Bakker e Salanova, 2006 – subescala de dedicação). As respostas a estes itens podiam ser dadas numa escala do tipo Likert, variando de 1 = Nada verdadeiro para mim a 5 = Muito verdadeiro para mim.
- *Sustentabilidade*: um item de resposta aberta criado especificamente para o projeto (ex., “Indique três palavras que lhe vêm à mente quando pensa no termo SUSTENTABILIDADE:”) e dois itens de resposta fechada, respetivamente, sobre as dimensões Ligação à Natureza e Consumo Sustentável. Para a primeira dimensão, o item foi adaptado da escala Extended Inclusion of Nature in Self (EINS; Martin & Czellar, 2016), enquanto para a segunda dimensão o item era o seguinte: “Eu apenas compro aquilo de que necessito, sem seguir demasiado as tendências.” Este item foi desenvolvido especificamente para o projeto. Para este último item, as respostas podiam ser dadas numa escala do tipo Likert, variando de 1 = Nada verdadeiro para mim a 5 = Muito verdadeiro para mim.

Análise dos Dados

Foi realizada análise quantitativa e qualitativa dos dados da terceira fase (2025–2026).

Resultados

Empatia: Para a dimensão da empatia, foi analisado um total de N=286 respostas, distribuídas da seguinte forma pelas escolas dos vários países envolvidos: N=13 para a Croácia, N=38 para a Lituânia, N=138 para a Macedónia do Norte, N=71 para Portugal, N=17 para a Roménia e N=13 para a Eslovénia. De facto, da amostra inicial de N=291, foram excluídas N=5 respostas por se referirem a países que não estavam incluídos no projeto. As estatísticas descritivas são apresentadas na Tabela 1 e na Figura 1.

Inclusão: Os dados relativos à inclusão foram analisados para N=318 participantes, dos quais N=12 eram da Croácia, N=44 da Lituânia, N=149 da Macedónia, N=75 de Portugal, N=25 da Roménia e N=13 da Eslovénia. De facto, da amostra inicial de N=329 respostas, N=4 foram excluídas por apresentarem um padrão de respostas pouco fiável às questões de resposta aberta e N=7 por indicarem um país diferente dos incluídos no estudo. As estatísticas descritivas são apresentadas, respetivamente, na Tabela 2 e nas Figuras 2 e 3.

Participação: Para as questões relativas à participação, foi analisado um total de N=306 respostas, das quais N=13 eram da Croácia, N=41 da Lituânia, N=143 da Macedónia do Norte, N=72 de Portugal, N=24 da Roménia e N=13 da Eslovénia. Nesta amostra, de um total inicial de N=312 respostas, N=6 foram excluídas por indicarem um país diferente dos das escolas incluídas no projeto. As estatísticas descritivas das subdimensões esperança, compromisso e envolvimento cívico são apresentadas na Tabela 3 e nas Figuras 4, 5 e 6, respetivamente.

Sustentabilidade: Os dados relativos à sustentabilidade foram analisados para N=290 participantes, distribuídos da seguinte forma: N=11 da Croácia, N=40 da Lituânia, N=134 da Macedónia do Norte, N=72 de Portugal, N=19 da Roménia e N=14 da Eslovénia. Da amostra inicial de N=301 respostas, N=5 foram excluídas por apresentarem um padrão de respostas pouco fiável às questões de resposta aberta e N=6 por indicarem um país diferente dos das escolas incluídas no projeto. As estatísticas descritivas são apresentadas, respetivamente, na Tabela 4 e nas Figuras 7 e 8.

Tabela 1: descrição estatística para as questões sobre a empatia (N=286).

Empathy						
Sample (N=286)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
N	13	38	134	71	17	13
Empathy M±SD	3.62±1.26	3.97±1.00	4.34±.933	4.18±.931	4.53±.874	3.77±1.01

Abbreviations: M= Mean, N= Number, SD= Standard Deviation.

Figura 1: Quadro da pontuação sobre empatia nas escolas dos países envolvidos.

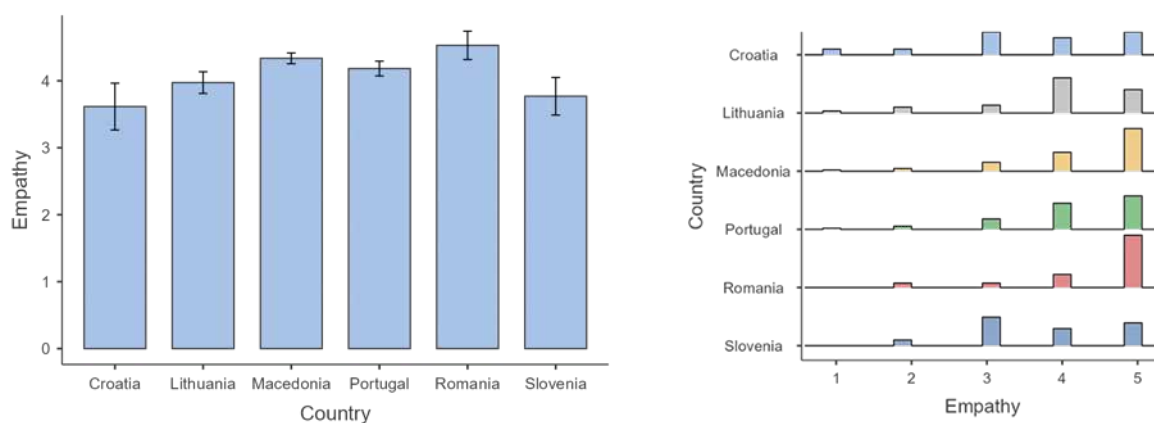


Tabela 2: descrição estatística sobre a inclusão (N=318), dividida em partilha e tolerância.

Inclusion						
Sample (N=318)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	12	44	149	75	25	13
Sharing M±SD	3.83±1.11	3.66±.776	3.77±1.07	4.21±.827	4.60±.707	3.77±1.17
Tolerance M±SD	3.17±1.59	3.75±1.20	3.57±1.25	3.87±1.07	4.44±.917	4.15±1.21

Abbreviations: M= Mean, N= Number, SD= Standard Deviation.

Figura 2: Quadro da pontuação sobre partilha para as escolas dos países envolvidos.

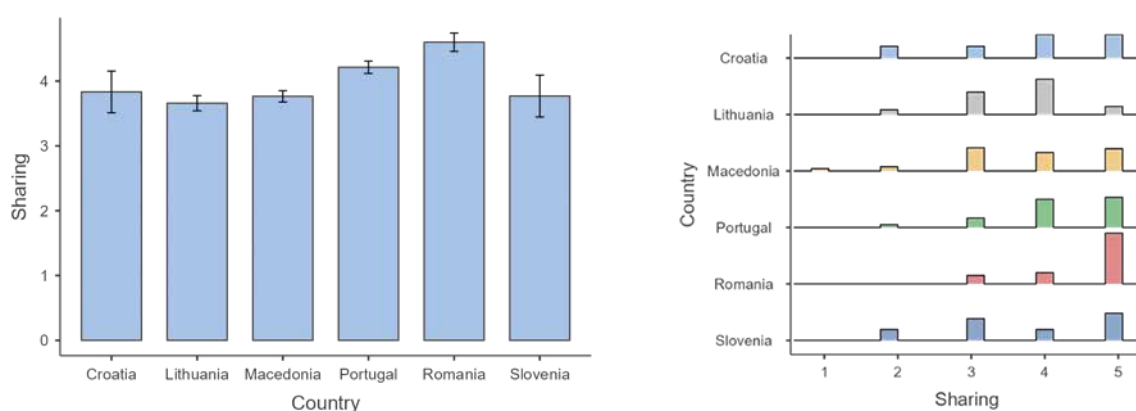


Figura 3: Quadro da pontuação sobre tolerância para as escolas dos países envolvidos.

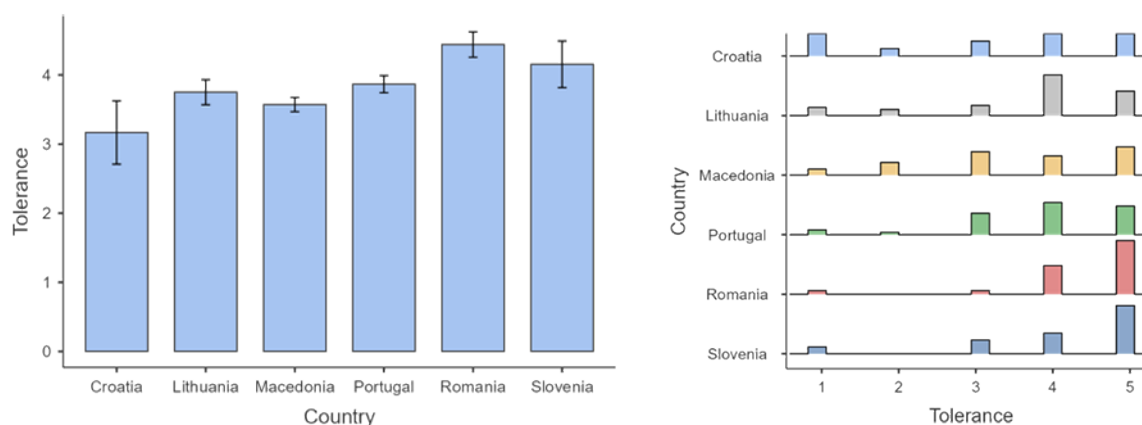


Tabela 3: descrição estatística para as questões sobre participação (N= 306), dividida em esperança, compromisso e envolvimento cívico.

Participation						
Sample (N=306)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	13	41	143	72	24	13
Hope						
M±SD	3.62±1.50	3.76±1.02	4.20±.850	3.67±1.11	4.67±.565	3.85±1.14
Commitment						
M±SD	3.85±1.21	3.63±1.04	3.97±1.03	3.67±1.10	4.67±.565	4.00±1.08
Civic dedication						
M±SD	3.38±1.19	3.37±1.32	3.48±1.17	3.69±1.06	4.58±.654	3.31±1.18

Abbreviations: M= Mean, N= Number, SD= Standard Deviation.

Figura 4: Quadro da pontuação sobre esperança para as escolas dos países envolvidos.

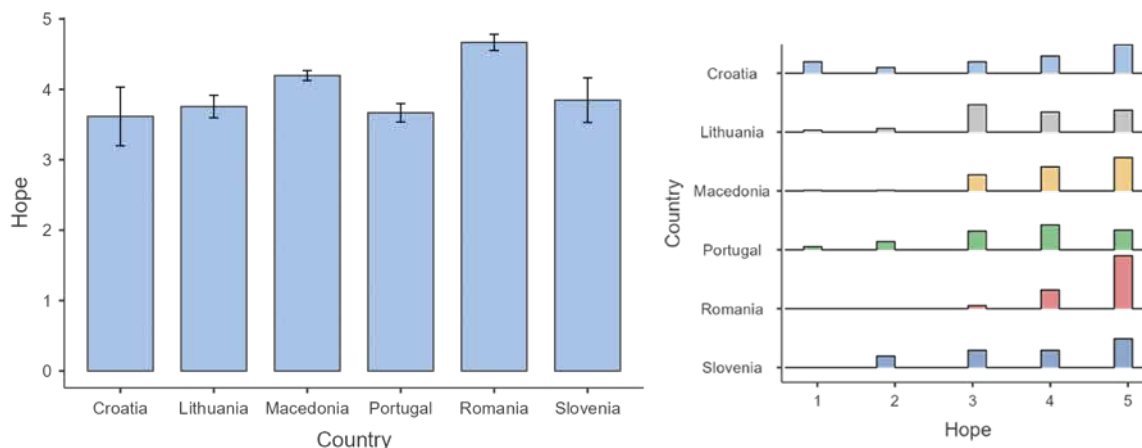


Figura 5: Quadro da pontuação sobre Compromisso para as escolas dos países envolvidos.

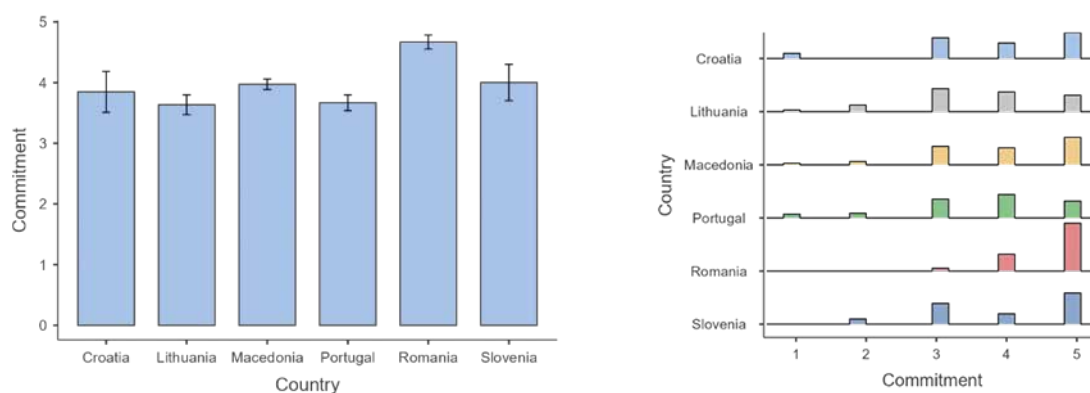


Figura 6: Quadro da pontuação sobre Dedicção Cívica para as escolas dos países envolvidos.

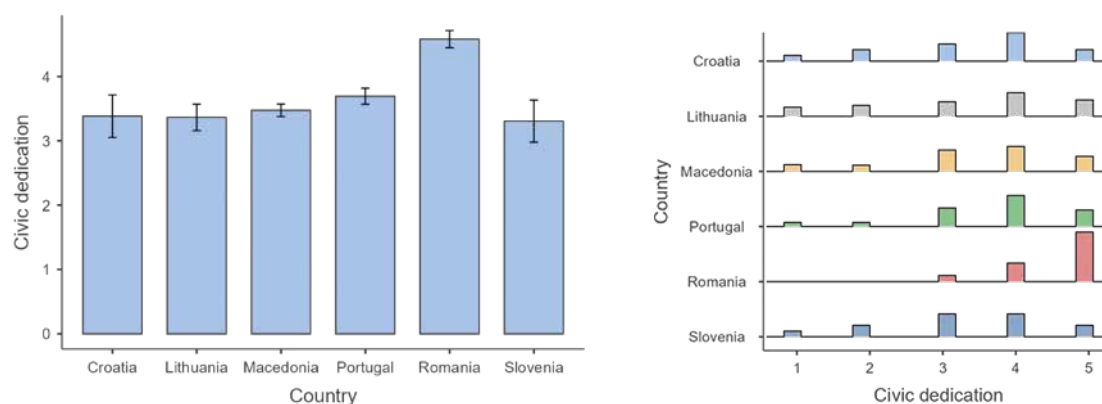


Tabela 4: descrição estatística para as questões sobre Sustentabilidade (N= 290), dividida em conexão com a natureza e consumo sustentável.

Sustainability						
Sample (N=290)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	11	40	134	72	19	14
Connection with nature	4.09±.831	3.15±.802	3.57±.961	3.44±1.02	4.47±.697	3.43±.938
M±SD						
Sustainable consumption	2.55±1.37	3.63±.979	3.07±1.27	3.40±1.12	4.58±.607	3.07±1.33
M±SD						

Abbreviations: M= Mean, N= Number, SD= Standard Deviation.

Figura 7: Quadro da pontuação sobre Conexão com a Natureza para as escolas dos países envolvidos.

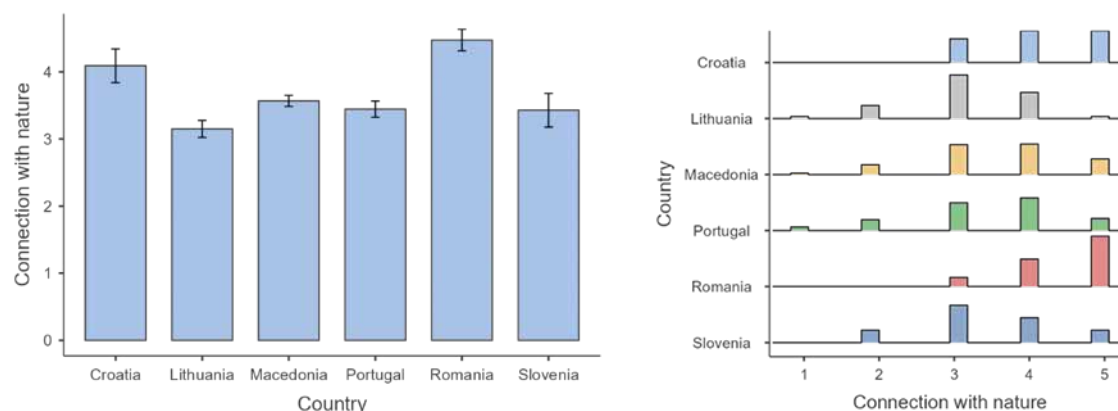
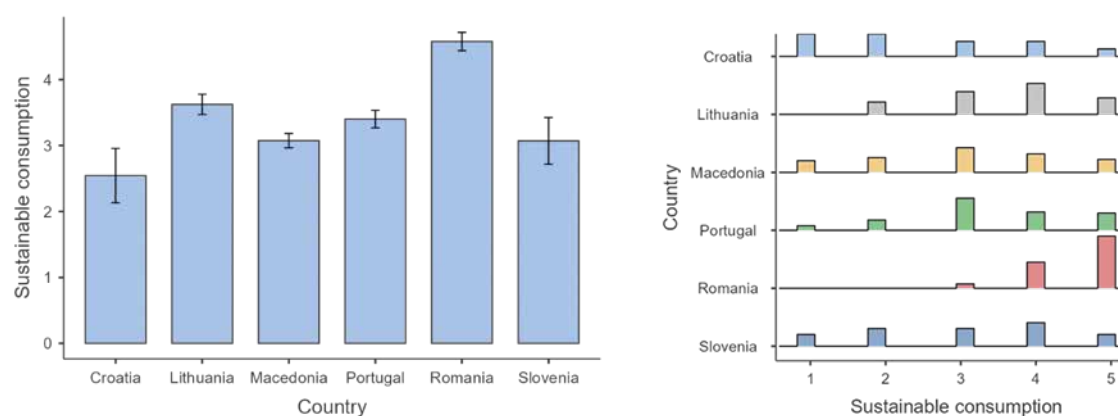


Figura 8: Quadro da pontuação sobre Consumo Sustentável para as escolas dos países envolvidos.



Nuvens de Palavras

Para cada questão de resposta aberta (inclusão e sustentabilidade), foram criadas, respetivamente, duas nuvens de palavras. A primeira foi gerada utilizando a primeira palavra mencionada pelos participantes, e a segunda foi criada com base em todas as palavras mencionadas. A ferramenta online utilizada para criar as nuvens de palavras foi: <https://www.freewordcloudgenerator.com>

As nuvens de palavras relativas ao termo “Inclusão” são apresentadas nas Figuras 9 e 10, enquanto as Figuras 11 e 12 apresentam as duas nuvens de palavras relativas ao termo “Sustentabilidade”..

Áreas Semânticas

No que diz respeito às questões de resposta aberta, as palavras semanticamente relacionadas foram agrupadas e foi calculada a frequência com que esses grupos de palavras surgiam no total de palavras fornecidas pelos estudantes para as questões sobre inclusão e sustentabilidade, respetivamente. Os resultados relativos às palavras associadas ao termo “Inclusão” são apresentados na Tabela 5, enquanto os relativos às palavras associadas ao termo “Sustentabilidade” são apresentados na Tabela 6.

Especificamente, relativamente ao tema da inclusão, as palavras mais frequentes nos dados recolhidos durante o terceiro ano do projeto relacionam-se com as áreas semânticas da amizade, grupo, inclusão, respeito e aceitação. Outras palavras frequentemente referidas incluem empatia, igualdade, equipa, comunidade, união, sociedade e diversidade.

No que diz respeito ao tema da sustentabilidade, as palavras mais frequentes relacionam-se com as áreas semânticas da reciclagem, responsabilidade, futuro e ambiente. Outras palavras frequentemente referidas incluem ecologia, equilíbrio e durabilidade

Figura 9: nuvem de palavras para o termo inclusão, apresentando as 100 palavras mais sugeridas pelos participantes de cada país (as respostas foram traduzidas para o inglês).



