T-KIT 14
Value-based learning in mobility projects

The training kits series

Youth Partnership

Partnership between the European Commission and the Council of Europe in the field of youth

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T-Kit 14
Value-based learning in mobility projects

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Welcome to the T-Kit series

Some of you may have wondered: what does T-Kit mean? We can offer at least two answers. The first is as simple as the full version in English: "training kit". The second has more to do with the sound of "T-Kit", the word that may easily recall "ticket", one of the travel documents we usually need to go on a journey. For us, this T-Kit is a tool that each of us can use in our work. More specifically, we would like to address youth workers and trainers, and offer them theoretical and practical tools to work with and use when training young people. The T-Kit series is the result of a collective effort involving people from different cultural, professional and organisational backgrounds. Youth trainers, youth leaders in NGOs and professional writers have worked together in order to create high-quality publications that address the needs of the target group while recognising the diversity of approaches across Europe to each subject. The T-Kits are a product of the partnership between the European Commission and the Council of Europe in the field of youth. To find out more, visit the website: pjp-eu.coe.int/en/web/youth-partnership.

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Introduction

Dear reader,

Welcome to the T-Kit on value-based learning in mobility projects! We are happy to welcome you as a whole, with your experiences, competences, questions and, of course, your values. We hope that you arrive equipped with curiosity, an open heart and a critical mind, because you will need all of these when embarking on the journey that this T-Kit hopes to provide.

As the title indicates, this T-Kit is primarily about values, learning and mobility. "Primarily", because each of these words alone is a world of complexity and richness, some of which will be captured on the following pages. At the same time, we will mostly be exploring them together and according to one of the key systemic principles: the whole is greater than the sum of its parts.

In this holistic exploration, our starting point was value-based learning. While searching through relevant documents, publications, reports, articles and practical examples that can be found in the international and European learning mobility field, we managed to find "value-based" and/or "value-based learning" mentioned, but very rarely defined or elaborated on. Since "what is value-based learning?" was the very first question received from colleagues, friends, family or whoever was (un)fortunate enough to engage with the authors during this exciting writing adventure, below is a snapshot of value-based learning, as we define it, as a teaser to lure you in.

This T-Kit sees value-based learning as learning that has values in its foundation and its focus. These values are the essential basis from which each person should engage in learning. They are a starting point for them to develop attitudes, skills and knowledge, and to put those into action through their behaviour. Value-based learning is concerned with discovering what values are, and what they mean for each individual, group or community, and through that, empowering learners to embrace and embody them in their actions and behaviours. In this learning process, the focus is to transform values from hidden gems to rather evident and explicit diamonds, which are acknowledged, addressed, discussed and critically reflected upon. Value-based learning aims to encourage self-reflection, draw out values into the open, promote specific values and encourage learners to act on them. Value-based learning is not neutral. Neither is this T-Kit.

While the purpose of this publication is to explore, discuss and explain, it is also to promote value-based learning and the explicit values that are at the core of European learning mobility programmes. To understand what the T-Kit sets out to promote and why, it is essential to understand a little more about the context in which it was conceptualised and written.

The context for the value-based learning that will be explored on the following pages is learning mobility projects. There are various formats and settings for learning mobility, but in this T-Kit the framework is the in-country or transnational mobility of individuals or groups of learners, which can be short term (lasting several days) or long term (lasting several weeks or months). Learning mobility can have a number of different objectives, but in our opinion there are usually two overarching ones: learning/competence development and impact on the community.

Learning mobility in this T-Kit takes place in non-formal learning settings and in the landscape painted, among others, by the European learning mobility programmes, which include (but are not limited to) the European Solidarity Corps (with volunteering or jobs and traineeships), Erasmus+ (with youth exchanges or mobility of youth workers), Council of Europe mobility programmes (with study sessions or training courses) and other programmes (such as those providing work camps, or bilateral or regional mobility activities). They also encompass learning mobility activities implemented by many different local, national, European and international organisations that fit the above criteria. European programmes support and implement learning mobility activities both strategically and practically. The policies the programmes are built on shape the format and priorities of learning mobility activities, and the values and principles developed and implemented within them. To complete this circle, the experiences of learning mobility activities, with their underlying values, have shaped professional (and sometimes even personal) development paths, as well as the actions, reflections, thoughts and writing of many people – including all three authors of this T-Kit.

By adopting and then encouraging and building on a specific value frame, as has consciously been done for this T-Kit, a choice has been made for you, the reader. Most of the values referenced on its pages relate to the priorities of the European institutions that are supporting the production of this T-Kit. These are the same institutions that stand behind large European learning mobility programmes. The Council of Europe has human rights, democracy and the rule of law as its core values. Those of the European Union are respect for human dignity and human rights, freedom, democracy, equality and the rule of law. These are intrinsically linked to the specific values promoted in this T-Kit and unashamedly demand a certain political mindset from the facilitators of learning, who are the target audience here.

As authors, we are aware that many of you will have some previous experience with, or even in, learning mobility in the framework of European programmes. At the same time, for many of you this might be an entry point into that world. Keeping these two realities in mind, with all the colourful spectrum in-between, this T-Kit tries to offer the essence of the important elements of learning mobility, as well as to venture a little deeper and a little wider whenever possible, to do justice to the richness and complexity of the whole. After all, this is how we arrived at 200+ pages in the end.

To achieve these aims, this T-Kit capitalises on the previous work of the partnership between the European Commission and the Council of Europe in the field of youth, in co-operation with the European Solidarity Corps Resource Centre and other actors in these areas, not least by making reference, wherever appropriate and useful, to these recent publications: *Handbook on quality in learning mobility* (Kristensen 2019), *Quality Mobility App* (*Q! App)* (EPLM 2019) and *4Thought for solidarity* (Bačlija Knoch and Nicodemi 2020). Furthermore, special attention is paid to the Reference Framework of Competences for Democratic Culture (Council of Europe 2018), in particular its reflections on the relation between values, attitudes, skills and knowledge, and critical understanding. To fully understand the context of this T-Kit, it is recommended to become familiar with these overarching resources.

The T-Kit is based on a set of core values that it explores and promotes. In establishing these key values, we took into consideration the historical development of learning mobility in the European youth field, important policy documents, learning mobility in practice, as well as our own experience, and all those who have supported us from the inception meeting onwards. In the T-kit we refer to the main concepts as values, while they are in fact important elements and pivots of value-based education in learning mobility. These core values are set out below, in alphabetical order, as the priority and relevance can change for different contexts and individuals.

- Active citizenship
- Democracy and pluralism
- Empathy and generosity
- Human rights
- Inclusion and diversity
- Solidarity
- Sustainability

with attention to Quality and Community Impact as supporting topics, being transversely addressed throughout the T-Kit.

Many of you will probably think of more values that should be added to this list, or will disagree with the importance of some of the selected ones. Possibly some of you will claim that these values are rather skills or competences, or even clusters of competences. This is excellent! If the T-Kit provokes this kind of reflection and critical thinking, not just at a conceptual, philosophical level, but also at a practical level, this is great news. At the core of the approach is a belief that values are there to be looked at, reflected upon, discussed and critically reviewed; to encourage a learning process around values.

We feel it is important to mention that this list of values is the result of thorough research and preparation by the editorial and extended team (further elaborated on in Chapter 2). Hopefully it will resonate with you. Nonetheless, if you fundamentally disagree with one or more of these values being included, then the invitation is to reflect to what extent the content of this T-Kit brings any new perspective for you. There are movements and groups out there that practise very similar forms of learning mobility, for example youth camps, youth exchanges or volunteering, but based on different sets of values. What we want to make very clear here is that the learning mobility that we are talking about, and the value-based education that we are elaborating on, are unapologetically based on the specific values listed above.

In the spirit of honesty and transparency, it is important to highlight that all three authors have brought their perspectives, experience and (dare we say it) values: when agreeing on the final list of values and on every single page in this T-Kit; when choosing an angle from which to approach themes, elements and the whole; when focusing on the key messages behind the written word; when deciding which concrete activities to include. This is both a privilege and a burden that we took on. When agreeing to write about values and value-based learning, we left our neutrality behind.

Now that we have established this, we should mention who the authors of this T-Kit are: Sérgio Gonçalves, Susie Nicodemi and Snežana Bačlija Knoch. We come from different countries and contexts in Europe, and share practice-based experience, enthusiasm for learning mobility and a strong passion for value-based education. We accept that any specific permutation of authors would influence and limit the direction of the contents of a publication based on values. Luckily, we had input, support and feedback from diverse stakeholders during the drafting. During the inception meeting in Budapest, we were joined by Davide Capecchi (EU-Council of Europe youth partnership), Romina Matei (European Solidarity Corps Resource Centre), Emilija Gagrčin (European Federation for Intercultural Learning) and Jessica Gallardo (European Youth Forum). The drafting process had several feedback rounds and we were privileged to have benefited from many pairs of eyes, different minds and hearts: Marta Medlinska (EU-Council of Europe youth partnership), Romina Matei and Melanie Jacobs (European Solidarity Corps Resource Centre), Natalia Chardymova and Rui Gomes (Education and Training Division – Youth Department of the Council of Europe), Márcio Barcelos, Matthew Foster and Margit Barna (European Youth Foundation). We were incredibly lucky to have not one, but two critical friends: Mark E. Taylor and Calin Rus, who enlightened us with their sharp minds and encouraging spirits. Special thanks go to Viktória Kárpátszki from the EU-Council of Europe youth partnership for ensuring that we got there in the end, which was perhaps the most challenging task of all! And to Mireille van Bremen, who was able to capture our ideas and turn them into beautiful pieces of art which enrich this T-Kit from start to finish!

Besides all the wonderful people who have supported this process so far, there is another group of people who are essential for this publication: the readers! The T-Kit was written with a particular target group in mind: the facilitators of learning and the people they work with using non-formal learning. In this way, the types of activity and relevant learning mobility projects, as well as the roles within them, would mostly fall under the following:

- facilitators of learning responsible for facilitating international or in-country group mobility projects, such as training courses, seminars and Council of Europe study sessions;[1]
- youth leaders who have a specific role in facilitating the learning in a group mobility project, especially those that have a strong focus on the community, such as a youth exchange, work camp or solidarity project in the European Solidarity Corps;
- trainers working under the framework of the training cycles and support given by national agencies of European programmes,[2] regional SALTO-YOUTH Resource Centres (hereafter SALTOs) and organisations, usually to those that are volunteering (individual or group), but can also include jobs and traineeships where a similar approach is needed;

1. For more information, see: www.coe.int/en/web/youth/study-sessions#:~:text=Study%20sessions%20are%20international%20educational,the%20Council%20of%20Europe%20Youth, accessed 8 October 2020.
2. For more information, see: https://ec.europa.eu/programmes/erasmus-plus/contact/national-agencies_en and www.salto-youth.net/about/, accessed 8 October 2020.

- those who support (young) people's learning, as part of a wider learning process, with structured objectives. This could be when specific one-to-one support is needed by an individual, so it could include roles of a mentor or coach, specifically connected to learning mobility settings.

There has been a conscious choice by the authors' team not to include informal learning in this approach, as this would demand a much wider scope of roles and formats.

And one final thing, we would like to share with you that this T-Kit was written in 2020 during the Covid-19 pandemic – at a time of lockdown, cancelled and delayed learning mobilities, worry for our loved ones, ambiguity and uncertainty about the future and prospects for the youth work field and learning mobility. But it was also a time of emerging solidarity with our loved ones, with our neighbours, with the elderly, with those with underlying health conditions; when people were reaching out to each other and (re)establishing connections and when, although mostly confined to their houses and apartments, many people were also going out of their closed bubbles and realigning the meaning of community. It was a time when our planet, at least for a little while, had a chance to heal. It was a time of reflection, critical examination of life priorities, our own values and those of society, and consideration of what the challenging situation is trying to tell us from the systemic point of view. What will the extended impact of the pandemic be, what message(s) does it have for us and what is our role, as facilitators, as authors, as educators, as youth workers in the grand scheme of things? At a time when learning came from immobility, there was a lot of ambiguity and uncertainty, but one thing remained clear, at least for us – a value-based approach is essential. It needs to live on. It is the foundation of the society that we need in the future. Facilitators and youth workers need to be prepared to facilitate value-based learning. They must ensure that the underlying values of mobility projects are made more conscious, reflected on, embraced and enacted. We sincerely hope this T-Kit, written in those turbulent times, is one step in that direction.

We wish you a fruitful exploration of the T-Kit. May the force of value-based learning always be with you (especially in mobility activities)!

Your T-Kit 14 team

Sérgio Gonçalves

Susie Nicodemi

Snežana Bačlija Knoch

What is in this T-Kit?

This T-Kit focuses on the background and key foundations of value-based learning in mobility activities. It proposes concrete methods and tools for placing value-based learning at the heart of youth mobility practice. The aim is to motivate, support and raise the capacity of trainers and facilitators of non-formal learning to:

- facilitate value-based learning in mobility projects;
- promote and encourage that learning in mobility activities is value-based and leads to positive community impact through quality projects as an outcome;
- utilise the potential of learning mobility to stimulate critical thinking and reflection around values;
- create opportunities for experiencing and acting on values within supportive learning environments;
- support learners to transform "abstract" values and embed them into their individual, social, cultural and political community reality.

We have tried to build on lessons learned over the past decades, drawing in particular from Kristensen (2019), EPLM (2019) and Bačlija Knoch and Nicodemi (2020), as well as the Council of Europe (2018).

The T-Kit is divided into two parts, one conceptual and one practical.

The conceptual part covers three main areas:

- **Chapter 1: Essentials of value-based learning**, which focuses on the context and reasons for the T-Kit, as well as existing efforts and developments in the field. It defines key terms that the T-Kit will address such as learning mobility, values, the link to competences and a value-based approach.
- **Chapter 2**: **Key values**, starting with an overview of relevant documents concerning values in the European youth field and the key values that it is relying on. It then tackles each of the selected values, and explores its meaning and links with learning mobility projects.
- **Chapter 3: Facilitators of learning**, as the target group of the T-Kit. This chapter focuses on the profile and role of facilitators of value-based learning, the context in which they are working, challenges they might be facing when facilitating value-based learning and the impact of their work. It also looks at the principles of non-formal education and how to translate them into practice.
- In addition, **"Thought-provokers"**, which address the dilemmas and questions that can arise when implementing activities, dealing with specific groups, challenging their own values as facilitators and for each individual as a lifelong learner, are spread throughout Part One, popping up when needed to complement a topic being tackled in that particular chapter.

The practical part consists of:

- **Chapter 4: Value-based learning activities**, to be used in mobility projects. This chapter consists of an introductory part that frames the activities and ways to convey value-based learning in mobility projects, capitalising on what already exists in the field, both in practical publications and works of different groups of facilitators. This is followed by 30 activities, with cross-referencing and suggestions for logical flows where appropriate.

What follows in the subsequent chapters is not a handbook. It is not a "pick and mix" guide on how to facilitate. It is a T-Kit for facilitators of learning, to help start their thinking process about a new topic that not much has been written about before. It aims to promote value-based education in general, to explain it and, within some limited practical examples related to specific values, show how it can be practised. It is framed within the current policy framework of the Council of Europe and the European Union, including their youth mobility programmes. It aims to be understood through a holistic learning and non-formal education approach: the combination of theory, background information, examples and some practical ideas should help to initiate reflection from the relatively new angle of value-based education in learning mobility in the youth field.

Why this T-Kit and why now?

A brief institutional and policy background

Learning mobility in the youth field is becoming more recognised and more present in European programmes and in the activities and initiatives supported by the European Union, the Council of Europe and other institutions. It also remains strong in other networks, programmes and activities that are not funded at European

level but still support international and national projects for young people and adult learners (such as work camps, youth exchanges, group volunteering and training courses).

Since the 1950s, institutional and policy support has been given on many levels to encourage learning mobility:[3] collective group passports; establishment of financial programmes providing grants for individuals and groups to travel for a learning experience (bilateral, regional, European and more); promotion of voluntary service; recommendations from the Committee of Ministers to Council of Europe member states (such as Recommendation CM/Rec(2017)4 on youth work); encouragement of local and regional authorities to support policy for mobility and exchanges; Competences for Democratic Culture (Council of Europe 2018); inclusion of youth mobility in European Union treaties (1992 Maastricht Treaty); resolutions, White Papers, Green Papers, recommendations and conclusions of the Council of the European Union; the Lisbon strategy with objectives related to education and training; European Youth Strategy and Council of Europe Youth Sector Strategy; the renewed European programmes for 2021-27, and so on.

One of the important steps in institutional and policy support came with the launch of the European Solidarity Corps programme, incorporating volunteering, solidarity projects, traineeships and jobs. The Corps (as the European Solidarity Corps is often abbreviated to) strengthened the focus on a value-based approach to learning mobility, through championing solidarity and community impact.

While the numbers of learning mobility initiatives and their participants have been continuously growing, there is no guarantee that the projects' quality and their outcomes will follow this trend. The infrastructure meant to support the preparation, funding, implementation and evaluation of mobility projects risks being insufficiently strengthened to sustain such an increase in quantity. At the same time, the aim and purpose of learning mobility projects, including their value base and intentions, are not always clear. This risks minimising the potential impact of the learning mobility on participants and their respective communities. By promoting quality and a solid value base, it is hoped to reduce the possibility of negative experiences, which can affect the safety and well-being of participants, and which could also have a long-lasting effect on their perception of diversity, among other things.

Learning mobility recognised in policy

Local organisations and participants are quite vocal in recognising the benefits of being involved in learning mobility. Policy makers, including those working on legislation and strategy of the funding programmes, are transparent in their support for it too. The 2017 Recommendation on youth work of the Council of Europe directly acknowledges that youth work benefits from regional, national and international opportunities and co-operation. Therefore, learning mobility in the youth field, with a focus on personal and social development, benefits the individuals involved (participants, leaders, volunteers, facilitators, etc.), and also the structures and systems of youth work as a whole. The recommendation states that the role of youth work can be promoted by broadening intercultural competences and international understanding among young people, and developing more of a European identity for those involved.

Building on the existing T-Kit series

The partnership between the European Commission and the Council of Europe in the field of youth, in co-operation with the European Solidarity Corps Resource Centre launched the production of this T-Kit on value-based learning in mobility activities, to join an already rich T-Kit series that encompasses different essential aspects of non-formal training in the youth field.

In fact, several existing T-Kits concern topics tightly connected to value-based learning, such as *T-Kit 4 – Intercultural learning*; *T-Kit 6 – Training essentials*; *T-Kit 7 – European Citizenship in youth work*; *T-Kit 8 – Social inclusion*; and *T-Kit 13 – Sustainability and youth work*. Each is focused on a specific value or a specific aspect of value-based learning. This T-Kit aims to offer a wider and more comprehensive picture of the importance and efficacy of a general value-based approach.

Needs of the youth field

Another main reason for this T-Kit came with the growing number of learning mobility projects and mobilities being developed and implemented with a strong connection to values.[4] It became evident that an effort needed to be made to ensure quality and have this powerful educational tool produce a positive impact on

3. Inspired by the list in the introduction to *Handbook on quality in learning mobility* (Kristensen 2019).
4. At the same time, at policy level, there are significant efforts being made to place values and value-based education on the agenda, such as the 2018 Council Recommendation on promoting common values, inclusive education, and the European dimension of teaching (European Council, 2018b).

the young people, organisations and communities involved. The *Handbook on quality in learning mobility* and the Quality Mobility App (Q!App) were developed precisely to support individuals and organisations planning and carrying out learning mobility projects to ensure quality at each stage of the process.

Together with these important developments, the need to look specifically at value-based learning in mobility activities, and supporting trainers and facilitators to transform this need into practice and concrete projects, has become more and more apparent. As a meeting point for young people from diverse backgrounds and with different identity traits, who all come carrying their own "bubbles" (see box below), as well as an encounter of young people from unknown environments and communities, learning mobilities draw attention to values, trigger reflections on them, and stimulate questioning and critical examination.

The "bubble" of international youth work

"The term 'community' is used to denote a social or cultural group that is larger than one's immediate circle of family and friends and to which one feels a sense of belonging. There are numerous types of groups that might be relevant here, for example, the people who live within a particular geographical area (such as a neighbourhood, a town or city, a country, a group of countries such as Europe or Africa, or indeed the world in the case of the 'global community'), a more geographically diffused group (such as an ethnic group, faith group, leisure group, sexual orientation group, etc.), or any other kind of social or cultural group to which an individual feels a sense of belonging" (Council of Europe 2018: 41).

"A filter bubble stems from the idea that algorithms used to personalise an individual's online experience means that they encounter only information and opinions that conform to and reinforce their own beliefs."[5]

"There is no hiding it, we are living within our bubble. Even when we are trying to sell youth work, we end up trying to sell it to those who are already believers. It is almost like convincing a 6-year-old boy that Santa exists when he already is preparing for Santa's visit" (Popper 2015).

These three quotes, coming from different sources and angles, are offered here to support the use of the word "bubble" or "bubbles", which can be encountered in several places in this T-Kit. "Bubble(s)" is used to describe someone's closed group or community, which shares the same (or very) similar views, beliefs and core values and sometimes even a "language" that is not always fully understood by those outside the group. Bubbles can be of different shapes and sizes, and even international youth work is sometimes considered a bubble – and one that is not always easiest to penetrate and be understood by "outsiders" (an extensive use of acronyms does not help much – ESC, E+, PBA, TOTHRE, ICL!). The bubble's membrane can be of varied thickness and can have a protective role, to ensure safety and comfort, but it can also act as a wall that creates an "us v. them" mentality towards others who hold different values and beliefs. Going outside the bubble implies reaching out beyond the membrane and getting in touch with different views and sources of information, beliefs and values.

Value-based learning, with inclusion as one of its values, concerns itself with motivating and supporting participants to venture outside the bubble and, in the context of learning mobility projects, to learn more about other people's values, beliefs and world views, as well as their own in the face of diversity. This is an exciting task for those facilitating value-based learning and this T-Kit sets out to support them in this challenge.

Facilitators of learning

In all this, facilitators enter with their own values and value-driven processes, being civic-minded and political beings, (co-)responsible for the learning of others, but also for their own learning and continuous development. This dual role of facilitators is something that is present throughout this T-Kit – reflecting on their own values, while supporting others to do the same. The T-Kit does not aim at providing indicators and standards related to the values discussed, but as in the Reference Framework of Competences for Democratic Culture (Council of Europe 2018) or the European Commission's ETS competence models, it focuses on them as an important element that responds to the demands and challenges of intercultural situations faced through learning mobility projects. By highlighting and exploring the values that are elaborated on its pages, this T-Kit supports the development of facilitators' competences in non-formal learning, particularly in the context of learning mobility projects. It is the choice of values, the awareness of them, and the open discussions about them that make a difference in how competences are channelled into action.

5. www.lexico.com/definition/filter_bubble, accessed 8 October 2020.

Solidarity

One of the values that has been brought to the forefront of the European youth programmes, with the launching of the European Solidarity Corps, is solidarity. The European Solidarity Corps is a programme that supports mobility and, at the same time, with the focus on solidarity, emphasises the importance of values in mobility projects. As one of its very first tasks, the European Solidarity Corps Resource Centre implemented a study (Bačlija Knoch and Nicodemi 2020) to find a common ground on solidarity in Europe (or at least in the youth field in Europe). As outcomes of that process, ideas for concrete learning activities that can support the solidarity dimension of mobility initiatives evolved, and there was a need to channel them into a practical tool that has a focus on values.

Furthermore, the focus on solidarity brought back into the spotlight different topics that the youth work field can benefit from – many of which have been core to youth work for years. Based on research done prior to this T-Kit, these topics have not yet been included in other publications, or at least not in direct relation to learning mobility, and include, *inter alia*: personal identity and its development through mobility projects; in-groups and out-groups and how to reach young people who are outside the bubbles; and the inclusion of young people who hold different values to those promoted by European programmes. The values that youth workers build on (as evidenced through the first and second European Youth Work conventions and through the publication *Mapping the educational and career paths of youth workers* (O'Donovan (2018)) can be developed through interactions and proposed paths and frameworks that this T-Kit aims to promote.

EPLM Quality Framework as quality background

The potential value of a learning mobility project for young people (and other actors) involved makes it vital to ensure that the outcome is fit for purpose. With more and more people getting involved in learning mobilities, it is imperative to make sure that the increased quantity of projects is directly matched by their quality.

It takes a lot of preparation and work to support the learning potential of a mobility project. Quality needs to be an integral part of the design, preparation, implementation, and monitoring and evaluation of each learning mobility experience. The knowledge, skills, values, attitudes and changes in behaviour that are developed during these experiences can contribute to the development of individuals, communities and societies. Better quality projects that are value-based can have a bigger and more positive impact on participants, organisations, the community, and on those facilitating them.

To respond to all these needs and concerns, in the framework of the European Platform on Learning Mobility (EPLM), the EU-Council of Europe youth partnership supported the development of a Quality Framework for Learning Mobility in the Youth Field. The aim was to reach a clear and shared understanding of the concept of "quality in mobility" and to develop concrete guidelines and definitions that can help practitioners across Europe to ensure higher quality in the projects they are undertaking. The outcomes, validated by the Steering Group of the EPLM in 2019, provided quality criteria, quality indicators and a *Handbook on quality in learning mobility* (Kristensen 2019). The national agency for the Flemish community in Belgium, JINT, and SALTO Inclusion and Diversity invested in the development of an app, the Quality Mobility App, also known as the Q! App (EPLM 2019). Both tools provide easy-to-use solutions for organisers of youth learning mobility projects, who can therefore be supported in the planning, execution and evaluation of these activities.

The quality framework was the original context in which the idea of this T-Kit was born, as a conceptual and practical toolkit for facilitators of learning in mobility, to support them in developing, ensuring and sustaining quality. Together with the importance of a value-based approach to learning in mobility activities, as one of the essential processes of ensuring quality, the circle was complete.

Handbook on quality in learning mobility

Building on the 22 quality principles, and the targeted checklist of 119 quality indicators, the *Handbook on quality in learning mobility* was developed.

It is not meant to be the ultimate reference guide for the field, or a gold standard towards which all practitioners should aim, but rather, as described in the handbook's introduction, "it was [made with an ambition] of drawing 'a line in the sand' that encapsulates the current knowledge base and making it available to practitioners across Europe so that they are able to exploit this in their activities, rather than wasting precious energy on reinventing the wheel" (Kristensen 2019).

Quality Mobility App (Q! App)

Q! App is a free Web app[6] which functions as a complement to the *Handbook on quality in learning mobility*, building on the 22 quality principles. It follows the same concept of prioritising quality, and provides step-by-step support for project organisers in a project management approach, following a logical timeline of before/during/after.

The app has three main sections, which should be particularly helpful for newcomers: Q! Rate, for organisers and their partners to rate their mobility projects following predefined indicators and criteria; Q! Create a new project, with a possibility to invite others to develop the project together, then download the project outline to use in applications; and Q! Search, a database of more than 200 practical resources.

All the needs, considerations, developments and efforts of research, policy and practice generated momentum leading to the production of this T-Kit, and have helped to shape its framework, content and approach. At the same time, the landscape of learning mobility in which the T-Kit was written was painted, among other things, by: young people and adults alike taking to the streets to protest against populist voices and far-right groups; youth work recognising the need to invest more efforts in authentic youth participation; the climate crisis calling for sustainability and solidarity with present and future generations; a global pandemic indicating the need for both community and global responses to a burning issue; and reassessment of the core values on which today's societies function. This landscape indicated the need for value-based learning and education, as well as measures to strengthen it and support individuals and groups who are ready and willing to implement it. *T-Kit 14 – Value-based learning in mobility projects* is one of these measures, and everyone involved in its development hopes that there will be many other steps to follow.

6. Q! App is funded and supported by JINT (NA BE-FL), Salto Inclusion and Diversity, Erasmus+, the EU-Council of Europe youth partnership and the European Solidarity Corps. It is available at www.qualitymobility.app.

Part I

Conceptual considerations

List of "thought provokers"

Online v. face-to-face learning

Are some values more important than others? Is there a hierarchy of values?

Can I relate to European values if I am not a European citizen?

Values education or moral education?

How do you decide which action to take when values contradict each other?

What is the nature of the concepts mentioned in this T-Kit?

Active citizenship or critical youth citizenship? European citizenship or global citizenship? Which "citizenship" is the key for learning mobility?

What is more important: to be involved in civic activities or to vote? Or should both always be combined?

Is empathy a skill, knowledge, attitude, a full competence or a value? Is it all of these things?

How can we act with empathy as a value towards people who act in a hateful or offensive way?

How universal are human rights?

How do we ensure that learning opportunities include everyone and are not based on affiliations and proximity?

Is online solidarity just "clicktivism" or is it a legitimate act of solidarity?

How sustainable are learning mobility projects?

Does acknowledging ALL points of view mean supporting and agreeing with them?

What happens if the learning mobility context has very different values to your personal ones?

How do you foster value-based learning with a diverse group of learners?

Facilitator's own values – personal level v. professional facilitator level

How should the individual and community benefits of learning mobility be balanced?

Should a facilitator be multipartial, or should they role-model their own values with integrity?

Is supervision for facilitators needed?

Chapter 1

Essentials of value-based learning in mobility projects

1.1. Learning mobility in the European youth field

1.1.1. What is learning mobility?

According to the European Platform on Learning Mobility, learning mobility is: "transnational mobility undertaken for a period of time, consciously organised for educational purposes or to acquire new competences or knowledge. It covers a wide variety of projects and activities and can be implemented in formal or non-formal settings". The aim of learning mobility is to increase participation, active citizenship, intercultural learning and dialogue as well as the individual competence development of young people. Mobility is also to be understood as a source of genuine and diverse learning experiences. In recent years, with the development of the European Solidarity Corps, the emphasis on the importance of considering community impact has also increased. This impact is considered both in relation to the hosting communities (those in which learning mobility takes place) and sending communities (those from which learners leave for their learning mobility and to which they return).

Learning mobility projects help develop people's competences (personal and professional).[7] The format of international mobilities has many elements that are unique in their make-up, contributing to an increased awareness and incorporation of democratic and European values. Learning mobilities can happen on different levels. The European dimension of a project (including those aforementioned values) can be visible and supported in mobility projects that cross borders, and also those that do not. Therefore, when considering learning mobility projects, national (in-country) mobilities[8] have been included as well. In the same way, value-based activities can also happen outside of youth work per se, including through community activism or in the workplace.

More than plenary sessions

If there is one thing most frequently associated with non-formal education, it is probably a group of learners sitting in a circle in a plenary room. Since learning mobility projects, as considered in this T-Kit, are based on non-formal education, the same image can be seen as representing at least one part of their learning process. However, we would like to highlight that learning environments come in many different shapes and sizes and, even more importantly, can be set in many different contexts: public parks, public squares, museums, theatre stages, basketball courts, beaches, hiking trails, camping sites, streets. All of them (and many others) can be turned into "plenaries", as long as they abide by basic principles of safety and are suitable for stimulating learning. In fact, that is the beauty of learning mobility projects – the mobility can be reflected in changing learning environments to suit the needs of the learners and the learning process.[9] In this T-Kit, "plenary" will be mentioned often and in different chapters, with the meaning that it is the place where the group gathers, regardless of the environment in which the plenary is set.

1.1.2. What is youth, and youth work?

According to the publication *Youth research: the essentials* (Petkovic et al. 2019), youth is often understood as a period of transitioning to autonomous life – from learning to working, from dependent to independent living,

7. See for example: www.researchyouth.net/facts/.
8. The European Solidarity Corps programme supports both cross-border and in-country mobility projects. For more information on the types of activities that are possible within the Corps, see https://europa.eu/youth/solidarity/activity%20_en, accessed 8 October 2020.
9. For more about learning environments, see *T-Kit 6 – Training essentials*, Chapter 3.4.7 Training aids and learning environments, https://pjp-eu.coe.int/en/web/youth-partnership/t-kits, accessed 8 October 2020.

etc. It is not a fixed, definite concept, but is created and understood each time it is used. The age range 15-29 is often used across Europe, and different institutions use different age ranges. In the Erasmus+ programme, for example, the age range is 13-30.

In Europe today, there are many different settings, approaches, interpretations and understandings of the term youth work. In the Declaration of the 2nd European Youth Work Convention (Council of Europe/European Union 2015), there was an attempt to bring together the shared aims of this diversity into some common ground: "Youth work is about cultivating the imagination, initiative, integration, involvement and aspiration of young people. Its principles are that it is educative, empowering, participative, expressive and inclusive."

At a policy level, a couple of years later, the Council of Europe agreed on a definition that was used in the 2017 Recommendation on youth work (CM/Rec(2017)4): "Youth work aims to motivate and support those young people to find and pursue constructive pathways in life, thus contributing to their personal and social development and to society at large." The personal development aspect – the understanding of self, through reflection and observation, including all the relative values, attitudes and resulting behaviours – is a vital process for each individual that youth work supports. The focus on values is also important for social development and contributing to society at large. It is where the connection with values comes that is important for this T-Kit, and for all learning mobility activities, whether supported through local or international youth work, in the workplace or through community service. For many, the implementation of youth work principles as a framework to guide learning mobility is a natural partner to a focus on values. For other activities' formats, a direct link to values and non-formal education provides that umbrella.

All this shows that learning mobility has many different shapes and formats and includes different types of activities, different actors and stakeholders. In the youth field, it is mostly associated with non-formal learning opportunities, but the boundaries of learning mobility are not entirely clear. Inspired by the *Handbook on quality in learning mobility*, learning mobility in the youth field can refer to the following activities:

- short-term encounters between youth groups;
- long-term school-stays in upper secondary general education;
- international meetings of young people or youth leaders;
- study sessions, training courses and training of trainers;
- European Solidarity Corps and other types of national and international mobility of volunteers;
- mobility of youth workers;
- short-term team volunteering projects, also known as work camps;
- placements or jobs in enterprises or in the solidarity sector.

This T-Kit has learning mobility in the youth field as a frame, so school-stays are not included. However, all the other examples (and perhaps more) will be encountered on these pages.

More than European Union programmes

It is important to remember that youth mobility policies and programmes in Europe are funded not only by European Union institutions, but by a variety of other means. Other grants and donors, from the local to regional to worldwide level, provide opportunities for learning mobility experiences. It is not only a programme or grant funding that makes these things happen, it could also be through fundraising or other means – if there is a will, there is a way. Ultimately, it is the motivation and drive of those involved that make the projects happen, no matter where the resources are found. Learning mobility has a much wider framework than the EU programmes alone.

More than face-to-face transnational activities

Learning mobility is about physical and organised travelling experiences, very often including cross-border mobility, but it can also include in-country (for example, volunteering for individuals or teams in the European Solidarity Corps, which can take place in the same country) and virtual mobility. The use of online spaces and connections between people can make a significant contribution to exchange and learning. This has been developing for several years in the youth sector, and the lockdown experience of the Covid-19 pandemic has very much helped to give time for improvement, recognition and to embed into wider networks. In Part Two: Activities, you will find some adaptations of face-to-face activities that can support online value-based learning.

Thought provoker

Online v. face-to-face learning

As a response to the Covid-19 pandemic, a quick adaptation to the new reality was needed and quickly implemented. After many years of resistance in the learning mobility field to utilising digital tools and online learning opportunities, many learning mobility projects were rapidly adapted to online learning environments and the learning curve was steep. This brought new opportunities and ways of learning, but also the need to deal with technical problems and different sets of competences. This included questioning values connected to face-to-face learning and how to incorporate them in fairly limited online environments. This brought a set of new questions into focus:

- Can online learning generate the same impact as physical learning mobility?
- Does online learning capture the values behind the face-to-face work, particularly with young people?
- What is "virtual" in a virtual learning mobility project?
- What can be done online that cannot be done in residential settings and vice versa?
- Does online learning bring more inclusive opportunities, or the opposite?
- Can local communities still benefit from online learning?
- Can online learning be considered a "mobility" project, since there is still an international environment and an exchange of knowledge and practices?
- In the future, will online learning replace face-to-face learning completely?

If these questions are not enough, by exploring some of the activities in this T-Kit, which come with recommended adaptations for online learning environments, you might have additional food for thought. In addition, you can check out *T-Kit 6 – Training essentials*,[10] which has a fairly elaborate content on online and blended learning.

More than EU countries

Although supported by the EU principle of freedom of movement of its citizens, learning mobility can take place outside of EU programmes; it is not just about EU member states as European programme countries. The Council of Europe, for one, has a wider geographical reach. Learning mobility can take place in more diverse settings of a wider Europe and beyond, and that opportunity and diversity is to be welcomed.

1.1.3. The European youth field as a learning mobility context

The previous paragraph provides a very good interlude for this section. When considering learning mobility, the context in which it takes place plays a very significant role. On the one hand, each learner comes with their own context and, on the other, the location in which the learning takes place also provides a context. For example, learning mobility in the centre of Belgrade, with young people from the Balkans, will have a different context from learning mobility taking place in a rural village in Spain, with young people from all over the EU.

When referring to value-based learning, this context will play an even more significant role. Besides the values that learners are bringing with them and the team is bringing to the process, there will also be values that are part of the context or the community in which the learning mobility takes place. Then there will also be the political contexts that come with the programme under which the learning mobility project is being funded and implemented. And, in the case of learning mobility projects that are being considered in this T-Kit, there will also be values that come from European youth work and the connected fields supported by European learning mobility programmes. Now, that is quite a lot to consider, isn't it?!

A solid definition of European youth work, following the thinking around this T-Kit, comes from Yael Ohana (2020):

> European youth work should be understood in a broad sense, as the work with young people (mainly of an educational nature) which a) considers "Europe" or "European issues" as a key framework consideration or context, and/or b) uses funding from European youth work programmes or is organised centrally by one of the European youth work support institutions, and/or c) takes place between different countries in Europe (international) or in one country

10. For more on online and blended learning, see *T-Kit 6 – Training essentials*, in particular section 1.1.4, https://pjp-eu.coe.int/en/web/youth-partnership/t-kits, accessed 8 October 2020.

in Europe (national with a European dimension), and/or d) is conducted by organisations whose capacity has been built by European youth work programmes. In our understanding, any combination of at least two of these criteria would qualify a youth work project as European youth work.

And while learning mobility also takes place outside the strict boundaries of youth work (in the form of jobs and traineeships of the European Solidarity Corps or within the framework of an international work camp organisation, for example), the fields are still related and the impact of the context is fairly recognisable in the activities.

Calling something European encompasses multiple cultural, political, religious, ethnic (and many more) perspectives that contribute to identification. What is specific, when talking about Europe, is that embracing diversity itself is often considered particularly European. In other words, acknowledging, accepting and respecting different values, views, beliefs and behaviours can unite people as well under the common umbrella of European identity. This is a good starting point when thinking about what constitutes the European context for learning mobility projects.[11]

The European learning mobility context provides a lot of inspiration for exploration, critical reflection and dialogue around values, as well as for putting those values into action. Projects and activities taking place in the European youth field are characterised by the intention of providing follow-up and longer-term impact in the community, which is another aspect that needs to be considered.[12] Supporting learners in reflecting on their European identity, building programmes and activities based on the foundation of values promoted by European programmes and encouraging participants to critically act on those values, as well as to promote them, are important wheels of setting value-based education in the European youth field in motion.

1.2. Values

1.2.1. What does "values" mean in this T-Kit?

Values are guiding principles that make people decide and act in a certain way. They are the compass towards a person's ethical behaviour, and they complement their belief system. This definition of values is well described in the Reference Framework of Competences for Democratic Culture:

> A value is a belief about a desirable goal that motivates action and serves as a guiding principle in life across many situations. ... They influence attitudes, and assessing people's values can help to predict their attitudes and their behaviour. People organise their values into hierarchies in terms of their relative importance, and the relative importance of values often changes across the lifespan. At the individual psychological level, values are internalised social representations or moral beliefs that people appeal to as the ultimate rationale for their actions. However, values are not simply individual traits but social agreements about what is right, good, or to be cherished. (Council of Europe 2018: 78)

In this reference framework, values are considered part of a set of competences that people need to have in order to function in society. However, it is essential to clarify that it is also stated in the same document that "the term 'competence' is not being used here in its casual everyday sense as a synonym of 'ability', but in a more technical sense to refer to the psychological resources" (ibid.: 39).

Taking that into consideration for this T-Kit, values will be explored more deeply, and not only as part of competence. Values are hidden, while skills, knowledge and attitudes are easier to see and to follow in their development. It is possible to assess a person's level of knowledge, as well as their level of individual skills. From a person's actions and behaviour, it is possible to assume their attitudes. But values are not visible at all, and thus their assessment is not an easy thing to do. Often, they are not even known by the person or those around them.

11. For more on European values, see Chapter 2, section 2.1.
12. For exploring different aspects of acting for change in the community, we suggest Activity 5: Community walk: what do I care about and what do I want to change?

Values lie underneath the actions of each person, group or even a nation. In that, values are similar to beliefs. When people are asked why they believe in something, it is often difficult to explain. It is something that comes from the inside, from a gut feeling, from life experience and the influence of different elements which lead to that belief or value. Therefore, it is not possible to argue with someone and, just like that, make them change their value, in the same way that they will not change their belief in an instant. A person's beliefs and values will be influenced by where they were born, the values of their culture, the values of their religion, the education they had, their life experiences, life-changing events, etc. They are deeply ingrained and, as such, take quite some effort, experience and learning to be further developed or changed.

Even though they are difficult to change, values do evolve and change throughout time. Therefore, value-based education is essential in order to support the development and evolution of values, or at least to raise awareness of them, and to allow for open discussions in safe learning environments.

> Values go beyond attitudes: they transcend specific objects or situations. They are more general beliefs about the desirable goals that individuals strive for in life, reflecting modes of conduct or states of being that an individual finds preferable to all other alternatives. In this way, values serve as standards and criteria that people use both consciously and unconsciously in their judgments. They have a normative prescriptive quality about what ought to be done or thought in different situations.
>
> Values therefore motivate certain behaviours and attitudes. For example, people for whom independence is an important value are triggered if their independence is threatened, feel despair when they are helpless to protect it, and are happy when they can enjoy it. (Schwartz 2012)

1.2.2. Value clusters and languages

A value is never alone by itself, but somewhat connected and grouped in clusters with other values. Discussions can arise about the meaning of a single value and what it represents for each person. That is why it also becomes easier to understand them in clusters, to widen the definition and meaning for each person. For example, if we talk about "safety" as a value, what other values are connected with it? Safety is clustered under the same umbrella with security, assurance, defence, invulnerability, and these have different meanings for different

people. If somebody says that they have "safety" as their key value, what does that mean in reality? How is it connected with their needs? Does this person consider having a house as part of safety, in the sense that it is a safe place to be? Or does it mean "freedom" to another person, since the feeling of safety will allow the person also to have freedom to travel, to experiment, to try different things without fear? It can also be clustered with "family" (safety of one's loved ones), "wealth" (economic safety), "health" (safety from disease), and many others. So to outline a single value as the reason for individual attitudes and behaviours rarely reflects the reality. Actions come from a set of values, a cluster, and the meaning it has for each individual and how they will act upon it.

It is crucial to take into consideration the differences between languages and how each value is perceived. For example, "integrity" has 11 different ways of being expressed in Finnish. In Portuguese, "safety" and "security" are the same word. In various European languages, the words "fairness" and "equity" are translated differently. This diversity opens up a whole new world of value discovery. It makes an intercultural environment rich for exploring and identifying all the little differences that may exist.[13]

1.2.3. Areas of values

Values come from societal influence on individuals and vice versa. When a vast majority of people follow similar values, they shape the structure of that society, and those values become part of the society itself. In the same way, if society has defined a set of values, the individuals in it will be influenced by it and will take them as their values. To understand this concept better, we have created a simplified list of different areas where values can be found. They are based on different concepts from various sources (included in the References). Those areas are:[14]

- **Individual** – different from person to person. Each person has their own set of values and prioritises them in a different way.
- **Collective (group)** – values that are commonly agreed by a group of people from organisations, groups, companies.
- **Collective (society)** – underlying values that are not structured, but are acknowledged: societal values, ethical and moral values that make the society function, as well as cultural values.

Individual

Individuals have their own set of values, which change according to the current situation and individual needs. Personal values come from education, background, family and friends, and they shape an individual's personality and character. Each person has values that guide their life, and they prioritise them according to their beliefs, ethics and nature. Values are connected with needs.[15] And upon some self-reflection, it may become

13. To go deeper into this topic, we recommend Activity 9: How does _____ sound in your language? and Activity 15: Connections between values.
14. To explore different areas and their connections, see Activity 3: Intersection of values.
15. To reflect on the link between values and needs, see Activity 16: What do you need?

clear how the values that guide a person's life are also connected with their personal needs. Suppose, for example, that the value of honesty is of high priority for someone. In that case, the person will not only drive their life having that in mind but will also look at the behaviour of others. And they may feel disconnected and disappointed with another person if they act dishonestly.

Nevertheless, the opposite is also true. A person may have a series of values that will be strengthened and confirmed by behaving in the opposite way to others. For example, a person that values power and authority will look for conformism and submission in others. As such, the value–need relationship influences their behaviour and what they seek from others. Many times, people are not even aware of their values unless they regularly reflect on them and check how they guide their life accordingly. The difference in values between individuals can lead to conflicts, since the needs of different persons are not met. But do not be mistaken that people with similar values will act in the same way. Two or more people can have the same set of values and act and behave differently. Imagine this hypothetical scenario: Jane and Joe have the value of friendship as one of the main values that guide their life. They will do everything for their friends and cherish that feeling of connection and trust that friendship brings. But while Jane will call her friends almost every day, checking on them and caring, Joe will prefer to hang out with them, and to go to bars and clubs. It does not mean that they like their friends in different ways, but just that they act differently, due to other factors that influence behaviour such as personality traits, personal characteristics, life experience, other values, etc. Even so, it is usually easier to connect with a person or a group who follows the same set of values.[16]

We now propose a short reflection exercise. Write below, in the left column, the top five values that are guiding your life at the moment. In the right column, write the values that you think your closest friends have. When completed, compare the two lists of values.

This exercise helps to raise awareness of a person's values and those of the people around them. It can be done at any time and it is interesting to compare the results from different periods of their own life, after experiences or as contexts change.

My top five values	My friends' top five values

How similar are your individual values to those of your friends?

Self-awareness is the first step towards value-based education and thus this exercise can be a good starting point. More exercises for individual and group awareness can be found in Part Two: Activities.

Thought provoker

Are some values more important than others? Is there a hierarchy of values?

Each person has a set of core values that govern their life, influence their behaviour and guide the decisions that they take. On an individual level, some might be more evident or present than others, depending on the different contexts the person is in, and this can change over time. Some values can be more dominant than others, or more central to a person's identity, depending on personal beliefs, experience, environment and the current situation.

- If some values are more dominant than others, does that mean that only those ones influence behaviour and decisions?
- Are dominant values more important or higher in the hierarchy than the others or are they just activated in particular contexts?
- What kind of situations can possibly change the constellation of values? Is it possible to intentionally change it?

16. To explore different perceptions of how values are put into action through behaviour, see Activity 13: Take a value step.

- How many values can be dominant at any given moment?
- In a family, does each member share similar dominant values?
- Is it possible for a value to surface after a number of years? If so, can this kind of value suddenly become a dominant value?

Self-reflection and self-awareness are the main steps towards understanding personal values, as well as a possible constellation (hierarchy?) among them. Constellations change over time and values evolve throughout life, thus regular introspection becomes vital.

Collective (group)

This is a series of values that are agreed by a group of people, ranging from very small, at a non-profit organisation, for example, with few employees and volunteers, to a large organisation, like the United Nations. Did you know that the values of the United Nations are integrity, respect for diversity and professionalism? And those of the World Wildlife Fund (WWF) are loyalty, integrity, trustworthiness and fairness. What does it mean to have a specific set of values at an organisational level? They are the guidelines for each organisation, and their members are expected to act according to them. It is widespread that companies also set their values to guide their work, service and their employees. But in practice, it does not mean that the members of an NGO, employees of a company, or member countries of a big institution like the United Nations take these values as their own. It instead means that when they are at the service of those institutions, they should, as much as possible, follow them as guidelines for their work. Whether individuals take these values as their own is entirely up to them, and they cannot be forced or imposed by the institution.

Other group values are found in groups of people who have things in common, like the same profession, even if in different countries or regions. It does not mean that the values are shared or similar to all people with that commonality. Instead, they influence the selection of values at the individual level. At this level, the way of acting and thinking usually has an impact on the community since it can be formed by small or more significant groups that follow specific guidelines and codes of conduct. When having the same profession, such as lawyers, there is an already established code of conduct that is quite similar at international level and that all lawyers should follow. Since there is at least one thing that a group of people have in common, the connection between them, the willingness to be together and to co-operate may be higher than usual. Also, because the language level used is very similar, so people feel more comfortable with it.[17]

It is important to highlight that individuals always have the freedom to act and behave according to their values (inside the established laws). Using religion as an example, even people who follow the same faith and share spiritual values may behave in very different ways and have personal values which can conflict with the new ones established by the religion. They may agree with the majority of faith values and ethics, but still interpret them and act in their own way, as they feel this is the better way for them.

Collective (society)

Values in this area are more extensive in the sense that they affect people across different sectors, and are not limited to a group and a structure.

Societal values change throughout lifetime and periods of history. For example, honour was of high societal value in the 18th and 19th centuries in western civilisation. The "word of a man" was accepted as official agreement and insurance that a deal would be fulfilled and honoured! It is very much connected with the term "chivalry", which has more layers than honour, being composed of a set of codes of conduct. It is not so evident in the western world anymore. At the same time, it remains very present in Japan, and is derived from the Bushido philosophy which dictates the codes of a samurai's life and his service to the emperor. Ultimately, if the samurai does not fulfil his function adequately he would perform seppuku or hara-kiri (as it is known in western civilisation) – a suicidal ritual to keep his honour.

Other values have changed and, looking back to the past, the evolution and constant changing of societal values can become apparent. For example, the status of women in society has changed and continues to change to this day. The value of increasing gender equality is leading to a more equitable balance and fairer treatment between genders across different sectors of society, such as voting rights, equal salaries, power relations and more. However, there is still a long way to go. Human rights and dignity are increasing, tackling issues such as

17. To agree on common group values in a learning mobility, we suggest Activity 11: Group values.

poverty, health, migration, basic needs fulfilment, etc. These are values from society and cultures in general that individuals have taken on themselves. Of course, we are referring to values in general in the world, but they can be quite different from country to country.

In parallel with societal values, cultural values go beyond countries' borders. They can be similar in the same geographical region crossing several countries. The Organisation for Economic Co-operation and Development (OECD) conducted a study to try to identify what each country and region values the most. Since 2011 to date, there have been over 100 000 responses from over 180 countries.[18]

Similar values were found in some neighbouring countries and regions, although some countries' values also differed from the general values of the area. For example, in Europe, only Slovenia and Georgia have "Environment" as their central value. These values are also influenced by the geographical landscape, lifestyle habits, general culture, wealth of the country and many other elements.

Source: Sergiu George (2020): www.movehub.com/blog/what-matters-most-map/.

So, if a person changes their country of residence, does that mean they will also change their values? Almost certainly the move will, after some time, result in the integration of some new values from the region and the values they brought with them. So, by interacting in a new community, a person will somehow share their

18. www.oecdbetterlifeindex.org/responses/, accessed 8 October 2020.

values and may be integrated into that community, through time and further integration. Conversely, the community may influence the change or integration of new values in the newcomer. A reminder here that values take time to change, to be integrated and to evolve, especially when it is a natural process without a clear purpose towards that end. On this point, learning mobilities play a crucial role in changing and integrating values, as well as fostering discussion and awareness of the differences at a cultural level. As mentioned, in a natural process, values take time to change, but in learning mobilities that change is intensified and the process speeds up. This happens by directing the focus of the learning onto values, by promoting values awareness, having support from peers and facilitators, and by engaging in specific value-based activities.

It is essential to mention that countries or regions are not the only ones defining cultural and social values. It would be a mistake to simplify it too much. Culture is much more than that, and it relates to different groups that share values, beliefs and similar perspectives. Many other different cultural elements will influence individuals' behaviours and even their values, such as beliefs, traditions, attitudes, history and lifestyle of the group.

Therefore, it is not easy to define what the values of a specific culture are and how they are integrated into a person's life or not. But it is vital anyway to be aware that the region that a person lives in, the community they belong to, the policies in practice in that place, and many other social and cultural factors will influence personal values as well the collective values of the group.

1.2.4. Connection between areas of values

In this chapter, values are separated into different areas; however, in reality they are all interconnected and it is not easy to separate them. All areas influence each other and events have a dramatic relevance for values at all levels. World and life events have significant importance on how values evolve. While we have been writing this T-Kit, the Covid-19 pandemic has been influencing a change in the dominant values of countries, communities and individuals very fast. For some, when the pandemic started, the value of survival, safety, family and others became the priority. That made people rush to the supermarket to ensure that their basic needs and commodities were fulfilled, even at the cost of affecting the lives of other people who could not do the same. For others, it became clear that the values of solidarity, co-operation, care, empathy and other social connection values became the top priority.[19]

One example that crosses the two areas, the Collective (group) and the Collective (society), is the values of the European Union: human dignity, freedom, equality, rule of law, human rights and democracy. The last three are values shared with the Council of Europe. These values are meant to guide the work of each institution and what they aim to achieve. However, they are not only the values of European institutions, but are shared values of societies in Europe and arguably universal values as well. Even having these common values between countries, each country will also have its own values and each citizen their own individual values. European values connect people and countries with common goals. When decisions need to be made, they use those values as an ethical compass.

To understand better what these values mean, we take the example of rule of law, which is described as follows:

> The EU is based on the rule of law. Everything the EU does is founded on treaties, voluntarily and democratically agreed by its EU countries. An independent judiciary upholds law and justice. The EU countries gave final jurisdiction to the European Court of Justice, which judgements have to be respected by all. (European Commission n.d.)

This value helps the member countries explicitly to set central laws and to have an independent institution to judge, as well to make decisions, based on treaties that all agree on. It does not mean that each EU citizen holds this value, but does in fact benefit from it, ensuring that the governments elected will act accordingly and in co-operation.

Thought provoker

Can I relate to European values if I am not a European citizen?

Each individual has their own value base. This means that in any given community, the value bases will differ. The European Union has democratic values according to which laws and policies are developed, but not all European countries are part of the EU. It is not obvious that this value base is shared and consciously agreed to by all that live in the EU and Europe. The same goes for Council of Europe values that extend to Europe as a

19. To create an experience and provoke discussion about how (acting on) values can be influenced in a challenging situation, we suggest Activity 26: Resources and sustainability.

whole – are people living in Europe aware of them and do they all share the values? Inversely, there could be many people who are not European citizens, but who relate to, or even live by, European values.

- How do the levels of individual values and collective (group) values interconnect? What if there is a clash in values, or at least a clash in the priority of them?
- Do you consider yourself European? Which actions, behaviours and values link to being European? Where do European values fit in your multiple affiliations that make up your identity?
- Should you be able to choose to NOT be a European citizen if you are a citizen of a European country?
- Is it European values we are referring to here or is it European Union ones? Are they inherently part of what you can call a pan-European community or were they introduced by European Union treaties and documents?
- If being part of a certain community implies adopting its values, how can you adopt European values if you live outside Europe (whatever you think of as being Europe)?
- Are European values really European or, rather, universal and adopted by Europe?

For further exploration, see Chapter 2, section 2.1, Introduction to the key values: why these ones? and section 2.2.2, European citizenship. For a more comprehensive reading, we highly recommend *T-Kit 7 – European Citizenship in youth work*.

You can also explore Activity 1: Identity, affiliations, values.

1.3. Value-based approach in youth work and learning mobility

> "There's no such thing as neutral education. Education either functions as an instrument to bring about conformity or freedom."
>
> Richard Shaull in the introduction to *Pedagogy of the oppressed* by Paulo Freire

1.3.1. What is a value-based approach in youth work and learning mobility?

Now that we have laid out the foundations for understanding values, it is time to look at the value-based approach and how it is being reflected in youth work and learning mobility.

A value-based approach, as the name suggests, is an approach that is based on values. When set in the context of education and learning, it means that it goes beyond the cognitive, beyond knowledge (without diminishing its importance) and towards holistic learning. It is often stated in non-formal education settings that holistic learning engages the 3 Hs: head (cognitive/knowledge), hand(s) (skills) and heart (attitudes/values). The newer approaches also recognise the importance of the body and its sensing in the learning process. Moreover, holistic means that apart from the cognitive, learning is social and affective as well. The value-based approach has values at its core, in its foundation. It aims to create understanding of what values are and what they mean in order to empower learners to embrace and embody them in their actions and behaviours "until they become part of 'themselves'" (Toomey 2019: 142). A value-based approach is the opposite of value-neutral. The values are evident and explicit, they are clearly communicated and elaborated and are accompanied by dialogue and reflection.

There are a number of approaches that are integrated in international youth work and learning mobility which are explicitly value-based. Human rights education is one of them and it encompasses learning about human rights, through human rights and for human rights (Council of Europe 2012).[20] In a nutshell, human rights education encompasses the process of discovering values, embracing them and building future actions and behaviours on them.

A similar process can be found in intercultural education. As laid out in the *UNESCO guidelines on intercultural education* (King et al. 2006), its aims can be summarised under "the four pillars of education" as identified by the International Commission on Education for the Twenty-First Century. According to the conclusions of the Commission, education should be broadly based on the pillars of:

1. **Learning to know**, as general education, the basis for communicating with others (knowing other languages, as well as "the opportunity to work in-depth on a small number of projects").
2. **Learning to do**, in order to be able to deal with a variety of situations and work with different people. In the national and international context, "learning to do" also includes the acquisition of necessary competences that enable the individual to find a place in society.
3. **Learning to live together**, where the learner needs to acquire knowledge, skills and values that contribute to a spirit of solidarity and co-operation among diverse individuals and groups in society.
4. **Learning to be**, by developing one's personality and gaining independence and autonomy, which must be based on the right to difference. These values strengthen a sense of identity and personal meaning for the learner, as well as benefiting their cognitive capacity.

These four principles could be extended across the whole of value-based education, since they cover the essential steps in its process.

Then there is education for democratic citizenship, which, as stated in the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education, "aims to empower [learners] to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life, with a view to the promotion and protection of democracy and the rule of law".

Or global education. Global education is education that opens people's eyes and minds to the realities of the globalised world and awakens them to bring about a world of greater justice, equity and human rights for all. Global education competences build on development education, human rights education, education for sustainability, education for peace and conflict prevention and intercultural education, all being the global dimension of education for citizenship (Europe-wide Global Education Congress 2002).

These are some of the examples of value-based approaches which are focused on one value or a set of connected values. As previously stated, this T-Kit will try to look a bit wider, not focusing on any of these specific educational approaches, but on the value-based approach in learning mobility projects as the framework. At the same time, those educational approaches are kept in mind and elaborated on specifically in some segments and chapters.

A value-based approach is endorsed and promoted by some of the key players in the field of youth work and learning mobility at the European level. At the core of the Council of Europe and its youth programme is human rights education and education for democratic citizenship. The EU Erasmus+ programme, which has youth exchanges as one of its flagship activities, is one of those examples. Inclusion of young people with fewer opportunities, active participation, European citizenship and intercultural dialogue have been among its priorities. The European Solidarity Corps programme, by supporting mobility projects internationally and in-country, has grown on the foundations of solidarity and community impact.

Shoulder to shoulder with the European institutions, there are a number of organisations with a long history in this field. The Alliance of European Voluntary Service Organisations[21] promotes intercultural education, understanding and peace through voluntary service. The European Federation for Intercultural Learning (EFIL)[22] is "Contributing to peace and justice in a diverse world by promoting intercultural understanding and sensitivity among European and other countries, organisations and citizens." International Young Naturefriends[23] operates with a set of fundamental values, which are divided into three colour groups: red stands for values of solidarity, justice, democracy, peace and internationalism; green stands for values of love and care for nature, direct environmental experience, sustainability and environmental education; and blue for youth participation, personal development, non-formal

20. For more information, see *Compass: manual for human rights education with young people* (Chapter 2.3. HRE, process and outcome), www.coe.int/en/web/compass, accessed 8 October 2020.
21. www.alliance-network.eu/about-us/, accessed 8 October 2020.
22. https://efil.afs.org/, accessed 8 October 2020.
23. www.iynf.org/about/structure/, accessed 8 October 2020.

and experiential education. One last example is Service Civil International (SCI)[24] which is guided in all its activities by its values that include: volunteering, non-violence, human rights, solidarity, respect for the environment, inclusion, empowerment and co-operation. And these are just some of the examples.

Therefore, a value-based approach is already being practised and promoted by many institutions and organisations of European youth work and beyond, as well as being integrated in their learning mobility projects. Looking at their practice can serve as an inspiration for implementing a value-based approach in youth work and learning mobility.

