



Co-funded by
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Youth INC

Enhancing youth voice for diversity and inclusion



METHODOLOGICAL HANDBOOK

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Background of the Youth INC. project

The YOUTH INC. project is a collaborative effort involving six partners from Hungary, Romania, Germany, Kosovo, Albania, and Israel, comprising NGOs and youth-led organisations. Over 24 months, the project aims to enhance the quality, perception, and capacity of youth workers and young individuals by focusing on Learning for Diversity and Inclusion.

The key objectives include the development of a training module for 154 youth workers, and introducing tools for social dialogue on the significance of diverse societies and communities. Additionally, a Project Based Learning (PBL) module will engage 540 young people aged 16-25, reinforcing critical thinking and exploring themes such as anti-racism, minorities, diversity, and inclusion. The PBL will incorporate methods like the Council, Community Inquiry, and Open Spaces for Dialogue and Enquiry.

The project further seeks to support youth workers and groups in implementing three local actions in each of the six countries. These actions involve a mapping exercise on unknown local heroes, inviting youth groups to design memorials for them, virtually setting up selected designs using digital technology, and inaugurating virtual monuments through ceremonial events. Roundtables for policy dialogue among stakeholders will be initiated.



The Partnership

anthro p o l i s

Anthropolis (Anthropological Public Benefit Association), a Hungarian NGO intends to promote the values of cultural relativism, participatory approach, citizens' empowerment, and awareness on global issues. In order to introduce global perspective in institutional education and strike up social discourse, Anthropolis has created media and awareness-raising campaigns, educational programmes and materials, workshops and trainings, e-learning courses and documentaries focused on the topics of global learning, cultural heritage of minorities, fair trade, migration, gender equality and contemporary slavery.

Our educational activities are based on interactive, participatory methods, such as Philosophy for Children and Communities (P4C) and Forum Theatre.

We are experts in Digital Storytelling (DST) and applied the method for diverse target groups including students, teachers, people with special needs, professionals, etc. in different international projects in the EU and outside. [www.storycenter.hu and www.storycenter.info]. Anthropolis has built an extensive network of schools and teachers, local authorities, and ministries. We have established cooperation with relevant teacher-training universities and institutions working in the field of educational research and development.

Organizational website: www.anthropolis.hu



אגודת המפגש הבין דתי (ת"ר) جمعية اللقاء بين الديانات
INTERFAITH ENCOUNTER ASSOCIATION

The Interfaith Encounter Association promotes real coexistence and human peace in the Holy Land through cross-cultural study and interreligious dialogue. We support dozens of interfaith groups building strong inter-communal relations and reaching audiences underrepresented in coexistence initiatives. Our approach differs from most peacebuilding approaches in its strong emphasis on grassroots inter-communal relations and in its true inclusiveness.

The apolitical, all-inclusive approach succeeds in attracting key constituencies that are often underrepresented in coexistence initiatives, such as religious leaders, women, and youth. This platform supports the successful transformation of mutual attitudes by taking the conversation to a deeper level with strong existential value for its participants and by working with religions as a bridge, rather than leaving it to be misused to grow alienation. In the past nearly 20 years we have been steadily growing, developing unparalleled outreach to various parts of the Israeli and Palestinian societies.

To this date, we have overseen 109 groups and more than 3,700 encounters- including 36 groups that bring together regularly Israelis and West Bank Palestinians.

Organisation website: www.interfaith-encounter.org/en/



The mission of the **ACT for SOCIETY Centre** is to foster healthy lifestyles and drive sustainable societal development. Established as a non-governmental organisation in January 2012, the Centre is dedicated to advocating for democracy and human rights, promoting culture, connecting youth, and encouraging active participation in social life and decision-making processes at both local and national levels.

Driven by the belief in the transformative power of change, ACT for SOCIETY Centre strives to bring about meaningful transformations through innovative, creative, and effective strategies and initiatives in Albania. The organisation's primary project focus encompasses gender equality and men's engagement, human rights, anti-violence and anti-extremism efforts, active citizenship, and youth participation.

A cornerstone of the organisation's success lies in its commitment to human resources development. Since its inception, ACT for SOCIETY Centre has heavily invested in building the skills and capacities of its staff. This investment includes comprehensive training and technical support, featuring training retreats, training of trainers/consultants, regional internships, and on-the-job training. The initial training is complemented by an ongoing commitment to professional and personal development, ensuring that the team remains equipped to tackle contemporary challenges effectively.

Organization website: <https://www.actforsocietycenter.org/>



The Jugendagentur gGmbH is a subsidiary of the Baden-Württemberg Youth Foundation and thus benefits from more than forty years of experience in project and innovative educational work. Jugendagentur gGmbH sees itself as a service provider for educational institutions, for organisations active in the field of youth education, for civil society actors and for companies that want to cooperate with them. The Jugendagentur actively supports the Youth Foundation in public relations and in maintaining the social media channels in all programme areas.

The Youth Agency helps to establish regional and state-wide structures in the field of youth education and youth participation ensuring the transfer of innovative model projects and project ideas. Through the Youth Foundation, the Youth Agency is involved in the issuing of publications and working materials as well as in events and further training courses on project management, networking, school-work, media work and democracy promotion. Apart from implementing various national and international projects Jugendagentur also provides consulting in the field of public relations, social media marketing and product design.

Organization website: <https://jugendagentur.de/>



SIT - Center for Counseling, Social Services and Research is a non-governmental and non-profit organisation that aims to create a non-violent, healthier, and more inclusive society in Kosovo. To do so, SIT works with young people of all backgrounds, women, and other marginalised groups with the ultimate goal of preventing violent and unhealthy behaviours, as well as with perpetrators of violence to prevent violence from recurring and hold them accountable.

