

Experience Report

KA210-VET - Small-scale partnerships in vocational education and training Edu2Help

A3 Learning Experience

A3.1 Peer Learning

Peer Learning in October 2024, Cyprus

Day 2

October 6, 2024

Working hours 10:00 to 16:00

Participants: Susanne Leitner, Gabriele Ettenberger

Overview of our activities:

A2 Skills Development

 A2.1 Feasibility Study for simultaneous AI supported translation Tools (Austria)

 2.1.1 Selection of target group (Austria, Cyprus)

 2.2.2 Workshop with target group (Austria, Cyprus)

 2.2.3 Selection of simultaneous AI supported translation tools (Austria, Cyprus)

 2.2.4 Dissemination (Austria, Cyprus)

 A2.2 Manual for webinars with AI supported simultaneous translation tools

 2.2.1 Creation of a manual (Austria)

 2.2.2 User testing (Austria, Cyprus)

 2.2.3 Creation of a User Guide plus Translation (Austria, Cyprus)

 2.2.4 Dissemination (Austria, Cyprus)

A3 Learning Experience

A3.1 Peer Learning

 3.1.1 Training of Resilience Educators in Cyprus/Cyprus (Cyprus)

 3.1.2 Training of Resilience Educators in Austria (Austria)

 3.1.3 Create Best Practice All Media Didactic Design Manual (Austria, Cyprus)

 3.1.4 Dissemination (Austria, Cyprus)

A3.2 Reality Check

 3.2.1 Creation of Questionnaire (Austria, Cyprus)

- 3.2.2 Performance Pilot Webinar with AI supported simultaneous translation tools (Austria, Cyprus)
- 3.2.3 Survey Target Group/Feedback Loop (Austria, Cyprus)
- 3.2.4 Evaluation Questionnaire (Austria, Cyprus)
- 3.2.5 Incorporating the results of the pilot webinar (Austria, Cyprus)
- 3.2.6 Dissemination (Austria, Cyprus)
- 2.1.1 Selection of target group (Austria, Cyprus)
- 2.2.2 Workshop with target group (Austria, Cyprus)
- 2.2.3 Selection of simultaneous AI supported translation tools (Austria, Cyprus)

Target group selection

The Erasmus project “Edu2Help” selected a particularly vulnerable group of French/Greek women in Cyprus who find themselves amidst multiple challenges. These women face geopolitical, social, and health problems that affect their daily lives.

1. **Political Instability and Division of Cyprus** : Cyprus has been a divided island since 1974, following the Turkish invasion that separated the north from the rest of the Republic of Cyprus. This political instability shapes the daily lives of many residents, especially those living near the border. The history of conflict and the unresolved status of the division lead to insecurity and anxiety among the population, as tensions between the Turkish north and the Greek Cypriot south persist. The women involved in the project expressed their concern about this ongoing political situation, which hinders the country's development and threatens their own safety. The women are directly affected by the island's long-standing division, which perpetuates tensions and insecurity within the population.
2. **Proximity to Crisis Zones** : Cyprus occupies a geopolitically sensitive position, fueling fears among many residents, particularly women, of an escalation of conflicts in the region. Its proximity to crisis zones like Beirut and the ongoing conflict in the Middle East place a considerable burden on the island. Cyprus is not only geographically close to the tensions between Israel and Hezbollah, but also hosts strategically important US and UK military bases. These bases are frequently used for operations in the Middle East, making the island a target for potential counterattacks. The British military bases in Akrotiri and Dhekelia play a crucial role in military operations by Western allies, particularly in relation to conflicts in Syria and Yemen. Furthermore, Cyprus has been used as a logistical hub for Israeli military support in the current Gaza conflict, increasing

concerns among the local population that the island could be drawn into hostilities. Hezbollah has already indirectly identified Cyprus as a potential target, further exacerbating the threat. The women in Cyprus therefore have legitimate fears that their homeland could become a target of attack due to the military use of the bases. In addition to these threats, the US has increased its military presence in Cyprus, positioning it as a key component of US strategy in the Eastern Mediterranean. These developments heighten tensions and fears that Cyprus, despite its official neutrality, will be drawn into the ongoing conflicts in the region. The women participating in the project have openly expressed these concerns and view the military presence on the island as a potential trigger for escalation in their homeland.

3. **High unemployment among women** : The **unemployment rate for women was 5.2% in 2024** , indicating limited job opportunities. Unemployment contributes significantly to women's financial insecurity and reinforces their feeling of hopelessness.
4. **Weak healthcare system and inadequate psychological support** : The healthcare system in Cyprus, particularly regarding mental health, is underdeveloped. There are few psychotherapists, which makes access to psychological care difficult. The Greek women reported experiencing psychological distress, which often goes untreated.
5. **Natural hazards and earthquake risk** : In addition to social and political problems, women also face the constant threat of earthquakes. Cyprus is located in an earthquake zone, which fuels additional fears and uncertainties.
6. **Poor digital infrastructure** : For projects like "Edu2Help", a stable internet connection is crucial, but reliable access to WiFi is often lacking, which makes participation in digital educational offerings difficult.

The participation of Gabriele Ettenberger from Austria was a particular asset to the project. She is herself an affected woman , part of the target group for the training courses (member of the European Union of Women Austria (EUWA)), and a member of the association for the promotion of multilingual digital training formats. With her expertise in social media, she supported the project throughout the week and effectively disseminated its activities.

On the morning of the second day of the Erasmus project "Edu2Help" in Cyprus, simultaneous interpreting and translation tools were tested for resilience educators. The aim was to use modern technologies to overcome the language barrier between participants and thus facilitate the work of educators and participants in multicultural contexts.

Test of the Jabra Speak simultaneous interpreting and translation tool

Various devices and applications were used to test simultaneous translation in order to find out how well they perform in such an educational environment:

- **iPhone** : The iPhone served as the central device for using the interpreting apps and tools. It offered a flexible and mobile solution to enable the use of simultaneous interpreting in an interactive workshop.
- **Jabra Speak speakerphone for conference systems** : To ensure that all participants could follow the workshop clearly, the Jabra Speak speakerphone was used. This conference device enabled clear audio transmission and recording, so that all voices in the room could be captured and fed into the translation apps.
- **Power bank** : A power bank was used to ensure a continuous power supply for the devices. This mobile energy source ensured that there were no technical interruptions during the entire workshop and that all devices functioned smoothly.
- **ChatGPT-4.0 App** : A key tool for translation was the ChatGPT-4.0 app, specifically designed for AI-powered simultaneous translation. This app enabled the real-time translation of spoken content to the French women's group. ChatGPT-4.0 proved to be a versatile and powerful tool, providing not only simple translations but also contextually accurate and pedagogically relevant content.
- **Stable internet connection** : A **reliable internet connection**, preferably via **Wi-Fi**, was essential for the smooth operation of AI-powered translation tools like ChatGPT-4.0. Since many of these applications rely on cloud-based technologies, a fast and stable connection was crucial to avoid delays or outages in real-time translation.

In conclusion, the translation with Jabra Speak works smoothly. However, it should be noted that the translation is delayed. Therefore, only relatively short texts should be spoken. It takes longer than communicating in your native language. Unlike AirPods, face-to-face communication is not possible, as you have to speak directly into the Jabra Speak device.

Resilience workshop with the French women

On the afternoon of the second day, Susanne Leitner led a small resilience workshop specifically for a Greek/French/Austrian women's group. The workshop focused not only on discussing resilience and teaching techniques for strengthening this ability, but also on testing simultaneous translation tools under real-world conditions. The

French/Greek/Austrian women were actively involved in the workshop, while various technical solutions for real-time language translation were used.

Results and findings

The use of these technologies demonstrated that AI-powered simultaneous translation tools already offer significant potential for overcoming language barriers in educational contexts. Susanne Leitner was able to conduct the workshop seamlessly in multiple languages using these tools, and the French, Greek, and Austrian women were able to easily follow the content of the resilience workshop despite linguistic differences. The Jabra Speak speakerphone for conference systems ensured clear and crisp audio transmission, while ChatGPT- 4.0 delivered precise and meaningful translations. Thanks to the stable internet connection, all participants were able to experience the workshop without interruption.

This test laid the foundation for further research into how AI technologies can be used in education to make international projects like "Edu2Help" more successful. The combination of robust technical equipment, advanced translation software, and a stable internet connection proved extremely useful in creating an inclusive and multilingual learning environment.

Day 3

October 7, 2024

Working hours 8:00 to 18:00

Participants: Susanne Leitner, Gabriele Ettenberger

In search of personal resources for good mental health

As part of the Erasmus+ project Edu2Help, we undertook a trip to and around Paphos to search for resources that could be used for future resilience training for resilience educators. Our aim was to discover places, cultural traditions, and natural features that could serve as consistent and reliable sources for strengthening resilience. These resources should be integrated into everyday life to provide long-term emotional security and stability. Based on these discoveries, we developed a training concept based on the "10 Steps to Mental

"Health" that utilizes the valuable resources of Cyprus to sustainably promote mental resilience.

The role of resources in promoting resilience:

Resources play a central role in strengthening resilience by providing people with security and reliability. They are readily available in everyday life and help people cope better with stress, crises, and challenges. By integrating these resources into daily routines, we create a stable foundation that enables people to remain resilient in difficult times.

Cyprus has a wealth of resources:

Cyprus possesses a wealth of cultural resources deeply rooted in the island's history and traditions. These resources play a vital role in the identity and resilience of the population. Here are some of Cyprus's most important cultural resources:

1. Rich history and archaeological sites:

- Ancient Sites: Cyprus boasts a history spanning over 10,000 years, shaped by diverse cultures including the Greeks, Romans, Byzantines, and Ottomans. Important archaeological sites such as Kourion, Paphos (a UNESCO World Heritage Site), and Salamis are invaluable cultural treasures. These sites strengthen the local population's awareness of their historical identity and the heritage of their ancestors.
- Archaeological sites and museums: Cyprus's numerous museums, such as the Cyprus Museum in Nicosia, preserve its cultural heritage and promote knowledge of the past. They offer insights into the island's history, contributing to cultural resilience and a sense of pride.

2. Religious and Spiritual Resources:

- Orthodox Christianity: Orthodox Christianity is a significant part of Cypriot culture. Many Byzantine churches and monasteries are not only religious sites but also places of culture and heritage. Examples include the Kykkos Monastery and the churches in the Troodos Mountains, which are recognized as UNESCO World Heritage Sites.
- Religious festivals: Religious holidays such as Easter and other Orthodox festivals are central events that bring the communities on the island together and strengthen the cultural and spiritual heritage.

3. Music, dance and traditional arts:

- Traditional Music and Dances: Cyprus has a rich musical and dance tradition. The Syrtos, a folk dance, and the traditional Laouto (lute) are important parts of Cypriot festivals and celebrations. Such cultural expressions connect people and foster a sense of community.
- Handicrafts: Cyprus has a long tradition of handicrafts, including lacemaking (such as the famous Lefkara lace), pottery, and silversmithing. These craft traditions are often passed down from generation to generation and are a symbol of resilience and cultural continuity.

4. Literature and Language:

- Greek and Cypriot literature: Cypriot authors and poets such as Vasilis Michaelides have played an important role in shaping a national identity. Cypriot poetry and literature often reflect the island's history, life, and political struggles, particularly the colonial period and the fight for independence.
- Cypriot dialect: The Greek Cypriot dialect is a unique expression of the island's cultural identity and is valued and cultivated by the local population. It plays an important role in preserving their cultural identity and strengthens their sense of belonging.

5. Cuisine and Culinary Heritage:

- Cypriot cuisine is a central part of the culture and is based on Mediterranean traditions. Dishes such as meze, halloumi (Cypriot cheese), souvlaki, and sheftalia are well-known specialties enjoyed both in everyday life and at festive occasions. The cuisine connects the Cypriot people with their environment and traditions and is often an important part of social and family gatherings.
- Wine culture: Cyprus boasts one of the oldest wine traditions in the world, particularly renowned for its sweet wine Commandaria. Viticulture and wine production have a long history on the island and are an important part of its cultural heritage.

6. Festivals and customs:

- Limassol Carnival: The annual carnival in Limassol is one of the largest and most colorful festivals in Cyprus. The festivities include parades, music, dance, and costumes, bringing together people from all walks of life.

- Larnaca Cultural Festival: In the summer, Larnaca hosts a cultural festival showcasing music, theatre, and other performing arts. Such events are an integral part of Cypriot culture and foster exchange and a sense of community.

7. Community life and traditions:

- In many Cypriot villages, traditions and customs are kept alive through community activities. These include traditional craft markets, harvest festivals, and other communal events. Such activities foster community cohesion and cultural awareness.
- Farmakas Cultural Heritage Festival in Nicosia: The Farmakas Cultural Heritage Festival offers a valuable resource for promoting resilience. By incorporating food, music, dance, and crafts, it not only strengthens community spirit but also provides an opportunity for creative expression and the preservation of traditions. Social participation and experiencing culture promote mental health and offer people emotional stability and security in a rapidly changing world.