Thought provoker

Values education or moral education?

As a very short starter: moral education can be defined as providing learners with a "moral compass", or in supporting them in acquiring values and beliefs about what is right and what is wrong.

To educate about values can be perceived as a moral education, since both approaches look for the promotion of reflection on the attitudes and behaviours a person has, as well as the origins and reasons for it. On the other hand, moral is related to defining and working on what is right and wrong in certain behaviours, while values focus more on the understanding of them, without preconceived judgments.

- If values guide people into making decisions and taking actions, are they not also a moral compass?
- Do values lead to moral standards?
- What are the differences between moral, ethical and valued-based actions?
- How much can we really start from where people are, and encourage them to express their values (regardless of what those are), if we hold on to a framework? Does the framework already decide what is right and what is right?

In order to further reflect on these questions, perhaps it would be useful to revisit the basics of value-based education and discover the main elements of this approach. Is it about prescribing and therefore judging, or is it about exploring, highlighting and creating awareness and understanding? Is it about lecturing and presenting or about reflection, questioning and challenging?

1.3.2. Using a competence-based approach to define the value-based approach

Perhaps the value-based approach is already clear from the consideration and examples above. Even if that is the case, we would like to look at the competence-based approach, as one of the ways to understand values and as a way in which to work towards their activation, reflection and development.

"A 'competence-based approach' in youth work can be summarized as a way of working that makes young people aware of their own competences and offers them opportunities to develop their competences further" (Schroeder, Bergstein and Hendriks 2010). A competence-based approach is a lifelong and life-wide approach, which means that it encompasses learning throughout one's life and takes place in many different situations. Needless to say, those situations include learning that occurs during learning mobility projects.

A competence-based approach is not just about extending the horizon of learning, but also shifting the paradigm on how learning is perceived and on its end result.

> Competence-oriented learning is part of a movement in education to move away from merely factual knowledge and understanding to strategic thinking and decision-making coupled with the skills and sense of agency to make changes in the world – in other words to become more responsible and active people. (European Commission 2018)

A competence-based approach implies learner-centred environments, where the process is designed to meet learners where and how they are or, in other words, to start from their needs and experience (and dare we say, values as well).

There are a number of benefits of the competence-based approach and below is the summary of the responses that came from the learners of the ETS YOCOMO: a massive open online course on competence-based development for youth workers.[25]

24. https://sci.ngo/about-us/who-we-are/, accessed 8 October 2020.
25. www.salto-youth.net/rc/training-and-cooperation/tc-rc-nanetworktcs/online-courses/, accessed 8 October 2020.

Flexibility is the first thing that catches the eye, but the other that stands out is self-assessment, which is one of the main elements of the above-mentioned course. It is also part of this T-Kit, accompanied by self-reflective practice. Self-reflective practice is essential for the value-based approach, as it arguably leads to increased self-awareness, which is very important when reaching for the depths of values and even more when being encouraged to critically reflect on them. At the same time, self-reflective practice is incredibly important for facilitators of learning who find themselves in the middle of the value-based approach.[26]

Besides finding inspiration in the competence-based approach, an understanding of competence and the place of values within it is something we wish to promote. Referring again to *Youthpass for all!* (Schroeder, Bergstein and Hendriks 2010): "[A Competence-based approach] looks at the development of professional knowledge, skills and competences as well as the development of soft skills, attitudes and values."

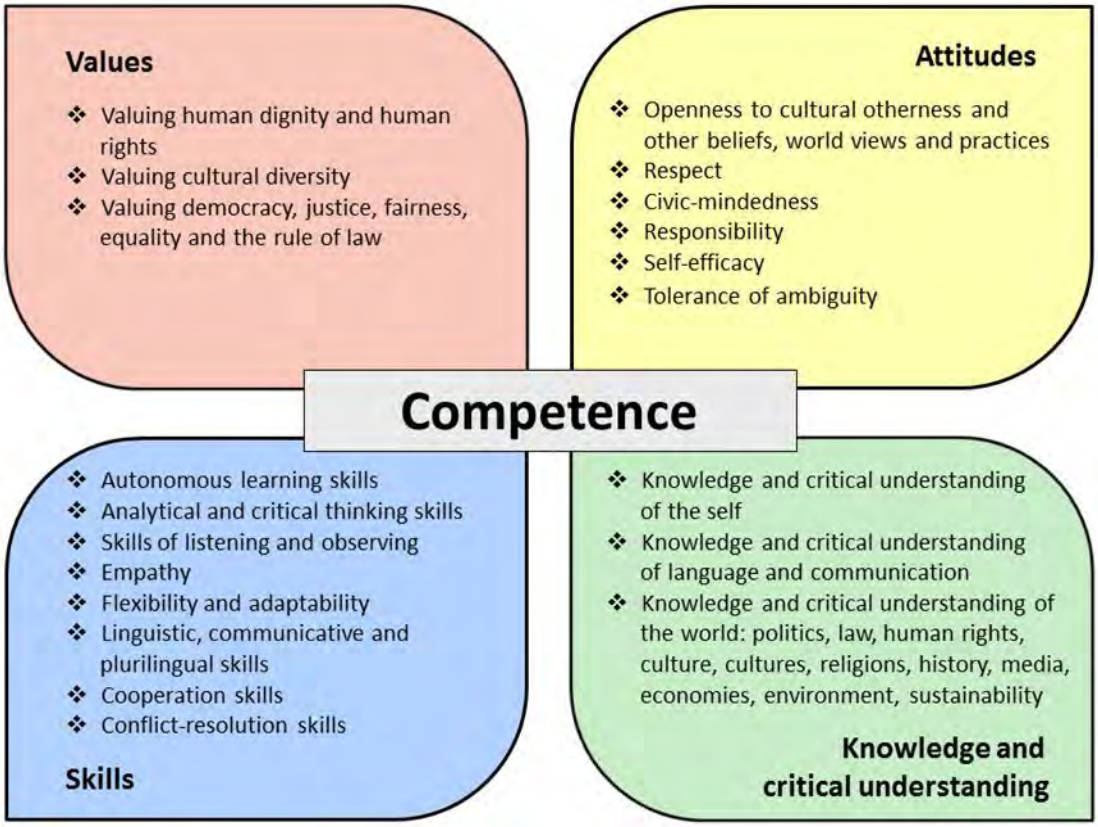
Some competence frameworks relevant for European youth work and the field of learning mobility are introduced in the following paragraphs. Interestingly, none of them have the same definition of competences and their constituent elements.

Perhaps the most widely known in the context of learning mobility activities are the Key Competences for Lifelong Learning (European Council 2018a). Key competences include knowledge, skills and attitudes. Values are not explicitly included, however they are recognised as part of attitudes, as "the European Framework of Key Competences also include values, thoughts and beliefs" (European Commission 2018). Values also appear under "Civic competence", which participants in learning mobility projects under the Erasmus+ Youth in Action and European Solidarity Corps programmes most often relate to.

Although the main elements of competences in the SALTO Training and Cooperation ETS Competence Model for Trainers are knowledge, skills and attitudes, it defines competences as "a system of values, attitudes and beliefs, and skills and knowledge that can be applied in practice to manage various complex situations and tasks successfully" (Deltuva, Evrard and Bergstein 2018). Values are particularly present in the "Being civically engaged"[27] competence area, which is very relevant for exploration in relation to trainers' civic and political role. Being civically engaged integrates four main competences: Applying democracy and human rights principles; Connecting (youth) policies and educational programmes; Integrating values and beliefs and Supporting learners to develop critical thinking.

Within the Council of Europe, the hub for education for democratic citizenship, are the Competences for Democratic Culture (Council of Europe 2018), which form one of the essential foundations of this T-Kit. "Competences" describe what a person knows, understands and is able to do, as well as their values and attitudes, that is what a person is both able and willing to do. Including values and attitudes is important because they may orient a citizen's action: there are also things we may be able to do but that we should, for moral and ethical reasons, refrain from doing.[28]

26. See Chapter 3, section 3.2.
27. Here you can explore the "Being civically engaged" competence area, criteria and indicators: www.salto-youth.net/downloads/4-17-3753/180320_SALTO-CompetenceModel_Trainer_07_o.pdf, accessed 8 October 2020.
28. For more information, see Competences for Democratic Culture, FAQs: www.coe.int/en/web/education/faq, accessed 8 October 2020.



Source: Council of Europe, *Reference Framework of Competences for Democratic Culture*

Competences for democratic culture (CDC) include values as one of the four essential elements, which is one of the reasons why this framework is very applicable when addressing value-based learning. Another is that it recognises that intellectual situations and encounters can trigger "intercultural competence", or "the ability to mobilise and deploy relevant psychological resources in order to respond appropriately and effectively to the demands, challenges and opportunities presented by intercultural situations" (ibid.). Values are one of the elements, which implies that they are present and triggered when meeting others and finding oneself in a different and unknown environment. This is basically what happens during learning mobility projects. Additionally, values discussed in this T-Kit are connected with the values and other elements of the CDC model shown above, as elaborated on in Chapter 2.

The UNESCO Intercultural Competences Framework assesses the competences needed to live in a globalised world. It sees intercultural competences as: communicative competences (language, dialogue, non-verbal behaviour) and cultural competences (identity, values, attitudes and beliefs). It is important to note that the framework does not consider any of the competences alone, but always in relation to one other (Leeds-Hurwitz 2013).

The OECD PISA Global Competence Framework states that competence "is a combination of knowledge, skills, attitudes and values successfully applied to face-to-face, virtual or mediated encounters with people who are perceived to be from a different cultural background, and to individuals' experiences of global issues" (Piacentini et al. 2018: 7). These four inseparable factors (knowledge, skills, attitudes and values) support the following four dimensions of global competence which are very relevant to any learning mobility experience: Examine issues of local, global and cultural significance; Engage in open, appropriate and effective interactions across cultures; and Take action for collective well-being and sustainable development.

Having said that, we consider values to be integrated in the competence. Together with skills, knowledge and attitudes, values are essential to put competence behaviours in motion. Values are the basis for forming attitudes (for example, if a person holds the value of openness, their attitude will probably be open-minded), while attitudes influence behaviours (using the same example, a person who is open-minded will most likely be welcoming and interested in those different from themselves). In order for this movement to happen, a person needs to be willing and motivated to act or rather have the inner-readiness to put values and attitudes, together with knowledge and skills, in motion.

Thought provoker

How do you decide which action to take when values contradict each other?

Although values are generally perceived as a solid foundation for a person's attitudes and actions/behaviours, there are situations when two or more (sets of) values contradict or even clash with each other. For example, environmental sustainability of a learning mobility project might have to be challenged to ensure accessibility and inclusion of someone who needs to use less sustainable means of transportation to get to the venue, or sometimes a human rights project may have stronger outcomes if it focuses on a narrow group of people, which in turn may result in less diversity in the group. What do you do in this situation and how do you stay true to all of your values?

- What would you do when in a given situation, two or more key values contradict each other – giving impulses for a different (or even opposite) action/behaviour?
- How do you deal with a situation when, by following one value or a set of values, you end up going against another's values?
- Is it possible to resort to a hierarchy of values or are those situations more complex than a "simple" hierarchy?
- How can we navigate the complexity of values in a way that supports integrity and "walk the talk"?

There are no easy answers in this situation, as the complexity of the dilemma requires continuous self-reflection and critical examination of each individual case. For more inspiration, see section 3.7.7 "Walking the talk" and integrity; and for exploring how to link values with decisions, we recommend Activity 6: Decision trail.

Especially in intercultural situations, which arise in cross-border learning mobility (but not only), values trigger one's actions and behaviours. If learning is seen through the prism of a competence-based approach, learning in mobility also implies the development of values, with the help of self-reflective practice.

1.3.3. Why a value-based approach in youth work and learning mobility?

As a response to the terrorist attacks in France and Denmark in 2015, the Paris Declaration called for a strengthening of the role that education plays in personal development, social inclusion and participation, "by imparting the fundamental values and principles which constitute the foundation of our societies".[29] This strong message was primarily aimed at formal education, starting from early childhood, but it can be seen to be very applicable to non-formal education, including education/learning that is taking place in the framework of learning mobility projects. At the European level, the Paris Declaration called for "Ensuring that children and young people acquire social, civic and intercultural competences, by promoting democratic values and fundamental rights, social inclusion and non-discrimination, as well as active citizenship". To complement this, the declaration emphasised the importance of critical thinking and media literacy, so as to highlight the importance of a critical approach to information. In the T-Kit, we choose to see it as a call for critical thinking towards all aspects, including the values that are carried from the different social structures that surround us.

This T-Kit was written in 2020, and the declaration's message is still relevant. Europe is facing several challenges and so-called European values are neither as clear nor as impenetrable as they once were. The year 2020 has seen the United Kingdom leaving the EU, after a long campaign based on some fairly controversial values; the strengthening of certain populist voices and far-right groups in several European countries; another crisis caused by divided responses to migrants and refugees arriving to Europe; and the coronavirus pandemic that shook the foundations of European solidarity.

That said, to carry out its mission, education and learning, including that which takes place in learning mobility projects, might need to reconsider its role and mandate. Yael Ohana argues that "European youth work is a form of value education and should contribute to the development of 'critical Europe awareness' and active democratic citizenship among young people" (Ohana 2020). At the same time, over the past couple of decades, there is a feeling that European youth work, and with it learning mobility and community action of young people, have been facing creeping depoliticisation. Political and civic engagement have become almost taboo and, as such, rarely find their way onto the agenda of youth work activities, including learning mobilities. Looking at Ohana's findings from the perspective of learning mobility, we find that there is often a lack of confidence among youth workers and facilitators of learning to address those topics and to engage in genuine value-based education.

Change is the end result of all learning. For this change to happen, all aspects of learning need to be harnessed, including those essential values that are often the trigger of our actions and responses. This will not happen without placing values in the foundations of the learning approach, as well as explicitly brought to the table and into the spotlight. Learning mobility projects contribute to preparing and supporting young people to be active in society, to be agents of change. Therefore, learning cannot be seen and treated as a neutral, value-free process, but must be based on fundamental values.

29. Declaration on Promoting citizenship and the common values of freedom, tolerance and non-discrimination through education, https://ec.europa.eu/assets/eac/education/news/2015/documents/citizenship-education-declaration_en.pdf.

At the same time, the Reference Framework of Competences for Democratic Culture highlights that education needs to prepare young people to become "active, participative and responsible individuals" (Council of Europe 2018). For that to happen, they need to be equipped with the necessary values, attitudes, skills, knowledge and critical understanding. It is not sufficient to consider learning that is only aimed at knowledge and information gathering, but neither is it enough to practise the transmission of values. In a value-based approach, core values underlie the process, like the ones that are carefully integrated in this T-Kit. But a value-based approach goes beyond that and, in the spirit of non-formal education, puts the learner in the middle, not as a recipient, but as the one who influences and co-creates the learning process. This is essentially one of the key values as well. It also means that the learner does not digest the values presented, but is expected and encouraged to be involved in reflecting on them, approaching them critically, with the aim of really adopting the values and acting on them, to bring about change and shape society. "Learning requires processes which engage the learner's whole person: intellect, emotions and experiences" (ibid.).

Young people are no exception. They should not have values thrown at them, but rather be engaged in discovering, discussing, (re)considering and acting on them. When taking part in learning mobility projects, young people will inevitably be faced with their own values, the values of others and most likely wider community and societal values. Therefore, values should be put at the forefront, as a fireplace gathering young people around them. In his reflection in *Coyote* magazine, Rui Gomes says that:

> Young people across Europe are concerned about their future, about succeeding in their transition to being autonomous adults aspiring to pursue their academic and professional dreams and aspirations. But this is not all. Young people, more than any other age group, are also concerned about pursuing and realising their dreams and aspirations in shaping a society according to their values, not only having their aspirations shaped by the realities of markets and performance in complex societies. (Gomes 2017)

To zoom out to value-based education, it is important to support young people to reflect and act based on and within value-based frameworks.

Chapter 2

Key values in the T-Kit

2.1. Introduction to the key values: why these ones?

Over the past years in learning mobility programmes, there has been a strong focus on competence development and employability of young people. The emphasis on values at a policy level, and especially values as part of competence, has not been very strong. In the Juncker State of the Union speech of 2016, solidarity, as something "that comes from the heart", was espoused as a critical value needed in our European society. In the past few years, with the sociopolitical changes in our continent, and with the changing needs of communities (also at times of crises), values are becoming more and more significant in the youth field.

"What's politics got to do with it?" raises the following question: if European youth work is value education (as it is often discussed and promoted), which specific values should it be educating for? (Ohana 2020: 35). The same question can be asked concerning learning mobility projects. There is often talk of European youth work values, but despite the conviction with which they are asserted, what those core values are is not necessarily clear or unified throughout different practices. Therefore, when embarking on the T-Kit journey, the team needed to identify and decide on the core values that will be elaborated on its pages.

Having European programmes as the context, the starting point was European values. Some of the values typically associated with Europe are equality, democracy, respect for human rights, and social inclusion, as they can be found in the EU and the Council of Europe founding treaties and different policy documents, for example. However, although these are undoubtedly European values, they cannot be categorised as inherently and exclusively European. Also, what these values imply and how they can be put into practice is highly disputed, even more so in the political climate following the recent pan-European challenges such as the economic crisis, Covid-19 pandemic or questions related to migration. This ambiguity also makes it quite challenging to claim with certainty that a certain value is inherently European.

However, they were arguably the most solid starting point to build on. The preparatory team for this T-Kit considered several documents and publications from policy and practice publications and compared them to identify their areas of overlap and to then highlight the most relevant and recurrent popular values within. This included:

- Council of Europe youth sector strategy 2030 priorities, with a focus on the specific priorities of 2020-21[30]
- EU Youth Strategy 2019-27[31]
- European Youth Goals[32]
- Council of Europe 2017 Recommendation on youth work[33]
- Conclusions of the Council of the EU on Young People and the Future of Work, May 2019

The first findings and the most fundamental areas from the two partner institutions were:

- Council of Europe highlights: human rights, rule of law, democracy
- EU highlights: human dignity, freedom, equality

Other frameworks and documents were also taken into account in the discussion:

- Youth partnership report, "Mapping the educational and career paths of youth workers"[34]
- Council of Europe Reference Framework of Competences for Democratic Culture[35]

30. www.coe.int/en/web/youth/youth-strategy-2030, accessed 12 October 2020.
31. https://ec.europa.eu/youth/policy/youth-strategy_en, accessed 12 October 2020.
32. https://ec.europa.eu/youth/policy/youth-strategy/youthgoals_en, accessed 12 October 2020.
33. Recommendation CM/Rec(2017)4 of the Committee of Ministers to member States on youth work, www.coe.int/en/web/youth/-/new-recommendation-to-the-council-of-europe-member-states-on-youth-work, accessed 12 October 2020.
34. "Mapping the educational and career paths of youth workers", youth partnership report, https://pjp-eu.coe.int/documents/42128013/47262526/YWEdu+Mapping+Report-DLJR9WJF.pdf/52339377-1556-2f15-f65b-b15df0aa497c, accessed 12 October 2020.
35. Reference Framework of Competences for Democratic Culture, https://rm.coe.int/prems-008318-gbr-2508-reference-framework-of-competences-vol-1-8573-co/16807bc66c, accessed 12 October 2020.

- legal basis of the European Solidarity Corps programme (European Council, 2018c)
- European youth work conventions and declarations (2010 and 2015)
- EPLM Quality Framework (handbook and app)
- European Solidarity Corps research on solidarity: 4Thought for Solidarity[36]
- Key Action 2 project on values (BBGames Legacy project) which had already analysed and collected values from several tools and articles

The essential values for learning mobility chosen for this T-Kit were selected and decided on, based on how present they were in key policy documents of European programmes (how often they occurred and repeated) and on the experience in the field of experts present during the preparatory process of the publication.[37] After an extensive discussion, they were clustered into:

- Active citizenship
- Democracy and pluralism
- Empathy and generosity
- Human rights
- Inclusion and diversity
- Solidarity
- Sustainability

The impact of Quality and Community is also addressed throughout.

It is accepted that this choice will not cover everything; that some of these areas may be more personal values than societal ones, and that for some people they are rather skills, attitudes or clusters of values. However, the preparatory team decided that elements of all the above are becoming more and more essential in learning mobility projects. Having necessarily set a limit on which ones to include, these should be a starting point to address under the umbrella of the core values of learning mobility, notwithstanding this differentiation of opinion. At the same time, with the awareness that values are not neutral, value-based education is not neutral and this T-Kit is not neutral, this choice also carries a message unabashedly framed by the values of European programmes, and sets the tone for the rest of the publication.

This T-Kit focuses on values as a resource to be deployed to meet the demands and challenges of intercultural situations faced through learning mobility projects. There are many values which relate especially to human rights and intercultural dialogue within a democratic society. There is also a focus on "in-group" and "out-group", considering communities (more than just "who is your neighbour?") and the values within solidarity, which have not been much researched and written about within the field. By highlighting and exploring these values, the T-Kit supports the development of competences of facilitators of non-formal learning. These values should be seen as part of the holistic package of competences, as shown in the introduction: attitudes, beliefs, values, skills, knowledge and behaviour. It is fundamental to realise that our individual choice of values makes a difference in how competences are channelled through attitudes and behaviours into action.

Thought provoker

What is the nature of the concepts mentioned in this T-Kit?

Exploring and addressing values may seem abstract and much more conceptual than practical. On the other hand, values are rooted so deeply in each person and in groups that shedding light on them involves quite a significant effort and engagement from the learners. That said, even the process of defining values, selecting and discussing them can be seen from different perspectives and is open to different interpretations.

- Are the values highlighted in this T-Kit only values?
- Are some of them values and skills? Or attitudes and knowledge?
- Is the list of selected values composed of just values or are they rather topics for discussion?

36. Report: "4Thought for solidarity: careful consideration of what is needed for the future", www.salto-youth.net/downloads/4-17-4046/4TDS%20Study%2020200421.pdf, accessed 12 October 2020.
37. Including the results of research undertaken by the Erasmus+ strategic partnership project Borderline Boardgames Legacy, https://bb-games.eu, accessed 12 October 2020.

- Why are these selected values important? And why not others?
- Is value-based education concerned only with values? If not, what are the other topics/concepts that are being addressed?

These questions can support initial personal and/or group reflection concerning values, but also values as a whole. Perhaps some of them will be addressed and answered further on these pages, or supported by other concepts to contribute to raising awareness about them. Or perhaps questions in other thought-provoker boxes can stimulate reflection further.

This complementarity (and differentiation) from other aspects of competences can be summarised in our understanding of what a value is:

Key points that define a value[38]

1 – Values are a guiding principle for taking decisions and actions.

2 – Values evolve through life. They can be acquired and lost, or have their priority changed with experiences.

3 – Values are part of the identity and personality of individuals.

4 – Values can define the culture and identity of a group, organisation, region and/or country.

5 – Values help us to determine what is important to us.

Being clear that this T-Kit is written for facilitators of learning, there are two continuous roles to balance when reflecting about values for yourself. There is you, the individual, from a personal perspective, and another different level of you: the professional.

1. Personal: individual personal reflection and self-assessment, as a person, and in your whole life.
2. Professional: as a facilitator of other people's learning in value-based mobilities,[39] and how you encourage, support, educate and role-model values for others to then continue their own personal reflection and self-assessment as learners themselves.

So, this publication aims to highlight, explore and make conscious these selected values which are prominent in learning mobility environments for facilitators of learning, thereby cascading them to youth workers, community leaders and young people themselves. By questioning, reflecting on, analysing and exploring these values, it is hoped that individuals will find themselves more competent to navigate the future, in communities across Europe.

2.2. Active citizenship

> "Democracy was never meant to be transactional: 'You give me your vote and I'll make everything better'. It requires an active and informed citizenry."
>
> Barack Obama, at the 2020 Democratic National Convention

Active citizenship is perhaps one of the most used terms (particularly at European level) in learning mobility activities in recent decades. As with many of those "key words" being used in different contexts and referring to a number of different things, it might have lost a bit of its power. Active citizenship was included in this T-Kit since it plays a very important role in connection to value-based education; perhaps not as a value per se, but certainly as a very important concept that underlines many values and the way that they are being put in motion.

The first step in understanding this concept is to look into what citizenship is.[40] There have been many different definitions throughout history and for those curious to learn more, see, for example, *T-Kit 7 – European Citizenship in youth work* or *Compass: manual for human rights education with young people* (Council of Europe 2012).

38. Table inspired by BBGames Legacy project, www.bb-games.eu, accessed 12 October 2020.
39. See Chapter 1, section 1.1, for an explanation of learning mobility in the youth field in Europe.
40. For more about different definitions of citizenship, see *T-Kit 7 – European Citizenship in youth work*, About citizenship, p. 9, https://pjp-eu.coe.int/documents/42128013/47261290/T-Kit+on+European+Citizenship.pdf/7beade8c-aa21-9855-8fc6-6b53481ece2b, accessed 12 October 2020.

We refer here to a paragraph from the Reference Framework of Competences for Democratic Culture:

> The term "citizenship" has two different meanings: the legal status of a person with regard to a state (which is proved by a passport); the exercise of the rights and responsibilities of a citizen in a (participatory) democratic society. A person can be a citizen of a state without involvement in public matters, while a person who is not a citizen (in the legal sense) can demonstrate active citizenship by engaging in various civic activities. (Council of Europe 2018)

This is a very important starting point, since it highlights that in order to be a citizen, one does not need to be a legal citizen, as long as there is a sense of belonging to a community and a desire to engage in decision-making processes and to participate in shaping it. This is much more inclusive and allows for greater freedom and power to be an active citizen in a chosen community. In *Compass*, it is stated that "such a community can be defined through a variety of elements, for example a shared moral code, an identical set of rights and obligations, loyalty to a commonly owned civilisation, or a sense of identity" (Council of Europe 2012). Added to that, a set of shared values is an essential element of belonging to a community, as well as the basis for identifying with others.

2.2.1. What does it mean to be active? And why is that important?

In the field of learning mobility, citizenship is rarely encountered without the word "active". Active citizenship has been a pillar of many European programmes, as it focuses on empowerment[41] of young people to take their space and become active members of society. "Firstly, to have access to different structures in the society and then to have competence and confidence to act within the structures, to have their voices heard and to have a space to make a change and shape the society according to their needs" (Bačlija Knoch and Nicodemi 2020).

And this is precisely why the word active is so essential. It means that people can influence and shape the community they belong to (starting from their neighbourhood all the way to the European level). They can participate in its formation, its processes and be part of the decision making. They can play an active role, instead of being passive receivers, and they can act as true agents of change. In fact for many authors, activity is an integral part of citizenship.

Active citizenship has a strong link to the community and a desire for making a positive impact. No action is too small and no level should be out of reach.

> Active citizenship means people getting involved in their local communities and democracy at all levels, from towns to cities to nationwide activity. Active citizenship can be as small as a campaign to clean up your street or as big as educating young people about democratic values, skills and participation. (Nosko and Szeged 2013)

In the learning mobility context, this action can be integrated in all phases: from the preparation in the local community, through common action(s) in the group and in the hosting community, all the way to follow-up actions impacting communities that participants return to.[42] In the glossary of the Council of Europe's project *Enter!*,[43] active citizenship is "the capacity for thoughtful and responsible participation in political, economic, social and cultural life."[44] This definition adds two very important words to complement "active" and it implies that it is essential to make sure that any action is a result of a critical reflection and taking responsibility for its process and outcomes. In this sense, active citizenship reflects the understanding of value-based education, as its process implies all the different steps that lead to informed and responsible action.[45]

In the context of learning mobility, it is essential that the actions are based on certain values and on the feeling of belonging and a strong desire to act. In the 4Thought for Solidarity project, active citizenship was one of the four main cornerstone concepts that related to solidarity. One of the main reasons for it was action. Throughout 4Thought, it was highlighted that although solidarity connects very much to emotions and feelings, it needs to be balanced with action. Solidarity needs to be about acting, about doing something, making a stand and influencing positive social change. "Active Citizenship implies that 'I take a stand and I act', instead of being a passive observer and receiver of 'what is being served to me'" (Bačlija Knoch and Nicodemi 2020).

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41. See Chapter 3, section 3.7.4.
42. For an activity about community and action, see Activity 5: Community walk: what do I care about and what do I want to change?
43. *Enter!* is a Council of Europe project "to identify and support youth work and youth policy responses to violence, exclusion and discrimination affecting young people in Europe, especially in disadvantaged neighbourhoods". For more on *Enter!*, see: www.coe.int/en/web/enter/home, accessed 12 October 2020.
44. www.coe.int/en/web/enter/glossary, accessed 12 October 2020.
45. See section 2.2.4, subsection on value-based approach and action-centred education.

The following visualisation provides some examples of why it is essential to act in a value-based framework. It was taken from the research of practitioners, policy makers, researchers and young people, undertaken in 2019 as part of the 4Thought process.

What still needs to be added is that, besides feelings, acting is strongly rooted in the personal, community and social value base. These are the values that govern a person's decision when and how to act. It is essential that those values are on solid ground and that a person understands and embraces them. This is exactly where value-based education comes in.

2.2.2. European citizenship

Given that the context of this T-Kit is learning mobility projects in Europe, we need to look at European citizenship and how young people and adult learners relate to it. This is not only because of the geographical context in which the great majority of mobilities are set, but also because European citizenship has European values at its core.

> The concept of European Citizenship is deeply connected with the ideals of democracy, participation and human rights in Europe and beyond. On the one hand, many young people express those ideals in multiple ways, as active citizens, outside and inside the formal democratic structures. On the other hand, it is still a challenge to stimulate many young people to engage more in society and feel concerned by wider European or global processes. (Council of Europe and European Commission 2017)

This quote from *T-Kit 7 – European Citizenship and youth work* highlights one essential aspect of European citizenship, and that is people's sense of belonging and concern for Europe.[46] Here, a sense of belonging does not imply being citizens of the EU or even geographically residing in Europe, but rather identifying with the European values[47] of human dignity, freedom, democracy, equality, the rule of law and human rights. These values are not exclusive to Europe and are in fact considered to be universal. Hence, the other important aspect is wishing to contribute to shaping the Europe of today and in the future.

46. For an exploration of multiple senses of belonging, see Activity 1: Identity, affiliations, values.
47. See section 2.1.

However, the question is whether people feel this sense of belonging and whether they understand Europe as a playground for being active and participating in the important processes. Even if a person was able to recognise certain values, to identify with them and develop a sense of belonging, contemporary Europe is facing constant changes, making it difficult to relate to it with any continuity. Another possible obstacle to developing a strong European identity is that many people use it as a synonym for EU identity, which then almost automatically excludes those who do not have positive associations to the EU or are geographically outside its borders. That said, citizenship, as understood in this T-Kit and in the field of learning mobility in Europe, goes beyond the legal concept and legal status of being a citizen. Hopefully, it opens the door to everyone having a sense of belonging to Europe and feeling as though they can act as a citizen within its context.

Besides the sense of belonging, another aspect to consider is whether young people (and adults alike) feel motivated to engage in shaping Europe. Even if they feel a sense of belonging, perhaps the complexity of the European level can be overwhelming and demotivating.

When thinking about how to stimulate young people to be active and engaged in the European context, one of the essential ways to boost their participation is to look at the ways of engaging them to participate (regardless of the level on which that happens). A study from 2017, *New and innovative forms of youth participation in decision-making processes*, lists five different forms of youth participation in decision making: youth councils and other formal structures; co-management and co-production; deliberative participation; activism and protest; and digital participation. It then proceeds to survey stakeholders to understand which of those five forms are the most common among young people.

> The results indicate that "co-management and co-production" and "deliberative participation" are noticeably less common at all levels than the other forms of participation. "Youth councils and similar structures" are generally seen as the most common form of participation at a local level. At national and regional levels, the distributions of "youth activism and protest", "youth councils and similar structures" and "digital participation" are all broadly similar (Crowley and Moxon 2017: 25).

The reality is that most forms of participation are usually reserved for local and regional (potentially national) levels. In their article "Challenging structured participation opportunities", Tomi Kiilakoski and Anu Gretschel (2014) write that for young people in particular, immediate surroundings are important. Therefore, one of the challenges that exist in the European context is how to provide that link to the immediate surroundings and still keep the overall context. How to feel that participation is having a direct impact on a young person's everyday life, but still keep European opportunities in the perspective. One of the answers could be in supporting young people to understand that changes made at European level have a direct impact on even the smallest segments of their lives, as well as how Europe and its values are reflected at community level.

> Europe can provide a bridge here. As nation states start to be perceived as being less influential and less relevant in our globalised lives, Europe can provide a transnational space for communication and action in solidarity with the rest of the world. Young people know there is a bigger world out there than their local communities, and Europe can provide opportunities for exploring, learning and engaging. The wider European space can offer a forum for exchanging solutions and also for creating solutions together. This is the sense, the idea and the potential of European Citizenship. (Council of Europe and European Commission 2017: 5)

Coming to realise that your identity and values are respected and reflected in the European context is a very important step towards developing a European identity and for a willingness to explore the exciting opportunities that Europe has to offer. This brings the feeling of being comfortable in that particular context, being "at home", no matter where you come from or even where you live, and hopefully also the incentive to act in shaping this "home". On one hand, the sense of belonging could be boosted by taking part in learning mobility projects, be that a youth exchange, training course, volunteering or a youth camp. On the other, European identity and European citizenship can be seen as a channel for young people to act on their dreams and passions. Facilitators of learning can have an important role to play in highlighting this channel and making it easier to access. "In channelling them, the youth worker or youth leader reshapes the youth activity or organisation as a tool for social, political, cultural and even economic change" (ibid.: 83). And the same goes for learning mobility.

Critical youth citizenship and learning mobility

In the process of empowering learners to act on their values, youth workers and youth leaders, together with the facilitators of learning, have to face a challenge, which Yael Ohana (2020) calls the "creeping de-politicisation of European youth work".

Ohana identifies nine areas of intervention to fight this depoliticisation and one of them is to (re)consider youth work content (which includes learning mobility projects as well) and include in it themes including power, Europe/European integration, politics and policy, democracy, rule of law and human rights, as well as contemporary domestic and European controversies and dilemmas of contemporary society and history. This should be done in an open and non-judgmental way.

Another area of intervention that Ohana proposes is "Europeanisation of youth work", with a strong invitation for youth work to encourage and support young people in developing their European identity, reflecting on and working with the European values and, overall, engage them in European topics and critical discussion.

But where is the "critical" in all that? The critical part implies that action is thought through and conscious choices have been made. Choices that are based on prominent values, which have been reflected on, understood and become part of a person's identity and being. This is how active citizenship gets closer to the understanding shared in section 2.2 on Active citizenship – having "the capacity for thoughtful and responsible participation". "Critical" also links citizenship to its political role and critical youth citizenship is seen as highlighting the political dimension in youth work, particularly within the framework of European youth programmes.[48]

In an article in *Coyote* magazine, "European youth work: a hub for global critical citizens?", six different types of citizens are listed that could have been encountered throughout modern history in European countries, according to researched by Bryony Hoskins. One of them is a critical citizen.

> Critical citizen has been a "catch-all" title for various new theories that try to frame active citizenship. Aspects of civic competence considered prerequisites for critical citizenship are the ability to analyse critically "social issues and injustices", for example learning to ask why people are homeless instead of merely collecting money to feed them (Westheimer and Kahne 2004: 4) and other social values such as empathy and care (Veugelers 2011). (Hoskins and Lavchyan 2018)

Therefore, critical youth citizenship calls for critical thinking and critical understanding, for a critical approach to various sources of information and for careful consideration of how to influence and shape one's community through action.

2.2.3. Global citizenship

> Global citizenship is the rights, responsibilities, actions and identity based on the values of global human rights and the need to create social justice within and between countries, performed at the local, national and global level using both individual and collective action. (ibid.)

While European citizenship is an important concept in the field of European learning mobility projects, global citizenship might be more in line with the values that learning mobilities are trying to promote. "What is emphasised as being important is that when individuals are involved in everyday actions and decision making at any level citizens understand and care about the relationship and effect of these decisions on other people all around the world" (ibid.).

Global citizenship and the global dimension of learning are seen to be directly linked to stimulating intercultural dialogue in non-formal education settings. Indicator 12 of the "Indicators for intercultural dialogue in non-formal education activities" focuses on the global dimension: "The activity increases participants' awareness about global interconnectedness and the role of solidarity and cooperation in addressing global challenges."[49]

By highlighting global citizenship, the intention is not to reduce the importance of European citizenship. Instead, it is to promote global responsibility and action based on values that consider the well-being of all people and the planet as a whole.

Thought provoker

Active citizenship or critical youth citizenship? European citizenship or global citizenship? Which "citizenship" is the key for learning mobility?

When looking at the above questions, it is clear that they are phrased in a way to stimulate debate through polarised choices. At the same time, neither of the approaches to citizenship are meant to contradict each other – they have citizenship at the core and "active" as its essential adjective. However, when choosing how

48. See www.jugendfuereuropa.de/ueber-jfe/projekte/critical-youth-citizenship/, accessed 12 October 2020.
49. See https://pjp-eu.coe.int/en/web/youth-partnership/indicators, accessed 12 October 2020.

to approach (active) citizenship in a learning mobility project, the nuances and different angles in each of them are worth considering.

- Does critical youth citizenship bring a new, fresh dimension to looking at active citizenship? Or does it just highlight authentic active citizenship by giving it a new name?
- For future generations to become active citizens do they need to be critical young citizens first?
- Do European values bring an essential difference in how one behaves as an active citizen at a local level?
- Does focusing on European citizenship automatically lead to being active at local and national levels?
- Does European citizenship prevent people from developing their global citizenship?
- Is global citizenship the ultimate goal of all citizenships? If so, should it have priority focus over others?

Ultimately, it might not be about making the choice between the different approaches, but when thinking about your learning mobility project, you should certainly decide on the angle you would like to take and the leverage point that you will use.

If you would like to ponder on it, *T-Kit 7 – European Citizenship in youth work* (Council of Europe and European Commission 2017) and youth work can certainly bring many different insights and perspectives.

2.2.4. What is the link with value-based learning in mobility and active citizenship?

> Learning to be a democratic citizen is a key factor for participation. ... Participation can be taught; in all learning settings in various types of schools, through non-formal learning, in universities, through youth work, in communities, as part of vocational education and on training sites. The learning of participation goes hand in hand with making learning more attractive and developing democratic and participatory approaches and methodologies, such as peer learning, learning by doing (practising, having fun, volunteering, having the right to make mistakes).
> Butt-Pośnik et al. (2014: 10)

These very valuable recommendations call for learning about participation to be accessible to all young people, in particular those with fewer opportunities. The authors recognise the need for experiential, interactive and engaging learning, which is one of the central pillars of learning mobility. In addition, they call for provision of support structures and mentorship for the learning process, which is recognised in the role of facilitators of learning.

Bryony Hoskins argues that the role of facilitators in non-formal learning is vital, since they can both facilitate value-based education concerning important issues and provide opportunities for experiencing them. "Berrefjord's research demonstrated that youth work teaches young people to understand and, above all, practice active citizenship and inclusion" (Hoskins 2004: 4).

One lesson from the Youthful Europe[50] learning programme is that active participation has a direct link to a person's sense of belonging, as something that comes from them being willing to change the reality they feel as their own – to make their "at home" environment more liveable for them. The more young people feel that they belong, the more they participate and then their sense of belonging strengthens even more. Active participation is the key to creating the vision of Europe as an opportunity and, hopefully, to exert pressure on decision makers to keep it that way.

> European citizenship matters because in its wider concept, it implies a motivation and commitment to be an active historical participant in the shaping of local, national and European societies' future, taking into consideration the relevance of the European continent's developments in relation to the rest of the world. (Da Silva 2017)

In order to do that, Nuno da Silva argues that youth work needs to assume a transformative role and invite learners to work on core personal issues, such as values, as well as external pressures to their health and well-being. His words echo in the implementation of learning mobility in any other context as well, and learners are invited to shape their realities and communities around them by "creating ideas and prototyping initiatives that experiment with changes in the collective level of social structures like economics, governance and law, and infrastructures such as modes of production, technology, agriculture, energy, transportation through endeavours that result in win-win-win solutions" (ibid.).

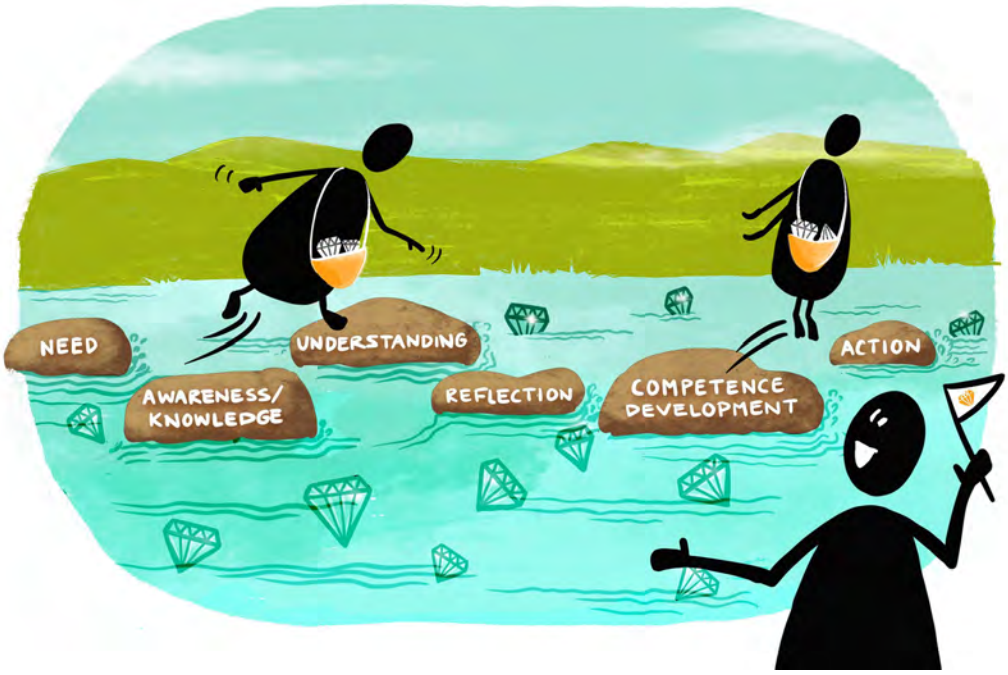
The European learning mobility context provides a lot of inspiration for exploration, critical reflection and dialogue around values. It provides a framework, although quite loose and diverse, yet still solid enough to

50. The learning programme Youthful Europe was an initiative of the Austrian, German and Polish national agencies for the Erasmus+: Youth in Action programme and the three regional SALTO centres (SEE, EECA and Euromed) in 2011-18, www.salto-youth.net/rc/see/activities/active-european-citizenship-and-identity/youthfuleurope/, accessed 12 October 2020.

be a good starting ground. It also represents a good starting point for reflecting on the sense of belonging to Europe and willingness (or the lack of it) to act in shaping it. As stated earlier, learning mobility experiences can provide the space for wider comparison than before and therefore accelerate the development of one's identity, either by changing it or consolidating what was already there. If openness is there, if people engage with others, connect to their values and find similarities between each other in the European context, there is a good chance that they will develop a stronger sense of belonging. That sense of belonging might still be ambiguous, but it will at least have anchors in common values, common visions and hopefully a common need to act in order to make Europe as desirable as possible.

Value-based approach and action-centred education

As a concluding part of this section, we circle back to the "action" part of active citizenship and once again take a look at how values can be put into action, or rather how people can be active citizens with a strong value base, and which steps are needed in order for that to happen. It is important that facilitators of learning consider this process, how to deconstruct it and accompany learners every step of the way. For this, we bring in the perspective of action-centred education.



As can be seen in the above graphic,[51] action-centred education leads towards action, but action that is pre-meditated and not based on an impulse. We would like to highlight the same process, while taking a different perspective. Essentially, in a value-based approach in learning mobility, learning can and should be facilitated towards learners feeling the need to be active, to participate, to influence and to shape. However, this action should be based on values. Young people should not be indoctrinated by those values, but rather facilitated through a process of awareness, understanding and critical reflection. So, once they embrace those values, they feel compelled to act, in an aware, informed and critical way, to co-create their community for everyone's well-being.

2.3. Democracy and pluralism

> "Democracy is what we do here and now, and not what somebody else does for us, later, when they get into the seats of power."
>
> Tony Benn, *Fighting back: speaking out for socialism in the eighties*

As seen in the Introduction, both the Council of Europe and the European Union have democracy as a core value. But what is it exactly, and how can it be encouraged through learning mobilities?

51. Reproduced from Grzemny D. (2017).

2.3.1. Some basics about democracy

Democracy is about the power of the people (in Greek: dēmos = the people and kratia = power).[52] As described in *Compass* (Council of Europe 2012), the appeal and strength of the idea of democracy comes from two key principles:

1. **Individual autonomy**: the idea that no one should be subject to rules which have been imposed by others. People should be able to control their own lives (within reason).
2. **Equality**: the idea that everyone should have the same opportunity to influence the decisions that affect people in society.

There are different types of democracy. Direct democracy is where decisions are voted on by the people, so participation is elemental. This is usually the way that smaller groups work, but it is difficult with larger numbers of people, and cannot always protect the rights of minority groups. Indirect or representative democracy is usually used in these cases: people (or at least eligible members of the state) exercising the authority of the government through elected representatives. This is based on some fundamental principles such as one-person/one-vote, equality before the law, and equal rights of free speech, where equal consideration is given to the preferences and interests of all citizens (Verba 2001). Rights and liberties are (or should be) shared by all. The way of making decisions can be through voting, with a majority (over half), a super-majority (at least two-thirds), or a consensus, where a range of opinions are heard, no matter the size or the power of the sub-group, but eventually everyone agrees on a decision.

There are many different types of democracy. Here are a few that you might not have heard much about before, but give different angles to the topic which can link directly to learning mobility projects:

Ecological democracy	This is about integrating society and nature. It requires participation by citizens both individually and collectively. It is often linked to sustainable development or "green capitalism" (Peters 2017). The question here is how our individual ecological impact can affect others.
Participatory democracy	Individual participation in political decision making that affects them, often through direct action rather than representation.[53] People should have decision-making power in proportion to how much they are affected by the decision. For example, the co-management system of the Council of Europe gives young people and public authorities responsible for youth issues an equal say. Decisions that directly affect young people are made with the ideas and experiences of young people.[54]
Cosmopolitan democracy	For some, this is an attitude that tries to take account of differences in the context of globalisation, thereby acknowledging otherness.[55] For others, it is about extending democracy beyond individual political communities. "The aim of cosmopolitan democracy is to build a world order capable of promoting democracy on three different (but mutually supporting) levels: (1) democracy inside nations; (2) democracy among states; (3) global democracy" (Archibugi 1998). International co-operation implies "overlapping communities of fate" (Held et al. 2005). This implies that decisions made in national or regional democracies often affect people outside the constituency who, by definition, cannot vote. It also gives the opportunity for people to be citizens of their own state and, at the same time, a citizen of wider groups such as the European Union, which encourages both national and European citizenship.
Creative democracy	John Dewey, a well-known educational reformer active in the early 20th century, explains that democracy is a moral ideal requiring actual effort and work by people – it is not an institutional concept that exists outside of ourselves. "The task of democracy is forever that of creation of a freer and more humane experience in which all share and to which all contribute" (Dewey 1976). Democracy, according to Dewey, was something to create.

Many youth and community projects stem from a democratic approach, or use a democratic approach to build on. Democracy is intrinsically linked to participation. This is necessary when there is an inclusive approach, or a wide diversity of participants, and different needs and interests have to be balanced in a decision-making process to move the project forward. The priority for this increases in a learning mobility project, as a clear and

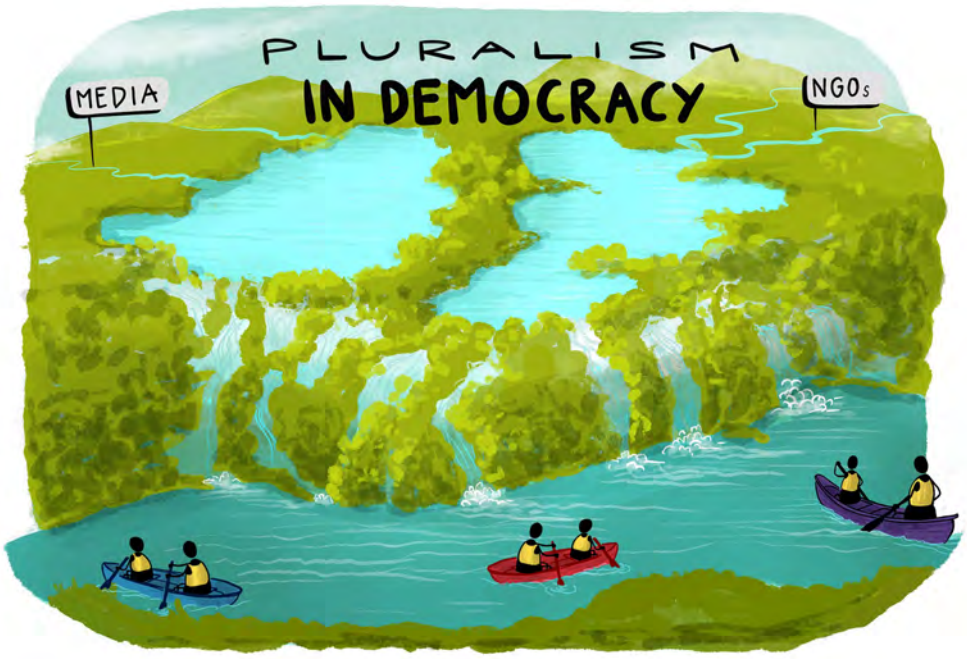
52. www.lexico.com/definition/democracy, accessed 12 October 2020.
53. www.lexico.com/definition/participatory_democracy, accessed 12 October 2020.
54. www.coe.int/en/web/youth/co-management, accessed 12 October 2020.
55. As in the work of Ulrich Beck, for example, a German sociologist who promoted the interconnectedness of the modern world.

equitable framework is needed for a group that would be even more diverse (including different languages, cultures, etc.). A democratic approach provides the fundamental system for other values to grow. The facilitator of learning within these projects should consider the values which are most core to the group they are working with, and select the democratic approach accordingly. For example, if a learning mobility is about reducing waste that has sustainability as a shared core value, this could link well to the ecological democratic approach. On the other hand, if it is about empowering participants to act (arguably all learning mobility projects should have at least an element of it!), then creative democracy is an important approach to nurture.

2.3.2. Pluralism

"Light and Dark: each was unaware that the other existed."

Ashim Shanker, *Don't forget to breathe*



"Plural" means many: more than one position, group, principle, state, idea, source of information, source of power and so on. According to the dictionary,[56] pluralism in a democracy is where two or more sources of authority co-exist. This can be at the political level and also at civil society level. It can be different political parties sharing power, or a level of devolution, so that not one political party holds the power, or where minority groups keep their cultural traditions alongside each other, or where there are multiple sources of media that guarantee different sources of information. In a pluralistic democracy there is independence of organisations from the state. Different groups can have different interests and can act as "veto groups" to change or even destroy legislation. NGOs will often use their resources to influence and lobby for their own interests. For this system to work, there must be clear civil rights, such as freedom of expression and organisation. A well-functioning and supported civil society sector is vital for pluralism in democracy.

Thought provoker

What is more important: to be involved in civic activities or to vote? Or should both always be combined?

Democracy is not something to wait for. It is a process and a freedom that should be utilised regularly, at local, national and international levels. It is about recognising your role as a citizen and contributing to the benefit of society, rather than being a spectator who lets others decide for you. It means any small action taken by citizens who are all key elements in the democratic mechanism. An active and supported civil society is essential in a fully functioning pluralistic democracy. Taking part in local activities, making a change in your community or

56. www.lexico.com/definition/pluralism, accessed 12 October 2020.

joining a grass-roots campaign are all examples of how to encourage people to be active. But what about the democratic system – shouldn't the priority be on getting all people to vote, so that policy and laws can change?

- Do you vote in every election? If not, why not? If yes, why?
- What has more impact, civic activities or voting for change?
- What is more important to promote to young people – regular participation in local civic activities, or making sure they vote?
- To what extent do you support NOT voting as a form of active citizenship?
- In order to be truly practising democracy, should each person be involved in civic actions?
- By imposing active citizenship on people (e.g. mandatory voting as in Belgium or Luxembourg), does that limit their freedom? What is the line between a right and a duty?

This approach of recognising different levels of authority and alternative influences for policy making can be modelled on many levels, and brought right down to small local projects with a group of young people. A pluralistic attitude helps support learning mobility projects by encouraging alternative perspectives and providing space for diverse contributions and needs. At the same time, pluralism supports the whole idea behind critical youth citizenship, as it provides multiple ideas, sources and perspectives. By seeing things differently, by listening to alternatives, change can happen.

"Freedom of thought, conscience and religion ... a society without a pluralism of views is not just intolerant; it also limits its own possibilities to develop in new and possibly improved directions".[57]

2.3.3. Importance in learning mobility environments

The balance between personal learning and group processes in a learning mobility project is vital. It reflects the democratic system of the rights of the individual versus the assembly of people, the coming together of parts. Having group plenary sessions, especially in a circle, reflects the equality and the sharing of liberties between everyone.

For group residential activities, it is important to provide space for group processes, which can include power displays for different reasons. Different participants may share several values and contributions which are equally valid, but may be in conflict with each other. This takes careful management and facilitation by the facilitator. Having more diverse approaches means there are more solutions.

Quality learning mobilities build on participation and contribution to the community. If a decision affects a participant, they should be involved in it: "Nothing about us without us" goes the well-known slogan used by many in the youth field. Through learning mobility projects, there is an expectation to have an impact on the community – both the hosting community of the mobility project, and also the sending community where people leave from and return to afterwards. This measurement of change also needs to be considered: how is the impact measured? Impact on whom? What is the starting point for people? How do they see if they have moved or improved something?

The aim is for participants to use their experiences and shared practice to make a change in their own environment later. It is important to encourage consensus building, showing how it can affect change in a variety of ways. Being civic-minded, conscious of both their home community and their new temporary "learning mobility" community, is a balance the facilitator should encourage.

With the current shrinking space for civil society in many countries,[58] including in EU member states, international platforms can sometimes be the way to spread awareness, to provide alternative approaches, to shine a light and refresh the democratic approach in order to return home with renewed motivation and determination.

All these are examples of supporting individuals and the group to "learn through doing" about pluralism and democracy.

57. Article 18, Universal Declaration of Human Rights, as quoted in *Compass* (Council of Europe 2012).
58. For more information and the stated position of the Council of Europe on this, see www.coe.int/en/web/youth/shrinking-space, accessed 12 October 2020.

Aspects of democracy within a learning mobility – some examples

- **Democracy is based on equality.** This links directly to inclusion: all people should feel represented and have a stake in the process. There should be conscious awareness and protection of minorities in the group who might disagree or act differently from the mainstream. Responsibilities should be equally distributed. Like the Corsican Republic of 1755,[59] make sure there is gender equality in your project – and other equality also!
- **Differentiate between equality and equity.** Give different people more or different support so that involvement is equal. This could be about language or translation, for example, or using different methods to increase people's confidence to participate in the process or consensus building. Making things transparent is important here.[60]
- **Public life.** Have space for free assembly outside the official plenary session time. This is about giving equal opportunity for everyone to take part, including minorities (consider the many different types of minority groups there might be – we are not just talking about religion or a person with a disability – it could be competence or confidence levels too).
- **Law and order**. Role-model majority voting, super-majority and consensus decision making through your activities. Have a group agreement from the beginning that provides the "rights and wrongs" of your shared community, making sure it is fair for everyone and protects minorities. It is an example of consensus democracy where minority opinions have equal weight. It provides social norms for everyone through upward control.
- **Law making.** Consider how decisions are made during your training session or project. Which elements can be influenced, and which can't, and by whom? Make that transparent, giving reasons. Allow direct ownership over some of the process for all people involved. Do not pack the plenary programme time: have room for proposals and initiatives, systems for voting and space for people to disagree. Allow lobbying. Include flexibility in your planning and in your attitude.
- **More than one centre of power.** The focus is on learning, not on personalities. Have the roles clear, balanced and fairly shared. Play to people's strengths, and also allow space for learning and development too.
- **Peace and democracy – what comes first?** Conflict transformation is an important competence of a facilitator:[61] using situations as a learning experience, transparently, and pre-emptively dealing with situations before they can become acute. Participants also have responsibility in these cases.[62] Their choices and decisions impact not only their own learning process but also that of the group. Having a democratic approach helps with that.
- **Democratic voting is not always the answer.** Some decisions are difficult to make through the vote consensus of 30 people: maybe there is not time to support the needed process responsibly. Sometimes using a voting system isn't the right method – are all voters equally informed of the background and implications of the decisions? What about irrational voters that could skew the vote? Remember that representative democracy is also a possibility. Act transparently. Make it clear: which aspects have been decided by a smaller group that has been given authority to do that, and which factors have been taken into account when making the decision.

Also check out Activity 11: Group values, which can be used to support a group-building process and takes participants step by step through the process of defining the values that bind them together.

2.3.4. Reference Framework of Competences for Democratic Culture of the Council of Europe

As already described, this is a framework of competences which are considered necessary for people to live together as equals in culturally diverse democratic societies. The framework can be used when delivering a learning session within a learning mobility. It is built to support democratic values, attitudes and practices – first as a culture to live, and only then as a society to build. The reference framework was originally developed with formal education as a target group, but is clearly adaptable for other learning environments. It recognises that even if democratic institutions are built and paid for by the taxpayer, democracy is "a culture that

59. Corsica was the first constitution to grant women over 21 the right to vote, although curtailed after colonisation by France: https://borgenproject.org/womens-suffrage-movement/.
60. See section 2.6.3.
61. See *T-Kit 6 – Training essentials* and *T-Kit 12 – Conflict transformation*: https://pjp-eu.coe.int/en/web/youth-partnership/t-kits.
62. See Chapter 3, section 3.7.5, sub-section on responsibility in learning environments.

is lived, shared and acted upon" and as such should be mainstreamed to all young people to "empower them as autonomous democratic agents".

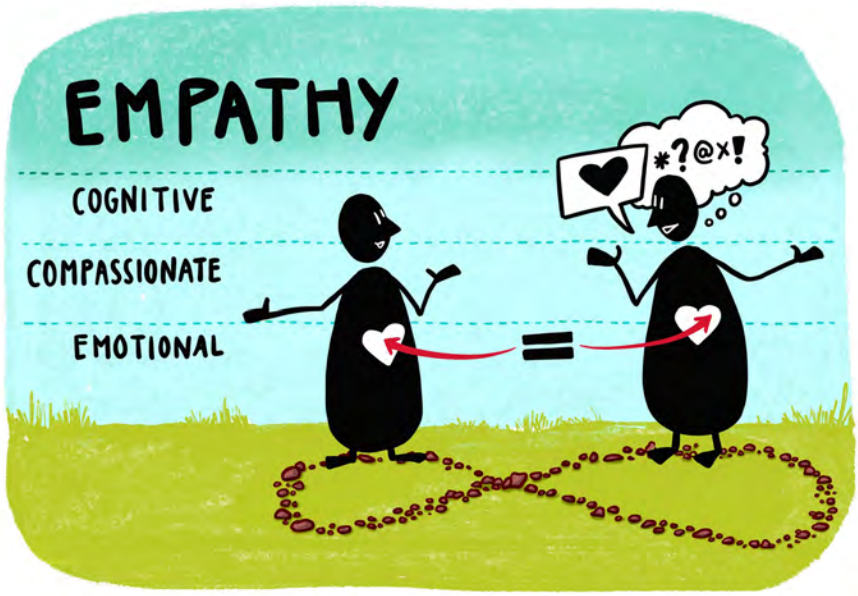
The vital need for spaces for civil society is underlined in this framework. Places and spaces for dialogue are fundamental to a democratic culture – and these need to be open for access and participation for ALL, which demands work and change for many places. How a society organises these civil society places can "enable, channel, constrain or inhibit democratic participation". This includes online spaces and digital channels, which are considered equally valid and are supported by the framework.

Developing democratic participation involves a real element of diversity – looking at different beliefs, backgrounds and outlooks, and working out how to resolve clashes between them. Which attitudes and behaviours cannot be accepted? The framework brings alive the interdependence between democracy and intercultural dialogue, the importance of the international and the intercultural; the fundamental need for debate, dialogue and understanding difference in our societies today. This is not always easy, and requires "a high level of intercultural competence and very considerable emotional and social sensitivity, commitment, perseverance and courage" (Council of Europe 2018: 22). Facilitators of learning in mobility projects have the responsibility to make democracy come alive in the international and intercultural environments within which they work. As a facilitator, how far do you focus consciously on including a democratic approach in the delivery of your sessions? Have you noticed a link between participation and the democratic framework you provide?