SIT works with local communities by targeting them in projects and initiatives to make them more collaborative through working side by side, promoting the benefits of living in a healthy society, and when applicable, pursues cross-border cooperations by participating in multi-country programs implemented in the Western Balkans and Europe, with a specific focus on creative arts as a means for cross-border dialogue as well as community development. The topics in which SIT has put its main focus since its establishment are: gender equality, youth work, human rights, social work, peer violence, Domestic Violence and violence against women and girls, and arts as a means for solving social problems.

SIT does this through the following SDGs: SDG 3. Good Health and Wellbeing; SDG 4. Quality Education; SDG 5. Gender Equality; SDG 10. Reduced Inequalities; SDG 16. Peace, Justice, and Strong Institutions; SDG 17. Partnerships for the goals; SDG 11. Sustainable Cities and Communities.

Organization website: <https://sit-ks.org/>



The Youth Association from Transylvania (ATA) aims to help develop, promote and represent the general interests of the communities in Transylvania by having social, cultural, sporting, educational, recreational and professional training activities, and thus promoting the active involvement of all generations in the perpetuation of ethnic, national and European values. Our Motto: To show Europe to Transylvania and Transylvania to Europe!

In our immediate community of Cristuru Secuiesc, a small town of about 10,000, with rural surroundings, we collaborate with schools, NGOs, orphanages, and centers for the disabled, supporting the Hungarian minority community, which makes up 96% of the population, along with surrounding villages totaling around 30,000 residents.

Our wider community is Transylvania, encompassing one-third of Romania and a population of 7 million. We're extending our mobility projects beyond our local regions and selecting youth participants for exchanges, training courses, and volunteering opportunities from across Transylvania, not limited to our immediate area. We mainly work with kids, youth, and young adults, through non-formal learning methods and vocational trainings to help them acquire skills, competences and attitudes which empower them to become more successful in daily life and employment.

Organisation website: <https://www.ata-ro.eu/en>

Purpose of the Methodological Booklet

Aiming to support youth work activities on all levels, especially on social inclusion through non-formal education activities, this handbook is intended to be a description of applied methods and handful activities being able to cascade a training. It can be used as a guide to a variety of methodologies that can be applied both in the context of this project, and outside of it.

Primarily, this is the main training material for YOUTH INC's Training conferences. The Handbook describes all of the methodologies used during the training in Prishtina (June 2024), including examples of activities and best practices. During the National Cascade Trainings, Youth workers can turn to this handbook to refresh their memory on the different methodologies or activities, and to use it as a guideline for the trainings. In addition, it can be used as supporting material for youth workers during the implementation of the MAKIVIS. In addition, this handbook contributes to the dissemination of these methodologies, increasing their accessibility and improving the long term impact of the YOUTH INC project. Therefore, it will remain freely available for all audiences through the projects' partners websites.



Philosophy for Children/Communities

- **Online/offline/blended learning: can be adapted online/offline**
- **Short summary of the methodology:**

Philosophy for Children, abbreviated as P4C, is a teaching style aimed at developing reasoning skills as well as stimulating the development of creative, critical conversations evaluating central questions.

It was originally implemented by Professor Matthew Lipman of Montclair State University in the United States over forty years ago and has been expanded upon and implemented in various ways since. Formed in conjunction with psychological theories of philosophical inquiry, this method brings the art of critical thinking into the minds of young people, therefore creating systematic thinkers that can develop throughout their time in education.

- **Themes/topics you usually work with during the application of the methodology:**
All types of topics can be used, which are in the common interest, controversial, central, creative.
- **Learning objectives of the methodology:**
To support critical and creative thinking.
- **Tools/Resources you need for the realisation.**
The tools/resources/materials are various depending on the different activities. Please, check below at the descriptions' of activities.
- **Time required for applying the methodology**
If all the below listed activities are delivered: approx. 5 hours.

- ***Size of the group you can work with 8-25 people***
- ***Primary target groups***
The primary target group of our work are teachers and trainers, social workers, staff of NGOs, working on the field of education, social work and sustainable development.
- ***Secondary target groups***
Pupils and students (age 11-18 years) and young adults (19-30)
- ***Basic structure of the methodology (the steps/stages how you deliver the methodology) and detailed description of the activities (the steps/stages how you deliver the activities):***

- 1) The first step is the briefing stage when the facilitator creates safe space and introduces the aims and roots of the methodology.
- 2) The second step includes the warming up activities which helps to understand the concept of 'philosophical question'.
- 3) The third step is the realisation of the inquiry.

- ***Detailed description of the activities***

Activity 1) Creating Code of Conduct

Objective: Establishing an atmosphere of trust and cooperation through establishing common rules, strengthening teamwork.

Materials: Big/flipchart paper, markers, bluetech

Time: 20 min.

Steps:

1. Take the flipchart and ask the students to collect rules they want to follow during the P4C sessions.
2. Write down all and glue it on the wall.
3. Ask all the students to sign as an act of acknowledgement of all rules.

It is worth going back very quickly to the rules at the beginning of all separated sessions and modify it if students think it is necessary. The facilitator should also sign the paper and keep the rules.

Activity 2) P4C Bingo

Objective: Getting to know each other. Becoming conscious of big ideas and the relation to own experiences.

Materials: Bingo sheets, Pen or pencil

Time: 20 min.

Steps:

1. Hand the bingo sheets and the pencils/pens to the participants and ask them to gather as many signatures from the people in the group as possible.