Figura 10: nuvem de palavras para o termo inclusão, apresentando as 100 palavras mais sugeridas pelos participantes de cada país (as respostas foram traduzidas para o inglês).



Tabela 5: termos mais frequentemente citados associados com inclusão.

Inclusion		
Palavra/Conjunto de palavras	F	%
Amigo(s)/amizade(s)/amigável	60	6,40
Grupo (em um)/ grupo colaborativo/agrupamento	45	4,80
Inclusão(s)/incluído/a /inclusivo/inclusividade	47	5,02
Respeito	41	4,38
Aceito/aceitação	41	4,38
Empatia	29	3,10
Igualdade/igual	27	2,88
Time (em um)/trabalho em equipe	27	2,88
Comunidade	27	2,88
União/unidade/unificação	25	2,67
Sociedade (em uma)/socialização/socializando	21	2,24
Diversidade/diverso	20	2,14
Cooperação	18	1,92
Suporte (mútuo)	17	1,81
Juntos/Convivencia	16	1,71
Pertencimento/pertença	14	1,49
Participar/participação	14	1,49
Pessoas	12	1,28
Luz/iluminado/lâmpada	12	1,28
Atividade(s)/ativo/ativação/ativamente	10	1,07
Eletricidade	10	1,07
Projeto	10	1,07
Início/iniciando	10	1,07
<i>Abreviação: F (Frequência). Notas: *= porcentagem do total de 937 palavras fornecidas; A tabela mostra apenas as palavras do grupo de palavras que aparece na lista pelo menos 10 vezes.</i>		

Tabela 6: termos mais frequentemente citados associados com sustentabilidade.

Sustainability		
Palavra/Conjunto de palavras	F	%
Reciclar/recicland/reciclável/reciclado	41	4,88
Responsabilidade (ambiental e social)/responsável	33	3,93
Força/forte (espírito)/fortemente/strongness	32	3,81
Futuro (o)	31	3,69
Ambiente/ambiental/ambientalmente sustentável	31	3,69
Ecologia/ecológico/ecologista/eco/amigo de ambiente	28	3,33
Equilíbrio	26	3,10
Durabilidade/durável/duração	22	2,62
Reutilizar/reutilizável	18	2,14
Natureza/natural	18	2,14
Estabilidade/estável	17	2,02
Energia (limpa/verde/solar)	15	1,79
Perseverança	14	1,67
Duração (-duradouro, -demorado, -longo prazo, -longevo)/longevidade	13	1,55
Poupar/economias (poupado)	10	1,19
Renovável (energia)/Defensor das energias renováveis/renovar/renovação	10	1,19
Manter/mantém/manutenção	10	1,19
Eficiência	10	1,19
Economia/econômico/econômico	10	1,19
<i>Abreviação: F (Frequência). Notas: *= porcentagem de um total de 840 palavras fornecidas; A tabela mostra apenas as palavras do grupos de palavras que aparece na lista pelo menos 10 vezes.</i>		

Considerações Finais

O NeVE-Art/Action é um projeto que envolveu estudantes adolescentes na adaptação e enenação de performances teatrais. Esta participação ativa permitiu-lhes explorar, interpretar e discutir questões de relevância social.

Os dados recolhidos ao longo dos três anos do projeto mostram que as percepções autorreportadas dos jovens relativamente aos temas-alvo do projeto - como empatia, inclusão, participação e sustentabilidade - se situam num nível médio-alto.

Em consonância com a tendência observada nos dois inquéritos anteriores (2024 e 2025, correspondentes ao primeiro e segundo anos do projeto), todos os valores registados em todos os países se situam no lado positivo das escalas padronizadas, com pontuações superiores a 3. Os dados revelam uma melhoria geral nas pontuações de muitos indicadores-chave na maioria dos países parceiros.

Nesta perspetiva, é certamente importante salientar esta tendência de melhoria contínua nas percepções dos estudantes de um ano para o outro, demonstrando que as atividades desenvolvidas pelo projeto alcançaram os efeitos pretendidos.

No que diz respeito às pontuações individuais das várias dimensões nos diferentes países envol-

vidos no projeto, é interessante notar que, tal como no ano anterior, a pontuação global positiva mais elevada foi registada pelos estudantes da Roménia nas escalas de “Esperança” e “Compromisso”.

Relativamente às restantes escalas e países, importa também destacar as pontuações elevadas alcançadas pelos estudantes da Croácia na escala de “Ligação à Natureza”, as pontuações elevadas alcançadas pelos estudantes da Lituânia e da Macedónia do Norte na escala de “Empatia”, as pontuações elevadas alcançadas pelos estudantes de Portugal na escala de “Partilha” e as pontuações elevadas alcançadas pelos estudantes da Eslovénia na escala de “Tolerância”.

No que diz respeito aos dados qualitativos, no segundo ano do projeto, as palavras mais frequentemente recorrentes no tema da inclusão relacionavam-se com amizade, inclusão, aceitação e grupo. No terceiro ano do projeto, as palavras mais frequentes neste tema mantiveram-se as mesmas, com a adição do tema do respeito.

No que se refere ao tema da sustentabilidade, no segundo ano do projeto, as palavras mais frequentemente referidas diziam respeito às áreas semânticas da reciclagem, força e ambiente. No terceiro ano do projeto, as palavras mais frequentes incluíram as já mencionadas, com a adição de responsabilidade e futuro.

Relativamente aos dados qualitativos, no segundo ano do projeto, as palavras mais frequentemente recorrentes associadas ao tema da inclusão referiam-se, em particular, aos conceitos de amizade, aceitação, pertença e grupo. Estes termos indicavam uma crescente consciencialização, por parte dos participantes, da importância das relações positivas e do sentimento de fazer parte de uma comunidade. Tal evidenciou um ambiente social de partilha, no qual a colaboração e o apoio mútuo eram percecionados como elementos centrais na promoção de um contexto inclusivo. É interessante notar como estas palavras refletem não apenas atitudes, mas também experiências concretas de integração e de crescimento pessoal e coletivo no âmbito do projeto.

No terceiro ano do projeto, as mesmas palavras-chave continuaram a ser centrais, evidenciando a continuidade e o reforço desta atmosfera social positiva entre os rapazes e raparigas envolvidos no projeto. Além disso, no terceiro ano, foi acrescentado um novo elemento significativo a este padrão positivo, representado pela palavra “respeito”. Este novo termo sugere uma evolução positiva na perceção dos participantes sobre a inclusão, uma vez que evidencia uma maior valorização das diferenças e da convivência harmoniosa entre grupos diversos. O aparecimento do respeito como valor partilhado indica um avanço na construção de um ambiente educativo e relacional mais maduro e consciente, capaz de traduzir os ideais de aceitação e cooperação - já bem estabelecidos nos anos anteriores - em atitudes concretas.

No que se refere ao tema da sustentabilidade, no segundo ano do projeto, as palavras mais frequentemente referidas estavam associadas às áreas semânticas da reciclagem, força e ambiente. Estes termos denotam um interesse crescente por comportamentos responsáveis e o desejo de contribuir, ainda que de forma simbólica, para a proteção do planeta. Os estudantes pareciam percecionar a sustentabilidade não apenas como um conceito abstrato, mas como um conjunto de ações diárias e concretas orientadas para a melhoria do meio natural e social.

No terceiro ano do projeto, verificou-se uma nova expansão do vocabulário e dos significados: termos como “responsabilidade” e “futuro” foram acrescentados às palavras já existentes. Este desenvolvimento lexical indica uma maior interiorização dos valores associados à cidadania ativa e ao cuidado com o ambiente, bem como uma perspetiva mais orientada para o futuro. A referência ao “futuro”, em particular, evidencia uma atitude positiva e proativa, sugerindo que o projeto contribuiu para o desenvolvimento de uma consciência ecológica mais madura e de um sentido de responsabilidade em relação às gerações futuras entre os participantes.

Em suma, a tendência dos dados qualitativos revela um percurso de crescimento e consolidação dos valores de inclusão e sustentabilidade, com resultados que podem ser interpretados como indicadores positivos do sucesso educativo, humano e cultural de todo o projeto.

Discussão dos resultados do projeto em relação às várias produções teatrais

Ao longo dos três anos do projeto, as escolas envolvidas trabalharam nas produções teatrais pela seguinte ordem:

- Ano letivo 2023–2024 – Eslovénia e Portugal
- Ano letivo 2024–2025 – Lituânia e Macedónia do Norte
- Ano letivo 2025–2026 – Roménia e Croácia

As produções teatrais tiveram os seguintes títulos: *The Path of Francis* para a Eslovénia, *Caminho de Francisco* para Portugal, *Po debesimis / Under the Clouds* para a Lituânia, *Fine Four Steps... Under the Clouds* para a Macedónia do Norte, *Clara și Francesco* para a Roménia e *Chiara e Francesco* para a Croácia. No total, foram adaptadas três peças pelas escolas participantes, uma por cada ano do projeto.

Em particular, ao longo dos três anos do projeto, as peças tornaram-se progressivamente mais complexas: no primeiro ano, a peça proposta às duas escolas da Eslovénia e de Portugal tinha um carácter educacional por natureza, centrando-se na biografia de São Francisco - nesta fase do projeto, o objetivo era dar a conhecer a figura do santo; no segundo ano, embora o foco permanecesse na figura de São Francisco, o texto oferecia reflexões contemporâneas sobre temas como, por exemplo, o ambiente; no terceiro ano, o guião proposto introduziu a figura de Santa Clara, estabelecendo um paralelo entre o passado e o presente e destacando aspetos psicológicos dos acontecimentos narrados.

Por estas razões, os guiões propostos ao longo dos três anos envolveram um nível crescente de abstração e de reflexão crítica.

O desenvolvimento global e a crescente profundidade das peças revelaram-se uma escolha pedagógica e artística extremamente eficaz. Esta progressão permitiu aos estudantes enfrentar desafios interpretativos cada vez mais estimulantes, conduzindo-os, passo a passo, através de um verdadeiro processo de crescimento expressivo e pessoal.

Durante o primeiro ano, o texto proposto às duas escolas parceiras da Eslovénia e de Portugal tinha um carácter puramente educativo e biográfico, centrando-se na vida de São Francisco, com o objetivo de promover a compreensão dos aspetos e conceitos fundamentais da vida do Santo, em relação aos valores universais e partilhados que sustentam o projeto. Nesta fase inicial, o principal objetivo era apresentar a figura do santo de forma clara e acessível. Esta abordagem simples, mas rigorosa, foi fundamental para criar uma base comum de conhecimento entre jovens de diferentes culturas, permitindo-lhes familiarizarem-se com o palco e com os valores universais da mensagem franciscana.

O segundo ano marcou um salto qualitativo significativo. Embora mantendo um foco claro na figura de São Francisco, o guião foi enriquecido com reflexões valiosas e altamente contemporâneas. Ao abordar questões prementes próximas da sensibilidade da geração mais jovem — como a proteção ambiental e a inclusão social — o texto criou um diálogo entre a espiritualidade do passado e os desafios culturais e sociais do presente. Foi admirável observar como os estudantes foram capazes de interiorizar esta transição, demonstrando uma notável capacidade de reinterpretação do material e um sincero envolvimento emocional na sua representação.

O culminar deste percurso meritório foi alcançado no terceiro ano, com uma peça de grande profundidade e maturidade. A introdução da complexa e fascinante figura de Santa Clara foi estruturada com base num refinado paralelismo entre o passado e o presente. O guião exigiu que os estudantes explorassem a vida interior das personagens, destacando os delicados aspetos psicológicos e os con-

flitos íntimos das histórias narradas. Os rapazes e raparigas responderam a este desafio com uma surpreendente sensibilidade enquanto atores, levando ao palco nuances emocionais de grande impacto e desenvolvendo uma profunda empatia interpessoal e intergeracional.

Por estas razões, os textos selecionados ao longo do período de três anos envolveram um nível progressivamente mais elevado de abstração, introspeção e reflexão crítica. Esta escolha metodológica revelou-se um desafio educativo valioso tanto para os participantes como para os professores e os coordenadores do projeto.

Longe de desmotivar os jovens atores e os docentes, o aumento da complexidade dos guiões estimulou-os a ultrapassar os seus próprios limites, transformando a experiência teatral de uma simples representação num profundo espaço de trabalho dedicado ao pensamento crítico, ao crescimento interior e à consciência global.

Em conclusão, é importante sublinhar que as atividades de intercâmbio cultural entre estudantes — vividas diretamente ou indiretamente ao longo do projeto, mas promovidas de forma particular na segunda metade do terceiro ano, incluindo através da participação prevista dos vários grupos na conferência final — representam um exemplo privilegiado de promoção e integração, plenamente alinhado com a filosofia do programa Erasmus+ e com os valores fundacionais da União Europeia.

Nesta fase crucial do projeto, o palco teatral e os momentos de convivência cultural transformaram-se em verdadeiras pontes entre culturas, quebrando barreiras geográficas e linguísticas. O trabalho conjunto com os seus professores na produção, discutindo as mensagens universais de São Francisco e Santa Clara e partilhando as suas tradições permitiram aos jovens dos diferentes países envolvidos identificarem-se com uma identidade europeia comum.

Esta sinergia criou um verdadeiro laboratório de cidadania ativa: não se tratou apenas de “tolerar” as diferenças, mas de promover uma inclusão genuína e um enriquecimento mútuo que incorpora o lema europeu “Unidos na diversidade”. Através do diálogo direto e da empatia exigidos pelo teatro, o projeto ultrapassou uma dimensão meramente educativa, transformando os estudantes em verdadeiros embaixadores da paz e da cooperação, capazes de construir laços de solidariedade e amizade que constituem o tecido social e cultural da Europa de amanhã.

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Raport de proiect – Romanian

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2026

Introducere

Acest raport prezintă rezultatele colectării datelor din al treilea an pentru proiectul Erasmus+ NeVE Art/action, desfășurată în primăvara anului 2026. Pentru această a treia rundă, sondajul a fost completat din nou de elevi din școli din cele șase țări implicate în proiect: Croația, Slovenia, Lituania, Macedonia de Nord, Portugalia și România. Raportul include, de asemenea, o discuție concludivă asupra datelor colectate pe parcursul celor trei ani ai proiectului.

În mod specific, secțiunile următoare vor prezenta metodele și principalele constatări ale acestei a treia colectări de date. În unele cazuri, rezultatele sunt prezentate agregat pentru întregul eșantion, iar în altele sunt prezentate separat pentru fiecare școală sau țară. Secțiunea finală va discuta datele obținute pe parcursul celor trei ani ai proiectului.

Scopul proiectului NeVE Art/Action este de a sprijini elevii adolescenți din diferite țări partenere în dezvoltarea percepțiilor, sentimentelor și a unei viziuni comune asupra Europei. Pe parcursul proiectului de trei ani, elevii au participat la activități de lectură și discuție în clasă, la redactarea și/sau revizuirea unor texte și la reprezentații teatrale. Se speră că această implicare îi va determina pe elevi să reflecteze asupra propriilor interpretări și să le împărtășească unii cu alții, permițându-le să devină participanți activi la o viziune și o cultură europeană comună și incluzivă.

Pe parcursul celor trei ani, au fost puse în scenă trei piese adaptate de elevi, având la bază viața și învățăturile Sfântului Francisc de Assisi ca figură arhetipală și precursor al valorilor fundamentale ale Europei. Reprezentațiile susținute de elevii din școlile participante au fost următoarele:

Primul an al proiectului

- *The Path of Francis* pentru școala din Slovenia (Koper)
- *Caminho de Francisco* pentru școala din Portugalia (Viseu)

Al doilea an al proiectului

- *Po debesimis/Under the clouds* pentru școala din Lituania (Kaunas)
- *Fine four steps...under the clouds* pentru școala din Macedonia de Nord (Skopje)

Al treilea an al proiectului

- *Clara și Francesco* pentru școala din România (Ticleni)
- *Chiara e Francesco* pentru școala din Croația (Buje)

Textul pentru primul an al proiectului a fost scris de Alessandra Colarich și Lucia Panaro și adaptat, respectiv, de elevii și profesorii școlilor în care piesele au fost puse în scenă, în Slovenia și Portugalia.

Scenariile pentru al doilea și al treilea an au fost scrise de Alessandra Colarich și, și în acest caz, adaptate de elevii și profesorii școlilor respective. În paginile următoare, prezentăm afișele spectacolelor de teatru puse în scenă pe parcursul celor trei ani ai proiectului în țările respective: *portiamo le locandine degli spettacoli teatrali messi in scena nei tre anni di progetto, nei rispettivi paesi.*

Metode

Procedură

Chestionarul a fost distribuit de profesori unor grupuri de elevi din clase selectate din școlile participante la proiect din Croația, Lituania, Macedonia de Nord, Portugalia, România și Slovenia. Chestionarul a rămas același pe parcursul celor trei ani ai proiectului și a fost administrat prin intermediul aplicației dezvoltate special pentru proiect. Colectarea datelor a avut loc după cum urmează: primul val (primăvara 2024), al doilea val (primăvara 2025), al treilea val (primăvara 2026). Structura detaliată a chestionarului a fost descrisă în rapoartele anterioare și este sintetizată în secțiunea dedicată acestuia (Chestionare). Sondajul a cuprins o secțiune cu întrebări închise pentru următoarele variabile:

- *Empatie;*
- *Participare, acoperind dimensiunile angajamentului, speranței și implicării civice;*
- *Incluziune, acoperind dimensiunile toleranței și împărtășirii;*
- *Sustenabilitate, acoperind dimensiunile conexiunii cu natura și consumului sustenabil.*

Per ciascuna delle ultime due macro-dimensioni (i.e., inclusione e sostenibilità) è stata inclusa una domanda a risposta aperta.

Participanți

Chestionarul a fost distribuit de profesori elevilor din școlile celor șase țări implicate în proiect. Mai exact, în 2026, în Croația chestionarul a fost distribuit elevilor din clasele a treia și a patra ale unei școli secundare superioare cu predare în limba italiană; în Lituania, elevilor din anul al treilea al unui gimnaziu; în Macedonia, elevilor din anul al patrulea ai unei școli secundare; în Portugalia, elevilor din anul al doisprezecelea ai unei școli secundare; în România, elevilor din clasele a unsprezecea și a douăsprezecea ale unei școli secundare; iar în Slovenia, elevilor din anul al treilea ai unei școli secundare cu predare în limba italiană.

În faza inițială, baza de date a fost curățată, iar cazurile care conțineau erori sau informații nesigure au fost excluse. Criteriile de excludere au fost cele adoptate în analizele anterioare ale datelor și descrise în rapoartele anterioare ale proiectului, cum ar fi indicarea unei țări neimplicate în proiect sau furnizarea unui model de răspunsuri nesigure la întrebările deschise (de exemplu, glume, termeni argotici sau alte răspunsuri similare nesigure). Mai precis, au fost excluși participanții care au furnizat răspunsuri lipsite de sens în toate câmpurile completate la întrebările deschise. În cazurile în care participanții au furnizat unul sau două cuvinte acceptabile și unul sau două cuvinte lipsite de sens, acestea din urmă au fost considerate „lipsite de sens”/„nesigure”, dar celelalte răspunsuri nu au fost excluse din baza de date.

Chestionar

După cum s-a menționat anterior, sondajul a constatat într-o secțiune de chestionar cu întrebări închise care acopereau următoarele variabile:

- *Empatie*;
- *Participare*, acoperind dimensiunile *angajamentului*, *speranței* și *implicării civice*;
- *Incluziune*, acoperind dimensiunile *toleranței* și *împărtășirii*;
- *Sustenabilitate*, acoperind dimensiunile *conexiunii cu natura* și *consumului sustenabil*.

Pentru fiecare dintre ultimele două macrodimensiuni (și anume, incluziune și sustenabilitate), a fost inclusă o întrebare deschisă.