8. Multicultural influences:

- Due to its location in the Mediterranean, Cyprus has always been a melting pot of diverse cultures, including Greek, Turkish, British, and Levantine influences. This diversity is reflected in its architecture, music, art, and cuisine. Cyprus's multicultural history contributes to the openness of Cypriot culture and strengthens the population's ability to integrate different cultural influences and remain resilient in times of change.

Concept: 10 Steps to Mental Health – Training Concept for Resilience Educators in Cyprus:

The training concept for resilience educators is based on the "10 Steps to Mental Health" aims to integrate Cyprus's local, cultural and natural resources .

1. Talk about it (spirituality)

Regular conversations about worries and anxieties are an important part of mental health. Religious infrastructure, such as that found in Christian communities, provides a reliable environment where people can speak openly and share their experiences. This spiritual

resource gives participants emotional stability and is easily integrated into daily or weekly routines to offer security and psychological support.

We visited the Greek Orthodox Church of Panagia Theoskepaski and the early Christian Basilica of Chrysopolitissa, which bear witness to deep spirituality.

2. Asking for help – Social resources in the community

In ancient times and even today, community is a key resource for building resilience. By regularly asking for help and relying on the support of others, a strong network is created that provides stability in times of stress and uncertainty. Such social resources, like participation in regular workshops or community meetings, are deeply rooted in Cyprus and offer people security and reliability.

3. Don't give up – Theatre at the Ancient Curium (Trauma Coping)

The theater in the ancient Curium highlighted the importance of creative expression as a resource for processing trauma. The principle of catharsis, as exemplified by Greek tragedy, helped people process their emotions and build resilience. Creative resources such as theater workshops offer participants a consistent opportunity to process emotions and regularly reduce stress.

4. Accepting oneself – nature experiences and mindfulness

Regular mindfulness exercises in nature, like those we experienced in the Troodos Mountains or on the coast of Cyprus, offer a constant source of self-reflection and relaxation. These natural resources are readily available and easily integrated into daily life, fostering long-term self-acceptance and mental stability.

5. Stay in touch – pet cats on the beach (relax and strengthen social connections)

Social and emotional connections are one of the most stable resources for strengthening resilience. One simple yet highly effective resource we discovered was petting cats on the beach in Paphos. These small, relaxing routines create emotional connections and foster the security and stability needed in everyday life.

6. Stay active – Float in the sea at Aphrodite's Rock

Movement is an important component of resilience. Floating in the sea at Aphrodite's Rock combined physical activity with relaxation and promoted inner peace. Such natural resources are always available and can be used regularly as part of a daily or weekly routine to strengthen physical and mental health.

7. Get involved – Farmakas Cultural Festival (food, dancing, crafts)

The Farmakas Cultural Festival, which focuses on food, dance, and traditional crafts, offers a valuable social resource. Participation in cultural and community activities strengthens the sense of belonging and helps develop emotional stability. Such cultural resources are deeply rooted in Cypriot society and can be used regularly to boost mental well-being.

8. Being creative – art and theatre as expression

Creativity is an indispensable tool for coping with emotional challenges. Creative resources such as art therapy or music allow participants to express their emotions and reduce emotional stress. Such resources are always available and offer a sustainable way to strengthen resilience through continuous creative expression.

9. Relaxing – floating in the sea and petting cats

Regular relaxation practices are crucial for maintaining long-term stress resilience. Floating in the ocean and petting cats on the beach are simple yet effective resources that are readily available. These small, repeatable routines provide a reliable source of relaxation and security.

10. Learning new things – Healthy food and traditions

Learning new skills, such as preparing healthy food, not only boosts self-confidence but also provides stability in everyday life. Nutrition workshops and integrating healthy Mediterranean cuisine into daily routines offer a sustainable resource for promoting physical and mental well-being.

Day 4

October 8, 2024

Working hours 10:00 to 16:00

Participants: Susanne Leitner, Gabriele Ettenberger

Testing of simultaneous interpreting and translation tools: AirPods

This morning, as part of the Erasmus+ project Edu2Help, comprehensive tests were conducted to evaluate the performance of simultaneous interpretation tools and assess their suitability in an educational setting. The aim of the test was to evaluate the efficiency and practicality of these solutions in an interactive workshop format. The following technical aids and tools were used:

- **iPhone:** The iPhone served as the central control device for running the interpreting apps and translation tools. It provided a flexible and mobile solution that allowed simultaneous interpretation to be seamlessly integrated into the workshop flow. The device proved to be user-friendly and powerful, which is particularly advantageous in dynamic workshop environments.
- **AirPods:** The AirPods played a key role in discreetly delivering translations to individual participants. Their wireless and compact design allowed the translations to be transmitted directly to the ear of each participant without disturbing others. This enabled recipients to follow the simultaneous translation individually, while the workshop atmosphere remained undisturbed for the rest of the participants. This solution not only enhanced comfort but also improved focus, allowing participants to concentrate fully on the translated content without being distracted by their surroundings.
- **Power bank:** To ensure a continuous power supply for the iPhone, a power bank was used. This mobile power source was essential to avoid interruptions during the workshop. It ensured that the iPhone and connected devices functioned reliably throughout the entire duration, even in situations where there was no immediate access to a power outlet.
- **ChatGPT-4.0 App:** A key element of the test was the use of the ChatGPT-4.0 app, which served as an AI-powered simultaneous translation tool. The app was used to translate spoken content in real time and deliver it to a group of French-speaking participants. ChatGPT-4.0 proved to be extremely versatile and powerful, as it not only provided literal translations but also grasped and conveyed the pedagogical context and

relevance of the content. This significantly contributed to communication and learning success.

- **Stable internet connection:** A reliable and stable internet connection, preferably via Wi-Fi, was essential for the smooth operation of the cloud-based simultaneous translation tools. Since most applications, especially ChatGPT-4.0, rely on fast data transfer and real-time communication, the quality of the internet connection was a critical success factor. It prevented delays or outages and ensured seamless translation without technical glitches.

Overall, the test showed that the combination of these technical solutions enabled effective translation and thus significantly promoted interactive exchange within the workshop. The devices and applications used proved to be only conditionally practical, but supported the workshop process both technically and in terms of content. Unfortunately, one of the microphones on the AirPods didn't work. Therefore, communication with the ChatGPT app was only possible for one person. Nevertheless, the use of AirPods ensured that the translation could be transmitted discreetly and without interruption directly to the relevant participants. It should be noted, however, that the translation using the ChatGPT app is delayed. Only short texts should be spoken for translation. Multilingual communication is possible, but requires more time than communication in one's native language. Face-to-face communication is possible with the AirPods.

In the afternoon, photos and videos were reviewed, suitable photos and videos were selected, texts for the homepage were written, the next day was planned, and the meeting with our project partners in Cyprus was prepared.

Day 5

October 9, 2024

Working hours 10:00 to 18:00

Participants: Susanne Leitner, Gabriele Ettenberger, Polina Stavrou

Preparation of an agenda for October 10, 2024

- Welcome and presentation of the agenda

Thursday - October 10, 2024

agenda

- 10:00-13:00 Morning meeting with Polina (location to be determined: probably in the hotel or a student café in the city center)
- Introduction
- Welcome and presentation of the agenda
- What items are missing from the agenda?

Application KA210-VET – Small partnerships in vocational education:

A3 Learning Experiences

A3.1 Peer Learning

3.1.1 Training of resilience educators in Cyprus

3.1.3 Creating a Best Practice Handbook for Media Didactics (Austria, Cyprus)

3.1.4 Distribution (Austria, Cyprus)

- Explanation of the agenda using the translation tool (Susi) with Jabra Speak conference spider and AI-ChatGPT in Greek

- Interview with Paulina:

- Women in Cyprus: What problems do women in Cyprus face? Multiple roles for women, gender stereotypes, the glass ceiling.
- What measures exist for mental health and healthcare? Public health system, private initiatives, community activities, ...
- Which natural resources are used? Swimming, hiking, collecting pebbles, natural materials, crafts, ...
- What exactly does Paulina do to strengthen her resilience? Painting, reading, journaling, active volunteering at PAOK (a cultural association in Klirou, a rural community in Cyprus), community activities, dance teacher for young children, folk dancer, consultant for association finance, event organizer

- Setting: Susi conducts the interview, Gabi films. Equipment: Spider, ChatGPT
- Cyprus Basic Information
- Design the video's storytelling
- How to use AI tools to promote understanding

Friday - October 11, 2024

9:00-19:00 Training of resilience educators in Cyprus

Saturday - October 12, 2024

9:00-16:00 Training of resilience educators in Cyprus

16:00-19:00 Team building

Cypriot Heritage Festival in Farmakas – Rural Nicosia (Petria & Polina)

Experience the folkloric cultural heritage of Cyprus – delicacies, gastronomy, dance, music, food, and traditional souvenirs. Polina will perform with a dance group at a folklore event in Farmakas.

5. Film story

- Introduction to film history
- Creation of short film sequences: Project presentation, introduction of the 2 project partners (one film sequence each)

Film History - Structure (German/Greek)

1. Project presentation

Presentation of the Erasmus project, its goals and focus on resilience and mental health (Susi speaks German, translation into Greek)

- Testing of the technical equipment (Film Susi - completed)
- Technical equipment (Film Gabi Susi explanation - done)
- Workshop with target group (film women's group France/Greece/Austria - completed)
- Partner presentation

Introduction of the project partners from Cyprus and Austria, including their roles and contributions (Susi speaks German, translation into Greek; Paulina speaks Greek, translation into German)

- Resilience activities in Cyprus

Overview of activities to promote resilience in Cyprus, including the 10 steps to mental well-being:

- Dancing (Paulina), filming (Gabi) – you can film many dances at the festival on Saturday!
- Body awareness exercises (movie floating, cat - done)
- Relaxation techniques (film floating, butterfly technique - done)
- Learning something new (filmmaking at the festival)
- Staying connected to oneself (Mandala technique – Polina on Thursday) Tomorrow I'm bringing paints and doing a workshop at the hotel!
- Get creative (film, pottery?) During the festival on Saturday, you can film Cypriot delicacies being cooked.
- Talking about challenges (Interview with Paulina in German and Greek, translation)
- Participation in group activities (excursions)
- Use of chatbots for mental health resources
- Symbols, anchors and resources (film Ghost Town: flower, tree, bridge)

Film history in short texts

- Final film (Sunset - done)

Film story: Resilience across borders: A German-Greek collaboration

1. Project presentation: Each section of the introduction is prefaced by a well-thought-out sentence that provides the context:

"The path to resilience begins with the Erasmus project, where people from different cultures and backgrounds come together to strengthen their mental health and well-being through shared experiences." (Film Susi - Done)

"Before we delve into the core of the project, we'll ensure our technical equipment is fully prepared to capture every significant moment of this collaboration." (Technical test - Film Susi - completed)

- "With precision and care, Gabi and Susi explain how the technical equipment is used during the project to ensure that our efforts are clearly and effectively documented."

(Technical explanation - Film Gabi, Susi - done)

- "Workshops in France, Greece and Austria provide a platform for diverse groups of women to share personal experiences and empower each other as they explore strategies to promote mental resilience." (Workshop with women's group - film completed)

2. Partner presentation: Each partner presentation begins with a detailed sentence emphasizing the collaboration:

"Our project thrives on the strong partnership between Cyprus and Austria, where each partner contributes their unique perspective and expertise to create a solid framework for resilience and mental health support." (Film Susi speaks German, translated into Greek)

- "Paulina, representing the Cypriot team, reports on how her country actively promotes well-being and offers innovative approaches that complement Austria's contributions." (Film: Paulina speaks Greek, translated into German)

3. Resilience activities in Cyprus: Each activity is introduced with a sentence that emphasizes the importance of the practice:

"Dancing becomes a powerful tool for emotional release and connection, as Paulina guides the participants through rhythmic movements that promote joy and a sense of unity."

(Dancing - Paulina, filmed by Gabi)

- "Through mindful body awareness exercises, participants reconnect with their bodies and remain grounded and present even in stressful or uncertain moments." (Body awareness exercises - Floating, Cat - done)

"Relaxation techniques, such as the calming butterfly technique, teach participants to gently calm their mind and body and offer a practical tool for coping with anxiety and emotional stress." (Relaxation techniques - Floating, Butterfly technique - done)

"Learning a new craft or skill, whether through pottery or festival crafts, fosters personal growth and resilience as participants discover new ways to express themselves and connect with the world." (Learning Something New - Crafts at the Festival)

"Staying in touch with friends, family and the community plays a vital role in mental well-being, as regular communication and support systems prevent isolation." (Staying connected - done)

"Creative activities such as pottery or painting offer participants a space to express their emotions and reflect on their experiences, which helps them to process challenges in a constructive way." (Engaging in creative activities - pottery?)