Statements: I believe that...1) ... there is a God/there are Gods. 2)..... sometimes people fall in love at first sight, like in the movies. 3)..... robots will one day be smarter than humans. 4)..... the hole in the doughnut, part of the doughnut. 5)..... animals have the right not to be eaten. 6)..... I am the same person I was yesterday. 7)..... something is only true if it can be proven. 8)..... you can only prove something if it's true. 9)..... people are inherently good. 10)..... the world would be a fairer place if all jobs were paid equally.

2. The participants walk around and ask others from the group to answer the questions on the bingo sheet. If the asked person can affirm the question, they sign in the field of the statement.

3. The person who has 12 names (different people) the first on the sheet shouts out “BINGO”.

4. When all or most of the participants have made “Bingo” ask the group to sit down in a circle. Ask them if they liked the exercise and: Was it hard to get the task done? Was it easy? Did you learn something new and what? Did you get interesting information about the other participants in the group? What was the most common statement? What was the rarest? Did you realise something you knew before but never reflected on? Were you surprised at how many things around you have something to do with sustainability? What else could be added as a statement in the sheet?

Activity 3) 4C posters

Objective: Demonstrating the 4 core elements of P4C.

Materials: 4 C posters (laminated A4 or A5 poster), blue tech (to fix to the wall)

Time: 10 min.

Steps:

1. Show up the prepared 4 C posters for the students with the following words on it: **CREATIVE, COLLABORATIVE, CARING, CRITICAL.**

The content of the Posters: Poster 1: Creative word on the top and the following text below: We are creative thinkers when we make connections, think of new ideas, explore possibilities, compare things, suggest alternatives. Poster

2: Collaborative word on the top and the following text below: We are collaborative thinkers when we speak to each other, build on ideas, are friendly and helpful, share our experiences, work together.

Poster 3: Caring word on the top and the following text below: We are caring thinkers when we think about what's said, listen to others carefully, imagine how others feel, don't interrupt, wait our turn. Poster 4: Critical word on the top and the following words below: We are critical thinkers when we ask 'big idea' questions, test our ideas, give good reasons, look for evidence, suggest conclusions.

2. Describe that these words are the cornerstones how a participant should work and act during a P4C session.

3. Discuss all 4 elements with the students and underline the equal importance of all 4 elements.

4. If all students understand what the 4 words mean during the P4C sessions, glue the poster on the wall.

Activity 4) Quality of Life

Objective: To prioritise personal needs and also to compare personal needs and collective needs

Materials: One expression with one sheet of paper

Time: 25 min.

Steps:

1. Put the printed expressions on the floor (find the expressions below) and ask the participants to choose one of the expression (per person): wellbeing, education, access to information, safety against violence, freedom of vote, freedom of movement, good salary, satisfying job, leisure time, theatre, concert hobby, sport activities, elderly care, credible media, clean environment, good public transport, internet, friends, family, own flat,, wide green areas, nutritious food, delicious food, mobile phone, car, love, sewage network, social insurance, fair taxation, pet, wifi, access to public, health care, health, healthy food, freedom of religion.
2. Ask them to put it in order from most important to least important, meaning they have to stand in a row or in a half circle with the expressions where the first is the most important and the last is the least important.
3. During the process, encourage them to talk to each other, to reason, to persuade, to negotiate etc.
4. Once they think the order is finalised, initiate a group discussion - ask them about the process and what is their opinion about the final result/order.

Activity 5) Naughtyometer

Objective: To prioritise particular moral concepts of behaviour

Materials: Prepared set of cards - one set of cards per 4-5 people

Time: 30 min.

Steps:

1. Ask your students to group as teams of 4-5 people.
2. If you have the groups, give to each group the following set of cards:
<https://www.thephilosophyman.com/wp-content/uploads/2012/12/Naughtyometer-with-pictures.pdf>
3. In groups they rank the sheets from most to least naughty. Most of the cards are paired to bring out dialogue about particular concepts.
4. After each group has committed to a decision, they can ask each other questions about their choices. The facilitator leads the discussion (at point 4) and helps participants to find similarities and differences and supports them to find their arguments, reasoning on their choices.

Activity 6) Four Corners

Objective: To collect arguments and practise reasoning publicly

Materials: Prepared four posters on four different basic film genres: e.g. COMEDY, ACTION, ROMANCE, FANTASY

Time: 20 min.

Steps:

1. Place the four posters (with the words of COMEDY, ACTION, ROMANCE, FANTASY) on the four different corners of the room.
2. Ask students to choose and stand beside the genre they like the best - individual work.
3. Ask the individuals who made the same choice and stand at the same genre to write a list with arguments why the genre they have chosen is the best.
4. Ask each group to appoint one speaker who will present the listed arguments for the other groups.
5. After each presentation, give a short time for students to change their position if the reasoning was convincing (they can change corners after each presentation).
6. If somebody changes his/her position, ask why he/she did it.

Activity 7) Philosophical or not

Objective: Deciding which is a philosophical question and why.

Materials: Prepared list of questions, pens or pencils for each participants

Time: 25 min.

Steps:

1. Give to each participant the prepared sheet of paper with the questions below. Next to the questions put two boxes (YES and NO) where they have to mark whether the question is philosophical or not.
2. Give them approx. 6-7 minutes to fill the boxes individually.
3. When everyone is ready, ask different students question by question to share what is their answer. Discuss if it is right or wrong and why.

Activity 8) ABC - Big ideas

Objective: Collecting various possible philosophical concepts/big ideas

Materials: Flipchart papers (one per group), markers for each group

Time: 25 min.