În detaliu:

- *Empatie*. Un item cu întrebare închisă adaptat din Single Item Trait Empathy Scale (SITES; Konrath, Meier, & Bushman, 2018) (adică „Sunt o persoană empatică: înțeleg sentimentele celorlalți și îmi pasă de ele.”). Răspunsurile puteau fi oferite pe o scală de la 1 = Nu prea este adevărat pentru mine la 5 = Este foarte adevărat pentru mine.
- *Incluziune*. Un item cu întrebare deschisă creat special pentru acest proiect (adică „Enumerați trei cuvinte care vă vin în minte când vă gândiți la termenul INCLUZIUNE:”) și doi itemi cu întrebări închise: unul privind împărtășirea și unul privind toleranța. Mai exact: „Sunt o persoană care împarte/ împărtășește cu ceilalți” și „Nu mă deranjează dacă altcineva are un punct de vedere diferit de al meu.” Ambii itemi cu întrebări închise au fost creați special pentru acest proiect și fuseseră deja utilizați într-un proiect Erasmus+ anterior (proiectul MUSE).
- *Participare*. Un item cu întrebare închisă pentru fiecare dintre cele trei subdimensiuni. Mai exact: pentru dimensiunea Angajament, itemul a fost următorul: „Îmi dedic multă energie urmării obiectivelor pe care mi le stabilesc în viață.” Acesta a fost creat special pentru și utilizat în proiectul MUSE menționat mai sus. Pentru dimensiunea Speranță, itemul a fost următorul: „Mă gândesc la multe modalități de a realiza lucrurile din viață care sunt cele mai importante pentru mine.” (adaptat din scala Hope Scale cu 6 itemi, Babyak, Snyder, & Yoshinobu, 1993 – dimensiunea căilor de acțiune). Pentru dimensiunea Implicare civică, itemul a fost următorul: „Sunt entuziasmat de ceea ce fac pentru a fi un cetățean responsabil.” (adaptat din scala Utrecht Work Engagement Scale cu 9 itemi (UWES-9) de Schaufeli, Bakker, & Salanova, 2006 – din subscala dedicării). Răspunsurile la acești itemi puteau fi oferite pe o scală de tip Likert de la 1 = Nu prea este adevărat pentru mine la 5 = Este foarte adevărat pentru mine.
- *Sustenabilitate*. Un item deschis creat special pentru proiect (adică „Enumerați trei cuvinte care vă vin în minte când vă gândiți la termenul SUSTENABILITATE:”) și doi itemi cu întrebări închise, respectiv privind dimensiunile Conexiune cu natura și Consum sustenabil. Pentru prima dimensiune, itemul a fost adaptat din scala Extended Inclusion of Nature in Self (EINS; Martin & Czellar, 2016), în timp ce pentru a doua dimensiune itemul a fost următorul: „Cumpăr doar lucrurile de care am nevoie, fără să urmez prea mult tendințele.” Acesta a fost dezvoltat special pentru proiect. Pentru acest ultim item, răspunsurile puteau fi oferite pe o scală de tip Likert de la 1 = Nu prea este adevărat pentru mine la 5 = Este foarte adevărat pentru mine.

Analiza datelor

Analiza datelor din acest raport include o analiză cantitativă și calitativă a datelor provenite din al treilea val al sondajului pentru anul școlar 2025–2026.

Rezultate

Empatie. Pentru dimensiunea empatiei, au fost analizate în total N=286 de răspunsuri, distribuite astfel în școlile din diferitele țări implicate: N=13 pentru Croația, N=38 pentru Lituania, N=138 pentru Macedonia de Nord, N=71 pentru Portugalia, N=17 pentru România și N=13 pentru Slovenia. De fapt, din eșantionul inițial de N=291, N=5 răspunsuri au fost excluse deoarece se refereau la alte țări decât cele incluse în proiect. Statisticile descriptive sunt prezentate în Tabelul 1 și Figura 1.

Incluziune. Datele privind incluziunea au fost analizate pentru N=318 participanți, dintre care N=12 din Croația, N=44 din Lituania, N=149 din Macedonia, N=75 din Portugalia, N=25 din România și N=13 din Slovenia. De fapt, din eșantionul inițial de N=329 de răspunsuri, N=4 au fost excluse pentru că prezentau un model nesigur de răspunsuri la întrebările deschise și N=7 pentru că indicau o altă țară decât cele incluse în studiu. Statisticile descriptive sunt prezentate în Tabelul 2 și, respectiv, în Figurile 2 și 3.

Participare. Pentru întrebările privind participarea, au fost analizate în total N=306 răspunsuri, dintre care N=13 din Croația, N=41 din Lituania, N=143 din Macedonia de Nord, N=72 din Portugalia, N=24 din România și N=13 din Slovenia. În acest eșantion, dintr-un total inițial de N=312 răspunsuri, N=6 au fost excluse deoarece au raportat o altă țară decât cele ale școlilor incluse în proiect. Statisticile descriptive pentru subdimensiunile speranță, angajament și implicare civică sunt prezentate în Tabelul 3 și, respectiv, în Figurile 4, 5 și 6.

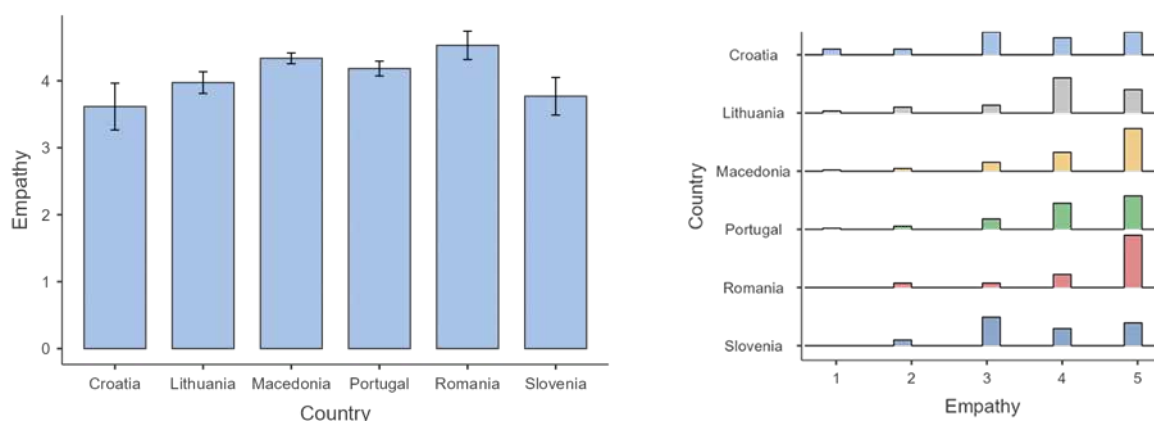
Sustenabilitate. Datele privind sustenabilitatea au fost analizate pentru N=290 participanți, distribuiți astfel: N=11 din Croația, N=40 din Lituania, N=134 din Macedonia de Nord, N=72 din Portugalia, N=19 din România și N=14 din Slovenia. Din eșantionul inițial de N=301 răspunsuri, N=5 au fost excluse pentru că prezentau un model nesigur de răspunsuri la întrebările deschise și N=6 deoarece au raportat o altă țară decât cele ale școlilor incluse în proiect. Statisticile descriptive sunt prezentate în Tabelul 4 și, respectiv, în Figurile 7 și 8.

Tabelul 1. Statistici descriptive pentru întrebările privind empatia (N=286).

Empathy						
Sample (N=286)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
N	13	38	134	71	17	13
Empathy M±SD	3.62±1.26	3.97±1.00	4.34±.933	4.18±.931	4.53±.874	3.77±1.01

Abrevieri: M = medie, N = număr, SD = abatere standard.

Figura 1. Grafice care prezintă scorurile la empatie pentru școlile din cele șase țări implicate.



Tabelul 2. Statistici descriptive pentru întrebările privind incluziunea (N=318), defalcate pe împărtășire și toleranță.

Inclusion						
Sample (N=318)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	12	44	149	75	25	13
Sharing M±SD	3.83±1.11	3.66±.776	3.77±1.07	4.21±.827	4.60±.707	3.77±1.17
Tolerance M±SD	3.17±1.59	3.75±1.20	3.57±1.25	3.87±1.07	4.44±.917	4.15±1.21

Abrevieri: M = medie, N = număr, SD = abatere standard.

Figura 2. Grafice care prezintă scorurile la împărtășire pentru școlile din cele șase țări implicate.

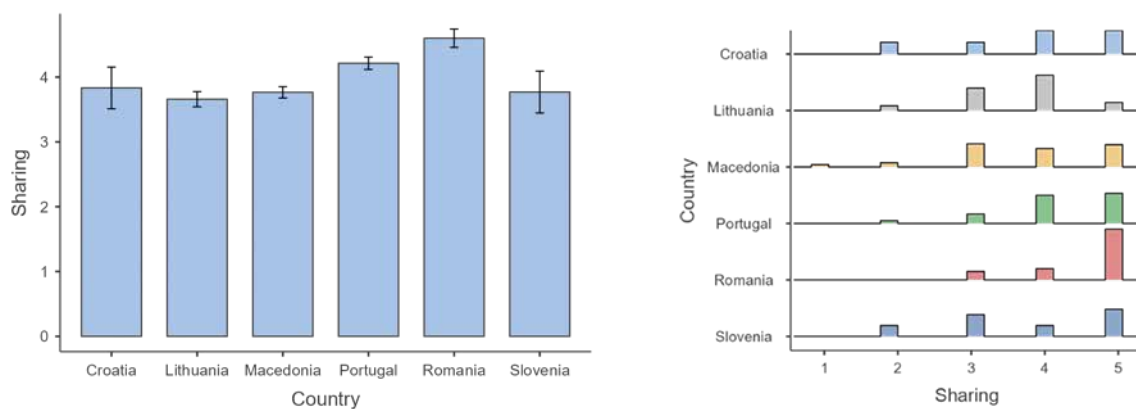
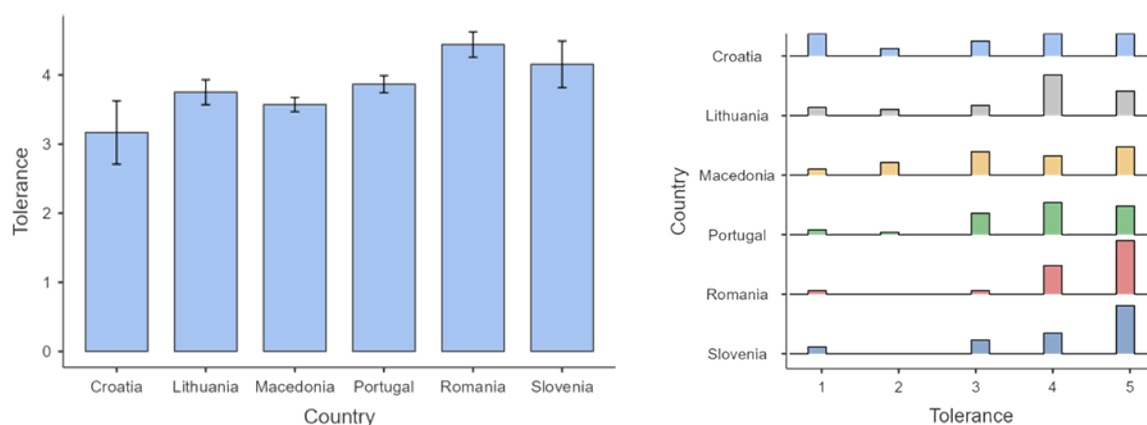


Figura 3. Grafice care prezintă scorurile la toleranță pentru școlile din cele șase țări implicate.



Tabelul 3. Statistici descriptive pentru întrebările privind participarea (N=306), defalcate pe speranță, angajament și implicare civică.

Participation						
Sample (N=306)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	13	41	143	72	24	13
Hope						
M±SD	3.62±1.50	3.76±1.02	4.20±.850	3.67±1.11	4.67±.565	3.85±1.14
Commitment						
M±SD	3.85±1.21	3.63±1.04	3.97±1.03	3.67±1.10	4.67±.565	4.00±1.08
Civic dedication						
M±SD	3.38±1.19	3.37±1.32	3.48±1.17	3.69±1.06	4.58±.654	3.31±1.18

Abrevieri: M = medie, N = număr, SD = abatere standard.

Figura 4. Grafice care prezintă scorurile la speranță pentru țările implicate.

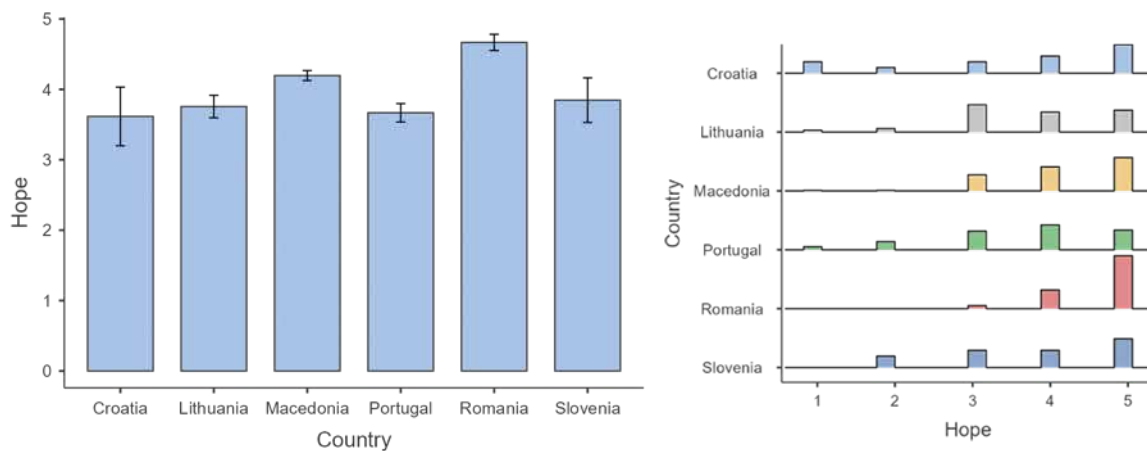


Figura 5. Grafice care prezintă scorurile la angajament pentru țările implicate.

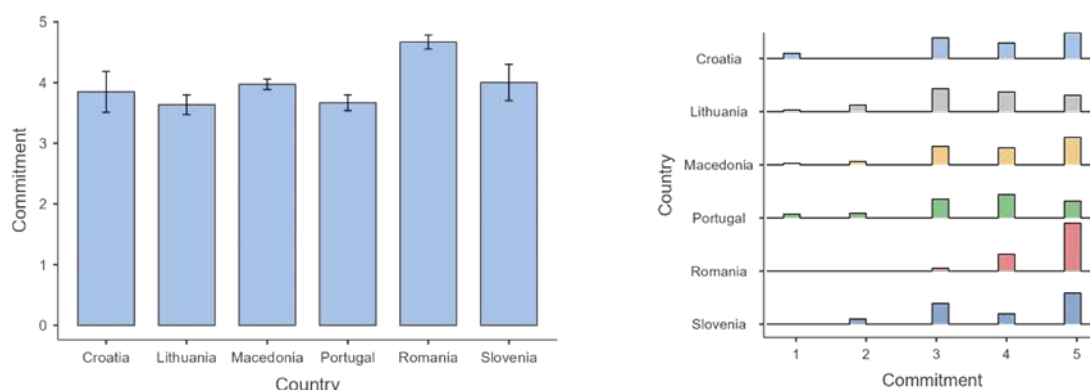
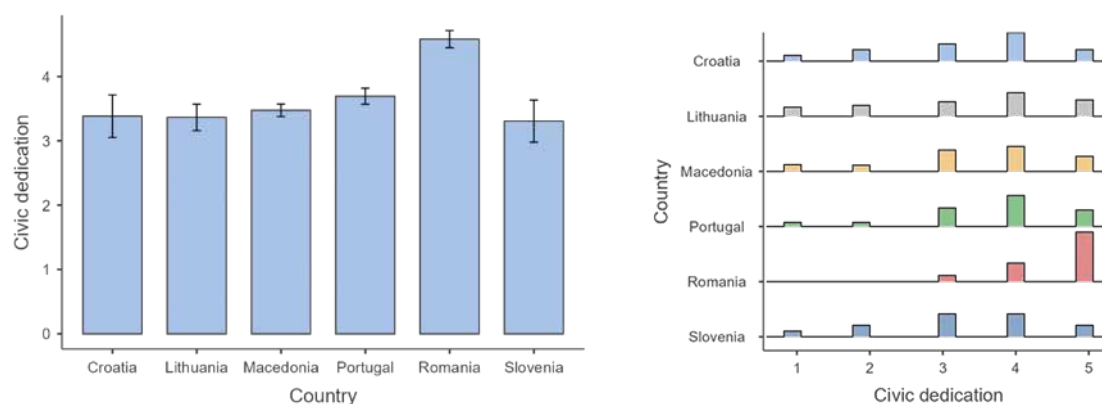


Figura 6. Grafice care prezintă scorurile la dedicare civică pentru țările implicate.



Tabelul 4. Statistici descriptive pentru întrebările privind sustenabilitatea (N=290), defalcate pe conexiunea cu natura și consumul sustenabil.

Sustainability						
Sample (N=290)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	11	40	134	72	19	14
Connection with nature M±SD	4.09±.831	3.15±.802	3.57±.961	3.44±1.02	4.47±.697	3.43±.938
Sustainable consumption M±SD	2.55±1.37	3.63±.979	3.07±1.27	3.40±1.12	4.58±.607	3.07±1.33

Abrevieri: M = medie, N = număr, SD = abatere standard.

Figura 7. Grafice care prezintă scorurile la conexiunea cu natura pentru țările implicate.

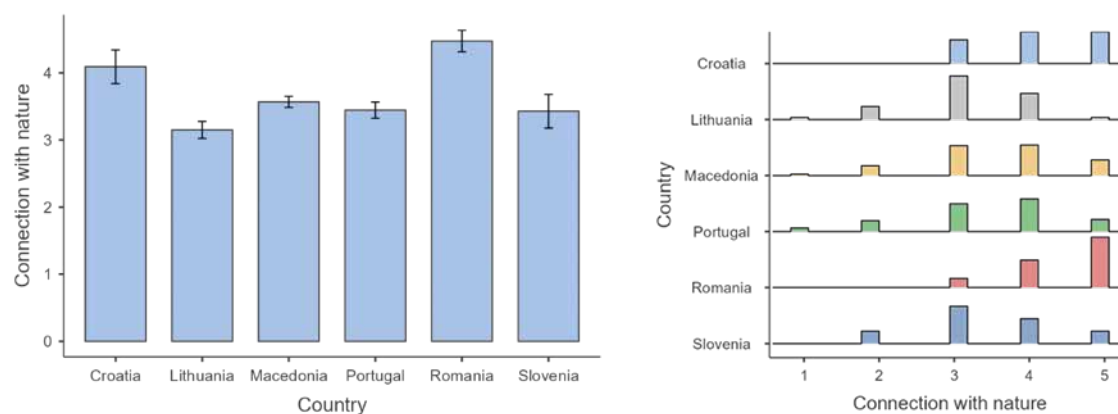
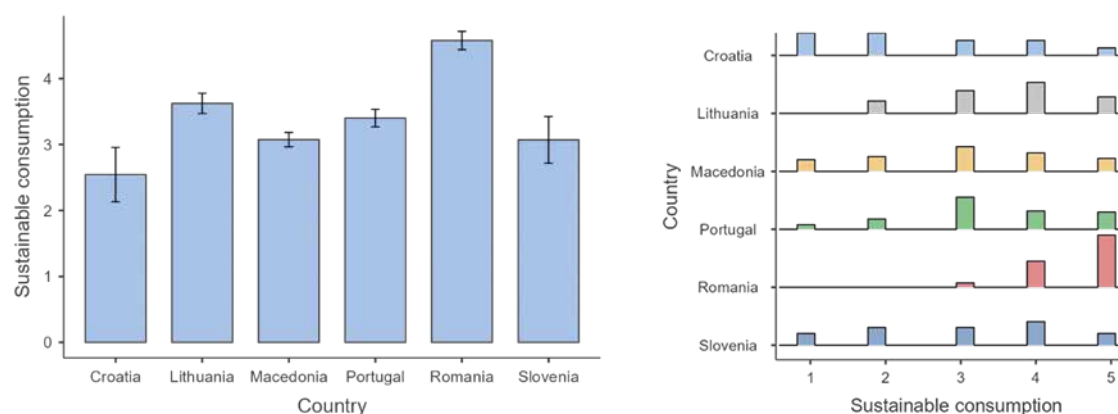


Figura 8. Grafice care prezintă scorurile la consum sustenabil pentru țările implicate.