"Talking about personal problems and openly discussing mental health helps to reduce stigma, and as participants express their challenges, they build stronger, supportive networks." (Talking about challenges - Interview with Paulina in German and Greek)

"Participation in group activities, whether through excursions or cultural experiences, creates a sense of community and belonging that is essential for promoting resilience." (Participation in group activities - excursions)

- "By using technologies such as mental health chatbots, participants gain access to new tools that provide immediate support and guidance."

Film history detailed texts: *Resilience across borders: A German-Greek collaboration*

1. Project introduction: Each section of the introduction is prefaced by an explanatory sentence that clarifies the context:

- *"The journey to resilience begins with the Erasmus project, where people from different cultures and backgrounds come together to strengthen their mental health and well-being through shared experiences."* (Film Susi - Done)
- *"Before we dive into the heart of the project, we're making sure our technical equipment is ready to capture every significant moment of this collaborative journey."* (Technical test - Film Susi - completed)
- *"With precision and care, Gabi and Susi explain how the technical equipment is used during the project to ensure that our efforts are clearly and effectively documented."* (Technical equipment explanation - film by Gabi and Susi - completed)
- *"Workshops held in France, Greece, and Austria offer women from different countries a platform to share personal experiences and empower each other as they explore strategies for promoting mental resilience."* (Workshop with women's group - film completed)

2. Introduction of partners: Each partner introduction is preceded by a more detailed sentence that emphasizes the collaboration:

- *"Our project thrives on the strong partnership between Cyprus and Austria, with each partner contributing their unique perspective and expertise to create a robust framework for resilience and mental health support."* (Film: Susi speaks in German, translated into Greek)
- *"Paulina, representing the team from Cyprus, shares with us how her country is actively involved in promoting well-being and offers innovative approaches that complement Austria's contributions."* (Film: Paulina speaks in Greek, translated into German)

3. Resilience Activities in Cyprus: Each activity is introduced with a sentence that highlights its importance for building resilience:

- *"Dancing becomes a powerful means of emotional release and connection, as Paulina guides participants through rhythmic movements that promote joy and a sense of community."* (Dancing - Paulina, filmed by Gabi)

- "Through mindful body awareness exercises, participants reconnect with their bodies and learn to stay in the here and now, even in moments of stress or uncertainty." (Body awareness exercises - Floating, Cat Film - done)
- "Relaxation techniques such as the calming butterfly technique teach participants to gently calm their mind and body, and offer a practical means of coping with anxiety and emotional stress." (Relaxation techniques - Floating, Butterfly technique - done)
- "Learning a new craft or skill, whether through pottery or festival art, fosters personal growth and resilience as participants discover new ways to express themselves and connect with the world." (Learning Something New - Craft at the Festival)
- "Staying connected with friends, family, and the community plays a crucial role in mental well-being, as regular communication and support systems prevent isolation." (Staying connected - done)
- "Creative activities such as pottery or painting offer participants a way to express their emotions and reflect on their experiences, which helps them to process challenges in a constructive way." (Engaging in creative activities - pottery?)
- "Sharing personal challenges and openly discussing mental health helps to reduce stigma. By addressing their problems, participants build stronger, supportive networks." (Talking about challenges - Interview with Paulina in German and Greek)
- "Participation in group activities, whether through excursions or cultural experiences, creates a sense of community and belonging that is essential for promoting resilience." (Participation in group activities - excursions)
- "By using technology, such as mental health chatbots, participants gain access to new tools that offer immediate support and guidance to manage stress or emotional challenges." (Using chatbots for mental health resources)
- "Symbols such as blooming flowers in a forgotten city, bridges connecting distant shores, and strong, towering trees remind us of nature's resilience and serve as a metaphor for our own growth and strength." (Symbols, Anchors and Resources - Ghost City: Flower, Tree, Bridge)

4. Final scene:

- "As the sun sets and this chapter of our journey comes to a close, we reflect on the lessons learned and the connections forged, knowing that the resilience we have cultivated together will carry us into the future with hope and strength." (Sunset - done)

Dissemination

on Facebook, Instagram and LinkedIn

In the afternoon, photos and videos were reviewed, suitable photos and videos were selected, texts for the homepage were written, the next day was planned, and the meeting with our project partners in Cyprus was prepared.

Day 6

October 10, 2024

Working hours 10:00 to 18:00

Participants: Susanne Leitner, Gabriele Ettenberger, Polina Stavrou

Edu2Help project meeting

Minutes of the Edu2Help project meeting

1. Welcome and Introduction

Susanne opened the meeting and warmly welcomed Polina. She thanked Polina for her participation and on-site organization in Cyprus. Polina returned the thanks and emphasized her delight at being able to support the project team there. The meeting primarily served to discuss the ongoing project, the planned activities, and the distribution of roles within the team. This was followed by a brief round of introductions, during which Polina spoke about her experiences with the project so far and her expectations for the coming days.

2. Project presentation and explanation of the objectives

Susanne presented the project and its main objectives in detail. She discussed the use of AI-supported simultaneous interpreting tools, which are intended for use in both digital and

analog settings. The project will specifically investigate how such technologies can be applied in educational and resilience contexts, particularly for resilience educators.

- **Project goals:**

- Research into best-practice models for AI-supported interpreting systems.
- Integration of these tools into educational programs that deal with resilience training.
- Examination of how these models can be effectively implemented in the learning process.

Susanne explained that it was important not only to work on a technical level, but also to understand how these tools could be used in different social and cultural contexts.

3. Discussion of the manual

A key point of discussion was the creation of a comprehensive manual to serve as a guide for implementing AI tools and best-practice models. Susanne clarified that Polina's personal experiences should be incorporated into the manual's development.

- **Contents of the manual:**

- Practical applications of AI tools.
- Polina's findings from working with resilience educators and implementing them in real-world scenarios.
- Selection of the tools to be tested and assessment of which ones perform best.

Polina explained that she was ready to contribute her experience with AI tools and her work in the Cypriot education system. She emphasized that combining technology and psychosocial support was a promising approach to strengthening the resilience of teachers and students.

It was agreed that a more detailed discussion about the manual would be held after the meeting to determine the next steps and to specify the content.

4. Planning the 2-day resilience training at the Sandy Beach Hotel

- **Team building:**

- Polina reported on the planned resilience unit, which is intended to play an important role in connecting culture, nature, and resilience. She emphasized

- that this unit has a strong connection to mental health. Participants will, among other things, visit places that have a healing effect through nature.
- Polina also confirmed that it would be possible to learn traditional Cypriot dances during this session. This is one of the activities that often contributes to fostering community and mental resilience.

- **Paint a mandala:**

- Painting mandalas on stones can be a wonderful way to strengthen resilience and find emotional balance. Resilience refers to the ability to cope with and overcome stress, setbacks, and crises. Mandala painting is a meditative practice that can help promote inner peace and concentration—skills that contribute to resilience.
- Here are some ways that painting mandalas on stones can promote resilience:

Meditation and mindfulness

- Mandala painting promotes mindfulness, as it encourages the painter to fully concentrate on the present moment. This focused attention helps to calm the mind and let go of stressful thoughts. This is especially important in stressful situations where resilience is required.

Stress reduction

- The creative process itself is a therapeutic activity. It helps reduce stress because it involves focusing on something beautiful and positive. When painting on stones, the tactile experience and the natural materials make the process even more intense and calming.

self-expression

- Mandalas offer a way to express feelings and thoughts that are often difficult to put into words. This creative expression can help process difficult emotions and find a constructive way to deal with them.

Creative problem solving

- Designing a mandala often requires creative decisions – colors, patterns, and shapes must be chosen and combined. This ability to find creative solutions can also be used in everyday life to meet challenges more flexibly.

Ritual and structure

- Regularly painting a mandala can serve as a ritual, providing structure and stability during stressful times. Rituals help to stabilize daily life and find support in uncertain times.

Symbolic meaning

- Mandalas are symbols of wholeness and healing in many cultures. By engaging with the symbolic meaning of a mandala, one can connect with positive values and inner strength.

Yoga session:

- It was discussed that a yoga session offered by a local organization could be used as an opportunity to test AI tools in a practical context. Polina mentioned that the instructor was willing to try out this technology with the group.

Dance class:

- Susanne asked if it would be possible to incorporate a dance class into the daily schedule to integrate physical activity into the resilience approach. Polina confirmed this and explained that Cypriot dances are often seen as an expression of culture and emotional strength. These dances could have a positive effect on the participants.
- **The role of spirituality and nature in resilience**

Another important topic that Susanne addressed was the role of spirituality in the resilience of people in Cyprus.

- **Role of the Church:**

- Polina explained that the Church, particularly the Orthodox Church, has historically played a central role in Cypriot society. In the past, priests often acted as counselors or spiritual advisors, despite lacking professional training in psychology. Many women sought support from their spiritual fathers, a common practice to this day. However, Polina pointed out that this could be potentially problematic, as priests often lacked the necessary expertise to provide psychological support.
-
- **Spirituality and nature:**

- Furthermore, Polina emphasized how deeply nature is integrated into the daily lives of Cypriots and plays a vital role in their resilience. The island, with its mild climate, sea, mountains, and natural environment, offers a natural source of healing and solace. Many people find strength and rejuvenation by spending time outdoors, whether through walks, swimming in the sea, or other activities that connect them with nature.

6. Organization and Logistics

- **Transfer:**

 - Polina confirmed that the logistical preparations for the next few days had been made. Petra would pick up the participants the following day and take them to the planned locations.
 - Payment was also discussed. Susanne asked for an invoice for the costs incurred, which could be submitted as part of the Erasmus program. Polina explained that Petra would take care of the formalities.

7. Conclusion and next steps

At the end of the meeting, it was agreed that the manual should be further developed and supplemented with Polina's experiences. It was also confirmed that the excursion would take place as planned the following day, giving the group the opportunity to test various AI tools in real-world situations.

- **Next Steps:**

 - Detailed planning of the manual.
 - Participation in resilience training and testing of AI tools.

- Further organization and coordination of resilience training
-

Polina is doing a resilience training session with us:

Paint mandalas:

Polina brought stones, paint, and Tupperware and showed us the painting technique and the meditative effect of mandalas. This exercise used only inexpensive materials that are found in every household.

Tips for painting mandalas on stones to strengthen resilience:

- Start with simple patterns: Especially if you are new to mandala painting, simple patterns can have a meditative effect.
- Use bright, calming colors: Colors like blue or green have a calming effect and can help clear the mind.
- Use the stone as a symbol of stability: Stones naturally symbolize permanence and stability, which can further enhance the experience of mandala painting.
- Create a quiet, undisturbed space: Make sure you are in a peaceful environment while painting so that you can experience the full meditative effect.
- Through this practice, painting mandalas on stones can become a tool for promoting resilience by helping to develop inner strength, calmness, and flexibility.

Dissemination

In the afternoon, photos and videos were reviewed, suitable photos and videos were selected, texts for the homepage were written, and preparations were made for the next day.

Day 7

October 11, 2024

Working hours 10:00 to 18:00

Participants: Susanne Leitner, Gabriele Ettenberger, Petria

Testing AirPods as simultaneous interpreting and translation tools

Various devices and applications were used to test simultaneous translation in order to find out how well they perform in such an educational environment:

Situation: Lecture. One person in the audience has a different native language. This person needs to be able to follow the lecture.

- **iPhone** : The iPhone served as the central device for using the interpreting apps and tools. It offered a flexible and mobile solution to enable the use of simultaneous interpreting in an interactive workshop.
- **ChatGPT-4.0 App** : A key tool for translation was the ChatGPT-4.0 app, specifically designed for AI-powered simultaneous translation. This app enabled the real-time translation of spoken content to the French women's group. ChatGPT-4.0 proved to be a versatile and powerful tool, providing not only simple translations but also contextually accurate and pedagogically relevant content.
- **Stable internet connection** : A **reliable internet connection** , preferably via **Wi-Fi** , was essential for the smooth operation of AI-powered translation tools like ChatGPT-4.0. Since many of these applications rely on cloud-based technologies, a fast and stable connection was crucial to avoid delays or outages in real-time translation.
- **AirPods** : To follow the presentation, both the presenter and the listener must share AirPods. To communicate using the ChatGPT app, the microphones on both AirPods must be working.

Conducting resilience training with Petria

Day 1

Target audience:

Women who want to strengthen their mental resilience, and professionals who work in supporting women.