Steps:

1. Ask participants to group as a team of 4-5 people.
2. Ask each group to write the English ABC to the flipchart - beside each letter they should leave a space.
3. Ask the groups to find a philosophical concept/big idea by starting with each letter, e.g.: A - Ability, B - Beauty, C - Cosmopolitan, D - Diverse etc.
4. Ask the small groups to share the list on plenary, with the whole group.

Activity 9) Question quadrant

Objective: Practising the identification and creation of open and philosophical question via stimulus

Materials: Question quadrant (digital or drawing), prepared stimulus

Time: 45 min.

Steps:

1. Ask your students what different types of questions they know. (It is like a brainstorming, they can say whatever they know.)
2. Show them the Question Quadrant (screen it or show it as a drawing on a flipchart etc.) and explain to them that in the P4C we differentiate 4 type of questions: Textual and Closed, Textual and Open, Intellectual and Closed, Intellectual and Open. The last type (Intellectual and Open) is the Philosophical Question.
3. Discussing in detail about the Open type of questions, please share the following information with your students:

Open questions are about abstracts, concepts and/or values, therefore, there is no right or wrong answer to them. Unlike close-ended questions, open questions cannot be answered by easy 'yes'/'no' or obvious answers. they prompt a longer conversation to discover the unique perspective of participants. Often, open questions result in a clash of opinions or a heated debate. However, it is important to keep the discussion respectful and safe for all participants. They require a person to pause, think and reflect and therefore develop critical thinking and other soft skills. Answers include personal feelings, opinions or ideas about a subject.

Steps:

1. Ask participants to group as a team of 4-5 people.
2. Ask each group to write the English ABC to the flipchart - beside each letter they should leave a space.
3. Ask the groups to find a philosophical concept/big idea by starting with each letter, e.g.: A - Ability, B - Beauty, C - Cosmopolitan, D - Diverse etc.
4. Ask the small groups to share the list on plenary, with the whole group.

Open questions are important also in conversation, they keep it flowing in an open and engaging way. Open questions usually start with 'Why?' 'How?' 'What?' or 'Can you describe...', 'Tell me about...'. Open questions should be based on a genuine interest in participants and their perspective, thoughts and feelings regarding a chosen topic.

When forming the question, it is good to use words that reflect this approach such as 'think', 'like', 'want', 'believe' and 'feel'. Not only are these questions designed to elicit a longer and more detailed response, but they, likewise, ask the respondent to take extra time to consider what is being asked of them and what they should say. Keep in mind that wording is very important. Open-ended questions can result in long answers. If you would like to keep them brief or relevant, be specific when asking the question. (Source: <https://files.nc.gov/ncdhhs/documents/files/dss/training/Open-Ended-Questions-.pdf>)

4. In the P4C we only apply philosophical questions, therefore formulating a philosophical question should be practised. For practising we apply a stimulus. The stimulus is the starting point for the enquiry. With the stimulus, you can try to draw the attention of your group to different topics, issues, questions, without directly specifying them. This is its role in the process: to raise themes and provoke the formulation of philosophical questions. Here as a stimulus choose a simple and short tale (e.g. from Aesopus) screen it and read it out loud (or they can read it together - one sentence per student).

5. Give each student a printed A4 paper with Question Quadrant on it and with a list of questions you prepared. At least one question should belong to each 4 different types of question categories.

6. Ask them to find the category for each question and discuss the right answers together.

Activity 10) Stimulus - inquiry

(To prepare the stimulus and inquiry, please read first the 'Preparation for facilitators' part right below Activity 9.)

Objective: Participating in the first inquiry.

Materials: Stimulus, A4 sheets - 1 per participants, pen or pencil - one per participants, enough space to sit in a circle

Time: 60 min.

Steps:

Choose a stimulus according to the following description and use the 10 steps (find below this activity) to facilitate the inquiry. Facilitate the inquiry sitting in a circle.

What constitutes a good stimulus? Are there 'unsuitable stimuli' at all?

This could easily be a question to discuss within the frame of an enquiry with fellow P4C trainers or colleagues.

Whether a stimulus is good or less so depends on the goals as well as the educator.

A stimulus is good if it fits the agenda and the desired learning outcome. In general, a prompt is good if it: has a clear agenda or theme is appropriate for the group composition and does not offend any ethnic or religious group or minority, etc. fits the age group of group members catches the attention of every group member gives an opportunity to everyone in the group to express their own opinion (even if it radically differs from that of the rest of the group) speaks for itself, in other words, if it does not require an interpretation focuses on the specific realities the group encounters on a daily basis provides a positive, solution-oriented approach to the future.

What type of stimulus can you use?

Only imagination can limit what type of stimulus is used in the P4C process. At the beginning it is best to start with a simple stimulus. Once students are used to framing philosophical questions, an inquiry can be set off by almost anything. When choosing a stimulus, always bear in mind the time you have to present it for the group. Even though you may have to shorten it (e.g., if it is from a novel or a movie), always respect the original author. You can use a citation from a literary work—in some cases giving the context might be necessary (“This poem was written in a concentration camp during WWII”). You can use your own photos, or even make photos specifically to serve as a stimulus for an inquiry. If you use newspaper or magazine articles or research data, always credit the source.