2.4. Empathy and generosity

> "Empathy is simply listening, holding space, withholding judgment, emotionally connecting, and communicating that incredibly healing message of you're not alone."
>
> Brené Brown – researcher and storyteller

Empathy can be considered a competence, in the sense that it is possible to develop it and become more proficient in using it. One can develop the ability to empathise with others, by practising, participating in different exercises and by making an effort to do so. It allows connection at a deeper level with other people and the sharing of feelings and common understanding of each other's needs.



The psychology field defines three different types of empathy: cognitive empathy, emotional empathy and compassionate empathy.[63] They can be understood as the connection at the mental level, the emotional level and the practical level:

- **Cognitive empathy** is the ability to understand other people's feelings and thoughts. A person does not need to feel the same as others in this type of empathy, but rather connect through knowledge and experience, understanding what the other is going through.

63. See Bariso 2018.

- **Emotional empathy** (also known as affective empathy) is the ability to feel the same as other(s) are feeling. As a practical example, the feeling that "your pain is my pain".
- **Compassionate empathy** is the ability to act in order to support others: performing some kind of action that will help others in coping with their emotions, and thoughts they may be having.

As a practical example of the three types, if a friend of yours ended a long-term romantic relationship, the first step you might take is to try to imagine what the person is going through. How will this affect their life now? What will change?

Then you would connect at an emotional empathy level, by looking for experiences that you have had in your life that are similar and which may produce in you the same feelings as those of your friend. You may feel the same sorrow, grief, anger or any other feeling that your friend may be experiencing.

Last but not least, you will connect at a compassionate empathy level, by doing something that will support your friend. Maybe you will hug them, or make a cup of tea to provide a feeling of warmth and comfort.

At European level, empathy is mentioned several times in the European Training Strategy (ETS) competence models[64] (for trainers and youth workers). For trainers, it is mentioned as a criterion and/or indicator related to two competence areas: Understanding and facilitating individual and group learning processes and Communicating meaningfully with others. In the model for youth workers working at the international level, empathy is also present in two competence areas: Collaborating successfully in teams and Communicating meaningfully with others. Hence, the importance of empathy as a competence in learning mobilities is clear, both for trainers (and facilitators of learning in general) and for youth workers. Empathy is also mentioned in several other published T-Kits,[65] from practical exercises to develop empathy, in the development of sustainability, and as key elements for coaching and for intercultural learning. Empathy can be seen in the foundations of solidarity and indeed was identified as one of the cornerstones in the *4Thought for solidarity* research (Bačlija Knoch and Nicodemi 2020). With so many references in different documents, its importance is clear, not only for sustaining relations between facilitators and participants, but also as an integral part of learning itself.

2.4.1. Empathy as a value

How can empathy be a value if it is a competence? If we take empathy as a value in our lives, as something that guides us in taking decisions and actions, then we can see how it can be a competence and a value at the same time. We may use this value as a compass to indicate where to go, which direction to take, as a guiding principle in order to try to connect with other people, to understand them, feel the same as them and act accordingly. Empathy can break intercultural barriers, stereotypes and prejudices, simply by having it present when acting and behaving towards others.

Thought provoker

Is empathy a skill, knowledge, attitude, a full competence or a value? Is it all of these things?

Empathy can be studied, practised, developed, and it can guide a person to behave in a certain way. It seems very complex, with many layers, and almost impossible to fully integrate into one's life (as there are three different types of empathy, as stated, which can seem insurmountable to being able to practise at the same time). But is it really so difficult?

- Can a person have knowledge about empathy and not behave empathically?
- If it is possible to develop empathy as a skill, is it also possible to develop it as a value?
- Should the three types of empathy be developed together? And do all three types need to be developed?
- Having empathy as a value – is that enough to develop empathy as a competence?

Arguably, small steps are all that it takes to be able to act empathetically. To read, study, talk, be open, be curious, listen and practise. One thing at a time can make empathy grow in any person.

64. See ETS Competence Model for Trainers, www.salto-youth.net/rc/training-and-cooperation/trainercompetencedevelopment/trainercompetences/ and ETS Competence Model for Youth Workers, www.salto-youth.net/rc/training-and-cooperation/tc-rc-nanetworktcs/youthworkers-competence-model/, accessed 12 October 2020.
65. See also *T-Kit 12 – Youth transforming conflict*; *T-Kit 13 – Sustainability and youth work*; *T-Kit 8 – Social inclusion*; *T-Kit 7 – European Citizenship in youth work* and *T-Kit 4 – Intercultural learning*, https://pjp-eu.coe.int/en/web/youth-partnership/t-kits, accessed 12 October 2020.

In learning mobilities, empathy is a key factor that should always be present. In most European mobilities, learners will be engaged in an intercultural environment, meeting new people and cultures, and so having empathy present as a guiding value is imperative. All the people involved, from organisers to participants, can co-operate better and easier if they follow empathy as a value, and act accordingly.[66]

Throughout history it is possible to see when empathy acquired extra importance as a value, thereby changing societal rules and laws. For example, an increase in the value of empathy and respect for human dignity led to the abolition of slavery and the death penalty (in many countries).[67] In different periods, a glimpse of the value of empathy has surfaced and changed society and the world in which we live. Empathy as a value has the power to unlock beautiful things in humanity. Human rights, for example, go hand in hand with empathy. Having empathy for other people allows us to recognise the humanity in them, see them as fellow humans and not through the lenses of racism, xenophobia, discrimination and any other judgmental and prejudiced behaviour. Human rights are the foundation of fulfilling people's basic needs, which can be perceived and understood better when empathy is at the forefront.[68]

At this stage it is important not to confuse empathy as a value and empathy as a competence. As we will see in the following chapters, empathy as a competence is natural. Far-right groups may have empathy as a competence, at least for its own members. They have empathy for each other in an unconscious way, but not as a value to guide their behaviour with everyone they meet, including people that are very different to them.

2.4.2. Empathy as part of human nature

Good news. The majority of the population have empathy as part of their way of being and acting since birth. In fact, science claims that people who lack empathy have some kind of disorder, such as psychopathy. However, even this is still debatable and some recent studies actually indicate that people with psychopathy do have empathetic connections but they just choose not to use empathy, like a switch that they can turn on and off when they please.[69] Science explains that the brain has what are called "mirror neurons".[70] These are neurons that fire when we perform some action or when we see somebody doing something. They fire in the same way, either for our own actions or just by observing others. A simple example of this is the reaction we have when we see somebody falling and getting hurt. Our body and face contracts as if we were the ones in pain and not the person we see. Sometimes even a sound comes out from our mouth, exactly as we would do if we were in pain (e.g. "ouch", "argh"). Those are the mirror neurons that make us connect with other people and interact in society. It is also one of the ways that children learn in their early stages, by observing and mirroring adults. It is quite interesting to understand and reflect on how our brain reacts in the same way when something happens to us or to another person.[71]

Another scientific part of empathy is related to oxytocin, also known as the "love hormone". It is the hormone that mainly allows the contraction of the womb during childbirth and stimulates lactation for baby's milk. Several studies show that even though this is the main function of this hormone, it is in fact also associated with social behaviour, and the levels of oxytocin influence empathy, trust, recognition, and of course, the mother–child bond. To foster the natural development of oxytocin it is recommended to hug, do yoga or meditation, listen to music, do something nice for others, pet a dog, etc. For the purposes of this T-Kit, there is no need to go further into scientific details, and there are other books which cover that topic very well.[72] But it gives us the foundation to understand that empathy is part of our biological make-up besides influencing social behaviour.

Empathy is also a key element for so many other personal and societal issues and thus important to address in learning environments. Mental health issues such as depression, suicide tendencies, burnout, stress, and so on may become easier to tackle using empathy. For example, by being present for others and actively listening will support them, help in connecting, showing them that nobody is alone and that they do not need to deal with mental problems by themselves. If a person is able to empathise with others, it will be easier for the other to open up and be able to express and reach out for support. This is also very much connected with vulnerability, and being able to show it, without being judged.[73] Another example of the power of empathy

66. Learn how to develop empathy in a group by using Activity 7: The journey of my values and Activity 13: Take a value step.
67. For more on the way empathy has changed in society see Krznaric (2014).
68. See Activity 18: Timeline of values, on how to raise awareness of changes in society.
69. See www.sciencedaily.com/releases/2013/07/130724200412.htm, accessed 12 October 2020.
70. See Rizzolatti and Sinigaglia (2008).
71. See www.oepf.org/sites/default/files/Mirrors%20in%20the%20Mind.pdf and https://greatergood.berkeley.edu/article/item/do_mirror_neurons_give_empathy, accessed 12 October 2020.
72. See Zak (2012).
73. See Chapter 3, section 3.7.8 on vulnerability.

is when it becomes wider, and not only between humans, but in a broader way with the world and nature. Then, empathy becomes the basis of sustainability and environmental care, by fostering empathy towards plants, animals and nature in general. Using empathy at this level is like putting on special lenses that allow us to connect deeper with the environment and see it as part of us and not as separated. It is important to mention, however, that this is merely a reflection on what empathy can lead to, and is not based on facts that prove that humans, animals and plants have empathy between them. Nevertheless, it is a good reflection and putting it into practice could help society look at sustainable environment from a different perspective.[74]

One way to practise and foster the value of empathy is through learning experiences. At this point it is important to make the connection with the experiential learning cycle.[75] One of the steps is to have an experience, which can have different formats such as a simulation exercise, role play or debate. In the specific case of empathy, the type of experience should be connected with stepping into others' shoes, to feel and experiment being a different person. For example, put yourself in the shoes of an old person who does not have physical strength. How different would your life be? Would you be able to do everything you wish for in your environment? Would you be able to carry out small actions, like opening a jar?[76]

In learning environments these kinds of simulation experiences can have a big impact on participants, and following the experiential learning cycle, they will be able to reflect on it, to analyse the experience, conceptualise it and integrate it into their own lives. Fostering this process and reflections will enable a person to become more aware of daily actions and relate more with the difficulties and obstacles that several people may face.

2.4.3. Important points about empathy to have in mind, especially in learning environments

According to Roman Krznaric (2014) there are four blockers of empathy: prejudice, authority, denial and distance.

- Prejudice is probably the most visible or easiest to understand. Everybody has prejudices which make the connection with others harder. Prejudice arises from each person's biases, which are usually rooted in education, information and the experiences that they carry. Intercultural learning, human rights education and other approaches may support in fighting prejudices and fostering empathy.
- Authority is related to following orders without questioning, out of respect, fear, or due to other feelings and values. An example of this is during the Nuremberg trials after the end of the Second World War,[77] where Nazi militaries were being charged with war crimes and their defence was based on the assumption that they were only following orders. The authority, their superiors, gave them orders and they needed to fulfil them. They lacked empathy towards the population that they affected. To function in society we need to have laws and follow them, as well as to respect authorities such as the police force, and hierarchy ranks when implemented. But that does not mean that a person cannot question, have critical thinking and be empathetic towards others, rather than follow orders blindly.[78]
- Denial is a mindset that discards facts. For example, you may read a story about sweatshops and not believe it, or say it is fake news. Or not contribute to a charity, because you may think that the money will not be used properly and so reduce any guilt or blame you may feel for not acting.
- Distance has a clear relation to empathy at a geographical level. The closer things are to us, the greater the level of empathy. For example, if there is an earthquake on a different continent, our reaction will not be the same as if it occurs in our region. At the European level is the example of the fire at Notre-Dame cathedral in 2019, which prompted fast reactions from Europeans in support and fast and enormous fundraising to repair the damage. Things that we do not see or we cannot relate to are more difficult to empathise with.

> What all stereotyping has in common, whether it is a product of politics, religion, nationalism, or other forces, is an effort to dehumanize, to erase individuality, to prevent us from looking someone in the eye and learning their name. The consequence is to create a culture of indifference that empathy finds difficult to penetrate.
>
> Roman Krznaric (2014)

So taking into account these blockers, the choice of learning environments, as well as the role of facilitators of learning can support the awareness and eventual reduction of the blockers. This can be achieved by fostering

74. See section 2.8 on sustainability.
75. See more about this model in Chapter 4, section 4.1.3 on experiential learning and the importance of debriefing.
76. To foster empathy towards other people, see Activity 16: What do you need? and 23: Interview someone you disagree with.
77. See also Milgram's experiment, www.simplypsychology.org/milgram.html, accessed 12 October 2020.
78. For more insights on how to implement this concept, we suggest Activity 27: Inclusion coffee break.

the development of empathy in learning environments, while raising discussions about the blockers. Raising awareness of them is one step further for better understanding of empathy and how to practise and develop it, while being aware of the obstacles. Even with the presence of empathy blockers, by developing and practising empathy (as a competence), and integrating it into one's processes (as a value), the chances of diminishing the effect of blockers will also be increased. The learning environment can contribute to that by creating a culture of connection, of caring, of raising awareness of each person's prejudices, stereotypes and other aspects that make people disconnect from each other instead of caring and supporting.

Learning environments and facilitators of learning are vital to fighting indifference, violence, exclusion and hate. This can be achieved by organising practical exercises that raise the levels of oxytocin (any exercise or practice of well-being and care will do the trick, e.g. hugging), fostering understanding, connection, contact, and being able to look each other in the eyes and recognise the human that is there. Being able to see behind all their actions and behaviours that there is a person who suffers, has their own experience, their own values, and their own reasons that lead to actions is a first step towards recognising empathy.

Thought provoker

How can we act with empathy as a value towards people who act in a hateful or offensive way?

It comes more naturally to feel empathy as compassion for suffering, or primarily towards people we are close to, or with those who share our values and world views. However, empathy should be about recognising the humanity in each person no matter how they behave, and no matter how difficult it may be, looking deeper at the reasons and experiences that lead to that behaviour. This is easier said than done, especially in the context of a value-based learning process where hateful or offensive behaviour goes against key values that are consciously promoted and people are expected to act on them.

- When a person is violent towards another, should the first reaction be empathetic rather than judgmental?
- Is it possible to be empathetic towards every single human being?
- Can people who have racist and xenophobic behaviours also have empathy?
- Does practising empathy mean that all behaviours and attitudes are acceptable?
- How to be empathetic and still send a message that a certain behaviour is not acceptable?
- How to find a balance between the needs of an individual and the safety of others?

To impose boundaries and limits, valuing safety and self-care are as important as practising empathy. This might lead to having a clear (or rather, as clear as possible) line between how much to empathise and how much to protect oneself by creating boundaries and avoiding connection with others.

For more insights on how to deal with this dilemma, see Chapter 3, section 3.5 on challenges related to facilitating value-based education.

2.4.4. What place does generosity have in this section?

Generosity complements empathy, since it is the act of giving something valuable, be it an object, product, service, time, love, etc. It is directly connected with the compassionate empathy type, as explained above, where an action is performed to connect with others, to relieve suffering or towards creating positive feelings and emotions. Generosity is assumed to be linked with selflessness, where the act of giving becomes more important than your own needs or desires. It is the next step after empathy, to act according to the needs of others and care about another person at the level of giving. Other words and values may also be connected with generosity and empathy, such as kindness, altruism, beneficence, charity, nobleness, and the like. So why select generosity over other values? Because it is essential, nowadays, to be able to quiet the ego (with all its stereotypes, bias and prejudices) and become a giver, somebody who acts in solidarity, takes care of the community and makes the world a better place, instead of a selfish approach of taking as much as possible. In the context of a pandemic, such as Covid-19, more than ever generosity goes hand in hand with empathy, where there is a real need for mutual support and to give to others.[79] There are still people who take more than they need and maybe act in a perceivably selfish way (probably with reasons to behave as such in accordance with their values or needs). Having social, or rather physical, distance imposed raises the importance and priority of this value: with factories that change their usual production to make materials needed, such as face masks;

79. For how to address this in practice, see Activity 26: Resources and sustainability.

support from neighbours giving what they have so that others do not suffer, staying at home to avoid further infections (yes, staying at home can be an act of generosity, if it is for the benefit of all).

Generosity raises humanity above the daily competition for success, for wealth, for climbing the ladder of status on the shoulders of others. It makes people be "more human", more connected and in harmony, caring for the other. As John Lennon sang in his song "Imagine" (1971):

> Imagine no possessions
>
> I wonder if you can
>
> No need for greed or hunger
>
> A brotherhood of man.
>
> Imagine all the people
>
> Sharing all the world.

It is putting "kind" into humans, thereby becoming "humankind".

Generosity is natural in humans. In the same way as empathy, our biology makes us naturally generous.[80] Children easily offer things to each other and to strangers, in their early years. That is, until they start having a clearer sense of the difference between the self and the other and become a bit more possessive, wanting certain things just for themselves (e.g. toys). Generosity is so natural to us that usually any person will feel better by giving,[81] by being generous. So why are people not so generous in general? Or they are? Lack of generosity is connected with fear of scarcity and lack of abundance. How can I give something if there is not enough for me? And it is this fear and the acknowledgement of the self and the other that needs to be overcome into a mindset of abundance, and the fostering of We, instead of Me and You (or Self and Other). And generosity does not imply that I am losing something when I am giving, but more with the mindset that what I am giving is fulfilling the needs of the other person. And sometimes that does not cost me anything, sometimes what I am giving I do not need, or somebody else needs more than me. For example, if a farmer harvests more than their family and friends need, the excess can be given to neighbours or people in need.

In learning settings, generosity can be empowered through different initiatives and actions. For example, by creating working groups that will take care of different aspects during the learning mobility, such as taking care of the group (checking the needs of all, providing snacks and water, etc.). Generosity in learning environments can and should also be addressed to the local community through different actions. Volunteering activities are the best example of that, and go hand in hand with solidarity[82] and community impact. Anything that can support and empower people to be generous in a visible way is an added value to any learning setting; even if at the beginning it may seem fake or forced, the more it is practised, the more it becomes a habit and natural.

A special note on empathy and generosity in a learning mobility setting is important at this stage. To foster and promote these values from the start of a project will support the group of participants to collaborate, learn with each other and be able to see others' perspectives. It is a key element in ensuring a safe space for learning and exploring the diversity of a group of participants. As stated in other chapters, it is also a fundamental part of intercultural learning. Either in short-term mobilities (a few days) or in the long term (several months), participants and facilitators of learning will need to act on those values, to benefit fully from the learning experience and be able to engage with each other with an open mind.[83]

Imagine a participant in a long-term mobility in a new country, with a new organisation with new people. How much of an "outsider" might they feel, and how long will it take for them to be integrated and included? How strange might it seem to adopt the habits and behaviours of the new place and new people there? But if from the start, a culture of empathy and generosity is created and cherished, from both directions (participant and facilitator, participant and community), the faster and easier it will be for this participant to feel comfortable and integrated.

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80. See more at www.templeton.org/wp-content/uploads/2018/05/GGSC-JTF-White-Paper-Generosity-FINAL.pdf, accessed 12 October 2020.
81. See www.medicalnewstoday.com/articles/318406, accessed 12 October 2020.
82. See section 2.7.
83. See more in section 2.6.

To have empathy and generosity as topics to focus on in learning environments is essential to promote connection and caring between people, and the mutual support and co-operation that makes the world a better place. These two values by themselves have the potential to create a long-lasting impact on participants and communities. If, at the end of any learning mobility activity, the participants have developed at least a bit of generosity and empathy towards the other participants, facilitators, organisers and other people involved, they will continue to grow those values in their surroundings, with their friends, family, local communities and so on. It is necessary to plant those value seeds whenever possible in learning environments.

> So while we need to provide people with technical skills that will help them find employment, we can't afford to neglect the even more basic skills -- reading, writing, thinking, feeling -- that allow them to become fully realized human beings who care about the world they live in and the people who share it with them.
>
> Paul J. Zak (2012)

2.5. Human rights

> "No one can be authentically human while he prevents others from being so."
>
> Paulo Freire, *Pedagogy of the oppressed*

No discussion or publication about values would be complete without tackling human rights. They are one of the goals and principles of the Council of Europe[84] and one of the key EU values.[85] A whole approach in education has been developed around human rights, unsurprisingly called human rights education. In the context of this T-Kit, it is important to know that a great number of learning mobility projects are built around different generations of human rights, their promotion and action for human rights.

2.5.1. What are human rights?

Just to be on the safe side, and on the same page, this section starts with a brief definition of human rights. For a deeper exploration of the details and essentials, *Compass*: *manual for human rights education with young people* (Council of Europe 2012) should definitely be the next stop.

In order to define human rights, we will start from that exact location:

> Human rights are like armour: they protect you; they are like rules, because they tell you how you can behave; and they are like judges, because you can appeal to them. They are abstract - like emotions; and like emotions, they belong to everyone and they exist no matter what happens.
>
> They are like nature because they can be violated; and like the spirit because they cannot be destroyed. Like time, they treat us all in the same way – rich and poor, old and young, white and black, tall and short. They offer us respect, and they charge us to treat others with respect. Like goodness, truth and justice, we may sometimes disagree about their definition, but we recognise them when we see them violated. (ibid.)

Human rights establish the basic standards that ensure all people live in dignity. In fact, dignity is the key element of human rights, but it is the only thing that is unique for human beings. Together with equality, human dignity is one of the two key values of human rights.

> Human rights can be understood as defining those basic standards which are necessary for a life of dignity; and their universality is derived from the fact that in this respect, at least, all humans are equal. We should not, and cannot, discriminate between them. (ibid.)

Those two key values define a number of others, which are essential for creating a world based on respect and freedom from discrimination. Therefore, human rights can be considered a cluster of values.

The Universal Declaration of Human Rights (UDHR)[86] defines 30 very important articles, and in Article 26 it covers the right to education.

> Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. (United Nations General Assembly 1958)

84. www.coe.int/en/web/portal/human-rights, accessed 15 October 2020.
85. https://europa.eu/european-union/topics/human-rights_en, accessed 15 October 2020.
86. Universal Declaration of Human Rights, www.un.org/en/universal-declaration-human-rights/, accessed 15 October 2020.

The UDHR recognises the importance of education for making sure that every person knows their human rights and is able to use them and defend them, as well as to promote and defend the rights of others.

The Vienna Declaration and Programme of Action (1993)[87] was another important milestone in the history of human rights as it stated that all human rights are universal, indivisible, interdependent and inalienable. That means that they apply to every single person, as "all human beings are born free and equal in dignity and rights". They cannot be taken away or lost, since they are related to the very fact of human existence and all human beings have them from the moment they are born. They cannot be interpreted partially and they need to be seen as a whole, since they are dependent on each other to guarantee a full life in dignity. In addition, no right is more important than any other, or in other words, there is no hierarchy of human rights.

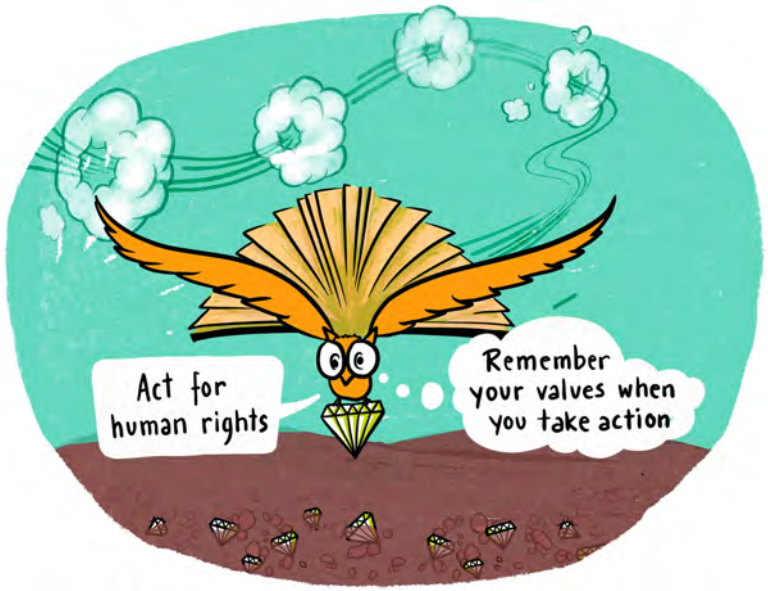
Thought provoker

How universal are human rights?

Human rights are universal and their application and respect depends on this fact – they apply to every single human being. They come with an imperative to be accepted and practised by everyone. However, in different cultural or religious contexts, some of them are very difficult to accept, since they clash with some of the inherent values and "laws". In fact, some people claim that human rights, as a concept, are imposed by the western world.

- According to you, what makes human rights universal?
- To ensure their universality, how can they be promoted and accepted among groups and contexts that oppose them?
- Is not calling human rights universal an excuse for not respecting them?
- Why are some human rights more commonly accepted and practised than others?
- What needs to happen for everybody to become aware of human rights?
- How can we ensure that people around the world become part of debates around human rights and feel them closer to their reality?
- To what extent is questioning the universality of human rights in fact diminishing its importance?

Our decision to include this question was because we have personally experienced it through working in different environments and contexts. It is, in fact, one of the topics that can be addressed and openly discussed with learners during mobility projects. This does not imply that human rights should not be promoted as the key framework, but rather that allowing learners to explore the question from different angles might contribute to them strengthening their dedication to human rights and motivation to promote them.



87. See www.ohchr.org/en/professionalinterest/pages/vienna.aspx, accessed 15 October 2020.

2.5.2. And what is human rights education?

When defining value-based education in the Introduction to this T-Kit, we mentioned that human rights education (HRE) calls for learning about, through and for human rights. These different approaches activate different elements of competence. "About" human rights activates knowledge, "through" human rights requires attitudes and values, while "for" human rights sets things in action and needs the appropriate skills. In fact, it requires the same process that was elaborated under the value-based approach and action-centred education.[88] Human rights education ensures that people understand what their rights are, are able to internalise them and align their other values to them, as well as develop their abilities and have concrete tools to act on them. Beyond the individual, human rights education is also about applying this process to others and feeling, knowing and being able to promote and protect their rights as well. Ultimately, it is about actively contributing to building a culture of human rights in the community. "It is a culture where human rights are as much a part of the lives of individuals as language, customs, the arts and ties to place are" (Council of Europe 2012).

Being a fundamental human right,[89] human rights education should be accessible to all young people, but as stated in *Compass* (ibid.), the reality shows that most young people in Europe have little or no access to human rights education. *Compass* and the associated training of multipliers at local, national and European levels were developed to change this.[90]

Learning mobility projects can and should make sure that human rights education, as part of a value-based approach, is accessible to all young people and supports them in critically reflecting on the values and choosing to act on them. This is because the empowerment of young people to be active citizens is part of the culture of human rights. At the same time, human rights and a rights-based approach should be the foundation of all mobility project, and learning environments that are created need to respect human rights and the associated values.

In order to create those kinds of environments and to facilitate human rights education, facilitators of learning also need to have competences, or appropriate knowledge, skills, attitudes and values. The training of trainers in human rights education (TOTHRE) of the Council of Europe[91] has, since 2003, been one of the most sought-after training courses in the European youth field. It encompasses competences needed to facilitate human rights education. The ETS Competence Model for Trainers, for example, has several indicators dedicated to trainers facilitating human rights education under its competence area: Being civically engaged.[92]

Human rights education requires holistic learning,[93] which means that it involves the whole person – mind, body and soul. Holistic learning means not only considering the person as a whole, but also the contexts and systems that they carry with them. It has a strong link to integrity,[94] because one has to feel it, do it, show it, encourage it and facilitate it, which, when it comes to human rights, is a very important thing to consider.

HRE is also open-ended learning. It provides foundations, but not prescriptions. It provides lenses through which things should be looked at and explored. HRE, being one example of value-based education, has values providing a framework and lenses to look through, but learners are encouraged to explore, critically reflect and seek answers, without undermining the framework or the foundation of human rights. In that, they are encouraged to embrace ambiguity of the possible answers. Connected to that, learners are encouraged to seek and engage in values clarification: "to identify, clarify and express their own beliefs and values and to confront them with others in a safe framework based on the dignity of every human being, freedom of thought and expression, and the respect for others' opinions" (Council of Europe 2012). In addition, in *Compass* there is another important aspect to be considered and that is to "start from where people are" and build the process around it. This includes the learner's needs, but also the values

88. See section 2.2.4, subsection on the value-based approach and action-centred education.
89. Recognised in the United Nations Declaration on Human Rights Education and Training, www.ohchr.org/EN/Issues/Education/Training/Pages/UNDHREducationTraining.aspx, accessed 15 October 2020.
90. See national training courses in human rights education, www.coe.int/en/web/human-rights-education-youth/national-training-courses-in-human-rights-education, accessed 15 October 2020.
91. TOTHRE – Training Trainers in Human Rights Education with Young People, www.coe.int/en/web/human-rights-education-youth/training-courses, accessed 15 October 2020.
92. See www.salto-youth.net/downloads/4-17-3753/180320_SALTO-CompetenceModel_Trainer_07_o.pdf, accessed 15 October 2020.
93. See Chapter 1, section 1.3.1.
94. See Chapter 3, section 3.7.7.

they bring to the learning environment. Rui Gomes (2017) argues that the purpose of human rights is not to provide right and wrong answers, but to empower learners to be able to decide for themselves.

> Critical thinking is not a mission that is exclusive of human rights education programmes, it needs to be supported by other disciplines of education and learning. Its necessity for human rights education is also a permanent reminder that human rights education is not about framing what children and young people should think but supporting them in making conscious decisions related to what and how they learn. (Gomes 2017)

This all might imply that any proclaimed values are welcomed and allowed in human rights education, as well as in value-based education. In reality, they are and they are not. They are welcome to be expressed and learners should feel safe and confident to speak and to be heard – genuinely and with empathy.[95] Because the only way for someone to reflect on their values and to have a chance to change them is by being able to first acknowledge and express them. Therefore, learners should also be ready to take part in reflection on those values and critically assessing them. At the same time they should also be reminded of the human rights framework and what human rights stand for. Because one person's human rights end where another's human rights begin, or as the old saying goes: "Your liberty to swing your fist ends just where my nose begins." This means that if those values go against a basic human rights framework, if they are discriminatory or promote hate, then they are not welcome to stay and be promoted.[96]

Other principles that are deeply incorporated into human rights education are: participation, co-operative learning, experiential learning and learner-centredness. In fact, the principles of HRE are the key principles of non-formal education as well.

2.5.3. Diversity in learning mobility projects

Human rights are universal. However, when reflected on and discussed in multicultural settings (with culture here being understood in a dynamic and multifaceted way), they can be questioned or even disputed. Human rights, like other values, are one of the essential elements of any culture and can differ very much from one culture to another. Or, rather, their understanding can. Understanding of human rights comes from the key values. In discussions about values, it is often not so much that the disagreement is about the values themselves, but on their practical implications. How they are seen, interpreted, and how they are acted upon. The internal compass of what is right/wrong stems from a person's identity, which has been formed and further shaped through complex social interactions. What the open-ended approach to human rights education can teach us, however, is to meet learners where they are and to invite them for critical exploration. Young people (just like adults), with a healthy dose of ambiguity, still need guidance about what is acceptable, what is not, what is right and what is wrong. Human rights can provide them with a framework to reflect on and seek for those answers. And at times, when hate, discrimination or worse are expressed, human rights can also be a framework to be used to guide learners out of the hate and discrimination.

Intercultural encounters through learning mobility projects also create opportunities for meeting others, often different from us and sometimes very far outside our bubbles.[97] This can also create opportunities to understand different realities and act as an eye-opener for different situations (and possible human rights violations) others are facing. Ultimately, it can trigger feelings and values that compel one to act to promote and defend other people's rights. Facilitators of learning can support those triggers and, through both experience and dialogue, stimulate and channel learners' impulses for action.

One of those possible actions is to stand and act in solidarity with those whose human rights are threatened or violated. As stated in *4Thought for Solidarity*:

> It is in taking a stand and acting in order to assure that everyone is living a life of dignity that solidarity can be identified. When we recognise that someone is struggling to access their rights, that someone is discriminated against or that their dignity is being violated, and we act because we want to make sure that they are able to enjoy their rights to the full extent, just like everyone else. Just like us. That is solidarity. Solidarity is also seen in recognising that we have privileges and that we are using those privileges for others and not for ourselves. (Bačlija Knoch and Nicodemi 2020: 59)

This implies acting for one or more persons, but also for the benefit and growth of the whole community. One example might be that you wish to support those fighting climate change all around the globe, even though you cannot feel the same effects of it yourself. This particular aspect is yet another meeting point of human

95. For an activity supporting this, we suggest Activity 23: Interview someone you disagree with.
96. For more on how to handle this as a facilitator of learning, see Chapter 3, section 3.2.
97. For more about "bubbles", see the Introduction to this T-Kit.

rights and solidarity as two important values. This meeting point is connected to another important aspect, which is recognising one's privilege. This can come as part of a learning mobility experience and often is a very new and very important insight. Sometimes it stays at the level of recognition and sometimes it moves people to act on this privilege and use it for the benefit of others.

Gender identity and sexuality orientation

There are many aspects that are part of the larger human rights framework, but there is one that we would like to highlight as part of this section: gender identity and sexual orientation. The reason why we are paying attention to this particular issue is that people face discrimination based on their real or perceived sexual orientation and/or gender identity,[98] but in many different contexts gender equality and sexual orientation are still considered taboo. Depending on the context that a young person is coming from, taking part in a learning mobility can be a first encounter with those topics or it could be the first time they are discussing them in a positive light and as part of basic human rights. LGBTI persons in Europe are often the target of discrimination, and participants in learning mobility projects will most certainly be both those who are experiencing discrimination and those who, if not actively discriminating, are at least holding strong views based on prejudices and hate.

At the same time, *Gender matters* (Council of Europe 2007b) highlights the importance of addressing gender:

> Gender is everywhere because when people interact socially, the way we view ourselves, our identities and our freedoms, our rights and possibilities all come into direct contact with how others see us and how they act in relation to us. At the same time, it could be argued that gender is nowhere because the ways in which we see each other socially tend to be so naturalised that they appear to be normal and natural. This manual begins by arguing that engaging with gender is important because to understand how we live together socially means questioning the things we take for granted in our everyday lives. (Council of Europe 2007b)

Therefore, as part of human rights education and wider value-based learning, the topic(s) of gender identity and sexual orientation needs to be addressed and engaged with, and learning mobility should be one of the environments in which this should be possible and encouraged. Learning mobility needs to be an environment that allows participants to be who they are (as well as to explore who they are) and feel safe to share that with others, detached from the home, and potentially oppressive realities. As part of the learning mobility process, participants should be encouraged to share their thoughts and experiences on gender identity and sexual orientation and to raise topics they might not feel comfortable talking about with their friends and family, or in the formal education setting. Learning mobility should strive to create an environment that will empower and challenge behaviours and attitudes, as well as contribute to making shifts in the underlying values – creating curiosity, openness and acceptance.

98. Explore more by visiting Sexual Orientation and Gender Identity (SOGI), www.coe.int/en/web/sogi, accessed 15 October 2020.

In providing opportunities to talk about gender identity and sexual orientation, learning mobilities come with an additional diversity aspect. Facilitators need to be aware that different questions and even discriminatory attitudes around gender and sexuality will most certainly exist in any group and therefore they need to create safe and encouraging environments[99] for this exploration and discussion to happen. It goes without saying that, as a part of their role, facilitators need to be ready to act on their values (and hopefully the shared group values) and make sure that discriminatory and hateful attitudes are being addressed and challenged.

One step further is moving away from "rights recognition" to "rights empowerment" (Council of Europe 2012). This means that facilitators of learning need to take into consideration different spectrums and different needs and act with sensitivity towards them. Only in this way can education be empowering rather than oppressive, and open the doors to break taboos and influence norms in society.

2.6. Inclusion and diversity

Europe and the world we live in is not equal, despite policy makers and international treaties aiming for the principle of equality. Article 8 of the EU Lisbon Treaty (European Council 2007), for example, states that: "the Union shall observe the principle of the equality of its citizens, who shall receive equal attention from its institutions, bodies, offices and agencies" and Article 14 of the European Convention on Human Rights of the Council of Europe: "The enjoyment of the rights and freedoms shall be secured without discrimination on any ground such as sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status." The reality is that there remains discrimination, many structural disadvantages, participation challenges and inaccessibility to opportunities for many people. Inequalities still abound and, according to the new (2020) Erasmus+ Inclusion and Diversity Strategy (E+I&D), can be found in the following areas: "disability, health, education/training systems, cultural differences, socio-economic circumstances, discrimination, geographical barriers".[100]

People at risk of marginalisation who can be identified under these areas are at a disadvantage. Often it is a combination of the structural situation, as well as the individual's attitude towards themselves or their situation, that perpetuates this: it is hard to extricate oneself from other responsibilities or attitudes that can limit personal involvement in something. Reaching for the unknown can take people far out of their comfort zone, and they need trust and courage to do that – the safety of which is not always a given for marginalised or minority groups.

The power and privilege of the majority, and the obstacles created by them, leave minorities and marginalised groups with fewer opportunities, fewer and less access to resources. For European programmes, the 2020 E+I&D strategy acknowledges that "The profile of those who could benefit from these opportunities does not necessarily reflect the large diversity of European societies."

This powerful majority can create a "them and us" situation, increasing the distance from the more disadvantaged, and therefore creating obstacles to social mobility. More fairness is needed to adjust these inequalities. This is where solidarity as a value, or an umbrella of values, comes into its own: acting not only for ourselves, but also for the needs of others. As described later in the section on solidarity,[101] it is about using privilege to support the human rights of others, and balancing social inequality by making changes for the long term, through adaptations of systems, structures, policies and attitudes. There should be tailored solutions for those with different starting points, providing the equity necessary for access to opportunity. All this is true, whether our standpoint is that of the majority or minority.

"Solidarity could provide some options ... as a resource to be tapped into, leveraging political communities with shared values to counter inequalities" (Lahusen and Grasso 2018).

2.6.1. Inclusion

Having an attitude of solidarity, reaching out to like-minded and not like-minded people, fits the humanitarian approach demanded by democratic values of valuing equality and fairness. It connects to the pluralistic approach of diversity and minorities: by involving those who are harder to reach in learning mobility projects, organisers and facilitators are including a wider, more holistic picture of our whole society. And by including a

99. See Chapter 3, section 3.7.1.
100. European Commission (2021) "Implementation guidelines Erasmus+ and European Solidarity Corps Inclusion and Diversity Strategy".
101. See Chapter 2, section 2.7.

wider participant group, the reach of a particular project is being increased, augmenting its learning outcomes, and thereby heightening the quality.

When considering learning environments, there could be many scenarios that will have very differing inclusion needs. Digital or virtual learning should be remembered too. Online activities can both increase inclusion (reaching those who are not able to travel or cannot be away from home for long periods, for example) and can also exclude (for those who do not have consistent access to Wi-Fi, the Web or screen-based projects).

The freedom afforded by an inclusive environment allows for the expression of diverse views without constraint. This helps to break down personal "bubbles", which otherwise can lead to isolation or extremist positions, and the majority group can also use this process to start to learn and understand the differences which separate people.

"By preaching to the converted, the same needs are being catered for and the same values are re-iterated from project to project [in European programmes]. The barriers of 'us and them' are therefore continued and increased" (Bačlija Knoch and Nicodemi 2020: 76).

Social inclusion is a process with all sorts of experiences and opportunities that can help an individual develop a sense of belonging, citizenship and identity. The aim is to provide resources and change structural systems to allow everyone to fully participate in economic, cultural and social life (Schroeder 2014). It aims to help an individual to enjoy a standard of living and well-being that is considered a norm in the society in which they live. It ensures that they have greater participation in decision making which affects their lives and access to their fundamental rights.

This democratic participative approach is important – from the very grass-roots interaction between a small group of young people, right up to the European level policy-maker meetings, such as the Council of Europe's co-management system for youth issues.[102] Encouraging people to own their space is fundamental to the inclusion process.

Inclusion is also an attitude. It says "I am open and not only confined to any pre-set limits (set by ourselves or others)". Looking beyond the boundaries that are set by a learning mobility project, or are set for it through a larger frame, also demands those in charge of it to think wider. If learning mobility is to be truly inclusive, the people behind it should not allow boundaries (geographical, monetary, language, etc.) to limit them. It is about creativity, going against convention, having lateral ideas and thinking that is free and fresh, while finding ways to increase the participation of the other. This is especially important in learning mobility projects when the participant group can be very diverse. It is not always easy to do that when there are key performance indicators to reach, or when people must work in ways that are limited to their individual capacities – but it is a direction to aim for when self-assessing individual competences in this area. Facilitators should have a commitment to this approach and show willingness to learn and develop their own competence to work with inclusion (Bačlija Knoch 2016).

Supporting others to develop their own inclusive attitudes is an integral part of the work of facilitators of learning, with a focus on increasing others' commitment to the process of social inclusion. Facilitators are, or rather have a potential to be, role models and influencers of participants, and by acting transparently can help them to learn and practise these attitudes.[103] There are many other people and roles that facilitators can influence too. They also have a responsibility to encourage other stakeholders to reflect and consider their approaches. A learning activity should be created, delivered and run with integrity – it should walk the talk. If a project is about inclusion, or aims for the inclusion of minority groups, or is delivered within the framework of democratic or European values, then an inclusive attitude should be reflected by all involved. Facilitators of learning are in the position to support and encourage this inclusive attitude in others, both from the authority they hold "on stage" and the influence they have behind the scenes. They should be role models and stand up for inclusion inside and outside of programme sessions: team meetings, stakeholder discussions and connections to local community are all opportunities for cascading an inclusive attitude to a wider audience. Involving a diverse mix within the facilitators' team can also help with this.

2.6.2. Openness

This is also an attitude that goes hand in hand with inclusion. In line with the Competences for Democratic Culture (Council of Europe 2018), in order to be inclusive, people need to be open to others who are different,

102. See www.coe.int/en/web/youth/co-management, accessed 15 October 2020.
103. For more on the role and impact of facilitators of learning, see Chapter 3, section 3.4.

or to different opinions or world views. It is about willingness and curiosity to discover and learn about other beliefs, values, practices and world views while questioning one's own; about being sensitive and emotionally ready to relate to others who are different. It is about the willingness to seek out opportunities to engage with others different from ourselves in a relationship of equality, thereby widening our own horizons, expanding our personal learning, and allowing space for difference – whether we agree with it or not.

Being open breaks down the barriers between them and us. It is the bridge between "our way" and "their way". It is a value that fits very well with values of solidarity and transparency. It creates connection between differences, and does not allow barriers or (artificial) delineation between people. It demands a certain vulnerability to allow your position to be questioned, which in turn develops the strength of your own position – accepting that your way is not the "only truth" allows freedom of direction and the influence of diversity that can bind people together. By being open to difference, a community can truly follow a process of social inclusion and learning from diversity.

2.6.3. Diversity – What makes you YOU?

An awareness of the different senses of belonging which make up our identity can help us to understand the differences between people. The experiences a person goes through, their interactions with others, the multiple factors that make you YOU all add up to a unique person. It is the same for every individual anywhere in the world. Diversity is a reality, and provides many learning opportunities, especially through the learning frame of intercultural dialogue.

> In order to be meaningful, intercultural dialogue needs to go beyond solely celebrating diversity and cultural heritage to creating spaces and conditions for sincere sharing and even for challenging the values and assumptions that shape our understanding of the world, our perceptions, our attitudes, our behaviours as well as the established social order. (Nestian Sandu 2020)

(Inter)cultural sensitivity is an important element of having an open attitude and being able to learn from diversity. Milton J. Bennett (1993) explains the stages of intercultural sensitivity, with recognition and acceptance of difference (from ethnocentrism to ethnorelativism). Differentiation is a main underlying concept for this – understanding that each and every person is different, and that cultures are different in their world view too (even if they sometimes have similarities that overlap): different cultures interpret reality differently. According to *T-Kit 4 – Intercultural learning* (Council of Europe and European Commission 2018a), developing intercultural sensitivity then means "to learn to recognise and deal with, the fundamental difference between cultures in perceiving the world". Difference should be valued.

Developmental model of intercultural sensitivity

Ethnocentric stages			*Ethnorelative stages*		
Denial	*Defence Reversal*	*Minimisation*	*Acceptance*	*Adaptation*	*Integration*

Source: Adapted visualisation from Bennett (1986)

Challenges of diversity

Dealing with diversity is often challenging; it can be unpleasant and sometimes even hurtful or painful, but this is the way to genuine learning about others and oneself. An interesting part of Bennett's model is "minimisation" – reducing difference down to "we are all human! I am a citizen of the world!" – but by ignoring the differences, and avoiding the testing situations, people are not engaging with cultural sensitivity to the full. The intercultural aspects of this model, and of learning mobility projects in general, can provide new alternative perspectives. They can act like a mirror to each person, discovering aspects of themselves that were not obvious to them before, but which are triggered when they interact with difference. The White Paper on Intercultural Dialogue of the Council of Europe (2008) underlines the importance of equal dignity, reciprocal recognition and shared values for this intercultural dialogue process, in being able to "see yourself from the perspective of others". Through quality learning mobility projects, people can be supported through such a framework to push themselves out of their comfort zone, take the opportunity to engage with diversity, struggle with the parts that are hard, reflect on themselves and truly learn from it. The principles and indicators of intercultural dialogue of the youth partnership can be a supportive tool to help make that happen.[104]

104. See https://pjp-eu.coe.int/en/web/youth-partnership/indicators, accessed 12 October 2020.

This is true for the groups of participants supported through the projects' learning processes, as well as for the facilitators as individual lifelong learners themselves.

It is a reality that Europe is becoming more socially and culturally diverse, with more movement between countries and a richer contribution from migrants (including refugees and asylum seekers). This abundance of diversity provides a fertile ground for learning, also in local or national projects, while at the same time providing harder challenges sometimes for social equality, inclusion and participation in communities.

> In an intercultural setting, the cultural, religious, socio-economic and political backgrounds are the so-called "differences", while the common ground is the inner-readiness and openness to deal with these differences through dialogue. The focus here is neither on agreement nor on "finding the truth", but on understanding different perspectives, on active and respectful listening and commitment to human rights and social action.[105]

2.6.4. Where values fit in diversity

Different types of diversity are more obvious than others. Using the culture onion model of Hofstede (Hofstede and Hofstede 2005), we can picture why, and how that could look. In this model, the external layer of symbols signifies any external expression, which is easy to see – artefacts, words, monuments, eating habits, clothing type, ethnicity. The next layer is more hidden – labelled as "heroes" by Hofstede.[106] This is about behaviour, which itself is based on the next two layers.

The underlying aspects are much less visible, such as rituals, attitudes and values, educational levels, health, political views and opinions. The idea being that to fully understand a culture you have to invest time and energy to fully reach the core, and the closer a layer is to the core, the harder it is to change the content, and the less conscious people are of its content. It is worth noting that values are the most profound layer in this model – the most central, most stable and least visible. The level of values is where people clash in diversity but are often not aware of it. Diverse contexts, such as those of learning mobility projects, can trigger value-based responses which are not always obvious and can often separate people; this needs careful navigation.

Diversity should be managed and supported in a positive and respectful way. Facilitators of learning must make sure everyone can take part on their own terms, and recognise the value in others' differing attitudes, life experiences, norms and beliefs. They should encourage participation and allow difference of opinion in a safe environment:

> Difference becomes a positive source for learning rather than the cause for negative competition and prejudice. Young people and youth workers should be equipped with the necessary competences to manage and work with

105. Ibid.
106. See Activity 10: Your heroes.

> diversity. This will encourage positive interactions between people of all walks of life and ultimately improve the situation of young people with fewer opportunities. (Erasmus+ Inclusion and Diversity Strategy 2014: 8)

It is important to remember, though, that learning mobility projects have an inherent risk in that the experience is actually negative for the participants. For example, feelings and needs can be confused when language is a barrier, or misunderstandings can build to larger conflicts if not well managed. This can affect the safety and well-being of participants and could have a long-lasting effect on their perception of diversity: it could actually reinforce stereotypes.

Catering for different needs

In residential activities, as well as in the informal times when participants are together, the values discussed in this T-Kit can be lived, felt and shared. These experiences can show that it is possible to live together with a variety of needs, as a diverse microcosm community which attempts (at least) to include minorities, making sure there are spaces and places for needs to be aired and adjustments to be made.[107]

Everyone has needs, and these are also not always obvious.[108] You cannot always see what people's needs are just by looking at them – more awareness and a sensitive approach are needed to understand their needs. This implies that the competences in reaching out to include people need to be developed. A participant in a wheelchair, or who is hard of hearing, is not the only one requiring support. Ensure you have a process to collect everyone's needs, and check in with people before, during and after a learning activity. The facilitator should know how to manage expectations of what is and is not possible in order to provide participants with a safe framework – those taking part should feel safe enough to trust the environment and facilitators, to be able to focus on their learning. As a facilitator, be aware of what you do not know, be conscious of the need to ask and have the humility to admit when you do not understand or have experience. Role-model the learning process – not everyone can know everything about all needs, but a willingness to learn can change the process into a more inclusive one. Most things are possible to find solutions for, so why not include a democratic approach and make choices together about the options to reduce obstacles, so that things work best for everyone. Show through example that adaptation by the majority, and adjustments of structures and systems, can bridge the gap for minorities and make a space fairer and more inclusive for all. That is real "learning by doing" for social inclusion.

2.6.5. Multiple senses of belonging

There may be different, multiple cultural affiliations (Council of Europe 2007a), both at group and individual level. Taking oneself out of the usual environment allows for different reflections and interactions which show elements of one's own affiliations and identity that one might not have been aware of before. People belong to different groups and associated cultures, and their interests, needs, goals and expectations change through time. In a new learning environment, facilitators need to allow space and support for individuals to build and discover alternative senses of belonging, which might come to the fore at different moments, might be unexpected and sometimes take participants well out of their comfort zone. It is important to allow these different affiliations to have their space. This is especially true for people from minority backgrounds that might not have as many shared senses of belonging in the group as those from the majority do.

The many roles we are required to play as facilitators of learning, and the competences needed to do that well, change. Facilitators also have layers of affiliations and multiple senses of belonging that link to their identity, and it is important to find equilibrium between the personal and the professional in this. Self-awareness of who you are as a person, and who you are as an educational professional, are not always easy to balance, especially in situations touching on deeper personal topics such as values. This links to the topics of integrity and walking the talk[109] as an educational professional – are you role-modelling the values you are talking about, and are those true to your own identity? Are you prepared to expose levels of your own identity in front of others?

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107. For some practical ideas on how to adapt your educational setting for different needs, see Q! App, www.qualitymobility.app/resources/search/137, accessed 2 September 2021.
108. For an activity connected to needs and the ways they can be expressed, we suggest Activity 16: What do you need?
109. See Chapter 3, section 3.7.7.

Thought provoker

How do we ensure that learning opportunities include everyone and are not based on affiliations and proximity?

People's sense of belonging makes up who they are, and which groups and communities they connect to. The ties and connections that bind participants of a group create limits. If people do not share the same interests, the same needs, or the same values, then they are automatically not part of that group. By having an "in-group", you are automatically creating an "out-group". Many groups are formed with people who are closest to us – either in the local neighbourhood, or those that have close values or interests.

- Which parts of your own life are separated by your different affiliations? Do you have friends in your life who have never met other friends, because of different interests?
- How diverse can a group be if all members have the same values in common?
- By having an in-group,[110] are you automatically creating an out-group? How can you make the border of your in-group permeable?
- How is it possible to do a learning mobility project built around a shared objective, when the participants have very different values?
- Who are the "usual suspects" that your learning mobility reaches? What other people, who have different affiliations, could potentially be involved?
- What is the tipping point for the amount of diversity in a learning mobility project? At what point does diversity make the project too difficult to handle?

2.7. Solidarity

> The pursuit of full humanity, however, cannot be carried out in isolation or individualism, but only in fellowship and solidarity.
>
> Paulo Freire, *Pedagogy of the oppressed*

Individualism and lack of connections in communities around the world has been one of the trends in recent years, or even decades. While individualism can have its positive sides, several negative global phenomena highlighted the need for tighter communities and those same individuals standing together, with calls for solidarity becoming louder and more frequent.

2.7.1. Bringing solidarity onto the agenda of youth work and learning mobility

If you are an old customer of T-Kits or other related material, you will probably notice that solidarity has not been mentioned so often or to such an extent as human rights, inclusion or active citizenship. On the other hand, if you are fairly new to the field you have probably been growing and developing with solidarity as one of the key values and key terms, or even as an umbrella for a variety of different values. However, both groups of readers will probably know the reason for this difference.

In September 2016, the then president of the European Commission, Jean-Claude Juncker, delivered his annual State of the European Union speech, in which he said:

> The European Solidarity Corps will create opportunities for young people willing to make a meaningful contribution to society and help show solidarity – something the world and our European Union needs more of. For me, this has always been the very essence of what the European Union is about. It is not the Treaties or industrial or economic interests that bind us together, but our values. And those who work as volunteers are living European values each and every day.[111]

Those were the first steps of the European Solidarity Corps, which is one of the main supporters of learning mobility at the European level. The programme undoubtedly brought solidarity into the spotlight of European youth work and EU policy, and learning mobility projects too. Being in the spotlight also means that it created opportunities for dialogue – what does solidarity mean for each individual? What does it mean for (European)

110. See section 2.7.3.
111. https://ec.europa.eu/commission/presscorner/detail/en/IP_16_4165

youth work? What does it look like when applied in a learning mobility project? And so, solidarity slowly started to enter the learning mobility language as well.

But does that mean that solidarity was not in the focus of youth work and learning mobility until then? Quite the opposite. Solidarity has always been part of youth work and a dimension of many learning mobility projects. This was confirmed by those taking part in the *4Thought for Solidarity* study (Bačlija Knoch and Nicodemi 2020: 138):

> For many involved in international youth work, the concept has always been there but under different names. Organisations would practice solidarity values or have them as part of their code of practice. To start with, solidarity between youth workers and young people or amongst youth workers themselves has always been there. But, even more than that, solidarity as a value has been nurtured as part of civic awareness and engagement.

The value, practice and experience already existed in the field. Take, for example, work camps. They are very often built in solidarity with the local community or certain groups in the community where work camps are taking place. Community impact, as one of the very important aspects of solidarity, is the leitmotif of many work camps. Many activities that took place in the European Youth Centres of the Council of Europe some years ago, or in all those learning mobilities that include volunteering, were focused on "international solidarity".

> The focus on an activity for the good of others or generating added value for the common good, is where there is a direct link to solidarity. The connection of volunteering to action, being involved in the community and playing a part is clear. … Several respondents to 4Thought said that volunteering is one of the most visible expressions of solidarity. (ibid.: 73)

There is therefore a clear need for solidarity, which is not something new. This need is integral to human nature; it is existential and linked to survival. Most human beings need others, need to feel a sense of belonging and to give and seek solidarity. The current need for solidarity is linked to a number of challenges that are faced by humanity: climate crisis and lack of action for a sustainable future; focus on individual needs and not on the needs and rights of others, rise of populism and far-right discourses. At the time this T-Kit was being written, a global pandemic brought yet another strong call for solidarity on all levels – from local neighbourhoods all the way to the global level.

So it has been established that solidarity has long been present in youth work and learning mobility and that there is an evident need for it. But how is solidarity understood? Or at least, how do different people understand it in this field(s)?[112]

2.7.2. What is solidarity?

4Thought for Solidarity came about as a response to the European Solidarity Corps programme, which appeared almost overnight, and many people were struggling to grasp what was meant by solidarity and how they could link their projects and initiatives to respond to it. To contribute to alleviating some of those struggles, the study defined a common ground to help all those active in European youth work and the learning mobility field when taking part in the European Solidarity Corps programme. The outcomes of the study created a reference point for including and strengthening the dimension of solidarity in learning mobility projects.

While working on the study, the authors discovered quite early on that a common definition of solidarity does not exist.

> The understanding of solidarity very much depends on a person's personal and professional background, as well as the context(s) in which they have been living. ... It is culture-specific and each culture can shape a different understanding of solidarity – and that's not just 'national culture' related to countries, nations and languages but also to subcultures and cultures of communities of people and their values. (ibid.: 138)

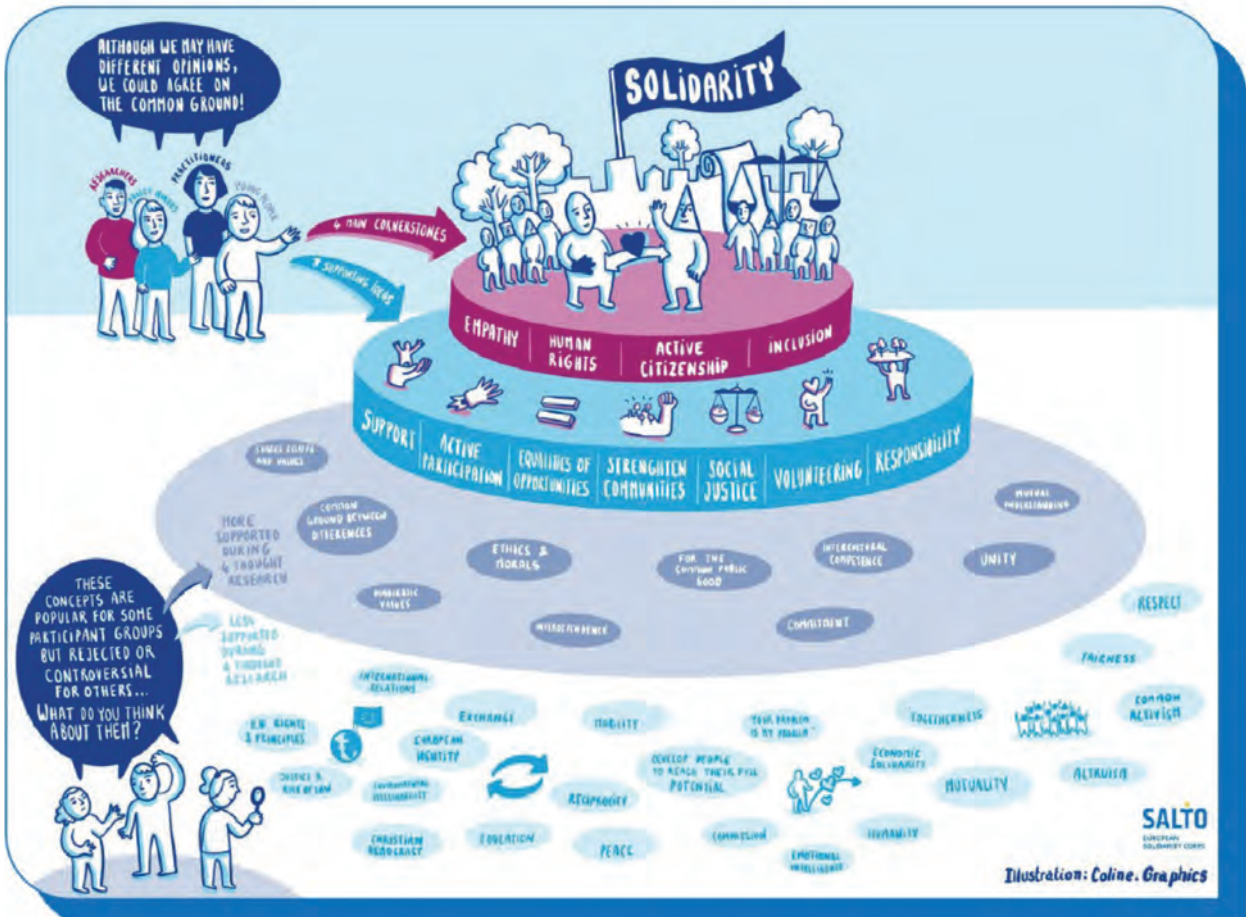
While a single definition does not exist, there are a number of shared elements that enable a common ground on solidarity to be formed – one that is shared by the four groups of stakeholders who contributed to the *4Thought for Solidarity* study: researchers, practitioners, young people and policy makers. The study identified related concepts that can be used to define solidarity or at least define the frame around it. These are:

- **Human rights**: acting to promote and protect other people's rights. Standing and acting in solidarity with people who are not able to claim their rights and using privileges less for oneself and more for someone else;

112. For activities that can help explore solidarity, we suggest Activity 9: How does _____ sound in your language?, Activity 29: Where would you place solidarity? and Activity 30: What would your model of _____look like?'

- **Empathy:** understanding and feeling with others, recognising when someone is in need, sharing the sense of injustice and being motivated to act. Not empathising only with close ones and those with shared values and beliefs, but feeling empathy with every living being, including the environment as a whole;
- **Active citizenship:** action is the core element of solidarity. Being a responsible citizen, part of society and ensuring the greater good for everyone. The willingness to engage, to contribute to society, and the eagerness to show solidarity towards people and places in need;
- **Inclusion:** reaching out and including all young people. Going beyond the usual circles and in-groups. Including even those young people who do not necessarily feel or agree with what solidarity implies because they are probably the ones who might need it the most.