Training goal:

- Development of strategies for coping with stress.
 - Strengthening self-acceptance and overcoming stigma.
 - Promoting understanding of how to access mental health support (e.g., chatbots and other resources).
-

Daily program:

9:00 – 9:30 a.m.: Welcome and introduction

- **Objective:** To present the program and the goals of the training.
- **Contents:**
 - Explanation of why resilience is particularly important for women in Cyprus, based on social and cultural challenges.
 - Overview of the role of mental health and resilience in everyday life.
 - Integration of the Erasmus-Plus project “Edu2Help” and how technological tools such as chatbots can help.

9:30 – 10:30 a.m.: Identifying challenges

- **Goal:** To encourage women to name their individual challenges.
- **Contents:**
 - Open discussion or guided group work: What roles do women take on in their lives? (Mother, professional, partner, etc.)
 - Reflection on the pressure and stress levels that come with these roles.
 - Specific challenges related to mental health and societal expectations in Cyprus.

10:30 – 11:00 AM: Introduction to Resilience

- **Goal:** To understand what resilience means and how it can be strengthened.
- **Contents:**
 - Resilience is defined as the ability to cope with stress and challenges.
 - Presentation of the seven pillars of resilience: acceptance, solution orientation, self-efficacy, personal responsibility, network orientation, future planning and optimism.
 - Exercises for self-reflection: Where do I see myself on the resilience scale?

11:00 – 11:15 a.m.: Coffee break

11:15 AM – 12:15 PM: Stigma and mental health

- **Goal:** To overcome fears and stigmas associated with mental health problems.
- **Contents:**
 - Group discussion: Why do many women hesitate to seek help? What role does Cypriot society play in the perception of mental health?
 - Examples of successful coping stories.
 - Role-playing: Opening up to others and accepting help (simulated conversations with psychologists, chatbots, or family members).

12:15 – 13:00: Lunch

1:00 PM – 2:00 PM: Coping with stress and multiple responsibilities

- **Goal:** Development of coping strategies for dealing with multiple stressors.
- **Contents:**
 - Introduction to mindfulness and meditation: simple techniques to relax in stressful moments.
 - Exercise: Mindfulness practice, mandala painting, guided self-reflection (10 minutes).
 - Tips and tools for prioritization and self-management in everyday life.

2:00 PM – 3:00 PM: The Role of Technology – Support through Chatbots

- **Goal:** To familiarize women with new tools for mental health support.
- **Contents:**
 - Introducing mental health chatbots and how they can provide support.
 - Live demonstration of a chatbot: How does it work? What advantages does it offer (anonymity, availability, etc.)?

- Discussion about technological aids and their applicability for women in Cyprus, in order to lower the barrier to their use.

3:00 PM – 4:00 PM: Applying resilience strategies

- **Goal:** To apply what has been learned to individual situations.
- **Contents:**
 - Interactive group work: Each participant develops a personal resilience plan that focuses on her specific challenges.
 - Feedback and support within the group.
 - Introduction of a support network among the participants.

4:00 PM – 4:30 PM: Closing session and reflection

- **Goal:** To summarize the findings and reflect on the day.
 - **Contents:**
 - Open reflection session: What am I taking away from today? Which steps will I personally implement?
 - Distribution of resources and further reading on the topic of resilience and mental health.
 - Invitation to a follow-up meeting or ongoing support groups.
-

Key factors:

- **Anonymity and stigma:** An important part of the training is to address the fear of social stigmatization by highlighting more anonymous tools (such as chatbots).
- **Role management:** The training focuses on how women in Cyprus can better balance the diverse roles they take on and cope with the associated stress.
- **Technology integration:** It is important that participants learn to recognize technological tools such as chatbots as additional support for mental health.

Day 8

October 12, 2024

Working hours 8:00 to 19:00

Participants: Susanne Leitner, Gabriele Ettenberger, Petria, Polina Stavrou

Interview with Petria on the topic of women's mental health in Cyprus:

****Susanne**:**

Hi Petra, how are you? Did you sleep well?

****Petria**:**

Κοιμήθηκα καλά. Καλημέρα. Ευχαριστώ πάρα πολύ, εσύ;

****Translation**:**

I slept well. Good morning. Thank you, and you?

****Susanne**:**

I also slept very well. I'd like to tell you about our Erasmus+ project, Edu2Help. The project tests simultaneous interpreting tools designed to help resilience educators communicate with people who speak neither Greek nor German.

Dear Petra, I would like to interview you to gain a better understanding of your background and the mental health situation in Cyprus. What challenges do women face in the area of mental health, especially in Cyprus?

**** Petria **:**

Η γυναίκα, επειδή έχει διάφορους ρόλους που αναλαμβάνει, μέσα από την εξέλιξή της και τα χρόνια... Είτε αυτό σημαίνει ότι θέλει να γίνει μητέρα, είτε ότι θέλει να εξελιχθεί επαγγελματικά, είτε ότι θέλει να είναι καλή σύντροφος... Στην εξέλιξή της, αναλαμβάνει τόσους πολλούς ρόλους, οι οποίοι της προσθέτουν πάρα πολύ άγχος και στρες στη ζωή της.

****Translation**:**

A woman takes on many roles throughout her life. Whether she wants to become a mother, advance her career, or be a good partner... these many roles bring a lot of stress and pressure into her life.

****Susanne**:**

What services are available in Cyprus for women who have mental health problems?

**** Petria **:**

Ουσιαστικά, το πρώτο είναι να καταλάβει η ίδια η γυναίκα ότι αυτά τα προβλήματα υπάρχουν στη ζωή της και να απευθυνθεί σε ψυχολόγους ή σε διάφορες δημόσιες υπηρεσίες που μπορούν να προσφέρουν δωρεάν ή επι πληρωμή συνεδρίες, για να βοηθηθεί.

****Translation**:**

Essentially, the woman herself needs to recognize that these problems exist and contact psychologists or various public services that can offer free or paid sessions to receive support.

****Susanne**:**

What challenges do women face in using such facilities?

**** Petria **:**

Το γεγονός ότι ως κοινωνία είμαστε μικροί, λιγότερο από ένα εκατομμύριο άνθρωποι, και σχεδόν όλοι γνωρίζονται μεταξύ τους, καθώς και τα στερεότυπα με τα οποία μεγάλωσαν πολλές γυναίκες, κάνουν τις γυναίκες να μην ζητούν βοήθεια. Όχι επειδή δεν τη χρειάζονται, αλλά επειδή φοβούνται την κρίση των άλλων.

****Translation**:**

The fact that we are a very small society, less than a million people, and almost everyone knows each other, coupled with the stereotypes many women have grown up with, leads to many women not seeking help. Not because they don't need it, but because they are afraid of being judged by others.

****Susanne**:**

When we think about suicidal thoughts or suicide in Cyprus, what is the process like? How can People in such Situations Help receive ?

**** Petria **:**

Υπάρχουν συγκεκριμένες υπηρεσίες που μπορούν να βοηθήσουν άτομα με αυτοκτονικές τάσεις. Αν η οικογένεια νιώσει αρκετά δυνατή, μπορεί να εγγραφεί σε κυβερνητικά ή ιδιωτικά προγράμματα για ψυχολογική στήριξη. Όμως, πολλές οικογένειες πιστεύουν ότι μπορούν να αντιμετωπίσουν την κατάσταση μόνες τους και καθυστερούν να ζητήσουν βοήθεια, κάτι που κάνει τα πράγματα πιο δύσκολα.

****Translation**:**

There are specific services that can support people with suicidal thoughts. If the family is strong enough, they can enroll in government or private psychological support programs. However, many families believe they can handle the situation on their own and hesitate to seek help, which makes the situation even more difficult.

****Susanne**:**

Dear Petra, what do you think of a chatbot for mental health? Do you believe it offers enough anonymity so that women and families who are too afraid to contact institutions can still get help?

**** Petria **:**

Είναι ένα μεγάλο βήμα το γεγονός ότι αυτή η εφαρμογή χρησιμοποιείται για να βοηθηθούν αυτά τα άτομα. Πιστεύω ότι είναι πολύ θετικό και θα φέρει περισσότερες γυναίκες και γενικά κόσμο να ζητήσει βοήθεια.

****Translation**:**

It's a big step that this application is being used to help people. I think it's very positive and will encourage more women and people to seek help.

****Susanne**:**

How could this chatbot be made even more helpful specifically for Cypriot women? What needs to be considered to ensure that Cypriot women feel particularly welcome?

**** Petria **:**

Ουσιαστικά, πρέπει οι γυναίκες να ξεπεράσουν κάποιες ανασφάλειες σχετικά με το ότι μιλούν σε ένα μη ανθρώπινο εργαλείο. Παρόλο που είναι άψυχο, μπορεί να τις καθιδηγήσει σωστά. Πρέπει να το δουν ως μια από τις επιλογές που έχουν μπροστά τους.

****Translation**:**

Essentially, the women need to overcome some insecurities, as they are communicating with a non-human tool. Even though it may seem impersonal, it can still guide them correctly. They must view it as one of the options available to them.

****Susanne**:**

How could such chatbots be made more widely known in Cyprus?

**** Petria **:**

Μέσα από διαφήμιση στα social media , δείχνοντας πόσο εύκολο είναι να ζητήσεις βοήθεια μέσω μιας τέτοιας εφαρμογής.

****Translation**:**

Through advertising on social media that shows how easy it is to get help via such an application.

****Susanne**:**

It's great that you have such a positive opinion of this chatbot. Thank you so much for the interview, Petra.

**** Petria **:**

Ευχαριστώ και εγώ πάρα πολύ για την ευκαιρία που μου δώσατε.

****Translation**:**

I also thank you very much for the opportunity you have given me.

Conducting resilience training

Target audience:

Women who want to strengthen their mental resilience, and professionals who work in supporting women.

Training goal:

- Development of strategies for coping with stress.
 - Strengthening self-acceptance and overcoming stigma.
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- **Technology integration:** It is important that participants learn to recognize technological tools such as chatbots as additional support for mental health.

5:00 PM to 7:00 PM

Team building

In the evening, a team-building event was held as part of the farmakas cultural festival.

Day 9

October 13, 2024

Working hours 10:00 to 18:00

Participants: Susanne Leitner, Gabriele Ettenberger, Polina Stavrou

Interview with our project partner Polina

Susanne:

I'll start the interview now, Paulina. The first question is, what problems do women in Cyprus face regarding their mental health? Especially since there are many here now, given Beirut's proximity, the large number of refugees, and the prosperity of Cyprus, perhaps there's still some lingering trauma, and the society is very traditional. What other challenges do women face, or how do you see the problems women in Cyprus have?

ChatGPT :

Ξεκινάω τώρα τη συνέντευξη, Παυλίνα. Η πρώτη ερώτηση είναι: Οι γυναίκες στην Κύπρο, ποια προβλήματα αντιμετωπίζουν όσον αφορά την ψυχική υγεία; Κυρίως, δεδομένου ότι η Βηρυτός είναι πολύ κοντά, υπάρχουν πολλοί πρόσφυγες εδώ, η Κύπρος βρίσκεται σε μία φάση ανάπτυξης, ίσως υπάρχουν ακόμα τραύματα, και η κοινωνία είναι αρκετά παραδοσιακή. Ποιες άλλες προκλήσεις αντιμετωπίζουν οι γυναίκες ή πώς βλέπεις τα προβλήματα που έχουν οι γυναίκες στην Κύπρο;

Polina :

Ωραία. Ευχαριστώ πάρα πολύ για αυτήν την ερώτηση. Πραγματικά υπάρχει ένα μεγάλο κενό, όπως έχετε διαπιστώσει και εσείς, από την λίγη, αλλά πολύ ποιοτική, επαφή που είχατε με Κύπριους. Η Κύπρος ξεκινά από μία πολύ συντηρητική κοινωνία. Υπήρξε απικία των Βρετανών. Μετά ένιωσε τον πόλεμο το 1974, που η Τουρκία εισέβαλε στην Κύπρο. Από τότε έχουμε πρόσφυγες, εχθοπισμένους, έχουμε ανθρώπους αγνοούμενους. Άρα αυτό δίνει ένα δύσκολο έργο στους ανθρώπους της Κύπρου να αντιμετωπίσουν τα τραύματα του πολέμου, τα τραύματα της κατοχής, τα τραύματα της προσφυγοποίησης.

ChatGPT:

Thank you for this question. There is indeed a significant gap, as you may have already noticed, due to the limited but high-quality contact you've had with Cypriots. Cyprus comes from a very conservative society. It was a British colony and experienced the war of 1974 when Turkey invaded Cyprus. Since then, we have had refugees, displaced persons, and missing persons. This means that the people of Cyprus are dealing with the traumas of war and occupation, as well as the traumas of displacement.