Let’s see some examples of possible P4C stimuli:

- 1) songs – lyrics can be printed and handed out, John Lennon, Imagine; Louis Armstrong, What a Wonderful World; rap – may work well with teenagers or young adults; Imagine Dragons, Radioactive (the latter is not pure rap but influenced by it – same lyrics metric) Will.I.AM, SOS;
- 2) video clips – music clips, TV adverts, movie teasers, etc.;
- 3) short animations – single stories with a clear message work with any age groups,
- 4) stories – fiction or personal, written or told;
- 5) picture books – can be projected
- 6) cartoons - cartoons are almost always controversial Bill Kroyer, Ferngully (1992) Hayao Miyazaki, Mononoke Hime (1997);

- 7) comic strips – a quick and fun way to engage the group with a story, Rohan, Green Humour <https://www.greenhumour.com/> Or pic from this database: <https://www.ecocomicsdatabase.com/>;
- 8) films – fiction or documentary Richard Fleischer, Soylent Green (1973) Roland Emmerich, The Day After Tomorrow (2004);
- 9) art – paintings, sculptures, etc. Katsushika Hokusai, The Great Wave off Kanagawa (1831) Enthroned Zeus statue at the Getty Museum (c. 100 BC);
- 10) objects – 3D beats 2D;
- 11) dialogues – can be dramatised with group members;
- 12) newspaper or magazine articles – mark your source;
- 13) photos – a picture is worth a thousand words; landscape pictures (both local and exotic) are great stimuli;
- 14) happenings – school events, visits, school trips, etc.;
- 15) dramatic scenes – can be performed by group members or actors;
- 16) data – pure facts can be shocking and thought-provoking;
- 17) poems interpretations can often be diverse;
- 18) graffiti – the genre itself is provocative just like its message in most cases;
- 19) video blogs
- 20) tweets – a short way to bring up an issue;

21) activities

Remember, these are only examples. Use your creativity when choosing a stimulus.

How to choose and use a stimulus?

Preparation for facilitators

In the following description the 10 steps of inquiry is described in details used these links:

<https://dialogueworks.co.uk/><https://p4c.com/><https://www.sapere.org.uk/><https://www.thephilosophyman.com/>. P4C sessions are recommended by facilitating following each step below.

Step 0: Creating a safe space

THE ROOM: The class, group or community sits in a circle. The room should be large enough for the chairs to be arranged in a circle so that all the members of the 'community' can see each other and achieve eye contact with whoever is speaking. The group should also be able to hear each other clearly; therefore, the acoustics of the environment need to be considered as well. The teacher/facilitator should be part of the group and all participants should be viewed as equally important to the success of the 'community'.

GUIDELINES: Guidelines established by the group enable the community of philosophical enquiry to create a respectful, caring and collaborative environment.

Guidelines may include:

Listen to the speaker

- Think about and respond to what is being said
- Give reasons: 'I disagree or agree with (somebody) because...'
- Treat everyone's contribution with respect
- Comment on the point, not the person
- Contribute so that you support the community

Step 1: Preparation – warm up questions

[In case participants are not used to discussions, the educator can add more introductory activities to build discussion skills]

Moving into the dialogue section, the educator may start with playing with questions and words. These are thinking-skill games that focus on the person speaking about a topic or issues.

Describe yourself in three words.

- If you were 20% more creative, what would you achieve?
- If you could trade lives with anyone for a day, who would it be and why?
- Who is your favorite cartoon character and why?
- Where would be the worst place to get stuck?

Step 2: Presentation

The educator presents a stimulus to participants. The stimulus can be presented on a screen or printed and handed out to participants. Any kind of stimulus can be used, depending on the aim of the educator, current media news, etc.

Step 3: Thinking time

Individual work. The educator gives participants some time to think about the issues raised by the stimulus. They can write down their first impressions/questions. (First words)

Step 4: Conversation

The educator creates small groups of 3-4 or pairs and asks them to share their first impressions among themselves.

Step 5: Formulation

The educator asks the small groups to formulate an open (philosophical) question based on their first impressions and the conversation they had within their groups. For the inquiry, we are looking for open questions that go beyond the stimulus.

Small groups / pairs write their questions on an A4 sheet, so that everyone in the group can read them (to ensure visibility, use at least A4 size paper, big letters and a thick marker in a clearly distinguishable colour).

Step 6: Airing

One by one, each group reads out their questions, displaying their papers with the questions written on them in the middle of the room so that everyone can see them well.
(Before airing the questions, the educator walks around the room to check each group whether they asked an open/philosophical question or not. If not, they help them formulate some. Only open questions should be shared.)

Step 7: Selection

The educator breaks up the small groups and asks participants to select one question individually.
Which is the one they would like to discuss the most?

Everybody votes. (Methods to secure anonymity can be applied but it is not a must.)

Depending on the group and/or the topic they vote for, different methods can be applied. Some suggestions:

Open methods (when participants can see each other's choice)

Participants gather around the question they choose. Participants draw a line on the paper with the question they prefer. The educator distributes voting sticks (= matchsticks/tokens) to participants, and they put their sticks/tokens on the paper with the question they prefer. Variations of the latter three: Participants may have more than one vote, for example, 3. In this case they have more options to express their preferences: put all 3 sticks/tokens/lines on one question, or put 2 to the most preferred one and 1 to the second best, etc.

Secret methods (when participants do not know who votes for which question) Participants stand up in a circle, everybody facing inside the circle. They put their hands behind their back. The educator reads out the questions one by one. Participants vote with their thumbs up behind their back when they hear the preferred question. etc.