These four concepts are part of the key values in this T-Kit and more can be found out about them in previous sections of this chapter. A full glimpse of the common ground (which includes many other concepts as well) is the image below taken from *4Thought*.



An additional link to other values in this T-Kit is solidarity rights, which represent a third generation of human rights.[113]

> The idea at the basis of the third generation of rights is that of solidarity; and the rights embrace collective rights of society or peoples, such as the right to sustainable development, to peace or to a healthy environment. [...] The specific rights that are most commonly included within the category of third generation rights are the rights to development, to peace, to a healthy environment, to share in the exploitation of the common heritage of mankind, to communication and humanitarian assistance. (Council of Europe 2012)

This third generation of rights is seen as an important step in ensuring the appropriate conditions for societies to put into practice first- and second-generation rights. At the same time, third-generation rights need to be seen together with the previous two generations, civil and political rights (first-generation rights) and social, economic and cultural rights (second-generation rights), since only as a whole do they uphold the principles of being universal, indivisible, interdependent and inalienable.

113. For more background information about the evaluation and different generations of human rights, see www.coe.int/en/web/compass/the-evolution-of-human-rights, accessed 15 October 2020.

2.7.3. Implications for the future of learning mobility

Learning mobility experiences are a great environment for learning about, through and for solidarity (to use the language of human rights education).

During the 4Thought project, one very interesting contradiction emerged. In essence, solidarity should be an inclusive concept. However, more often than not, it is reserved for those close to us, with whom we share values and realities. As such, it is closely related to belonging to a community and sharing bonds with other people, or "group bondedness".

> Whenever there is more than one group, there is a (conscious or subconscious) choice to be made when engaging in a solidarity act. Very often, people will turn to the ingroups and invest their solidarity within, so solidarity has both exclusionary and inclusionary implications (Putnam 2000). The where and how of that line being chosen is a big question. It is, therefore, important to see to what extent people engage in solidarity when "dissimilar" groups are concerned, such as disabled people, refugees/asylum seekers, and the unemployed (Lahusen and Grasso 2018). (Bačlija Knoch and Nicodemi 2020: 90)

It is group bondedness that weighs in when deciding who is "worth" or "deserving" of solidarity, at times when such priorities seemingly need to be created.

Learning mobility is a perfect opportunity to challenge that bondedness and stretch one's understanding of an in-group to include people from diverse backgrounds and walks of life. The Reference Framework of Competences for Democratic Culture recognises this as civic-mindedness, or an attitude that extends outside of the usual circles or bubbles.

> It involves a sense of belonging to a group or community, an awareness of other people in the group, an awareness of the effects of one's actions on those people, solidarity with the other members of the group, and a sense of civic duty towards the group.[114]

Civic-mindedness can be connected to a neighbourhood or a city, and it can also encompass humankind, the global community.

Based on the well-known contact hypothesis or intergroup contact theory,[115] being in touch with someone different can reduce, under certain conditions, the level of prejudice and increase the likelihood of seeing them as a fellow human. As oversimplified as this theory might seem, learning mobility has the potential to create connections and bonds across different groups, and as such, to create solidarity across those groups as well. In order to maximise this potential, the role of a facilitator of learning is crucial. They are in charge of facilitating interactions among different people, through a fruitful learning process and in a safe environment. They should support learners in seeing beyond the prejudice and establishing contacts and relationships that lead to meaningful outcomes. Practically, this means that facilitators of learning should choose activities and facilitate discussions that challenge existing generalisations and stereotypes, by going beneath the surface and targeting learners' values and world views. They can do this by creating an environment in which learners are invited and supported to share their personal stories, reflecting on the reasons why certain things are done in certain ways. By putting them in unusual situations through simulation or role plays, which often unveil deeper layers of a person's identity, and then reflecting on their choices and actions. By asking learners to defend another point of view,[116] while trying to embrace the underlying reasons and values that created this view in the first place. By encouraging learners to ask critical questions and trying to find out as much as possible about the "other". These are just some of the examples that can hopefully give you an idea of the possibilities for facilitating a meaningful encounter with learners.

Furthermore, learning mobility experiences can contribute to lifelong solidarity. That is, if the experience is facilitated in that direction. This means that solidarity will not be seen by young people as something that happens during a work camp or period of volunteering abroad, but as a value that becomes integrated into their being – something they live by and that governs their life. And which makes them want to act to shape their community and leave an impact.

Critical reflection about solidarity is essential when it concerns all the other values. "Information and education, including online digital tools, need to equip and empower young people for whatever the future has to bring" (Bačlija Knoch and Nicodemi 2020). It is essential that young people's acts of solidarity are based on informed choices and critical thinking. Therefore, critical media literacy is one of the important competences here.

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114. www.coe.int/en/web/reference-framework-of-competences-for-democratic-culture/glossary, accessed 15 October 2020.
115. The contact hypothesis was developed by Gordon W. Allport in 1954 and tested by many others under different conditions.
116. For a discussion activity suitable for debating solidarity, we suggest Activity 22: Where do you stand?

Young people need to be able to look for and review information in the media with critical thinking and understanding, in order not to fall victim to manipulation, even if it is made in the name of solidarity.

Thought provoker

Is online solidarity just "clicktivism" or is it a legitimate act of solidarity?

Online solidarity can range from signing an e-petition, to forwarding a Facebook or Instagram post, to having a communications strategy using a hashtag, to an online platform bringing together activists for a campaign. When encouraging others to stand up for their values and to participate as an active citizen there are angles to think about related to online solidarity:

- What makes an online solidarity act legitimate?
- Who is involved, affected and influenced by online solidarity?
- Does online solidarity serve as a feel-good act and an excuse not to engage with proper change making?
- How much can change if your action is not physical in the "real world"?
- How does online action fit into a longer-term change strategy?

Together with these questions, it would be important to reflect on what acts of solidarity (regardless of whether they are happening online or in direct contact) can be considered to be legitimate. What is the threshold for this to happen? And who can change that legitimacy?

2.8. Sustainability

Sustainability relates to something that endures over time and which causes little or no damage (more related to the environment). The term sustainability has become trendier and more talked about in recent years. There is a reason for this, since people are becoming more aware of the impact that consumerism, production, pollution and many other factors are having in the world. The first thought that comes to mind in relation to sustainability is the impact on the environment, but that is not where this topic ends. Sustainability is much more than caring about nature and the environment. It is understanding the cause–effect and action–reaction of all the small things that each person does. It is being aware of the impact at social, economic, cultural and environmental levels in a medium- and long-term perspective. That said, we tackle here some of the different perspectives to consider about sustainability, starting from the environmental one.

> Sustainability is a moral consideration. Why should anyone act in the interests of others? Why shouldn't we be out for our own interests regardless of the impacts on others? Sustainability calls for a reprioritisation of values beyond those that are narrowly self-serving. (Tristan Claridge – Principal social capital and organisational culture specialist)

2.8.1. Environmental perspective

It is common that when hearing the word sustainability, the first association made is with environmental issues, biodiversity and the use of natural resources. In fact, it is directly connected with this area. The awareness of human impact on the environment is increasing and new measures and technology are being deployed to counterbalance this. There are now renewable sources of energy from the wind, sun and geothermal; almost all big car manufactures are launching electric car models; updated models of aeroplanes with lower fuel consumption are being launched; community gardens pop up in cities all over the world (as sources of locally produced food), etc. However, regardless of the many measures and technologies being implemented, it is never enough to counter the damage already created. The topic of sustainability is also becoming more positively trendy and applied in learning mobility projects, even though there were already some not so recent examples of funding opportunities on this topic, such as the LIFE programme (funding instrument for the environment and climate action created in 1992).[117] Nowadays, leading work on this topic comes directly from different NGOs, especially in the youth field, which even develop important tools to support other youth workers and NGOs in becoming more environmentally sustainable. One example is the Green Toolbox[118] developed by the IYNF (International Young Naturefriends). In parallel, new policies at EU level are being launched, such as the European Green Deal.[119]

These new measures came from the Paris Agreement on Climate Change,[120] concluded in 2015, when countries joined forces to tackle the global response to the threat of climate change. This will enter the history books since it initiated an increase in awareness of this issue, and other policies and deals were set in motion after that. For example, at the time of writing this T-Kit, a proposal was being discussed for the new Erasmus+ programme 2021-27, in which some environmental measures were being planned: "The strengthened programme will give more attention to study fields such as renewable energy, climate change, environmental engineering" (European Commission 2018). For 2020, Erasmus+ set a horizontal priority called Environmental and climate goals (Erasmus+ Guide 2020).

It is, however, ironic how that contradicts the use of resources for implementing a learning mobility project, for example where numbers of people travel by plane to a certain venue. This raises the question of how sustainability as a value can be discussed and applied in learning mobility projects. Also, new measures are being discussed for approval on the new Erasmus+ and European Solidarity Corps programme and youth sector, such as the possibility of topping up expensive travel in European projects if done by train instead of plane.

The role of the facilitator here is crucial and should have a positive impact. Firstly, facilitators of learning should reflect on their own practice and consider ways of making their work more sustainable and eco-friendlier. It should be kept in mind that a facilitator is seen as a role model,[121] and therefore their actions, attitudes and behaviours may influence the learners. In this sense, the facilitator can bring sustainable measures to their work, which will be reflected in the participants' learning process: leading by example. Which actions does a facilitator take that learners will look upon and imitate in a positive way? And in turn, young people and youth workers will also look upon them and do the same, causing a ripple multiplying effect. Therefore, any small action and behaviour from a facilitator can contribute to the development of awareness at a sustainable level and cause a greater impact than first thought. What products does a facilitator of learning use, what diet do they follow, how aware are they of their impact, how did they travel, what do they consume? Every single detail can be an example for others. It does not mean, however, that the facilitator must be perfect and follow every sustainable approach, but rather pay attention to the little details and use them as learning points and even to stimulate conversation. The facilitator should create a learning environment free of judgment and with a positive approach to discussions about different points of view and behaviours concerning environmental sustainability. In this way, they are empowering participants to express their opinions and at the same time being receptive to different perspectives from other participants. In line with this, the facilitator should be aware of their own biases. Each person may have different ways of being environmentally sustainable, from following a specific diet, to avoiding single-use material, to travelling by train instead of plane, etc. Positive and active approaches and attitudes towards environmental sustainability should be cherished and empowered and used to build the collective knowledge of the group of participants.

117. See https://ec.europa.eu/easme/en/life, accessed 15 October 2020.
118. See www.iynf.org/product/the-green-toolbox/, accessed 15 October 2020.
119. See https://ec.europa.eu/info/sites/info/files/european-green-deal-communication_en.pdf, accessed 15 October 2020.
120. See https://unfccc.int/process-and-meetings/the-paris-agreement/what-is-the-paris-agreement, accessed 15 October 2020.
121. See Chapter 3, section 3.4.

"We don't need a handful of people doing zero waste perfectly. We need millions of people doing it imperfectly."

Anne-Marie Bonneau, *The zero-waste chef*

Little actions have a great impact if done by many people. The learning mobility environment is the perfect place to stimulate that, to have a group of people doing little things collectively and discussing it. If a group of people find similarities and work together for the greater good, they will feel more motivated and supported to do even more. So, it is important to keep in mind that a facilitator does not need to be perfect but to take advantage of what they can influence. For example, the facilitator may have control over the material that will be used, but probably will not have control over the logistics at the venue, such as the food served (even if they may still make suggestions). The idea of trying to control everything and being 100% sustainable may become overwhelming and lead to exhaustion due to the realisation that such a thing is not possible. Small steps, practising sustainable measures, will lead to a better world.

Tips on how to make the learning environment in mobility activities more environmentally friendly, from a facilitator's perspective

Travel

- Empower participants to travel by alternative means of transport, avoiding flights when possible.
- If air travel is needed, learners, organisers and trainers can pay for their carbon offset. That can be done directly with most airlines or through organisations and websites that provide the service. For example, www.carbonfootprint.com/carbonoffset.html
  - Select flights that have lower fuel consumption. Many online booking platforms for travel have a filter to present the most environmentally friendly flights. However, keep in mind your budget or ask for exceptional costs where possible if travel is more expensive due to ecological reasons.

Resources

- Plan the use of resources carefully and use the minimum resources that you will need.
- When possible use and reuse the material available, and select recycled material (for example, recycled paper).
- Use flip-chart paper on both sides. Use markers that can be refilled.
- Avoid single-use material.

Energy

- Turn off all electronics that are not in use, such as laptops, projectors, lights, etc.
- Avoid heating systems and air conditioning equipment, but keep in mind the comfort of the learners.
- Turn off lights when they are not needed.

Programme content

- Present sustainability as a value to the group of learners and discuss with them what measures can be taken during the learning mobility to make it more sustainable. This can also be done in online preparation activities or meetings.
- Check out the activities in Part Two of this book, which you could implement with the topic of sustainability.
- Create activities that lead participants to learn more about the venue, the local reality and the environment. Think locally in an international project.
- Share tools that support environmental awareness, such as the ecological footprint calculator.[122]

Actors and stakeholders

- Keep in mind that the collective knowledge of a group is larger than your own, and use that as leverage in gathering participants' views and experiences with environmental issues.
- Look to making agreements with project managers and hosts to ensure implementation of some sustainable measures in co-operation.
- Use the local community to harvest their knowledge and experience, using for example local products and inviting the local community to share some environmental practices.

122. See www.footprintcalculator.org/, accessed 15 October 2020.

These are just a few tips and, for sure, you may find more in different documents and develop your own ideas. See it as a starting point to ignite more measures and actions towards making learning mobilities more sustainable.

For more information regarding sustainability in youth work, we recommend the following material:

- *T-Kit 13 – Sustainability and youth work* (Council of Europe and European Commission 2018b);
- Green Toolbox;[123]
- Training and "sustainability" (Schubert 2020).

Note on blended and online mobility

Online learning may have a lower carbon footprint than a physical learning mobility, since it excludes travel and the use of diverse materials for learning. However, it is necessary to be aware that even digital tools still have a carbon footprint and an environmental impact: "Every single search query, every streamed song or video and every email sent, billions of times over all around the world – it all adds up to an ever-increasing global demand for electricity, and to rising CO_2 emissions too" (Stolz and Jungblut 2019). Blended mobility, being a combination of online learning and face-to-face learning, could be used to increase sustainability (with the lower carbon footprint of online learning in comparison to the amount of travel, material and consumption that a residential mobility has) and community impact (with face-to-face learning). However, we will not elaborate further on this topic, since at the moment learning mobility under the European programmes is still considered mainly face-to-face learning, with some exceptions (taking into account the impact that the Covid-19 pandemic has had in this field).[124]

Thought provoker

How sustainable are learning mobility projects?

The importance of learning mobility projects and their impact on participants and communities is of high relevance. Learning outcomes for the participants and groups and the positive impact on the organisations and communities involved is significant. That said, it is important to reflect on the relationship between costs (economic and environmental) and the learning impact and whether the benefits outweigh the costs.

- To move or not to move? What are the costs v. benefits of transnational learning mobilities?
- Is online learning more sustainable than face-to-face learning mobilities? Could it be a viable alternative?
- What is the ecological footprint of learning mobilities?
- To what extent are learning mobilities planned with environmental, sustainable care?
- Are facilitators and learners aware of the impact on sustainability of learning mobility projects? How to raise this awareness?
- Should sustainability be one of the core topics of all learning mobility projects?

Sustainability involves many different perspectives, as mentioned in these chapters. All of them are essential and need good reflection, planning and implementation. We recommended having a critical look at learning mobilities with "sustainable glasses" and do the best possible, one step at a time.

2.8.2. Long-term perspective

Sustainability is not only related to the environment but in practice to a long-term vision and awareness of the impact that actions performed today will have in the future. Humanity cannot keep thinking only with a short-term vision, and living in the present, but rather be aware that future generations[125] will have to deal with the consequences of our choices today. Humans need to transition from a living-day-by-day mindset, exhausting all resources carelessly, to a mindset of caring for the future of the planet and acting with a long-term perspective. Change always brings some obstacles, and things we take for granted in a certain period are no longer valid or right at other times. For example, the invention of plastic was great and made life easier

123. See https://issuu.com/iynforg/docs/gtb/43, accessed 15 October 2020.
124. For more about online and blended learning opportunities, see *T-Kit 6 – Training essentials*, section 1.1.4 Residential, online and blended training courses.
125. See *4Thought for Solidarity* study, section 8.7 Sustainability and solidarity for the future, www.salto-youth.net/downloads/4-17-4046/4TDS%20Study%2020200421.pdf, accessed 15 October 2020.

for the production and consumption of different products. It worked for many years until the moment we realised that, after all, plastic had become one of the main pollution problems, affecting not only the rubbish we produce, but also the oceans and wildlife. When it was created and started to be widely used, there was no thinking in the long term about what damage it could cause after some years. Another example of things we think are right at a certain period, and later change, is the consumption of tobacco. For many years, doctors advocated its use, and there were guarantees that it had no bad effect on health. From this perspective, it is hard to believe that people were allowed to smoke in aeroplanes. They were even allowed to smoke in doctors' offices! Nowadays, the harmful effects are well known and measures were implemented to restrict smoking in several public places.

Fortunately, this short-term mindset is changing and new strategies and policies, which are focused on the future, can now be clearly seen. The Sustainable Development Goals[126] are a good example of this, where the objectives are set to be reached by 2030. They are based on looking at the issues and problems that the world and humanity have today and tackling them now to be overcome in the future. They were defined in 2015, so the plan was set to be achieved within a period of 15 years. Other great examples of long-term sustainability perspectives can be found in the European Youth Goals[127] and Youth and the 2030 Agenda for Sustainable Development.[128]

2.8.3. Social perspective

As you may find in the examples above, sustainability is not only related to the environment, but also to humanity itself. We can call it the social capital, where people are put on the frontline, together with the planet's biodiversity, and it is easy to understand why humans and nature should be addressed in parallel. There is no point in solving environmental problems if the human race will still face inequality, hunger, poverty and other problems. This is exactly the point of the documents presented. Social capital relates to human resources and the importance of each person in the big picture of sustainability. For example, factories that have a focus on profit may underpay their workers. That is not sustainable, though, since it means a lack of care for people. With social capital in mind, sustainable actions and projects have to consider the needs of the current community and of future generations as well. As such, sustainability from the point of view of social capital complements other values presented in this T-Kit, such as solidarity and empathy.

It is also about networks and how different actors can interact and sustainably fulfil their needs. In the youth field, youth organisations need to be able to connect with municipalities, social companies, schools and other institutions and stakeholders so that they can implement their activities. By doing that, it is possible to have more visibility, gain access to resources that would not be possible in other ways (for example, municipalities have spaces that can be used), reach a wider youth audience and co-operate for common goals. After all, the stakeholders and institutions mentioned also have young people as target groups.

The different elements of sustainability should be considered when planning any action, and reflection about the consequences that it will have in the different sectors are a must. For example, a person will try to buy a product that is cheaper in a big chain supermarket, rather than a more expensive one from a local producer. It is natural that this happens, but what is the effect on the economy of small producers, on the human support of local communities, and on the ecological footprint that such a product creates? This example is similar in learning mobilities, where the hosts have the choice to buy local products and support the local community and economy. On this point, networks and co-operatives of local producers can be a way to fight that, by combining their expertise, experience and different products to have a more competitive selling point in comparison with the big shopping chains. This co-operation is also part of a sustainability process, where all players benefit, such as the person who picks fruit, the farmer, the seller, the consumer, etc. It maintains sustainable local producers' businesses, improving their economy, their social impact (connecting with each other and with the consumer), and maybe even the local politics that may create specific policies to further support this approach of producing and consuming.

From the perspective of learning environments, the long-term vision is crucial, together with people and nature being the priorities to keep in mind. In that sense, it is also important to think about the local community and the impact that the actions of the group may have on them in learning mobilities. Planning well in advance may ensure that the local community benefits economically, socially and environmentally both during and

126. See www.un.org/sustainabledevelopment/sustainable-development-goals/ accessed 15 October 2020.
127. European Youth Goals, https://youthforeurope.eu/european-youth-goals-2019-2027/, accessed 15 October 2020.
128. Youth and the 2030 Agenda for Sustainable Development, www.un.org/development/desa/youth/world-youth-report/wyr2018.html, accessed 15 October 2020.

after the meeting. They are also social capital side by side with all the staff that take care of the mobility logistics, the staff from organisations and all other people who are directly and indirectly affected by any project.[129]

> "Sustainability is a part of our 'rise' philosophy. You cannot rise if you take more from the community than you put back."
>
> Anand Mahindra – billionaire businessman, Chairman of Mahindra Group

2.8.4. Perspective of impact and longevity

A learning mobility project is not only the learning activity itself. It is much more than that. If you have already implemented such a project, you will know that it demands a lot of preparation, planning and follow-up. The facilitators of learning are not always involved in the entire process, but where possible, they should have a role in it. As a facilitator, one thing that is possible to control (or at least it should be!) is the programme content. It is at this point that the facilitator could unleash their power in order to put sustainability on the agenda at all possible levels. For example, they can ensure enough time and space for the participants to plan follow-up activities, so that the impact on them can be transferred and multiplied to other stakeholders. And the people who will benefit from those follow-up activities will also act as multipliers on their own. The sustainable effect endures long after the end of a mobility project, just like the ripple effect of a pebble thrown onto the surface of water, which bounces several times until it loses motion energy and sinks into the water. In this case, this impact metaphor can be divided into the following:

- The number of times that the pebble bounces on the water can be compared to the number of times that information and learning outcomes are transferred from people to people.
- The waves that each bounce causes on the water can be compared to the impact that each person has on the surroundings, environment and social circle.
- The pebble sinking into the water and disappearing can be compared to the long-lasting effect of learning: it will stay underneath the visible spectrum but still causes some change in its environment.

As in this example, you may find other terms of comparison. Feel free to use this metaphor and adapt it with your own thoughts, ideas and reflections. A similar metaphor can be seen in the publication, *Making waves: creating more impact with your youth projects*,[130] which we recommend reading since it supports the understanding of impact. What links sustainability with impact? One of the key elements of sustainability is the long-term mindset, which includes the ability to understand and plan correctly for the impact that any action will have, not only on the environment, but on the people (participants and community), the economy, politics, etc. The assessment of medium- and long-term impact goes hand-to-hand with sustainability and should be included in it.

In the end, the role of a facilitator regarding sustainability and using it as a personal value may cause a difference in the world and in every single person they connect to. Long-term vision can bring so much more value to the value of sustainability itself.

> "There's no greater gift than thinking that you had some impact on the world, for the better."
>
> Gloria Steinem – feminist, journalist, and social political activist

129. To tackle the value of sustainability, please see Activity 26: Resources and sustainability.
130. See www.salto-youth.net/downloads/4-17-1408/MakingWaves.pdf, accessed 1 September 2020.

Chapter 3

Facilitators of learning

3.1. Who are the facilitators of learning?

Facilitators of learning have a very important role in value-based learning and are a principal element and target of this T-Kit. There is a whole big chapter dedicated to them! Most of you reading this will be facilitators of learning, even if you are not fully aware of it or the title is not written on your business card. That is why this chapter starts with establishing a common ground of who the facilitators of learning are, with all the related concepts. And if you would like to learn even more, we highly recommend another T-Kit in the series, *T-Kit 6 – Training essentials* (Council of Europe and European Commission 2021) or the *Manual for facilitators* (Council of Europe 2020).

3.1.1. What is facilitation?

In very simple terms, facilitation makes processes easier and supports them to run smoother. It accompanies people in getting from point A to point B, where point B does not necessarily mean resolution or an end product. Point B is what the group agrees it must achieve. Let's take a meeting in an organisation, as an example. You have surely sat in meetings that were not facilitated and the chances are that they were either quite long and exhausting, or that it was quite difficult to reach any kind of decision or fulfil the aim of the meeting. Or both. On the other hand, if the meeting was facilitated, some of these struggles were probably reduced and the process was both more effective and more efficient. Of course, reality is not black and white and sometimes, for a variety of reasons, even facilitation cannot salvage the process. Nevertheless, if facilitation is in place, there is a better chance that it will be easier for everyone involved.

> Facilitation is the art of unlocking the power of a group through dialogue and the pursuit of clarity, engaging active participation and embracing the richness of diverse perspectives. Through facilitation the multi-faceted potential of a team is released.
>
> Definition by the International Association of Facilitators

What is the facilitation of learning?

Let us first briefly check what learning is.

> Learning is a process that results in permanent social transformation and change in a learner's competences and actions. Learning allows them to become a more experienced, self-aware and self-directed individual. Based on Kolb's experiential learning cycle, one of the learning cycles that can be observed in many youth work situations encompasses the following four steps: observe, stop, reflect, and adapt. (Deltuva, Evrard and Bergstein 2018)

In the context of learning, facilitation means making it easier for learners to go through the process of learning, self-discovery and transferring that learning to their future personal and professional lives. Connecting it to the above definition means going through all the steps of a learning experience. One thing still needing to be clarified is the word "easy", which is probably not something you would immediately connect with the different learning you have experienced throughout your life.

As in *T-Kit 6 – Training essentials*:

> "Easy" here implies "easier to learn", but not necessarily "easy learning". ... Making it "easier to learn" means enabling conditions for the learning to happen – ensuring an encouraging learning environment, preparing the "right" questions, using different approaches to stimulate participants with different learning preferences, finding the right balance between challenge and comfort, etc. Often "making it easier" also means challenging people to experience something that stretches their understanding and abilities and stimulates them to gain new insights through this process. (Council of Europe and European Commission 2021)

Therefore, the role of facilitation is to support learners in going through this process and out the other side with some solid learning and understanding, and the ability and readiness to apply it in their lives. In the context of this T-Kit, facilitation is closely connected to supporting learners through the process of value-based learning, from "uncovering" their values, through developing them based on a certain value frame, all the way to acting based on those values – with a number of steps in between.

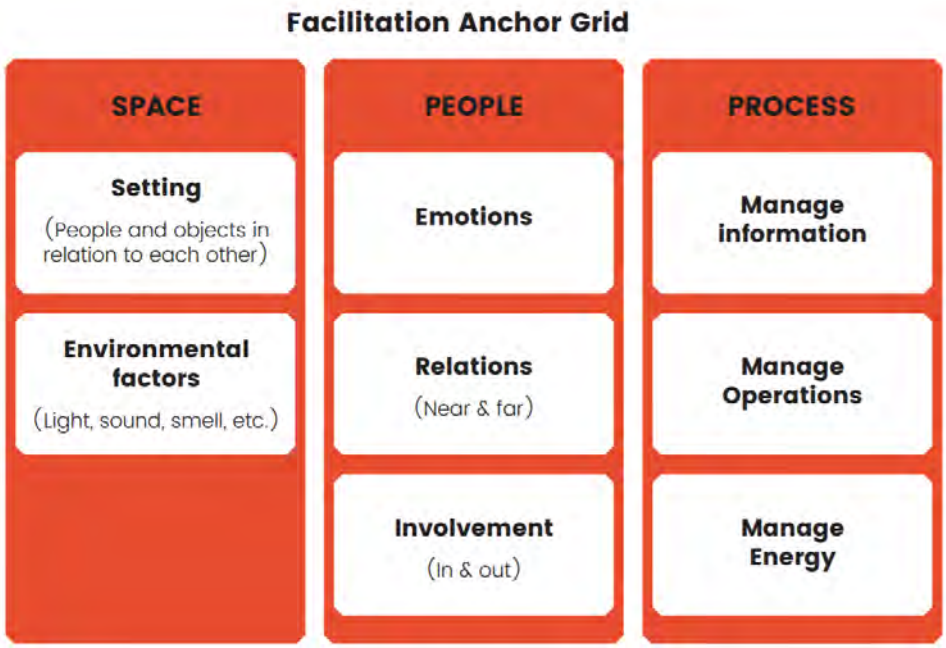
This might seem like a lot of responsibilities for the person (or people) carrying out this process, but it is important to highlight that facilitation also means empowering learners to take charge of their own learning. Or, in other words, "be prepared to hand over the responsibility for their learning to the learners" (Council of Europe 2012).

3.1.2. What is the role of facilitators?

Now that there is a basic understanding of "facilitation", it should be fairly straightforward to understand who the facilitators of learning are. Put simply, these are the people who carry out the process of facilitation. With a bit more layering, the facilitator's role is to:

- support everyone to reflect and express themselves;
- encourage full participation, mutual understanding and introduce the concept of shared responsibility;
- bridge the gap between diverse groups of participants.

Facilitators of learning are not only facilitating the people and the process, but also the environment in which the process is taking place and where the people are. The *Facilitation handbook* (Euforia 2018) gives an overview of those three elements in the figure below:



To add one important aspect from the *Handbook for facilitators: learning to learn in practice* (Kloosterman and Taylor 2012): "A key role of the facilitator is furthermore to support the learner to plan and organise the learning and take responsibility for that process." Arguably, the ultimate goal of facilitators is to empower learners to take over facilitating their own learning process. The facilitators will still be there to provide the environment and take care of the group and the process, but learners (depending on their previous experience and competence in self-directed learning) can take the reins of their personal learning process.

From the perspective of learning to learn, as well as supporting participants to become (more) self-directed learners, the *Handbook for facilitators* gives a helpful overview of the qualities of a facilitator for learning and for creating a fruitful learning environment (see figure below).

We stated at the beginning of this section that understanding the role of a facilitator is quite straightforward, but, well, that is not entirely true. The way that a person understands facilitation and the role of a facilitator will largely depend on different cultural/educational/social perspectives and the like. Since learners, and also facilitators, come from a wide range of backgrounds, we can see many different images and expectations of the facilitator, based on different understandings of their role and place in the learning process and their professional and work practices. It also depends on the type of learning mobility that they are facilitating. They can be youth leaders in youth exchanges and work camps, or mentors of volunteers, or coaches of young people on their solidarity job placement. Or their role can be clearly limited to facilitating the learning process. The role will determine how much involvement the facilitator has in the learning process, how strongly they are shaping it and how direct they are about it. There are other factors that influence this too, including:

- age of the learners;
- their level of autonomy in learning;
- previous connections in the group (do the learners know each other from before?);
- experience and competences of the facilitator(s);
- values of learners and facilitators and their interaction;
- ...

What is the difference between a trainer and facilitator of learning?

"Trainer" is one of the roles that is closest to a facilitator of learning. Trainers are the main target group of this and other T-Kits in the series. The definition of trainer from the ETS Competence Model for Trainers is in fact very closely related to facilitators of learning that this T-Kit is trying to promote.

> Trainers in the youth field: "Trainer" is traditionally used to refer to those who shape, guide and accompany the learning processes of individuals or groups. In the youth field, trainers design and implement educational activities based on the values and principles of youth work and non-formal learning, they create conditions that promote the learners' individual development, and they shape the knowledge, skills, attitudes and values necessary for youth work. (Deltuva, Evrard and Bergstein 2018)

Trainers could even have a role in facilitating learning in learning mobility projects, for example in presenting inputs or facilitating workshops during the study sessions, delivering workshops during youth exchanges or peace camps, or facilitating the training and evaluation cycle (TEC) for international volunteers, trainees and employees (on European Solidarity Corps placements).

So what is the difference then? The difference is in nuances. Some people would even dispute that a difference exists and some that facilitation is a part of the work of trainers. The difference that we see is that trainers are arguably more focused on providing content related to the topic and concrete activities, while facilitators are there to support the process of learning. Trainers more often provide inputs and, in general, "talk more" than facilitators, as well as animate groups in a more active way. For example, facilitators of learning would guide (more or less directively) the process of learning throughout a youth exchange, while trainers would give a workshop on a certain topic. That does not mean that some or many facilitators of learning will not find themselves in the role of trainer at one point or another. But not all will.

How does one become a facilitator of learning?

The answer to this question, especially connected to learning mobility projects, is not so easy to give and what would probably be the most correct one is that it depends.

Some facilitators were previous beneficiaries of learning mobility projects themselves, some learn through practice, some are youth workers, some have their formal study in pedagogy or adult education and some participated in training for trainers/facilitators. These are just some of the options. In fact, parents are, or should be, facilitators of learning as well (in supporting the learning processes of their own children), and their target group might overlap with some of the learning mobility ones!

To be facilitators of learning in the context of learning mobility projects, however, they need to have certain competences (including values), which can be gained through experience or training or both. To have an idea of what those competences are, we can explore the competence area Understanding and facilitating individual and group learning processes in the ETS Competence Model for Trainers. This has seven competences:

- selecting, adapting or creating appropriate methods;
- creating a safe, inspiring learning environment;
- supporting learners in identifying and meeting their learning needs and overcoming any barriers;
- understanding and facilitating group dynamics in a way that is conducive to different ways of learning;
- stimulating active participation and motivating and empowering learners;
- promoting creativity, problem solving and "out-of-the-box" thinking;
- effectively managing one's own emotions in training situations; respecting ethical boundaries vis-à-vis learners.

These competences also serve as a basis for the following roles and tasks of facilitators of learning (section 3.2), as well as for considerations for facilitating value-based learning according to principles of non-formal education (section 3.7).

3.2. What do facilitators of learning do in a value-based approach?

> The teacher is of course an artist, but being an artist does not mean that he or she can make the profile, can shape the students. What the educator does in teaching is to make it possible for the students to become themselves.
>
> Myles Horton and Paulo Freire, *We make the road by walking: conversations on education and social change*

Facilitation of learning in value-based education is a process that should support learners in understanding values and practising them until they become part of themselves (Toomey 2019: 142)[131] and, in that, "becoming themselves" as Horton and Freire are asserting above. As such, it is perhaps one of the most sensitive areas of facilitation since it is dealing with values, which are deeply integrated into a learner's being. Values take time and personal effort to be reached, discovered, reflected on, understood, and maybe, just maybe, changed and acted on. That said, there are quite a few things that are required from facilitators of learning, and in this section they will be covered one at a time.

131. See the Introduction and definition of value-based approach in Chapter 1, section 1.3.1.

Providing safe and encouraging learning space(s)

Safe and encouraging spaces[132] are a must for every learning process, even more so when explorations, sharing and discovering might trigger emotional responses and vulnerability. That includes taking care of physical spaces where learning takes place,[133] ensuring strong (enough) relationships in the group, as well as creating an atmosphere of trust, respect and honesty. This kind of space is essential when exploring values and when expecting learners to open up to themselves and to others.

One concept that helps in understanding this kind of environment is "holding space". Holding space is not so much about arranging, creating and doing, but rather of being there, being present and supporting others.

Heather Plett, a writer and facilitator herself, and a person who gave us the gift of holding space, said: "When we're holding space well, we're keeping our ego out of it, not controlling the outcome, not giving unsolicited advice, and not taking people's power away. That can feel a lot like doing nothing." (Plett 2015)

As Plett continues, "we all want to do something", especially when we are supposed to support others in learning and uncovering pieces of themselves. We want to ask them questions and encourage them to "dig deeper", we want to comfort them if they are crying and we want to give them advice that was really helpful to us in this situation… But in holding space and ensuring that people feel safe and comfortable enough to go on, often silence and listening is the best that a facilitator can do. In fact, this is putting one's empathy into practice – actively listening, just being, and avoiding ego and interventions. It is important to note that holding space is not just the task of facilitators or a team of facilitators. If it just remains within their role, it is probably not going to work. Facilitators need to make sure that holding space becomes everyone's task and only then will an encouraging safety net be created. Think about it as one of those infamous group-building activities where a person should just take a leap, with their eyes closed, and land into other people's arms. It is kind of like that, with all the proper safety measures, and with reflection and sharing.[134]

Ensuring that everyone's voice can be heard

This is one of the main tasks of any facilitator and it really is one of the essentials. Making sure that everyone participates, that no one is dominating the process and that no one is left behind. In other words, that everyone is able to express themselves. But it is more than that. Beyond a mere counting of the number of voices and seconds they spend talking, making sure that everyone's voices can be heard also means there is space and time for each point of view to be expressed and heard by the others. This by no means implies that everyone must speak every time they have a chance. It is also possible to participate actively and be silent from time to time.

This is essential if values of inclusion and diversity are to be implemented fully and it is equally essential for exploring values, no matter how a person (as a facilitator and as a learner) feels about them. Exploration and reflection on values would inevitably lead to learners discovering some that are not in accordance with the values of the learning mobility (and values of this T-Kit), which is a very natural process. However, it is essential to create a space where this discovery can happen. This aspect also sets the basis for participation of all learners in the learning process.

In order for this to be enabled, a few things need to happen:

- Starting with themselves, the facilitator needs to hear and acknowledge all points of view. This is not easy. If the learning environment is safe, trustworthy and encouraging, and the process of discovery and reflection on values has been taking place, there will definitely be some views, opinions and ultimately values that will not be in line with those promoted in the learning mobility. Some of them could even be in genuine conflict with the facilitator's own values and world views. However, the facilitator should be ready and able to hear them without judgment and also be ready to challenge them.
- The learners need to be empowered to have the courage to speak their mind and from the heart. Firstly, when needed, at individual level and then also at group level, both when sharing their values and when feeling resistance to other people's values.
- Learners need to be prepared to hear, and really hear, all the points of view. Even the most extreme ones.

132. See more on safety in learning environments in section 3.7.1.
133. *T-Kit 6 – Training essentials*, section 3.4.7 Training aids and learning environments.
134. For further exploration of the concept "holding space", see *Holding the space!*, www.reflecting.eu/project/holding-the-space/, accessed 15 October 2020.

Thought provoker

Does acknowledging ALL points of view mean supporting and agreeing with them?

It has been highlighted that facilitators of learning need to invite, acknowledge and hear all points of view. Each participant in a learning mobility should be treated as equal and diverse, and their thoughts, beliefs, values and world views respected. It is this diversity that makes a learning mobility a special and sometimes life-changing experience. But what happens when this diversity materialises itself in a discriminatory value, hateful attitude or violent behaviour? It might be a tough situation to approach.

- Does acknowledging a person's point of view automatically mean that a person supports and agrees with it?
- Does honouring a hateful point of view send a message that the facilitator shares the same values with the person expressing it?
- How to ensure a space for each opinion to be expressed and, at the same time, enough safety for the others to hear it?
- When a person is not allowed to express their opinion, how much learning is there for that person and for the rest of the group?
- Is it possible to get to the needs behind an opinion, if the person is not able to express themselves?

As an illustration, here is an example from a learning mobility setting: "Gay people have the most rights, they just parade the streets and seek attention and the state is paying for the parades!" This was the opinion of one young person during a human rights workshop. Instead of silencing the group of young people or telling them off, the youth leaders decided to ask why this was important to them and why they were bothered. After listening to some random answers and explanations and repeatedly asking the young person what was that important for them, the young person finally said – I do not know. That was the moment for the young person, with the facilitator's support, to start reflecting on their values and attitudes.

For exploring, hearing and acknowledging all points of view, including ones you might disagree with, we suggest Activity 23: Interview someone you disagree with.

What can support this process is including understanding and learning from diversity.[135] From the very start of learning mobility, diversity needs to be understood as an asset and not a threat and young people are encouraged to learn from it – even when it is challenging, even when it questions their core values, even when they feel stretched more than they would want to be. Two things are essential to develop from the early stages of the mobility:

- **Dealing with ambiguity and change**. When facing diversity, there will be a lot of ambiguity, since neither right or wrong will be as clear anymore, nor will good or bad, or true and not true. Hence, young people should be supported to develop their tolerance to ambiguity and change and find ways of dealing with it.
- **Empathy**[136] is one of the main assets of understanding the other, the different or the unknown. It is empathy which suspends judgment and allows for other views to be heard. Not only heard, but also that a relationship is developed which reads the subtext, feels what the other person is feeling and connects with similar feelings experienced in one's own life. Empathy allows for bridges to be formed and true learning and understanding to be developed.

Encouraging the process of self-discovery

Self-discovery and understanding of values has been mentioned quite a number of times – for a reason. It is one of the most important elements of working with values. Becoming aware of where you are and who you are is an essential first step. So, supporting learners is about recognising what values they carry with them, how they manifest and where they are coming from – essentially implementing the principle of "meeting them where (and who) they are".

Learning mobility projects have an enormous potential for young people to learn about themselves and it should be utilised as much as possible![137] Many young people learn about their values just by being put into

135. See Chapter 2, section 2.6.
136. See Chapter 2, section 2.4.
137. For an activity that encourages exploration of values through different phases of life, see Activity 7: The journey of my values.

a new situation (learning mobility), a new environment (host community) and surrounded by new people (other young people and the facilitators). Adding to that intensity of the whole experience, young people will experience strong emotions and react strongly as well. Their reactions to those new experiences can lead to them discovering a lot about themselves, including discovering the values by they are carrying with them and which are shaping their behaviours and responses.

Let's imagine a very diverse group of young people who have never met together before attending an international youth exchange made up of many different European countries. How will they connect and interact? At first, they will probably spend the majority of their time with other young people from the same town or country, since a local or national sense of belonging often plays an important role for many, especially if they are abroad or among foreigners for the first time. Quite soon, however, as curiosity prevails and young people leave the comfort of their own groups, it is highly likely they will start spending more time around some of the new people with whom they discover they share something, with whom they can identify with in a certain way. It might be that they share the same passion for football or that they are very active in the field of human rights, or once evening falls, they might discover other people who share their passion for punk music! This does not mean they will become best friends or even that they will spend the rest of the youth exchange together, but these things make identification easier with some young people than with others. On the other hand, in the same youth exchange there will be people who feel very different from each other. Some might hold a certain political view that others find alienating, perhaps encompassing a very different attitude towards migrants and refugees in Europe, or some might be very religious, while the others have more secular views. By experiencing others as different, young people will also be able to understand more about what they actually identify themselves with. Even if they have not articulated or reflected upon these aspects before, they now become more evident through the opposites represented by others.

This is where it is almost inevitable to speak about identity. A learner's journey of discovering personal values includes reflecting on who they are and what makes them the way they are. People can define parts of their identity when finding similarities with some people and/or differences from the others. Different layers of belonging carry one or a set of values with them. For example, being a devoted Catholic comes with certain values. Being a feminist does too. Listening to punk music can also imprint certain values. And all the other senses of belonging do it as well.

Some of the questions that could be explored to support this process for learners are:

- What makes you who you are?
- What makes you similar to some and different from others?
- What and who do they identify with?
- How does your identity influence your behaviour, the way you behave and interact with others?
- What are the values that different senses of belonging carry?
- Where did these values come from?
- How do those values include your attitudes and behaviours?
- How many of these values are consciously developed/assumed by you and how many of them have been transferred to you?[138]

Another aspect connected to this is the perception of others, which is also a great asset for learning about oneself and one's values. This is because a person's identity, values and world views influence the way they perceive reality and the people they meet. At the same time, those perceptions and a person's reactions to them can reveal a lot about their own values and world views that they were not aware of before.[139]

138. For an exploration of identity and sense of belonging, we suggest Activity 1: Identity, affiliations, values.
139. For more on identity and perception see, for example, "Education pack" (ideas, resources, methods and activities for non-formal intercultural education with young people and adults), www.eycb.coe.int/edupack/, accessed 15 October 2020.

Promoting values

"The educator has the duty of not being neutral."

Paulo Freire, *We make the road by walking: conversations on education and social change*

One of the important roles of a facilitator of value-based learning is to promote values – values that are on the pages of this T-Kit, values that are agreed in the team, and values that ensure human dignity and prosperity. This is about facilitators "walking the talk",[140] being transparent, taking a stand and being civically engaged and political.

Although this might feel contradictory to hearing every point of view and encouraging learners' discovery of their own values, it is not. It is complementary. It is part of taking space to promote the value frame (in the case of this T-Kit we are talking about the values of European programmes) and encourage learners to reflect on them, enter into a dialogue about them and develop an understanding of them. It is not about unloading a truck of values onto learners (young people and adults alike) and expecting them to embrace them. But assertively sharing them and opening a space for them to be further elaborated. And, hopefully, becoming part of themselves.[141]

Thought provoker

What happens if the learning mobility context has very different values to your personal ones?

International and intercultural differences that a learning mobility brings will often produce a clash of values, and most probably a difference in how values are manifested. One person's "inclusion" will not look like another's, especially if the host location of the mobility project is in a place where policies, laws and unspoken codes of conduct are different. For instance, if you carry out a project about LGBTI in a country where same-sex marriage is not legal, compared to a country where it is, there will be very different resources, attitudes, structures, etc. This also has an effect on the space and possibilities for the manifestation of inclusion values.

- How does your behaviour change when your values are at odds with those of your context?
- What makes you consciously aware that the values of the context are different to your own?
- What ways are there to learn if you recognise that the value base is different to your personal one?
- How can a facilitator help participants with this from a learning perspective?
- Is this difference another important source of learning about own values? Or how much is too much in difference and clashes of values?

What is important is to be aware of your own values, and be ready to express your needs in relation to them (see Activity 16: What do you need?). A facilitator should aim to highlight differences between people and also between contexts (and between people and contexts), and manage the reaction and understanding of them in a safe environment. At the same time, stimulating the diversity in a group of learners to find a common ground for co-operation is essential.

There is a whole group of activities in this T-Kit which explores clashes of values, from Activity 16 to Activity 25 (inclusive).

Supporting reflection and critical/dialogic assessment

"The key to a more authentic and politically-relevant practice is not shouting about how we value our values, but in young people having the chance to question how we go about living up to them."

Yael Ohana, *What's politics got to do with it?*

The key to working with values is to develop a reflective and critical attitude about them – about my own, about the values of others and about the ones that are being promoted by the facilitators and learning mobility as

140. See Chapter 3, section 3.7.7.

141. There are a number of activities in this T-Kit that actively promote values. See, for example, Activity 13: Take a value step or Activity 17: Personify the value, or any activity that has a particular value in its themes.

such. By "critically" we mean not in the sense of judgment, rejection and criticism, but in the sense of reflection, questioning and entering into dialogue about it.

Critical reflection is a competence on its own and is recognised in subsection 9.8 of *Quality standards in education and training activities of the Youth Department of the Council of Europe*: "The participants should be empowered and encouraged to evaluate and critically reflect about the learning process" (Council of Europe 2016: 8). What makes it a bit challenging is that many educational systems do not necessarily promote the practice and development of critical thinking and reflection. Nevertheless, as with any other competence, it can be developed and improved and learning mobility encounters are a great place for that.

It is also an essential step in working with values, since values take a lot of time and effort to be understood and, even more, to be changed or (new ones) adopted. It is this critical assessment and reflection that helps the process become more real and more thought-through. As an example, learners might relatively easily agree that human rights are a great thing, when they are presented by the facilitator and integrated into the learning programme. But, if human rights are not part of the value code already, it takes reflection, experience and extensive dialogue about them for learners to really give them a chance to become a part of themselves.

One practice that can contribute to a dialogue being around values is that inspired by Socratic circles. The approach argues that learning best takes place through a "disciplined conversation". "Socratic circles are a teaching strategy enabling the discussion of values-based issues through the exploration of texts" (Toomey 2019: 143).

Adapted to the reality of learning mobility projects, this means that learners are encouraged or rather given tasks to explore a certain value, reflect on it and form their own attitude about it. They invest time and effort in studying it so that they do not form an attitude or view based on a rushed decision. Then they engage in a dialogue with others to try to deepen that understanding further.[142]

Creating experiences for incorporating values

To complement the critical and dialogical process of reflecting on values, facilitators should create experiences for learners to really feel, sense and embody the values, and take the first steps towards those values becoming part of themselves. In this respect, it is not about discovering values that learners already have, but embracing and embodying ones that are perhaps new or have appeared as part of the learning process. For that to happen, facilitators need to ensure that learners go through the whole experiential cycle (possibly a number of times), which means not just living the experience, but also reflecting on it and generating insights and learning. Like critical reflection, this comes with young people venturing out of their comfort zones and stretching their values and beliefs.[143]

The experiential learning approach highlights that it is going through an experience in all its phases (experiencing – reflecting – generalising – transferring) which makes the learning process most effective. This helps to ensure that young people do not just declare they have certain values, but really have a chance to live them. It is important to note, however, that different experiences will have different impacts on learners. Hence, it is important to create diverse experiences that would produce different preferences in learners. The good news is that the second part of this T-Kit is dedicated to various activities to help with this.[144]

Challenging discriminatory values

Connected to the promotion of values (those of European programmes in our case), the role of facilitators of learning is to challenge absolutely any discriminatory and hateful values – or rather the behaviours and attitudes that reveal them. This is part of their civil and political role and it is an essential part of value-based education. It does not imply that the facilitator shuts down learners who are spreading those values, but

142. One example of such a process is Activity 17: Personify the value (where participants study and then portray a value). Another is Activity 19: Stories that shape us (participants explore children's books in order to find values and messages in them). Both activities are done in a group setting, with several rounds of discussion about the contents.
143. See *T-Kit 6 – Training essentials*, section 3.5.2 Creating a programme with opportunities for learning.
144. Several activities in the T-Kit support learners in incorporating the values, such as Activity 4: Feelings and values dance.

rather encourages them to critically reflect on them. This is quite important, as discussed before, since values are formed as part of socialisation and very often young people carry them without ever being asked to reconsider or change them. So, for a young person to understand how a value can lead to behaviours that negatively affect other people, they need to go through a complex process of critical reflection. In addition, very often learners, and even the whole group, may not understand the connection between the behaviours or an attitude and value/s behind them. That is why the facilitator needs to facilitate the process that leads to this discovery.

That said, the facilitator also needs to take a strong stand regarding any controversial values. They need to name them and make reference to a set of values that this particular one clashes with. For example, the human rights framework is very strong in pointing out which values are against humanity and equality in dignity.[145] This is important not only for challenging the hateful expression of values, but also for protecting the rest of the group from it.

Encouraging learners to (try to) change their values

This part of the facilitator's role arises when there are values among learners that do not fit the value code and value frame that is being promoted. To begin with, this "value frame" needs to be clear and known by everyone, and it is another role of the facilitator to ensure this clarity. One example of this is the emphasis on European programmes as a source for the value frame of this T-Kit. As previously mentioned, if the space and atmosphere in the learning mobility is safe and encouraging, things will almost inevitably be said and expressed that go against the core values promoted. Besides challenging them, facilitators should also encourage learners to reflect on them and to see if their values can evolve in the light of the new insights.

This whole process is probably a combination of all the elements that have been mentioned already. It is important to highlight that the evolution of values is unlikely to happen during a short-term mobility and especially during one specific activity or exercise (no matter how carefully designed and prepared it is), since values are the most challenging element to evolve and they take time. They really do. Nonetheless, even short-term mobilities have a much longer process around them, with all the preparation and follow-up, and this is an opportunity that cannot be missed! At the same time, learning mobility can be about planting that seed and taking a first step. In this case, no step is too small. Each step, each little seed can be watered in other learning mobilities and end up evolving into strong value flowers.

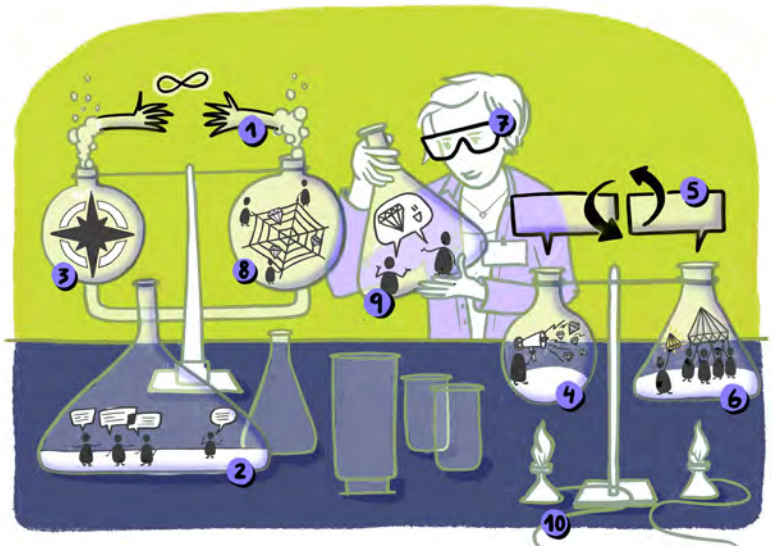
Empowering learners to act on values

In this last segment, we would like to refer back to the "value-based approach and action-centred education" from the section on active citizenship.[146]

In working with values, action based on them is a desired outcome. For example, if focused on solidarity, the impact on value-based education is about young people embracing solidarity and promoting it themselves, but also acting in solidarity. Or practising empathy. Or living sustainable lifestyles.

Therefore, an important part of valued-based learning in mobility is encouraging learners to make commitments and to act – within the learning mobility and after it. In fact, learning mobility can be a first step towards that. For example, by putting on a human rights performance in the community, or preparing workshops for their colleagues about hate speech, or supporting the elderly in the hosting community. The opportunities are really endless and facilitators should act on them and incorporate them into the flow of a learning mobility.[147]

145. See Activity 18: Timeline of values.
146. See Chapter 2, section 2.2.
147. All (or almost all) activities in this T-Kit have an element of action. Some of them have it quite explicitly, such as Activity 6: Decision trail and Activity 8: Tapping into courage and truth. Activity 5: Community walk: what do I care about and what do I want to change? incorporates commitment to action in the community.



3.3. Importance of self-assessment and self-reflection

As already stated, facilitating value-based learning is one of the most sensitive processes. It requires a certain level of experience and competences, which support confidence in dealing with such a challenging, complex, but also rewarding process. Besides competences in facilitating learning, there is one particular aspect that is very important for all facilitators, but perhaps even more so for those facilitating value-based approaches. This aspect highlights the importance of facilitators being (lifelong) learners and actively engaged in self-reflective practice.

Self-reflective practice supports facilitators in walking the talk in all the elements that are highlighted as part of value-based education. It allows them to:

- be(come) aware of their values;
- gain understanding about constructing and deconstructing (evolution) of values;
- motivate themselves for continuous self-discovery;
- sense how they react when someone's values clash with their own;
- understand how they are when they hold the space for themselves and others;
- see how they act based on their values;
- ...

It can include practising self-assessment of competences,[148] which is linked to the Learning to learn competence area,[149] being a lifelong learner and committed to their own development.

At the same time, this (self)reflective practice comes with readiness and ability for observation of value-based learning – of the process, of the learners and of the interactions. This observation is one of the key competences when facilitating such a complex process and enables the facilitator to both hold the space and to act and react appropriately.

3.4. Impact of (the work of) facilitators in value-based learning

Facilitators of learning have an essential impact on the lives of learners and participants. They are often seen by learners as a role model, as an example and inspiration to follow, as somebody who has knowledge and experience in the content that they are delivering. They can support the learning process and deal with challenges that may arise from it. In this aspect, what the facilitator does, says and shows in learning mobility is scrutinised by learners. They look upon the facilitator and will pay attention to small details of the facilitation. Often, they will challenge the attitudes and behaviours of the facilitator. So, how a facilitator acts and performs

148. For a digital platform for 360-degree assessment of trainers' competences (based on the ETS Competence Model for Trainers), see Appraiser, https://trainersappraisal.com/, accessed 15 October 2020.
149. See competences area chart "Learning to learn", www.salto-youth.net/downloads/4-17-3758/180320_SALTO-CompetenceModel_Trainer_02_o.pdf, accessed 15 October 2020.

may have a negative or positive impact on learners, for example, when the facilitator makes mistakes or goes against any of the principles of non-formal education.

Negative impact on participants can change their learning process and outcomes. It may happen that the participant will not enjoy the topic of the learning mobility anymore, or lose trust in the learning processes, in the facilitators, or even completely lose interest in taking part in learning mobility activities. One example may be something that the facilitator did or said which may be considered offensive, critical, false, or misleading from the point of view of the participant.

On the other hand, facilitators can have a positive impact on learners, in inspiring, empowering, supporting the learning process, and contributing to their personal and/or professional development. This kind of effect (negative or positive) is often long term, and on many occasions not even seen by the facilitator. After finishing a learning mobility project, it is quite unusual to meet most of the learners again, so it is difficult to be able to assess the changes and impact on them. But do not be mistaken that because you do not see the effect, it is not there. It is something that facilitators should always have in mind and present while facilitating any learning mobility.

Another critical element that facilitators of learning need to consider is the diversity of learners that they work with. For example, a group of 20 participants in a learning mobility (training course, youth exchange, or other) may all have different values and ways of acting in line with them. Imagine at a particular moment, each person has around seven fundamental values that they follow, so multiplying that by 20 learners, we have reached 140 values in one group. Even when the values are the same, they may have different meanings, interpretation and manifestations for each person.[150] So, when facilitating value-based learning, the impact will be different for each learner.

Thought provoker

How do you foster value-based learning with a diverse group of learners?

In the same way that participants learn differently, each individual also has a different value base. Facilitators are used to balancing and adjusting methodology to help people who learn differently.

- (How) should a facilitator adjust their approach when dealing with people with different value bases?
- How much of your facilitation of value-based education is aimed at specific individual values (participation, inclusion, etc.) and how much about values in total, a self-awareness of values, as a general approach?
- What is the best way to encourage an awareness of the diversity of values? How is this similar (or different) to facilitating the diversity of attitudes or beliefs?
- Where do clashes of values come into the play? How much should they be stimulated and how much kept at bay?

All facilitators need to keep in mind that in value-based learning, the activities and actions may affect the learner's perception of their values and other issues. It may cause some emotional disturbance in the sense that their values and beliefs may be questioned and challenged. So the impact may be at a more in-depth individual level for a learner, causing changes at personal level which may influence life, career and relationship decisions. Of course, the facilitator may not be aware of those changes. Still, it is essential to pay attention and be conscious of the influence and power that they have over learners.

A facilitator needs to try to be multi-partial, to be able to relate to multiple perspectives and to ensure that their own values do not overtake the learning process, nor influence learners. The facilitator will be looking for participants to create a value base, a set of values together and to benefit from that process, as well as adding value to each others' lives. Value-based learning should capitalise on the collective knowledge and sharing of the group of learners, whereby they will discover and exchange ideas about values and their importance.

Besides the work of facilitating learning, one critically important element of a facilitator is the ability to be a link to different experiences, events and people. Learners may participate in only one learning mobility, but in contrast a facilitator participates in several, thereby collecting experience and knowledge from different groups. The experience of one learning mobility can be used in another, and links and connections can be

150. For activities exploring this diversity, see Activity 1: Identity, affiliations and values, Activity 11: Group values and Activity 14: Naming values – stop/start theatre.

made between them when that is beneficial for the group learning process. It is not only about knowledge and experience, but also the link to different resources and people. The facilitator does not need to have all the knowledge, but may know who has the necessary expertise to answer a specific question – or to know where to look for it. A community of facilitators that support each other can become a great wave of resource when all competences and experience are shared. A facilitator who has 20 years' experience in the field, and co-operates with five other facilitators with the same amount of experience, collectively have over 100 years' experience between them. That potential, well-harvested, will have a significant impact on learning mobility projects, in learners, and facilitators themselves.

In learning mobility projects, the role of a facilitator is more than just facilitating the learning process, it is to make the entire process a way for participants to change and create change. The real impact should be lasting and create changes in learners and later in their communities, especially in value-based learning. One of the outcomes is that learners question, challenge and reflect on their values, thereby making them behave and act differently. Not only will they be able to influence aspects of their personal and community life, but also lead and create waves of long-lasting change, leading to more sustainability in the long run.[151]

3.5. Challenges related to facilitating value-based education

If you have been reading this T-Kit from the beginning, hopefully the message that value-based learning in mobility is a very sensitive endeavour has somehow got across. Being so sensitive, it involves a number of challenges. Not impossible challenges, but challenges worth considering and addressing if and when the time comes.

Being brave enough to take up value-based learning

The assumption behind this T-Kit is that everyone who picks it up will be eager to engage in value-based education. However, value-based education, besides being sensitive, is also an act of civic or political engagement.

Throughout history, civic and political engagement has not always been seen in the most positive light (which is an understatement!). Up to now, in some respects, things have changed for the better. However, in some other areas and contexts being political and taking an active stand still pose some risks (at times even life-threatening) for the people doing it. Depending on the specific context, educators and facilitators of learning (as well as their respective organisations, if they belong to one) who are addressing sensitive and controversial issues might face consequences or even be ostracised by their communities. They also risk losing the trust of different stakeholders, but perhaps even more importantly, they might be negatively perceived by learners.

Having this in mind, taking up the challenge to engage in value-based education is an act of bravery. At least this is true at the time of writing. Which makes it that much more important.

Dealing with personal values

One of the dilemmas that often arises when talking about values and facilitation is whether facilitators of learning should leave their values at home. In fact, in a number of different manuals on facilitation, one can find that facilitators need to be neutral – always. No matter what. This is where we disagree. We have just stated above that facilitating value-based learning is a political act. Value-based education is not value-neutral, which makes it impossible for every other step in facilitation to be neutral.