Polina :

Ο ρόλος της γυναίκας στην κυπριακή κοινωνία, κοινωνία, ήταν εξ αρχής υποτιμημένος, διότι ήταν αμόρφωτες, ήταν οικοκυρές, ήταν μητέρες, κατά κύριο λόγο, και εργαζόμενες σε πολύ χαμηλόμιστα επαγγέλματα, όπως ήταν κοιοργία, μεταλλεία, κοιακές εργασίες. Αυτό δεν

επέτρεψε εύκολα την άνοδο των γυναικών, είτε σε επαγγέλματα, είτε στη δημόσια υπηρεσία, είτε στον πολιτικό βίο. Δεν είχαν, δηλαδή, αξιώματα οι γυναίκες για πάρα πολλά χρόνια. Μετά τη δεκαετία του 1974 και του 1980, η γυναίκα βλέπουμε να αναβαθμίζεται, να απαιτεί τα δικαιώματά της, να απαιτεί μόρφωση. Πλέον όλες οι γυναίκες έχουν ελεύθερη πρόσβαση στην παιδεία, στην πολιτική, στη διαχείριση των οικονομικών τους. Και, όντως, βλέπουμε μία τεράστια πρόοδο και έναν περιορισμό αυτού του χάσματος μεταξύ ανδρών και γυναικών. Παρ' όλα αυτά υπάρχει μεγάλο κενό σχετικά με την ανθρωπικότητα στη ψυχική υγεία.

ChatGPT:

The role of women in Cypriot society was undervalued from the beginning, as women were largely uneducated, primarily housewives and mothers, and employed in very low-paying jobs such as agriculture, mining, and domestic work. This made it difficult for women to advance—neither in professions, nor in the civil service, nor in political life. Consequently, they held no positions of power for many years. After the 1970s and 80s, and especially after 1974, we see women beginning to demand their rights and access education. Today, all women have free access to education, politics, and managing their finances. We are therefore seeing significant progress and a reduction in the gender gap. Nevertheless, a significant gap remains when it comes to resilience in mental health.

Polina :

Για πάρα πολλά χρόνια τα κοινωνικά στερεότυπα επηρέαζαν πάρα πολύ αρνητικά το θέμα της ψυχικής υγείας, ιδιαίτερα όταν ήσουν γυναίκα. Δηλαδή, ήταν αδιανόητο να μαρτυρήσει μια γυναίκα ότι πάει σε ψυχολόγο, όσο μάλλον σε έναν ψυχίατρο. Ήταν στιγματισμένη ότι κάτι υπήρχε λάθος με το μυαλό της, ότι ήταν τρελή. Αυτό ήταν το πρώτο πράγμα που ταπέλωνε έναν άνθρωπο, ανεξάρτητα ήταν η γυναίκα ή ο άντρας, αλλά όταν ήταν γυναίκα ήταν ακόμα πιο δύσκολο να παραδεχτεί ότι πάει σε αυτές τις υπηρεσίες. Θα έλεγα, όμως, ότι με τα χρόνια και οι γενιές που έχουν γεννηθεί μετά το 1980-1990, αυτό το κοινωνικό στερεότυπο ανατρέπεται, έχει αλλάξει. Πλέον οι ψυχολόγοι έχουν πει στη ζωή από πολύ μικρή ηλικία των παιδιών. Συγκεκριμένα, οι παιδιά παραπέμπουν νεαρούς γονείς σε σχολικούς ψυχολόγους, δηλαδή για παιδιά, αν το παιδί τους μπορεί να έχει μία, όχι απλή αταραχή, ένα απλό θέμα. Μπορεί να έχει μία επαναλαμβανόμενη συμπεριφορά, την οποία ένας σχολικός ψυχολόγος μπορεί εύκολα να καθοδηγήσει τον γονιό. Και σε αυτή την περίπτωση, βλέπουμε τους σχολικούς ψυχολόγους να έχουν ενταχθεί στη ζωή όλων των οικογενειών, διότι η οικογένεια έχει γίνει πιο παιδοκεντρική παρά πατριαρχική, που ήταν πριν.

ChatGPT:

For many years, social stereotypes have had a very negative impact on mental health, especially for women. It was unthinkable for a woman to admit to seeing a psychologist, let alone a psychiatrist. She would immediately be stigmatized, with the assumption that something was wrong with her mind, that she was crazy. That was the first label attached to a person, regardless of gender, but for women, it was even more difficult to admit to seeking such services. However, I would say that this social stereotype has changed over the years, particularly for generations born after 1980 or 1990. Psychologists are now present even in children's early years. For example, pediatricians refer young parents to school psychologists if their children exhibit not just simple problems, but perhaps recurring behaviors where a school psychologist can easily provide guidance to the parents. In this context, we see that school psychologists are part of everyday life for all families, since the family today is more child-centered and less patriarchal than it used to be.

Polina :

Ωραία. Πέρα από την αποδοχή της ψυχολογικής στήριξης για τα παιδιά, έχει γίνει και πολύ πιο αποδεχτό πλέον η ψυχολογική στήριξη για τους ενήλικες. Για οποιοδήποτε θέμα. Μπορεί να είσαι φοιτητής, μπορεί να είσαι γονιός, μπορεί να είσαι γυναίκα, μπορεί να είσαι ενήλικας, ακόμα και ηλικιωμένη. Κάθε περίοδος της ζωής των ανθρώπων χρήζει προσοχής και ένας ψυχολόγος θεωρώ ότι στην Κύπρο πλέον είναι απαραίτητος για κάθε άνθρωπο. Μπορώ να πω ότι εύκολα πάει πλέον ο κόσμος σε ψυχολογικές υπηρεσίες ψυχολόγων, αλλά παρατηρώ επίσης το φαινόμενο του προσωπικού συμβούλου, σύμβουλος προσωπικής ανάπτυξης. Είναι πιο εύκολο ο κόσμος να αποδεχτεί ότι πάω σε ένα σύμβουλο ο οποίος με διάφορες πρακτικές, δραστηριότητες, όπως μπορεί να είναι το art therapy μουσική, ο χορός, κάποιες άλλες ασκήσεις οι οποίες έχουν ως στόχον την ενδυνάμωση του ανθρώπου. Με αυτόν τον τρόπο οι Κύπριες μπορούν εύκολα να πάνε πρώτα σε υπηρεσίες προσωπικής συμβουλευτικής, να δοκιμάσουν κάποιες ασκήσεις, κάποια θεραπεία και έχουν και οπωσδήποτε την επιλογή του επαγγελματία ψυχολόγου.

ChatGPT:

Beyond the acceptance of psychological support for children, psychological support for adults is now much more widely accepted. This applies to every issue, whether you're a student, a parent, a woman, an adult, or even an elderly person. Every stage of life requires attention, and I believe that a psychologist in Cyprus is now essential for everyone. I can say that people are more readily accessing psychological services today, but I've also noticed

the phenomenon of personal counselors, or personal development consultants. It's easier for people to accept going to a consultant who can help them with various practices and activities, such as art therapy—how art can have a therapeutic effect—music, dance, or other exercises aimed at empowering individuals. In this way, Cypriot women are more likely to seek personal counseling services, try out some exercises or therapies, and still have the option of consulting a professional psychologist.

Susanne:

That's a good idea. It means that a mental health trainer won't immediately have the air of a psychologist; instead, a more accessible approach has become established in Cyprus. I think that's fantastic. It's also somewhat comparable to the chessboard training we want to do.

ChatGPT:

That's a good idea. A mental health coach isn't immediately equated with a psychologist; instead, a low-threshold form of support has become established in Cyprus. I think that's really great. It's also somewhat comparable to the chessboard we want to train in.

ChatGPT :

Αυτή είναι μια καλή ιδέα. Δηλαδή, ένας Mental Health coach Κύπρο μια πιο προσβάσιμη μορφή υποστήριξης. Αυτό το βρίσκω πραγματικά σπουδαίο. Είναι επίσης λίγο συγκρίσιμο με το Chessboard , που θέλουμε να εκπαιδεύσουμε.

Polina :

Ακριβώς έτσι, θα λέγα. Γιατί οι ψυχολόγοι, για να μπορέσουν να ασκήσουν το επάγγελμα της ψυχολογίας στην Κύπρο, πρέπει να κατέχουν ψυχείο μεταψυχιακό με συγκεκριμένες ώρες πρακτικής εξάσκησης σε δομές ψυχικής υγείας. Επομένως, αυτό είναι καθαρά επάγγελμα. Είναι πολύ αυστηρή η νόμιμη στην Κύπρο. Ποιος μπορεί να παρέχει ψυχολογική στήριξη. Επομένως, υπάρχει και η εναλλακτική μορφή, όπως σας είπα, οι Σύμβουλοι Προσωπής της Ανάπτυξης, οι οποίοι στοχεύουν την ανθεκτικότητα του ανθρώπου σε διάφορες καταστάσεις κλπ.

ChatGPT:

That's exactly how I would put it. To work as a psychologist in Cyprus, one must complete postgraduate studies with a specific number of practical hours in mental health facilities. It's a regulated profession. Cypriot law is very strict about who can offer psychological support. Therefore, there's also the alternative, as I mentioned earlier, with personal development consultants who aim to strengthen people's resilience in various situations.

Susanne:

I have another question. What traditions or natural resources does Cyprus have that contribute to strengthening resilience? You've already mentioned it, for example, traditional dances. Are there also special family relationships that strengthen resilience, which we don't have in Austria, for example?

ChatGPT :

Έχω ακόμη μία ερώτηση. Ποιες παραδόσεις ή φυσικοί πόροι έχει η Κύπρος που συμβάλλουν στην ενίσχυση της ανθεκτικότητας; Ανέφερες ήδη, για παράδειγμα, τους παραδοσιακούς χορούς. Υπάρχουν και ιδιαίτερες οικογενειακές σχέσεις που ενισχύουν την ανθεκτικότητα, τις οποίες ίσως δεν έχουμε στην Αυστρία;

Susanne:

Or, for example, what about spirituality in Cyprus? There aren't any churches left in Northern Cyprus. I don't know how religious people are, or what religiosity means in Cyprus. the one size Role ?

ChatGPT :

Ή για παράδειγμα, πώς είναι τα πράγματα με την πνευματικότητα στην Κύπρο; Στην βόρεια Κύπρο δεν υπάρχουν πλέον εκκλησίες. Δεν ξέρω πόσο θρησκευόμενοι είναι οι άνθρωποι ή τι σημαίνει η θρησκευτικότητα στην Κύπρο. Παίζει αυτό σημαντικό ρόλο;

Polina :

Ωραία. Πολύ ενδιαφέρουσες ερωτήσεις. Καταρχήν να πω ότι η Κύπρος είναι μικρή κοινωνία, είναι μικρόνηση κάτω από ένα εκατομμύριο κόσμος και αντιλαμβάνεστε ότι όταν ο κόσμος είναι λίγος γνωρίζονται μεταξύ τους. Αυτό σημαίνει να αυξήσουν και πιο εύκολα δεσμούς. Δηλαδή, αν πάρω ως παράδειγμα την κοινότητα στην οποία εγώ έχω μεγαλώσει και τώρα ζω, έχω διστρέψει από τις σπουδές μου και έχω κάνει την οικογένεια μου στην κοινότητα

όπου μεγάλωσα, βλέπω ότι οι άνθρωποι εκεί επειδή γνωρίζονται, συνδέονται περισσότερο και έτσι αναπτύξουν πάρα πολλές στενές σχέσεις. Τι βοηθά, βοηθά οπωσδήποτε το ότι οργανώνονται σε σύνολα. Υπάρχουν κάποιοι πολιτιστικοί συλλόγοι, κάποιοι συνδέσμοι, ιδρύματα δηλαδή, τα οποία πάνε και μπορεί να κάνουν μια δραστηριότητα. Μια δραστηριότητα που μπορεί να κάνουν είναι να μαθαίνουν παραδοσιακούς κυπριακούς χορούς. Αυτή η δραστηριότητα τους δένει πάρα πολύ. Καταρχήν, συναντιόνται κάθε εβδομάδα. Μόνο και μόνο αυτό τους φέρνει ακόμα πιο κοντά. Επίσης, παρουσιάζουν παραστάσεις μέσα από αυτό το σωματείο περίπου μία φορά το μήνυμα. Αυτή η διασκέδαση, η χαρά που μοιράζονται, τους δένει όλο και περισσότερο. Και θεωρώ ότι είναι ένα από τα έμμεσους τρόπους να ενδυναμώσουν την ψυχική τους υγεία. Αρχικά, μπορεί να μην είναι ο στόχος τους όταν έρχονται να συμμετείξουν στις δραστηριότητες αλλά στη συνέχεια, όχι μόνο το βιώνουν, αλλά το μοιράζονται και λεφτικά. Άκουσα πάρα πολλές φορές να έρθουν κοντά μου γυναίκες κυρίως να μου πούν, βρήκα δεύτερη οικογένεια σε αυτό το σωματείο γιατί μας αγκαλιάσατε, γιατί περνούμε το χρόνο μας με τόση υγεία, τόση χαρά και παρέχει ψυχική ανθεκτικότητα σε εμένα και την οικογένειά μου.