Step 8: Last Words

This is individual work again. For a few minutes, participants think silently about their first thoughts regarding the selected question. (Last words)

Step 9: Building

Participants start a conversation about the question. The teacher is only a facilitator and should keep the following rules in mind during facilitation:

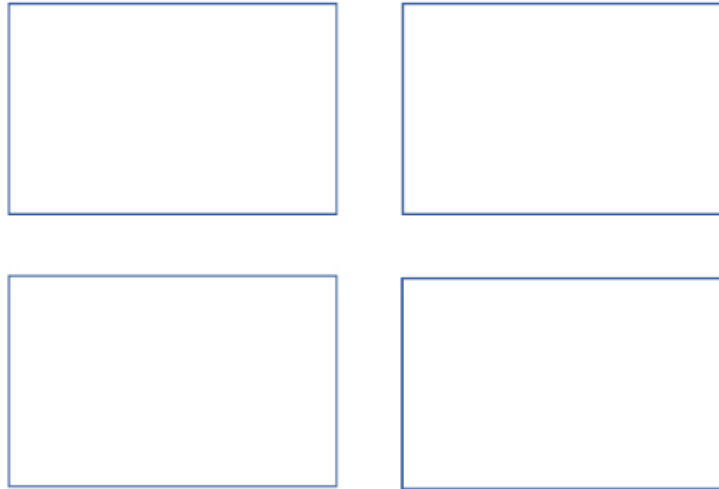
- Withhold judgement – respond to student answers in a non-evaluative way, e.g. positive but neutral responses such as ‘Thank you’, ‘That’s interesting’.
- Invite the whole group to respond – by saying things such as: ‘How many people agree or disagree with that point of view?’ (Hands or thumbs up, down or side) You can also ask questions such as ‘Having heard that, what questions might we ask?’
- Ask for a summary – promote active listening, e.g., ‘Could you summarise Kim’s point?’ ‘Can you explain what Jane has just said?’
- Invite a range of responses – model open-mindedness by inviting students to consider different points of view: ‘There is no single correct answer to this question. I want you to consider alternatives.’
- Encourage student questioning – invite students to ask their own questions before, during or after discussion. ‘Does anyone have a question about what has been said?’

Step 10: Last Words

It is important that participants are given time at the end of the discussion to reflect upon what has been said, what they have heard and upon their own thoughts, views and opinions on the question or issue that has been discussed. Special attention should be given to reflection on emotions. Educators encourage participants to identify their emotions they felt during the activity. They can express their feelings by talking about them (answering questions), writing about them or using creative ways to express them (drawing, etc.).

After a period of reflection each participant should be given the opportunity to share their final thoughts on the question with the rest of the group, possibly by writing it down in a sentence and then comparing it to the one they wrote during Step 3.

- ***Your photos/videos connected to the methodology:***



- ***Explain how you evaluate the learning process:***
After the approx 5 hours process, ask participants to think about the whole P4C learning journey and to pick one element which should be improved and one which was a memorable experience. Ask one volunteer to start to share the one-one elements in one-one sentences.

0.1. The Way of Council (WOC)

- ***Online or offline or can be adapted online/offline:***
The Way of Council can only be done in person due to its spiritual and interpersonal nature.

- ***Short summary of the methodology:***

The Way of Council, abbreviated as WOC, is a timeless practice deeply rooted in diverse cultures and traditions, fostering true community and honoring each individual's voice and contribution. It encourages attentive listening, honest expression, and compassionate communication, leading to new insights, wisdom, and healing. Originating from indigenous wisdom traditions, council offers a non-hierarchical circle communication that strengthens relationships and builds stronger communities.

Its effectiveness in conflict resolution, decision making, and communication has led to its adoption in various settings worldwide, including educational institutions, businesses, healthcare facilities, and community organizations.

As the need for authentic and heartfelt communication grows, so does the implementation of council practices, spreading across continents and cultures. Whether in the wilderness or within communities, council provides a sense of homecoming, fostering connection, understanding, and respect for all life.

- ***Themes, topics you usually work with during the application of the methodology:***

Each council has a theme, a question, based on which the participants will share the stories. Few examples of starting themes: Tell us a story about your childhood venue. / your favourite moment with one of your relatives. / one moment from your childhood that you will always remember. / your dream for this world / your fears and what gives you courage. / when you had trust issues. / when you felt that you wanted to change something in yourself.

Few examples of council themes: childhood, background, ancestors, life-changing moments, bullying, sexual abuse, discrimination, actual problems in the community, society, country etc.

- ***Objectives of the methodology:***

In a council the participants share personal stories, opinions and life events which are very important for them, while all the other people are listening.

- ***Tools you need for the realization:***

Talking piece / object, candles/firewood for fire/ any other material for the center.

- ***Time required for applying the methodology:***

The duration of the council is hard to be approximated precisely. It depends on the theme and person, however normally it takes more than 1 hour. If the council lasts 1-2 hours, you can make it without having breaks, but if it takes longer, the council keeper can make one or more short breaks. The participants can go to the toilet during the sharing if they feel the need, but they should stay in silence and not interrupt the process.

- ***Size of the group you can work with:***

You can make the council with small groups 4-5 persons up to 20-30 persons. If there are bigger groups, it will take longer and the unexperienced people may lose interest.

- **Primary target groups:**

The primary target group of WOC are 16+ years old youngsters.

- **Secondary target groups:**

The secondary target group of our work are teachers and trainers, social workers, staff of NGOs, working on the field of education, social work and sustainable development.

- **Basic structure of the methodology (the steps/stages how you deliver the methodology) and detailed description of the activities (the steps/stages how you deliver the activities):**

The basic form of the Council is simple:

- 1) Preparation: Find a quiet, safe space where the group can sit in a circle. It can be indoors or outdoors.
- 2) Opening and ending: All the elements of the activity must be presented by the council keeper, if the participants are attending a council for the first time. At the end of the council, the keeper should turn off the candle (if there was one), thank the participants, appreciate them and their stories and announce the end of the council.
- 3) The council itself: Open a dialogue practice about a topic where participants take turns speaking with a designated object, fostering attentive listening and honest expression within a safe and respectful environment.