Nor de cuvinte

Pentru fiecare întrebare deschisă (adică incluziune și sustenabilitate), au fost create câte două nori de cuvinte. Primul a fost generat folosind primul cuvânt menționat de participanți, iar al doilea a fost creat folosind toate cuvintele menționate de aceștia. Instrumentul web folosit pentru crearea norilor de cuvinte a fost următorul: <https://www.freewordcloudgenerator.com/>. Norii de cuvinte pentru termenul „Incluziune” sunt prezentați în Figurile 9 și 10, iar Figurile 11 și 12 prezintă cei doi nori de cuvinte pentru termenul „Sustenabilitate”.

Arii semantice

În ceea ce privește întrebările deschise, cuvintele înrudite semantic au fost grupate, iar frecvența cu care aceste grupuri de cuvinte au apărut în numărul total de cuvinte furnizate de elevi pentru întrebările privind incluziunea și, respectiv, sustenabilitatea a fost calculată. Rezultatele pentru cuvintele asociate termenului „Incluziune” sunt prezentate în Tabelul 5, iar cele pentru cuvintele asociate termenului „Sustenabilitate” sunt prezentate în Tabelul 6.

Tabelul 5. Cei mai frecvent citați termeni asociați cu „incluziune”.

Inclusion		
cuvinte/grupuri de cuvinte	F	%
Prieten(i)/prietenie/prietenos	60	6,40
Grup/colaborare de grup/grupare	45	4,80
Incluziune/a include/inclusiv/incluzivitate	47	5,02
Respect	41	4,38
Acceptare/a accepta/acceptat	41	4,38
Empatie	29	3,10
Egalitate/egal	27	2,88
Echipă/muncă în echipă	27	2,88
Comunitate	27	2,88
Uniune/unitate/unificare	25	2,67
Societate/socializare/a socializa	21	2,24
Diversitate/divers	20	2,14
Cooperare	18	1,92
Sprijin (reciproc)	17	1,81
Împreună/sentiment de comuniune	16	1,71
Apartenență/a aparține	14	1,49
Participare/a participa	14	1,49
Oameni	12	1,28
Lumină/iluminare/bec	12	1,28
Activitate/activ/activare/în mod activ	10	1,07
Electricitate	10	1,07
Proiect(e)	10	1,07
Început/a începe	10	1,07
<i>Abreviere: F (frecvență). Note: * = procent dintr-un total de 937 de cuvinte furnizate; tabelul prezintă numai acele cuvinte sau grupuri de cuvinte care apar în listă de cel puțin 10 ori.</i>		

Tabelul 6. Cei mai frecvent citați termeni asociați cu „sustenabilitate”.

Sustainability		
Word/Cluster of words	F	%
Recycle/recycling/recyclable/recycled	41	4,88
Responsibility (environmental, social)/responsible	33	3,93
Strength/strong (spirit)/strongly/strongness	32	3,81
Future (the)	31	3,69
Environment/environmental/environmentally sustainable	31	3,69
Ecology/ecological/ecologic/ecologist/eco/eco-friendly	28	3,33
Balance	26	3,10
Durability/durable/duration	22	2,62
Reuse/reusable	18	2,14
Nature/natural	18	2,14
Stability/stable	17	2,02
Energy (clean/green/solar)	15	1,79
Perseverance	14	1,67
Long (-lasting, -process, -term, -lived)/longevity	13	1,55
Save/savings	10	1,19
Renewable (power, energy)/renewalist/renew/renovation	10	1,19
Maintain/maintains/maintenance	10	1,19
Efficiency	10	1,19
Economy/economic/economical	10	1,19
<i>Abbreviation: F (Frequency). Notes: *= percentage of a total of 840 words provided; the table shows only those words or clusters of words that appear in the list at least 10 times.</i>		

Observații finale

NeVE-Art/Action este un proiect care a implicat elevi adolescenți în adaptarea și punerea în scenă a unor reprezentații teatrale. Această participare activă le-a permis să exploreze, să interpreteze și să discute teme de relevanță socială.

Datele colectate pe parcursul celor trei ani ai proiectului arată că percepțiile auto-raportate ale tinerilor cu privire la temele-țintă ale proiectului – precum empatia, incluziunea, participarea și sustenabilitatea – se situează în intervalul mediu spre ridicat.

În concordanță cu tendința observată în cele două sondaje anterioare (2024 și 2025, primul și al doilea an al proiectului), toate valorile înregistrate în toate țările se află pe partea pozitivă a scalelor standardizate, cu un scor peste 3. Datele indică o îmbunătățire generală a scorurilor pentru mulți indicatori-cheie în majoritatea țărilor partenere.

Din această perspectivă, este cu siguranță important de remarcat această tendință de îmbunătățire continuă a percepțiilor elevilor de la un an la altul, demonstrând că activitățile desfășurate în cadrul proiectului au atins efectele urmărite.

În ceea ce privește scorurile individuale pentru diferitele dimensiuni în țările implicate în proiect, este interesant de remarcat că, la fel ca în anul precedent, cel mai ridicat scor pozitiv general a fost înregistrat de elevii din România pe scalele „Speranță” și „Angajament”.

În ceea ce privește celelalte scale și țări, merită de asemenea menționate scorurile ridicate obținute de elevii din Croația pe scala „Conexiune cu natura”, scorurile ridicate obținute de elevii din Lituania și Macedonia de Nord pe scala „Empatie”, scorurile ridicate obținute de elevii din Portugalia pe scala „Împărtășire” și scorurile ridicate obținute de elevii din Slovenia pe scala „Toleranță”.

În ceea ce privește datele calitative, în al doilea an al proiectului, cele mai frecvente cuvinte recurente pe tema incluziunii s-au referit la prietenie, incluziune, acceptare și grup. În al treilea an al proiectului, cele mai frecvente cuvinte pe această temă au rămas aceleași, cu adăugarea temei respectului. În ceea ce privește tema sustenabilității, în al doilea an al proiectului cele mai frecvente cuvinte se refereau la ariile semantice ale reciclării, forței și mediului. În al treilea an al proiectului, cele mai frecvente cuvinte le-au inclus pe cele menționate anterior, cu adăugarea responsabilității și a viitorului.

În ceea ce privește datele calitative, în al doilea an al proiectului, cele mai frecvente cuvinte recurente legate de tema incluziunii s-au referit în special la conceptele de prietenie, acceptare, apartenență și grup. Acești termeni au indicat o conștientizare tot mai mare în rândul participanților cu privire la importanța relațiilor pozitive și a sentimentului de apartenență la o comunitate. Acest lucru a evidențiat o atmosferă socială comună în care colaborarea și sprijinul reciproc au fost percepute ca elemente centrale în promovarea unui mediu incluziv. Este interesant de observat cum aceste cuvinte reflectă nu doar atitudini, ci și experiențe concrete de integrare și de creștere personală și colectivă în cadrul proiectului.

În al treilea an al proiectului, aceleași cuvinte-cheie au rămas centrale, evidențiind astfel continuarea și consolidarea acestei atmosfere sociale pozitive în rândul băieților și fetelor implicați în proiect. În plus, în al treilea an, acestui tipar pozitiv i s-a adăugat un alt element semnificativ, reprezentat de cuvântul „respect”. Acest nou termen sugerează o evoluție pozitivă în percepția participanților asupra incluziunii, deoarece evidențiază o atenție mai mare acordată valorificării diferențelor și coexistenței armonioase între grupuri diverse. Apariția respectului ca valoare comună indică un pas înainte în construirea unui mediu educațional și relațional mai matur și mai conștient, capabil să traducă idealurile de acceptare și cooperare – deja bine consolidate în anii anteriori – în atitudini concrete.

În ceea ce privește tema sustenabilității, în al doilea an al proiectului cuvintele cele mai frecvente au fost legate de ariile semantice ale reciclării, forței și mediului. Acești termeni indică un interes crescând pentru comportamente responsabile și dorința de a contribui, chiar și simbolic, la protejarea planetei. Elevii păreau să perceapă sustenabilitatea nu doar ca pe un concept abstract, ci ca pe un set de acțiuni zilnice, concrete, orientate spre îmbunătățirea mediului natural și social.

În al treilea an al proiectului, s-a observat o extindere suplimentară a vocabularului și a sensului: termeni precum „responsabilitate” și „viitor” au fost adăugați cuvintelor existente. Această dezvoltare lexicală indică o internalizare mai profundă a valorilor asociate cetățeniei active și grijii față de mediu, precum și o perspectivă mai orientată spre viitor. Referirea la „viitor”, în special, evidențiază o atitudine pozitivă și proactivă, sugerând modul în care proiectul a contribuit la dezvoltarea unei conștiințe ecologice mai mature și a unui sentiment de responsabilitate față de generațiile viitoare în rândul participanților. În sinteză, tendința din datele calitative arată un parcurs de creștere și consolidare a valorilor incluziunii și sustenabilității, cu rezultate care pot fi interpretate ca indicatori pozitivi ai succesului educațional, uman și cultural al întregului proiect.

Discutarea constatărilor proiectului în raport cu diferitele producții teatrale

Pe parcursul celor trei ani ai proiectului, școlile implicate au lucrat la producțiile teatrale în următoarea ordine:

- Anul școlar 2023–2024 – Slovenia și Portugalia
- Anul școlar 2024–2025 – Lituania și Macedonia de Nord
- Anul școlar 2025–2026 – România și Croația

Producțiile teatrale au avut următoarele titluri: *The Path of Francis* pentru Slovenia, *Caminho de Francisco* pentru Portugalia, *Po debesimis/Under the clouds* pentru Lituania, *Fine four steps...under the clouds* pentru Macedonia de Nord, *Clara și Francesco* pentru România și *Chiara e Francesco* pentru Croația. În total, trei piese au fost adaptate de școlile participante, câte una pentru fiecare an al proiectului.

În mod particular, pe parcursul celor trei ani ai proiectului, piesele au devenit tot mai complexe: în primul an, piesa propusă celor două școli din Slovenia și Portugalia a avut caracter educațional, concentrându-se pe biografia Sfântului Francisc – în această etapă a proiectului, scopul a fost introducerea figurii sfântului; în al doilea an, deși accentul a rămas pe figura Sfântului Francisc, scenariul a oferit teme contemporane de reflecție, precum – de exemplu – mediul; în al treilea an, scenariul propus a introdus figura Sfintei Clara într-o paralelă între trecut și prezent, evidențiind aspecte psihologice ale evenimentelor narate. Din aceste motive, scenariile propuse pe parcursul celor trei ani au presupus un nivel crescând de abstractizare și reflecție critică.

Dezvoltarea generală și profunzimea crescândă a pieselor s-au dovedit a fi o alegere pedagogică și artistică extrem de eficientă. Această progresie le-a permis elevilor să abordeze provocări interpretative tot mai stimulante, ghidându-i pas cu pas printr-un proces autentic de creștere expresivă și personală.

În primul an, textul propus celor două școli partenere din Slovenia și Portugalia a avut un caracter pur educațional și biografic, concentrându-se pe viața Sfântului Francisc, cu scopul de a favoriza înțelegerea aspectelor și conceptelor de bază ale vieții sfântului în raport cu valorile universale și comune care stau la baza proiectului. În această fază inițială, scopul principal a fost prezentarea figurii sfântului într-o manieră clară și accesibilă. Această abordare simplă, dar riguroasă, a fost fundamentală pentru crearea unei baze comune de cunoștințe în rândul tinerilor din culturi diferite, permițându-le să se familiarizeze cu scena și cu valorile universale ale mesajului franciscan.

Al doilea an a marcat un salt calitativ semnificativ. Menținând în continuare un accent clar pe figura Sfântului Francisc, scenariul a fost îmbogățit cu idei valoroase și foarte contemporane de reflecție. Abordând probleme urgente și apropiate de preocupările tinerei generații – precum protecția mediului și incluziunea socială – scenariul a creat un dialog între spiritualitatea trecutului și provocările culturale și sociale ale prezentului. A fost admirabil să se observe cum elevii au reușit să internalizeze această tranziție, demonstrând o capacitate remarcabilă de reelaborare a materialului și o implicare emoțională sinceră în interpretarea scenică.

Punctul culminant al acestui parcurs remarcabil a fost atins în al treilea an, printr-o piesă de mare profunzime și maturitate. Introducerea figurii complexe și fascinante a Sfintei Clara a fost structurată în jurul unui paralelism rafinat între trecut și prezent. Scenariul le-a cerut elevilor să exploreze viețile interioare ale personajelor, evidențiind aspectele psihologice delicate și conflictele intime ale poveștilor relatate. Băieții și fetele au răspuns acestei provocări cu o sensibilitate actoricească surprinzătoare, aducând pe scenă nuanțe emoționale de mare impact și dezvoltând o empatie interpersonală și intergenerațională profundă.

Din aceste motive, textele selectate pe parcursul perioadei de trei ani au implicat un nivel în creștere constantă de abstractizare, introspecție și reflecție critică. Această alegere metodologică s-a

dovedit a fi o provocare educațională valoroasă atât pentru participanți, cât și pentru profesori și liderii de proiect. Departe de a-i descuraja pe tinerii actori și pe profesori, dificultatea crescândă a scenariilor i-a stimulat să își depășească limitele, transformând experiența teatrală dintr-o simplă reprezentare într-un atelier profund de gândire critică, creștere interioară și conștientizare globală.

În concluzie, este important să subliniem că activitățile de schimb cultural între elevi – trăite direct sau indirect pe parcursul proiectului, dar promovate în mod special în a doua jumătate a celui de-al treilea an, inclusiv prin participarea planificată a diferitelor grupuri la conferința finală – reprezintă un exemplu remarcabil de promovare și integrare, perfect aliniat cu filosofia programului Erasmus+ și cu valorile fondatoare ale Uniunii Europene. În această etapă crucială a proiectului, scena teatrului și momentele de conviețuire culturală au devenit adevărate punți între culturi, depășind barierele geografice și lingvistice. Lucrând alături de profesorii lor la producție, discutând mesaje universale ale Sfântului Francisc și ale Sfintei Clara și împărtășindu-și tradițiile, tinerii din diferitele națiuni implicate au reușit să se identifice cu o identitate europeană comună. Această sinergie a creat un veritabil atelier de cetățenie activă: nu a fost vorba doar despre „tolerarea” diferențelor, ci despre incluziune autentică și îmbogățire reciprocă, întruchipând deviza europeană „Unitate în diversitate”. Prin dialogul direct și empatia cerute de teatru, proiectul a depășit dimensiunea pur educațională, transformând elevii în adevărați ambasadori ai păcii și cooperării, capabili să construiască acele legături de solidaritate și prietenie care formează țesutul social și cultural al Europei de mâine.

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Poročilo o projektu – Slovenian

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2026

Uvod

To poročilo predstavlja rezultate zbiranja podatkov za tretje leto projekta Erasmus+ NeVE Art/action, ki je potekalo spomladi leta 2026. V tem tretjem krogu so anketo ponovno izpolnili dijaki šol iz šestih držav, vključenih v projekt: Hrvaške, Slovenije, Litve, Severne Makedonije, Portugalske in Romunije. Poročilo vključuje tudi sklepno razpravo o podatkih, zbranih v treh letih trajanja projekta.

Natančneje, v naslednjih razdelkih bodo predstavljene metode in glavni ugotovitve tega tretjega zbiranja podatkov. V nekaterih primerih so rezultati predstavljeni skupno za celoten vzorec, v drugih pa ločeno za vsako šolo ali državo. V sklepnem delu bodo obravnavani podatki vseh treh let projekta.

Cilj projekta NeVE Art/Action je podpreti najstnike iz različnih partnerskih držav pri razvijanju zaznav, občutkov in skupne vizije Evrope. V triletnem obdobju projekta so dijaki sodelovali pri branju v razredu, razpravah, pisanju in/ali revidiranju besedil ter gledaliških uprizoritvah. Upamo, da bo to sodelovanje učence spodbudilo k razmišljanju o lastnih interpretacijah in njihovi medsebojni izmenjavi, kar jim bo omogočilo, da postanejo aktivni udeleženci v skupni in vključujoči evropski viziji in kulturi.

V treh letih so bile uprizorjene tri igre, ki so jih prilagodili dijaki, temeljijo pa na življenju in naukih sv. Frančiška Asiškega kot arhetipske osebnosti in predhodnika temeljnih vrednot Evrope. Predstave, ki so jih uprizorili dijaki sodelujočih šol, so bile naslednje:

Prvo leto projekta

- *Frančiškova pot* za šolo v Sloveniji (Koper)
- *Caminho de Francisco* za šolo na Portugalskem (Viseu)

Drugo leto projekta

- *Po debesimis/Pod oblaki* za šolo v Litvi (Kaunas)
- *Še štirje koraki... pod oblaki* za šolo v Severni Makedoniji (Skopje)

Tretje leto projekta

- *Clara și Francesco* za šolo v Romuniji (Ticleni)
- *Chiara e Francesco* za šolo na Hrvaškem (Buje)

Besedilo za prvo leto projekta sta napisali Alessandra Colarich in Lucia Panaro, prilagodili pa so ga dijaki in učitelji šol v Sloveniji in na Portugalskem, kjer sta bili igri uprizorjeni. Scenarije za drugo in tretje leto je napisala Alessandra Colarich, ki so jih prav tako prilagodili dijaki in učitelji posameznih šol.

Na naslednjih straneh predstavljamo plakate gledaliških predstav, uprizorjenih v treh letih projekta v posameznih državah.

Metode

Postopek

Vprašalnik so učitelji razdelili skupinam učencev v izbranih razredih na šolah, ki sodelujejo v projektu na Hrvaškem, v Litvi, Severni Makedoniji, na Portugalskem, v Romuniji in Sloveniji. Vprašalnik je skozi vsa tri leta projekta ostal enak, izvajali pa so ga preko aplikacije, razvite posebej za ta projekt. Zbiranje podatkov je potekalo v naslednjih obdobjih: prvi val (pomlad 2024), drugi val (pomlad 2025) in tretji val (pomlad 2026). Podrobna struktura vprašalnika je opisana v prejšnjih poročilih in je povzeta v razdelku "Vprašalniki". Raziskava je vključevala sklop z vprašanji zaprtega tipa za naslednje spremenljivke:

- *Empatija*;
- *Sodelovanje (participacija)*: zajema dimenzije *predanosti, upanja in državljanske angažiranosti*;
- *Vključenost (inkluzija)*: zajema dimenziji *strpnosti in deljenja*;
- *Trajnost*: zajema dimenziji *povezanosti z naravo in trajnostne potrošnje*.

Za vsako od zadnjih dveh makro-dimenzij (vključenost in trajnost) je bilo vključeno tudi vprašanje odprtega tipa.

Udeleženci

Vprašalnik so učitelji razdelili učencem na šolah v šestih državah, vključenih v projekt. Natančneje, leta 2026 so v raziskavi sodelovali:

Hrvaška: tretjega in četrtega letnika srednje šole z italijanskim učnim jezikom;

Litva: dijaki tretjega letnika gimnazije;

Makedonija: dijaki četrtega letnika srednje šole;

Portugalska: dijaki dvanajstega letnika srednje šole;

Romunija: dijaki enajstega in dvanajstega letnika srednje šole;

Slovenija: dijaki drugega in četrtega letnika srednje šole z italijanskim učnim jezikom.

V začetni fazi smo bazo podatkov očistili ter izključili primere z napakami ali nezanesljivimi informacijami. Merila za izključitev so bila enaka tistim iz prejšnjih analiz: navedba države, ki ni vključena v projekt, ali nezanesljivi vzorci odgovorov na odprta vprašanja (npr. šale, slengovski izrazi ali drugi podobni odgovori). Izključeni so bili udeleženci, ki so v vseh poljih odprtih vprašanj podali nesmiselne odgovore. V primerih, ko so podali eno ali dve sprejemljivi besedi in eno nesmiselno, smo slednjo označili za "nesmiselno/nezanesljivo", ostalih odgovorov pa nismo izločili iz baze.

Vprašalnik

Kot omenjeno, je vprašalnik vseboval sklope z zaprtimi vprašanji za naslednje spremenljivke:

- *Empatija*: Ena postavka z zaprtim vprašanjem, prilagojena po lestvici Single Item Trait Empathy Scale (SITES; Konrath, Meier, & Bushman, 2018) (npr.: "Sem empatična oseba: razumem čustva drugih

ljudi in mi je mar zanje."). Odgovori so bili možni na lestvici od 1 = Sploh ne drži zame do 5 = Popolnoma drži zame.