ChatGPT:

Very interesting questions. First, I'd like to say that Cyprus is a small society, a small island with fewer than a million inhabitants, and you can imagine that because there are fewer of them, people know each other. This means they find it easier to build relationships. Take, for example, the community where I grew up and now live. I returned after my studies and started my family in the community where I grew up. I see that because people there know each other, they develop closer relationships and build many strong bonds. What helps with this is that they organize themselves into groups. There are several cultural associations, organizations, and foundations that offer activities. One of these activities is learning traditional Cypriot dances. This activity really connects people. They meet every week, which in itself brings them closer together. They also put on performances about once a month. This socializing and the joy they share strengthens their relationships more and more. I think this is an indirect way of boosting their mental health. At first, this might not be their goal when they participate in these activities, but later they not only experience it but also share it verbally. I have often heard women come to me and say that they have found a second family in this association because they feel welcome, because they spend their time with so much health and joy, and because it gives them and their families psychological resilience.

Susanne:

What is the state of spirituality in Cyprus?

Polina :

Η πνευματικότητα στην Κύπρο είναι αρκετά ισχυρή και συνδεδεμένη με τη θρησκεία. Η Ορθόδοξη Εκκλησία παίζει σημαντικό ρόλο στην καθημερινή ζωή πολλών Κυπρίων. Παρόλο που η θρησκευτικότητα, ειδικά στις νεότερες γενιές, μπορεί να έχει μειωθεί σε σχέση με παλιότερα, η Εκκλησία παραμένει ένα κεντρικό σημείο αναφοράς, ιδιαίτερα σε μικρότερες κοινότητες. Εκκλησιαστικές γιορτές και παραδόσεις είναι στενά συνδεδεμένες με την κυπριακή ταυτότητα. Πολλοί άνθρωποι βρίσκουν πνευματική στήριξη σε δύσκολες στιγμές μέσα από τη θρησκεία, και οι εκκλησίες είναι τόποι όπου συχνά αναζητείται ψυχική ανακούφιση και ενδυνάμωση.

Η πνευματικότητα συνδέεται επίσης με την κυπριακή παράδοση και τη φύση. Τα μοναστήρια, που είναι διάσπαρτα σε όλο το νησί, λειτουργούν ως τόποι πνευματικής ανάτασης, όχι μόνο για τους βαθιά θρησκευόμενους, αλλά και για όσους αναζητούν μια στιγμή γαλήνης και αναστοχασμού.

Συνολικά, παρόλο που η πνευματικότητα αλλάζει μορφή, η θρησκεία και η παράδοση παραμένουν σημαντικά στοιχεία της κυπριακής κοινωνίας και συμβάλλουν στην ψυχική ανθεκτικότητα πολλών ανθρώπων.

ChatGPT:

"That's exactly how I would put it. To work as a psychologist in Cyprus, one must hold a university degree and a master's degree, along with a certain number of internship hours in mental health facilities. It's a very strict profession. The law in Cyprus is very strict regarding who is allowed to offer psychological support. Therefore, there is also the alternative form, as I mentioned earlier, with personal development consultants who focus on building resilience in various situations."

Susanne:

What did Pauline say about spirituality?

ChatGPT:

"Very interesting questions. First of all, I'd like to say that Cyprus is a small society, a small island with fewer than a million people, and it's understandable that, being fewer in number, people know each other. This means they can build bonds more easily. Take, for example, the community where I grew up and now live. I returned after my studies and started my

family in the community where I grew up. I see that because people there know each other, they develop closer relationships and build many strong bonds. What helps with this is that they organize themselves into groups. There are several cultural associations, organizations, and foundations that offer activities. One of these activities is learning traditional Cypriot dances. This activity really connects people. They meet every week, which in itself brings them closer together. They also put on performances about once a month. This entertainment and the joy they share strengthens their relationships more and more. I think this is an indirect way of strengthening their mental health. Initially, this might not be their goal when they participate in these. They participate in activities, but later they not only experience it, they also share it verbally. I have often heard women come to me and say that they have found a second family in this association because they feel welcome, because they spend their time with so much health and joy, and it gives them and their families psychological resilience.”

Susanne:

Polina, what is the situation regarding spirituality in Cyprus? Are the people very religious? What role does spirituality play in people's resilience?

Polina :

Πολύ καλή ερώτηση. Η πνευματικότητα παίζει έναν σημαντικό ρόλο στην Κύπρο, καθώς πολλοί άνθρωποι εξακολουθούν να είναι βαθιά θρησκευόμενοι, ιδιαίτερα στις μικρότερες κοινότητες. Η Ορθόδοξη Εκκλησία έχει μεγάλη επιρροή στην κοινωνία, και πολλοί άνθρωποι βρίσκουν παρηγοριά και δύναμη στην πίστη τους, ειδικά σε δύσκολες στιγμές. Τα μοναστήρια και οι εκκλησίες λειτουργούν ως χώροι ψυχικής ηρεμίας και ανάτασης, και είναι συνδεδεμένα με την πνευματική ανθεκτικότητα των ανθρώπων. Ακόμα και όσοι δεν είναι βαθιά θρησκευόμενοι, διατηρούν μια σύνδεση με τις παραδόσεις και την πνευματικότητα, κάτι που τους βοηθά να αντιμετωπίζουν τις προκλήσεις της ζωής με μεγαλύτερη δύναμη και εσωτερική γαλήνη.

Polina :

Θα μιλώ ελληνικά και θα μεταφράσω στα γερμανικά. Η ερώτηση ήταν κατά πόσο η εκκλησία ή η θρησκευτικότητα παίζει ρόλο στην ψυχιανθεκτικότητα των ανθρώπων. Και η απάντηση είναι ναι, η εκκλησία παίζει σημαντικό ρόλο τόσο στην πολιτική όσο και στην κοινωνία ευρύτερα της Κύπρου. Θα έλεγα ότι παγιά ο πάτερ έπαιζε τον ρόλο του ψυχολόγου στις κοινότητες, στην κοινωνία, αφού πολλοί άνθρωποι, ιδιαίτερα γυναίκες, μοιράζονταν τις

βαθιές τους σκέψεις και οτιδήποτε άλλο τους προβλημάτιζε μαζί με τον πάτερ, αναμένοντας να τους δώσουν τη σωστή απάντηση καθοδήγηση με βάση φυσικά τη θρησκεία. Ακόμα και μέχρι σήμερα μεγάλη μερίδα γυναικών έχει πνευματικό πατέρα, ένα ιερέα, ο οποίος, όπως σας είπα, παίρνει τον ρόλο του ψυχολόγου. Και αυτό είναι ιδιαίτερα επικίνδυνο γιατί οι ιερείς δεν έχουν την ικανότητα ούτε την εκπαίδευση να παρέχουν σωστή ψυχολογική στήριξη στους ανθρώπους. Φυσικά, γίνεται κάποια δουλειά με τους ιερείς, αλλά όχι επαγγελματική δουλειά.

ChatGPT:

The question was to what extent the Church or religiosity plays a role in people's resilience. The answer is yes, the Church plays an important role, both in politics and society in Cyprus. In the past, the priest assumed the role of a psychologist in the parishes, as many people, especially women, shared their deepest thoughts and problems with him, expecting him to provide the right answer or guidance according to religious doctrine. Even today, many women have a spiritual father, a priest, who, as mentioned, takes on the role of a psychologist. This is particularly dangerous because priests lack the skills or training to provide adequate psychological support. While attempts are made to work with priests, it is not professional practice.

Susanne:

In Austria, priests receive pastoral training, but I don't know how good it is.

ChatGPT :

Στην Αυστρία οι ιερείς έχουν εκπαίδευση στη φροντίδα ψυχών, αλλά δεν ξέρω πόσο καλή είναι.

Polina :

Αυτό που θα κομμετέφρασέ το στα γερμανικά. Επίσης, ήθελα να προσθέσω ότι το γεγονός ότι είμαστε ένα νησί που έχει ένα κλίμα ιδιαίτερα ίδιο, ψηλές θερμοκρασίες, τύπους χειμώνες, θάλασσα, φύση, βουνό, συνδυάζει όλα αυτά σε μικρές αποστάσεις. Το γεγονός, λοιπόν, ότι ζούμε σε αυτό το μικρό παράδεισο, θα έλεγα, μας βοηθά να είμαστε ιδιαίτερα ανθυπτικοί διένοντας απλά έξω από το σπίτι μας ή μένοντας στο σπίτι και ανοίγοντας ένα παράθυρο. Βλέπουμε φύση, μπορούμε να περπατήσουμε, να πολυμπήσουμε, να μαζέψουμε ένα βότσαλο, να μαζέψουμε λίγα λουλούδια, λίγα ξύλα και να τα δουλέψουμε με κάποια... να τα διακοσμήσουμε στο σπίτι. Η επαφή, λοιπόν, με τη φύση τον Κύπριο τον

κάνει πιο ανθεκτικό. Και αυτό είναι ένα ακόμα μεγάλο κομμάτι της ζωής του, πέραν από τις σχέσεις που μπορεί να δημιουργήσει μέσα στις μικρές κοινωνίες είτε μέσα από τους συμβούλους προσωπικής ανάπτυξης, μπορεί επίσης εύκολα να δημιουργήσει ανθεκτικότητα βγάζοντας τον εαυτό του στη φύση.

ChatGPT:

Furthermore, I wanted to add that the fact that we live on an island with a very consistent climate—high temperatures, mild winters, sea, nature, mountains—all within short distances, makes us particularly resilient. I would say we live in a little paradise, which helps us simply by leaving the house, or even staying home and opening a window. We see nature; we can go for a walk, swim, pick up a pebble, gather some flowers or branches, and decorate our homes with them. Contact with nature makes Cypriots more resilient. And this is another big part of their lives, alongside the relationships they can build in small communities or through personal development coaches. Contact with nature also easily creates resilience.

Interview between resilience educator Susanne Leitner and family caregiver Gabriele Ettenberger

Susanne Leitner (SL): Dear Gabriele, thank you so much for taking the time for this interview. You're involved in the Erasmus+ project Edu2Help, which focuses on developing resilience training for women like yourself who are under significant psychological strain because they care for family members. Can you tell us about your experience as a caregiver for someone with a mental illness and what challenges you face?

Gabriele Ettenberger (GE): Thank you, Susanne. It really is a very demanding situation to be a family caregiver. I often feel mentally and emotionally exhausted. Providing care is not only physically strenuous, but above all psychologically taxing, because you're constantly torn between worry and responsibility. There's often little understanding from others, and you sometimes feel isolated. The stigma surrounding mental illness doesn't make it any easier. However, through the Erasmus+ project Edu2Help, I was able to gain valuable insights that have also helped me personally.

SL: You mentioned the issue of stigmatization. How do you experience this stigma in everyday life, and what do you believe could help to break it down?

GE: Unfortunately, there's still a lot of misunderstanding. Many people don't know what it's like to live with a mentally ill relative, and that leads to prejudice. Sometimes you're seen as "overreacting," or you're advised to just "not stress so much." What would help is more education so that society better understands how complex these situations are. Many affected individuals or their relatives also hesitate to seek help because they're afraid of being stigmatized.

SL: You participated in the Erasmus+ project and provided valuable input. What insights did you gain, especially compared to your experiences in Austria?

GE: In Austria, I was very active in self-help groups where we talked about problems and worked out solutions together. A lot of knowledge was shared. In Cyprus, where I was for resilience training, the women do completely different things. They are very creative, painting mandalas or stones, creating works of art – but all of this within a community. They dance, go to church, and while doing this, they also have the opportunity to talk about their problems and express their feelings. That was a completely different experience for me, and I realized how strongly a sense of community can foster resilience.

The yoga sessions held there in nature at sunrise or sunset also showed me how much the environment influences well-being. The salt content of the air, the sound of the water, and the colors of the sky contribute significantly to switching off and finding inner balance. In Austria, on the other hand, it's more difficult to take such breaks in nature because our daily lives are tightly scheduled and our performance-oriented society leaves little room for such restorative breaks.

SL: That sounds very inspiring. You also talked about your experiences with yoga and resilience training. What did you particularly enjoy about it?

GE: In Cyprus, the yoga sessions are held outdoors, often early in the morning or in the evening, when the atmosphere is particularly relaxing. The salt in the air and the sound of the sea contribute enormously to relaxation. The surroundings – the sky glowing in shades of orange and red – create a feeling of peace and balance, making it easier to clear your head and switch off. This aspect has helped me a great deal, also allowing me to distance myself from my everyday stresses as a caregiver.

In Austria, however, such meetings often have to take place indoors, which naturally creates a completely different atmosphere. Furthermore, the lifestyle in Cyprus is generally slower and less performance-oriented. People there have more time for themselves, for the

community, and for spiritual places like the churches, which are often built into the rock. These places radiate a special tranquility where one can find inner peace.