- ***Detailed description of the activities***

The important elements of the Council:

- 1) The Council Keeper - Each Council is facilitated by a person, who is leading the process. This person is presenting the principles and elements of the Council to the participants. This person is opening and closing the council and will be the only one person allowed to speak, besides the speaker holding the talking object.
- 2) The speaker and the listeners - Only one person can speak at the time in the council. The person who speaks must hold a talking object.
- 3) The center of the circle - In order to create a ceremonial atmosphere and to prepare the participants for a deep sharing, in the middle of the circle a beautiful “altar” can be arranged. A candle which can be lighted in the beginning of the council can be placed there, along with a few stones, feathers, a scarf, wood, important objects for the group, etc.
- 4) The talking piece/object - Is the object which will be held by each speaker. The object should be something meaningful for the group or connected with the theme of the council.

The first person who will feel the calling to speak will take the talking object. After finishing the story, this person will pass the object to the person in the left side, following the Sun movement. When the talking object is passed the two persons will look into each other’s eyes. The person who is holding the talking object can speak or pass the object to the next person. Nobody is forced to speak during a council.

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1) The 4 intentions - The council has 4 intentions: Speaking from the heart (sharing personal stories, opinions which are important for the person, which come from the heart), Listening from the heart (Listening with full attention, with empathy and no judgements), Speaking the essence (Sharing the most important parts of the personal story, having a talk which is not too long and not too short), Spontaneity (being fully present, not planning what to say, but saying what feels right at that moment).

2) Confidentiality - Since the participants will share personal stories, some of which can be very intimate, one important element of the council is the confidentiality. The stories shared during the council will remain within the council and the participants shouldn't spread the stories to other people.

- **Your photos, videos connected to the methodology**



- ***Explain how you evaluate the learning process:***

During the last round the shared theme can be: Tell us how did you feel during the Council. / which story was surprising for you. / which story resonated with you the most.

Interfaith Encounter

- **Online or offline or can be adapted online/offline:**

Can be adapted to both, but face to face encounters tend to have more significant outcomes.

- **Short summary of the methodology:**

An Interfaith Encounter is a meaningful conversation in which participants exchange ideas on issues that have existential significance for them, and consequently get to know one another in a more intimate way.

It reveals similarities and helps to build bridges between people, but also enables them to share their differences in a constructive, respectful way. Our approach differs from other interfaith efforts because it focuses on interactive conversations between participants, rather than passive listening to expert speakers.

- **Themes, topics you usually work with during the application of the methodology:**

The most common way to conduct an Interfaith Encounter is through joint learning of our respective religions, traditions and cultures, but other platforms of in-depth exchange may work better for specific groups of people: music, literature, shared vocation or interest, etc.

- **Objectives of the methodology:**

Even one encounter creates an important transformation among its participants.

But when groups from neighbouring communities meet regularly, this provides a regular opportunity for encounter, exemplifies the possibility of inter-communal relations based on friendship and respect for the unique identity of each, and constantly generates change as additional members of the larger communities join. In this way, the transformation becomes much more solid and effective.

- **Tools you need for the realisation:**

The advantage of this approach is that its main resource is just people. The organisers can also bring texts to be discussed, but it is not a must.

- ***Time required for applying the methodology:***

The ideal duration of an interfaith encounter is 1,5 hours.

- ***Size of the group you can work with:***

5-15 people for ideal participation, but you can of course have larger groups divided into smaller ones if needed.

- ***Primary target groups;***

Everyone can enjoy it. We use religion as our main tool of conflict transformation. This does not mean that one has to be religious or a believer to take part. Religion permeates culture, even among those who call themselves 'secular', in very deep ways.

- ***Secondary target groups:***

The friends and families of participants. We count on the "multiplier effect" to create a larger impact on society.

- ***Basic structure of the methodology (the steps/stages how you deliver the methodology) and detailed description of the activities (the steps/stages how you deliver the activities):***

A typical encounter starts with a casual mingling until the group gathers. Participants catch up with people they know and briefly introduce new people. When the group gathers, if there are new people, the group will hold a round of brief introductions, with participants sharing personal details such as name, religion, profession, family, etc.

If needed, and if it fits the group's character, you may also want to include a short "ice-breaker" activity. Then the theme chosen by the group during the previous encounter will be introduced through very short presentations, 5-7 minutes each, from the different religious perspectives.

These presentations are not meant to cover the whole theme, but to briefly describe some of its main components and key issues. It is a good idea to have a few brief texts included in the presentation and some groups even use just texts to present the theme, but this is not a must.

Following the presentations, the conversation opens up to the group to share ideas, thoughts, experiences, feelings etc. by all participants. It is not expected that they will agree with each other.

The expectation is that they learn about each other's views, understand what they have in common and where they differ, and develop the ability for friendly disagreement. In addition: we are not looking essentially for academic input but for a sharing of personal views, experiences, thoughts etc. Therefore, it is expected that people from the same tradition will not necessarily agree. At the end, facilitators wrap up and the group chooses the topic for the next encounter.

- ***Detailed description of the activities***

Here are a few examples of how to structure an interfaith encounter and what topics can be discussed.

Activity 1) Name of the activity

Objective: in one sentence the aim of the activity

Materials: list of materials needed for the activity

Time: time required in minutes

Steps: how it should be facilitated step by step (numbering if it is possible)

1) The story of each participant's relations with their tradition or culture

Objective: Get to know "the other" in a deeper way

Materials: None

Time: About 30 minutes, depending on the number of participants

Steps:

1. We go around the circle and ask each participant to describe the story of their relations with their tradition.

2. Here are some elements we can suggest to be included in their stories:

- the home and society in which they grew up
- what they were educated for and how they responded
- how did the attitude evolve during the years
- what are their relations today.