- *Vključenost (inkluzija)*: Ena postavka z odprtim vprašanjem, ustvarjena posebej za ta projekt (npr.: "Navedi tri besede, ki ti pridejo na misel ob izrazu VKLJUČENOST:") in dve postavki z zaprtimi vprašanji (o deljenju in strpnosti). Postavki sta bili: "Sem oseba, ki deli z drugimi" in "Ne moti me, če ima nekdo drug drugačno mnenje kot jaz." Obe sta bili že uporabljeni v prejšnjem projektu Erasmus+ (projekt MUSE).
- *Sodelovanje (participacija)*: Po ena postavka zaprtega tipa za vsako od treh poddimenzij. Za Predanost: "Veliko energije posvečam doseganju ciljev, ki si jih zastavim v življenju." Za Upanje: "Razmišljam o številnih načinih, kako doseči stvari, ki so mi v življenju najpomembnejše." Za Državljsko angažiranost: "Z navdušenjem opravljam stvari, s katerimi sem odgovoren državljan." Odgovori so bili podani na Likertovi lestvici (1–5).
- *Trajnost*: Ena postavka odprtega tipa ("Navedi tri besede, ki ti pridejo na misel ob izrazu TRAJNOST:") in dve zaprti postavki o Povezanosti z naravo ter Trajnostni potrošnji. Za slednjo se je postavka glasila: "Kupujem samo stvari, ki jih potrebujem, ne da bi pretirano sledil modnim trendom."

Analiza podatkov in rezultati

Empatija: Analiziranih je bilo skupno N=286 odgovorov (Hrvaška: 13, Litva: 38, Severna Makedonija: 138, Portugalska: 71, Romunija: 17, Slovenija: 13). Iz začetnega vzorca (N=291) smo izključili 5 odgovorov zaradi navedbe napačnih držav. Opisna statistika je prikazana v Tabeli 1 in na Sliki 1.

Vključenost: Analizirani so bili podatki za N=318 udeležencev. Izločenih je bilo 11 odgovorov (4 zaradi nezanesljivosti, 7 zaradi napačne države). Opisna statistika je v Tabeli 2 ter na Slikah 2 in 3.

Sodelovanje: Analiziranih je bilo N=306 odgovorov. Izločenih je bilo 6 odgovorov. Opisna statistika za poddimenzije upanja, predanosti in državljske angažiranosti je v Tabeli 3 ter na Slikah 4, 5 in 6.

Trajnost: Analizirani so bili podatki za N=290 udeležencev. Izločenih je bilo 11 odgovorov (5 nezanesljivih, 6 zaradi napačne države). Opisna statistika je v Tabeli 4 ter na Slikah 7 in 8.

Table 1. Descriptive statistics for the questions on empathy (N=286).

Empathy						
Sample (N=286)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
N	13	38	134	71	17	13
Empathy M±SD	3.62±1.26	3.97±1.00	4.34±.933	4.18±.931	4.53±.874	3.77±1.01
Abbreviations: M= Mean, N= Number, SD= Standard Deviation.						

Figure 1. Charts showing the Empathy scores for schools in the six countries involved.

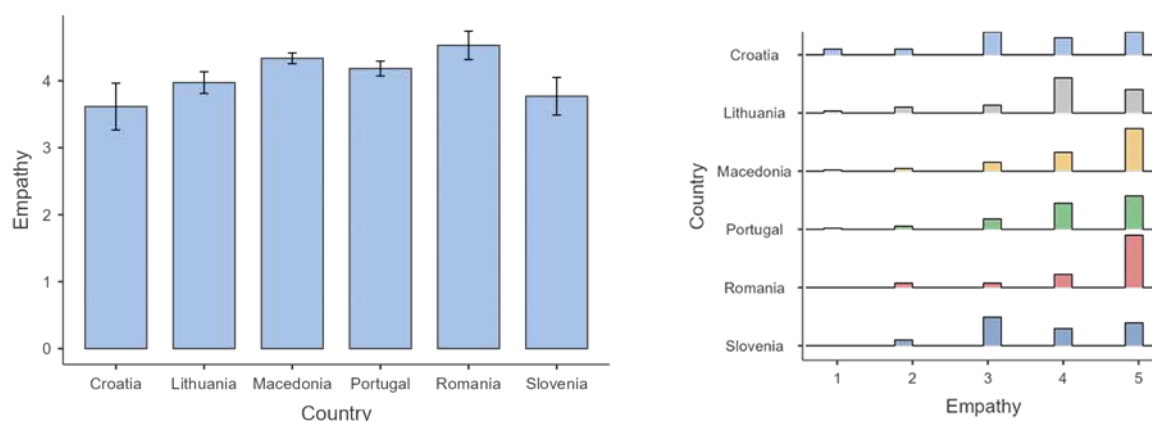


Table 2. Descriptive statistics for questions on inclusion (N=318), broken down by sharing and tolerance.

Inclusion						
Sample (N=318)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	12	44	149	75	25	13
Sharing M±SD	3.83±1.11	3.66±.776	3.77±1.07	4.21±.827	4.60±.707	3.77±1.17
Tolerance M±SD	3.17±1.59	3.75±1.20	3.57±1.25	3.87±1.07	4.44±.917	4.15±1.21

Abbreviations: M= Mean, N= Number, SD= Standard Deviation.

Figure 2. Charts showing the Sharing scores for schools in the six countries involved.

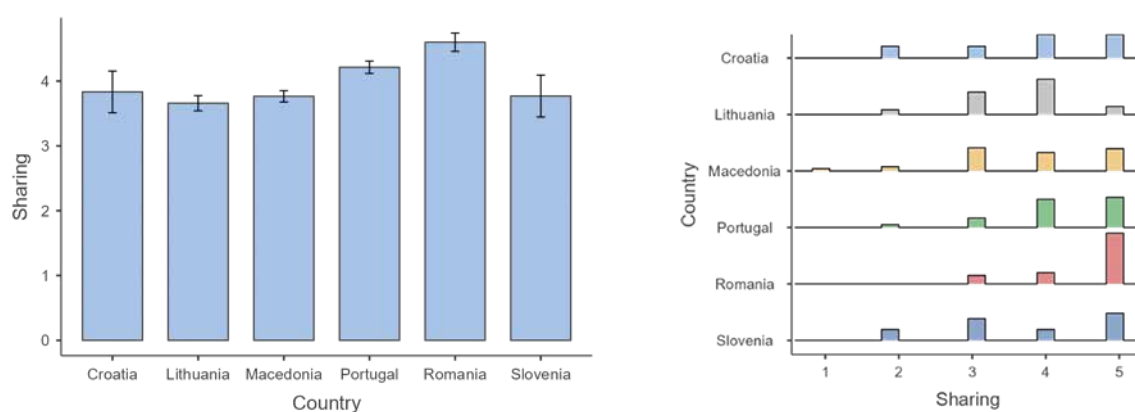


Figure 3. Charts showing the Tolerance scores for schools in the six countries involved.

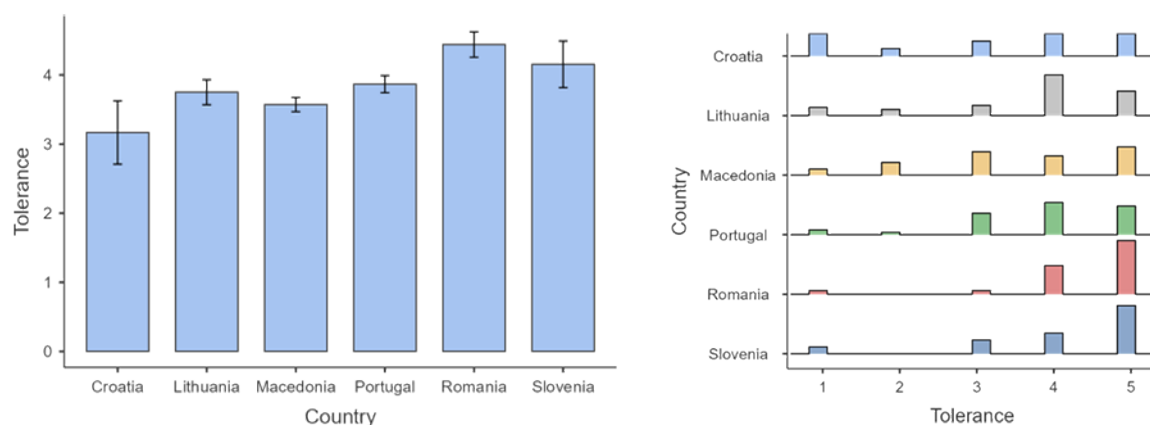


Table 3. Descriptive statistics for the questions on participation (N=306), broken down by hope, commitment and civic engagement.

Participation						
Sample (N=306)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	13	41	143	72	24	13
Hope M±SD	3.62±1.50	3.76±1.02	4.20±.850	3.67±1.11	4.67±.565	3.85±1.14
Commitment M±SD	3.85±1.21	3.63±1.04	3.97±1.03	3.67±1.10	4.67±.565	4.00±1.08
Civic dedication M±SD	3.38±1.19	3.37±1.32	3.48±1.17	3.69±1.06	4.58±.654	3.31±1.18

Abbreviations: M= Mean, N= Number, SD= Standard Deviation.

Figure 4. Charts showing the Hope scores for the countries involved.

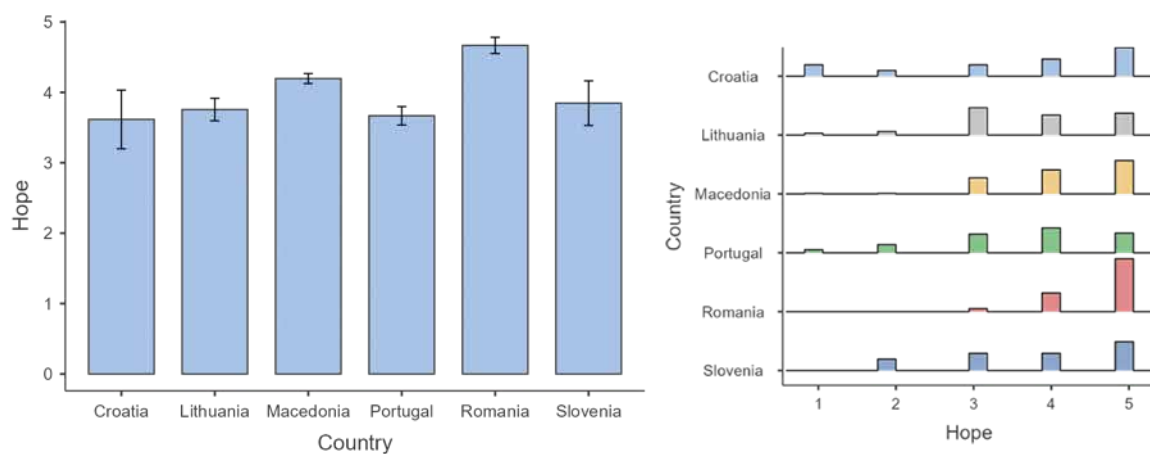


Figure 5. Charts showing the Commitment scores for the countries involved.

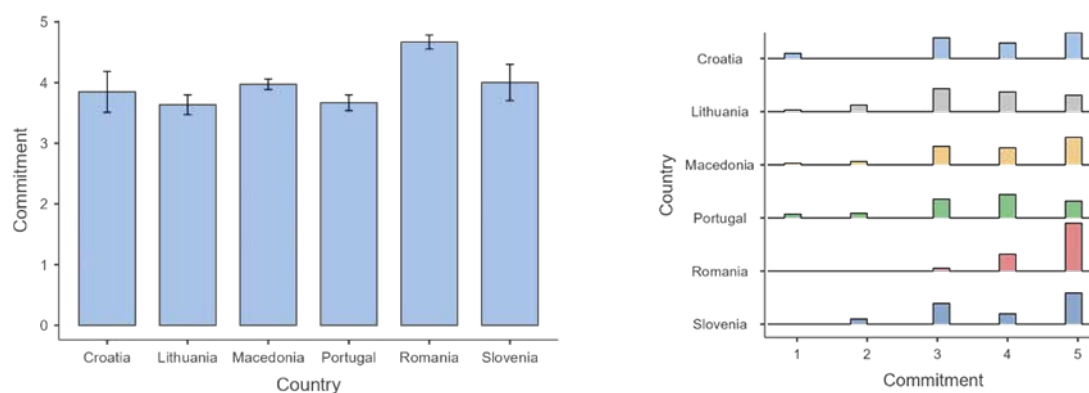


Figure 6. Charts showing the Civic Dedication e scores for the countries involved.

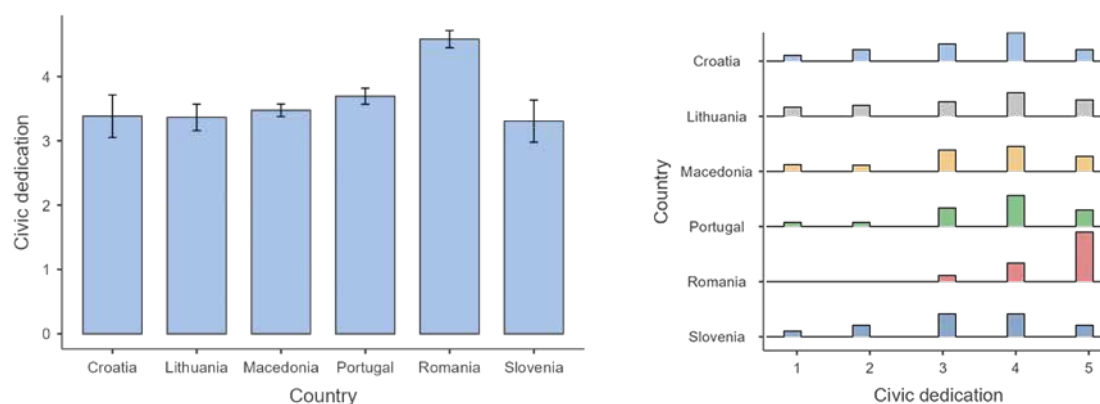


Table 4. Descriptive statistics for the sustainability questions (N=290), broken down by connection with nature and sustainable consumption.

Sustainability						
Sample (N=290)						
Country	Croatia	Lithuania	Macedonia	Portugal	Romania	Slovenia
F	11	40	134	72	19	14
Connection with nature M±SD	4.09±.831	3.15±.802	3.57±.961	3.44±1.02	4.47±.697	3.43±.938
Sustainable consumption M±SD	2.55±1.37	3.63±.979	3.07±1.27	3.40±1.12	4.58±.607	3.07±1.33

Abbreviations: M= Mean, N= Number, SD= Standard Deviation.

Figure 7. Charts showing the Connection to Nature scores for the countries involved.

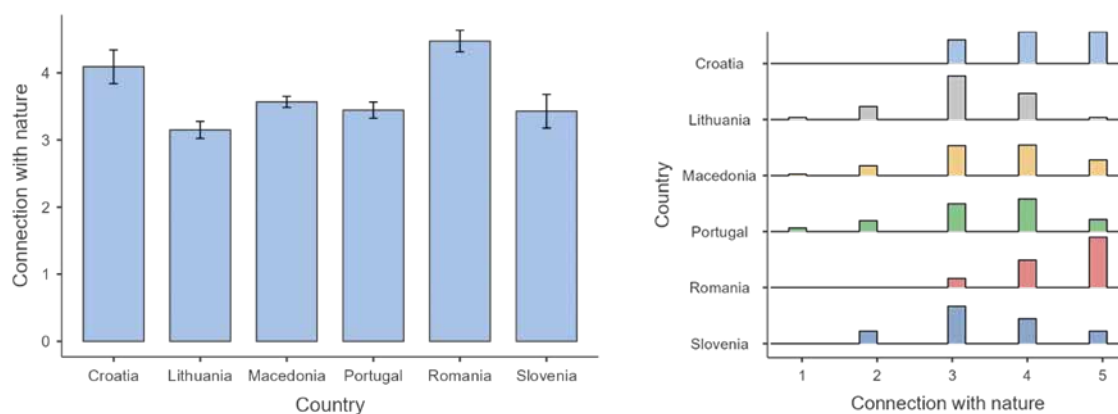
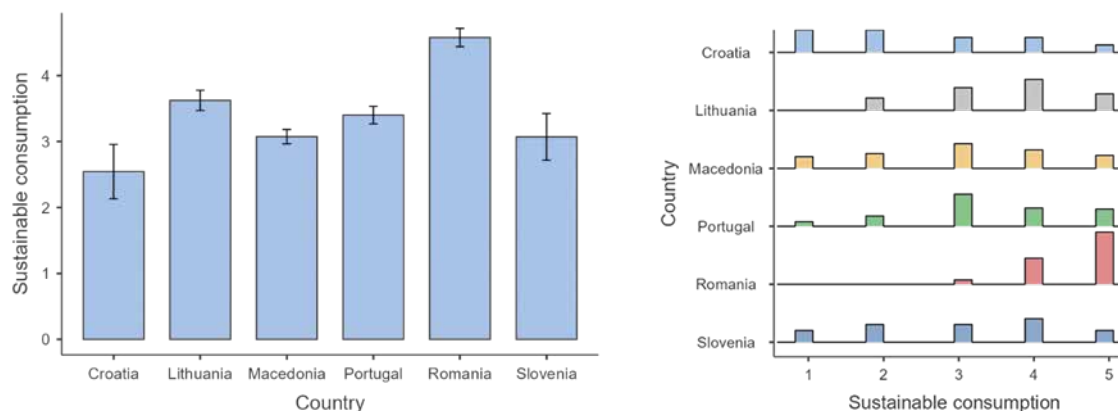


Figure 8. Charts showing the Sustainable Consumption scores for the countries involved.



Oblaki besed

Za vsako odprto vprašanje (tj. o vključenosti in trajnosti) sta bila ustvarjena po dva oblaka besed. Prvi je bil generiran na podlagi prve besede, ki so jo navedli udeleženci, drugi pa na podlagi vseh navedenih besed. Spletno orodje, uporabljeno za izdelavo oblakov besed, je bilo: <https://www.freewordcloudgenerator.com/>. Oblaka besed za izraz »vključenost« sta prikazana na slikah 9 in 10, sliki 11 in 12 pa prikazujeta oblaka besed za izraz »trajnost«.

Semantična področja

Pri vprašanjih odprtega tipa so bile pomenoslovno (semantično) sorodne besede združene v skupine, nato pa je bila izračunana pogostost pojavljanja teh skupin v celotnem naboru besed, ki so jih študenti podali za vprašanji o vključenosti oziroma trajnosti. Rezultati za besede, povezane z izrazom »vključenost«, so predstavljeni v tabeli 5, rezultati za besede, povezane z izrazom »trajnost«, pa v tabeli 6.

Natančneje, pri temi vključenosti se najpogostejše besede v podatkih, zbranih v tretjem letu projekta, nanašajo na semantična področja prijateljstva, skupine, vključenosti, spoštovanja in spreje-

Table 5. Most frequently cited terms associated with 'inclusion'.

Inclusion		
Word/Cluster of words	F	%
Friend(s)/friendship(s)/friendly	60	6,40
Group (in a)/group collaboration/grouping	45	4,80
Inclusion(s)/include(-d, -s, -ing)/inclusive/inclusivity	47	5,02
Respect	41	4,38
Accept(ed, to)/acceptance	41	4,38
Empathy	29	3,10
Equality/equal	27	2,88
Team (in a)/teamwork	27	2,88
Community	27	2,88
Union/unity/unification	25	2,67
Society (in)/socialization/socializing	21	2,24
Diversity/diverse	20	2,14
Cooperation	18	1,92
Support(mutual)	17	1,81
Together/togetherness	16	1,71
Belonging/belong	14	1,49
Participate/participation	14	1,49
People	12	1,28
Light/lighting/light bulb	12	1,28
Activity(ies)/active/activation/actively	10	1,07
Electricity	10	1,07
Project(s, to the)	10	1,07
Start/starting	10	1,07
<i>Abbreviation: F (Frequency). Notes: *= percentage of a total of 937 words provided; the table shows only those words or clusters of words that appear in the list at least 10 times.</i>		

Table 6 Most frequently cited terms associated with 'sustainability'.