SL: You also mentioned the use of AI and translations. How did that support you in the project?

GE: The use of AI for translation was a real relief for me. The instructions could be translated directly from Greek to German, and I was truly impressed by how well it worked. This significantly helped me follow the content and made the resilience training very enriching. The only thing I would still like to see is for the trainers to be able to use a microphone so they can move around more freely and give instructions at the same time—for example, during yoga sessions, where it's important to have your hands free. This would allow them to actively participate themselves and have more freedom of movement.

SL: You also proposed an AI-powered chatbot that could support family caregivers. What do you hope to achieve with it?

GE: The chatbot could be a real help, especially because it guarantees anonymity. Many family members don't dare to speak openly about their problems because they fear stigmatization. An anonymous chatbot could offer them a way to talk about their worries without having to justify themselves. And the fact that the chatbot can work in different languages makes it particularly valuable. As part of the project, I was able to experience how well the AI-powered translation works, and that could make it easier for many people to access help – regardless of the language they speak.

SL: Finally, one more question: What would you like to see happen in the future to improve the situation of family caregivers of people with mental illnesses?

GE: I would like to see more understanding and support from society and politicians. There need to be more easily accessible services for family members to help them strengthen their own mental health. It's often forgotten that the psychological burden on family members can be just as great as on the people directly affected. Initiatives like Edu2Help are a good start, but much more awareness-raising is needed so that the issue becomes more visible to the public and family members don't feel isolated in their role.

SL: Thank you so much, Gabriele, for your openness and valuable insights. It's incredibly important that your perspective is incorporated into projects like Edu2Help in order to develop the right services.

GE: Thank you, Susanne. I'm glad I could share my experiences and hope that together we can achieve a lot more.

Positive impacts of the Erasmus project Edu2Help

Regional impacts:

- **Collaboration between local health services :** Regional health and education authorities can work together more effectively and share best practices and resources across cities or districts. This ensures that the tools tested by the project can be adapted to different regional circumstances.
- **Policy development :** Regional governments could adopt new, project-inspired policies to improve mental health infrastructure, particularly in underserved or rural areas.
- **Network building :** The project can promote the development of regional networks of educators, psychologists and supporters who can work together on initiatives for mental health.

European impact:

- **Advancing the Erasmus+ Agenda :** By supporting the goals of Erasmus+, the project contributes to promoting inclusion, well-being, and digital skills across Europe. It strengthens the resilience of education systems in Member States and demonstrates how digital tools can complement traditional mental health support services.
- **Cross-border cooperation :** The project promotes cooperation between European institutions by sharing tools, research findings and strategies to improve mental health education in different cultural and linguistic contexts.
- **Scaling up best practices :** The successful implementation of digital mental health tools, such as chatbots, can serve as a model for other Erasmus+ projects. European actors can scale these tools to other countries, thus ensuring broader access to support across Europe.

International impact:

- **Impact on global mental health guidelines :** As part of a broader international focus on mental health, the project can influence international organizations (e.g.,

WHO) by providing insights into the effectiveness of digital tools for promoting mental health.

- **Global partnerships** : The success of the project could lead to partnerships with institutions outside Europe and promote the exchange of knowledge and best practices with countries that also struggle with mental health problems.
- **Innovation in digital healthcare** : This project can contribute to the global discussion on the role of technology in healthcare. Successfully developed or tested tools could be adapted for use in countries facing similar challenges in accessing mental health services and reducing stigma.

In summary, the **local** impacts will be felt through improved access and increased awareness, the **regional** impacts will focus on policymaking and network building, the **European** impacts will lie in promoting cooperation and scalable models, and the **international** impacts will extend to influencing mental health policies and promoting innovation in digital healthcare.

Positive impacts of the Erasmus project Edu2Help

1. Local impacts

- **Educational institutions:** Schools and training centers in the region, particularly in Cyprus and Austria, are benefiting from the introduction of AI-supported tools for simultaneous interpretation and resilience training. These tools offer new opportunities for educators and students to access multilingual content and improve communication.
- **Community engagement:** The project promotes greater community engagement, particularly in small communities, by integrating resilience training into daily life. This includes using traditional cultural practices such as dance and nature-based activities to strengthen mental resilience.
- **Mental health:** By introducing and promoting AI-based tools for mental health, such as chatbots and digital therapy platforms, the project addresses local gaps in mental health services, particularly in areas with limited access to professional support.

2. Regional impacts

- **Training for resilience educators:** The project introduces structured training programs for resilience educators, enhancing their skills to teach and support students and communities in diverse regional contexts. This approach strengthens the resilience of both individuals and groups by providing a comprehensive set of tools and strategies.
- **Cultural exchange and best practices:** Regional collaborations, particularly between Cyprus and Austria, create opportunities for the exchange of best practices in the use of AI for educational and mental health purposes. This knowledge exchange benefits institutions in different regions.
- **Tourism and culture:** By linking mental health and resilience with cultural and natural heritage, the project creates new interfaces between tourism, education, and health. This promotes regional tourism that integrates well-being and cultural experiences.

3. European impacts

- **Promoting educational technologies:** At the European level, the project contributes to the broader discourse on integrating AI into education, particularly in multilingual and multicultural contexts. By developing proven models, the project helps shape policy approaches for the use of AI in European education systems.
- **Mental health and AI:** The focus on AI tools for mental health services aligns with Europe-wide initiatives to address mental health issues and reduce stigma. The use of chatbots and AI-powered support platforms offers scalable solutions that can be adopted in other EU countries.
- **Train-the-Trainer model:** The project's approach of training trainers ensures that European educators acquire the skills to implement resilience and mental health programs, thereby raising awareness of mental health and resilience across Europe.

4. International impact

- **Global collaboration on AI in education:** As part of a larger trend toward the use of AI in education, this project positions itself within the global conversation about the ethical and effective use of AI for learning, communication, and mental health. The insights and models developed in the project could serve as a template for similar initiatives worldwide.
- **Multilingual education:** By promoting AI-assisted simultaneous translation, the project supports multilingual and multicultural communication, which is of great importance in international educational and professional environments.

- **Resilience in global contexts:** The resilience strategies and AI tools developed within this project can be applied in diverse global contexts, particularly in regions experiencing conflict, migration, or other crises. The project's focus on psychological resilience through accessible tools has the potential to have a positive global impact.
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Overall, the project demonstrates strong potential to influence local, regional, European, and international levels through the innovative use of AI in education and mental health. It promotes resilience and cultural understanding across borders.

Challenges from the perspective of an affected person

[New recording 22.m4a](#)

Transcript

00:00:00 Speaker 1

There is no free Wi-Fi in public spaces in Cyprus, or only very poor AI coverage. Supported tools require a very good Wi-Fi connection, otherwise they will function inadequately. AI support for these tools.

00:00:21 Speaker 1

We urgently need this. Wi-Fi is only available in offices and hotels, and we're testing in different settings to see where it works and where it doesn't, and there have been many limitations.

00:00:40 Speaker 1

Another point is that the airbox airports.

00:00:47 Speaker 1

They are difficult to pair because each model is different.

00:00:52 Speaker 1

The iPhone software doesn't always work well together. A good setting really needs to be found here. The latest iPhone software version is required.

00:01:07 Speaker 1

AirPods that fit the iPhone, AirPods that are compatible with each other, and so on. AirPods are becoming very, very important, for example, in yoga sessions. But the trainer is changing his mind.

00:01:27 Speaker 1

The AirPods need to be securely fixed in the ear. A microphone might also be a good idea.

00:01:38 Speaker 1

So that he could speak. The AirPods could also be worn by the yogis; they would need to be securely fastened.

00:01:52 Speaker 1

But it's also important to be able to move around during other resilience sessions. As I said, a microphone would be very important here, as well as Airbots that could be worn. The fact that the trainer can also move around is definitely something that needs improvement, and we need to work on that.

00:02:17 Speaker 1

Furthermore, AirPods only work on iPhones and not on Android phones. Anyone with an Android phone needs to be careful.

00:02:28 Speaker 1

That his iPods are compatible with those of the iPhone, i.e., from Apple. There will also be very significant limitations.

00:02:39 Speaker 1

Overall, we've come to realize that there are different cables, different connectors, different devices, whether Apple or Android, each one is slightly different.

00:02:51 Speaker 1

You have to make sure that everything fits together well and think about what kind of setting you're entering before buying, what kind of connections the other participants have, and so on, so that it all works well.

00:03:05 Speaker 1

Moving on to webinars, there are web baker teams here, and the content needs to be translated. The translated version often costs extra and requires a significant amount of processing power. This large processing capacity can only be managed by a very powerful computer, so careful planning is essential.

00:03:30 Speaker 1

Do I even have a good computer that can perform all these calculations and computing tasks?

00:03:39 Speaker 1

Furthermore, after many discussions in Cyprus...

00:03:46 Speaker 1

Very.

00:03:48 Speaker 1

There are huge taboos and a lot of stigmatization. Cyprus is a very small country; everyone knows everyone else. If you say you need help, you're immediately labeled a psychiatrist.

00:04:00 Speaker 1

I was classified as pathological. I was stigmatized.

00:04:07 Speaker 1

Virtually no one here knows what chatbots are.

00:04:13 Speaker 1

Jet GP as well.

00:04:15 Speaker 1

Trainingstools.ch DB offers low-threshold assistance on the topic.

00:04:22 Speaker 1

Mental health.

00:04:24 Speaker 1

It is very important in this edu du help project that Austria should provide development aid here.

00:04:34 Speaker 1

Cyprus must be fully supported.

00:04:38 Speaker 1

So that everyone, including students, can access the translation tool and chatbots, and so that they are shown how to use Chat GTB.

00:04:50 Speaker 1

Also in the field of entertainment training, and so on and so forth.

00:04:58 Speaker 1

Another important point is that the first language can only be used for subtitles, then another language for PowerPoint, and the trainer's language—so more than three languages are not possible. This isn't even the paid version. And here's the challenge: how do you manage five different languages simultaneously?

Technical and social challenges in the Edu2Help project: Interview between resilience educator Susanne Leitner and the affected person Gabriele Ettenberger

Susanne Leitner (SL): Good afternoon, Gabriele. Thank you for taking the time to talk about your experiences in Cyprus. Today we are particularly interested in the technical and social challenges in the area of mental health and stigma. Let's start by discussing the technical difficulties you encountered.

Gabriele Ettenberger (GE): Gladly, Susanne. One of the biggest problems here in Cyprus is the lack of public Wi-Fi. There's practically no free Wi-Fi, or only very poor Wi-Fi, which makes it difficult to use assistive tools, especially those based on artificial intelligence. These tools require a stable and good internet connection, which is often simply not the case here.

SL: That sounds like a real hurdle. How exactly does that affect the use of mental health tools?

GE: These tools, such as chatbots or other digital mental health support services, could offer low-threshold assistance. But without reliable Wi-Fi, many people can't use them. Furthermore, many people in Cyprus aren't even familiar with these technologies, which makes things even more difficult.

SL: That's interesting. What role do device compatibility and technical equipment play in this context?

GE: Another problem is the variety of devices. In Cyprus, some people use iPhones, others Android devices, and there are recurring compatibility issues, especially with accessories like AirPods. These often only work properly with iPhones, which makes participating in digital resilience and yoga sessions difficult. If you need to move around during such sessions, as is the case with yoga, you need stable connections and devices that work. Microphones might be a better alternative here to circumvent these technical challenges.

SL: That sounds like significant technical obstacles. Are there specific situations in which these challenges become particularly apparent?

GE: Yes, for example, in webinars or online meetings that run on platforms like Webex or Microsoft Teams. Translations are often needed, and these aren't always free. The translation software also requires significant processing power, which not every computer can provide. If someone has an older or less powerful computer, this can make participation almost impossible.

SL: What about the social challenges? You mentioned the stigma surrounding mental health in Cyprus.

GE: Yes, that's a big problem. Cyprus is a small community where everyone knows everyone else. If someone admits they need help with mental health issues, it's quickly stigmatized. Many people are afraid of being labeled "mentally ill." It's almost impossible to talk openly about mental health here without being judged.

SL: How does this affect access to help and support?

GE: It makes it much more difficult. Many people are reluctant to seek professional help because they don't want to be seen as "psychopathological." Low-threshold support services like chatbots or digital tools could help here, but people first need to be introduced to them. Knowledge about such options is completely lacking, which further reinforces the stigma.

SL: In your opinion, what would be the best way to solve this problem?

GE: Austria could set a good example through development aid. Projects like "Edu-Do-Help" could help educate people about digital support services and show them how to use them

without feeling stigmatized. It would be particularly important to make these tools accessible to young people in schools so they learn early on how to access mental health support.

SL: That sounds like a sensible approach. Are there any other points you consider important for improving the situation in Cyprus?