3. The group can agree that each participant shares their story without response or allow responses by other group members.

4. Other related questions that can be used under this topic:

- Share a ceremony or life cycle event in your life that was meaningful to you
- Share a story about your family's roots
- Share the story of your name (personal or family name)
- What is the thing you like most about your religion or culture, and what is something that you find difficult to deal with?
- Share your favourite traditional tale

2) Using cultural or religious sources and practices as a conversation starter

Objective: Get to know “the other”'s culture and practices on a specific topic

Materials: None

Time: 1,5 hour

Steps:

1- A topic should be chosen in advance, let us take for example “environmental sustainability”

2- According to the profile of the participants, coordinators can bring quotes of different religions and traditions that address this subject. For example:

-Muslim: “And the sky has He raised high, and has devised (for all things) a balance, so that you might never transgress the balance: weigh, therefore (your deeds) with equity, and do not upset the balance” (Qur’an, Al-Rahman, 55:7-9)

-Christian: “Think about the flowers you see while ridin’ through your pastures. They don’t do anything to clothe themselves in such beauty. But I’m telling you the truth that even the wise King Solomon could not spend all the money in the world and dress as beautiful as they.” (Luke 12:28)

-Jewish: “Make certain that you do not ruin and destroy My world, as if you destroy it, there will be no one to mend it after you.” (Midrash Kohelet Raba, 7:13)

-Native American: “Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself” (Chief Seattle)

3- Coordinators/facilitators can present briefly how they see this topic is addressed within their own culture.

4- Then, the floor is open to all participants to share additional texts, thoughts and practices they personally relate to, concerning this topic.

3) Discussing topics related to the relationship with “the other”

Objective: Discuss how we approach our relationship with difference and how we experience it in our lives

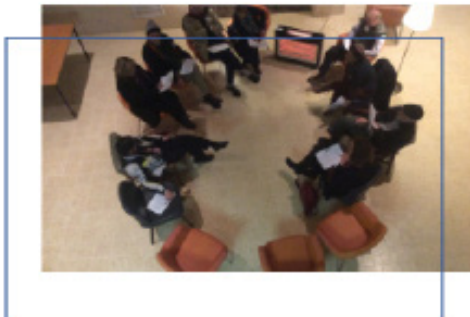
Materials: None

Time: 45 min

Steps:

Interfaith encounters can be a powerful tool to reflect on our relationship with otherness and “the other”. You can have a round of participants sharing an experience of positive interaction with a person that was an ‘other’ for you”, a question that invites participants to go deeper, come with a positive attitude and already starts the process of connecting among the group members. Another option is to bring religious and cultural teachings and practices towards peace, inclusion, or understanding.

- *Your photos, videos connected to the methodology*



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

- ***Explain how you evaluate the learning process:***

The learning process with this method is a long-term one, so evaluation should be done on yearly or semestral basis. During the process itself, the facilitator should be very attentive to the group's dynamics: participants' language and body language, if anyone feels uncomfortable, if the group has different levels of knowledge on a certain topic that needs further clarification, etc. The facilitator should also keep contact with participants individually, in order to receive feedback.

III International Youth INC. training in Prishtina, Kosovo (6-7th June 2024)

On 6-7th June 2024, the partners of Youth INC. project organized an inspirational training ...SIT & YA

Photos

IV Adaptation of YouthPass Certificate

YouthPass is a European recognition instrument for identifying and documenting learning outcomes acquired in Erasmus+ Youth and European Solidarity Corps projects, serving as a tool to recognize non-formal and informal learning, fostering individual reflection and awareness.

The aim of this initiative is to adapt the certification method of YouthPass for use in partner countries outside the EU, such as Albania, Israel, and Kosovo. Through a participatory approach, local versions of the Youthpass will be created, ensuring that it reflects the specific needs and contexts of these regions.

This adaptation aims to enhance the employability of young people by providing them with recognized credentials for their non-formal learning experiences.

The process involves drafting and piloting different versions of the Certificate templates, incorporating feedback from youth workers and participants in training sessions and project activities.

The final versions will be translated into local languages and issued during an international networking workshop for young people, contributing to the development of new tools and non-formal learning methods in these regions.

The process of the Certificate implementation

Before the activities, make sure you give enough time to explain and discuss with participants the meaning and application of competences, the process of self-reflection, and the procedure of writing about them.

During the activities, make sure that participants have regular chances to reflect on their learning journey, either individually or in collaboration with others. During this project, we will use daily evaluations and learning diaries with a cheatsheet based on one of the methods provided by publication Valued by You, Valued by Others, however we encourage everyone to brainstorm alternative enjoyable methods for this task.

Towards the end or after the activities, participants might require assistance in writing their learning achievements for the certificate. Ensure that there is someone within the team or from the partner organization available to provide support in this regard.

V Closing notes

Partners of the YOUTH INC. project are confident that the methodologies detailed in this Handbook will help teachers, trainers and youth workers to create an atmosphere in the classroom or in their extra-curricular activities where a learning process based on mutual trust and understanding can be achieved among young people.

Creating such an atmosphere is essential if young people are to share their views with each other, even on controversial issues, in an honest, listening, democratic way and at the same time developing their critical thinking

If you have any questions about the project, Anthropolis Association, as the international coordinator of the project, can answer them by email: anthropolis.iroda@gmail.com.

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