Sustainability		
Word/Cluster of words	F	%
Recycle/recycling/recyclable/recycled	41	4,88
Responsibility (environmental, social)/responsible	33	3,93
Strength/strong (spirit)/strongly/strongness	32	3,81
Future (the)	31	3,69
Environment/environmental/environmentally sustainable	31	3,69
Ecology/ecological/ecologic/ecologist/eco/eco-friendly	28	3,33
Balance	26	3,10
Durability/durable/duration	22	2,62
Reuse/reusable	18	2,14
Nature/natural	18	2,14
Stability/stable	17	2,02
Energy (clean/green/solar)	15	1,79
Perseverance	14	1,67
Long (-lasting, -process, -term, -lived)/longevity	13	1,55
Save/savings	10	1,19
Renewable (power, energy)/renewalist/renew/renovation	10	1,19
Maintain/maintains/maintenance	10	1,19
Efficiency	10	1,19
Economy/economic/economical	10	1,19
<i>Abbreviation: F (Frequency). Notes: *= percentage of a total of 840 words provided; the table shows only those words or clusters of words that appear in the list at least 10 times.</i>		

Sklepne ugotovitve

NeVE-Art/Action je projekt, ki je vključeval najstnike v prilagajanje in uprizarjanje gledaliških predstav. Ta aktivna participacija jim je omogočila raziskovanje, interpretacijo in razpravo o družbeno pomembnih vprašanjih. Podatki, zbrani v treh letih projekta, kažejo, da so ocene, ki so jih mladi podali o lastnem zaznavanju ciljnih tem projekta – kot so empatija, vključenost, sodelovanje in trajnost – v srednjem do visokem razponu.

V skladu s trendom prejšnjih dveh raziskav (2024 in 2025) so vse vrednosti v vseh državah na pozitivni strani standardiziranih lestvic (z oceno nad 3). Podatki kažejo na splošno izboljšanje ocen pri mnogih ključnih kazalnikih v večini partnerskih držav. S tega vidika je pomembno izpostaviti trend nenehnega izboljševanja zaznav študentov iz leta v leto, kar dokazuje, da so aktivnosti projekta dosegle predvidene učinke.

Glede posameznih ocen po državah je zanimivo, da so, podobno kot prejšnje leto, najvišje splošne pozitivne ocene na lestvicah "Upanje" in "Predanost" dosegli dijaki v Romuniji. Vredno je omeniti tudi visoke ocene učencev na Hrvaškem na lestvici "Povezanost z naravo", visoke ocene v Litvi in Severni Ma-

kedoniji na lestvici "Empatija", visoke ocene na Portugalskem pri "Deljenju" ter visoke ocene v Sloveniji na lestvici "Strpnost".

V okviru kvalitativnih podatkov so se v drugem letu najpogosteje pojavljale besede, povezane s prijateljstvom, vključenostjo, sprejemanjem in skupino. V tretjem letu so te besede ostale osrednje, pridružila pa se jim je tema spoštovanja. Pri temi trajnosti so se v drugem letu besede nanašale na recikliranje, moč in okolje, v tretjem letu pa so se tem pridružile še odgovornost in prihodnost.

Pojav besede "spoštovanje" v tretjem letu nakazuje na pozitiven razvoj v dojetanju vključenosti, saj poudarja vrednotenje razlik in harmonično sožitje. Pri trajnosti pa prehod k besedama "odgovornost" in "prihodnost" kaže na ponotranjenje vrednot aktivnega državljanstva in skrbi za okolje z dolgoročno perspektivo. Projekt je tako študentom pomagal razviti zrelejšo ekološko zavest in občutek odgovornosti do prihodnjih generacij.

Razprava o ugotovitvah projekta v povezavi z gledališkimi produkcijami

V treh letih projekta so šole delale na gledaliških produkcijah v naslednjem vrstnem redu:

- Šolsko leto 2023–2024: Slovenija in Portugalska
- Šolsko leto 2024–2025: Litva in Severna Makedonija
- Šolsko leto 2025–2026: Romunija in Hrvaška

Naslovi gledaliških uprizoritev so bili naslednji: *Il cammino di Francesco/ Frančiškova pot za Slovenijo*, *Caminho de Francisco za Portugalsko*, *Po debesimis/Pod oblaki za Litvo*, *Še štirje koraki... pod oblaki za Severno Makedonijo*, *Clara și Francesco za Romunijo* ter *Chiara e Francesco za Hrvaško*. Sodelujoče šole so prilagodile skupno tri igre, po eno za vsako leto projekta.

Skozi tri leta projekta so gledališke igre postajale vse bolj kompleksne: v prvem letu je bila igra, predlagana šolama v Sloveniji in na Portugalskem, izobraževalne narave in se je osredotočala na biografijo sv. Frančiška – v tej fazi projekta je bil cilj predstaviti lik svetnika; v drugem letu je poudarek ostal na liku sv. Frančiška, vendar je scenarij ponudil sodobne iztočnice za razmislek o temah, kot je na primer okolje; v tretjem letu pa je predlagani scenarij uvedel lik sv. Klare skozi vzporednico med preteklostjo in sedanjostjo, pri čemer so bili izpostavljeni psihološki vidiki pripovedovanih dogodkov. Zaradi teh razlogov so scenariji, predlagani v treh letih, vključevali naraščajočo raven abstrakcije in kritične refleksije.

Splošni razvoj in naraščajoča globina iger sta se izkazala za izjemno učinkovito pedagoško in umetniško izbiro. To napredovanje je učencem omogočilo, da so se spoprijeli z vse bolj spodbudnimi interpretativnimi izzivi, kar jih je korak za korakom vodilo skozi pristen proces izrazne in osebne rasti.

V prvem letu je bilo besedilo, predlagano partnerskima šolama v Sloveniji in na Portugalskem, čisto izobraževalne in biografske narave, osredotočeno na življenje sv. Frančiška z namenom spodbujanja razumevanja osnovnih vidikov in konceptov svetnikovega življenja v povezavi z univerzalnimi in skupnimi vrednotami, ki so temelj projekta. V tej začetni fazi je bil glavni cilj predstaviti lik svetnika na jasnem in dostopen način. Ta preprost, a strog pristop je bil ključen za ustvarjanje skupne baze znanja med mladimi iz različnih kultur, kar jim je omogočilo, da so se spoznali z odrom in univerzalnimi vrednotami frančiškanskega sporočila.

Drugo leto je zaznamovalo pomemben kakovostni preskok. Ob ohranitvi močnega poudarka na liku sv. Frančiška je bil scenarij obogaten z dragocenimi in zelo aktualnimi iztočnicami za razmislek. Z obravnavo perečih vprašanj, ki so blizu mlajši generaciji – kot sta varstvo okolja in socialna vključenost – je scenarij ustvaril dialog med duhovnostjo preteklosti ter kulturnimi in družbenimi izzivi sedanjosti. Občudovanja vredno je bilo videti, kako so učenci znali ponotranjiti ta prehod, pri čemer so pokazali izjemno sposobnost predelave gradiva in iskreno čustveno zavzetost pri svojem igranju.

Vrhunec te hvalevredne poti je bil dosežen v tretjem letu z igro velike globine in zrelosti. Uvedba kompleksnega in fascinantnega lika sv. Klare je bila strukturirana okoli prefinjene vzporednice med preteklostjo in sedanjostjo. Scenarij je od učencev zahteval raziskovanje notranjega življenja likov, pri čemer so bili izpostavljeni subtilni psihološki vidiki in intimni konflikti pripovedovanih zgodb. Fantje in dekleta so se na ta izziv odzvali s presenetljivo igralsko senzibilnostjo, na oder prinesli čustvene odtenke z velikim učinkom ter razvili globoko medosebno in medgeneracijsko empatijo.

Zaradi teh razlogov so besedila, izbrana v triletnem obdobju, vključevala nenehno naraščajočo raven abstrakcije, introspekcije in kritične refleksije. Ta metodološka izbira se je izkazala za dragocen izobraževalni izziv tako za udeležence kot za učitelje in vodje projektov. Naraščajoča zahtevnost scenarijev mladih igralcev in učiteljev ni odvrnila, temveč jih je spodbudila, da so presegli svoje meje in gledališko izkušnjo spremenili iz preproste predstave v poglobljeno delavnico za kritično razmišljanje, notranjo rast in globalno zavest.

V zaključku je pomembno poudariti, da dejavnosti kulturne izmenjave med učenci – doživete neposredno ali posredno skozi celoten projekt, a spodbujane zlasti v drugi polovici tretjega leta, vključno z načrtovano udeležbo različnih skupin na zaključni konferenci – predstavljajo odličen primer promocije in integracije, ki je povsem v skladu s filozofijo programa Erasmus+ in temeljnimi vrednotami Evropske unije. V tej ključni fazi projekta so gledališki oder in trenutki kulturnega sožitja postali pristni mostovi med kulturami, ki podirajo geografske in jezikovne ovire. Sodelovanje z učitelji pri produkciji, razpravljanje o univerzalnih sporočilih sv. Frančiška in sv. Klare ter deljenje njihovih tradicij je mladim iz različnih vključenih narodov omogočilo, da se poistovetijo s skupno evropsko identiteto. Ta sinergija je ustvarila pravo delavnico aktivnega državljanstva: ni šlo le za "prenašanje" razlik, temveč za resnično vključenost in medsebojno obogatitev, ki poseblja evropsko geslo "Združeni v raznolikosti". Skozi neposreden dialog in empatijo, ki ju zahteva gledališče, je projekt presegel čisto izobraževalno dimenzijo in učence spremenil v prave ambasadorje miru in sodelovanja, sposobne graditi tiste vezi solidarnosti in prijateljstva, ki tvorijo družbeno in kulturno tkivo jutrišnje Evrope.

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Posters of the theatre performances

First year Slovenia

**GINNASIO GIAN RINALDO CARLI
CAPODISTRIA**

**IL CAMMINO
DI FRANCESCO**

20 GIUGNO 2024 | 12:00

Sala eventi e cerimonie San Francesco D'Assisi

Nell'ambito del progetto NeVE Art/Action vi invitiamo gentilmente alla rappresentazione teatrale "Il cammino di Francesco" presso la sala eventi e cerimonie San Francesco D'Assisi il 20 giugno 2024 alle ore 12.

V sklopu projekta NeVE Art/Action vas vjudno vabimo na gledališko predstavo "Frančiškova pot" v Protokolarno-prireditveni dvorani Sv. Frančiška Asiškega 20. junija 2024 ob 12. uri.

As part of the NeVE Art/Action project you are kindly invited at the theatrical performance "The path of Francis" at the "St Francis of Assisi" Ceremonial and Entertainment Hall on June, 20th 2024 at 12 pm.

Logos: Erasmus+, DEMETRA, CAV COSTIERA, ROMA TRE, GINNASIO GIAN RINALDO CARLI CAPODISTRIA, ALVES MARTINS, TIS - SMI "Leonardo da Vinci"

First year Portugal

ESCOLA SECUNDÁRIA ALVES MARTINS

TEATRO

O CAMINHO DE FRANCISCO

07 NOV 20H30 ESAM

TEXTO DE ALESSANDRA COLARICH E LUCIA PANARO
ESCRITO EM COLABORAÇÃO COM ESCOLA SECUNDÁRIA GIAN RINALDO CARLI

REPRESENTAÇÃO ESCOLA SECUNDÁRIA ALVES MARTINS

FICHA TÉCNICA

DIRETORA | Alessandra Colarich
ADUNTA DA DIRETORA | Lucia Panaro
TRADUÇÃO E ADAPTAÇÃO (VERSÃO PORTUGUESA) | Sónia Santos

ATORES
Clara Pádua
Diogo Melo
Francisca Pires
Ivo Melo
Jorge Jório
Mariana Cordeiro
Pamela Figueiredo
Paula Matos
Rafael Lopes
Rodrigo Sá
Sónia Santos

ENCENAÇÃO | Paula Matos
DIREÇÃO MUSICAL | António Coelho
CINOGRAFIA | Pedro Araújo
OPERAÇÃO DE LUZ E SOM | PE
FOTOGRAFIA | Inêsabela Feres
VÍDEO | Rui Costa
COORDENAÇÃO DE APOIAMENTO
José Miguel Borges
María José Costa
Sónia Santos

APOIO À PRODUÇÃO
Augusto Pereira
José Miguel Borges
María José Costa
Sónia Santos

O projeto NeVE Art/Action, inspirado na figura espiritual de São Francisco, aborda um conjunto de temas significativos, incluindo respeito à natureza, igualdade de género, pacifismo, inclusão e questões de diversidade e de habilitação. Desta modo, o projeto visa promover o desenvolvimento pessoal e social dos alunos e das comunidades envolvidas.

Small text at the bottom: "NeVE Art/Action - Creating a common history using support for a New Year of Peace" Project Number: 2021-1-PT-KA2-LEA-00000000000

Logos: Erasmus+, DEMETRA, CAV, ROMA TRE, GINNASIO GIAN RINALDO CARLI, ALVES MARTINS, TIS - SMI

Second year Lithuania



Second year North Macedonia



Third year Romania



Third year Croatia



Theatrical Text

CHIARA AND FRANCESCO **Two Hearts, One Legend**

Text by

Alessandra Colarich

Written in Collaboration with Students from the

LEONARDO DA VINCI SCHOOL – BUJE

and

TECHNOLOGICAL HIGH SCHOOL - TICLENI

CHARACTERS:

- Chiara
- Alice
- Knight Ugolino
- Bona
- Caterina
- Giovanni
- Modern Chiara's father
- Modern Chiara's mother
- Francesco, modern Chiara's brother Saint Clare
- Francis of Assisi

ONE ACT PLAY

SCENE ONE

Alice and Chiara enter. The two girls are carrying books

ALICE: My goodness, I'm exhausted. After eight hours of class, we were missing the Erasmus project. But where are the others?

CHIARA: I think they've left. They said they had no more ideas to write another text about Saint Francis.

ALICE: They're right, we've said everything about him, at least everything that was interesting to us kids. I'm almost tempted to go study math too. Bye!

CHIARA: No, wait. Have you read the books I gave you?

ALICE: Yes, Chiara, curious. But what does this have to do with anything? We're supposed to write about Francis, not Saint Clare. What's your point? Do you have an idea? Explain yourself. You're always so enigmatic, you say little, and you look at everyone like they're aliens. Maybe it's because of you that they ran away from this project. Since you arrived in this class last year, we've exchanged maybe 10 words. I was surprised when I saw you arrive at the drama class...

CHIARA: You're right, Alice, we know so little about each other. I... I'm a girl like you, like many others. I live in this small town, in a neighborhood sandwiched between the highway and the industrial area. My name is Chiara. A name like many others. For me, however, it's a lot, a lot, everything I have. My mother is very religious and wanted to name me Chiara because I was born on August 11th, the very day the saint is celebrated. If I'd been born on January 3rd, would she have named me Genoveffa?

ALICE: How stupid to choose a name based on the calendar. It doesn't seem like a great start.

CHIARA: It's because of this name that I want to write about her. For years, Alice, I've been wondering who I am, because I honestly don't know. That's why I'd like to start with my name, a luminous name that doesn't reflect me at all.

ALICE: Yes, fine. You're a confused teenager: normal, introspection is fine. But please stay on top of things, Francesco, the theater...

CHIARA: Mine is a poor family like many others. My father was a surveyor and built a bunch of horrible, illegal houses for a guy who later went bankrupt. Too bad he'd registered everything in my father's name, so in the end the blame fell on him. He spent four months in prison, was struck off the professional register, and now he's a bricklayer, eking out a living with bricks and mortar.

ALICE: I'm sorry, I didn't know...

CHIARA: Don't worry. He's good, but his eyes are always sad. He managed to get us through school, and even though he's pissed off at the world, he doesn't beat his wife, like so many people in town do, those who take out their frustrations on others. My mother is semi-illiterate and thought she'd made a killing by marrying a surveyor. And then there's my brother, Francesco.

ALICE: Oh, you know, you thought so. Imagination doesn't live in your house, Chiara, that's for sure. What a fate, guys! Wow, these two are definitely in your Karma.

CHIARA: You're absolutely right! The funny thing is, my brother wasn't even born in October, but my mother thought Chiara and Francesco were names that sounded good together. He has nothing Franciscan about him, not even a single thing, you couldn't even look for him with a lantern: a 16-year-old kid obsessed with social media and video games.

ALICE: Well, my brother is the same, plus he's obsessed with soccer, balls, games, and coaches. He talks about nothing else. The only good thing is that he's doing well in school; in that we're similar.

CHIARA: School weighs on Francesco, he doesn't study, and he hates our parents because they don't have the money to buy him those designer shoes that are so trendy. But I don't want to bore you. Now do you understand?

ALICE: Honestly... no. I think you're a really strange creature. What do you have in mind?

CHIARA: This project, you... help me understand who Chiara is, who I am. I'm so confused and tired. I know you're the right person... it's not easy to explain... but what I want is... for you to accompany me on this journey, in search of a woman who isn't there, a woman who isn't invisible and nameless, as I feel.

ALICE: But what does the Saint have to do with Francis?

CHIARA: It was him, Francis, who made me think.

ALICE: The Saint, obviously, not your brother.

CHIARA: (*Chiara smiles sadly, nodding*) Why is Chiara so insignificant in his story? Because there's almost no trace of Chiara in the writings of and about Francis. And yet... one can't think of Francis without Chiara, and vice versa. Strange, isn't it?

ALICE: The usual, now well-known discrimination against women? Or is there more to it?

CHIARA: I feel like talking about that Chiara can help me understand something about the Chiara of today.

ALICE: I get it, I'm not stupid, but damn it, there's a vast literature on your Saint. And I don't think there's room for that in the project on Francis. Nor is there room in my mind for a person who lived eight centuries ago and about whom I know next to nothing. It doesn't work that way; you can't impose your story on us. We need to work as a team. Period.

CHIARA: But their story isn't just about me; it's a story of love, of friendship, of respect and esteem, of ideals. Alice, listen, after school, to help out at home, I work part-time at a shopping mall: I sell e-cigarettes. And I don't even smoke. It's heartbreaking. I'm not beautiful, I'm short and very thin. I look in the mirror and think: who are you? I know Saint Clare fasted. I fast too. I eat an apple and two slices of toast throughout the day. I constantly count calories, the ones I eat and the ones I burn. And if sometimes my body wants to eat, I forcefully vomit. My mother scolds me, my hair falls out, I've lost my sight, and my arms feel like skeletons. But nothing makes me stop. I hate my body.

ALICE: Poor thing, I understand... your story is... but what can I do? You can't hide behind a Saint to solve all your problems. Write a diary. Let it out.

CHIARA: Chiara was a virgin but she loved deeply. I'm not interested in sex. And love? It seems unreal and predictable to me. Chiara chose absolute poverty. I didn't choose poverty; I endured it but I accepted it without too much resentment. Or at least I don't live with the anxiety of possessions like my peers, like my brother. Chiara had an ideal life. I have no prospects. Or rather, I have an aspiration that is absolutely unattainable. I would like to help others, I would like to study, become a nurse, or why not, a doctor, and travel the world caring for others. But I can't, I don't have the opportunity to go to school in a big city. Where will I find the money? My family can't and won't help me. My father

says I have to finish high school, start a family, and stay grounded. Was Chiara happy? I certainly wasn't, neither in body nor in soul. Help me, please, something desperate binds me to her, help me.

ALICE: Oh Chiara, I'm sorry, I didn't imagine all this pain, come here, hug me. So come on, you've convinced me, if this crazy idea can help you, I'm here. We'll slide together into this distant era, but perhaps closer than we think!

CHIARA: Can you hear her? Chiara's here, let her come in, she wants to speak and be heard.

ALICE: (listening) No, I don't hear anything, but I have the feeling we'll give voice to one of those many extraordinary women who have been too often overlooked! And Chiara seems to have been overshadowed by the memory of the saint.

CHIARA: That's right, and yet... you can't think of Francesco without Chiara, they're mirrors of each other, Yin and Yang, day and night, two sides of the same planet. (joking) Hey, oh my God, I see them, strange characters are starting to populate my imagination and knocking for a voice.

ALICE: Don't wait for them to say the things you want to hear, though. I don't know where we're going...

CHIARA: I knew I'd rub off on you. Thanks!