Therefore, as facilitators meet participants where, who and how they are, they also come as they are, including their personal values. Even if there is a commonly agreed set of values (like those in this T-Kit, for example), there is a diversity of values in each individual – facilitators included. It is, in fact, those personal values that would have led the facilitator into the field of European youth work and learning mobility and not into a profit-oriented business company, or to any other job that does not follow these values.

However, that does not mean that they go through a learning mobility speaking about their personal values or entering value clashes with other participants. It means that they are able to assert what their personal values are, which is part of being authentic and transparent. But they are also able to critically reflect on them and invite learners to do the same. At the same time, facilitator's values should not overtake the learning process and they need to be balanced out with the learner's own values and the topic of the training. Which leads to the next point.

151. See Chapter 2, section 2.8.

Thought provoker

Facilitator's own values – personal level v. professional facilitator level

Facilitators have their own set of values like any other person. Even if they have a specific role of high importance regarding value-based education, they still bring their own luggage, with their experience, bias and set of values.

- How much of their own identity does a facilitator use when facilitating value-based learning?
- How can a facilitator separate their personal bias from their professional role?
- Do facilitators follow a similar set of professional values?
- How much should a facilitator state their own set of values, in a learning environment?
- How can a facilitator walk the talk without overpowering participants with their own values?

For facilitators, to be aware of their own values is the starting point for further professional development. To understand how and when to reveal them or not becomes part of the facilitator's own learning process.

Exploring emotions

Dealing and working with emotions can trigger some intense situations and emotions. For example, challenging someone's values that they have been carrying with them forever, or having someone discover a value that they had not been aware of before can bring strong emotions. Sadness, anger, fear, anxiety, insecurity… are all in the mix. In fact, these kinds of discoveries, in particular concerning young people during learning mobility projects, can trigger developmental crises, when something that they have always believed is true, or right, or good is suddenly up in the air.

What this means for facilitators of learning is that they need to be ready to explore emotions as they come and to support young people and adult learners in their struggles and explorations. Emotional awareness is certainly one of the important competences for facilitators of learning and it can be key when dealing with emotions arising from value-based discussions. The invitation is to explore this topic further and one of the starting points could be the activities in this T-Kit.[152]

Working with assumptions based on values

All people work with assumptions and interpretations; especially (but not solely) when a person has not been much exposed to diversity before and is suddenly surrounded by a bunch of unknown faces, from unknown countries and in an unknown context. Right there and then, assumptions and interpretations will be the main thing they will be operating with.

This is a challenge on its own and it involves facilitators supporting young people through the process of deconstructing those assumptions and interpretations and trying to figure out what is an assumption and what is a fact. But then surfaces another layer of developing awareness that those assumptions and interpretations of other people's behaviour are based on our own values and beliefs.[153] This is the hard part, but it is made easier with a lot of patience, questions and critical reflection.

Clashes of values

Some of the most protracted conflicts are based on incompatible values. When differences meet, there is a chance there will be some incompatible values indeed. This can happen to young people from different countries, but also to young people from the same neighbourhood, but with very different family systems. For example, for one young person family ties will be super important and the opinions of "elders" will be considered sacred. For another young person, family does not play such a large role and their individualism is the most important thing. This difference might not seem like such a big thing, but there can be huge clashes around this particular value. When those values show differently what is right and wrong, or good and bad, there is a good chance that a clash will occur. One very popular image for this is a clash of icebergs, which is a very good metaphor since these clashes happen at such a deep level (underwater) that it is very difficult to understand what led to the clash in the first place.

152. See the activities in Part Two.
153. For more information, see Chapter 2, section 2.6 on inclusion and diversity.

On the other hand, some clashes might happen when people share the same values, but the way they enact them differs significantly. Here the danger is the assumption that the clash is happening at the values level, which is misleading and makes it more difficult to know how to deal with the issue.

So, the main thing that the facilitator can and should do is to support those who are experiencing a clash to understand where the clash happened. What caused it? Why is it so unacceptable to see the other side? What are the values behind it? Is it possible to question those values, as well as to see (really see) the values of the other side? Is it the values that are causing the clash from the way that they are being expressed? How can the behaviour be separated from the values that trigger it?

There is no magic solution. Sometimes those clashes are so serious that they can have lasting consequences. But managing to get young people to reflect, become aware of the values and learn something about themselves is already a significant thing to achieve.[154]

Resistance to change

Resistance to change is a challenge for any type of learning, especially given that change should be an outcome of every learning process. But developing knowledge or improving a skill usually does not create such a strong resistance. Attempting to change a value (or adopt a new one) is a different story altogether! Evolution of values is one of the most difficult things, since people tend to stick to their values very strongly. Even reflection on values takes an effort and changing them is on a completely different level.

One thing to bear in mind is that it is not certain that values will change in the course of a learning mobility. Perhaps during a long-term one, but even then it usually requires a significant effort. So, lowering expectations and understanding that an experience of learning mobility is just one small step (and it can be a very significant one) is a healthy attitude to start with. At the same time, change or evolution of values is a small segment of value-based education – self-awareness and ability to work and act on the values arguably take a much larger portion of this process. Even though this development is also a significant endeavour, it is still more likely to happen within a learning mobility than a significant change or evolution of values.

3.6. Principles of non-formal education

3.6.1. What are the principles of non-formal education?

Non-formal learning follows a series of principles that may vary in some aspects depending on the source (publication, organisation, author, etc.).[155] But some are transversal and commonly agreed among different organisations and actors in the field (trainers, youth workers, facilitators, practitioners, researchers, etc.). These principles are:

- **Participatory and learner-centred** – the learners are the base and foundation of the content of the learning mobility (following their learning needs), and they should be actively involved.
- **Holistic approach** – by using methods that engage the person as a whole, integrating the emotions, knowledge, practice, values and attitudes.
- **Voluntary** – it is up to the learners to participate or not. Usually, learning activities are not mandatory.
- **Experiential learning approach** – in which learners follow a cycle of experience (also sometimes called "learn by doing"), reflection, conceptualisation and experiment.
- **Value-based** – in which values are the core element of the learning experience, even if sometimes they are underlying and invisible.

These are just some of the principles of non-formal education. More principles exist and are debatable, since some people will agree and others will not see the real connection with non-formal education. For this T-Kit, we will keep it simple with a few fundamental principles to facilitate the purpose of translating them into practice.

When preparing and implementing a learning activity, the learners must have their needs identified, related to what they need to develop. The facilitator will therefore need to carry out some needs assessment to adapt the content of the programme to it, keeping in mind the group dynamic.

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154. A whole section of activities deals with clashes of values in Chapter 4. They might be helpful in understanding which way to go when the clash occurs.

155. See more at: https://rm.coe.int/2012-compendium-non-formal-education/168077c10b; www.salto-youth.net/downloads/4-17-3305/TrainingQualityandCompetenceStudy.pdf; Shirur R. R. (2009), *Non-formal education principles for development*, APH Publishing, New Delhi; www.legit.ng/1221153-what-formal-education-everything-know.html, all accessed 19 October 2020.

For the sake of coherence, not all the non-formal education principles will be tackled here. The focus instead is on those that are in line with value-based learning, and some of them may even be addressed elsewhere in this T-Kit.

3.6.2. How to translate those principles into practice?

Participatory/learner-centred

Even if all principles of non-formal learning are essential, this could be understood as the core, the basis for implementing any activity. But it is all about the learners. The learning mobilities are for them and the focus is on their learning process. The main target is not the facilitators, organisations, stakeholders or other elements that contribute to learning mobility. As such, the planned learning objectives need to be in line with the learners' learning objectives.

So, in practice what can be done is:

- Set a time and space for learners to reflect and plan their learning objectives. The facilitator can help with that process and direct the assessment towards value-based learning. Not everybody is used to thinking about what they want to learn, so any support given is useful.
- Be ready to adapt the programme according to the learners' learning needs. For example, the facilitator may implement a middle-term evaluation and request daily feedback to know if the content is in line with what is expected from the learners. However, it is essential to keep the value-based learning on the surface, visible and aimed at.
- Find compromises between what is expected, what is planned and what content can be delivered. The learners are at the centre, but it can be difficult for facilitator to meet all the learners' needs if they do not have enough competences. That is why it is essential to keep clear communication and be transparent. It can be challenging for the learners to change and to reflect on values, so the facilitator must be flexible.
- Implement activities that lead to the development of learners' values awareness. Bring to the forefront the individual values and the group values, so that they become the basis of the learning mobility.

Holistic

As explained in the foundations of value-based learning, holistic means that learning takes place within different aspects of each person – emotions, logical and critical thinking, experience, awareness and consciousness. To better understand that concept, the model Head, Hands and Heart (Orr 1992) is a good starting point. It is a model linked to transformative experience with three areas at the centre:

- the cognitive domain (head);
- the affective and emotional domain (heart);
- the psychomotor domain (hands).

It is all about full engagement of the learners. So, in practice what can be done is:

- Be aware of the holistic approach and support the learners in that. When dealing with value-based education especially, the transformative process can be intense and intensive. The facilitator must be available to provide support in any of these areas. For example, they can empower learners to reflect and find the logic of a particular event or process, or create space and time to express feelings and emotions, ensuring a safe space.
- Offer a diversity of activities that can engage participants in different ways. For example, provide some activities that foster reflection, logic, discussions and awareness raising; some that will empower the connection with feelings and emotions to allow feeling and expression; and some that will work more at a psychomotor level, with dynamic exercises, embodiment, walking, etc.
- Give time for the transformative process. As already mentioned, the raising of awareness and evolution of individual values is a long-term process. As such there's no rush to foster new values and behaviours, but instead allow time for that personal transformation to occur on its own, in line with the learning mobility content and support from the facilitator and group of learners.

Voluntary

Learners have the right not to participate if they wish. As the principle of being learner-centred indicates, the focus is the learning process.[156] So, learners will follow their way and pace of learning, and if that means having some breaks and not participating in some sessions, that is their right. Even during the sessions, they may opt to observe instead of engaging in discussions. The principle is in line with the setting of learning objectives by the learners. If it were mandatory to participate, they would not be so motivated and would not engage even in planning the learning objectives. Facilitators of learning have the responsibility to apply the voluntary approach at all times. They can communicate with participants to understand if an absence is related to personal choice or another reason. For example, it can be due to sickness or some urgent personal or work-related matter to be dealt with.

Another perspective on the voluntary basis is that participants decide to take part in a particular activity in advance. They apply to join a learning mobility by themselves, without a forced decision, and thus their participation is not mandatory.

So, in practice what can be done is:

- create a safe learning environment[157] and explain this principle to the participants;
- if participants do not participate in a session, approach it with a supportive interest, but still ensure that their decision is respected;
- use that as an opportunity to discuss which values voluntary participation is linked to;
- foster some of the values addressed in this T-Kit, such as empathy, solidarity and active citizenship as support towards voluntary participation;
- implement, as much as possible, a diversity of methods that will attract different learning preferences and motivate participants. Ranging from discussions to simulations and role plays, to reflection (in line with the experiential learning cycle).

Experiential learning

There are many books and resources about experiential learning,[158] including a section in this T-Kit,[159] so we will not expand much here, but instead go straight to value-based learning. Values demand reflection, since they are not visible and are quite different from person to person. It is here that the experiential learning cycle kicks in, following these steps:

- experience (an exercise or encounter during the learning mobility);
- reflection (done for example through debriefing, by reflection groups or self-assessment moments);
- conceptualisation (how that experience can reflect real-life situations and what insights are gathered from it);
- experimentation (putting the learning outcomes into practice).

This whole approach fits well with the topic of values. So, in practice what can be done is to:

- follow the experiential learning cycle in the activities, using each stage with a meaning;
- apply the cycle when participants go through a meaningful encounter based on values and become affected by this experience;
- explicitly link how personal values have been challenged upon completing the experiential learning cycle. It can be done in a debriefing or specific activity designed for value-based learning;
- block your judgment as the facilitator, allowing each participant to have their own learning experience;
- empower personal transformation by encouraging the exploration of values throughout the cycle;
- create a balance between getting the participants out of their comfort zone and bringing them back to safety. In the process, if the values of participants are challenged, it is crucial to support them and facilitate time for reflection and integration of the learning experience;
- encourage a different perspective on society and communities by using the conceptualisation and experimentation stages. Participants may see the links between their own experience and society.

156. See more at www.youtube.com/watch?v=dPANb53ojME, from 1:29 minutes, accessed 19 October 2020.
157. See also section 3.7.1.
158. See more in *T-Kit 6 – Training essentials* or *T-Kit 13 – Sustainability and youth work*, https://pjp-eu.coe.int/en/web/youth-partnership/t-kits.
159. See Chapter 4, section 4.1.3.

Value-based

Any learning mobility will have a set of values to work with, depending on the topic and context. But in non-formal learning some values are already underlined.

Values in non-formal learning

Values in non-formal learning' means a set of convictions and beliefs that guide the choices and approaches applied in non-formal learning. In the youth field, the values of non-formal learning are connected to personal development (e.g. independence, critical thinking, openness, curiosity, creativity), social development (e.g. the ability to interact, participative democracy, solidarity and social justice, responsibility, problem-solving) and ethics (e.g. acceptance of others, human rights, intercultural learning, intercultural dialogue, peace and non-violent behaviour, gender equality, and intergenerational dialogue).

Hans-Georg Wicke and Gisele Evrard Markovic in *European Training Strategy – A competence model for trainers working at international level*[160]

So, any learning mobility project is value-based if it follows the principles of non-formal education (or learning). Within this context, there are several things that facilitators should be aware of, which are described by topics in the following sections. We selected these points as the basis for what needs to be ensured for value-based learning to take place. However, we are aware that other topics, not addressed here, may have a similar level of importance for the reader. If that is the case, we invite you to take these as a starting point and reflect on creating conditions for enabling value-based learning in your context.

3.7. Considerations for facilitators

3.7.1. Safety in learning environments

"Arthur: If I asked you where the hell we were, would I regret it?

Ford: We're safe.

Arthur: Oh good.

Ford: We're in a small galley cabin in one of the spaceships of the Vogon Constructor Fleet.

Arthur: Ah, this is obviously some strange use of the word safe that I wasn't previously aware of."

Douglas Adams, *The hitchhiker's guide to the galaxy*

To be safe is a feeling of certainty or security. Security is the condition of not being threatened – physically, psychologically, emotionally or financially (or by Vogons in the *Hitchhiker's guide to the galaxy*). In some languages, safety and security have the same meaning; in Portuguese for example. However, facilitators of learning should ensure both things: the learning activity should take place in a location where the conditions are appropriate (without threat), and also that participants themselves feel safe while in that place.

A conscious approach to safety

Safety is a core element in Maslow's (1970) well-known Hierarchy of Needs. In that model, it is the second basic level, with only "physiological needs" preceding it, related to food, water, warmth and rest. Maslow stated that these needs must be satisfied before motivations for "higher" needs can be fulfilled (for example relationships, feeling of accomplishment, creativity).

In 1998, Richard Barrett published his work built on Maslow, adjusting the needs to become states of consciousness, incorporating Vedic philosophy,[161] and using values as drivers of our motivations. In his Seven Levels of Consciousness[162] model, the first three stages focus on self-interest, the fourth on transformation, and the final three stages on collective interest:

160. www.salto-youth.net/downloads/4-17-3858/Booklet_Tools_to_Get_Started_Final.pdf.
161. Related to the Vedas, Hindu sacred texts.
162. www.barrettacademy.com/about-2020/the-barrett-model-updated-2020, accessed 19 October 2020.

Barrett model of personal consciousness

Safety is referenced in the second and third levels of consciousness of relationships (sense of belonging) and self-esteem (focus on achievement) in Barrett's model, after the first level of "survival". People need to feel safe and secure, especially when they are outside their comfort zone, perhaps in a new country, facing a new language, or a new dynamic that they have never experienced before.

> Despite the changing nature of our values and value priorities, there are three things that we value at all ages – survival, safety and security. ... It is important to understand that when people or groups operate from the first three levels of consciousness, their sense of well-being will always be linked to the gratification of their deficiency needs. Only when they have learned how to satisfy and master these needs are their minds free to focus on the gratification of their transformation and growth needs. (Richard Barrett)

To understand it better, we can reflect on personal experience and then in the next paragraph relate it to learning mobility. During the Covid-19 lockdown, those survival and relationship levels of safety were where needs and consciousness stopped for many people – with feelings of exhaustion, focusing only on immediate needs, prioritising self-care, physical and mental health and family (with a strong emphasis on food and shelter), overwhelmed about planning for the future and craving connection with others, when there was just not the option to have it differently. For many during lockdown, it was hard to plan, to learn, to develop and to self-express.

It is difficult for anyone to learn if they are tired, hungry or feeling unsafe. Once an individual has experienced for themselves this slide downwards or between Barrett's levels, as a facilitator in a learning environment it can help to empathise with participants who might then be able to change levels, depending if their needs are met. It also helps to work out the next step needed to support the participant in the learning environment, so they are able to move on to focus on meaning and purpose, or community involvement.

Feeling safe – the importance of trust

To discuss, share and question values which are deeply rooted in a person's identity, and which may link to vulnerabilities that they are not even consciously aware of, it is vital to provide a safe space. The way to do this is to build up trust.

Putting one's faith in others (especially as a participant in a new group of people that the person has no shared experiences with, and is uncertain as to their levels of empathy and sensitivity) can be a risky thing to do. Facilitators should make sure that people are not shaken or hurt by their educational experiences. Safe space is needed.

Group building is fundamental in this throughout the learning activity. Challenging the physical, mental and emotional comfort zones of people, and allowing shared experiences where vulnerabilities are aired and respected by others, can help to build trust and connections in a group. This increase in confidence and trust between individuals can in turn provide a safer space to be more vulnerable[163] and open up about deeper and more personal issues.

This takes time. The stages of group building should be planned and respected in the red line of the activity (for example following Tuckman's model (1965) of forming – norming – storming – performing – adjourning). Any conflicts, tensions and disagreements should have a supportive process to enable participants to learn from them, and especially any underlying values behind them. It is important to have a clear support system for individuals, including feedback loops relating to personal and group learning as well as personal, emotional and social needs.

Practical considerations

When considering safe space, as a facilitator you should also consider:

- **Know when to bring people back to their comfort zone** – are there places provided for them to unwind, to talk in their own language, to call home, to break out of the learning environment and get into nature, etc.?
- **Interruptions** – is the learning environment a protected one? Are there external disturbances that can interrupt the delivery or learning in sessions?
- **Power balance** – is everyone participating equally? Is everyone connected on the same level of trust? Remember that a facilitator can often be seen in a position of power. This should never be done as power OVER, but rather power WITH – where everyone, including the facilitator, acts for the welfare of all.
- **Minorities** – anyone who has a minority opinion or minority need should be able to express this freely. What is needed for them to debate their values openly?
- **Holding the space** – to accept others' truth without judgment; how to put your own needs and opinions aside, and allow the participant to just be?
- **What happens in Vegas stays in Vegas** – the learning environment should be a safe one, guided by respect. Sensitive issues and vulnerabilities that are expressed must not be taken outside the group or outside the space, either by participants or by the learning facilitator. How do you make sure that what happens in the training session stays in the training session?
- **Physiological needs** – are everyone's needs met in relation to food, sleep, warmth, shelter, exercise, etc.?
- **Health and safety** – have you checked that equipment and material meets the guidelines? A broken door or piles of rubbish in the wrong place should not threaten anyone's health or take the focus away from learning.
- **Emergency plan –** what is the plan if something goes wrong? Who is responsible for what in the case of an accident or an emergency?
- **Safeguarding policy** – what are the minimum standards of the hosting organisation and, where necessary, the national regulations? This is especially important if there are under-18s involved in the project.

The role of the facilitator in the educational team

A facilitator of learning has a duty of care towards their participants. This means there is at least a moral, if not a legal, obligation to ensure the safety and the well-being of the people in their care. Each individual facilitator, and the facilitation team as a whole, should have a commitment to the well-being of the participants. The responsibilities of the team should be clear and defined in advance, and talked through in case of need. This includes the aspect of space and care for people when talking about values. Facilitators of learning should have the accountability to step up and manage situations where a participant's welfare, safety or well-being is at risk. This links to the concepts of commitment and accountability[164] covered in this T-Kit.

163. See section 3.7.8.
164. See section 3.7.6.

There are many cultural differences in the standards, norms and approaches to risk. During learning mobility projects, not only do values manifest themselves in different ways, but different cultures value different things, and the attitudes and behaviours that stem from that can be confusing when people come from another place. The facilitator should be ready to navigate these, ensuring that trust and a safe space is kept for all, and encourage learning from the diversity that exists between people.

Once individual needs are met, people can focus on their learning.

Individual responsibility

Of course, just as the facilitators have a responsibility, so too do the participants have a role to play in their own safety and welfare during a learning experience. If they are all adults (over 18) then they are legally responsible for themselves and their own actions, but they still might need extra support when discussing sensitive topics such as values. They should have respect for themselves, for others, and for the learning process. They should be guided to support their own self-care and mental health if any of the learning activities takes them too far out of their comfort zone. There should be facilitated processes for safe debriefing and an encouragement for them to analyse their own needs and find support in a way that works for them.

The facilitator of learning is responsible for themselves too – as an individual, private person underneath the professional role of facilitation. Responding to others' needs, dealing with conflicts and challenging emotions for hours at a time can be draining. Self-care is vital.[165]

By showing responsibility for their own emotions and reactions, facilitators can self-assess their own needs and reach out for support – they are not trained psychologists or therapists. This can be important role-model behaviour to other facilitators, trainers, team members, as well as the youth workers and young people that are participants.

If the learning activity includes under-18s (minors) then very different approaches and learning methods are needed. Remember that young people are still developing physically and emotionally, and any activities that take them out their comfort zone might have unpredictable effects. Sensitivity and consideration of this is vital in providing a safe environment for activities related to values.

How a facilitator can help with safety – some practical points

There are several points through which a facilitator of learning can ensure the safety and welfare of participants:

Preparation

- Consider the learning and the focus on values. Which areas could be provocative? What activities are you planning, and how challenging could they be for different people? What support measures are needed for these?
- Plan B. What to do if something goes wrong? Think through in advance how you will bring people back to their comfort zones.
- Manage expectations from all people involved. Make sure you have a process for asking people about their needs, both in advance and during the mobility activity, and for communicating with them about the possibilities of meeting, or not meeting, their needs. Ensure transparency of roles, so people know who to approach with their requests, and the best time/place to do that.

Communication on the spot

- With the team: be clear about roles and responsibilities, especially during a risk moment (who will deal with what? How do you communicate any changes in the situation to each other? How will you implement the emergency plan?).

165. See section 3.7.9.

- Many learning mobility projects are a short-term time-limited experience. Every day in the process counts. Do not leave problems for later – any that arise on the spot should be faced and dealt with straight away.
- With the participants:
  - Make things explicit to the whole group about the boundaries or options, what is possible, what is not possible (related to policies, laws, approaches).
  - Remember to respect the privacy of the individual when sharing with the rest of the group.

Importance of debriefing[166]

- Enough time and space has to be planned, and made for personal reflection and group reflection.
- This can link directly to awareness of learning and competence development. However, as already stressed earlier, the competence of self-reflective practice is vital in value-based education. Encouraging structured times to self-assess reactions, feelings and needs related to values is important. Has there been any personal learning about their own responsibilities or awareness of situations?
- As noted in Chapter 4: Activities, by practising self-reflection over and over the participants are thereby practising a competence that is key in value-based education.

Evaluation and feedback

- It is important to have a system to collect, and then to really listen to needs – build trust and show respect to others, by adapting your facilitation process around those (changing, or recently expressed) needs. When dealing with values, make sure this does not only focus on physiological or logistical needs – allow space for needs that arise from feeling vulnerable too.
- If possible and practical, follow up with participants after the learning event. If there are blended activities (online/offline) make sure you include activities that support unwinding, further reflection and reintegration back home.

Looking after other people's needs, providing a safe environment and considering how to support people brings an added level of care and compassion to the experience of the learner. By providing a system of care,[167] the participants learn how to be part of such a system – how to take care of themselves and of others too. It is a vital competence in value-based education.

3.7.2. Flexibility

If you remember the overview to the competence-based approach in "What is a value-based approach in youth work and learning mobility?",[168] one of the things that stood out in the benefits of this approach was the word flexibility. Flexibility is, indeed, the key to a competence-based approach and it plays a role in the following aspects:

- flexibility of starting points;
- flexibility of opportunities for learning;
- flexibility of ways or sources of learning;
- flexibility of learning pathways;
- flexibility of learning dynamics.

Quite a few of these aspects are applicable to the value-based approach as well. It is important to meet people where they are and start from there. This means that the whole process needs to have a large amount of flexibility and elasticity, in order to accommodate different needs and starting points, as well as possible end points.

Working with values is an intense and demanding process and learners will go through it at their own rhythm and speed and in their own ways. It is the task of the facilitator to create a learning process in order to host all those differences.

166. See Chapter 4, sections 4.1.3. and 4.1.4.
167. See Chapter 2, section 2.4 on empathy and generosity.
168. See Chapter 1, section 1.3.1.

This can start by creating an agenda that is as open as possible, in order to leave space for co-creation with the participants. In addition, it is helpful if the days during the learning mobility are not fully filled, in order to leave time and space for certain reflections, conversations or even difficult exchanges to happen. Exploration of values is process-oriented and unpredictable, so it is not helpful to have strict schedules. In addition, it is very likely to involve emotions and vulnerability and there is almost nothing worse than to interrupt one of those processes with "another session that needs to happen" or "a dinner that is getting cold".

Furthermore, allowing for the possibility for participants (especially when they are young people) to have one-to-one meetings and support can be very helpful. Some of the sensitive and delicate reflections and conversations might not be suitable for the whole group or even smaller peer groups. Speaking with an adult and someone who is competent in facilitation can be exactly what is needed. So, it would be good to leave some flexibility for one-to-one dialogue as well. At the same time, facilitators can approach other persons involved in learning mobility with different roles, such as mentors for volunteering projects, for example. They could benefit from facilitators' insights and continue to support young people through their learning mobility experience.

It is important to bear in mind, however, that some people need structure and this is what they are used to. So when being flexible to accommodate certain occurring situations, there should be enough safety in structure and routines to support those that need it. Regular (daily) check-in and check-out sessions are one of such rituals that can keep the dynamics flowing.

3.7.3. Participation

Yes, participation is important and yes, young people need to have spaces and opportunities provided to participate. And no, not because youth participation is an evergreen priority of practically all youth programmes and initiatives (sometimes in theory more than in practice), but because young people (and adult learners) participating means that they are taking the role of shaping their community and their environment. Possibly even Europe and the world as well! Learning mobility projects are one of the great playgrounds in which participants can learn about participation, practise participation and develop inner-readiness and drive to participate.

Participation is part of "walking the talk"

> But how many of us give a real place for young people in the decision-making bodies of our organisation??? And then, in order to justify ourselves, we can often hear that they are not able to understand the context in order to take decisions, they don't have enough experience, they don't have enough keys to understand what we want to do… Maybe yes, but then it should be our role to equip them for this.
>
> Denis Morel (2009) – practitioner and facilitator of learning

If active citizenship is one of the key values, and participation of young people in decision-making processes and influencing their community is one of its essential parts, then there is absolutely no doubt that it needs to be integrated on all levels of learning mobility! Facilitators of learning need to ensure that participants are not just participating in the programme elements and discussions, but that they are co-creating the learning opportunities and proposing how to shape them around their needs. Learning sessions should be delivered through participation, and not just be about participation.

Co-creating the learning

> Participation in Human Rights Education means that young people take part in making decisions about what and how they are going to learn about human rights. Through participation, young people develop various competences including those of decision making, listening, empathy with and respect for others, and taking responsibility for their own decisions and actions. Thus, HRE must let young people decide when, how and what topics they wish to work on. It means that the leader or teacher's role is one of a facilitator, guide, friend or mentor, not one of an instructor who imparts knowledge or decides and controls what is to be learned and how. (Council of Europe 2012)

Just as in human rights education, in value-based education, learners themselves should be the ones having a say in what is going to be learned or addressed and in which way. The facilitator of learning should support their process, with as little direction as possible. In fact, holding the space should probably be the main thing that facilitators should do, together with supporting participants in making their plans and decisions.

As part of co-creating the learning, participants should be encouraged to plan their learning, from the very beginning of the learning mobility. It goes without saying that they should be the main protagonists of their learning process in order to make it a central piece of any learning mobility!

What does that mean in practice?

- They should start by thinking about the things they are curious about and would like to learn.
- Based on that and with the support of the facilitators, they should put down their main learning objectives (this can of course change in the course of the learning mobility, but it is good to have them as a basis).
- The learning objectives should be the basis of the programme and the core of the educational programme.
- Participants should be encouraged to regularly reflect on their learning and to propose changes to the programme, based on their insights.
- They should be encouraged and supported to learn from other participants and use the group as the source of learning.
- Learners should be made aware of the community aspect and the fact that during a learning mobility, there is a lot to be learned from the community and environment where the activity takes place.

Addressing difficult situations

> Thus, the principle of participation means inclusion, not merely in the electoral process or endorsing decisions but in deciding the agenda for debate and decision; it means inclusion in the processes of defining the problems to be solved and how to solve them. (Bhattacharyya 2004)

It has been highlighted a number of times that in value-based education, there is a chance that sensitive, complex, emotional situations might arise and even clashes of values can occur. This might mean facilitators' hands are full in dealing with this, but they do not need to be doing it alone. Participants might not have all the competences needed to solve or transform the issues (who does?!), but they are capable of recognising and defining things that are troubling them or others in the group and proposing a course of action on how to address them. Participants working together with facilitators in designing the interventions is one of the genuine ways of co-management[169] and participation.

Learning mobility as a playground

Active citizenship has been explored in relation to the community and it was identified that participation of young people is crucial for influencing and shaping their communities. In fact, this is one of the pillars of the European Solidarity Corps, which highlights community impact as one of the main outcomes of their long-term mobility programmes. Indeed, different formats of learning mobility projects are a great opportunity to exercise participation in making an impact on the community.

An example below comes from Denis Morel (2009) in his article, "What role can training play in promoting, encouraging and raising standards in youth participation?"

This is more what we call an "action training process"; meaning an ongoing process built on the local reality, in which international moments are just a tool, a support for growing motivation and will to act.

The possible results and impacts of such an approach have a big chance to have deeper and stronger roots.

In our local reality, some of the most visible impacts after two and a half years are:

- some local actions designed and implemented collectively between different actors of the youth field including young people (like innovative forms of debates to bring the issue of the role of young people in local social life into the public space);
- some will for young people to bring the European dimension to the local level, and promote it as another territory of action for young people (we support now two groups of young people in hosting a youth exchange on discrimination and a partnership building activity on the environment);

169. For more information, see: www.coe.int/en/web/youth/co-management, accessed 19 October 2020.

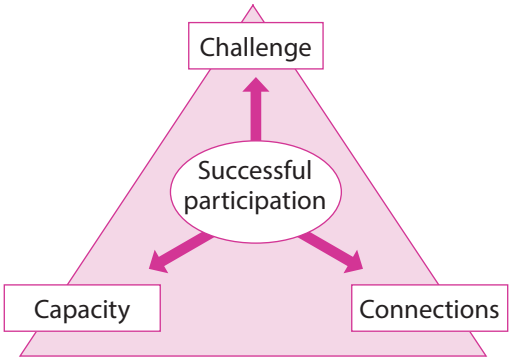
- to reconnect young adults and decision-making bodies as we have three young adults participants of this long-term project who were elected recently onto the council of two different villages… (Morel 2009: 23)

This example highlights the importance and benefits of an "action training process", which involves the community in an international learning experience, such as learning mobility. On the one hand, it motivates and empowers participants to act and on the other, it enhances the community impact through the process.

Facilitators of learning have an important role to play in ensuring the link with the community and empowering participants to act on this link. While other roles involved in a learning mobility might be responsible for keeping the contact with local communities and logistically supporting the participants, facilitators of learning are there to support participants in understanding what they can offer to the community and what is the best way to go about it.

Ensuring the conditions for participation

In previous segments, we highlighted the importance of participation and the imperative for facilitators to support it and encourage young people to co-create and co-decide as much as possible. However, in order for this to happen an essential element is the existence of certain principles or preconditions (related to means, space, opportunity). Here we chose to introduce three (of the) key principles of youth participation, using the Triangle of youth participation, proposed by Kurt de Backer and Marc Jans.[170]



This model indicates that participation should be based on the balance of:

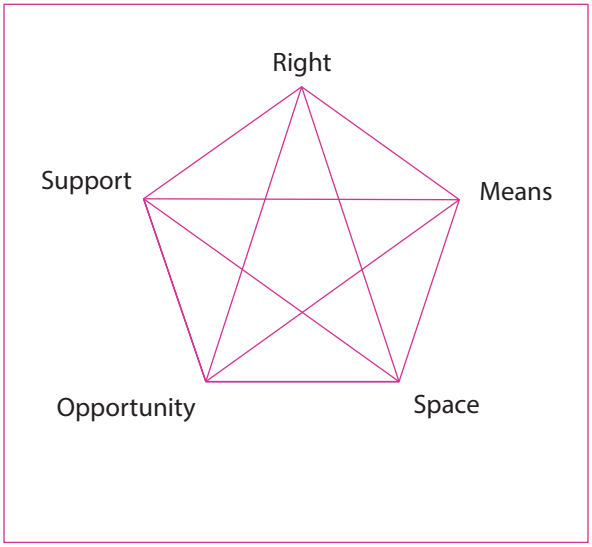
- **Challenge**: "challenge" refers to a topic/issue that is close to young people's reality, hearts and interests – and close to their values. They should feel the need to change something, to challenge the existing state of affairs.
- **Capacity**: young people need to have competences and resources to be able to engage meaningfully with the challenge, as well as opportunities to develop their capacities further.
- **Connection**: young people have to feel connected with and supported by other people, communities, ideas and movements. This means they need to feel they are not alone and that they can identify with a group or institution.

Therefore, the facilitator needs to observe how young people relate to this triangle or to make sure that the level of challenge is in line with their capacities and that it is engaging enough for them to give it a go. Facilitators should support participants in recognising challenges that they are willing and eager to respond to, by helping them establish connections to their core values. As we have seen, once values are actuated, with the help of inner-readiness and motivation, they lead to appropriate behaviours – in this case action for change.

Another approach that can be very useful when considering participation of young people is a so-called RMSOS approach, from the Council of Europe's Participation Charter. RMSOS is an abbreviation formed from the five keywords: right, means, space, opportunity and support, derived from the preamble to the Council

170. See "Different models and concepts of (youth) participation" by Andreas Karsten, 2011, for this and other models.

of Europe's Participation Charter: "Participation and active citizenship is about having the right, the means, the space and the opportunity and where necessary the support to participate in and influence decisions and engage in actions and activities so as to contribute to building a better society" (Council of Europe 2015).



RMSOS approach to young people's participation[171]

The five keywords represent the main factors that influence young people's participation at the local level. All five conditions are related to a different support measure, but they all need to be ensured and interlinked in order to support genuine participation of young people.[172] This approach has been developed for participation at local level, but it can also be useful to facilitators of learning when reflecting (together with young people!) on how to create conditions to maximise participation of young people in learning mobility, as well as how to support them in their participation in the local community (of learning mobility, but also at home).

3.7.4. Empowerment

> Empowerment is how individuals/communities engage in learning processes in which they create, appropriate and share knowledge, tools and techniques in order to change and improve the quality of their own lives and societies. Through empowerment, individuals not only manage and adapt to change but also contribute to/generate changes in their lives and environments.
>
> [Empowerment is] Strategies and actions that increase peoples and/or communities' autonomy and self-determination in improving their current and future life conditions, as well as changing political and socio-economic dominant and oppressive structures/ systems.
>
> Salvatore Romagna, Secretary General, International Cultural Youth Exchange – ICYE[173]

Judging by this definition, empowerment is very closely related to participation, or rather enabling conditions for people to participate. In fact, enabling external conditions, which would provide time, space and necessary support for people to participate and contribute or even start social change is one thing. Another is that the process enables participants to unlock their inner potential and increase their self-esteem and self-confidence to engage. In other words, it is about not giving power to young and adult learners, but helping them to find it from within.

171. Council of Europe (2015), Revised European Charter on the Participation of Young People in Local and Regional Life, https://rm.coe.int/168071b4d6, accessed 19 October 2020.
172. For more information, see "Have Your Say!": Manual on the Revised European Charter on the Participation of Young People in Local and Regional Life, https://rm.coe.int/16807023e0, accessed 19 October 2020.
173. United Nations Social Development Network, Department of Economic and Social Affairs, Division for Social Policy and Development (2012), "Empowerment: What does it mean to you?", available at: https://www.un.org/esa/socdev/ngo/outreachmaterials/empowerment-booklet.pdf, accessed 14 March 2021.

Four types of power

When studying conflict transformation, you may encounter a model of four types of power:

- power over;
- power with;
- power to;
- power within.

Power over is probably the most commonly understood and referred to type of power, which is exercised through coercion, control and dominance.

Power with is the power that comes from relationships and unity and is drawn from the collective energy of more people. "Rather than domination and control, 'power with' leads to collective action and the ability to act together" (Stuart 2019).

Power to "is about being able to act. It can begin with the awareness that it is possible to act, and can grow in the process of taking action, developing skills and capacities, and realising that one can effect change".[174]

Power within is finding inner-strength and self-worth. "Power within allows people to recognise their 'power to' and 'power with', and believe they can make a difference" (ibid.).

In working with people (both young people and adults) in the learning process, the aim is to nurture conditions for "power to", "power with" and "power within" to emerge and lead the process of empowerment. For this to happen, "power over" has no place in the learning environment and, therefore, should not be practised or used by facilitators either.

Continuous process

> Freedom is acquired by conquest, not by gift. It must be pursued constantly and responsibly. Freedom is not an ideal located outside of man; nor is it an idea which becomes myth. It is rather the indispensable condition for the quest for human completion.
>
> Paulo Freire, *Pedagogy of the oppressed*

Besides being another testimony to the importance of power within (at least this is how we read it), Paulo Freire's quote also indicates the continuity of the process of empowerment (and freedom). It is not an act that is being performed during a learning mobility in which a young person certainly becomes empowered, but is a continuous "quest" (on a lifelong learning path). In this quest, the person finds freedom to be who they want to be, which then paves the way to them influencing the community and shaping it into what they want it to be.

174. www.participatorymethods.org/method/power#:~:text=Power%20is%20most%20commonly%20understood,of%20authority%2C%20control%20or%20domination.&text='Power%20to'%20is%20about%20being,that%20one%20can%20effect%20change, accessed 19 October 2020.

Support at policy level

The EU Youth Strategy 2019-27 has "empower" as one of its three key priorities.

> Youth work brings unique benefits to young people in their transition to adulthood, providing a safe environment for them to gain self-confidence, and learn in a non-formal way. Youth work is known for equipping youth with key competences and skills such as teamwork, leadership, intercultural competences, project management, problem solving and critical thinking. In some cases, youth work is the bridge into education, training or work, thus preventing exclusion.[175]

This not only recognises the important role that youth work (and learning mobility) has in empowering young people, but also gives a clear mandate to facilitators of learning to (continue to) work on the empowerment and emancipation of young people. This is an important signal for using learning opportunities to empower young people. Empowerment that harnesses power within is built on learner's values as their core strengths and driving force.

At the same time, the Council of Europe Youth sector strategy 2030: engaging young people with Council of Europe values[176] is another important policy milestone that recognises the importance of empowerment based on the clearly communicated values: "a vision that sees young people in Europe upholding, defending, promoting and enjoying the core values of the Council of Europe: human rights, democracy and the rule of law".[177] The role of young people in this process is central and their power with, within and to is evident.

To conclude, we would like to share one more definition with you, which encompasses the different aspects of empowerment which can take place during a learning mobility project:

> Empowerment is the process of raising a person's sense or belief in his/ her ability to make decisions and to solve his/her own problems as well as the development of critical consciousness, either directly by those people, or through the help of empowered others. It also includes actively blocking attempts due to systemic obstacles to deny this process. In this transformation, people learn to give their experience a name and to speak in their own language; they understand their situation of powerlessness and systematic forces that oppress them. Their power expresses itself in a translation of this consciousness into action with others. The process of Empowerment focuses on effecting a stronger and active participation, which needs a voluntary commitment of the individual." (Hruskova, Weingärtner and Saydaliev 2014)

3.7.5. Responsibility

Responsibility is the attitude towards our own actions, and the duty and obligations to act in a particular way.[178] Responsibility is the main driver of our commitment to fulfil an obligation to the best of our ability, within the capacities and resources we have. By taking responsibility for something ourselves, we can show to others we are accountable. These two concepts can be very closely linked.

If someone is accountable, they can explain and be understood by people. Their actions or decisions can be justified, and they hold responsibility for them. They are answerable to others for their own decisions and actions. It is about transparency and fairness – about having a level of authority, of dependability and of being responsible in the eyes of others, including officials (for example the grant funders, the manager in the work placement or the financial auditors). This also implies that there is an element of blame when things go wrong – if an individual is responsible for something, then the ownership of failure is rightly theirs.

It is important for someone to have the capacity to be able to deal with what they are responsible for. This means they have the knowledge and information about it, they have the power or authority (which is either given or earned through expertise and experience) and they have the availability and resources to hold that position. This is one of the quality indicators for learning mobility projects as developed by the EPLM in the *Handbook on quality in learning mobility*.[179] Also mentioned in the handbook (indicator 7) are the limits of responsibility, the delicate balance of encouraging a sense of responsibility in others but not putting fragile target groups under stress (for example having to speak in front of others). This self-awareness of

175. Engaging, Connecting and Empowering young people: a new EU Youth Strategy, https://eur-lex.europa.eu/legal-content/en/TXT/?uri=CELEX:52018DC0269, accessed 19 October 2020.
176. www.coe.int/en/web/youth/youth-strategy-2030, accessed 19 October 2020.
177. Background document to the Council of Europe youth sector strategy 2030, https://rm.coe.int/16809f69de, accessed 19 October 2020.
178. www.lexico.com/definition/responsibility, accessed 19 October 2020.
179. Indicator 34 (Kristensen 2019).

the attitude of responsibility, to know how far you can go according to your capacities and the ability to encourage others to develop their sense of responsibility is an important competence for any facilitator of learning. The interconnectedness of knowledge, practice and values must be consciously understood, otherwise it is difficult to establish a sense of responsibility (as seen by Urban et al. (2018), in their work on childhood development in communities).

According to the Competences for Democratic Culture (Council of Europe 2018), to develop an attitude of responsibility there are several areas for an individual to consider. Developing a thoughtful approach about actions and the consequences of those actions is important. Decisions on actions should be thought about in advance: identifying duties and obligations, using values/sets of values to make them, taking into account the circumstances and being willing to act courageously when necessary. There should be a sense of willingness to be held accountable for the nature or consequences of these decisions and actions, which should be taken autonomously. Through all this, the responsible individual should be willing to appraise and judge themselves, and their level of responsibility.

When being truly responsible, it is important to remember that NOT acting is also a choice, with its own consequences.

Responsibility in learning environments

So how does all this look in real life?

Practical examples

Here are some ideas to support the concept of responsibility for facilitators in learning environments. You can also find more inspiration and different practical ideas in the Q! App (EPLM 2019) and in *T-Kit 6 – Training essentials*.

1) **Individual responsibilities.** Who will be doing what during the learning activity? Roles and expectations should be transparent and prepared in advance. Be open about your own boundaries so that accountability is transparent. Individual responsibility also means that you are responsible for yourself as a person – you should regularly make time to consider your own reactions, feelings, needs and values as a facilitator and as a human being.
2) **Sharing of responsibilities.** Facilitation tasks should be divided in advance of the activity according to the strengths and abilities in the team. It should be a fair distribution related to the effort needed, the task size, experience, expertise and capacities of the facilitator, as well as any desire for competence development (trying something new). Having a feedback system set up in the team can help to adjust responsibilities between facilitators, especially for longer-term projects. Being clear about limits is important too – when do the individual responsibilities end and the shared responsibilities start? When will the others know when to (and when not to) step in to support to make sure the learning objectives are achieved?
3) **Responsibility for others.** Taking a lead role in a learning environment directly implies that you have responsibility for the learning and well-being of others – participants and other members of the team. Remember to allow opportunity for self-care for everyone, perhaps taking turns to allow each other some downtime.
4) **Responsibility for participation.** All non-formal learning environments demand a participative approach. You are responsible for participants to be involved in the decision making, and for encouraging less-experienced learners in the "how" of doing that. Finding ways to make sure everyone's voice is heard, and giving them a stake in the learning process will increase motivation, engagement and commitment (see section 3.7.6 on commitment).
5) **Responsibility for the environment.** When we think about responsibility and actions, it is imperative to keep in mind the environment and the need for all of us to protect and conserve it.[180] We should consume responsibly, make conscious choices about resources, actions and activities, always trying to minimise the impact on the environment.
6) **Responsibility for responsibility.** Some people thrive on responsibility, others avoid it. This can cause conflict and challenges in a learning project. Think about your interventions, and how to encourage a sense of responsibility in different individuals who have different starting points.

180. See Chapter 2, section 2.8.1.

Remember that one of the best ways for others to see that value in action is in role-modelling.[181] Consciously embodying responsibility, considering the decisions and actions that are needed, and the consequences of those actions, is the way for others to learn from you.

Civic engagement and community

The sense of obligation that responsibility represents can be directly related to civic duty – a willingness to actively contribute to the community. Whether it is political or non-political, paid or unpaid, the motivation and mindfulness of the interconnection between people in a community, and the effects of your own actions on that community, directly links to responsibility.

This link between responsibility and community is an interesting one to explore. There are many interpretations of community. Without going into too much detail, it is helpful to consider one interpretation. Todd (2004) shows a relational concept of community which is not always about physical groups or neighbours, but might be seen "as an encounter, a responsible mode of social togetherness". It is the attitude of responsibility that connects and brings people together through an encounter (which presumably could also be online, for example), through which a community can be built. It is about engaging with others, and having a personal responsibility for them: members of a community will have a responsibility with and for each other. All this demands interactions with "difference", and linking to the work of French philosopher Emmanuel Levinas, Todd (2003) shows that it is not the knowledge that you have about the other people that connects you in a community, but more a "being for" and feeling for the other. In a certain way, this links to empathy.

This community responsibility can be linked on many different levels, and according to a person's own identity and groups of belonging. For many involved in learning mobility projects that are transnational (such as exchanges, international work camps, international volunteering), this includes a sense of Europeanness or European identity.

On the other hand, it is also possible to have responsibility for a community, and not to have empathy with them. To what extent are empathy and responsibility connected for you, in relation to community?

Thought provoker

How should the individual and community benefits of learning mobility be balanced?

Learning mobilities can bring benefits for all that participate. Different competences, with the associated skills, knowledge and attitudes, are developed, which can help the individual and provide transferable skills in many situations afterwards. The motivation to change something is often based on values and driven by a recognised need in the community. The community is where the results and impact of an activity are seen and felt. The gain for the individual in a learning mobility is often developed during the process, and kept as a transferable competence for other contexts later. It is not just about how participants can gain, but also about what they can give, contribute, change – and not just during the activity itself in the host community, but before and after in the sending community too.

- What are the main motivations for learners to take part in a learning mobility project?
- What is the link between participants' values and their need to contribute to the community?
- How do learners start to feel responsible for their own community?
- How should the "give and get" of a learning mobility project be balanced?
- How can local communities be involved in learning mobility projects?
- How can the participants' learning affect the community and vice versa?
- What are the measures put in practice to measure the impact on participants and communities?

The European Solidarity Corps has a renewed focus on community impact. As the policies for European programmes change, the balance between personal learning and community benefit also shift. Does that policy shift reflect what is happening (or has already happened) for practitioners and young people themselves? Are practice and policy in synergy on this topic?

181. See section 3.4.

3.7.6. Commitment

Is it always true that facilitators of learning have an unwavering faithfulness in their vocation? They have an obligation, or a duty, to fulfil? They are always dedicated, resolute, passionate and driven... Aren't they?

Being committed to something is seen as a positive attitude. No one likes to work with someone who lacks commitment – it can lead to mistrust, questioning reliability and falseness. Often, in our experience, the more committed a person is, the more they are valued by others in the team.

Being committed to something is a value in itself. The attitude and behaviour related to that is manifested as commitment. But what does that commitment look like? Balancing the internal and externalisation of the attitude, commitment is an important challenge, as well as showing, proving or evidencing it to others. What frame are you using to measure or evidence that commitment? Is it the hours you work? The quality of work you produce? And what makes you feel more (or less) committed to something?

For some, it is all related to the motivation for being involved in something. It is a case of putting something in, and getting something out: a reciprocity of effort and a win-win situation. For others it is the sense of altruism, of supporting others, and helping out. It is a moral duty, a wish to respond: giving of oneself to support those in need. And yet for others, it is about independence and reliability – self-help, and not being dependent on others.

> The principle [of commitment] rests on a concept of human beings that when healthy they are willing and able to take care of themselves, to reciprocate, to be productive, more predisposed to give than receive, are active rather than passive, and creative rather than consuming. (Fried 1971)

What factors increase your own commitment to something, either as an individual, a participant or as a facilitator? Is your commitment mostly an internal attitude, or is it reliant on others (team, participants, funders, etc.)? How do you evidence it to others?

Practical points about commitment

Here are just some examples to make sure that your commitment is being channelled into a positive space for the learning mobility project you are involved in. As with many other parts of this T-Kit, the ideas around commitment link directly to other values.

- Having a holistic approach to learning and using non-formal education means putting participants and their needs at the centre. A facilitator gives that focus before, during and after a learning session, to show full commitment to learners and their needs.
- For the training session to have integrity, the facilitator needs to have commitment to the value frame throughout the learning activity. This includes aspects such as role-modelling the values, exemplifying how to vocalise needs, making sure their own comportment and delivery is in tune with values (both inside the plenary room, and outside during more informal conversations), etc.
- It is vital to have good communication between the main stakeholders of a project, to ensure success through any changes, and allowing evaluation and improvement that ensures the principle of being allowed to fail. You should keep the transparency of decision making and clear responsibilities between different roles, so that you can all stay committed to the same (or new) objectives. Evaluate team co-operation as you go through, so there is a positive feedback loop improving it, and a chance to adjust and ensure a shared mental model between everyone involved. Providing teammates with feedback, or even supervision and a chance to talk through (value-based) decisions made as a facilitator, is important for self-reflection and professional development.
- Being committed to value-based education does not mean it should take over everything. Manage your own and others' expectations in relation to resources and capacity. Remember the work/life balance. The number of hours is not the only measurement of commitment – and remember that responsibility (and responsibility to yourself) is another important element to keep in mind!
- The quality of something is not always about the product or the outcome. The process of a learning mobility project can be just as (or even more) important. Commitment is not always about reaching the final goal. Value-based education is not something you do for a short time-limited session and then tick it as "done". Consistency throughout the whole learning mobility project must be ensured, by having values always at the core and addressed throughout the learning programme (in the activities, discussions, practical tasks) – making sure that the process has a solid "red line".

- There are many different stages of a learning mobility project, taking you from preparation, to delivery through to follow-up. Each stage demands different energy, and returns different rewards. Also take into account personality and character types, and play to people's strengths – for example, are you best at brainstorming creative ideas? Or a good shoulder to cry on for others in the team? Or a completer/finisher (one of the Belbin[182] team roles)? Not everyone is everything.
- Think about the reintegration after a project training. It will take some adapting to different roles and other competing commitments. It is important to keep the balance for other responsibilities in life (such as family, friends, other projects, etc.).

3.7.7. "Walking the talk" and integrity

"If you cannot prove it by your action(s), you do not mean it."

Murad S. Shah – business coach, USA

In the famous scene from the film *Monty Python's Life of Brian* (1979), followers of Brian echo: "we are all individuals, we are all different" and then one lonely voice from the crowd says "I'm not!". The humour comes from the fact that the action and the words contradict each other. There's an incongruence, a mismatch – it does not feel right.

What facilitators are aiming for in educational mobility projects is alignment between what they say and what they do. The values they believe in should be echoed in their actions and words. The learning that is imparted by a facilitator during an educational session or activity must also be reflected in how that person acts, communicates and behaves. Facilitators of learning should be "walking the talk" of these values so important in learning mobility projects. This is fundamental in value-based work, and is therefore mentioned a lot in many of the other chapters of this T-Kit.

This T-Kit is aimed at facilitators of learning, many of whom will be using experiential or non-formal education methods in their delivery. If the emphasis is on "learn by doing", they need to also practise "learn by being". Facilitators should be role-modelling the values that they are talking about. They should feel them, and try to embody them. It is not enough to know the social science that has developed behind solidarity, or be able to talk in theory about active citizenship, for example. These values need to be put into action. People can learn a vast amount from how values are enacted, and by providing a living breathing representation of a value, while also imparting knowledge about that value, the facilitator can support the development of participants' knowledge, attitudes and skills in a more holistic learning approach.

The attitudes shown and modelled to participants as learners should be based on the beliefs and values that the facilitator holds. To what extent the facilitator will act on their own values will depend on the process, the stage of group development, the topic, the frequency of value clashes, etc. This is where self-assessment (and in general self-awareness) and observation come in to inform and support those decisions and choices.

The link between values and behaviour

Earlier, the link between values and competences was shown, and how the connection between attitudes, beliefs and values is modelled through behaviour. There has been much research done about this. For example, Verplanken and Holland (2002) carried out several research studies on the connection between values and behaviour. What follows in this short section are some findings from these, to show a bit of the science behind that link.

When considering the connection between values and behaviours, "the self" (and knowledge of it) is an integral component. As mentioned elsewhere in this T-Kit,[183] self-awareness and the ability to reflect on one's own values is an essential competence for a facilitator. This is not for a one-off activity, it is a lifelong learning approach – as a person's experiences and identity change for many reasons through life, so they should regularly reflect, note and be aware of those changes. Self-reflective practice is undoubtedly one of the most fundamental aspects of being a facilitator of value-based learning. Understanding one's own sense of belonging and values is the

182. www.belbin.com/about/belbin-team-roles/, accessed 19 October 2020.
183. See section 3.3.

very first step to take, before being able to support others to do the same. Facilitators of learning need to find which core values are most central to their identity: their own self-definition.

The use of the word "central" to describe values (as in close to the centre of your identity) is used on purpose. It is chosen consciously, rather than the phrase "important values", because the importance could change according to the context. Central also echoes the "onion" model of identity – values being the very core of who you are.

There are many studies showing that by increasing one's competence in focusing on one's own identity and values, a person can better access their different habits or attitudes, and would be more likely to mirror their values in their own behaviour.[184] More self-reflection connects habits, attitudes and values more strongly – introspection increases the "walking the talk" factor. Values that make up part of the self, of the identity, are those that "work"; if a person's self-concept includes a particular value that is relevant to a situation, their body has the different functions to react – we all have cognitive and motivational systems to be able to act on that value spontaneously. Our body is made to connect what we believe in with our actions. Having an enhanced self-focus should activate that value and bring it into action in that situation – and our behaviour becomes congruent with our values (ibid.). Self-reflection increases a person's ability to genuinely walk the talk, with identity, behaviour and values all in line with each other.

Values do not influence one's behaviour automatically. A person needs to activate them, for the values to be central to their identity, and for their behaviour and choices to be guided by those values (ibid.).

Changing or improving behaviours (that link to values)

So, you as a facilitator have gone through a process of self-reflection on your own values. You have an increased awareness and understanding of your own identity and which values are central to that (see activities in Chapter 4). You have brought your values to a conscious level, and you now know what is important to you, and your behaviour is nicely in line with those strong and defined values.

But how can you develop your value framework and resulting interactions? For some it might be important to develop a particular value that is not (so far) a strength. For others there might be certain values they would like to improve, to practise, to become better at, but they do not seem to be a central value for them (yet). And how can you encourage others to build or develop a value that was hitherto unpractised?

Neuroplasticity

This is evidence from scientific and medical research – especially in the last decade with the advancement of MRI scanners – that our brains are malleable. The thought-tracks inside our brains can change. Through new experiences, some connections between the neurons in our brain are strengthened, and other connections are eliminated (Siegel 2016). Neurons that are used frequently develop stronger connections and those that are rarely, or never used, eventually die. By developing new connections and pruning away weak ones, the brain is able to adapt to the changing environment (Cherry 2019).

Neuronal networks are what control a person's behaviour. It is possible to improve the plasticity of your own brain, to change the pathways, by changing your behaviours.

The research shows that the brain has "paths" of neuronal networks that are followed when we have habits. These paths become the "normal" way to do things, and create "normal" behaviour for each individual. However, as we now know that brain plasticity can be amended, we can practise forging new paths between the neurons. We can reflect on what is normal for us (sometimes after feedback from others) and consciously change our habits, our behaviour, and step by step start to act differently, adjusting our behaviour.

> Step #1: Find clarity
>
> Building your brain plasticity is about changing your behaviours. And before setting out on any new behaviour change, most people miss the critical step of finding clarity. Knowing exactly what you want to accomplish, and more importantly why you want to accomplish it, is foundational to making any real changes for the long-term. (Cynthia Meyer, *A 9-step guide to increase your neuroplasticity and growth experiences*)[185]

Remember that values, attitudes and behaviours are directly linked.[186] Neuroplasticity shows the possibility of connecting our own values and behaviours and consciously changing them: we can adjust our behaviour

184. For example, Diener and Wallbom 1976; Gibbons 1978; Snyder and Swann 1976; Stapel and Tesser 2001; Wicklund and Duval 1971, as quoted in Verplanken and Holland 2002.
185. http://secondwindmovement.com/neuroplasticity/, accessed 19 October 2020.
186. See Chapter 1, section 1.3.2.

to match the values we would like to build on and, by increasing the regularity of this, start adjusting the plasticity of our own neuronal pathways.

Through self-assessment and understanding the self, by increasing awareness of which values are central to identity, by activating our brain to be conscious of those values, we can make a closer connection between our values and our behaviour. Instead of pre-existing neuronal network paths dictating our behaviour, we can consciously focus on what to bring into our interactions with others, and create our own "new normal".

Respect difference

As a last point for walking the talk, remember to respect how others might do it differently. In the framework of value-based non-formal education, facilitators owe it to themselves to live and show their own values, but at the same time let others live their lives too, (as stated in *T-Kit 6 – Training essentials*). This means finding the balance between being open and inclusive, allowing others space according to their own value frame, as well as assertively speaking one's mind.

Integrity

> "Honesty is telling the truth to ourselves and others. Integrity is living that truth."
>
> Ken Blanchard and Margaret McBride, *The one minute apology*

Integrity is about being honest, and having strong moral principles. The meaning of the word comes from knowing what is right and wrong, and speaking up or acting when something is immoral or goes against those principles. When something feels wrong or unfair, you just have to do something about it. You have to act, rather than not act.

Acting on convictions can be difficult. It can be challenging to overcome doubts and fears and face a situation. Channelling your values and acting on them is not always straightforward, especially when those values are not popular. It takes courage and bravery to face your fears – whether they are painful aspects of yourself or own identity, or the moral bravery for standing up for what is right. It means taking risks.

This links to the experiential learning approach of coming out of your comfort zone, being brave to feel the risk, and then to learn something. Perhaps through experience and regular practice with this kind of learning, each individual facilitator, and the participants they are supporting in the learning, can start to feel the process of being brave and apply that to developing their own integrity more strongly.

Integrity comes from the word "whole": integral, undivided – that you cannot separate what you believe in and your actions from each other. Reflecting the same point mentioned before, if a facilitator acts with integrity, they are role-modelling that value to others and encouraging others to develop it themselves. No matter where a situation happens during the programme of an education activity (e.g. during a debriefing) or even outside the official programme time (e.g. when sharing a meal with participants), if a person or persons demonstrate behaviours rooted in discriminatory or hurtful values, the facilitator should think how to confront the behaviours, using a non-judgmental approach as far as possible, taking into account the sensitivities and needs of all involved. Think how to use the situation as a learning moment (without victimising or excluding the perpetrator from the group processes). For example, if a facilitator believes in equality and non-discrimination, they should have the courage to be proactive in speaking up if they hear or see something racist, for example, no matter if they are directly facilitating or "off-duty" in the evening. Remember, this is not about judging someone else's values – it is about the facilitator living their own values.[187]

Participants learn in many ways. To support this learning, facilitators should live their own truth.

187. See also sections 3.4 and 3.5.

BENEFITS OF LIVING YOUR TRUTH

Why living your life by your values can be a good thing

1 REDUCE STRESS

Remind yourself of what is really important.

Work out your priorities.

2 SUPPORT DECISION MAKING

Make your choices more obvious - to yourself and others

3 IMPROVE HEALTH

Values of long life, self-care, community and family can help overcome bad habits (reduce smoking when pregnant, etc.)

4 IMPROVE WILLPOWER

Use the power of your core values to drive your behaviour. Focus on the 'why' of what you are doing.