GE: Language barriers are also a major problem. Many digital tools often struggle to use more than three languages simultaneously. In Cyprus, we have many different language groups, which makes it difficult to cater to everyone. Here, too, better translation tools or individually tailored solutions are needed so that everyone receives the support they require.

SL: Thank you very much, Gabriele, for your open words and insights. It is clear that there are both technical and social challenges that urgently need to be addressed in order to promote mental health in Cyprus.

GE: Thank you, Susanne. I hope things will change here soon.

Dissemination

In the afternoon, photos and videos were reviewed, texts for the homepage were created, and preparations were made for the next day.

Day 10

October 14, 2024

Working hours 8:00 to 18:00

Participants: Gabriele Ettenberger, Susanne Leitner

Resilience in times of crisis

Visit to the ghost town of Varosha

The ghost town of Varosha in Famagusta, Cyprus, is a symbol of the political tensions that have persisted on the island for decades. The story of Varosha and Famagusta offers a

profound understanding of the interplay between crisis and resilience within a political and social context.

1. History and Crisis: Varosha was once a luxurious resort town in Famagusta, flourishing in the 1970s. However, following the Turkish invasion of Cyprus in 1974, triggered by a Greek military coup, the town was abandoned by its inhabitants. Since then, Varosha has been an uninhabited ghost town, sealed off and guarded by the Turkish army. This situation is a direct result of the political crisis in Cyprus, which remains unresolved to this day. Northern Cyprus is controlled by Turkey, while the south is internationally recognized as the Republic of Cyprus.

2. Population Resilience: Despite the division and severe political tensions, the people of Cyprus in both parts of the island have demonstrated remarkable resilience. Those forced to leave Famagusta and other areas have built new lives. Many Greek Cypriots who once lived in Varosha still hope to return to their homeland. Their resilience is evident in their preservation of their culture, language, and traditions, despite the displacement.

3. A symbol of resilience on an international level: Varosha is also an international symbol of unresolved conflicts. In peace talks and at the diplomatic level, it is often considered a key region for a possible reunification of the island. The ongoing efforts to resolve the Cyprus conflict demonstrate the resilience of the international community, which repeatedly attempts to find a peaceful solution through negotiations.

4. Tourism and its significance: Recently, parts of Varosha have been opened to visitors, which could herald a new chapter for the city. This is also a sign of change and resilience – an attempt to come to terms with the past and potentially open up new economic and political prospects for the region.

Overall, the story of Varosha and Famagusta shows how a region can be shaped by political crises and yet demonstrate resilience through the resistance and adaptability of its population and international actors.

The adaptability (resilience) of the people and institutions affected by the crisis surrounding Varosha and Famagusta is evident on various levels:

1. Individual adaptability of the residents

Many of Varosha's former residents, mainly Greek Cypriots, were forced to leave their homes and belongings after the 1974 Turkish invasion. Despite this forced loss, they managed to re-establish themselves in other parts of Cyprus or abroad. They built new lives,

founded businesses, and created new communities. This ability to adapt to extreme change and persevere is a key characteristic of resilience.

Examples of individual customization:

- Social networks and support systems: The exile communities have maintained close social ties and supported each other.
- Preservation of cultural identity: Although people have lost their physical homes, they have continued their cultural traditions, festivals and customs to preserve their identity.

2. Adaptability of Cypriot society

The Cyprus conflict has affected the entire country, yet Cypriot society has managed to maintain a functioning economy and social fabric despite the division between the north and south of the island. This adaptability is particularly noticeable in the economy and tourism sectors.

- Tourism: Following the secession of the north and the loss of important tourist areas such as Famagusta, southern Cyprus restructured its tourism sector and developed other regions to compensate for the economic losses. Tourism has become one of the mainstays of the southern economy.
- Political flexibility: Although Cyprus remains politically divided after the partition, institutions in the south have adapted to this new reality, and the Republic of Cyprus is now a member of the European Union. This political integration has supported the stability of the region.

3. Adaptability at the international level

The international community, primarily through the United Nations and the EU, has attempted to resolve the Cyprus conflict diplomatically. Despite repeated failed peace talks, the international community remains active in its efforts to promote a lasting peace. This, too, is a sign of adaptability: by being able to respond to new developments, such as the partial opening of Varosha, international actors can use the dynamics of the conflict to foster dialogue between the two sides.

New approaches: The reopening of parts of Varosha by Turkey and the Turkish Republic of Northern Cyprus could be seen as an opportunity to renew interest in dialogue, even though it has been criticized internationally.

4. Adaptability through economic diversification

Many of the people and regions affected by the crisis have managed to reduce their economic dependence on a single sector (e.g., tourism in Famagusta) and concentrate on other areas:

- Agriculture and trade: Particularly in the south, agricultural businesses and trade sectors have gained importance in order to ensure economic stability.
- Infrastructure development: The construction of new cities and settlements has helped to integrate refugees from the north. This adaptation was necessary to ensure long-term stability and normality.

5. Psychological adaptability

On a personal level, many people had to cope with the loss of their homes, their communities, and their pasts. This demonstrates psychological resilience: despite traumatic events and prolonged uncertainty, many people in Cyprus maintained a positive attitude and worked towards peaceful solutions instead of succumbing to bitterness.

Conclusion:

The adaptability demonstrated in the context of Varosha and Famagusta exemplifies the ability of individuals, communities, and states to adapt to severe political, social, and economic crises. This adaptability manifests itself at the individual, societal, and international levels and is a key aspect of resilience to protracted conflicts and uncertain futures.

Ideas for film sequences:

- A solitary tree stands amidst the ruins of Varosha, in a derelict garden, or on a deserted street. Wild and alive, its roots anchored deep in the ground, it continues to grow despite years of decay. The tree symbolizes the resilience of nature, and thus also of humanity in times of crisis. It represents perseverance and the ability to thrive under adverse circumstances.
- A flower growing from a crack in the wall: On an old building in the abandoned city, a small, colorful flower grew from a crack in the stone. The flower symbolizes survival and hope amidst decay and destruction. Although the city itself is ruined and deserted, the flower demonstrates the capacity of life to thrive even in the most adverse circumstances.

- A bridge connecting cultures in Famagusta. The bridge symbolizes the connection between the separated communities of Greek Cypriot and Turkish Cypriot cultures . There is a bridge called the Lala Mustafa Pasha Bridge, also known as the Famagusta Bridge, which connects different parts of the city and is a symbol of both the division and the potential for connection between the Greek Cypriot and Turkish Cypriot communities.

Resilience in antiquity:

Visit to Salamis:

Roman baths, saunas, and theaters played a significant role in promoting mental health and resilience. These facilities offered not only physical benefits but also mental and emotional support, which had a lasting impact on individual well-being in Roman society. Mental health and resilience were fostered by the following factors:

1. Social interaction and community:

- **Shared experience:** Roman baths and theaters were central venues for social life. They allowed people to meet regularly, make connections, and strengthen social bonds. Interacting with others in a relaxed atmosphere helped foster a sense of belonging and prevent social isolation, which is an important factor for mental health and resilience.
- **Stress reduction through community:** Social networks and contact with other people are important resources for coping with stress. The opportunity to share worries and problems in a social environment strengthens people's psychological resilience.

2. Relaxation and retreat:

- **Rituals of relaxation:** Regular visits to the baths offered the Romans a way to escape the stress of everyday life. Time spent in the thermal baths was a form of self-care, allowing them to regenerate. This recreation contributed to their psychological stability, as regular breaks and relaxation promote emotional resilience.
- **Contemplation and self-reflection:** Away from everyday life, these places also offered an opportunity to find peace and reflect on oneself, which contributed to psychological recovery.

3. Cultural and emotional stimulation through theatre:

- **Emotional expression:** Theater performances offered the Romans the opportunity to process their emotions by watching dramas and comedies. By identifying with characters and stories, they could understand and process their own feelings. This form of catharsis helped to channel emotions such as grief, fear, or frustration.
- **Cultural education and intellectual stimulation:** Theatre also offered intellectual stimulation, which is important for mental health. Reflecting on philosophical or social themes addressed in the plays encouraged reflection and thus fostered a deeper understanding of one's own life and the world.

4. Structure and routines:

- **Stability through fixed rituals:** Regular visits to the baths and theaters created structure in the lives of the Romans. These routines conveyed a sense of control over daily life, which promoted psychological stability and resilience in times of uncertainty or crisis.

5. Body and mind in harmony:

- **Physical and mental interconnectedness:** The Romans viewed the well-being of body and mind as linked. By caring for the body in baths, mental well-being was indirectly enhanced. A relaxed and healthy body promotes the ability to cope better with emotional stress and mental challenges.

Overall, these public institutions were central pillars of Roman culture, promoting not only physical but also mental health and strengthening people's ability to cope resiliently with life's challenges.

Interview: ADHD in children in Cyprus - A conversation with Eleni and her son

Susanne Leitner : Good afternoon, Eleni, and thank you so much for being here today to talk about your experiences with your son. Mental health is still a difficult issue in Cyprus, especially when it comes to ADHD. Could you start by telling us how it all began?

Eleni : Of course, thank you so much for the invitation. My son has had difficulties at school since childhood. He was always restless, couldn't concentrate, and his teachers constantly told us he just needed to "try harder." But no one ever talked about mental health or a possible diagnosis. It's simply not something that's discussed in Cyprus.

Susanne Leitner : That sounds very difficult. How did you experience this time as a mother?

Eleni : It was really hard. In Cyprus, there's a huge stigma surrounding mental illness. Nobody wants to admit that their child might have problems. Many parents are ashamed, and there's little understanding of these issues. As a mother, you feel very alone because there's no real support. There's no awareness, neither in schools nor in society in general.

Susanne Leitner : And when and how was the diagnosis made?

Eleni : Much later. My son went to London to study. During his first year at university, he had great difficulty with his courses, even though he's always been very intelligent. He then sought advice from a university psychologist. The psychologist spent a lot of time with him and finally diagnosed him with ADHD. That was a huge shock for both of us, but also a relief.

Susanne Leitner : How did you experience the reaction to the diagnosis, both in London and in Cyprus?

Eleni : In London, it was a completely different world. There, we immediately had access to therapists, specialists, and support. The university had programs specifically designed for students with ADHD, and my son finally felt understood. That would be unthinkable in Cyprus. There's no psychiatric or psychotherapeutic infrastructure there to address such problems. Even if services existed, I think many people wouldn't use them because the stigma is so strong. As a family, you'd be judged immediately.

Susanne Leitner : This shows how strongly cultural differences influence approaches to mental health. Why do you think the topic is so taboo in Cyprus?

Eleni : I think it has a lot to do with our culture and social expectations. Many people believe that mental health problems are simply "weaknesses" that can be overcome through toughness or discipline. They are often ignored or downplayed. And then, of course, there's the external pressure—what will the neighbors say? What will the family think? Nobody wants to be talked about. So there's little willingness to talk about such things, let alone seek help.

Susanne Leitner : That must be incredibly frustrating. What do you think could be done to improve the situation in Cyprus?

Eleni : I think the first step would be more education. People need to understand that mental health is just as important as physical health and that needing help is not a sign of

weakness. Schools could play a big role in training teachers and launching awareness programs. And of course, the infrastructure also needs to be improved. There need to be more professionals who are able to make these diagnoses and support families.

Susanne Leitner : These are important points. Do you feel that your son's life has changed since the diagnosis and the treatment in London?

Eleni : Absolutely. My son has learned to manage his ADHD, and the support he receives in London has helped him cope better both at university and in everyday life. He has developed strategies and receives the necessary help. I only wish we had received this support earlier – perhaps it would have saved him a lot of difficulties during his school years in Cyprus.

Susanne Leitner : That sounds like early support can really make a difference. Now for a slightly more modern question: Do you think an AI chatbot could help reduce the stigma and provide parents in Cyprus with evidence-based health information on mental illness?

Eleni : That's an interesting idea. I think it could actually help, especially since people in Cyprus are often afraid to talk to others about mental health. An AI chatbot would be anonymous, and that could lower the barrier to seeking information or asking questions. If the chatbot provides good, well-founded information, it could help parents understand what's going on with their children without immediately facing societal judgment. It would be a small but important step toward reducing the stigma and raising awareness of the issue.

Susanne Leitner : I completely agree. Thank you so much, Eleni, for sharing your experiences with us today. It's so important that people like you speak openly about it to raise awareness of mental health in countries like Cyprus. We hope the situation there improves in the future.

Eleni : Thank you very much, Ms. Leitner. I also hope that things will change and that other families won't have to go through the same difficulties as us.

Susanne Leitner : That's what we all wish for. Thank you very much!

Dissemination

on Facebook, Instagram and LinkedIn

In the afternoon, photos and videos were reviewed, texts for the website were written, and a report on all 10 days was compiled.