ALICE: Okay, let's celebrate. We need some atmosphere. Confession by confession: you know I'm crazy about music! I love singing and dancing. It's my grandmother who rubbed off on me! She was a disco freak in the '80s! She had... "Saturday Night Fever"... great! Me... I'd like to be a pop star! Imagine what my parents think! But here, now, no one's watching, let's unleash some seriously strong girl power, and in the meantime, relax and think of something. *(Music starts: "I'm every woman" by Chaka Khan. Alice hums. Then she dances out. Chiara watches her, amused.)*

SCENE TWO

Chiara, Ugolino, Caterina, Bona, Giovanni

(Recorded voice)

VOICE: Today, November 24th, at the third hour, in the cloister of San Damiano, in the presence of Notary Martino, Bishop Bartolomeo, Archdeacon Leonardo of Spoleto, and the Friars Minor Leo and Angelo, the testimonies for the canonization of Clare of Assisi begin. In nomine Domini nostri Jesu Christi, amen.

(Two women enter, look around, and sit down. Then a man enters.)

KNIGHT UGOLINO: Good morning, sir. Let me introduce myself. I'm Knight Ugolino of the San Rufino district. My Lady Bona... we know each other; we live in the same square, the one where Chiara's family lives. I don't recall ever seeing you in Assisi, madam. I imagine we're all here for the same reason!

CATERINA: I'm Caterina de Bernardo. I recently visited my sick sister in Perugia, perhaps that's why you don't remember me. I'm the wife of a relative of the Favarone family.

BONA: Yes, we're all here to testify for Chiara, to make her a saint.

CATERINA: Who knows how long we'll have to stay; I have to organize a banquet for Sunday. So I hope to finish soon, although I'm very honored they called me. I've known Chiara since she was a child.
BONA: My sister Pacifica, who, if I may say, was her first companion at San Damiano, has already testified, and so have all the other sisters.

(enters Giovanni da Ventura, a man-at-arms of Chiara's family)

GIOVANNI: Good morning everyone! Well, that's done too.
CATERINA: Have you finished yet, Giovanni? You were quick.
GIOVANNI: They told me to wait to sign the report until everything was over. But... I shouldn't talk too much with you guys.
UGOLINO: And why, my good man?
GIOVANNI: "So as not to contaminate the depositions." What does that mean?
UGOLINO: That we shouldn't talk to each other to avoid influencing each other.
GIOVANNI: These priests are clever, aren't they? Anyway, they only made me say what they wanted to hear.
CATERINA: What do you mean?
GIOVANNI: The miracles, the conversion... In short, that she was a stuffed Saint, a little felt doll already born with a halo on her head! But I, who served her great family of noble knights as a man-at-arms, knew her well. She was beautiful, certainly, and kind, but she would sulk if things didn't go her way... She was a headstrong and stubborn girl... but the notary didn't write that down.
CATERINA: The most interesting person in the family for me was her mother, Ortolana, a pious and devout woman, but also particularly energetic. A tireless pilgrim; just think, she even went as far as Jerusalem! And it takes a lot of courage to go there, to the land of the terrible Saladin; tolerant, yes, but still dangerous. Yes, her education made an impression on little Chiara; she had the same fiery character.
UGOLINO: I, who frequented the house, remember her in particular as a teenager: she was one of the freshest and kindest flowers of Assisi. Sweet and generous.
GIOVANNI: Even too much. Her parents were rich, they spent money on food and clothing, but she took the delicious food to the poor and wore a dress of coarse cloth instead of brocade. Then at a certain point she heard that Francis had chosen the path of poverty and...
BONA: Oh, how she loved that young man. Friends, relatives, the whole city was talking about him, about his parties; her cousin Rufino had told her he could sing sweet rhymes and they had a blast at his parties. How we fantasized about that boy on hot, lazy days, and I remember sometimes I'd catch her furtively glancing down the street, hoping to catch a glimpse of the handsome knight. When she confessed it, she'd blush with shame. I can't tell the bishop about this!
CATERINA: Of course, what does the holy man know about girls! After a few years, however—do you remember?—everything changed, and Chiara saw the lively and ambitious young man begging, ragged, humiliated, submissive. And her relatives, who had previously envied him, now said he was just a coward, a craven who had given up fighting.

(Giovanni exits offstage, called by someone. The others watch him leave and then continue)

BONA: How wrong they were. Chiara heard him preach in the square and found him even more fascinating than before.

GIOVANNI: *(re-enters the scene)* Listen! The notary and the holy fathers are all going to lunch, what do you say we feed our bodies too? They'll take care of the spirit later. Come on, ladies... please. *(They all exit)*

(Alice re-enters with more books)

CHIARA: No, don't go, just a moment, I wanted to ask you if...

ALICE: Who are you talking to?

CHIARA: What? Oh, no one... I mean... do you know those characters who knock on the door of my imagination?...

ALICE: Chiara, what are you talking about? We were joking before, right?!

CHIARA: *(embarrassed)* Oh, yes, of course. Anyway... speaking of our story: doesn't it seem to you that once upon a time, every woman's destiny was sealed from birth? Those who weren't satisfied with needlework and embroidery had very few escape routes. Shut in their rooms, idle, or exhausted from work, in any case they had no choice, no desire, no pleasure.

ALICE: Yes, I see them, forced to obey their relatives, then their husbands. Harassed, hungry, exploited, prey to depression or boredom, never free to vent their thoughts, their pain, their joy, as men could, working or having fun in the world.

CHIARA: I agree, perhaps even Chiara, faced with a dead-end street, unhappy and restless, wondered: what will my destiny be?

ALICE: Oh, how frustrating! At this point, Gloria Gaynor is obligatory, full blast: I will survive...all this! *(Music: "I will survive" by Gloria Gaynor. The music starts loud, then Chiara, who is reading, signals Alice to turn it down. Alice puts on her headphones and tunes out.)*

SCENE THREE

Mom, Dad, and Francesco, Chiara's brother, enter. Then Bona and Santa Chiara

DAD: Tell me again where we are and what we're doing here.

BROTHER: It must be something my weird sister had up her sleeve.

MOM: Well, I don't know, she said she wanted to do something about Saint Clare, an interview or something, I don't quite understand, for school. Great idea, right?

DAD: Uh, sure, saints and priests, your passion. Someone's coming, let's move away, I want to know who they are... *(they stand aside to watch)*

(Bona and Saint Clare enter)

SAINT CLARE: Bona, take me to meet Francesco, I want to talk to him. And he wants to too. My cousin Rufino, the one who told him about me, told me.

BONA: But Chiara, it's too risky to try again... sneaking out like thieves. Someone might see you together, and do you know what a mess it would be? A girl who's almost engaged, and a half-monk.

SAINT CLARE: I don't want to marry anyone. I want to listen to my heart, and my heart tells me I have to follow Francesco. In him I see a teacher and a friend, with whom I can walk a path that has already begun within me.

BONA: What do you say? Fortunately, Francesco is more mature than you and tries to be discreet to avoid gossip. You know, Chiara, women have two choices: marry or become a nun. Or at most, wither away at home and care for the elderly and children until they die. In any case, we must spend our entire lives locked within four walls, doing what others decide. Don't you hear your father thundering: "You will do your duty to your title and to my name." You are beautiful, Chiara, and they want to find you a good match, to increase the power and prestige of your family. Seven heroic knights ask for your hand.

SANTA CHIARA: I don't give a damn! I can't take it anymore, they insist, they pressure me, even the neighbors interfere, but I won't listen to reason, I will never, ever marry, I have no interest in joining a stranger and being subject to his domination in everything, forced even... to love him. And the convent doesn't interest me either. I don't want to live my faith that way, locked behind a door, cut off from the world. I want to be useful, to serve others.

BONA: But in the convent, there are no marital duties. You can read and write, you can think, and with your rich dowry, you will be served and revered. Remember, girl, a woman must stay in her place, because she is weaker, in body and mind. Everyone says so!

SAINT CLARE: Oh, Bona, I'm so unhappy and restless, but... when I think of Francis, I see a light before me. When he speaks, I find myself listening to my own thoughts, and his life plan is what I've always wanted.

BONA: Be careful with your enthusiasm, my friend. Reflect and try to understand what you truly want. But what does this skinny, delirious boy promise you that's so beautiful?

SAINT CLARE: A happy life in faith, a life filled with love and sharing. I had a dream: to walk under the sun throughout the world and preach the word of Jesus.

And Francis made it come true. He envisioned a brotherhood where men and women live together, as equals, because all living beings are equal, Bona. All united in diversity, united by love, by the desire to follow the Gospel, living in absolute poverty.

BONA: But Chiara, who would choose poverty? Why do you want to abandon your home, your comforts, your family? And what would you live on? Women cannot go around begging. It's an unacceptable scandal.

SAINT CLARE: No, Bona, Francis says that being poor means being free, because you don't depend on anything or anyone. Material goods only bring violence. To live, we will work, we will cultivate a garden that everyone can benefit from. And then we will care for the poor, the lepers, the marginalized. No one will be alone anymore, everything will be shared, we will welcome everyone with affection and joy. The friars will go begging and bring us everything they can to support us.

BONA: My friend, if Francis manages to convince you, a most noble girl destined for an illustrious marriage, he will resoundingly demonstrate the validity of his proposal, don't you think?

SAINT CLARE: No, he doesn't need me. His fame is already great, many follow him, united by the bond of love.

BONA: Yes, I understand, but you're a woman, and the Church will never allow women to live without other people's resources, to work in the world and go around preaching, begging. A woman who lives with her own money decides her own life! Impossible! You're brave, Chiara, but completely out of touch with reality.

SAINT CLARE: We'll see, Bona. Now take me to him.

(They exit)

SCENE FOUR

Mom, Dad, Brother, and the other witnesses at the trial; Chiara, who sees everything; Alice, who sees and hears nothing, with her headphones on

MOM (*worried*): Chiara, where are you? What's going on? I'm starting to worry, where have we ended up?

DAD: Come on, is this a joke?! What are we doing here? Who are these people?

FRANCESCO: (*jokingly turns to his missing sister*) Oh, crazy! If you have something to tell us, hurry up, my followers are waiting for me for the live stream! Today I'm launching a new challenge: how much spray cream can I put up my nose without sneezing?

(the witnesses return)

UGOLINO: Here we are again, the food at the Taverna del lupo is good and the innkeeper is truly hospitable. But the priests haven't come back yet. Are they praying and thanking the Lord for their daily bread?

CATERINA: Or maybe finishing dessert!

DAD: Look! More strange and unlikely characters!

MOM: My goodness, what a mess they're in!

BROTHER: Who are they? Where did these come from! Cool! Maybe they're cosplayers! (*starts recording with his cell phone*) I'll record and then publish. This is cool stuff, 10,000 followers! We'll even get a sponsor! Hey, my fantastic mollusks, spineless kids, at the mercy of the universe, good morning, here we are for our daily replay. Today...

DAD: What are you talking about, idiot! Focus on studying instead of this nonsense!

MOM: Maybe it's better to ask... Excuse me, where are we? What are you doing here, dressed like this... is it a show? My daughter...

UGOLINO: (*looks at them, astonished*) Oh, my goodness, madam, we are here, in this sacred place, to talk about Chiara and make her a saint.

BROTHER: Our Chiara? A saint? Well, she's strange, but a saint, even, seems too much to me. Am I right, mollusks?

BONA: I don't know about yours, but our Chiara has been a saint, ever since she was born.

DAD: Yes, I remember now... my daughter wanted to do... theater and talk about...

MOM: No, no, theater, she wanted to do an interview... maybe for the parish magazine.

GIOVANNI: Interview? Theater... what the hell are these? The bishop certainly sent you, to confuse us...

UGOLINO: Ah, they're spies in the pay of the Church! You'll have to deal with me!

GIOVANNI: And me too! Sir, let's go out and resolve this matter between gentlemen.

DAD: How dare you? Spying on me? That I never spoke to the cops, and I did jail time for others!

(They're about to come to blows. Light on modern Chiara)

CHIARA: (*screams but they can't hear her*) Calm down, please! Oh my God, my head's going to explode! I have to stay calm! What a mess, I've mixed everything up: history, the present, the trial, my family... A nightmare! Please!

CATERINA: We're here to talk about Chiara.

DAD: But we're her parents.

MOM: Only we have the right to talk about her.

GIOVANNI: Impossible, I know her parents very well and you don't look anything like them.

UGOLINO: Wait a minute, gentlemen, I'm starting to wonder if we're talking about two different Chiaras?

BROTHER: Sure, my sister has nothing to do with faith and religion. She never goes to Mass with her mom. *(winks at her cell phone)*

CHIARA: *(Speaks without being heard)* Oh no, Francesco, this story concerns me, it's also very much about myself, about love, respect, understanding others. And maybe it concerns other women too!

ALICE: *(Alice listens to music with headphones, sees her talking, takes them off)* What are you saying?

CHIARA: No, nothing, don't worry...

ALICE: What are you doing? Are you still talking to yourself? I'm starting to worry. Relax. Listen to how high I feel! *(She puts on music, then puts her headphones back on and starts reading)*

BROTHER: Mom, Dad, mollusks, I understand everything, I'm too strong... We're in Chiara's head, and these aliens want to take over her personality, I saw it in a really cool movie! *(shouting and bullying for the camera)* Go away and leave my sister alone!

UGOLINO: Madam, gentlemen, just a moment, let's try not to be crazy. Maybe we're all here... because there's a bond between the two girls. Do you know anything about our Chiara?

MOM: Well, she followed Francesco's rule... and she was so good...

BROTHER: Mom, please, you're pathetic...

DAD: What does the Saint have to do with my daughter? A problematic nutcase full of useless dreams...

BONA: Why do you talk like that about your daughter! Dreams are never useless. Maybe she'll find a way to make them come true, like our Chiara. *(to her parents)* Do you remember her running away from home, when she reached Francesco?

GIOVANNI: And who could forget it? All of Assisi was talking about it.

BONA: The girl descends the stairs of her house, silent at night, dressed in silks and brocades, and so as not to be heard, she exits through a small side door and disappears into the night. But where is that little girl going?

UGOLINO: To the convent where Francis is waiting for her with his companions.

GIOVANNI: Clare arrives preceded by the light sound of her footsteps. The friars are praying, a few candles are lit. She is warmly welcomed amid the gray smoke.

CATERINA: Then the circle that has formed around her breaks to make way for Francis, barefoot.

Clare puts on a worn tunic and puts aside her silk slippers; she too is barefoot now. Francis cuts her hair.

BONA: I promise to live according to the Gospel, in total poverty, loving God and my neighbor as myself. Begging if I'm hungry and sleeping under the stars, as you, Francis, showed me. You are a mirror for me, an example of renunciation and poverty. I look at you and know how I must behave.

UGOLINO: Francis must have felt tenderness and curiosity for that sensible little girl. She was proof that nobles, merchants, the poor, and women were all equal. It was possible to live together in peace.

GIOVANNI: But did Francis realize that the path of hard work, begging, and a wandering life was not made for a young woman?

UGOLINO: Of course, he is aware that his proposal must be reinterpreted for the fairer sex. He knows that the mere idea of welcoming women into his community is already too bold.

CATERINA: And he knows that the girl's unusual choices must be accepted first by Clare's own family and then by the Church.

BONA: In fact, after she took the habit, he took her to the Benedictine convent, and it is there that his family arrived shortly thereafter, determined to take her out of the monastery and restore her to her former life. They resort to everything, from violence to flattering promises, to dissuade her from this madness.

CATERINA: And when they want to drag her out by force, she impulsively grabs the altar and uncovers her head.

UGOLINO: The damage is done, there's no going back. Her shaved head is the sign that she's become a penitent, and the Church protects her.

GIOVANNI: Do you remember? Her courageous escape lit a huge fire in the Favaroni family: her two younger sisters followed her to the convent shortly thereafter, and then her mother and two nieces. And then other women. Is it possible that poverty represented such an important project for these women?

(Light shines on Alice and Chiara, who are reading and taking notes. Alice takes off her headphones.)

ALICE: How can you justify Chiara and her sisters? I don't understand... did they prefer to lock themselves in a convent, dressed in rags, rather than find a husband? Chiara's sister, Agnese, when she joined her at the convent, was kicked and punched by her uncle Monaldo, who couldn't tolerate another escape from the family. He wanted to force her home, tie her up, lock her up, and perhaps leave her to die of hunger and thirst until she obeyed, as all women were supposed to do. Perhaps family life was more dangerous than cloister life?

CHIARA: You know, when I was little, my mother used to send me to the nuns on summerafternoons to learn embroidery. I still remember it: a bare room, wooden crucifixes, the black and white floor tiles, all a bit worn, and the tired, monotonous voice of the pale little nun. I wanted to be outdoors, run, jump, ride my bike, and I just couldn't understand the allure of the grass stitch.

ALICE: It could be fun, you make a little picture and then hang it in your bedroom in its golden frame.

CHIARA: No, Alice, for my mother it wasn't a hobby; learning embroidery was only for sewing... the wedding trousseau. I had to embroider my initials on the sheets; who knows, maybe to remember it when I got my husband's. Do you understand? They were building my life, the life they wanted for me.

ALICE: I know, dear, parents have always done it. Our brave Chiara was truly tenacious with her family! And she prevailed, she managed to live happily within the walls of San Damiano. You know, I see her, moving lightly and silently in the space that Francesco gave her.

CHIARA: That's not enough for her, Alice, she wants to make her own decisions about her life. But she's a woman, and the Church wants her locked away, forever. A cloistered nun.

ALICE: Doesn't she have any other options, not even that of Francesco?

CHIARA: No. None. So, so be it! She obeys to the letter, and never leaves those walls again! In fact, her very strong body and mind do more: she remains in a room for thirty years, stretched out on a straw mattress, infirm, yes, but not at all inert. She tirelessly spins and embroiders furnishings for the surrounding churches. And she thinks, and guides the sisters.

ALICE: So, she hasn't lost her goal yet, she's just deviated from her path.

CHIARA: Exactly.

ALICE: Hey, look at the coincidence... she also embroiders, look at another stitch... oh well, forget it... And Francis? How can he allow all this? Where has equality between men and women gone? The friars out there, out in the world, and the sisters behind the bars.

CHIARA: I hear Saint Clare soundlessly crying out her pain, I feel her lightly touching my shoulder and whispering what she wanted to say.

ALICE: Okay, Chiara, don't worry about this too. It's time for my energy drink, my blood pressure and mood are dropping! Bye! (*Exits*)

SCENE FIVE

Saint Clare and Saint Francis, Clare, all the others: Family and Witnesses

SAINT CLARE: Your brothers and my sisters have enjoyed a continuous, affectionate, and intense relationship. We walked and ate together. You promised that you would always take careful care of us, that you would guide us spiritually and nourish our bodies. And now you avoid us and won't allow the brothers to come to preach. And then you promised us that we would be free, that we could go out, care for the sick, work the land in exchange for something to eat. And yet the Church wants us locked away, cut off from this world we love so much. You said that water, sun, and air belong to everyone, as do lands and fields and kitchens. But we cannot share anything, and we cannot make ourselves available to anyone. But despite this, I want to resist, and if you allow me to continue our project, I will continue to send some of my sisters to help out there. I don't go out; I set an example for the others and obey. But our convent will always be open to those in need. Tell me the truth, brother, why did you give up? What can I do if you're not there, if you don't support me in our vision of life?

SAINT FRANCIS: When I returned from Egypt, I understood that if I wanted our project to have any future, it had to be included within the hierarchy of the Church. I had to give it a rule, approved by the Pope himself, and I had to do it immediately, while I could still make my voice heard. Many are already challenging me. My health is deteriorating. I'm in a hurry, time is running out, and with it the consensus of the brothers, who are intolerant even of assisting me. And you too are a burden to the friars; they think your care distracts them from prayer, from the possibility of going out into the world to preach. Yet, like you, I ask for nothing. I'm only strict with myself, to encourage others. As you do, Chiara. Unfortunately, I've realized that it's unthinkable for the Church to approve a rule open to both men and women. We must come to terms with the reality of our time...perhaps one day...

SAINT CLARE: And so you saved what could be saved, you abandoned me and my companions, hoping for the Pope's approval. You gave up part of our dream, our bond. How bitter! And what a useless sacrifice, because the Holy See has not approved any rule for you so far, not even this one so indulgent. Master, my friend, I understand your weaknesses; they are human, your burden is too heavy. But now you will have to forgive me, because I remain like a stone under a waterfall, motionless, fixed. Ours is a family: women and men have equal duties and opportunities to express their feelings towards God. We women also want to help you renew your faith, Brother Francis!