5 ACT MORE ASSERTIVELY

Be aware of what you stand for and when your boundaries are crossed you are more likely to defend yourself.

6 COMMUNICATE WITH MORE COMPASSION

Combine compassion and respect with an awareness of your own inner state to help you communicate differently to others.

7 WISER CAREER AND WORK CHOICES

Define these around your central values (helping? financial security? being your own boss?).
It aligns your values and choices, and distinguishes between what is urgent and what is important.

8 IMPROVE CONFIDENCE

Be brave. Have the courage to act on your values.

9 ENHANCE RELATIONSHIPS

Be aware of each other's core values: this helps to understand motivations and needs.

BASED DIRECTLY ON SELIG (2018)

Conclusion – responsibility, integrity and "walking the talk"

These three principles very much link and overlap. Sometimes it is hard to see exactly the line between them, or sometimes it is impossible to have one without the other(s). However they are named or however they balance in a context, the fundamental thing is still that the facilitator of learning, as the key role on stage, as the focal point through which the learning is channelled, has the duty to ensure that the values at the core of the learning mobility are both discussed and modelled. They should practise self-reflection to be able to activate their own central values, and their decisions and actions should be modelled on these. Their behaviour should be as much in line with their own values as possible, taking moments to be brave and speak up when those values are compromised. All of this is showing responsibility, integrity and walking the talk in action – learning by being, learning by doing, so that participants can learn through the role-modelling.

Thought provoker

Should a facilitator be multipartial, or should they role-model their own values with integrity?

A facilitator in learning mobility projects has the role to provide a safe and trusting space for participants to express diverse views, behaviours and manifestations of values. They allow pluralism to shine through, learning from the diversity in the room, and include alternative and contrasting perspectives to be heard in this cosmopolitan and increasingly mobile world we live in. To be multi-partial, they should not take one "part" but be able to relate to multiple perspectives that exist in parallel in the same space. However, for a facilitator to "learn through being" (to role-model the behaviours that stem from democratic values), to combine both their personal and professional roles, and for participants to learn holistically through example, they also need to speak up whenever any of their personal values are compromised.

- Where is the line between personal and professional values held by a facilitator?
- Should a facilitator bring in their own values-based responses during a learning session?
- From which position (personal or professional) should a facilitator deal with a comment taken as racist during informal group time on a residential learning mobility?
- Isn't neutrality a virtue to be followed in a diverse environment?
- At what point should a facilitator move away from being neutral?

As a side note, curiously, when researching integrity and accountability in the field of non-formal learning mobility – policy documents, practice handbooks, publications from institutions – the concepts were not explicitly mentioned or detailed in any of them. What does that say about the field? Are there assumptions that responsibility is naturally a part of non-formal learning environments? How can integrity be encouraged and developed if there are no thoughts or directions for it from different stakeholders? Is the youth field really walking the talk – or are we just talking about it?

3.7.8. Vulnerability

"Vulnerability is the birthplace of innovation, creativity and change."

Brené Brown – researcher and storyteller

Facilitators of learning are often seen as superheroes with superpowers. They always have energy, are never sick, have high motivation, loads of patience, and are actively supportive and caring towards learners. They are invincible, capable of facing the most significant challenges and having the wisdom to solve any problem. It is natural that facilitators assume that role and deliver their work most professionally, committed to the learning process and letting nothing else matter. However, this is far from reality. Facilitators do not need to be, and are not, superheroes. They are humans, with weaknesses, flaws, problems, dealing with difficulties that may be overwhelming. Anyhow, they are the ones in front of an audience, seen by all, exposed to their attitudes and behaviours. No matter how things are going in their lives, they will be there, facilitating learning processes to meet the learning needs of participants.[188] At the same time (perhaps subconsciously responding to this

188. See section 3.7.6.

pressure), some facilitators will at times tend to "take too much" or act "too much" to live up to their image and self-expectations.

Of course, this is a general overview, and each facilitator acts differently, according to their personality, values and interests.

> "... and that visibility which makes us most vulnerable is that which also is the source of our greatest strength."
>
> Audre Lorde – writer, feminist, womanist, librarian and civil rights activist

Aren't all people vulnerable? Yes, they are, even at different levels. Usually, people tend to hide it, to erase the evidence of the awkward and silly moods, hide the fears, delete embarrassing situations from people's minds and escape from uncomfortable moments. Try to find a person who has not experienced any of the circumstances described. It is impossible because all humans at a particular moment in their lives have "suffered" some vulnerability. So how do we deal with it? Why do we keep hiding it?

Societal engagement leads us to do that, and many of those beliefs and values that have ground on still exist today or have evolved into something else. How many times have you heard a parent say to a child not to cry? How many times have you heard that men don't cry? How guided were you in your education to look for success and winning over others? Achievements are recognised and celebrated while failures are condemned to oblivion, when in fact it is thanks to the shortcomings that great things can be accomplished. FAIL can be the acronym of First Attempt In Learning. Science is based on continuous failure to eliminate theories that may be wrong and find the correct one. Thomas A. Edison put it so well into words: "I have not failed. I've just found 10 000 ways that won't work."

But when we can open up to our fears, silliness and weirdness, then the magic happens, and we become comfortable with it. We will be able to accept, embrace and use it as an impulse towards connections with others. Yes, vulnerability is, in fact, a key factor for relationship, co-operation, friendship, humour and empathy.

One great example of vulnerability can be seen in the work of clowns, where they continuously show their vulnerability for the entertainment of the audience. The audience laughs at the failures of the clown, which reflect their own failures that they were afraid to laugh at. Did you ever laugh when somebody tripped and fell? Did you laugh when that happened to you?

Ironically, the definition of vulnerability found in the Cambridge Dictionary gives "the quality of being vulnerable". So, we can chose to see it as a positive "quality". Therefore, we can be proud to include it as part of our necessary competences to work in groups and society in general.

Do facilitators of learning need to be reliable, hide their emotions, making sure that the "show must go on"? Are they allowed to cry, to get emotional with a story, to fail in front of all? Yes, they are. It is all a matter of professionalism and integration of one's personality and traits into the work being implemented. Facilitators have the responsibility to ensure the learning process in the best way possible and vulnerability can be perfectly integrated into that. However, it is essential to have a balance in everything, so facilitators should also not overdo things and use the learning environment as a venting environment, or a therapy session. Their role as facilitators is always present, and the focus of the learning should be on the participants. Showing flaws is human, which helps to connect with other human beings, in this case, the connection from facilitator to learners. It develops further empathy and creates an invisible bond that may facilitate the entire process of learning for everybody involved in the activity. Learners will trust the facilitator more, connect with them and understand that they too can be vulnerable, and use that as a strength rather than a weakness.

Facilitators of learning and learners gain by being vulnerable

When a facilitator is comfortable with their vulnerability, the learners will be more at ease with their silliness and vulnerability. They will overcome the fear of failure, exposure in front of a group, the fear of talking a different language, etc.

A practical example of how to implement this could be that on the first day of the learning activity, the facilitator exposes their fears and problems to reduce any concerns from learners. For example, in the following table below are some things the facilitator might do or say to use vulnerability as a strength in a learning environment.

Facilitator's actions	Possible impact on learners
Saying that your own English level is not so good and you have a funny accent.	Losing the fear of speaking a foreign language.
Own up to a mistake during an input after a participant corrects it.	Empowered to have critical thinking over the inputs from the facilitator. Raise awareness that all people make mistakes and it is (more than) OK.
Admit that you do not know the answer to a question and so the group should answer it.	Acknowledging that the group has a collective knowledge and it is OK if one individual does not know everything.
Connect emotionally with a story and allow yourself to cry.	Breaking down the walls and concepts of strength and allowing emotional connection.
Ask for a moment to take some air and release some tension.	The possibility of making the same requests and empowering them towards self-care.

These examples (and more that may become good practice from facilitators) show that vulnerability can have a positive effect and impact, to facilitators and learners. Working out what level of vulnerability should be present is something that needs to be considered by each person (facilitator and learner), according to different factors. These might range from the learning environment, the group of people present, the topic of the learning mobility, the current emotional state, the diversity of the group, etc. All factors that may influence the need and openness towards being vulnerable should be reflected. But keep in mind the spontaneity and purpose of it, to not "fake it", but rather to allow the vulnerability to come from within, from an internal desire of sharing and caring.

Vulnerability is essential also when co-operating with colleagues and contractors. In the same way that learners can connect more deeply with the facilitator, the same can happen with colleagues and contractors. It is OK to state that you will not be able to finish something on time, or that you cannot do it alone and so a colleague should help. The principles applied to use vulnerability with learners can also be applied to people in other roles. After all, we are all only silly humans.

By exposing yourself, it is easier to reach out for help and to express your needs and weaknesses, so others can be aware of that and complement and support your work.

It is possible to practise and develop competences to use vulnerability comfortably. Facilitators may look for workshops and courses on clowning, theatre and improvisation, to learn about their vulnerabilities and use them as an essential ability in learning environments. Such methods develop the capacity of being exposed, of failing forward (making mistakes and learning with it) and dealing on the spot with any awkward situation that may occur. They can be helpful and bring added value to the term "vulnerability". More methods than this exist and maybe you know of one or two?

A final point about vulnerability is that it can be especially useful in learning mobilities that have a high emotional quotient. Dealing with values, interculturality, conflict transformation, mental health and other sensitive topics requires a more profound connection from all the group. It is essential to check out and connect with other chapters of this T-Kit, in particular on "Safety in learning environments."[189] Vulnerability is a value that can be presented in learning mobility, discussed further and connected with other values that are important at both social and personal levels.

3.7.9. Self-care

On aeroplane travel, the flight attendant, when presenting the safety instructions, always recommends putting the oxygen mask on yourself and only after that helping other people. A similar example can be used with doctors who, if they get sick, will not be able to perform their work. You need to take care of yourself to support others. This is a basic guideline for safety and caring. It does not mean that you do not care about others, but rather that you need to ensure you are well in order to support other people better.

Self-care has different dimensions. Below are those more related to learning mobilities and the work of facilitators:

- professional;
- personal (including physical, mental, emotional and spiritual aspects);
- social.

189. See section 3.7.1.

Self-care at professional level

As a facilitator, your work may need to be carried out at speed and it can become overwhelming. Learning mobilities can be very short, or the role of the facilitator is only for a minimal time. It could be a periodic interaction during a longer-term project (volunteering, for example), or it may be implemented over several days. An example of short and intensive learning mobilities are those that take place over several days in a row, in a residential setting. The facilitator is there 24 hours a day in the same place as the learners. Since facilitators, in general, are responsible for the learning environment, which may also include the informal times, where anything can happen, the facilitator may need to intervene. For example, suppose a conflict arises between two participants, the facilitator may need to moderate or manage it so that it becomes a learning outcome either for those protagonists, or (if appropriate) for the whole group. Some things are unpredictable and tricky situations may occur at any moment. Therefore, the right balance of energy provided by good self-care is vital, so that the facilitator is ready at any moment to step up in any situation.

Besides that, learning mobility is not just about facilitating the learning process: there's the preparation stage, planning the programme and content, setting the environment, packing, travelling to the venue, ensuring that all materials needed are present, etc. At times, the facilitator might not know anything about the place and what spaces can be used for learning. During the specific learning mobility, the facilitator may still have other work to fulfil, from other learning mobility. It is common to see facilitators during learning mobility activities using the night or free time to work on other projects and activities. Especially as freelancers, there's a need to keep going and accept several work opportunities at the same time, to continue having a regular income. So, it is crucial to ensure self-care and balance work and rest periods correctly.

> "As important as it is to have a plan for doing work, it is perhaps more important to have a plan for rest, relaxation, self-care, and sleep."
>
> Akiroq Brost – human potential inspirational writer

Tips on self-care at professional level

- Select work opportunities carefully according to the time needed and the passion you have for them. The more pleasure the work brings you, the better you will feel. Prioritise your tasks and plan in advance when to do them. If you are working in a learning mobility setting, try to avoid tasks that are unrelated during that period.
- Delegate when possible, or ask for support from colleagues.
- Practise the art of saying no to work that you do not want to do, and that is not needed.
- Set your schedule and share with people so that they know when to reach you and when not. For example, define periods to read and reply to emails.
- Find and set your ways of professional management that work better for you. For example, when something works well, take note and repeat it in the future.
- Take a break from work when needed.

Consider your own physiological needs in advance, and be prepared to speak up when those needs are not being met. Do not be afraid to reach out for help or support to fellow facilitators. A facilitator is human too. Facilitators cannot look after others if they are not looking after themselves. To role-model the values being facilitated, there's a real chance that vulnerabilities are also near the surface. And this needs acknowledgement and, in some cases, support. Facilitators cannot provide an entirely safe, transparent and caring environment to others if they are busy coping with their internal processes.

Thought provoker

Is supervision for facilitators needed?

Facilitators can be vulnerable and are in a continuous process of developing their competences and growing professionally. In value-based education, that process is intensified since it influences at a higher level the personal responses of the facilitator, by reflecting and questioning their values. Supervision is the process of having another facilitator (or professional supervisor) observing and providing feedback and support during

the implementation of the learning mobility project. This process can also occur during the preparation stage and after the learning mobility.

- Do facilitators need supervision in all value-based activities?
- How can supervision support facilitators in dealing with their vulnerability and self-care?
- Is supervision accessible in general to facilitators?
- Who has competences to supervise and support the facilitators in a caring way?
- Is feedback supervision? Or an element of it?
- What would be the adequate duration of supervision in value-based activities?
- What role does supervision have in value-based learning?

Self-care at personal level

This dimension of self-care is one of the most complex, since it is composed of several interconnected layers. It includes hygiene, exercise, eating habits, health in general, coping with stress, emotional awareness, sleep, and much more. Therefore, to practise self-care at this level demands proper personal management and setting boundaries for yourself.

In learning mobility, the aspects of personal and professional self-care very often merge, since the facilitator may be spending four, five or more days with the group of learners in the same space. It may be difficult to "undress" the skin of a facilitator and become a friend or acquaintance at times during the learning mobility. No matter what, the learners, even in informal times, will look at you as the facilitator and role model. Learners may not understand the difference between the professional and the personal time that a facilitator may have during learning mobility. Those two realms are interlocked and live side by side, exchanging several times throughout a day. It is then up to the facilitator to be able to manage those boundaries and define the specific moments for each one.

"I lied and said I was busy.
I was busy;
but not in a way most people understand.
I was busy taking deeper breaths.
I was busy silencing irrational thoughts.
I was busy calming a racing heart.
I was busy telling myself I am okay.
Sometimes, this is my busy –
and I will not apologize for it."
Brittin Oakman – poet

Tips on self-care at personal level

- Have excellent and regular hygiene. A good bath or shower can work miracles.
- Eat well, no matter your dietary options. Being well-fed provides the proteins and energy that a facilitator needs to be active.
- Ensure adequate rest and sleep time.
- Check in on your own emotions and express your needs. Complementing vulnerability, be aware of when and how to expose your vulnerable and emotional state.
- Meditate, pray or connect with yourself. Take time to be grounded, present and aware of your state at the spiritual, emotional and mental levels.
- Take care of your mental health and become aware of the signs of possible exhaustion, burnout or stress. Several options are available to achieve this, from taking a walk in nature, to reading a book, to doing breathing exercises, etc.
- Take regular physical exercise according to your energy and time available.
- Have specific times to disconnect from work and digital tools.
- Prepare a space that will make you feel safe and comfortable, when possible (for example, add personal items to create a feeling of home and ownership).

Self-care at social level

In learning mobilities, the social factor is an element that is always present. People meet other people from other countries, different cultures and backgrounds. Their curiosity and social integration becomes visible when a group of learners spend the free and informal time getting to know each other and starting to bond. On many occasions, excellent learning outcomes may arise from the coffee-break periods, or through having breakfast together. The conversation, connection and trust in each other all grow during these moments, and can support the group to capitalise on it to develop their collective learning process further. The facilitator is also part of the collective learning process, so their social integration in the group is a key element. Each person is different. While some facilitators might enjoy spending the nights talking with participants, other facilitators would prefer a good night's sleep and not so much social interaction.

It is essential to remember the section in this T-Kit referring to the impact that facilitators have on learners and their learning process,[190] and social interaction will also contribute to that. Also, keep in mind that facilitators are seen as role models even outside the learning sessions. But above all, self-care must remain in place, and social self-care is as important as other levels of self-care. Thus, do not forget to pay attention to it and keep it in mind when planning and implementing your self-care actions.

> "As you grow older, you will discover that you have two hands, one for helping yourself, the other for helping others."
>
> Maya Angelou – poet, memoirist and civil rights activist

Tips on self-care at social level

- Set boundaries and communicate them to others. Ensure that other people are aware of your rhythms and the balance needed between social interaction and individual time.
- Know your personality traits and act accordingly. Are you introverted or extroverted? Do you often need time alone, or do you need social engagement moments to feel good?
- Avoid people whose behaviour is "toxic" and harmful, when necessary and possible, for your safety and peace, during free time.
- Keep in contact with the people you love, especially friends and family. Make time for this.
- Communicate clearly with others what your needs are. Nobody can read your mind, so for others to understand your social needs and intentions, communication is mandatory.
- Acknowledge that you need to take care of yourself before taking care of others. Remember "the oxygen mask in aeroplanes" example.

The same applies to learners, allowing them to focus better on the learning process and to actively participate. Any of the tips above, given for trainers' self-care, can also be applied to learners. Have that in mind and plan the space and time during your learning mobility so that it can happen for learners too. It is common that in learning mobilities, the enthusiasm of learners is high and they want to take advantage of the intercultural environment and experience as much as possible. Facilitators have a unique role in this because they can empower learners to have self-care and prepare settings adequately for that. Highlighting the importance of self-care and being a role model at that level will contribute to a group of learners being more active and motivated, thus ensuring better learning outcomes in the long run. Especially in intensive short-term learning mobilities, self-care among learners is key to allowing them to engage during the entire period, and not losing energy in the final days.

190. See section 3.4.

Part II

Activities

LIST OF ACTIVITIES

	Title	Themes	Complexity level	Time (mins)	Group size	Page
Myself and identity						
1*	**Identity, affiliations and values**	All values Inclusion and diversity	2	90	1-30	134
2*	**Hierarchy of your values**	All values	1	30-90	1-30	137
3*	**Intersection of values**	All values Community impact	2	60	1-30	139
4	**Feelings and values dance**	All values	3	60-90	1-30	142
5*	**Community walk: what do I care about and what do I want to change?**	Active citizenship Community impact Empowerment Commitment	3-4	180	1-30	144
6	**Decision trail**	All values Walking the talk Commitment	3	150	8-30	148
7	**The journey of my values**	All values Empathy and generosity	2-3	90-120	3-30	151
8	**Tapping into courage and truth**	All values Walking the talk Integrity Vulnerability Empowerment Commitment	3	150	6-30	154
Values and society						
9*	**How does _____ sound in your language?**	All values Inclusion and diversity	1	30-60	1-30	158
10*	**Your heroes**	All values Inclusion and diversity	2	90	1-30	160
11	**Group values**	All values	2	60-90	5-30	162
12	**Accepting change and rejection in life**	Democracy and pluralism Inclusion and diversity Participation Vulnerability	3	90-120	4-30	164

13	**Take a value step**	All values Empathy and generosity	3-4	9-120	10-30	166
14	**Naming values – stop/start theatre**	All values	3	150	12-30	171
15	**Connections between values**	All values	2	60-90	5-30	173
Clashes of values						
16	**What do you need?**	All values Empathy and generosity Vulnerability	3	90	1-30	175
17	**Personify the value**	All values	3	120	15-30	178
18*	**Timeline of values**	All values Human Rights	2	60-90	5-30	181
19*	**Stories that shape us**	All values Inclusion and diversity	2	90-120	1-30	184
20	**The Village**	All values Empathy and generosity Vulnerability Community impact	4	60	5-30 +	187
21	**Not this value**	All values	2	45-90	5-30	190
22	**Where do you stand?**	All values Empathy and generosity	2	90	5-20	192
23	**Interview someone you disagree with**	All values Empathy and generosity Inclusion and diversity	4	180	1-20 +	195
24	**Privacy v. safety – Different values in different cultures (related to Covid-19 situation)**	Democracy and pluralism Active citizenship Responsibility Empathy and generosity	1	30-45	5-30	198
25	**Who would you save?**	All values Responsibility	1	30-60	3-30	200

Specific values						
26	**Resources and sustainability**	Sustainability Empathy and generosity Solidarity Diversity and inclusion Responsibility	2	45-90	6-40	202
27	**Inclusion coffee break**	Inclusion, openness and diversity Democracy and pluralism Empathy and generosity Participation	2-3	120	8-30	204
28	**Walking the talk**	Walking the talk Integrity	3	60+	2-30	206
29*	**Where would you place solidarity?**	All values Solidarity	2	60	1-30	208
30*	**What would your model of _____look like?**	All values Inclusion and diversity	2	60-90	1-30	210

Activities with an asterisk (*) can be carried out by a facilitator individually, to reflect on their self-identity, to connect to their values, and to practise value-based activities for self-improvement.

Chapter 4

Value-based learning activities

4.1. Introduction

How to convey value-based learning in mobility projects

Throughout this T-Kit, we have mentioned ways to convey value-based learning. However, up to this point, perhaps this has been tackled in a more general or abstract way. In this section, we intend to provide more details on how to approach value-based learning more practically. Below are a few tips on how to do it.

- **Create and implement entire learning mobilities with the topic of values**

Design from scratch or follow a template of possible learning mobilities which have a specific focus on values. You can use the examples of activities presented in the corresponding sections and create a coherent flow between them, according to your objectives. Learning mobility with the topic of values has the potential to have a significant impact on participants and communities by setting specific goals and activities focused on values.

- **Implement activities that are focused on values**

Some learning mobilities can last for an extended period, have a completely different topic than values, or not have a suitable environment or objectives solely focused on values. In those cases, implementing several activities about values, when possible, can complement the central topic of the mobility project or support the further development of participants.

- **Ensure enough time for participants to reflect on their values**

No matter what type of learning mobility is being implemented and facilitated, the reflection period for participants is the key element. From short-term to long-term mobilities, the learning cycle is only complete with adequate reflection. Educational tools, reflective methods and a supportive person can help with the participants' reflection process and develop their awareness of values further.

- **Take opportunities, when presented, to introduce values into discussions**

Whenever a relevant situation occurs in a learning setting, that can be an excellent platform for introducing values as a topic, and the opportunity should be taken. It can be an informal discussion between participants, or an exercise about needs, or a political/social event occurring in a broader learning environment, to name just a few. In this situation, the facilitator may intuit and/or observe and understand that the timing and circumstances are conducive to introducing the topic of values, and further build on it.

The facilitator may find other ways to convey value-based learning, depending on the setting, the experience, the group of participants, the learning topic, etc. Each facilitator should reflect on their own experience, competences and values and plan the value-based learning based on that and on what is realistic to be implemented. The involvement of participants is crucial, and their learning needs should be assessed right from the planning stage.

A few essential considerations for facilitators of value-based learning

This topic has been tackled earlier in a separate and quite extensive section.[191] At this point, we will review it, while still exploring a bit deeper. As a reminder, the main tasks that a facilitator should perform in a value-based learning environment are:

- providing a safe and encouraging learning space(s);
- ensuring that everyone's voice can be heard;

191. See more about the role and tasks of facilitators of learning in Chapter 3, section 3.2.

- encouraging the process of self-discovery;
- promoting values;
- supporting reflection and critical/dialogic assessment;
- challenging discriminatory values;
- creating experiences for incorporating values;
- encouraging learners to (try to) change their values;
- empowering learners to act on values;
- practising self-assessment/observation.

It is not expected that facilitators will have all the necessary competences for working with this topic, and therefore trying and "learning by doing" is OK. Gaining experience and improving each time is the key to quality. However, it is essential for facilitators to be realistic and understand their limitations and at what level of complexity they can competently facilitate. It is crucial to keep in mind that discussions and exercises dedicated to values can be experienced by participants in a very personal way. As such, some competences are essential for the facilitator to really explore all dimensions of values with the participants, for example to be able to transform conflicts (in case they arise), or to moderate discussions constructively. Also, to support participants in their emotional and mental balance (challenging personal values can lead to a strong emotional response). And there are others that each facilitator should continuously reflect on and be aware of.

Besides the above points, the facilitator should reflect beforehand on the learning objectives that need to be set for the learning mobility, and plan accordingly. To support that process, some questions may help them in making a quality plan to foster a quality value-based learning mobility.

- Which values are the most important to tackle?
- To what extent should the learning process challenge or provoke participants' values?
- What experience/knowledge/awareness do the participants already have regarding values?
- How diverse is the group of participants?
- Is the space comfortable and safe?
- What are the competences, experience and limitations of the facilitator?
- With whom will the facilitator work? If they work in a team, are the other members experienced and comfortable to facilitate value-based learning? Have they gone through a process of self-reflection on their values? Do they share the same values? If not, how can they complement each other?[192]
- Is there enough time for the participants to reflect on their values?

So, for all facilitators out there, this is an invitation to start implementing value-based learning whenever possible – taking into account your own (and external) limitations, gaining experience step by step and, with that, developing further confidence and competences to tackle this vital topic more often.

Experiential learning and the importance of debriefing

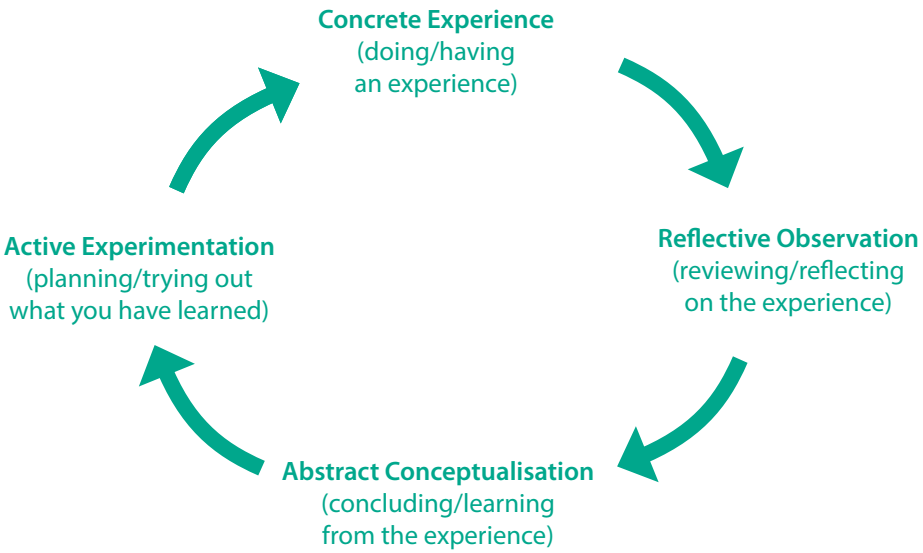
Experiential learning (Kolb cycle)

As mentioned, the experiential learning cycle is a critical element in the learning mobility of young people and adults, because it integrates the learning process in different ways and areas. To understand it more thoroughly, we offer more explanation about the essentials of the experiential learning cycle. It is important to mention that we consider this model pertinent for facilitating learning mobilities; however, it is also recommended to think critically about each model and approach presented. It is essential to retain what is necessary and makes sense, and in parallel to search for more in-depth explanations of this model and other models related to learning.[193]

192. For comprehensive reading about working in teams of trainers/facilitators, check out *T-Kit 6 – Training essentials* (Council of Europe and European Commission 2021), Chapter 2 Training in teams.
193. For some further reflections about this, see the thought-provoking article: "Do we leave enough space for experiential learning?" by Natalia Chardymova, *Coyote* magazine, Issue 28, https://pjp-eu.coe.int/en/web/coyote-magazine/do-we-leave-enough-space-for-experiential-learning, accessed 21 October 2020.

David A. Kolb (1984), creator of this approach, defined four types of learning, and as such, categories where people would fit as learners themselves. The methodology of the four steps is explored and explained below in more detail. The four steps on the experiential learning cycle are:

1. **Concrete experience:** the participants experience something new or engage in a reinterpretation of previous experience.
2. **Reflective observation:** the participants reflect upon the experience, by observing how it was, what were the feelings that arose and what were the main outcomes and highlights regarding learning.
3. **Abstract conceptualisation:** the participants reflect further by creating a new idea or a concept, or by modifying previous existing ones. At this stage, the participants form generalisations and draw conclusions.
4. **Active experimentation:** the participants apply their conclusions and learning to a practical, real-life situation or another learning exercise. At this stage, it is where conclusions and generalisations are tested.



Even though this model can be perceived as a cycle, it can also be seen as a growing spiral, a continuous loop that occurs throughout a person's life. But how can this be put into practice in a learning environment?

In order to simplify the understanding and use of this model, we have created the table below, based on another table from the University of Leicester.[194]

Stage	Description	Possible activities
Concrete experience	The individual or group of participants engage in a task or exercise that is an experience itself. The participants are actively involved in this process rather than observing. Often, they are immersed in the experience without a clear awareness of what they are learning, which will come at later stages. This experience is very much related to the expression "learning by doing".	▸ Energisers ▸ Team-building activities ▸ Problem solving ▸ Practical exercises ▸ Simulation exercises ▸ Role-playing games ▸ Game-based methods

194. www2.le.ac.uk/departments/doctoralcollege/training/eresources/teaching/theories/kolb, accessed 21 October 2020.

Stage	Description	Possible activities
Reflective observation	After the experience, the participant(s) will take some time to reflect on what happened and how the experience was. It is important at this stage to ask questions, to use the group experience (when the activity is performed inside a group), and to foster open communication.	▸ Brainstorming of facts and feelings that happened during the experience ▸ Debriefings ▸ Fulfilling learning diaries (or other similar tools) ▸ Questioning what was observed and experienced ▸ Writing down what happened ▸ Asking and giving feedback to other participants ▸ Reflection time (individually or in a group) ▸ Break time
Abstract conceptualisation	At this stage, the focus is on connecting the dots and understanding what makes sense, from the experience, reflection and knowledge already present. Models, theories and other supportive material can be used to further support the conceptualisation.	▸ Presentation of models and theories ▸ Discussion of facts ▸ Drawing concepts and highlights ▸ Debriefings
Active experimentation	Now is the time to highlight the learning outcomes and plan how to put them into practice. The participants are empowered to think about possible ways of implementing what they have learned and trying it out in their own context/reality.	▸ Creating an action plan ▸ Planning follow-up activities ▸ Role-play exercises for practice ▸ Use of real situations ▸ Debriefings

Debriefing

After an experience in a group of participants, the debriefing is a key element following the experiential learning cycle. A debriefing is a guided reflection with the participant(s) undertaken by the facilitator to support reflection and integration of any experience as a learning outcome.

As seen in the above table, debriefings are activities that may support three out of the four stages of experiential learning. Dr Roger Greenaway,[195] an expert on training teachers and facilitators, developed a method that can be used in debriefings and is easy to connect with the experiential learning cycle. His model or framework is called the four F's,[196] and consists of the following:

- **Facts:** an objective account of what happened. What were the situations and events of the experience?
- **Feelings:** the emotional reactions to the situation. What did the participants feel during the experience and how do they feel after it?
- **Findings:** the concrete learning that you can take away from the situation. What were the highlights and conclusions from the experience?
- **Future:** structuring your learning so that you can use it in the future. Reflect and plan on how to use this learning experience in the wider life context.

Having this framework as an example, while not minimising other debriefing frameworks and models, can support understanding how to facilitate a debriefing in order to tackle the three stages of the experiential learning cycle.

195. For more information about the author and his work see: http://reviewing.co.uk/_site.htm, accessed 21 October 2020.
196. The University of Edinburgh (2018), *The four F's of active reviewing*, www.ed.ac.uk/reflection/reflectors-toolkit/reflecting-on-experience/four-f, accessed 21 October 2020.

Experiential learning cycle stage	Four F's stage	Possible questions	Tips for facilitators
Reflective observation	Facts Feelings	▸ What happened? ▸ What did you observe? ▸ What were the facts? ▸ How did you feel during the activity? ▸ How do you feel right now?	Ensure that at this stage only observations, facts and feelings are stated, and no judgments or analysis of the experience are given. Give time for participants to vent. The experience may have been a simulation exercise (for example) but the feelings are very real.
Abstract conceptualisation	Findings	▸ What are the learning outcomes of this experience? ▸ What values were put into action during this experience? ▸ Can you connect this experience with another experience that you may have had before? ▸ What actions did you observe that you may relate with specific values? ▸ What values were dominant in this experience? ▸ How is this experience connected with models and theories that you know?	Give time for participants to answer. Silent moments are also important in a debriefing. Let them come up with the answers, rather than them being given by the facilitator. However, if needed, present relevant models, theories or other supportive information.
Active experimentation	Future	▸ How are you going to apply the learning outcomes in your life (professional or personal)? ▸ How can you apply this experience in your life context? ▸ What values are you going to put in action? ▸ What steps are you going to take afterwards, and what values are they related to?	Provide space and time for the participants to individually reflect. This last part can be connected with making an individual action plan or creating a plan with the group of participants for follow-up activities.

With this example, it is possible to see how to conduct a debriefing following the stages of the experiential learning cycle. This framework of the four F's was just an example, and each facilitator may have their preference or style for facilitating a debriefing. The important thing to keep in mind is the integration of the learning outcomes of each participant. For value-based learning, we have already suggested some questions to direct the reflection towards it during the debriefing. Each facilitator can create their questions, according to the learning experience and objectives, and below you will find activities that can be implemented with a focus on values. Each activity proposed includes suggested questions for debriefing for further support of facilitators in implementing value-based learning.

Please note that for any debriefing to be of quality and benefit to participants, the group size should not be too large. In addition, the ratio of facilitators to participants should be carefully considered. According to our experience, one facilitator per 10 (maximum 15) participants works well, but this will further depend on the concrete target group, complexity of the topic and the overall group dynamics. These considerations allow for a balance in contributions, participation and learning from other people's experiences.

Other sources and resources

Below is a list of other sources that will support any facilitator in implementing value-based learning activities.

- *T-Kit 6 – Training essentials* – for more information about the experiential learning cycle, facilitation and debriefing (Council of Europe and European Commission 2021)
- *T-Kit 13 – Sustainability and youth work* – for more information about the experiential learning cycle (Council of Europe and European Commission 2018b)
- Video "What is experiential learning and debriefing in the training environment? Kolb cycle"[197]
- Video: "What is the role of a trainer? Who is a trainer in non-formal education?"[198]

4.2. Value-based non-formal education activities

The role of facilitators was taken as a basis and built on with other transversal elements from Part One of this T-Kit (such as identity, the importance of reflection, a different manifestation of values, being a multi-partial facilitator, etc.). What now follows is a selection of value-based activities to be delivered and facilitated using non-formal education methodology. It was a challenging process to refine and restrict the list, as for each of the values there could be 100 activities that would be interesting to include. However, it is acknowledged that there are already many quality toolkits related to specific values mentioned in this T-Kit. The Council of Europe manual *Compass* (Council of Europe 2012) is one of the best sources for human rights education with particular activities that do not need to be replicated in part here. Therefore, the final list includes activities that were adapted from the existing manuals, articles and projects, as well as those we have developed ourselves and implemented in different learning mobility settings.

For all the following activities, reflection and debriefing are especially relevant. As increasing self-awareness helps an individual be in touch with their values, a structured, supported process of reflection by the facilitator of learning has a dual role here: 1) As in any non-formal learning, it helps extract the learning from the experiential activity, bringing it to a conscious level, and giving the participant more solid learning insights to take forward in other circumstances and 2) by practising self-reflection over and over, the participants are thereby practising a competence that is key in value-based education. It should also be noted that this focused debriefing can be linked to other reflection, such as mindfulness or creative methods. This ensures a balance with action, and supports the fact that not all of the learning process happens through logic or cognitive activity.

Content list of activities

The activities have been arranged in a logical list, starting with the self, moving towards "me and others", and then to activities where the contents link more widely to societal influence or impact. The list continues with a section where diversity of values between different people in society can cause clashes, and how we can deal with that. And then finally, a few activities that are specific to certain values, or groups of values. However, it is acknowledged that the topic or focus of these activities could be amended to relate to many other values, not just the ones that are provided here. The main takeaway is that these activities are provided for learning, adaptation, to build upon and to inspire.

197. https://youtu.be/tQtbua9V7jU, accessed 21 October 2020.
198. https://youtu.be/-UvFISHAuT4, accessed 21 October 2020.

ACTIVITY DESCRIPTIONS

Each activity is provided in the following format:

Title

Sometimes the same activity could be known by several titles. In this T-Kit, either one of the titles has been chosen or it was adapted to fit the essence of the activity.

Introduction

Many of the activities used here are inspired by themes of work, so introductory sentences will detail this. It is important to give credit to the source or publication where an activity comes from. The authors are also explicit if an activity is adapted or has been developed by someone else. There are some activities that have been developed for the purpose of this T-Kit, so they are original. However, it is important to note that in non-formal education, ideas are often a remix of different experiences.

Themes

This shows the link from the activity to value-based learning. Many of the activities could also be adapted for other uses. We aim to be explicit about the link between these activities in the context of this specific T-Kit, relating to the values that have been described, as well as some of the principles of facilitation, using visual representation (icons).

They correspond to this list:

Some activities raise awareness about value-based learning in general, or allow discussion about several values at once. These have been described as "All values".

Please note: a number of activities will have "All values" and one or more values/principles from the list above. This means that it tackles values as whole, as a topic, but also one or more specific values.

Learning objectives

These outline the extent of the learning that the participants are aiming to achieve in terms of knowledge, skills, attitudes, behaviours and values.

Complexity level

Levels 1 to 4 indicate the general level of competence required for participation and/or the amount of preparation involved, as well as the level of challenge for the participants and facilitator involved in the activity.

Level 1 – These are simple activities, mostly useful as starters to get people to begin thinking about values, but without going into too much depth.

Level 2 – These are simple activities designed to stimulate interest in an issue. They do not require prior knowledge of values. Many of the activities at this level are designed to help people develop communication and group work skills, while at the same time stimulating their interest in issues related to values.

Level 3 – These are longer or more challenging activities designed to develop deeper understanding and insights into an aspect related to values. They demand higher levels of competence in discussion or group work skills. The facilitator should have competences in emotional intelligence, in facilitating deeper group discussions and the ability to hold the space, keeping everything safe and comfortable for the participants to share and learn in a trustful environment.

Level 4 – These activities are more complex, require solid group work and discussion skills, concentration and co-operation from the participants and can also take longer to prepare. They are more all-encompassing in that they provide a wider and deeper understanding of the issues related to values. The facilitator should be able to support more challenging discussions that can have diverse responses, including deeper personal, emotional reactions. A good level of experience and expertise of the facilitator is needed to keep the participants safe throughout these activities.

Duration

This is the estimated time in minutes needed to complete the whole activity, including the discussion.

Group size

This indicates the minimum number of participants needed to run the activity and the maximum number in order to work in good conditions. These are recommendations from the authors, based on their experience as facilitators.

Material and preparation

This is a list of equipment needed to run the activity. Handouts include role cards, action pages, discussion cards and other material that should be given to participants in the context of the activity.

In the appendix there is a sample list of values that can be used for many of these activities.

The segment also includes the possible set-up of the learning environment and/or preparation needed by facilitators or participants.

Method

This is written step by step in time/logical order, so a facilitator can follow it to implement the activity.

Debriefing

This section includes suggested questions to help the facilitator conduct the debriefing and evaluate the activity. The debriefing and reflection are very important parts of an activity where participants move from

doing to reflecting and learning. Depending on the context and objectives, the debriefing questions can be adapted to lead the discussion in a particular direction or to tackle particular issues.

Tips for facilitators

These include guidance notes, things to be aware of (especially for the debriefing of the activity) and information on possible variations on running the activity and points where particular attention may be needed.

Variations

This section includes variations, that is, alternative scenarios for running an activity, taking into account the size of the group, the topic or the time frame.

Adaptations for online learning are available where possible.

Suggestions for follow-up/action [optional]

These include ideas for what to do next and links to other activities that are relevant for dealing with the theme.

Further/deeper information [optional]

This section includes more detailed information, as well as links to concepts, theories and inspirational quotes, in order to further support facilitators in preparing for and facilitating the activity.

It is important to remember that for each of these activities there are corresponding details in Part One which can be used to provide background information or further thought.

Handouts/resources [optional]

Some of the activities will have supporting materials that can be found as a separate document, following the activity. This will either be a handout with materials needed for the activity (role descriptions, templates, etc.) or a resource document with further information or suggested questions for the facilitator.

In the appendix there is an example set of value cards that could be used by facilitators for several of the activities listed below.

IDENTITY, AFFILIATIONS AND VALUES

Introduction

To increase self-awareness of values, it is important to understand the different senses of belonging that each person has, and how the aspects of identity can link to values.

Source: inspiration for this activity was taken from the Council of Europe *Education pack "all different – all equal"* (Council of Europe 2005)

Thematic section: Myself and identity

Themes

Inclusion & Diversity

All values

Learning objectives

- To reflect on affiliations and senses of belonging that shape our identity
- To identify values that are connected to each of the identity aspects
- To understand how values relate to identity and the role they play in shaping it
- To reflect on differences and similarities between different identity affiliations and values associated with them

Complexity level: 2

Duration: 90 minutes

Group size: 1-30

Material

- Five sticky notes per participant

Preparation

- Large outline drawing of a body, one for each participant, with space to write inside and outside the body shape, with a heart (this can also be drawn on a half flip chart)
- Example completed by the facilitator, to explain the process to participants
- Space for individual reflection, small group work, and plenary debriefing
- List of different values available to participants (e.g. on a poster on a wall)

Method

1. Introduce the activity with an example picture done previously by the facilitator. Explain about identity – visible and non-visible aspects, roles, senses of belonging, etc. Introduce the concept of values, and that different roles or "senses of belonging" have different behaviours, attitudes and values connected to them. It is the values that we will be focusing on eliciting here. For example, being a member of a football team connects to teamwork, success, reliability and commitment. Someone who attends church might have commitment as a value, but perhaps also spirituality, compassion and humility.
2. Participants individually reflect on parts of themselves. Aspects of their identity which are visible to others are written outside the body shape line. Aspects of their identity which are not visible are written inside the body shape line.

Aspects to be considered are: roles participants have, what they enjoy doing, as well as different affiliations or senses of belonging that make up their identity.

Participants should order these aspects – the ones which are written closer to the heart are more core/central to their identity.

3. Then participants choose five of the many aspects of their identity they have on their picture. On each of the five separate sticky notes they should write a value which relates to one of those chosen aspects from their picture. It should be a value that they feel they have because of this particular sense of belonging, or because of the particular role they take/play. Some examples: "Manager of work team – Leadership" or "Mother to two children – Responsibility".
4. Participants join pairs/smaller groups and share:
    - key aspects of their identity (as much as they are willing to reveal);
    - the values connected to them;
    - in sharing, participants identify where the similarities and differences are.

Debriefing

It is important for participants to reflect on their own identity, and then to make a link to the topic of values.

- How was the individual process? How was it to identify the different aspects of yourself? How was it to "extract" the values from them?
- When seeing other people's identities, were there any affiliations in common, but different values? Or same values but different affiliations?
- Were there moments in your life when these affiliations were closer or further away from the heart?
- How do you relate to different people having their identities in mind?
- How do you relate to other people who have different identities and different values than yours?

Tips for facilitators

This activity has Level 2 of complexity, because the set-up is fairly straightforward. Still, the facilitation of debriefing might be more demanding, so make sure you are able to adapt (while keeping the learning objectives in mind) and support the participants.

It is important to ensure that participants should only share with others what they are comfortable with disclosing.

Variations

Other questions can be used to support reflection. They could be done either as an individual reflection exercise or group discussion.

- How has my identity been changing over time?
- How do other people identify me? How many of those aspects are from the non-visible part of my identity?
- Where is the place of being "European" in my identity?
- What was the journey of my European identity layer through time?
- What if there is no European identity among my layers?

You could also consider what the process would be like if you added "what you are not" or "what you don't want to be". Sometimes defining things by what they are not helps.

Suggestions for follow-up/action

This is a good base activity, for people to practise self-reflection and start thinking about values. It is a good starter for most other activities that follow in this T-Kit.

Further/deeper information

For more background about identity and how to facilitate discussion around it, see Chapter 3, section 3.2: What do facilitators of learning do in a value-based approach? (encouraging the process of self-discovery).

For more insight about sense of belonging see *T-Kit 7 – European Citizenship in youth work*, The senses of belonging: a personal approach (pp. 15-17), https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-7-under-construction...citizenship-youth-and-europe.

You can check out and even show this video to the participants, if you would like to provide more insights about identity and values, in particular in the European context: "Youthful Europe": identity and values in the European context, https://youtu.be/XYFXlq8SPoA.

Link to the iceberg model, where many aspects of a person or a culture are not visible at first sight: dialogue and understanding is needed to get to know and find common ground (for an introduction to the iceberg model, see *T-Kit 11 - Mosaic: The training kit for Euro-Mediterranean youth work*, and www.youtube.com/watch?v=u37t0u-4BTI).

Revealing ourselves to others, or finding out secrets about others, can make us feel vulnerable or uncomfortable. Strengthening relationships with others can build trust and understanding.

We often share aspects of identity with others whom we first assume to be very different to us.

"Identities present personally and socially meaningful systematic ways of understanding the world, the self, and prioritising what is of value" (Markus and Wurf 1987).

"One interesting perspective on global competence comes from South Africa and involves the concept of Ubuntu. There is much literature written about Ubuntu (Nwosu 2009; Khoza 2011), found in a Zulu proverb Umuntu Ngumuntu Ngabantu – meaning that a person is a person because of others. This concept of Ubuntu can be used to illustrate a collective identity, as well as connectedness, compassion, empathy and humility. There are other similar concepts to Ubuntu found in different cultures around the world including in indigenous cultures in the Andes and in Malaysia.", www.oecd.org/education/Global-competency-for-an-inclusive-world.pdf.

Resources

HIERARCHY OF YOUR VALUES

Introduction

Each person has a set of values that are more dominant, of higher importance, or closer to their core. This exercise helps to identify the main personal values and their hierarchy.

Source: newly devised

Thematic section: Myself and identity

Themes

All values

Learning objectives

- To explore personal values and their level of importance for each person at the present time
- To raise awareness that values change over time

Complexity level: 1

Duration: 30-90 minutes

Group size: 1-30

Material and preparation

- BBGames Legacy cards,[199] printed and cut out
- Something to mark the cards (poker chips, beans, etc.), at least seven for each participant

Method

1. Scatter the cards on the floor, ensuring that there is enough space for participants to move freely and be able to see all the cards.
2. Ask participants to move around the space and mark seven values that connect to them (each person marks seven values).
3. Explain that each participant prioritises their seven values by selecting the ones that are "stronger" for them or more dominant in their life at the moment. This can be done by having different colours of the same elements (e.g. green = top priority; blue = second priority) or different elements to mark them (e.g. beans = top priority; rock = second priority).
4. Invite participants to have one final look around the different values and then move on to the debriefing.

Debriefing

- How was the process of choosing the seven values for you? Did you follow your brain/heart/body or a combination of them all?
- How come your chosen values are the "strongest", the more dominant at the moment?

199. See appendix. For more formats, colours and further information, see: https://drive.google.com/drive/folders/1yAFdj8h4XbDAnSKD6aD3O1Kn0B8GTPW1?usp=sharing.

- Could you live without those values? What would be different?
- Which value is the main one (or the most dominant at this moment)? Why?
- Were you surprised by values chosen by other participants? What was surprising?
- What is the difference between changing the priority of values and changing the values completely?

Variation questions (when repeating the exercise on different days or periods of learning mobility):

- Which values changed throughout time?
- Did your values change? How and why?

Tips for facilitators

It is important to give enough time for the participants to reflect on the values and find their hierarchy. This exercise should not be rushed.

Variations

Repeat the exercise on different days or periods of the learning mobility to raise awareness of either the values or whether the participants' hierarchy of them changed.

Suggestions for follow-up/action

This is a good starting point activity for any learning mobility. Other activities in this T-Kit can follow up on this one.

Further/deeper information

Erving M. (2010), *Why putting our values in hierarchy is important*, https://mariaerving.com/why-putting-our-values-in-hierarchy-is-important/.

See more in Chapter 1, section 1.2 on values.

INTERSECTION OF VALUES

Introduction

This activity helps with reflection on how values connect, overlap or are distinct from each other at a personal level, in the community or wider world. This activity also introduces the concept of universal values.

Source: newly devised

Thematic section: Myself and identity

Themes

All values

Community impact

Learning objectives

- To provide an opportunity to work on the categorisation of values
- To explore core values
- To reflect on the links between personal identity and community level (and wider)
- To explore the concept of "universal" values
- To explore the link between values and one's motivation to act

Complexity level: 2

Duration: 60 minutes

Group size: 1-30 participants

Preparation

- Provide participants with an empty template Venn diagram each
- Provide participants with a list of values (see appendix)

Method

1. Introduce the concept of community (see Council of Europe 2018: 41 for a definition you can use). For the purpose of this exercise "universal" should not be prescribed too much. It should be left vague, to allow personal interpretation before group discussion.
2. Provide participants with the list of values.
3. Invite participants to individually decide which values are for them:
    - personal;
    - societal (their local community);
    - universal.
4. Distribute the handout with a Venn diagram to each participant. Explain that they should put the values in a Venn diagram. They do not have to use ALL the values – just some of them that they think fit the different levels.
5. Ask participants to sit with a partner and share their diagrams. Where are the differences and similarities?
6. Invite participants back to the whole group for debriefing.

Debriefing

- What happened and how was the process for you?
- How did you decide which value is in which section?
- What were the links between the personal and societal (community) level?
- Can those two levels be strictly separated? If not, what links them together?
- Are any of those values universal?
- How was the sharing in pairs? Were there any surprises?
- Where were the differences and similarities?
- How do the values you have included as "community/social values" connect to community/society impact?
    - Which role do they play in motivating you to act in the community/society?
- Did you have any of the universal values in common?
    - If yes, what is the link between those values and your "global identity"?
- When you judge someone else's values, is it against your own value base, or against universal values?

Tips for facilitators

Allow participants enough time to self-reflect on values. As an introductory activity, this could be one of the first times they have had a chance to do this.

Make the environment conducive to reflection – think about all the senses (lighting? gentle music? cushions for sitting on the floor?).

Variations

This activity could explore the layer of European values as well. By adding it to the diagram and/or by exploring it in the debriefing.

Variation or additional questions, which introduce European values as well:

- Are European values the same as universal values? If not, what is the difference?
- What makes values European?
- Are European values valued in Europe?

This could be done online. Participants should reflect individually first, and then transfer their results into a common version online, using a common whiteboard, for example (upload an image onto the whiteboard, and ask people to add sticky notes). It would be interesting to see if/when participants start to move other people's sticky notes around, if there is disagreement with which values go where. The facilitator should debrief both the process and the result of this.

Suggestions for follow-up/action

This activity could be used as a debriefing for another activity that raises a variety of values, for participants to be able to find a logic between them.

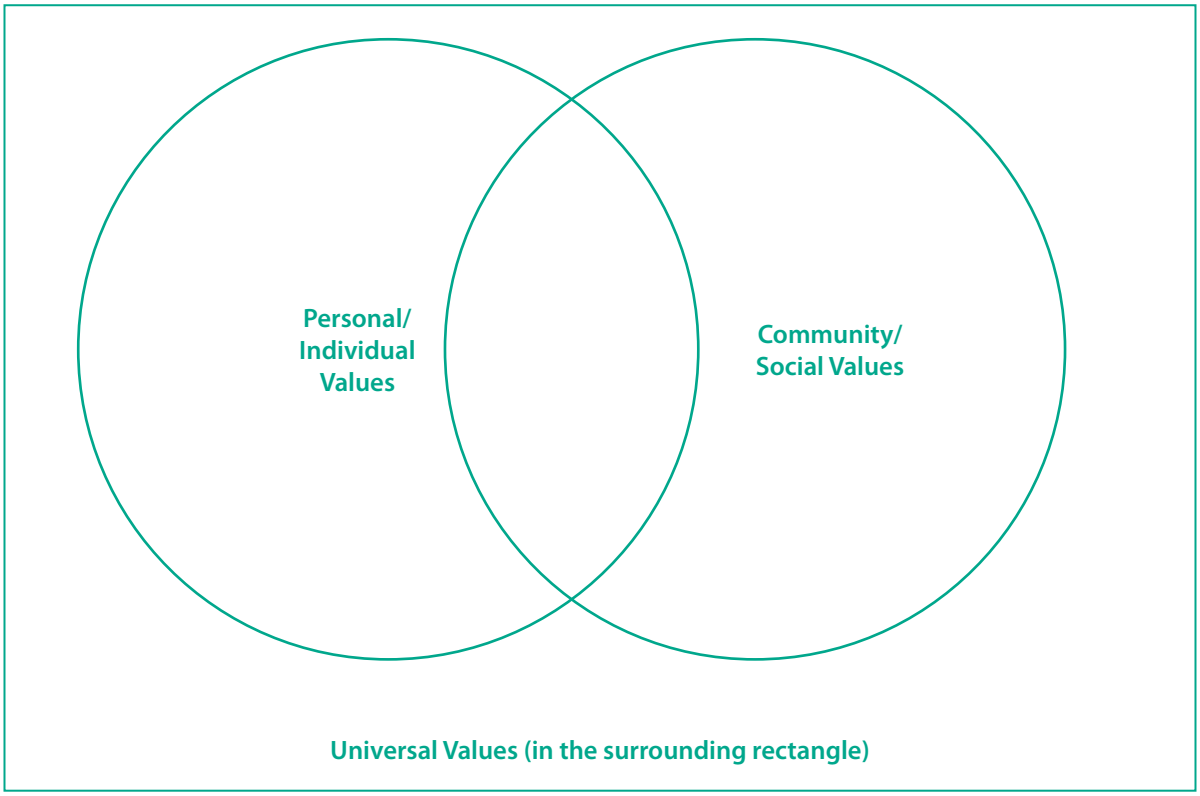
It could also be used as a follow-up to Activity 2 "Hierarchy of your values", to see how personal values then link to wider societal or universal values.

Further/deeper information

See Chapter 1, sections 1.2.3: Areas of values and 1.2.4: Connection between areas, for background information on personal, societal, European and universal values.

For inspiration on how values can link to global competences, more information can be found here: www.oecd.org/education/Global-competency-for-an-inclusive-world.pdf.

Resources


Personal/
Individual
Values
Community/
Social Values
Universal Values (in the surrounding rectangle)

FEELINGS AND VALUES DANCE

Introduction

Values provoke a strong emotional connection for each person. To connect with feelings and values is a key element for developing self-awareness.

Source: inspired and adapted from NVC Dance Floors, www.nvcdancefloors.com/people.html

Thematic section: Myself and identity

Themes

All values

Learning objectives

- To connect feelings with values
- To identify and raise awareness of personal values
- To develop emotional awareness

Complexity level: 3

Duration: 60-90 minutes

Group size: 1-30

Preparation

- BBGames Legacy cards (see appendix) in a large size. Or as an alternative, print your chosen values on A4 paper – one value per sheet

Method

Part 1: Demonstrate the exercise with one volunteer participant

1. Put all cards (or papers) on the floor.
2. Inform all participants that it is important to be silent and present (in the moment) to support the individual participant who will be doing the exercise.
3. Ask one participant to move around and step on one value. Embody the value (feel it, connect with it, check how your body reacts).
4. Ask the participant: How does that make you feel? How does your body react to that value?
5. Repeat the process with another value. It is recommended to repeat the process with three to five values.

Part 2: Open the process to the whole group

6. Divide the participants into small groups. In each group one participant will do the "dance" while another will support, acting as the facilitator.
7. Repeat all the steps above in small groups, having a different participant do the "dance" each time.
8. Invite all the small groups to come back and start the debriefing.

Debriefing

- To the participants that took part in the exercise:
  - Which feelings did the values elicit?
  - Which values made you feel comfortable (describe the feeling) and why?
  - Which values made you feel uncomfortable (describe the feeling) and why?
  - How are your feelings connected to the values you follow?
- To the participants that were out of the exercise:
  - What did you observe about the people doing the exercise?
  - How did their body react?
  - Do you think you would have a different feeling for the same value?
- To all participants
  - Why do different values make you experience different emotions?
  - Why is it important to understand the connection between values and feelings?

Tips for facilitators

This exercise can be very intensive since it deals with emotions and feelings. A safe and comfortable space is important to ensure the safety of participants and good results. As the facilitator, you need to be able to provide good emotional support.

The second part of the exercise, which takes place in small groups, should be done only if you feel that there's enough maturity in the group to support each other when doing the "dance". If you are unsure, it is OK to skip this part.

Variations

It is possible to do this exercise as one-to-one facilitation (for example, with a coach or mentor).

Also, it can be done online, in a one-to-one situation, where the facilitator asks the participant to have the camera on, so the full posture of the participant can be seen.

Suggestions for follow-up/action

Due to the emotional aspect of this activity, it is important to provide time and space to rest, reflect and integrate the experience. So a break is recommended after this activity.

Further/deeper information

Value and emotion: www.oxfordscholarship.com/view/10.1093/acprof:oso/9780198716600.001.0001/acprof-9780198716600-chapter-8.

COMMUNITY WALK: WHAT DO I CARE ABOUT AND WHAT DO I WANT TO CHANGE?

Introduction

This activity brings several important themes and aspects together and intends to interlink them in order to motivate participants to act based on their values.

Source: the first part is inspired by an activity used at Encompass Journey of Understanding 2018 programme, Encompass – The Daniel Braden Reconciliation Trust, Cyprus. The activity as a whole is newly devised.

Thematic section: Myself and identity

Themes


Active Citizenship


Community impact


Empowerment


Commitment

Learning objectives

- To identify and connect to the community of importance (the community that a person feels a strong sense of belonging to) and discover its meaning
- To reflect on the things that connect participants to the community and which aspects they would like to change
- To explore the background of personal attitudes towards acting for change in the community
- To develop an understanding of personal triggers for action
- To reflect on values that motivate actions
- To develop an understanding of how to put those values into action

Complexity level: 3-4

Duration: 180 minutes

Group size: 1-30

Material

- Blindfolds (for half the number of participants)
- Large sheets of paper (flip-chart papers can be used), markers, pens, felt-tip pens, crayons, string, old magazines, etc. and other creative materials for the community visuals (have a look at what you have available and add all sorts of things!)
- Some kind of a storytelling tool (Dixit cards, Story Cubes or similar)

Preparation

- Securing a large outdoor area
- Facilitator to risk-assess the area for safety

Method

Step 1

Walk in pairs – 30 minutes

1. Start by explaining that in this part of the activity, participants will join together in pairs and take each other on an imaginary journey through their communities of importance. The person that is going to be guided will be blindfolded, in order to be fully immersed in the journey, and each person will have a chance to both guide and be guided.
2. Explain to participants that they should each think about a community of importance for them. This should be a community they feel a strong connection to (neighbourhood, village, city). They should think of the sights, smells and sounds that are characteristic of this community and they would like to "show" to their partner.
3. When everyone is ready, invite participants to join in pairs. They decide who will be the first person to guide. The other person is then blindfolded. As a reminder, both participants will have their turn.
4. Send all the pairs outside. The person that guides chooses an area for their journey. The environment should, if possible, be similar to their community, but it is also OK if that is not possible. After all, the person that is exploring the community is blindfolded and the one that is guiding will be describing the community to them while walking around.
5. Explain that participants start guiding their blindfolded partners around, imagining that they are walking in their community. They describe to them the sights, smells and sounds of their community – the things they love, the things that are important to them, the things they treasure, the things they are proud of. If they find relevant places that can help their blindfolded partners get a feel and sense of their community, they can also ask them to feel and touch. Equally, if the guiding person finds something relevant in the outside environment, they can ask the blindfolded person to feel the texture and see if it reminds them of something from home.
6. After 10 minutes, announce that the pairs switch roles and blindfolds.

Individual reflection – 30 minutes

7. Once they are back from the walk, explain that participants are to visually capture the community they were describing to the other person (with all the sights, smells and sounds), using a large piece of paper (a flip chart). In other words, they are making the "community map".
8. In the next step, invite participants to think about the things that they do not enjoy that much, that they are not proud of – things they would like to change. They should visually represent those on the paper as well, using a different colour if possible.
9. Afterwards, tell participants to leave the papers aside (for the time being).

Step 2

Guided fantasy – 15 minutes

10. Ask participants to close their eyes and make themselves comfortable. Facilitate a guided fantasy that encourages participants to reflect on previous real situations when they had felt compelled to act and engage in their community (if possible, they should focus on the same community from the first part of the activity).

Sharing in groups – 30 minutes

11. Divide participants into smaller groups and explain to them that, with the help of a storytelling tool, they should share their stories in the groups.
12. Explain that they are to focus particularly on what was at the core of their motivation to act. What were the values and world views that compelled them to act?
13. Tell them that, as a group, they are to make a word cloud gathering the key questions: what compels me to act? What are the values behind my actions? What triggers those values?

Step 3

Back to the visuals: individual reflection – 20 minutes

14. Call participants to go back to their community visuals and add actions that they feel an inner drive to take, noting the values behind those drives. They should think of actions that would make their community a better place to live in. The actions should be realistic and ambitious at the same time. They could think about the starting point of the action, and a measurable, achievable end point, to make a concrete impact.

Commitments in the group – 20 minutes

15. Finally, invite participants to commit in front of each other to making at least one of those actions come to life. Because "one small step for a (wo)man…".

Debriefing

- Make a round – if your sense at the end of this activity is a colour, which colour would it be?
- How were the different experiences in this activity for you? What would you highlight?
- How was it to guide and be guided in exploring each other's communities?
- Was it easy to capture the image of your community (both to another person and afterwards on paper)?
- How was it to identify the thing you would like to change?
- What motivates you and compels you to act? What makes your heart beat faster?
  - At this point, the groups present their different word clouds.
- What are the values behind it? Which values guide your actions?
- How do you make conscious choices to act based on values?
- Do you feel the drive to improve your community? What can you do to contribute to making it change for the better?
- What is in your power to do? How much impact can you have?
- What can you do to increase your capacity and your drive for change?
- What values do you need to connect to in order to act towards change?

Tips for facilitators

This activity could be facilitated as two connected activities. The first activity would end after participants visually capture their communities (after Step 1) and it could be amended by participants sharing these visuals in another pair.

The second activity could then start from the guided fantasy, reintroducing the visuals when the time comes (combining Steps 2 and 3).

If you do this activity as a whole, make sure that you have at least one break in between.

Variations

Alternatively, this activity could focus on Europe:

- Are there important themes that are relevant in Europe nowadays for me to feel challenged enough to respond to?
- Do they fit my interests and especially values?
- Do I have enough capacity to do so (in particular, in such large contexts as the European one)?
- Do I feel connected to the context and the topics?
- At the same time, do I feel that I am supported in what I do?
- Do I feel that they are changing the environment that is relevant for me?

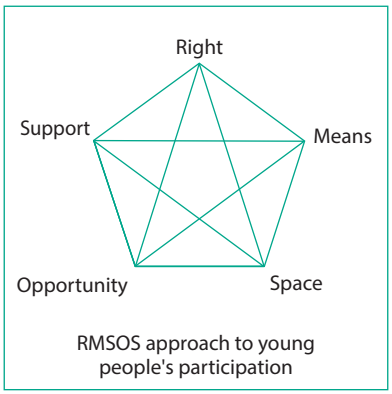
It is also important to realise that "community" for some people can mean more than their local neighbourhood. "Community" can also be online, for example, and this method could be adapted for them to describe that community not so much a place, but more the people involved, the feelings that solidarity with others bring, what actions they take (social media campaigns, etc.).

Suggestions for follow-up/action

As a follow-up to this activity you could do Activity 8 "Tapping into courage and truth", since it can give an additional impulse to face the challenges and act.

Further/deeper information

It could be helpful for a facilitator to introduce the RMSOS approach at some point during the activity, preferably towards the end, when participants are reflecting on the actions that they would like to take.



RMSOS approach to young people's participation

This model can help participants to identify not only which actions they would like to take, but also the conditions that could strengthen their position to act.

For more information: see Chapter 3, section 3.7.3 Participation.

DECISION TRAIL

Introduction

Observe yourself and learn – which values are behind your decisions?

Source: inspiration for this activity was taken from Selig M. (2018), *6 ways to discover and choose your core values*, www.psychologytoday.com/gb/blog/changepower/201811/6-ways-discover-and-choose-your-core-values

Thematic section: Myself and identity

Themes:


All values


Walking the talk


Commitment

Learning objectives

- To develop understanding of what is at the core of a personal value system
- To become more sensitive to following your values and the way they influence your life
- To understand the connection between values and decisions – conscious choices

Complexity level: 3

Duration: 150 minutes

Group size: 8-30

Preparation

- Set up the trail with stations around the venue in advance. The facilitator can decide and be creative in how they do this (e.g. tables set at a distance in a large plenary room, or coloured posters at each piece of equipment in a playground, or balloons marking the stations tied to trees in a small woodland, etc.).
- To help participants feel safe and find their way, either provide a map of the whole trail in advance, or give directions to the next decision station at the previous decision station. There should be as many stations as pairs of participants so the stations are not crowded (16 participants gives at least eight bases). Each pair starts at a different station.
- Provide participants with a list of values (see appendix), to carry around with them.

Method

1. Introduce participants to self-awareness and mindfulness, then facilitate a guided breathing exercise for 5 minutes. Invite participants to pay attention to their breath, mind, heart and stomach.
2. Afterwards invite participants to pause and reflect – to focus in on the values which are most important to you. What do you notice about yourself? Share with a partner.
3. Get participants to join in pairs.
4. Explain that, with a partner, they will start the "decision trail". They should follow the path around the venue to the decision stations. At each station, participants read the binary choice, pause, and reflect. If it helps, they can put one hand on their heart and the other on their stomach to tune in to themselves. They consider what the options mean to them and which values they relate to.

5. Invite participants to discuss the dilemma with their partner. Explain to their partner which choice they would make, and use the list of values to define which values they are prioritising.
6. Call participants back to the whole group for debriefing.

Debriefing

- How was the experience for you?
- Were some parts of the trail more difficult than others? What made them so?
- Was it obvious to you which of your values were related to each of the choices you made?
- Which values were related to which action?
- How many different values do we have in this group for the same action?
- Is there a difference between first instincts and decisions?
- Should all decisions be based on values? If not, why not? If yes, how can we achieve this?
- What did you have to do to focus on values? How did you stop yourself from being able to think consciously about them? What cues or actions can you use again in the future?
- How easy is it to make a decision based on values?
- What learning insights do you take from this activity for your future decision-making processes?
- How has this experience affected your commitment to connecting decisions to your values?

Tips for facilitators

Make sure participants have done a guided activity related to self-reflection on their own values before this one.

You can design your decision stations with many different alternatives – think about visuals, images, quotes, symbols.

You could limit the number of decision stations to a smaller number per pair, to save on time. Participants should experience at least four decision stations, for the repetition and experiential learning to be reinforced.

Variations

This activity could be adapted to be online. Introductions can be done as a group in the main online environment, then partners are allocated to parallel working groups, with a link to an online presentation for each group. The presentation has the list of questions which they can work through together. The list of values can be open on a separate tab. Return to the online plenary for debriefing.

Even for physical learning mobilities, this activity does not need to have a physical trail – decision cards could be given to a pair working together, but not moving. It could also be adapted into a board game, for example.

Suggestions for follow-up/action

It is good to precede the Decision trail with some self-reflection activity for participants to practise getting in touch with their core values.

After the, Decision trail, which focuses on participants' own values, you could follow up with activities that link to other people's values: Activity 12 "Accepting change and rejection in life" (to consider how others can influence our own actions or decisions) or Activity 13 "Take a value step" (using empathy to consider what other people's core values are).

Further/deeper information

For inspiration on guided breathing and grounding, or for an introduction to emotional intelligence and mindfulness in youth work, see *Switch it on*, a product of a KA2 project from Erasmus+ in 2019: www.limina.at/wp-content/uploads/2019/05/EQ-O2_final-ver-2019.pdf.

From Meg Selig, the author of this activity: "As you live your life, be mindful of the choices you make. For several days, consciously put a label on the values behind your key decisions at work and at home. Pay particular attention to whether the values you chose above are reflected in your daily life. If not, what values are you expressing or living by as you go through your day? Are there patterns? What can you learn about what you want, what you

are willing to give up, and what is non-negotiable in your life? If you experience a lot of dissatisfaction with your choices, you may not be living up to your values or you may need to re-evaluate what is most important to you" (www.psychologytoday.com/gb/blog/changepower/201811/6-ways-discover-and-choose-your-core-values).

See "The benefits of living your truth" in Chapter 3, section 3.7.7. Walking the Talk and Integrity.

For background academic reading on how decisions and values are linked, try: "Affect, decision making, and value: neural and psychological mechanisms", by Peter Sokol-Hessner and Elizabeth A. Phelps in Brosch T. and Sander D. (eds) (2015), *Handbook of value: perspectives from economics, neuroscience, philosophy, psychology and sociology*, Oxford University Press.

Resources

Examples of stations

Example questions are provided below.

- You are studying for an exam the next day. Your best friend rings you to meet for a coffee for "just 20 minutes". What do you do? (Do you prioritise friendship, or commitment, or achievement, or fun or learning or…?)
- From across the road, you see a rich-looking person outside a bank get into a taxi and leave. They have dropped a €100 note on the floor by mistake. Just around the corner you see a homeless lady begging. What do you do?
- Your afternoon 2-hour work meeting (which you prepared for all day yesterday) has just been postponed to next month. What do you do?
- Your group of five people has a task to complete within 10 minutes to win a competition. One of the group gets a phone call from home that their car has broken down. What do you do?
- You are hiking in the mountains with a group of three other friends. All the other three want to take the rocky higher path that is not on the map and has no guard rail. What do you do?
- You are applying for a job, but you feel you are missing some more experience in your CV. You could easily include some projects that your colleagues were managing. What do you do?
- You really like clothes of a certain brand, but they have been known for using sweatshops to produce their items. Their CEO has denied it, however. What do you do?
- You see a very badly behaved child on the street. To discipline them, their mother spanks them on the bottom. What do you do?
- You are sitting with a group of people, who you hang out with sometimes, but they are not your closest friends. You are going through a tough period in your life and you are on the verge of tears. What do you do?
- You have introduced a healthy diet into your home and there is absolutely no sugar allowed for anyone. One afternoon, you are craving some chocolate and you find one bar in the pantry. What do you do?
- ...

THE JOURNEY OF MY VALUES

Introduction

Values evolve and even change over time. Very often we are not aware of it until, at some point, we sit down and think about some significant moments in our life. This activity aims to do just that – enable space for looking at one's life path and seeing how values have evolved.

Source: inspired by an activity from COMETS intercultural learning training course, National Agency of Bulgaria, Bulgaria 2015, www.salto-youth.net/tools/european-training-calendar/training/comets-icc-training-for-trainers-on-intercultural-competence-based-on-the-ets-competence-model.4789/

Thematic section: Myself and identity

Themes:

All values

Empathy & Generosity

Learning objectives

- To connect to own values and their evolution
- To recognise personal journeys of values, and the influences on their change/evolution
- To practise empathy for other people's values and their personal journeys
- To understand how values can evolve over time

Complexity level: 2-3

Duration: 90-120 minutes

Group size: 3-30

Preparation

- Five photos (per person), which participants are asked in advance to bring with them
- Large enough space (if possible outdoors) to accommodate all the small groups, without disturbing each other

Method

Preparation

1. Announce to participants in advance (before they meet together as a group) to bring five photos of themselves: each representing one important stage of their life (starting from childhood).

Individual reflection

2. Ask participants to bring their five photos to the session.
3. Invite them to individually focus on them, trying to remember what kind of person they were, what the main aspects of their identity were and what their key values were.

Sharing in trios

4. Explain that participants are to share photos in the following way:

- By using the photos, one person tells the story connecting the different stages, focusing on explaining or describing themselves as seen in the photos, but also what kind of person they were back then and what kind of values were important to them.
- The other two participants listen without interrupting, but they could ask occasional clarifying questions.
- The other two participants share what they have heard, sensed and felt – they tell the story back to the storyteller. During this time, the storyteller listens, without interruption.
- After they have done this, the storyteller highlights what resonated with them.
- All three participants reflect on the experience briefly – how was it, what surprised them, what kind of insights did they have.
- The trio closes the process.
- Another person becomes the storyteller and starts from the first step.

Sharing in groups of six

5. Get participants to join groups of six (two trios join together).
6. Participants discuss what has changed through different stages in their lives and what triggered those changes.
7. After a short discussion, all groups come back for the debriefing.

Debriefing

- How was it to reflect on the personal journey of values?
- How was it to share it with the others?
- Was there something that they heard from your stories that surprised you?
- What were some of the personal journeys of values (examples)?
- If there were any transformational moments, what caused them? What made the values evolve/transform/change? (At this point, you can invite groups of six to share their insights).
- What does this tell us about values and their evolution?

Tips for facilitators

Parts of the activity that might be a bit challenging to grasp are the steps of storytelling and the role of the listeners. Make sure you spend enough time elaborating on this and, if needed, support the explanation by writing down/drawing the process on the flip chart or projecting/sharing it on the screen.

Given that the activity involves photos from different stages of participants' lives, it can potentially trigger fairly strong emotions. Be ready to support the groups, if needed.

In case participants do not bring photos with them, there are several other options:

- Participants look through their digital albums and send photos to the facilitators to print on the spot.
- Participants draw images of themselves from five important stages of their life.
- You provide a pile of magazines collected beforehand and participants cut out images that represent or are connected to a relevant period from their life.
- …

Variations

This activity could easily be done online and, in that case, participants do not need to worry about having the photos as hard copies. It would be important to ensure a comfortable and safe environment online, so the group is ready to connect and share.

In this variation, make sure you have enough facilitators to support the process. Although the trios should be left on their own to share, if the process becomes emotional, participants could benefit from the facilitators' support.

Suggestions for follow-up/action

Once introduced in this activity, the photos could be used in other elements/parts of the programme. For example, for an activity around identity (Activity 1 "Identity, affiliations, values"); or when thinking about the needs of people (Activity 16 "What do you need?"); or empowering messages that each persona from the photos would have for the participant.

This activity connects with Activity 18 "Timeline of values", which is about societal history, while this one is more personal.

TAPPING INTO COURAGE AND TRUTH

Introduction

This activity links to integrity and walking the talk. It is about getting in touch with yourself and practising something challenging that takes you out of your comfort zone. Putting values into action is not always easy, and experiencing fear and courage in a safe space with a supportive group atmosphere can help develop that competence. Having the courage to be true to yourself, being who you are and recognising what is difficult or challenging for you, is an important aspect of value-based education.

Source: inspired by an activity used at I SEE YOU-EMOTION2, L2L how to develop creative emotional and stress management skills in non-formal education, Áskorun ehf., Iceland, 2012.

Thematic section: Myself and identity

Themes

Learning objectives

- To increase awareness of self, especially when reacting to challenging and frightening situations
- To develop understanding of what is at the core of one's personal value system
- To increase knowledge about different theories and cultural approaches related to courage
- To stretch own boundaries related to courage
- To increase awareness of integrity – being brave enough to do what is right

Complexity level: 3

Duration: Approx. 150 minutes

Group size: 6-30

Preparation

- Set-up of the space – make sure there is enough safe space for participants to stretch and do yoga, without hitting anything
- Check out each individual's health before any physical activity, and give people the opt-out to stop if they feel any sign of pain
- Provide mats/a carpet/cushions for the yoga activity

Method

1. Introduce participants to different cultures and schools of thought about courage, fear and truth. Consider the angles you could cover – physiological responses, mindfulness, yoga, etc. (see Resources below for some first thoughts).
2. Invite participants to do individual reflection – what are they afraid of or anxious about? Ask them to brainstorm things that would require courage for them to do in these four areas:
    - something for themselves;
    - something in front of a group of people;
    - something physical;
    - communicating something to someone back home (voice or video message).
3. Lead participants through 10 minutes of physical activities that align the body to have courage: a guided 5-minute breathing exercise, learning to breathe from the stomach, practising mindfulness and paying attention to the stomach. Prepare participants for waking up the body, making sure there is enough space for everyone to stretch. Guide the group through gentle stretching exercises.

Remember: NEVER ask participants to do physical exercises that cause pain or could cause injury. Remind them – if there is any pain, stop immediately.

4. After the exercises to connect with the body, ask participants to look at their individual reflection list from point 2 above. Get them to form a pair with a learning buddy. With their help, they should choose one challenging issue that they need to gather courage for.
5. Encourage participants to work with their learning buddy and do that challenging thing. They should make a plan with their partner about what they need to prepare, what they need their partner's help with, how they can support them and what they can prepare on their own. At the same time, partners should make sure to give each other space for whatever personal process they need in order to prepare for the challenging thing. Finally, they should decide who goes first and who goes second.
6. Organise spaces for the challenges to take place (providing equipment, material or space as requested by participants). Allow enough time for each of the challenges – announce the duration of the "challenge time" within which all participants should complete their challenge.
7. After the "challenge time", invite all participants to a group celebration moment – for having taken the time to focus on themselves, increased their awareness, stretched their comfort zone and done something that challenges or frightens them.

Debriefing

- What happened? How do you feel?
- How was it to reflect on what you find scary? How is it to recognise what is difficult for you?
- How did you choose your scary/challenging thing? Did you push yourself to find the scary thing or did you stay within a safe zone?
- Was there a point when your fear increased?
- At what point did your fear start to go down? How did you feel afterwards?
- How was it to do something that requires courage?
- How is commitment related to courage?
- How much do you normally connect your brain with your heart and stomach in your actions and decisions?
- What do you need to be able to carry out something that takes courage (support, safe space, etc.)?
- What does bravery or courage feel or look like to you?
- Why does it take courage to have integrity?
- Which of your own core values take more courage to live up to?

Tips for facilitators

You should arrange an extra safe group space for people to try things that take courage. Think about what makes a safe space. If there are several people who would like to try doing something in front of a group, you might have to organise an agenda for it, with time slots for people to sign up for within the "challenge time". Other participants can do the things in parallel.

Provide a written list on a poster of materials or equipment available for people to use for their challenging thing (PowerPoint presentation with beamer, microphone for someone to sing, internet connection or phone for someone to call home, etc.). Make contact with the host logistics person of the training venue in advance, in case of any "peculiar" requests from participants for their challenge.

Experiencing something scary can bring out many emotions. Make sure the exercise is closed with a safe space and feeling of trust in the group. Prepare a small activity to close, rather than leave the group (or specific individuals) with unprocessed feelings at the end. Negative feelings are OK – what is dangerous is if participants keep those feelings inside.

What one person finds scary or challenging can be VERY different to that of another. For some people battling depression, for example, it takes great courage to just carry out "normal" daily routine activities. Remember to respect each person's stretch zone, and their ability to self-reflect about it – and encourage participants to do the same for each other.

Variations

This method could also be linked to outdoor education approaches – high ropes courses, abseiling, zip wires, etc.

Suggestions for follow-up/action

As a possible follow-up action, participants could be invited to make a list of challenges they would like to tackle next (during the next of six months, for example). They could make a plan of how they will build up the courage to do it and what kind of support they might need.

If possible, an online session could be organised after this extended "challenge time" for participants to share their experiences, achievements and learning insights.

Further/deeper information

Linking courage to democratic values means that you gather strength to have a positive impact on yourself or your community. Remember – it is equally possible to develop courage to do "negative" or anti-democratic acts. That is why it is important to link courage to values.

"I learned that courage was not the absence of fear, but the triumph over it. The brave man is not he who does not feel afraid, but he who conquers that fear." Nelson Mandela

"Fear and courage are brothers." Proverb

"Your values create your internal compass that can navigate how you make decisions in your life. If you compromise your core values, you go nowhere." Roy T. Bennett

Resources

Some information about fear and courage

Fear is a natural emotion that alerts us to danger or threats – physical or psychological. They can also be imagined dangers.

There are two main reactions:

- Biochemical reaction – including sweating, increased heart rate, high adrenaline levels. This is also known as the "fight or flight" response, where your body either prepares to combat or run away from the danger.
- Emotional reaction – this is very personalised. Some people feel upset, overwhelmed or out of control. Some of the same chemical reactions link to other emotions like happiness or excitement, so feeling fear can be seen as fun (like watching scary movies, or riding on roller coasters).

In mindfulness, the approach is to observe your own emotions and make decisions that are not ruled by those emotions. Here is a basic explanation of how mindfulness links to fear: https://blissfulkids.com/mindfulness-and-the-brain-how-to-explain-it-to-children/.

In this publication, which is a product of an Erasmus+ project, Emotional Intelligence and Mindfulness in Youth Work, you can find an introduction for youth workers on the connection between the three "brains" of the

mind, heart and gut, and examples of talking through grounding and breathing: www.limina.at/wp-content/uploads/2019/05/EQ-O2_final-ver-2019.pdf.

In aromatherapy, ginger is said to promote self-confidence and courage.

In yoga philosophy, the manipura chakra (located in the solar plexus) links to personal power. When it is balanced it leads to self-confidence, a sense of purpose and overcoming fear of taking risks. The manipura is related to our emotions and how we process or digest things that happen in our lives. It is also related to the psyche and to our gut feelings – our intuition. There are many yoga poses that help to balance the solar plexus, for will and personal power. For some examples, see:

- https://pin.it/5mQYUC8
- http://theboxofhappiness.com/yoga-sequence-solar-plexus-chakra/

Remember: it is dangerous to try to facilitate a physical activity for others that you are not experienced in yourself. Everyone should have a competent qualified facilitator to guide them through.

Some advice on how to conquer fear:[200]

1. Respect and acknowledge the fear. Do not be afraid to be afraid.
2. Understand the components of fear. Connect your feelings, physical reactions and thoughts that are related to it.
3. Understand why it scares you. Is it biology – is your body designed to be frightened of this thing to keep you safe? Or is it your past experience? Or worry for the future?
4. Increase competence, experience and self-confidence related to that fear.
5. Prepare for that scary thing – have a plan, and a back-up plan.
6. Take action despite the fear, not because of it.
7. Know when to ask for help.

200. Theo Tsaousides, 2015, at: www.psychologytoday.com/us/blog/smashing-the-brainblocks/201512/7-ways-fearless-people-conquer-fear, accessed 23 October 2020.

HOW DOES _____ SOUND IN YOUR LANGUAGE?

Introduction

The sound and the way that certain words are used in a language can often tell us a lot about the meaning(s) they carry with them. Those meanings can shape our understanding of the concept, and also how we feel and act on them.

Source: Bačlija Knoch and Nicodemi (2020)

Thematic section: Values and society

Themes

All values

Inclusion & Diversity

Learning objectives

- To explore different meanings behind the same value
- To reflect on those differences and gain insights into what shapes our understanding of a certain value

Complexity level: 1

Duration: 30-60 minutes

Group size: 1-30

Material and preparation

- Access to the internet
- If possible, some computers to be used by participants

Method

For the purpose of this description, we have chosen "solidarity", but any other value could be explored in the same way. In the following steps, whenever solidarity is mentioned, it may be replaced by another value.

1. Ask participants to think of a proverb/quote/saying that speaks to or refers to solidarity. If they cannot think of one, they could spend a couple of minutes looking for one or more on the internet.
2. Divide participants into small groups of four to six people and explain that they should share their proverb/quote/saying, reflecting on the impact it had on their understanding of this value.
3. Explain that, once everyone has shared, the groups should try to find similarities and differences in the different quotes.
4. The activity finishes with the debriefing in plenary.

Debriefing

- What do the different quotes tell you? Which aspects do they focus on?
- What are the "messages" highlighted in them? How do they paint the image of solidarity?
- What is the impact of the proverb/quote/saying that you chose on your understanding of solidarity? Were you aware of this impact?
- What other influences can you think of that shaped your understanding of solidarity?

- How do the different proverbs/quotes/sayings that you shared in groups compare to each other?
    - What are the key similarities?
    - What are the key differences?
- What does this tell us about the way that we form our understanding about certain values?

Tips for facilitators

It is possible that not all participants will have a smartphone or laptop. So check what equipment is available beforehand in order to support those participants. If needed, tell participants to work in pairs and share equipment.

Variations

A very cool way to explore solidarity is to see how it "sounds" in different sign languages (yes, that is right – there is more than one sign language!): www.spreadthesign.com/en.us/word/8402/solidarity/. This could be done as a stand-alone activity or as a continuation of the proverbs/quotes/sayings.

Instead of proverbs/quotes/sayings, this activity could have participants thinking about books (from their childhood, for example) that contributed to the shaping of their understanding of solidarity. In this case, participants would need to be informed about it in advance, so they have enough time to prepare. This could be done as an online learning activity, since participants usually have more time in between sessions and they are connecting from their homes/offices, arguably having easier access to books. In the case of a residential course, participants would need to be informed a couple of weeks in advance and asked to bring books with them as well.

As mentioned above, this activity could be done with any other value, with the same step-by-step process. It could also be done as an individual self-reflective activity.

Suggestions for follow-up/action

This activity could be a first step for exploring a certain value and, given that it already introduces differences in understanding of values from person to person, it could be followed up by an activity that tackles the clash of values or different understandings around the same value.

As one of the mentioned variations includes books, this activity could also be followed by Activity 19 "Stories that shape us", for a deeper exploration of meanings and messages that are hidden in children's books.

Another option is to follow up with Activity 30 "What would your model of _____look like?", for a more conceptual discussion about a certain value and elements that relate to it.

Further/deeper information

See Chapter 1, section 1.2.2 Value clusters and languages, for some background information on the connection between values and languages.

Proverbs and sayings: https://omniglot.com/language/proverbs/index.htm.

De Proverbio: https://deproverbio.com/.

YOUR HEROES

Introduction

This activity enables people to uncover their own values by discussing their heroes. Self-reflection on our values is not always easy. Recognising values in someone else can be the first step in understanding what is important to us. Naming and verbalising values is necessary to bring them to a conscious level.

Source: inspired by Professor Geert Hofstede's onion model of culture

Thematic section: Values and society

Themes

All values

Inclusion & Diversity

Learning objectives

- To reflect on personal values
- To name and verbalise values
- To explore the diversity of values and heroes that personify them

Complexity level: 2

Duration: 90 minutes

Group size: 1-30

Material

- Pens (one per person)
- A4 paper

Method

- Explain to participants that the activity will require them to think about their heroes. Each participant identifies and writes down three people who are important role models or valued connections for them.
- Invite participants to now think of the values that their heroes embody. For example, their list might include: "my grandfather for his acceptance and love", "my wife for her honesty", "my colleague for his listening skills", and "my friend for his loyalty", to name a few.
- Get participants to find a partner. They then describe one or two of their heroes to each other, as well as the reasons why. Together they should discuss:
  - How does your hero embody the value?
  - In which actions or reactions have you seen the value realised?
  - Why are those values important to you?
  - Do you consider those values central to your identity too? If not, why is there a difference?
- Invite participants back together for the debriefing.

Debriefing

- What is your predominant feeling after this activity?
- How did you decide on the heroes? How was that process for you?

- Have you ever connected your heroes with those values before?
- How was the process of linking heroes to the values they represent for you?
- Do you connect your own identity or values to those of your heroes?
- If you know the heroes personally, have you told them why you value them? If not, why not?
- How was it to share the stories of your heroes and the values behind them? (At this point, pairs can share insights from their discussions.)
- Have you found similarities/differences? What are they telling you about personal values?
- What can you do to ease the process of recognising and naming values for yourself?

Tips for facilitators

Remember, not all people learn best by writing, or writing/knowing. Difficult vocabulary in English can be a challenge. Allow people to write in their own language, or to visualise/draw instead of writing.

Variations

This can be done online. Give participants homework to find an online photo or image of one or more personal hero(es). They should come to the session with those, and be ready to screen-share the picture and talk to a partner about them (in parallel meeting rooms). A common whiteboard (Google Jamboard, etc.) could be used to brainstorm the values as a group afterwards.

It is possible to include images or stories of well-known heroes to start looking at societal and/or universal values. In this case, the activity has an even stronger basis for exploring diversity.

Suggestions for follow-up/action

Link to Activity 2 "Hierarchy of your values", Activity 3 "Intersection of values" or Activity 11 "Group values", moving on to which values are important for me as an individual.

Further/deeper information

For the role of heroes in the culture of a group of people, as well as for the links between values and heroes, you can check out Chapter 2, section 2.6.4 Where values fit in diversity.

GROUP VALUES

Introduction

Each person has their own set of values that they bring to the learning environment. At the same time, in a group, it is important to identify the similarities and differences between values in order to co-operate and stimulate a team spirit.

Source: newly devised

Thematic section: Values and society

Themes

All values

Learning objectives

- To identify common and different values in a group
- To explore how they can be used to strengthen the group spirit

Complexity level: 2

Duration: 60-90 minutes

Group size: 5-30

Preparation

- BBGames Legacy cards (see appendix) or printed A4 paper with values (one on each sheet of paper)

Method

1. Scatter round the value cards or papers.
2. Ask the participants to move around and agree on seven common values that the group wants to have as guiding principles during the learning mobility.
3. Allow time for discussion. Some people might want the same thing, but see it represented by different values. Other people might have the same value and see a completely different manifestation of it during the learning mobility. If there are any differences between participants on what a specific value is or means for them, then the facilitator should moderate to help them find compromises or common ground as a group.
4. Confirm if all agree with the seven values selected.
5. Display the seven values where the participants can see them during the learning mobility.

Debriefing

- What happened? How was the process?
- How did you feel about "losing" some of your values in favour of the group?
- How did you feel when your personal values were selected by the group?
- Were some values more controversial/difficult to agree on than others? How come?

- What did you learn with this exercise?
- How can the group use these values in the following days?

Tips for facilitators

It is natural that discussions will occur and some participants will try to defend certain values as the most important ones. Allow space for that but also intervene in case the discussions escalate. Help participants to find a commitment within the whole group.

If the group does not manage to agree on seven common values, you could use it as a starting point for a fruitful discussion: what prevented the agreement and what could be learned from that? What are the implications for the days of working and learning together?

Variations

This activity can also be done in stages, where participants first join smaller groups to arrive at a list of common values. Then two smaller groups merge and repeat the process. The process repeats until the whole group has merged. The advantage of this process is that participants really reflect on what is important for them in terms of values. The disadvantage is that it takes time.

Suggestions for follow-up/action

This activity is recommended at the start of a learning mobility with a group of participants, so they can bond and get to know each other.

ACCEPTING CHANGE AND REJECTION IN LIFE

Introduction

Living in a pluralistic democracy means there will be differences of opinion between people. Respecting diversity and building trust in a group means making compromises and not always having things "your way". Also, encouraging a change in behaviour, attitudes and values can touch people in a very fundamental and personal way. Experiencing how other people can change you is important – especially if you are hoping to encourage others to change through values-based education. The aim of this modelling activity is not to create a perfect result, but is more about the process and changing of the shapes.

Source: Activity 31 in *Switch it on*, toolkit for youth workers, Emotional Intelligence in Youth Work, Erasmus+ KA2 project : www.limina.at/wp-content/uploads/2019/05/EQ-O2_final-ver-2019.pdf

Thematic section: Values and society

Themes


Democracy


Inclusion & Diversity


Participation


Vulnerability

Learning objectives

- To reflect on personal values
- To develop understanding of different value bases and diversity of behaviours, attitudes and reactions
- To develop appreciation of trust
- To increase awareness of personal attitude to change

Complexity level: 3

Duration: 90-120 minutes

Group size: 4-30

Material

- Play dough (or salt-clay which can be homemade with flour, salt, water, oil). Enough for at least a fist-sized lump per person
- Timer to measure the 5-minute sessions
- Cleaning materials to clean up afterwards

Preparation

- Tables in groups, big enough for four to eight people to fit around
- Relaxing acoustic music in the background

Method

1. Divide participants into groups of four to eight people in a circle around tables (more circles if more people).
2. Provide equal lumps of play dough each. This is not a group task – it is for each participant to do on their own.

3. Give instructions:
    - You have 5 minutes to individually mould your own play dough form. You can do anything, there are no specific instructions for the form, except that you should express what you feel in that time.
    - After 5 minutes exactly, pass your play dough form to the person on your left in the circle. You have only three choices with the play dough form you receive: upgrade, change or destroy it.
    - Change at least three times – if there is enough time, each person should receive each play dough form from each person around their table once, and end up with the "model" they started with.
4. Invite participants back for the debriefing.

Debriefing

- What happened? How do you feel?
- How does your original play dough form look now? What does it feel like?
- What were you aiming for at the beginning? What does it represent now?
- Was it hard to watch it being demolished or changed?
- How easy was it for you to change the form that belonged to other people?
- How was the 5-minute time limit for you – constrictive or did it make you feel safe?
- Do you feel that you were in control?
- How did you feel when your contribution was not built on?
- Can you relate this exercise to some things in your life?
- How should things be changed? What is the "right way" to change something?
- How can you "change" other people's attitudes/values?
- How do you deal with other people's impact? (other people "modelling" you)?

Tips for facilitators

Make sure there is enough time for debriefing in this activity. Allocate at least 50% of the time for the activity to the debriefing.

Here is one example of how to make DIY play dough: https://theimaginationtree.com/best-ever-no-cook-play-dough-recipe/, but feel free to be creative!

Variations

This activity could also be done with LEGO® pieces.

The debriefing could be done in two parts:

Part 1: leaving participants in small groups to process their first impression and feelings: what happened? What did you observe? What did you do and what did others do?

Part 2: in the whole group, focusing on more specific aspects of "change".

Suggestions for follow-up/action

Link this to activities related to human rights and democracy.

Two possible activities that link are: Activity 8 "Tapping into courage and truth" (for linking change with the needed courage) and Activity 6 "Decision trail" (for linking decisions based on values with change).

Further/deeper information

The importance of trust.

Having a different value base means people have different behaviours, attitudes, reactions. How easy is it to live with diversity?

Your values might not be shared (family/friends). If you give something out to the world, it is not always accepted positively.

How to know if you can trust someone – Brené Brown: https://brenebrown.com/videos/anatomy-trust-video/.

TAKE A VALUE STEP

Introduction

We often make assumptions about other people's values based on their behaviours. We base these assumptions on our own set of values, which equip us with a particular world view. But do all values lead to similar behaviours?

Source: this activity (usually under the name "Take a step forward") can be found in a number of different publications and manuals. However, the exact origin is not clear.

This version of the activity is newly devised.

Thematic section: Values and society

Themes

All values

Empathy & Generosity

Learning objectives

- To develop awareness about values, as well as the conditions and life experiences that form them
- To develop awareness of behaviours and actions based on values and our different interpretations of them
- To reflect on the mechanisms that we use to discover/interpret other people's values
- To encourage empathy about other people's identity and values

Complexity level: 3-4

Duration: 90-120 minutes

Group size: 10-30

Preparation

- Role cards prepared in advance
- Questions for the guided visualisation prepared in advance
- Questions for taking values forward prepared in advance
- A big space for the activity is needed – enough for participants to start from a tight circle and to be able to walk 25 steps in different directions. If possible, the activity can be done outside

Method

Preparation

- Explain that each participant will pick a role from which they will do the activity (all the roles are the same, but participants shouldn't know that!).
- Pass a box (a fancy hat would do as well) for each participant to take one role from. Participants do not show the role to anyone else and they are silent until the part of the activity with the steps begins.
- Create an environment for the participants to be able to engage with the role. A guided visualisation could be used to support the process (you can find suggested questions in the handout).

"Taking steps"

- Ask the participants to form a circle, standing shoulder to shoulder next to each other, facing outwards.
- Explain that you will be reading out statements. For each statement that applies to a participant (in accordance with their role and the values that role has), they should take a step forward.
- After five to 10 questions, pause the exercise and allow participants to look around so they can see where others are.
- Then continue with 10 more statements.
- At the end, ask everyone to note the position of each person in the group.

Getting out

- Invite participants to the debriefing.

Debriefing

At the start of the debriefing make sure to mention that participants are still not to reveal their roles, but they should answer the questions as themselves and not from the role.

At this point make sure to get participants out of their roles. This could be just a short ritual to "shake off" the role.

- How was the process of getting into the role? How easy was it for you to connect to the character?
- How did you build your character?
- What were the core values of your character's identity?
- What were the assumptions you built them upon?
- Were the values of your character close to your own?
  - If yes, did that help you identify with the character?
  - If not, did it make it more difficult to identify with the character?
- How did you feel taking different steps? What do those statements/steps represent?
- How do you understand your final position? What does it symbolise?
- What does the diversity of positions represent?
- Can you guess each other's roles? Can you guess their stories? What about their values?

At this point check that everyone has understood they had the same role.

- What are your thoughts now that you know that you all had the same role?
  - Do you have any questions for the others or some people in particular?
- What does this tell us about our assumption of other people's values and expectations in relation to actions/behaviours?
- Can the same value be reflected in a different kind of action/behaviour? Can different values be reflected in the same kind of action/behaviour?
  - What determines this?
  - How do the life experiences that you imagined for this character influence their values?
- What can we do to deepen our understanding of other people's values?

Tips for facilitators

If you have ever facilitated and/or participated in a "Take a step forward" activity, it might be somewhat challenging to move away from its context and specific focus. "Take a value step" focuses more on a person's personal journey (rather than comparing themselves with others) and each step represents a value step (as the name indicates) – a statement that a person has acted based on a value. That is why the starting point is not a line, but a circle. The length of their journey reflects how far they have acted based on the values promoted in this T-Kit (and in the European youth programmes). Although it is about the journey of each individual, participants are still asked to see where the other people are, so they can later compare their different understandings of the same character, the values they have and the ways they acted on them.

In the handout for this activity, you will find 11 different roles. You should choose just one of them and print it out for all participants. When choosing, try to go for a role that would be different from the profile of your participants (e.g. if you are facilitating learning of youth workers, you might go for the "young person"; if you

are working with young activists, you might go for the "local politician"). It is important not to reveal that everyone has the same role until the debriefing!

You might use the roles offered or opt to create different ones depending on your context or specific focus of the activity.

Suggested statements for taking a value step are based on the values promoted in this T-Kit. You can adjust them based on your set and agreed value frame.

It is essential not to underestimate the importance of having proper time allocated to get into the role and to get out of it. This is one of the essential elements of the activity, as it should really allow participants to connect to their character as closely as possible. A guided meditation can work very well to support participants in this.

You might want to mark the "starting circle", as it would be easier for participants to have the reference point for their "journeys". This could be done with a circle of chairs (facing outwards) and participants could start by sitting down.

As a variation in your approach to debriefing, you could have several debriefings during the exercise, to engage participants in reflecting on the values. You could even pause the exercise after each step, for participants to comment on what made them move forward and what value is behind that. In this case, you should reduce the number of statements.

Variations

Alternatively – the activity could have a stronger focus on empathy. This could be achieved in the debriefing by exploring how it was to be in another person's role. What could they feel, sense, learn about this person?

If you would like to diversify a little, you can use two or three roles (depending on the size of the group), but not more than that. The more roles you introduce, the more the activity is like a competition between different characters.

Suggestions for follow-up/action

If you have a group of participants who feel safe and trustful with each other, you can repeat the activity at a later stage of a learning mobility, but this time without the role. Just ask people to be themselves and take steps based on their own values. However, if you do this, make sure you are prepared for the debriefing and that you support participants in avoiding judgments about others and their behaviour in the activity.

Activity 23 "Interview someone you disagree with" can be a very good follow-up for providing an opportunity for participants to practise empathy and active listening when trying to understand people who they disagree with. In that way, they could also develop understanding of their behaviours and the values behind them (without necessarily agreeing with them).

Another possible follow-up is to print out the questions and ask the participants to write against each one which values are being questioned.

Some of the statements for this activity were inspired by the Bogardus scale of social distance.[201] Therefore, one of the possible follow-up activities could be based on participants (being themselves) filling in a questionnaire based on the Bogardus scale, followed by a discussion about the attitudes and values behind their statements.

Further/deeper information

This activity has a very strong empathy angle, so you could provide participants with more background information and the considerations that can be found in Chapter 2, section 2.4 Empathy and generosity.

201. *Emory_Bogardus_and_the_origins_of_the_social_distance_scale*: www.researchgate.net/publication/226419827.

Resources

Suggested questions for guided visualisation to support the process of getting into role:

- What was your childhood like?
- What kind of education did you have?
- What were the most important things for you when you were a child?
- What was your favourite pastime?
- What sort of work did your parents do?
- What were the main values that your parents promoted to you?
- What were the values around you? In your community? What were the values that your friends had? Or the ones promoted in school?
- Who were your heroes?
- Who did you identify with?
- Who did you trust the most?
- How close are you to your parents now?
- What is "family" to you?
- What is your everyday life like now?
- Where do you socialise? With whom?
- What sort of lifestyle do you have?
- What are you most passionate about?
- What governs your decisions?
- What do you believe in?
- What do you fight for?

Possible statements for stepping forward:

- I would marry a person of another religion or another ethnic group.
- I am very conscious about the products I buy, whenever possible going for the fair-trade option.
- I allocate part of my salary every month to a good cause.
- I believe that all humans are born equal.
- I critically review/double-check all the information I find on social media.
- I vote in every election – from local to national (EU, if applicable).
- I believe that all migrants and refugees should be able to enter Europe.
- I think we need to do much more to stop the climate crisis from happening.
- I actively join protests when they concern a cause important for my community.
- I do not use any products that were tested on animals.
- I have best friends who are LGBTI.
- I am involved in social action that makes a difference in my community.
- I try to empathise with all people, even when they hold very different beliefs and world view from my own.
- If I know someone's rights have been violated, I make sure to report this and fight together with them.
- I think it is essential to have every voice heard, since I believe this is the essence of democracy.
- I make sure that whatever group I belong to does not exclude anyone based on their background and affiliations.
- I would not hesitate to join a political party whose main cause and political programme I believe in.
- I think twice about the environmental impact of any journey I make, and sometimes do not travel because the impact would be too big (sustainability).
- I often volunteer for community activities.
- I am ready to stand in solidarity with people, regardless of their cultural, social or religious origin.

Possible roles:

You are a young person, living with your parents and studying at university. Your family has an upper-middle class income and lives in an apartment in the capital city. You are very active on social media and create videos on YouTube about video games.

You are a young person who attends high school. In your free time you prefer to hang out with your friends in front of a local shop. You have one younger sister. In the future you would like to join the military and make a career out of it.

You are a youth worker who supports young people in a youth centre in a rural area. You are married, with two children, one of whom is on the autism spectrum. You love nature and to hike.

You are the mayor of a small town with 10 000 inhabitants. You believe in a fair society where basic needs are fulfilled for all. You constantly need to find compromises with other politicians and stakeholders to approve measures to be implemented in the town. You are single and have a dog.

You are an educator and you work with international groups of people. You travel a lot for work. You have a partner, who is a software engineer, two children and two cats. One of your children is gay.

You are a factory worker, 55 years old, married, with three children and one grandchild. Your family is the most important thing for you. You are scared of the possibility of losing your job and not being able to provide security for your family. The factory where you work is in the process of outsourcing its production to Asia.

You are an unemployed single parent. You did not finish school so do not have any formal qualifications. You find it hard to support your two children with their school homework.

You are a 14-year-old Syrian. You arrived in this country as a refugee eight years ago, together with your parents, and your mother still does not speak the language of the country you live in very well.

You are a teacher who uses a wheelchair to get around. You lost the use of your legs in a car crash, and the driver who was at fault was not punished. The staff and head teacher of the school where you work are very supportive of the challenges you overcome daily because of your disability.

You are an activist. You regularly organise protest and community actions concerning things you are passionate about. You try to mobilise as many people as you can to join the cause and contribute to social change.

You are a 28-year-old person, with affiliation to a far-right party. All your family supports your ideology and defends nationalism as a solution for economic problems.

NAMING VALUES – STOP/START THEATRE

Introduction

Recognising how and where values can manifest themselves is an important first step towards incorporating them into our life. Naming values and making them consciously recognisable can help people to recognise them and give them form. Noticing that different people see the same value in different forms is also an important learning point for living in diversity. This activity is about awareness raising through creative theatre play. The purpose of the play is for participants to understand better what values are and what forms they can take.

Source: this activity is inspired by Theatre of the Oppressed by Augusto Boal but acknowledging that the activity in no way relates to practising for resistance or encouraging "spect-actors" to make a change.

Thematic section: Values and society

Themes

All values

Learning objectives

- To develop the ability to name and verbalise values
- To increase awareness of different manifestations of values (same value, different action/same action, different value)

Complexity level: 3

Duration: Approx. 150 minutes in four stages

Group size: 12-30

Materials

- Paper and pens for audience members to take notes during the plays
- A box of props or costumes for people to use to "liven up" the play

Preparation

- Separate spaces for small groups to practise and prepare their theatre play
- The stage and the audience area should be predefined
- Provide a list of values (or put some up on the wall) for people to reflect on

Method

1. Divide participants into groups of approximately four people.
2. Have a warm-up activity before the theatre – mirror a partner's movements, make physical representations of a value (statue/tableau), etc. Include some stop-start activities to set the mood for later on. Prepare participants to react.
3. Explain that participants will have a discussion in their small groups of four, and that they will be creating a short play.

- Do a round in the group, where each person is encouraged to share one example of an everyday conflict experience from their own life (e.g. teenager arguing with a parent, or disagreement in the supermarket queue, etc.). Agree in the group on one conflict to build on, which has a before (what caused it), during (how the conflict was) and after.
- Create a 2-minute theatre play showing the "before, during and after" of the conflict. The four protagonists in your group should play one role each. Explore the scene through action – build your scene by playing it, do not think too much.
- Find one sentence to "advertise" your play, which should explain a little about what happens (e.g. "Mum criticises a teenager for coming home late").

4. Reorganise the space for the theatre plays to be presented to the rest of the group.
5. Invite each group to deliver the 2-minute play three times to the whole group:
   - Introduce it with your advertising sentence.
   - Perform the play for the first time with the audience just watching it and understanding what is happening.
   - The second time participants should think about which values are being shown and when, taking notes if necessary.
   - Third time – stop-start theatre. Audience members can stop the play by shouting "freeze" and the protagonists freeze mid-action. Audience members name the value they see, explaining how that action/reaction/non-action relates to a value. The facilitator collects all the values named (e.g. on a flip chart) and then starts the theatre play again.
6. Invite participants to the debriefing.

Debriefing

- What happened? How was it for you?
- How easy is it to recognise values?
- Choose one example value that was recognised in one of the plays – what other behaviours can show this value?
- Were there some values that were the same but had different manifestations (looked different in real life, in different situations)?
- How often do you verbalise about values?
- How can values be more lived, and not just talked about?
- How can you encourage others to verbalise and live their values?

Tips for facilitators

Encourage people to feel playful using theatre techniques. Build up trust and interaction slowly with warm-up activities. Remember to "de-role" and bring back positive energy to the group afterwards.

Variations

Instead of focusing on conflicts, this activity could be done with other topics relating to values (moments of compassion, moments that show solidarity in action, etc.).

Suggestions for follow-up/action

Use warm-ups from Boal's *Games for actors and non-actors*.

Further/deeper information

Augusto Boal, *Games for actors and non-actors*: www.goodreads.com/book/show/218222.Games_for_Actors_and_Non_Actors.

Video tutorial "Forum Theatre: how to use it in non-formal education?", www.youtube.com/watch?v=ANtkDBd9UNI&t=138s.

http://augustoboal.com.br/.

CONNECTIONS BETWEEN VALUES

Introduction

Values do not stand alone by themselves. There are other values which are directly connected with each one, like a constellation of stars, by similarity, importance or complementarity.

Source: based on LEGO® SERIOUS PLAY® Method and materials

Thematic section: Values and society

Themes

All values

Learning objectives

- To understand clusters (or constellations) of values
- To raise awareness of the connections between values

Complexity level: 2

Duration: 60-90 minutes

Group size: 5-30

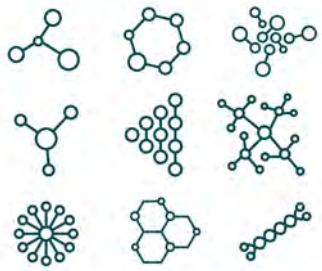
Material

- LEGO® pieces (or other construction materials that can be built or connected together – spaghetti, play dough, string, etc.)
- BBGames Legacy cards (see appendix) or print-outs with the values written on them
- Tables

Method

1. Form small groups of three to six people. Each group should be close to a table. Lay down the value cards on a table. If possible, glue them to LEGO® bricks or other rigid material.
2. Ask participants to connect the values according to similarity, proximity, and other possible reasons.
3. If you have LEGO® or similar bricks and links available, use them for participants to make connections. And if you do not, use different elements to connect them which represent the differences between the connections (e.g. a string for soft and flexible connections, raw spaghetti for fragile connections, play dough for adaptable connections, straw for strong connections).

4. Each connection needs to be debated and agreed by all participants of the same group.



Inspiration for possible shapes of connections between values

Debriefing

1. What happened? How was the process?
2. How did you feel when you saw some of the connections?
3. What did you discover? Why are some connections stronger than others? What do they represent?
4. Were there any areas that you really disagreed about in your group?
5. How can this understanding be used in personal life? And in groups that co-operate?

Tips for facilitators

The way the values are connected in this exercise is important. They are the foundation to understanding how values are grouped and what keeps them connected.

Variations

This activity can be done individually, for personal reflection.

Suggestions for follow-up/action

This activity can complement Activity 2 "Hierarchy of your values", since it adds a layer of complexity and multidimensionality.

Further/deeper information

See Chapter 1, section 1.2.2. Value clusters and languages, for some background information on the connection between values and clusters of values.

For more information on how to use LEGO® in facilitated processes, you can check out LEGO® SERIOUS PLAY® Method and materials at: www.lego.com/en-us/seriousplay.

WHAT DO YOU NEED?

Introduction

This activity helps to reflect on the connection between values and needs. It is inspired by the non-violent communication (NVC) approach. Being able to identify your own needs, and expressing them to others, is a major step in NVC theory.

When there is a clash in values, there can be an emotional reaction. To work in diversity, it is important to recognise that, and be able to express needs to others.

Thematic section: Clashes of values

Themes


All values


Empathy & Generosity


Vulnerability

Learning objectives

- To understand how to develop coherent connections between values and needs
- To understand the basics of non-violent communication
- To increase understanding of how and why to express one's needs
- To improve interpersonal relationships

Complexity level: 3

Duration: 90 minutes

Group size: 1-30

Preparation

- List of values provided to participants (see appendix)
- List of needs (see Resources below)

Method

Part 1 – Identifying the needs

1. Provide a basic introduction to non-violent communication, connecting feelings and needs. Mention that in NVC there are four steps:
    - observation (facts of what happened without judgment or interpretation);
    - feelings (what feelings arise from the event);
    - needs (what the needs are behind those feelings); and
    - request (to ask something in order to change the event outcome in the future).
2. Mention that for this exercise the focus will be only on needs and their relation to values (in NVC they are similar).
3. Distribute copies of the two lists – of values and of needs.
4. Explain that each participant selects five values from the values list that are core to their own identity.
5. Through self-reflection, participants take each of those five values and consider which needs are associated with that value for them.

For example, if I value safety, I have to identify my needs around it, so probably I have a need for safety (obvious). The important thing is to find what is deeper than that – maybe I feel insecure, afraid, unconfident, so I need protection, care, support, trust, etc.

6. Get participants to join in pairs, where they discuss and share the needs they found and the corresponding value.

Part 2 – Practising the needs

7. Explain that participants are to walk around holding one value card in front of their chest. When they meet somebody, they stop. Participant A expresses their need out loud related to that value. Participant B replies by stating what they do themselves to fulfil that need. In this way, participants learn different ways to cope and fulfil needs from each other. Participant B then presents their value and the needs behind it. Participant A now explains how they fulfil the needs presented. Once both people have presented and responded, they thank each other and move on until they meet another participant.
8. After several rounds, invite participants back for the debriefing.

Debriefing

- How was this experience for you – name three main feelings you experienced throughout?
- What happened during the activity?
- How was it to connect needs and values?
- How can the expression of needs help in understanding values?
- What differences and similarities were there between your values and needs, and those of others?
- What new ways did you find to cope and fulfil your needs?
- How does this relate to your own relationships?
- How does this work at a societal level – are all people's needs expressed and respected?

Tips for facilitators

Create a supportive environment for reflection – think of background music, comfortable places to sit, block any interruptions.

Provide the lists of values and needs – or think how they could be shown in the room (posters, projector, etc.) to save the environment.

It is recommended that the facilitator has some experience with the NVC approach and methods. When implementing the exercise, refer to the teachings of Marshall Rosenberg and the non-violent communication approach.[202]

Precede this activity with any of the activities from the "Myself and identity" section, so that participants are used to considering their core values and do not need to spend much time on that step.

Variations

This activity could be done online, by doing the introduction to the whole group on the webinar, and then dividing people into parallel working rooms in pairs for the second part.

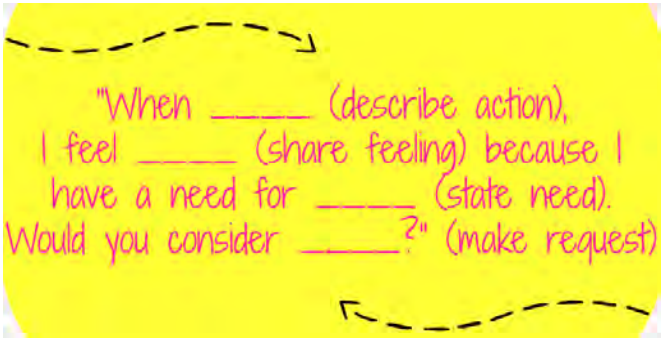
Suggestions for follow-up/action

This activity could be followed by the "The Village", leading on from recognising own needs and values, to understand how values and needs influence our behaviours.

Further/deeper information

To summarise non-violent communication, it is a process of observation of what is happening in a situation/relationship, reflecting on how you feel about that, what needs that relates to, and then a request. It evolved from Dr Rosenberg's work in the USA in the 1960s on the causes of violence and what can be done to reduce violence. The emphasis is on listening – to ourselves and to others – honouring everyone's needs.

202. www.cnvc.org/about/marshall.



To understand more the NVC step related to feelings, this inventory could help: www.cnvc.org/training/resource/feelings-inventory.

Resources and more information about non-violent communication:

www.cnvc.org/training/resource/book-chapter-1.

See Chapter 1, section 1.2.3. Areas of values, for some background information on the connection between values and needs.

Resources

Needs inventory according to the NVC approach[203]		
CONNECTION acceptance affection appreciation belonging co-operation communication closeness community companionship compassion consideration consistency empathy inclusion intimacy love mutuality nurturing respect/self-respect safety security stability support to know and be known to see and be seen to understand and be understood trust warmth	**PHYSICAL WELL-BEING** air food movement/exercise rest/sleep sexual expression safety shelter touch water **HONESTY** authenticity integrity presence **PLAY** joy humour **PEACE** beauty communion ease equality harmony inspiration order	**AUTONOMY** choice freedom independence space spontaneity **MEANING** awareness celebration of life challenge clarity competence consciousness contribution creativity discovery efficacy effectiveness growth hope learning mourning participation purpose self-expression stimulation to matter understanding

203. www.cnvc.org/training/resource/needs-inventory.

PERSONIFY THE VALUE

Introduction

Concepts such as values can sometimes be too abstract and difficult to grasp. By breathing life into them and turning them into a person with all the accompanying experiences and characteristics can be a unique and rewarding way to deepen and widen understanding.

Source: this activity is based on one explained by John Paul Lederach (1998). In its original form, the activity is built around the topic of reconciliation.

Thematic section: Clashes of values

Themes

All values

Learning objectives

- To enable participants to explore and discover different values
- To look at values from a different perspective and embody some of their elements
- To share each other's understanding and find common ground
- To explore connections between different values and find the "bigger picture"

Complexity level: 3

Duration: 120 minutes

Group size: 15-30

Materials

- Paper and pens

Method

In small groups

1. Divide the group into five smaller groups. Give each group one of the values, e.g. empathy, solidarity, human rights, diversity, sustainability.
2. Explain that participants in each group discuss their value as if it were a person and describe:
   - the images it brings to mind;
   - the characteristics of that "person";
   - their habits and life choices, passions and interests;
   - what makes them happy, sad, angry, disappointed, excited, anxious…;
   - what they would feel and say about values in general.
3. Participants list all these things on a piece of paper, each sentence written in the first person. For example, "My name is Honour. I am strong and powerful. I do not like to be cheated or offended."
4. Each group chooses one spokesperson that will embody their value in the next plenary activity.

In the whole group

5. Set the learning environment with five chairs to host the "panel" and other participants facing it with their chairs in a theatre format.
6. Invite spokespersons to take the five chairs. It is up to them to agree who should sit where, depending on their sensing and feeling of the relationships between them. This process should be given time by the facilitator.
7. Invite spokespersons to introduce themselves, one by one. They do not act (like in a theatre), but try to embody their value to the best of their abilities (posture, voice, gestures, reactions).
8. Afterwards, the floor is open for the audience to ask questions, to individual values or to them as a group.
9. If needed, also ask these questions, to support the process:
    - Where do you live?
    - Who is your closest friend? Where do you usually meet?
    - What scares you the most?
    - What is in your core? What drives you?
    - Where do all these persons meet?

Closing

10. Close the activity and support spokespersons to "de-role".

Debriefing

- Make a round for each person to share how they feel in one word.
    - Ask if any of the participants would like to expand on their one-word feeling.
- How was the process of discovery of each of the values?
- How was it to look at them as if they were a person? What were the benefits of this perspective?
- How was the process of agreeing on the main characteristics? Did you all have the same vision in mind?
- For the spokespersons, how was it to embody the value?
    - How did it feel?
    - What could you sense about the value?
- For the audience, how was it to observe the values and their interaction?
    - What were the key moments for you and why?
- How did you feel about the encounter of the values? What needed to be learned there?
- What learning insights do you take from this experience?

Tips for facilitators

The preparation phase of this activity is very important. Participants can get frustrated and lost if they do not feel the clarity of what is expected from them. Therefore, it is important to clarify the task and go around the groups at the beginning of their preparation phase.

Variations

Any value could be included in this activity, depending on the needs of your learners and of the learning process. You should select values that are relevant for the context, topic and the group. That could be some of the key values presented in this T-Kit or some others from the list of values (see appendix).

Another option is to have a group process of defining those core values. This could be based on, for example, the values they feel are most present in the group; or values they would like to learn more about; or values that they feel are currently under threat in their communities, etc. In that case, this would be the first step of the activity.

Suggestions for follow-up/action

This activity could be used to develop a deeper and more holistic understanding about individual values. It can be a good basis for activities that ask learners to reflect on the values in their lives. Activity 7 "The journey of my values" could be a good follow-up.

Further/deeper information

As mentioned in the introduction, this activity was adapted from John Paul Lederarch's book *Building peace: sustainable reconciliation in divided societies*. Lederach describes the process behind the original activity on reconciliation in the chapter: Reconciliation: the building of relationships.

Here is an excerpt:

"Hearing these powerful images time and again in the context of a deeply divided society, I became curious as to how the conciliators understood the text and the concepts that form a pair of intriguing paradoxes. At a training workshop with local and regional peace commissions some time later, I had the opportunity to explore this in more detail. We first identified the four major concepts in the phrase: Truth, Mercy, Justice, and Peace. I then asked the participants to discuss each concept as if it were a person; describing the images it brought to mind, and what each would have to say about conflict.

When discussing the images of Truth, the participants suggested honesty, revelation, clarity, open accountability, and vulnerability. 'We see each other as we are,' one commented. 'Without the person of Truth, conflict will never be resolved. Yet Truth alone leaves us naked, vulnerable, and unworthy.'

On Mercy images emerged of compassion, forgiveness, acceptance, and a new start. This is the idea of grace. Without the person of Mercy, healthy relationships would not be possible. Without compassion and forgiveness, healing and restoration would be out of the question. Yet, Mercy alone is superficial. It covers up. It moves on too quickly.

Justice raised powerful images of making things right, creating equal opportunity, rectifying the wrong, and restitution. 'Without justice,' one person commented, 'the brokenness continues and festers.'

With Peace came images of harmony, unity, wellbeing. It is the feeling and prevalence of respect and security. But, it was observed, peace is not just for a few, and if it is preserved for the benefit of some and not others it represents a farce.

As a conclusion we put the four concepts on paper on the wall … When I asked the participants what we should call the place where Truth and Mercy, Justice and Peace meet, one of them immediately said, 'That place is reconciliation.'

What was so striking about this conceptualization was the idea that reconciliation represents a social space. Reconciliation is a locus, a place where people and things come together." (Lederach 1998)

Many of the values mentioned in this T-Kit can be found in this quote. As truth, mercy, justice and peace cannot live without each other, those values are connected and interlinked. By exploring them as if they were persons, their complexity reveals itself, together with those connections and interrelations.

TIMELINE OF VALUES

Introduction

Values change throughout time, either at a personal level, or in society. Understanding the events that lead to changes of values is an important element of value-based learning.