SAINT FRANCIS: I love you, Chiara, and I respect you for your steadfast character. You are as pure as your name, and I am certain that you will become the true successor of our order, just as it was born. Full of the boundless enthusiasm of our youth. Forgive me, I proposed that you follow a burning sun, and now I am only a pale winter sun, burdened by so many disappointments and discouragements.

As long as I can, I will be close to you, sister, to your choices. Even though I will no longer be the head of the order, I retreat in prayer. You continue now.

SAINT CLARE: I am sorry to see you so heartbroken, Francis. And so blind that you no longer see our path. But I promise you that I will never abandon our ideal. I will never give up on our brotherly bond; we are two hearts beating as one.

(They embrace and leave, holding hands)

SCENE SIX

Everyone is present and has seen the previous scene: Chiara, the Witnesses, the Family. Only Alice is missing

BROTHER: Wow, cool! *(continues recording the video)* My beloved mollusks, here are two who truly respect each other. They look like brother and sister... They argue, but deep down, they love each other dearly... Or not. I don't even talk to my sister, we exchange a few grunts every now and then... but... maybe... at this point, I'd be interested to understand what's going on in that little head of hers. What do you say, my mollusks? All this mess is a blast, I never expected it from that dried anchovy.

MOM: Maybe Francesco is right, I mean, him *(points to her son to the others)*, maybe we should understand why she's behaving like this, what's making her suffer... What does our girl really want out of life, Dad?

DAD: But what does she want? To live the wrong life, following who knows what ideals and expectations. I always tell her, you can't live on fantasies, and here's the result! You have to keep your feet on the ground, marry well, to a man with a good position, perhaps family money, work and bring home the bacon. Because in this world only money matters, you know that!

BROTHER: Good job, Dad, you should follow this rule too: make more money. There's so much great stuff to buy. For example, that Pokemon card I'm missing! Hey, stop everyone, I can't believe it, mollusks, thank you, thank you, I'm touched! I've reached 1,000 followers, what an achievement, I never would have expected this from this strange story, thanks to you mollusks, who live crawling like me in this world of mud!! Thank you!

BONA: *(incredulous and hallucinating)* Hmm! Young people today are really strange! Speaking of money, remember that story about Francesco—*(looks indignantly at Chiara's brother)*, the real one—and his men, who carry Lady Poverty around, up a hill? They show her the land, the trees, the horizon, and the sky, and say, "This is our cloister!" Hers is a community made up of men as free as birds, free to roam, uncontrolled. This is their charm. And their danger.

GIOVANNI: Danger, this word goes well with Chiara and Francesco! We all know that this same process, which began a few months after Chiara's death, driven by an abnormal haste for these solemn and lazy environments, was born to deal with her immense popularity.

CATERINA: And also with her inconvenient personality. Yes, Chiara and Francesco give oxygen to the Church, but they are like annoying pebbles stuck in a gear: they can jam it.

BONA: Instead, they managed to pull off an extraordinary feat: remaining in the Church while criticizing it. Making some sacrifices, obviously.

UGOLINO: Enough, stop this nonsense! Here, even the walls have ears, so...she's anything but a saint! They might take it out on us, since they're dead. Look at these foreigners, they look at us as if they've never seen... a beatification process!

BROTHER: Well, actually... dear mollusks, until today I didn't even know what that was!

UGOLINO: Impertinent beardless man! Are they just ignorant or are they taking our measure?

GIOVANNI: Spies, no one will ever get it out of my head. Maybe the archdeacon's, believe me. Let me do it my way and you'll see they'll spit out the truth!

DAD: Oh boy, what truth, stop it or I'll end up losing my patience and...

MOM: Honey, I've never seen you so combative, I almost don't recognize you... You're so... alive, passionate...

UGOLINO: Let's stop fighting each other and try to figure out what we're doing here, all together. *(to the other witnesses)* And in the end, what do you know about Church affairs?

BONA: Everyone knows these things, only no one dares say them out loud! We all know how many popes have tried to stifle the novelties of the rule of the two "provocative" saints. My sister Pacifica told me how much anxiety and alarm the visits of popes and bishops to the small monastery caused. They deigned to visit Chiara just to spy on her behavior and try to figure out who she really was: a saint as they said, or one of those strange healers, heretics, and rebels?

BROTHER: Saint or witch, guys. Who is Chiara really? Give me your opinion, and while you're at it, leave me your precious likes again! How will this whole thing end? And me, will I ever get 1,500 followers?

MOM: But what does our daughter have to do with all this? She's neither a saint nor a witch.

BROTHER: Well, Mom, sometimes she's a little witchy... *(Mom glares at him)*

BONA: The priests wanted to see with their own eyes what that essential lifestyle that people loved so much and that was inconceivable to them was all about! And, perhaps, taking advantage of Francis's absences, convince the tenacious abbess...

GIOVANNI: Yes, because Francis had put her in charge of the monastery, you know? Even though she didn't want to!

BONA: *(annoyed)*...I meant the tenacious abbess, to abandon the rule of Francis. No more poverty, no more manual labor, total detachment from the world and... mortification, fasting, silence.

BROTHER: My goodness, how sad, poor thing!

CATERINA: My dear boy, don't be fooled. No one, with her temper, could impose anything on Chiara, not even the Popes! In fact, at a certain point, she silenced them all by writing her own rule for the sisters of San Damiano and for all the monasteries that were inspired by it.

UGOLINO: Yes, did you understand correctly? Chiara dares to propose the first rule... written by a woman! A woman, do you realize?

BONA: Well? What do you mean? She wrote a delicate, feminine rule, which doesn't impose, but only offers loving advice.

CATERINA: What a scandal! What a slap in the face for the prelates! A woman who writes a rule and then disregards their dictates.

DAD: Certainly, your Chiara was a very interesting girl: shy but determined, disobedient but respectful.

MOM: She reminds me so much of our daughter, doesn't she? The silence, the temper...

BONA: But... the most revolutionary, strangest thing, I haven't told you yet: Chiara insistently demands the "privilege of Poverty."

BROTHER: What does she want? Is she asking to be poor? Beloved mollusks, now I'm sure: this one was really crazy!

DAD: I've never heard anything like this!

GIOVANNI: Where do you guys come from, from the moon? How can you not understand! The absolute poverty of Francis and Clare is absolutely revolutionary: it offers no security but gives great independence.

CATERINA: She doesn't want to depend on anyone, not even... on her own body, sick, hungry, tortured by a hair shirt.

MOM: I understand... my little girl doesn't eat either... maybe she wants to control things too...? I don't understand. Maybe she wants to tell us something, maybe it's a cry for help, maybe she wants to be accepted by us...

DAD: Even if she's different... I don't know, I have to think about it, woman. I don't understand anything anymore with all these Clares and your maybes!

UGOLINO: And this, gentlemen, was only the beginning of a silent but terrible struggle between Clare and the Holy See that went on for years and years, an underground war of commands and resistance.

GIOVANNI: She fights like a lioness to have her rule approved, but the Popes dither. Chiara is too charming and sincere to be humiliated in front of everyone: they don't reject her verbally, no, but the rule remains on the desk.

SCENE SEVEN

Chiara, Alice come back with the music blasting,
dancing and singing Aretha Franklin's "Respect." Everyone else

ALICE: (*Singing*) Hey, what do you want...Yeah, sister, I really have the X factor! Aaaaah! (*shouts, imitating a wild fan*) I'm a screaming pop star! Stardom, I'm coming, yeah!

CHIARA: Alice, Alice, listen, it's a miracle, a real miracle, my parents, even my brother, have realized that I exist, that I have my own personality, needs different from theirs...

ALICE: Oh, and when did this happen? Sorry, if you haven't seen them these days...

CHIARA: (*confused, stammering*) Well, I told you... we met in my mind, in a vision...

ALICE: Writing hurts you, really hurts. What's gotten into you? Come back to earth, you and your damn ectoplasms...

CHIARA: Okay, I'll explain another time. Let's get back to her for a moment! Chiara is truly an extraordinary woman, I wish I could be like her! She has a cheerful and joyful personality, is always kind to everyone, and works hard, more than all the sisters, doing the most menial tasks. She never scolds, while she suggests and exhorts, she brings peace among everyone, and is serene in her sacrifice. It's impossible to resist her because she's full of vitality and knows how to communicate the joy that the beauty of creation brings. As her master taught her. I'm her exact opposite: always sad and sullen, perhaps I think I'm the only one with problems and that everyone should pay for it!

ALICE: Yes, true, true! (*Chiara looks at her disconsolately*) Sorry, I didn't mean to add to the point! But we always come back to the starting point: in the end, even this extraordinary girl had to give up what she cared about most: traveling the world to preach like Francis, and maybe even... facing martyrdom like the other friars. Here's her greatest defeat! And this... is beyond redemption. Do you think she didn't suffer from it?

CHIARA: Of course, we know, she must have despaired, she must have cried, well aware that her mission wasn't complete. And all this... because it was unseemly for a nun, for a woman, to travel and decide and dare!

ALICE: Despite this, however... she continues to defend her project, which is completely different from the one desired by the papacy. What courage! She continues to found monasteries similar to hers in Italy and Europe, sending her sisters to educate the other sisters. Even Agnes, the daughter of the illustrious King of Bohemia, betrothed to Emperor Frederick II, founds a monastery of Poor Clares. How strong, what a woman! She could be the protagonist of a musical... like "Sister Act," too rock. Come on, let's get some fresh air! (*Music. They exit dancing*)

SCENE EIGHT

Witnesses, Family, Saint Clare

CATERINA: Unfortunately, the popes are adamant about cloister: the nuns must remain walled up alive, period. They are women; this is their destiny. Chiara doesn't complain, for goodness' sake, she doesn't give in to despair. Of course, she could have done more, but she has to "make do" with only a few sisters regularly leaving the convent, and she doesn't give in despite the pressure. They can help in hospices and leper colonies, and talk to people, and enjoy the world and praise it with joy, and spread love with both hands: this is what Francis taught her, and this is what they must sow, with strength, also for all those inside!

BONA: Here's another innovation never even imagined before: establishing a group of active nuns, not prisoners.

GIOVANNI: Hers is a hermitage available to all: she simply welcomes, in spite of the archbishop...

DAD: All right, but... to be a true Saint, she would have had to perform miracles, right?

BROTHER: That's right, mollusks, it's not enough to have new ideas and a good character.

MOM: In fact, if you want to become a saint, you either perform miracles or at least sacrifice your life for your ideals...

UGOLINO: Of course, you've become experts now! Stop babbling, someone might hear you... Do you have any idea what the... Holy Inquisition could do to you?

MOM: But... do you think they'd harm us just for saying (Ugolino nods)... Oh my God!

BROTHER: The school took us to see an exhibition on medieval torture! Mollusks, how amazing, they had wild imaginations! There's a really funny one: with a tip they would make you...

UGOLINO: (*horrified*) Please, boy... Let's focus on what we have to say in his favor... his miracles, precisely...

CATERINA: And you know something about that, right, knight? Your little wife...

UGOLINO: Yes, it's true, she saved my family, she gave me back my happiness.

(Saint Clare enters singing a lullaby)

SAINT CLARE: (*sings*) Sleep, sleep, my beautiful child, sleep peacefully under the divine sky. The sun sleeps, the moon appears, the wind blows, the night embraces us... But what miracles, ladies and

gentlemen, so many stories, so many fantasies. I haven't performed any miracles; leave those to the Saints. I've only tried to help, as all women do, in every home in the world: cure a fever, remove a pebble from a child's nose, multiply the slices of bread at a luncheon, fill a jar with oil... Oh, how many women perform miracles to bring lunch to the table every day. My dear sisters would fall ill, and then, not knowing how to help them... I would place these rough hands of mine on the painful area, and... with the help of someone up there, and so much love, the pain would disappear.

JOHN: Chiara, you are so beautiful, young, healthy...

SAINT CLARE: Well then, John, Bona, my dear friends, try not to embarrass me. I'm not a phenomenon; anyone who has trust, hope, and faith can heal. Remember Francis? "Praised be you, my Lord, through those who forgive for your love, and I endure unwavering tribulation." Happiness is achieved by respecting even what is against us, like illness.

CATHERINE: Or the Pope. Or the terrible Saracens of Frederick II.

SAINT CLARE: Oh, that story again... I just wanted to reassure my sisters and help my friends in Assisi, and my beloved children!

CATHERINE: When those wicked soldiers wanted to attack the convent and the city, you were the only one who wasn't afraid!

SAINT CLARE: I simply prayed fervently to the Lord, along with my sisters, for protection from the enemy. I was trying to defend ourselves... I didn't want to win any battles... I'm not a brave soldier, like you, John!

GIOVANNI: Are you sure? The convent and the city were saved, thanks to you. Chiara, do you remember? When your mother was pregnant, she heard a voice: You will give birth to a light that will illuminate the whole world! And that's what you did, Chiara!

SAINT CLARE: Oh, you're exaggerating, you seem like a poet, you seem to play with words. I only wanted to help those poor little ones who came to the convent, shaking with fever or hoarse with a bad cold... And speaking of puppies, eh, Ugolino, did you like yours? I promised you a son who would make you happy and proud? Did I keep my word?

UGOLINO: Yes, Chiara!

SAINT CLARE: And you, wretch, who repudiated that good woman of your wife, humiliating her, sending her home to her parents, just because she hadn't given you children.

UGOLINO: Chiara, you understood that this really burned me: my family is important and wanted a future!

SAINT CLARE: Nonsense, you were blind: you wanted her, but you kicked her out, after 20 years of love, because of your grumbling family...

UGOLINO: True, but then I spoke to you and took her back, to the amazement of everyone... and everything was fine! A miracle, right?

SAINT CLARE: Not a miracle, gentleman, but rather the right choice: you finally understood the real problem, you made peace with yourself, and you sought a solution, without listening to others, but only to your own heart.

(Chiara enters. The two Chiaras look at each other as if in a mirror, touching their hands, their faces, speaking softly, smiling. The others look at them in amazement)

SAINT CLARE: Sister, on the path paved with dreams that was my youth, I was fortunate to meet him, my dear traveling companion; Francis filled me with hope and self-confidence, and gave shape to my dreams. Our souls walked side by side, enraptured by this sweet madness; bold yet full of doubts,

we crafted our life plan. Upon his death, uncertain and fearful, I tried to follow in his gentle footsteps. I hope with all my heart that I succeeded.

ALL: Yes, of course, Chiara, you did, and that's why we're here. For you.

(The Saint smiles)

SAINT CLARE: I'm not looking for gratification. I'm here for this sister. (to Chiara). I want to be for you what Francis was: two seeds that Someone placed together and unexpectedly took root. Strong roots that will allow you to achieve everything you truly want, despite everything and everyone. Dear girl, accept who you are, grow, and give to others.

CHIARA: I understand. Thank you. Mom, Dad, Francis, forgive me, but I... I have to go...

(The family hugs, then everyone exits, Chiara first, the Saint last)

SCENE NINE

Chiara and Alice come back, they have changed clothes, some time has passed

ALICE: I'm happy, we've almost finished the text. I don't know what our classmates will think, but...

CHIARA: Dear Alice, thank you. These days have been precious. We've become so passionate about our story, and all of this has been a lifesaver. Chiara has truly brought light to the world and to me.

ALICE: Why? Has she performed another little miracle?

CHIARA: I've thought long and hard and I've decided: I'll study medicine. And as a doctor, I'll travel the world to alleviate people's suffering. I discovered I'm eligible for a scholarship, and I'll work at the university to support myself.

ALICE: You knocked me out! Good job! Like, "I'm the captain of my destiny, the master of my soul!" But what do your parents say?

CHIARA: My parents don't agree with the plan: a girl alone in a big city. They find traveling the world pointless and dangerous. But they'll support me anyway; they respect my will, my life. Because... they love me, Alice.

ALICE: Good, but... how did you do it?

CHIARA: I listened to the sweet, gentle voices of Chiara and Francesco telling me to be brave, to find my own path to happiness, without letting others influence me. They told me to be free, independent, and stubborn in following my dream. So my anxiety subsided, I made my choice... and I even started eating again without vomiting.

ALICE: So maybe... I could try to make my dream come true, too. In the meantime, I could sign up for that talent show and see how it goes. It's my big chance! Yes, I feel it... I'll make Beyoncé pale! I like it. And I also like how we managed to portray the other Chiara: a tough woman who follows Francesco barefoot, suffering the cold, illness, and hunger, but who has joy and love in her heart.

CHIARA: Yes, Alice, we have a text to recite, and maybe I have a new life, all my own. And so do you! And we did all this together: now we're sisters.

ALICE: Great girl! And I'm so happy that he doesn't treat you so badly anymore... My friend, I feel it, you love yourself more now, and when you love yourself, you also love your body and no longer try to destroy it. Because to love is to want the good of the other and not their ruin. They even write it on chocolates!

(They laugh together)

SCENE TEN

All the others also enter, including St. Francis

DAD: The spirituality of Clare and Francis was marked by total freedom, equality, and joy. A vision too modern to fully assert itself.

SAINT CLARE: What would have happened if their ideals had not encountered obstacles? Poverty as a value would have replaced money, sacrifice would have triumphed over well-being. Body and spirit would have been in joyful harmony.

SAINT FRANCIS: And women and men, animals and plants would all be on the same level. A true revolution, profound and silent. Is it possible?

MOM: Saint Clare is above all a woman who understood the needs of so many other women of her time. And she had the courage to carry them forward. Is it possible to think of women as inferior, even evil? Does such a prejudice still exist today?

BROTHER: Chiara is a pioneer in the defense of women's rights: she managed to reconcile adherence to misogynistic rules imposed from above with a practice of free and independent living. Women then demanded freedom and equal rights, even in faith, and an active role in the world. Is it so different today?

BONA: The disobedience of Chiara and her sisters is legitimate because it is inspired by Francis's idea that all of us, brothers and sisters, are equal. Sisters, not just wives! And Chiara, this small, yet great woman, implements a strategy of resilience that has no equal.

GIOVANNI: Never giving up on the goal, despite everything, in determined silence, granting a few crumbs to the outside world but always moving forward on her own path. Thus she managed to embody Francis's ideal, giving him new strength and vitality. She managed to live as her master had instructed her: in total poverty, helping others as if they were herself, with love.

UGOLINO: She is free. It's the others, those outside the monastery who live behind the bars of prejudice.

CHIARA: I am Chiara, but you are Chiara too, and you and you... *(points to the others on stage and then to the audience)*

ALICE: We are that girl whose parents grabbed her hair and locked her up at home just because she wanted to live with her woman.

CATERINA: And I am that young woman who was killed because she refused to give in to an arranged marriage. Killed by her own mother and father.

MOM: And I am that girl killed by the boyfriend she had left, but who she continued to see because he was so sad.

SAINT CLARE: I am all those women who were tormented, humiliated, underestimated, beaten, killed,
all the women who still have to fight to be equal to others, to men.

DAD: And Francesco and Chiara can serve them too, be examples of silent strength and constant commitment to changing what isn't working.

BROTHER: In his last letter to Clare, Francis writes:

To the soul who can read mine,
and who understands its joys and sorrows,
I wish to confide these words...

SAINT FRANCIS: ...at the dawn of my departure, at the twilight of the path I have chosen,
I can finally affirm, completely at peace,
that our wound in this world lies neither in wealth nor in poverty,
but in our dependence on one of these two states,
in imagining that one or the other can offer us joy and freedom.

UGOLINO: Our wound, ultimately, is the belief
that He needs to sacrifice Himself in the form of His son,
or in human form in order to save us.

JOHN: Who, except ourselves,
through purity of heart, can save us?

SAINT CLARE: Truly, the Good Lord has shown me...
taught me, in silence,
that it would be enough to emerge from ignorance, from oblivion, and to love.
To love life in every form,
...to love its Unity in every thing and in every being.

CHIARA: May all this be said, one day,
to women as well as men;
may it be said and taught better than I have ever been able to,
without rejecting anything of Water or Fire.

SAINT FRANCIS: My wish is that there will be no more Churches,
no priests, no monks, none of this:
that there will be only the Almighty and us,
because it is up to each of us to encounter Him, within ourselves...

ALL: That's all! Thank you, Francis. Thank you, Chiara.

(Music)

CURTAIN

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