Source: adapted from the timeline of human rights (Council of Europe 2012)

Thematic section: Clashes of values

Themes

All values

Human Rights

Learning objectives

- To raise awareness of how values change in society over time
- To foster debate about values in different cultures and history periods

Complexity level: 2

Duration: 60-90 minutes

Group size: 5-30

Material

- Scotch tape
- Paper
- Pens

Preparation

- Prepare a large room to accommodate the timeline
- Select and print out historical events – one per sheet of paper

Method

1. Create a line on the floor with Scotch tape.
2. Add different events from history on the tape (print-outs), forming a timeline.
3. Ask participants to form small groups. In their groups, they select two or three events from the timeline, and debate what values were dominant in society before the event and which values led to that event taking place.
4. Ask the groups to present their outcomes.

Debriefing

1. How was the process?
2. What feelings arise from becoming aware of history, events and values?
3. What are your main findings and highlights?

4. What were the main events that caused a shift in values in society? Why?
5. How can this awareness be used?
6. What current world events could lead to a change in societal values? Why?

Tips for facilitators

It is not necessary to use a lot of events on the timeline, but rather select a few important ones in relation to the learning objectives set.

Variations

Alternatively, participants could create individual timelines with a few events that they consider crucial and connected to the development of values held by society. They then share it with others to see different perceptions and interpretations of history.

This activity could be done online, by preparing the timeline on an online whiteboard with stickers. Participants could discuss in parallel breakout rooms and have joint debriefing in the main online room.

Suggestions for follow-up/action

For this activity participants need to have some knowledge about values, so it would be helpful to facilitate other activities from this T-Kit beforehand.

For follow-up we suggest Activity 24 "Privacy v. safety", to support further awareness on how values are different in different cultures and relate them to the events presented in this activity.

Further/deeper information

Video "History of solidarity in Europe": https://youtu.be/cm6fRj0zbNA.

Universal Declaration of Human Rights Timeline: www.facinghistory.org/for-educators/educator-resources/universal-declaration-human-rights-timeline.

Resources

Here is a partial summary of some events generally associated with the history of human rights,[204] which can be used for this exercise:

1760 BCE In Babylon King Hammurabi draws up the Code of Hammurabi. (Carved onto a large stone, the code promises to "make justice reign in the kingdom … and promote the good of the people".)

1440 BCE (approximately) The Torah of Moses gives the tribes of Israel the Ten Commandments, including detailed punishments for contravening the edict, "Thou shalt not kill".

528 BCE-486 BCE In India, Buddha preaches morality, reverence for life, non-violence and right conduct.

26-33 CE Jesus Christ preaches morality, tolerance, justice, forgiveness and love.

613-632 CE Prophet Mohammed teaches the principles of equality, justice and compassion revealed in the Koran.

930 CE The Althing is founded in Iceland, the oldest parliamentary institution in the world.

1215 In England the Magna Carta is signed. (This is a document that limits the power of the King and gives free men the right to be judged by their peers.)

1789 French Declaration of the Rights of Man and of the Citizen. (The National Assembly agrees the declaration which guarantees the rights to liberty, equality, property, security and resistance to oppression.)

1791 United States of America: Bill of Rights. (The United States Congress agrees the Bill of Rights, amending the US Constitution to include rights to trial by jury, freedom of expression, speech, belief and assembly.)

1807 British and American anti-slavery laws passed.

204. www.coe.int/en/web/compass/timelines.

1859 Battle of Solferino, which inspired Henry Dunant to found the International Committee of the Red Cross and led to the first Geneva Conventions (on international humanitarian law).

1863 Creation of the International Committee of the Red Cross.

1864 The Geneva Convention is adopted.

1899 The first Hague Convention is signed. Together with the Geneva Conventions it forms the basis for international humanitarian law.

1893 New Zealand gives women the vote. (The first country in the world to do this.)

1945 End of the Second World War.

1945 The United Nations (UN) is created. ("To reaffirm faith in human rights, in the dignity and worth of the human person …")

1948 The Universal Declaration of Human Rights is adopted by the UN.

1950 The European Convention on Human Rights is adopted by the Council of Europe.

1961 Amnesty International is created, as a result of a campaign to free two Portuguese students imprisoned for seven years for making a toast to freedom.

1965 International Convention on the Elimination of all Forms of Racial Discrimination (entered into force in 1969).

1966 International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights (entered into force in 1976).

1969 American Convention on Human Rights for the Americas, in force since 1978.

1976 Soweto uprising, the turning point in the liberation struggle in South Africa.

1979 Convention on the Elimination of Discrimination Against Women (CEDAW) (entered into force in 1981).

1981 The African Charter on Human and Peoples' Rights (adopted by the Organisation of African Unity, now the African Union).

1984 The Convention Against Torture (entered into force in 1987).

1989 The Convention on the Rights of the Child (entered into force in 1990. This is the most widely ratified human rights treaty; only the USA and Somalia have not ratified it.)

1990 The Cairo Declaration of Human Rights in Islam (CDHRI)

1992 United Nations Conference on Environment and Development; Rio Declaration

1990 International Convention on the protection of the Rights of All Migrant Workers and Members of their Families (ICRMW) (entered into force in 2003).

2007 The Convention on the Rights of Persons with Disabilities. (The Convention received the highest number of signatories in history to a UN Convention on its opening day, and came into force in May 2008.)

STORIES THAT SHAPE US

Introduction

Most people grow up listening to stories from very early childhood onwards. Before going to bed, from older relatives at family gatherings, as part of the school curriculum, while travelling to different countries – to name just a few sources. Many of those stories have a strong moral base and often very specific values they are trying to promote. But how much are we aware of this and the way the moral base shapes us from the cradle onwards?

Source: newly devised

Thematic section: Clashes of values

Themes

All values

Inclusion & Diversity

Learning objectives

- To discover morals and values that are hidden in (children's) stories
- To explore the influence of stories and the values they instil from earliest childhood
- To explore diversity of children's stories and the ways in which they get their key messages across

Complexity level: 2

Duration: 90-120 minutes

Group size: 1-30

Preparation

- A children's story (per person). Participants should be asked in advance to bring one each.

Method

In the preparation phase, ask participants to find one story they were told/have read when they were little. This story could be from their community (neighbourhood, city, region, country), but it does not have to be. Participants are encouraged to bring the book with them (so they could also show it to others, including any images that illustrate it).

1. Get participants into smaller groups of three to four (if possible, from different communities), each with their own story. They choose one person to be the first storyteller, the others are the listeners (each participant will have their chance to tell the story).
2. Explain that the storyteller shares a bit about the background of the story they have chosen, without getting into too many details at this point. They can show the book to the others and, if there is time, also read a paragraph in their own language. Then they tell the story in the common language of the group from beginning to end. Since they are not reading it, it might be helpful if participants practised telling the story beforehand. Each person should have around 10 minutes for this part. The group appoints a timekeeper to ensure that everyone has the same amount of time for telling the story.
3. After the end of the storytelling, the listening participants first share what kind of morals or "main message" they recognise behind the story, as well as the values they find in it.

4. Then the storyteller relates the morals and values they recognise or associate with it and (if they know about it) what morals/values were intended by those writing the story or telling it to them.
5. The storyteller also shares with their group what the importance of this story is for them and what kind of influence that particular story has had in their life.
6. After this part, the storyteller becomes one of the listeners, and the next participant becomes the storyteller. Each person in the group should have one turn to be the storyteller.
7. After each person in all small groups has had a chance to tell their story, gather participants back together for the debriefing.

Debriefing

- What different feelings occurred to you during the course of the activity? What was the most predominant one?
- What were the reasons for choosing the story that you brought with you?
- How was it to tell the story to the others?
- How was it to discover the morals and values in the story? Was there anything that surprised you?
- Were there any different perceptions in the group?
- In your group, did you have any stories that were similar? If so, were they used to send the same message?
- Did you find similar messages/values embedded in your stories?
- What is the role of stories in promoting values? How do you feel about that role?
- What is the influence of the community in promoting or even enforcing these stories?
- What values that were recognised in the story do you still hold as your own?
    - Have some of them changed? Transformed? How did this process happen?
- If there is something you would change about your story now, what would that be?

Tips for facilitators

Childhood can be a sensitive period for some people (for better or worse), so telling stories from childhood can potentially trigger some strong, deep memories and emotions. Although the groups are meant to be self-facilitated, make sure to be available to support the participants, if the need arises.

It might be good to have a few children's books with you in case some participants forget the story or struggle to find one. It could even be one of the well-known ones, like Little Red Riding Hood or Three Little Pigs. These books could also be interesting for the whole group, since most people grow up listening to them.

Variations

This activity could very easily be done online. Participants should choose the stories and then come with them to the session. They could either show their books on camera or find images of them online to share with the others. Small group conversations can take place in parallel meeting rooms and, if needed, participants can make notes on a common whiteboard.

In the case of a group mobility project, participants could do the activity first in their own community group. Even if they choose the same stories, they could reflect on different influences it had on them as individuals. Then they could do it once again during the residential activity in the larger international group. Afterwards, participants could compare the two.

The choice of stories and the debriefing could be focused on one particular aspect. For example, you could ask participants to bring stories that they somehow associate with family, or with gender roles. Then, while looking for the morals and values, participants could pay special attention to how those morals and values in the story have shaped their understanding and vision of family and gender roles.

Suggestions for follow-up/action

This activity could be followed by Activity 7 "The journey of my values", and used to discover influences through different life stages.

As a follow-up, participants could be asked to write short stories that would integrate the values they would like to be promoted in their communities.

Further/deeper information

There are many modern alternative stories to traditional fairy tales, in which values or roles are reversed. For example, in Roald Dahl's alternative to Little Red Riding Hood, the young heroine is definitely not a victim:

"The small girl smiles. One eyelid flickers. She whips a pistol from her knickers." From: www.roalddahl.com/roald-dahl/stories/p-t/revolting-rhymes.

THE VILLAGE

Introduction

The Village is a practice from the Social Presencing Theatre (see Further/deeper information below). It was introduced to the authors in different learning mobility projects by Peter Hoffman and Paula Bortini, from Limina (www.limina.at/). It is included here in a slightly simplified form and as a stand-alone activity, while in the Social Presencing Theatre it is used together with other activities and with its own principles and intentions.

Thematic section: Clashes of values

Themes


All values


Empathy & Generosity


Vulnerability


Community impact

Learning objectives

- To practise using the body as a sensing organ in deciphering one's own (and others') values, and the expressions of those values
- To develop understanding of how our behaviour impacts others and how we are affected by their behaviours
- To reflect on the needs and values that come to the surface or are threatened by others in close interaction situations
- To understand how values and needs influence our behaviours and how we interpret other people's behaviours based on them
- To learn about one's pattern or typical behaviour in team and group situations
- To enable hidden dimensions of group dynamics to surface

Complexity level: 4

Duration: 60 minutes

Group size: 5-30 (or more, depending on the space)

Preparation

- Room whose floor is clean (from other objects) or, ideally, carpeted
- Sufficient space so that everyone has room to move around and stand without feeling crowded
- Check the safety of any furniture in the room (if a pile of chairs could fall over, etc.)

Method

1. Facilitator prepares the group for the Village experience.
2. They introduce the Village as a space where participants meet each other in a common environment, which has a special language of communication. There are no words in the Village. The Village is focused on the body as a sensing organ and the language includes three simple things:
    - being still (standing, squatting, sitting or lying down);
    - moving (at different speeds and in different directions);
    - being distant or close to others.
3. To communicate and "to be" in the Village, participants follow their own body (trying to shut down the brain as much as possible). When they sense the need for it, besides the language of movement, they

could communicate with others through horizontal distance (distance between them) and vertical distance (through the body position – standing, squatting, sitting or lying down).

4. The facilitator answers participants' clarifying questions and then allows participants to move around the space (to become aware of the space) for a few minutes and invites them to try to sense where their starting position would be for the Village.
5. The facilitator then gives a signal for the experience to begin (the facilitator does not take part in the experience).
6. The experience lasts for 20 minutes. One minute before closing, the facilitator announces "one minute" and invites participants to consciously find their final position for ending the Village.
7. The facilitator gives a signal (the same one they used at the beginning) for the Village to come to an end.

Debriefing

- What are you feeling and what are you sensing at the moment?
- How was the experience of being in the Village?
- How was it to suspend spoken language and reduce communication? How was it to use the body as a sensing organ?
- What were your needs in the Village? How did you (try to) communicate them to others?
- Did you feel that your needs were respected? Did you feel safe? Did you feel appreciated?
- What was behind those needs? Can you identify the values that are connected to the needs you felt?
- Were there any behaviours that irritated you? How come? What was your interpretation of this behaviour?
- Have you understood the needs of others? Were there any confusing or mysterious behaviours for you?
- Do you feel you were open to and curious about sensing and understanding others? If not, what hindered your openness?
- Were there others with the same needs, but different expressions (behaviours)?
- What are these differences telling us about our behaviours? And what about our values?
- How does the presence of others influence our behaviours and trigger our values?
- What is the impact of our behaviours on others?
- How can we be more open, more curious?

Alternatively, the debriefing could be done in two steps.

Step 1: in groups of up to three or four people, focusing on "What did I notice? What was surprising for me?". This step would allow time and space for "storytelling".

Step 2: once Step 1 has allowed for sharing strong impressions and stories, this step is for the whole group to arrive at more specific questions around values and behaviours.

Tips for facilitators

We highly recommend facilitators to experience the Village for themselves, before facilitating it for others. The activity is arguably not that difficult to facilitate, however it is a unique, dynamic and unpredictable process that should not be first experienced by facilitating it for others. If you cannot participate in the activity facilitated by someone more experienced, you could always practise it with your team, just to get the feel of it and to sense and understand its workings.

It is suggested to start with some small activities for developing body awareness. For inspiration, you could check the warm-ups from the Social Presencing Theatre.

Another important issue is to make sure that participants are very clear about the instructions. It pays off to invest time in clarifying everything, so they can enter into the activity free from doubts.

If useful, you could introduce the model of values – attitudes – behaviours (featured in the Introduction in Part One).

Variations

You could introduce a "no eye contact" rule in the Village. This variation puts even more emphasis on the body as a sensing organ.

Suggestions for follow-up/action

If what preceded was a highly energetic activity or a break, it would be good to do a "focus-iser" (e.g. short meditation) or another short activity that would focus the group on being mindful and in the here and now.

Further/deeper information

Social Presencing Theatre: https://medium.com/@arawanahayashi/four-reflection-processes-on-the-village-bfd2602a433d.

Impact of Social Presencing Theatre: https://vimeo.com/315105362?fbclid=IwAR0RNStAAqMwJ5yLyckXBLNo8P4xF0SljAVVLjsJ4jgmvjHFe-HDqpKEDAc.

From the Presencing Institute Toolkit (www.presencing.org/resource/tools):

Purpose (of the Village)

The invitation is to redirect our attention from ourselves and what we think, to engaging all of our sense perceptions in the process of extending our attention out to others. By extending our sensing "antennae" into the space we can learn to practise and make choices in an uncontrived and natural way.

When we notice our relationships with others and with the whole group we can engage in a process of group co-creation. The Village is an opportunity to attend to the underlying principles of curiosity, respectfulness and caring that can bring about the creation of a sane social system. By removing verbal language and goals, we notice how much can be communicated by embodiment and the spatial relationships that we choose. We can make "true moves".

NOT THIS VALUE

Introduction

There are so many different values – some that people connect with positive feelings and attitudes, and others that can cause some uncomfortable reactions. This activity supports the awareness of "negative" feelings towards certain values.

Source: newly devised

Thematic section: Clashes of values

Themes

All values

Learning objectives

- To identify values that do not resonate individually with each person
- To reflect on the underlying reasons for not feeling connections to certain values
- To raise awareness of how values can lead to negative feelings and behaviours

Complexity level: 2

Duration: 45-90 minutes

Group size: 5-30

Preparation

- A4 sheets of paper with values written on them (see list of values in the appendix)

Method

1. Prepare A4 sheets, with one value on each, that may be controversial or cause less-good feelings (e.g. power, nationalism, selfishness, greed).
2. Ask participants to move around and group themselves around one value that they do not like, cherish or follow.
3. Get participants in the small groups to discuss why they do not like this value, where they can find this value, and to think if they know anybody who possibly follows it and reflect on the behaviours of that person.
4. Invite participants back for the debriefing.

Debriefing

1. How was this experience for you?
2. What value did you choose to debate around? Why that value?
3. How did it make you feel? Why?
4. What were the conclusions in each group of where to find this value? What else?
5. Which organisations, groups, countries, regions do you think have those values?

6. What could be behind having this value?
7. Do you know of any behaviours and actions that have those values behind them?
8. Are those "negative" values for you? Why?
9. Can these values be considered positive? Why and how?
10. What can we do with this knowledge? How can you use it in your personal life?
11. Should values-based education encourage all values equally?

Tips for facilitators

Allow enough time for reflection and debriefing. Remind the participants that this may be a reflection/discussion exercise but whatever they are feeling is very real and needs to be tackled and supported by all.

Variations

The same exercise can be done with values that are connected with good feelings, such as solidarity, generosity and others. This will create a different level of exploration of feelings and values, and make some decisions more difficult.

Suggestions for follow-up/action

A good activity to do after this one is Activity 23 "Interview someone you disagree with", since interviewing people that participants disagree with can very likely bring some "negative" values into the conversation, and this activity would provide an opportunity to explore them further.

WHERE DO YOU STAND?

Introduction

Reflecting on where one stands in relation to different provocative or even controversial issues is often a very good way to embark on a deeper exploration of certain topics. At the same time, listening to other people's arguments might just open up to new allies and roads for exploration.

Source: this activity (under this and other names) can be found in a number of different publications and manuals. However, the exact origin is not clear.

Thematic section: Clashes of values

Themes

All values

Empathy & Generosity

Learning objectives

- To provoke debate around values
- To (critically) reflect on personal values
- To raise awareness of how values can be perceived in different ways by different people

Complexity level: 2

Duration: 90 minutes

Group size: 5-20

Preparation

- A4 sheets of paper with statements about values
- Prepare the room with a YES clearly written on one side, and a NO on the other side

Method

- Write down statements about values that do not have only one side to them and can be provocative or even controversial.
- Explain to the group that they will take part in a debate activity and the idea is not to reach a common (or a winning) conclusion, but to discuss and provide arguments to each other.
- Stand in the centre of the room. Show one statement written on a piece of paper and ask participants to move to the YES side if they agree or to the NO side if they disagree. Staying in the middle means they are divided, neither agreeing nor disagreeing.
- Invite participants to provide arguments for their position – discussing with the participants on the other side (and looking at them) but not with the facilitator.
- If at any point, a participant wants to change sides, that is absolutely allowed. You can then ask them to explain what changed their mind.
- After some time, when you feel that significant arguments have been exchanged, close that statement and move on to the next one.
- After several statements, close the activity and invite participants to join together for the debriefing.

Debriefing

- How was the experience of taking part in the activity?
- Were some questions more difficult to answer than others? How come?
- Were there some answers from others that surprised you? Or angered you? Why is that?
- Were you surprised by the extent of disagreement on the issues?
- For people who changed position during the discussions: which arguments worked to change your mind?
- Have you taken any new insights from this activity? Something that you were not aware of before (either about yourself or others)?
- Do you think there are "right" and "wrong" answers to the different statements, or is it just a matter of personal opinion?
- Where do these opinions come from? What is behind the positions?
- What does this tell us about the ways in which we form our opinions?

Tips for facilitators

Allocate enough time for the activity, since discussion can often take quite some time, especially once participants warm up to the activity.

Choose as many statements as you wish, but prioritise them to about five. As a rule of thumb, it is more important to facilitate a meaningful discussion about a limited number of statements than to rush from one to another.

A total of 20 participants is the maximum for this activity. You could have more, but then it is very likely that not everyone's voice will be heard.

Variations

The facilitator can remain detached, without interfering in the content, and just read out the statements and remind participants about the rules. Or they can ask questions to provoke participants into going deeper into the topics. Either way, facilitators should not (at least at this point) share their opinion with the group, as it can influence participants' opinions as well.

Optionally, you can decide not to include the middle ground for the activity and leave it at only YES and NO. Insisting on these two extremes can make the activity more dynamic. For participants who cannot make up their mind, you can tell them that they can choose a side they are leaning towards (even slightly).

This method can be used for any of the key values in the T-Kit, i.e. with a set of statements around human rights, empathy, etc. You can find inspiration for the statements in the thought-provoker boxes throughout Part One.

If you have more questions, you can put them up on the walls in the working room(s) or around the venue, and participants can continue talking about them during their informal times.

Suggestions for follow-up/action

This activity could be done at the beginning of the learning mobility, to warm up participants for the topic(s). Or towards the end, when they feel safer and more comfortable around each other and therefore, arguably, more likely to enter controversial discussion.

Further/deeper information

Check out the video tutorial on this method, created by the Erasmus+ KA2 project YouTrain, available on YouTube: https://youtu.be/nGrEi_AzPt8. For other videos about non-formal education and methods, you can subscribe and follow the channel: www.youtube.com/youtrainvideoproject.

For a structured view of the videos with articles, see: https://iywt.org/youtrain-mooc/.

Resources

If you chose to explore different values, some suggested statements are set out below.

- It is not hard to make decisions when you know what your values are.
- All values are positive, just the behaviour can be positive or negative.
- My family and friends do not influence the values I follow.
- People with wrong values should not participate in international mobilities.
- You are born with a set of values and they cannot be changed.
- You can never really become friends with a person who has different values to yours.

If you decide to use this activity to explore one particular value, for the purpose of this description we will include example statements about solidarity from Bačlija Knoch and Nicodemi (2020).

- It makes sense to show solidarity to everyone, otherwise it is always exclusion, and it has nothing to do with solidarity.
- Without action in real life, there is no real solidarity.
- I need to share values with people in order to act in solidarity with them.
- Altruism is more important than reciprocity in solidarity activities.
- European solidarity is the same as solidarity in Europe.
- European identity ensures that we focus on solidarity within Europe, which is the most important thing.
- EU rights and principles guarantee solidarity among EU citizens.

INTERVIEW SOMEONE YOU DISAGREE WITH

Introduction

Not being able to listen, being eager to put one's own point across and being overcome with feelings is often one of the main obstacles to really hearing what the other person is trying to say. And this does not just include their verbal messages, but also the feelings they are transmitting. Attentively listening to someone we disagree with would not only allow a little window into their world, but also provide an opportunity to learn something about them and their reactions.

Source: Soliya[205] Connect Program curriculum

Thematic section: Clashes of values

Themes

All values

Empathy & Generosity

Inclusion & Diversity

Learning objectives

- To challenge and reflect on one's values
- To practise listening to others in a curious and non-judgmental way
- To try to learn what is motivating other people and what values they live by

Complexity level: 4

Duration: 180 minutes

Group size: 1-20 (it could be more, if there are more facilitators to support the small groups)

Material (equipment)

- For doing the interviews in person, participants need a camera and a microphone (a smartphone will do)
- If interviews are done online, then participants need a smartphone, tablet or computer and a Wi-Fi connection.

Method

Introduction and preparation

1. Introduce the activity as an opportunity to practise empathy, active listening and learning from diversity, and for participants to learn about themselves and their response to difference.
2. Ask participants to each identify one person they disagree with, focusing on a disagreement about a particular world view. Ideally, this person would be someone they know from before and already have an established relationship with.
3. Explain to them that they should reach out to the person and schedule an interview to take place during the course of the learning mobility. While contacting the person, they should explain the purpose of the interview and the context in which it will take place. They should be as transparent as possible and make sure the other person is fully aware of what the activity involves.

205. www.soliya.net/ .

4. Invite participants to prepare a set of questions they would like to explore with the person. They could share the questions with them in advance as well.

Interviews

5. Participants should prepare for the interview in such a way that they approach it in a curious and non-judgmental way.
6. Participants conduct the interview with the person, exploring their particular world view/behaviour.
7. During the interview, they can ask questions and clarify answers, but NOT share their own views. This is not about a discussion or a debate but listening to the other person.
8. Participants should, as much as possible, actively listen and, at the same time, monitor their body's responses to the answers.

Sharing in small groups

9. Participants share their interview experiences in small groups (not bigger than five). Each group should have one facilitator with them.
10. In case there are not enough facilitators to support the small groups, the process starts directly in the whole group.

Debriefing

- How was the overall process for you? Name three dominant feelings.
- On what basis did you identify the person for the interview? How much did you challenge yourself?
- How easy/difficult is it to find people in your own personal contact networks that have opinions very different to your own?
- How was the interview process?
- How was it to listen, without preparing and providing counter-arguments? Did you manage?
- How did your body react? What were your thoughts?
- If there were any tensions, where did they come from? What clashed? What values were threatened?
- What have you learned about the other person and their values?
- What did you learn about yourself?
- If you were to repeat the process, is there anything you would do differently?

Tips for facilitators

It is important that participants are already aware and have a certain level of knowledge, skills and attitudes about empathy and active listening. Unless you are working with more experienced and independent learners (who have such awareness and competences), then this activity would need to build on a solid introduction and experience of empathy and active listening.

In any case, this activity should take place in the second half (or towards the end) of the learning mobility.

Variations

This activity is perfect to do either fully online or as part of a blended learning experience. Participants could meet with their chosen person face to face to conduct the interview (which contributes to the sense of intimacy) and then share the recorded video (with permission) and talk about it online.

Another option is that the learners could conduct and record interviews beforehand and then share them during the residential part of the mobility.

Suggestions for follow-up/action

If possible, the learner should have a follow-up meeting with the person they interviewed to reflect on the experience and support each other in digesting it.

Further/deeper information

Something to watch and/or share with the participants: www.ted.com/talks/zachary_r_wood_why_it_s_worth_listening_to_people_you_disagree_with?utm_campaign=tedspread&utm_medium=referral&utm_source=tedcomshare.

Summary of the video: Zachary R. Wood, in an important talk about finding common ground, makes the case that we can build empathy and gain understanding by engaging tactfully and thoughtfully with controversial ideas and unfamiliar perspectives.

For more background on the importance of hearing different points of view, see Chapter 3, section 3.2: What do facilitators of learning do in a value-based approach?, particularly the section on ensuring that everyone's voice can be heard.

PRIVACY V. SAFETY – DIFFERENT VALUES IN DIFFERENT CULTURES (RELATED TO THE COVID-19 SITUATION)

Introduction

Values have different meanings and lead to different behaviours in different cultures. The same value can lead to completely different behaviours and feelings depending on the situation and culture.

Source: newly devised

Thematic section: Clashes of values

Themes

Learning objectives

- To raise awareness that similar values can cause different behaviour in different cultures
- To discuss cultural differences in relation to values

Complexity level: 1

Duration: 30-45 minutes

Group size: 5-30

Material (equipment):

- Laptop
- Projector
- Speakers
- Video: www.ted.com/talks/huang_hung_how_american_and_chinese_values_shaped_the_coronavirus_response?utm_campaign=tedspread&utm_medium=referral&utm_source=tedcomshare

Method

1. Play the video to the participants.
2. Open a discussion about it following the debriefing questions.

Debriefing

1. What are your main impressions after watching the video?
2. Were you aware of the differences in how values are perceived in different cultures?
3. What main differences in cultures did you find by watching the video?
4. How does this reflect the reality of your own experiences? Have you encountered these kinds of differences yourself?
5. What other values can be different from culture to culture?
6. How are democracy, active citizenship and responsibility linked with this video?
7. Which value is more important to you in this situation? Privacy or security? Or both? Why?

Tips for facilitators

Even though it may seem a simple activity, the debriefing can be long and lead to important learning outcomes. So, take time and empower all participants to express their feelings and opinions.

Variations

Other videos and documentaries can be used to further explore the difference of values between people and cultures.

One recommendation is the documentary *Human*, which will support further development of empathy: www.human-themovie.org.

Suggestions for follow-up/action

Good complements to this are Activity 16 "What do you need?" and Activity 12 "Accepting change and rejection in life". The first complements the awareness of needs and fulfilment of them, connected with the value of safety (among others). The second supports the acceptance of changes related to the Covid-19 pandemic and how different people act accordingly.

WHO WOULD YOU SAVE?

Introduction

This activity is based on the "trolley problem" which is a moral paradox first posed by Philippa Foot in her 1967 paper, "The problem of abortion and the doctrine of the double effect".[206]

This dilemma focuses on moral decisions and provokes debate about what is the right thing to do and what are the values behind such decisions.

Thematic section: Clashes of values

Themes

All values

Responsibility

Learning objectives

- To foster discussions about ethics, values and dilemmas
- To raise awareness of the complexity of putting values into practice

Complexity level: 1

Duration: 30-60 minutes

Group size: 3-30

Preparation

- Handouts with the story of the trolley problem (see Resources)

Method

1. Tell the story of the trolley: a runaway trolley (or tram), with no brakes, is heading fast towards a T-junction. If the trolley goes to the right, it will kill one child. If the trolley goes to the left, it will kill five adults. You have the power to move the switch on the track, to decide which way the trolley goes.
2. Divide the participants into small groups and ask them to discuss this dilemma and give them a time frame to reach a decision.
3. Each group presents their decision and explains why.
4. Debrief with the entire group of participants.

Debriefing

1. How was the process of making a decision?
2. How did you feel during this exercise and with the decision of your group? Did all members agree?
3. What did you discover from this exercise? What values were challenged?
4. How can we take these kinds of decisions (or easier ones) in real life?
5. What different scenario would make the decision easier? Why?

206. https://medium.com/@sarabizarro/the-trolley-problem-73e22048d88e, accessed 23 October 2020.

Tips for facilitators

Move around in between the groups of participants, to support and clarify any questions they may have, but avoid presenting a solution or guiding the participants towards one decision.

Variations

To bring another level to the dilemma, it is possible to change the characters. For example, instead of five adults on the left, it can be five elderly people. The same for professions, social status and any other type of person that it is important to discuss.

Suggestions for follow-up/action

This activity works well on its own but can also be used near the start of a learning mobility activity and can open the learning process for further exploration of other values. It also works well as a closure for a learning mobility about values, where participants are challenged to put all their knowledge and experience into practice to make a moral decision on the problem.

Further/deeper information

This dilemma is used in the development of artificial intelligence and how a computer can make a moral decision. It is of great importance for self-driving cars.

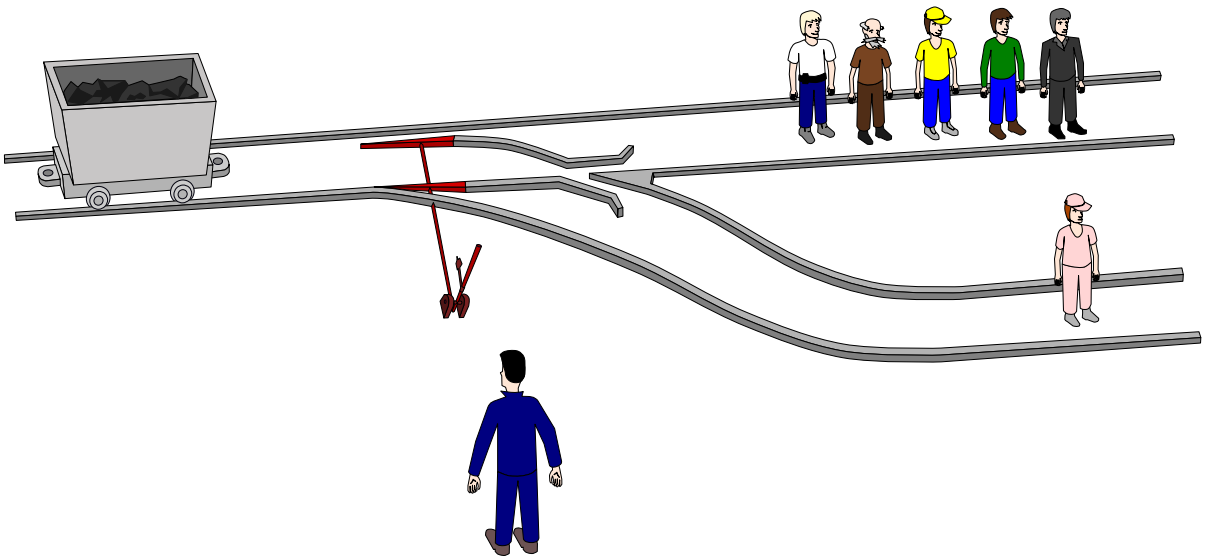
Short video about the trolley problem, BBC Radio 4, A History of Ideas: www.youtube.com/watch?v=bOpf6KcWYyw.

For a more extensive video with a variation of scenarios and discussions with an audience (maybe as a possible preparation for the trainer) see: Michael Sandel, Harvard University: www.youtube.com/watch?v=TSH-m5GtrzE.

Resources

Handouts with the story of the trolley problem (one for each group)

The trolley problem



A runaway trolley (or tram), without breaks, is heading fast towards a T-junction. If the trolley goes to the right, it will kill one child. If the trolley goes to the left, it will kill five adults. You have the power to move the switch on the track, to decide which way the trolley goes.

RESOURCES AND SUSTAINABILITY

Introduction

Sustainability is interconnected with resources and their use. To understand how people act upon the availability of resources is a key element to raise awareness of sustainability and foster a change of behaviour from mass consumption.

Source: newly devised

Thematic section: Specific values

Themes

Learning objectives

- To raise awareness of consumerism and sustainability
- To open a debate about how values change when there is a crisis
- To challenge our own values and attitudes when facing sustainable decisions

Complexity level: 2

Duration: 45-90 minutes

Group size: 6-40

Material

- Game money (not real, such as Monopoly money)
- Paper (one sheet per team)
- Pens (one per team)

Preparation

- Items selected by the facilitator according to the learning objectives (toilet paper, canned food, pasta, protective face masks, flashlight, fresh vegetables and fruit, meat, seeds, Swiss army knife, paper, pencils, etc.). If it is not possible to have the objects, photos or illustrations of them also work.
- Printout with list of items (one per team).

Method

1. Create a list of items that participants will be able to collect (e.g. toilet paper, canned food, pasta, protective face masks, fresh vegetables and fruit, seeds).
2. Divide the participants into small groups (teams). Give each group something that represents money. For example, for group one €100, for group two €80, for group three €50 and so on, so all the groups have different financial capacity.
3. Tell the participants that it was just announced that we have a pandemic and each group will have to stay at home for 15 days. Before that, they can acquire products (the ones on the list). Explain that the number of items is limited.

4. Each group has 10 minutes to plan in advance what products they will want to acquire.
5. Then, one by one, each group goes to the station where the products are and acquires them according to their list. Only one group at a time is allowed. The order of the groups will have an effect, as there might not be much left for the last group.
6. When the exercise is over, ask all the groups to look around to see what the other groups acquired and if there are any products left.

Debriefing

1. Do a round in the group – on a scale from 1 to 10, how intense was this experience?
2. What is your predominant feeling after this activity?
3. What happened?
4. What was the strategy of each group? What was more important for each group to acquire?
5. How did you feel when seeing that there was a shortage of products? Or when you had every product you wanted?
6. What values were seen? What was more important for each group?
7. Did your personal values clash with any values of the group?
8. What else did you find with this exercise?
9. What can we do to change this kind of attitude of hoarding and consuming in real life?

Tips for facilitators

The products listed can differ depending on the objectives you wish to achieve. For example, having seeds on the list may foster discussion about looking for long-term solutions, rather than short-term ones.

Variations

Instead of teams of several participants, this activity can be done with individuals.

Online adaptation is also possible, adding images of the items on a whiteboard online platform. Each participant has access and can move items to their own corner.

Suggestions for follow-up/action

A good activity for follow-up is Activity 25 "Who would you save?" It can support understanding of how values clash, and how decisions may vary from person to person, or group to group, according to needs.

Further/deeper information

T-Kit 13 – Sustainability and youth work, https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-13-sustainability-and-youth-work

INCLUSION COFFEE BREAK

Introduction

This activity aims to raise awareness of inequality in society and how that can (or cannot) be challenged. It is a role-play activity that fosters an imaginary society where unfairness and discrimination are very visible.

Source: inspired by an activity introduced by Clair Brown of the NGO Everything is Possible and used in NCTC – Newcomers NA Staff Training, developed by the KMST – Knowledge Management Staff Training.

Thematic section: Specific values

Themes


Inclusion & Diversity


Democracy


Empathy & Generosity


Participation

Learning objectives

- To increase awareness of personal limits and boundaries
- To increase understanding of the ethics and morals behind others' positions
- To reflect on the dilemma of what is more important: rules or inclusion?

Complexity level: 2-3

Duration: 120 minutes (with at least 25 minutes for the "working coffee break")

Group size: 8-30

Preparation

Set-up

Organise with the venue to have the coffee break with as wide a variety of food and drink as possible – water, coffee, tea, juices, fruit, biscuits, cakes, etc.

Allocate roles in the team – one administrator (who can be as "tough" as they like with permissions for those with pink cards). At least one or two security guards on the spot by the food and drink. The security guards should play the role of being very strict with the "pinks" and to please and support the "blues" as much as possible.

Resources

Prepare different coloured cards, enough for participants to have one each, distributed randomly:

- Pink – You need to ask for permission from the administrator to be upgraded to have access to the coffee break. You can drink water and eat as many biscuits as you like.
- Orange – You have access only to water, coffee, tea and biscuits. Present your card to the security guards.
- Blue – You have full access to all the coffee break items (there are not so many of these cards compared to the other colours).

Method

1. Prepare participants for the activity. Each person will get a coloured card. Each colour has specific instructions which they should follow. At the next coffee break they should follow these instructions, and the debriefing will take place at the beginning of the next session.
2. One or two facilitators should have the role of security guards to impose the rules. One facilitator takes the role of administrator.

3. Distribute the pink, orange and blue cards.
4. Set a time limit for the end of the "working coffee break".
5. Return back to plenary for debriefing as a group.

Debriefing

- What happened and how do you feel?
- Exclusion – how does it feel to be excluded?
- Privilege – in comparison to others, how do you use it?
- Do you always follow rules? If not, what makes you break the rules?

In relation to values:

- Do you really have those values (inclusion, equality, solidarity, empathy, participation, etc.)?
- Do you act on them? Even if the rules tell you not to?
- If you don't act, are the values really there?
- Is there a hierarchy of values?
- Who says you can't change the rules?
- Which rules relate to which values in our lives?
- How do you live in society if you have different values to the rules?

Tips for facilitators

Create a safe space for this activity. Feelings of exclusion can lead to many different reactions. There needs to be trust in the group before this activity is run. It should not be done on the first day of a short-term activity – but rather later on when the group can provide support to each other in a respectful way.

Be aware of any minorities in the group, and any sensitive situations that could be caused by the administrator denying the "pinks" access to the full coffee break range.

Remember to de-role after the activity from being a "pink", "blue" or "orange". The same for the facilitators' team, de-role from being a security guard and administrator.

Variations

Pink or orange cards can be in different languages to make it more complex and more exclusive – especially if the languages used are not understood by any participant.

The rules of the pink, orange and blue cards could be changed to be more or less severe.

The activity could also be adapted for a focused discussion on diversity, or human rights.

Suggestions for follow-up/action

Participants could be invited to observe (self-reflection and not observation of others) how they respond to authority during the course of the learning mobility (from youth leaders/co-ordinators/facilitators, from hotel/venue staff, from older participants, etc.).

Then you could organise a time during the learning mobility to share impressions and reflect together on the implications of these observations for participants' everyday realities.

Further/deeper information

Check out:

Stanley Milgram's experiment "Obedience to authority": www.simplypsychology.org/milgram.html.

Stanford prison experiment: www.simplypsychology.org/zimbardo.html.

Jane Elliott's "Blue eyes–Brown eyes" exercise: https://janeelliott.com/.

Documentary "Five steps to tyranny": www.youtube.com/watch?v=PeBisBQblFM.

We also recommend seeing the documentary *Human* in any part of the learning mobility, to continue fostering empathy and solidarity: www.youtube.com/watch?v=vdb4XGVTHkE (it is in three parts, and this is the link for the first part).

WALKING THE TALK

Introduction

Inspired by Nature Walks from mindfulness, using motion and nature to help the process self-reflection on how words and actions are connected, and what can prevent that connection.[207]

Thematic section: Specific values

Themes

Walking the talk

Integrity

Learning objectives

- To reflect on the connection between words and actions
- To provide experience of sharing and building trust

Complexity level: 3

Duration: 60+ minutes (can be more, depending on length of walk)

Group size: 2-30

Material

- Paper and pens for the drawing

Preparation

- Find a place to walk outside in nature
- Provide a map of the walk, and/or a phone number of the venue or facilitator, in case people get lost
- Prepare four examples from the facilitator's personal experience, to show as an example for point 3 below – two experiences where words and actions matched, and two where they did not match

Method

1. Introduce the concept of walking the talk (doing what you say, saying what you do) and integrity (standing up for what is right).
2. Have a moment of guided mindfulness reflection for participants to remind themselves which values are important to them as individuals. Reflect back to previous exercises relating to this.
3. Invite participants to find a space on their own and take 10 minutes for individual reflection about linking their own values to their actions. They should write down on paper four different times in their life where they felt strongly about something, and they said or did something about it. Two of these examples should be when they were proud they had matched their words and actions together, and two when they had found it hard to match words and actions.
4. Get participants into pairs and explain that they should get ready for an outside walk of 20-30 minutes.

207. For more information, see for example: www.mindfulschools.org/inspiration/exploring-five-sense-nature-walk/, accessed 23 October 2020.

Nature walk with the partner

Take a few minutes to walk in silence with your partner and connect to the space around you. Use your five senses to connect (sight, smell, touch, hearing, taste). Then walk and talk with your partner to share experiences about matching your words and actions together. Think about the four examples that you wrote down in point 3. What happened before/during those situations which meant your words/actions didn't match?

5. Return to the plenary/whole group for debriefing together.

Debriefing

- What happened and how do you feel?
- Were there any similarities or differences between your experiences and your partner's?
- What were some of the barriers or blockers in your example situations that meant your words/actions didn't match?
- What does "live your own truth" mean?
- How does it feel when you "live your own truth"?
- What makes it hard to "live your own truth"?
- Which areas make it hard for facilitators/youth workers (or whoever your target audience is) to walk the talk? What makes it hard?
- Why is matching your words and actions especially important in values-based education?
- Is there anything you would change in your personal or professional life after this experience and discussion?

Tips for facilitators

Encourage mindfulness – participants should focus on the topic and the nature walk, nothing else. They should not be tempted to check their phone, or to gossip about what happened at dinner last night, etc.

Encourage people to self-care – check sun cream if hot, or coats if cold, etc.

Use Chapter 3, section 3.7.7, which supports facilitators on the meaning of integrity and walking the talk.

Variations

This could be done remotely, if partners phone each other and talk while they are walking in separate nature spaces. Debriefing should be done together online afterwards though, in order to learn from it.

Suggestions for follow-up/action

This activity should be preceded by other reflection activities related to "hierarchy" of values, or Venn diagram of values, or "group values".

Further/deeper information

Consider writing a personal "integrity" diary: https://jamesclear.com/2016-integrity-report.

WHERE WOULD YOU PLACE SOLIDARITY?

Introduction

Understanding complex concepts can sometimes be supported by reflecting on their different dimensions and aspects or even by trying to place those dimensions between different extremes.

Source: Bačlija Knoch and Nicodemi (2020)

Thematic section: Specific values

Themes

All values

Solidarity

Learning objectives

- To reflect on solidarity by placing it into different polarised scales
- To gain understanding about personal understanding of solidarity and reflect on it through the understanding of others

Complexity level: 2

Duration: 60 minutes

Group size: 1-30

Material

- Masking tape

Preparation

- Papers with prepared "poles"

Method

1. Put a tape on the floor with a dot on each end of it.
2. Explain that participants will be invited to position themselves on this tape, which acts as a scale between two different poles.
3. The poles are changing but the question remains: "Where would you place solidarity?" And each time participants should estimate their position on the scale.
4. After each of the scales, encourage participants to share arguments for their position.
5. Some of the poles can be:

Individual ---------- Collective

Real-life ---------- Virtual

Knowledge ---------- Feeling

Passive ---------- Active

Altruism ---------- Reciprocity

6. After several poles, invite participants back for the debriefing.

Debriefing

- How was it to position yourself?
- Were some poles more challenging than others?
- Did some of the positions surprise you (your own and those of others)?
- Which of the discussions would you like to follow up on? How come?
- Did you have some new insights about solidarity?

Variations

This activity could be done with other values as well, but using different polarised scales.

Suggestions for follow-up/action

Reflection on the concepts of values can be encouraged in other groups. Participants could be encouraged to talk to friends and family members about the different poles and where they would position themselves.

Further/deeper information

Solidarity is a concept that is understood and interpreted by each person differently. As shown in the *4Thought for Solidarity* research process (Bačlija Knoch and Nicodemi 2020), there is no common definition, and there are many different influences that help an individual form their own interpretation of it. The important aspect, as with any value-based activity, is for them to reflect, analyse and engage in dialogue to test their thinking with others. When this is done with other people who have different experiences or live in very different countries with different world views, it can help to define a concept, and to work out where on a polarised scale they would place it (or move it to).

WHAT WOULD YOUR MODEL OF _____ LOOK LIKE?

Introduction

This activity is inspired by the *4Thought for Solidarity* study process, which connected different concepts that relate to solidarity, while seeing to what degree they were prioritised by different people.

Source: Bačlija Knoch and Nicodemi (2020)

Thematic section: Specific values

Themes

All values

Inclusion & Diversity

Learning objectives

- To explore the complexity of a certain value
- To reflect on the diversity of understandings and try to find a common ground
- To explore links between different concepts and values

Complexity level: 2

Duration: 60-90 minutes

Group size: 1-30

Material

- Pens

Preparation

- Prepared handouts with empty concentric circles

Method

- Ask participants to reflect on what a certain value means for them (e.g. solidarity) – which concepts relate to it?
- Give each person one sheet of paper with three concentric circles on it (apart from the circles, this is blank without any list or guidance as to what they should write).
- Invite participants to write down concepts that for them relate to this value: the most important words in the centre and the less important moving outwards.
- After this initial reflection, get participants to join in pairs, compare models and "negotiate" a common one.
- The process could be repeated with more people joining together and continuing the "negotiation", and ends with sharing in the group.

Debriefing

- How was the process of reflection on your own understanding and finding the key concepts?
- How was it to try to find the common ground?

- What were the main similarities and differences? Where do they come from?
- Have the discussions (negotiations) offered you some new insights about the value, or shed some new light?
- What does this tell us about values and the connections between them?

Tips for facilitators

Be prepared to support participants if clashes/conflicts appear. Values are deep and personal and even a seemingly cognitive exercise can provoke strong emotions and tensions.

Variations

This activity could be done with all the values in this T-Kit.

Suggestions for follow-up/action

Once a specific value concept has been defined or explored, participants can be encouraged to look at how to put that into action. See, for example, Activity 5 "Community walk": what do I care about and what do I want to change?

Further/deeper information

As one of the first steps in the *4Thought for Solidarity* study process for the European Solidarity Corps Resource Centre, an initial survey was sent out to a representative sample of stakeholders from the four participant groups: policy makers, practitioners, researchers and young people. In an attempt to create common ground for solidarity, they were asked to define their understanding of solidarity, as well as to mention concepts that appeared in their work which related to solidarity.

There was great diversity in the answers, as well as in the many angles and perspectives present in the outcomes. It became clear very quickly that one definition or even one paragraph explaining the common ground could not be extracted from the outcomes of the survey. Instead, the findings were presented in a model of solidarity – the Concentric Circles Model.

This model was then used, with some additional questions, to go deeper into people's reflections and ideas. The aim was still to find a common narrative and a solid common ground on the concept of solidarity, and this model set the foundation for the whole process. And it also served as an inspiration for this activity.

You can find out more about the *4Thought for Solidarity* study process, its outcomes and even the new model of solidarity in Chapter 2, section 2.7 on solidarity.

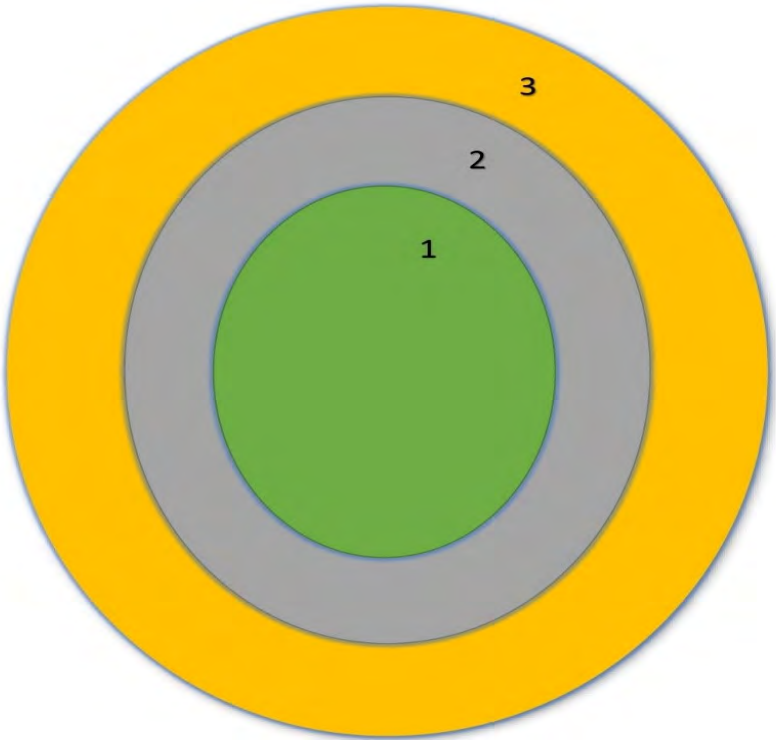
Resources

What would your model of [insert value] look like?

Reflect on what [insert value] means for you – which concepts relate to it?

Place those concepts in one of the concentric circles in the following manner:

1. Concepts that, for you, are closely linked to your understanding of [insert value].
2. Concepts that are linked to your understanding of [insert value] but are not essential.
3. Concepts that are somewhat linked to your understanding of [insert value].



Appendix

BBGames Legacy cards

On the following pages you will find a complete deck of value cards, produced by the BBGames Legacy project. The set consists of 76 values plus four blank cards. Six of the values are European Union values: dignity (human), freedom, democracy, equality, the rule of law and human rights. Of those six, three are also Council of Europe values (human rights, democracy, the rule of law). Those cards are marked with a circle of stars.

The cards are meant to support reflection on and awareness of values, and to trigger value-based discussions. The blank cards have no other purpose than to allow the user to write down any other values.

The process of creating the cards

To create this deck, the team involved researched different lists of values, tools and publications from the European youth work field. They identified those commonly used and which were in line with the intention behind the development of this deck – especially those that could be used in learning mobilities. It was intentional from the start to include values promoted by European institutions in order to foster education about them.

Besides this research, the process also involved the creation of prototype card decks, several testing sessions of the cards in different countries from groups of practitioners and young people, feedback, and redesign.

We acknowledge that other values would also be valid and important to have, but do not feature in this deck. To keep it portable and easy to use, the number of values needed to be limited.

For more information about Council of Europe values: www.coe.int/en/web/about-us/values.

For more information about EU values: https://europa.eu/european-union/about-eu/eu-in-brief_en.

About the BBGames Legacy project

This deck was created as part of the project Borderline Boardgames Legacy (BBGames Legacy), which is a strategic partnership project of 16 months' duration, joining eight different partners from seven countries (Belgium, Croatia, France, Italy, Lithuania, Portugal, Spain) and supported by the Erasmus+ programme. More details about this project can be found at: www.bb-games.eu.

This project has non-profit aims, and the cards are intended to be available for free use and distribution for non-commercial purposes.

For more material developed by this project, please access the following link:

https://drive.google.com/drive/folders/1yAFdj8h4XbDAnSKD6aD3O1Kn0B8GTPW1?usp=sharing.

There you will find:

- Cards instructions
- Value Cards Activity Bank (activities not included in this T-Kit)
- Value Glossary
- Values list
- Cards to download and print (in four different colours and three different sizes)

We are grateful for the assistance and support provided by the BBGames Legacy project, and for sharing their material and resources, including their research on values.

Of course, this is only one possible list of values. You might well want to research your own list or find inspiration for more or different values to use in your activity. Remember from the Introduction in Part One of this T-Kit that there is no such thing as a "negative" value. All values are neutral – it is the attitudes and behaviours related to them that can change.

LIST OF VALUES

Aesthetics
Accountability
Appreciation
Authenticity
Balance
Courage
Challenge
Collaboration
Commitment
Community
Compassion
Competition
Contribution
Cooperation
Creativity
Curiosity
Determination
Democracy
Human Dignity
Diversity
Discovery
Efficiency
Empathy
Empowerment
Equality
Equity
Fairness
Faith
Family
Freedom
Fun
Friendship
Generosity
Gratitude
Growth
Happiness
Health
Honesty
Human Rights
Humility
Humour
Improvement
Inclusion
Innovation
Integrity
Justice
Kindness
Leadership
Learning
Love
Loyalty
Meaning
Openness
Participation
Partnership
Patience
Peace
Positivity
Recognition
Reliability
Respect
Responsibility
Rule of Law
Safety
Security
Solidarity
Spirituality
Stability
Social Status
Success
Sustainability
Tolerance
Tradition
Transparency
Trust
Wealth

Imposition Studio 5.1.1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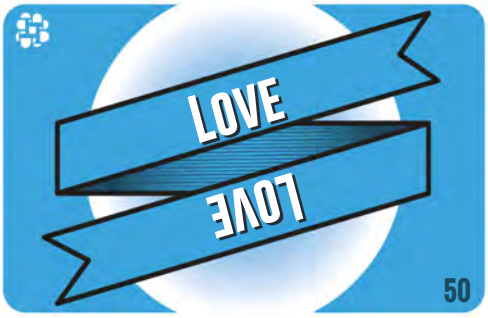

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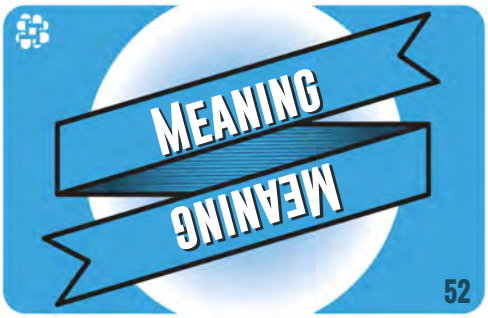

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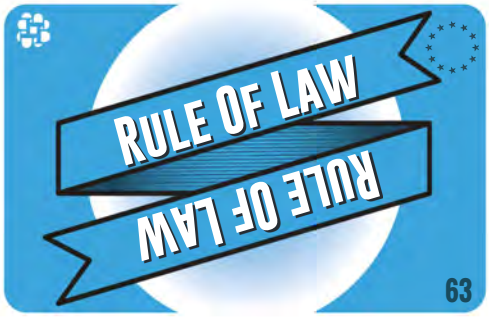

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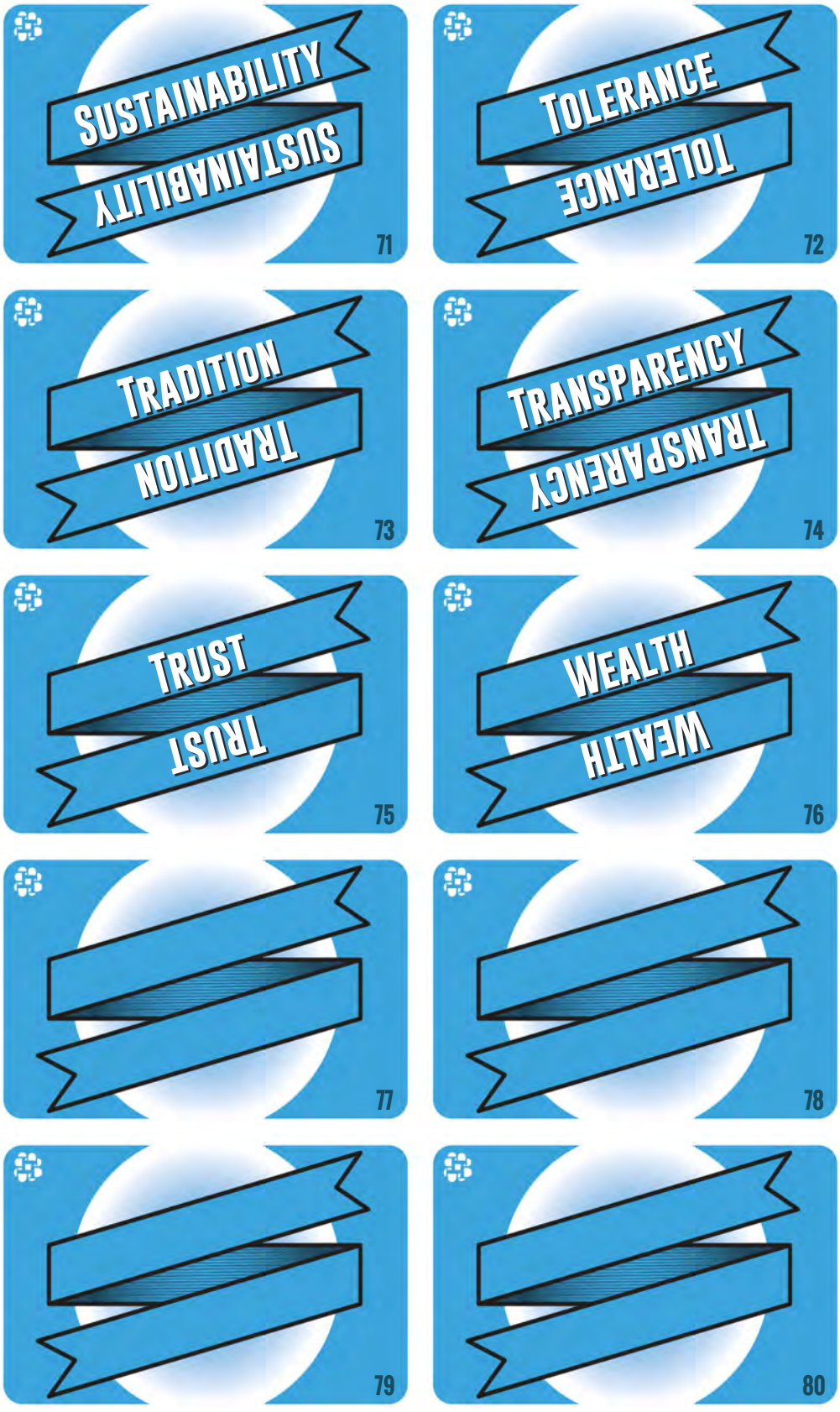

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About the authors

Sérgio Gonçalves is passionate about learning in general and sees himself as a constant learner in the biggest training of all, which is life. He has more than 15 years' experience as a facilitator of learning, exploring a diversity of approaches and methods. Sérgio loves to fire up creativity and develop new tools, such as board games, cards or digital games, which can foster learning in an engaging and fun way. Empathy, values and creativity are some of the topics that he works with at European level. He lives in a small rural area in Portugal, in contact with nature, which is perfect for walking his three (crazy) dogs.

Snežana Bačlija Knoch is an educational consultant in the European youth field and has been a facilitator of learning for nearly two decades. She loves to create encouraging and inviting learning environments, to facilitate action-oriented value-based learning, and to experiment with (and sometimes create) different educational tools and approaches. Snežana enjoys the challenges of writing and also likes to just sit in her yellow armchair and read books and stories. She is motivated by diversity of thoughts, values and beliefs and is inspired by her husband, two kids, travelling, playing and cats. Oh, and a lot of questions!

Susie Nicodemi has been involved in various European youth projects for more than 20 years in different roles, such as trainer, rapporteur, National Agency and SALTO officer, author... and many more. She tries to balance working in international projects with local action in her community in the UK. She has two kids, a patient supportive husband, and is passionate about making a difference, learning from others, being inspired by nature and coming up with new ideas to change things for the better.

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Learning mobility in the youth field is increasingly recognised and present in European programmes and in the activities and initiatives supported by the European Union, the Council of Europe and other institutions. Providing a meeting place for people from different environments and communities, learning-mobility programmes draw attention to values, trigger reflections on them and stimulate questioning and critical examination. If prepared and facilitated well, these experiences can contribute to preparing and supporting young people and adult learners to be active in society and to be agents of change.

This T-Kit has been written by and is for facilitators of learning, to help start their thinking process about an important, but also complex, topic. It aims to promote value-based education in general: to explain it and, with practical examples related to specific values, show how it can be used. It is framed within the current policy framework of the Council of Europe and the European Union, including their youth-mobility programmes. The T-Kit should be understood through a holistic learning and non-formal education approach: the combination of theory, background information, examples and some practical ideas should help to initiate reflection from the relatively new angle of value-based education in learning mobility in the youth field.

Value-based learning is not neutral, and neither is the *T-Kit – Value-based learning in mobility projects*. It is rooted in a set of values that it explores, promotes and encourages action based on them. To support this process, the T-Kit is divided into two parts: one conceptual and one practical. The conceptual part lays the foundation for value-based learning in mobility, while the practical part encompasses concrete activities and "thought provokers", which address the dilemmas and questions that can arise when implementing activities.

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