



SLYMS

Training of Trainers'



Erasmus+



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Preface

In this output, the aim is the collective development of a specific training model on youth work and non-formal and informal learning. The development of the methodology of this training material will be a result of the cooperation between experts on youth from Greece, Spain, and Portugal. These workings will take place in the framework of the project "Sociocultural Learning of Youth in Mobile Societies" 2018-1-EL02-KA205-004039, funded by the European Programme Erasmus+ under Cooperation for innovation and the exchange of good practices, KA205 - Strategic Partnerships for youth.

The proposed Methodology is a vital part of the Sociocultural model on non-formal and informal Learning for interventions in the field of learning development through social multicultural events among young people, which will facilitate the learning of life-relevant knowledge and skills, especially for disadvantaged and marginalized groups of young people.

The production of the training material based on the literature and practices review, the findings of ethnography and also the rich experience of the contributors/experts. Our major intention is this training model to be applied at various aspects of social life, such as schools, communities, NGOs, municipalities, both at national and transnational level). It will be used as an effective contemporary and updated manual and tool for the further training of trainers working with young people from different backgrounds.

The general framework of the proposed Sociocultural Training Model is based on the following steps:

- socio-cultural learning conditions
- learning processes of the Sociocultural learning
- validation of learning

Introduction

This handbook addresses part of the broader problem of the modern societies, which is prevalent within them, phenomena of increased mobility, both horizontally, from system to system, and vertically, in the sequence of the social scale. As a training manual, it aims to develop social skills as well as more democratic and resilient behaviour. With regards to the preparation of trainers for dealing with and for young people, this manual is concerned with social theories and predominantly with those that approach individuals more holistically, addressing the culturally mature person, taking advantage of the human and social capital and based on cultural models of analysis on the experience and management of intangible resources. Moreover, being socio-culturally oriented, the non-formal and informal education we propose incorporates elements from intercultural pedagogy, field psychosocial approaches, cognitive models of modern neuroscience, current advances for more effective communication and conditions catering for more solid learning in the individual and the community.

In an increasingly developed educational and cultural capital, a high number of reference frameworks are emerging on learning in diverse cultural environments, with an emphasis on subject contact, the use of intermediate space, critical introspection, cultural mediation, and experiential learning. The SLYMS socio-cultural model paradigmatically takes into consideration the presence of an unpredictable x variable in our everyday life, which is underpinned and which is capable of unexpectedly modifying the established

system of our perceptions. This, among other factors, is emotion, curiosity, of diversity.

Psychological terms such as autobiography, impulse, broadening of perceptions and deepening, critical thinking, are in accordance with our model and with the objectives of specialization, lifelong learning, and certification. This is worth mentioning since it occurs at a time when there is a deep disruption in the relationship between education and production, specialization and employability. The background of fixed reference points is interrupted, while mobility continues vividly, modifying the fixed reference frames for the youth living in societies with mobility.

Nowadays, we know that formal and typical education does not exhaust experience, which matures on the road with more direct processes, enriches the concept of self, supports the cultural capital of the individual and the community. Intergeneration ensures continuity between field and theory.

There is a need for us to organize accessible training, since the respective populations are increasing, and we consider critical to:

- ⇒ Awaken and transform citizens' attitudes and attitudes
- ⇒ Educate citizens on the principles and ethics of a respectful relationship with languages and cultures
- ⇒ Create a collaborative network
- ⇒ Give theoretical tools and encourage citizens to drive innovation and change in the municipality, and in educational and socio-cultural groups
- ⇒ Gain understanding and enrich our experience with the skills and experiences of our fellow citizens.
- ⇒ Strengthen the movement of solidarity and economy for sustainability and well-being.

All the aforementioned is materialized through non-formal and informal learning tools, such as public events, as in the case of the Feasts of Multilingualism.

The manual primarily involves young people living in societies with mobility, unaccompanied young people with different cultural and linguistic backgrounds. It also concerned with trainers, those responsible for their training, youth workers and young people.

In this model, the focus is on youth work, in street work, and in the innovation of Awakening of Languages and Cultures, as well as in the shared underlying theories. The development of sociocultural learning in our SLYMS model is based on a thorough literature review and ethnography and the findings thereof, and this model can be adapted and applied at various levels (local - schools, community, NGOs; regional - municipality, city; national level). This allows the results of the project to be replicated and used as a real tool for the integration of youth work and non-formal and informal learning at different levels.

The general framework of training on the Sociocultural Evolutionary Model of co-formation-action SLYMS developed within the project is based on the following axes:

- The Rational of the SLYMS project and the pedagogy of commons
- The youth, youth work, street work
- The socio-cultural model of teaching/learning SLYMS
- Intercultural approaches of communication
- The formal and informal education in the frame of Social events
- Festival of Multilingualism, Cafe of Multilingualism
- The sociocultural toolbox of SLYMS

- An open paradigm: best practices

Conditions for Sociocultural learning

1. The ethics, logic, and pedagogy of the commons

In this section, the trainers will be theoretically engaged with new views and sustainable ways of attending and organising social life. In particular, they will be in touch with the terminology of the commons' theory and the pedagogy of the commons in order to be familiarised with the basic characteristics of the commons' ethics and logic. The main aim is to provide a coherent theoretical framework and an alternative value system on which the learning activities of the next section (see 'learning processes') will be based and developed. To sum up, the core aims of this specific section is:

- To develop critical thinking.
- To cultivate analytical and synthetic ability.

To theoretically and ethically underpin the learning activities of the next section which promote and cultivate specific skills and competences in vulnerable mobile young people, such as sharing, autonomous intervention, participation, collaboration.

1.1 The commons' ethics and logic

Commons or 'common-pool resources' (Ostrom 1990: 30, 90) or 'commons-based peer production' (Benkler & Nissenbaum 2006: 395) consist of goods and resources that are collectively used and collectively produced. Commons are various forms of collective equal ownership that have established by different communities to ensure the survival and prosperity of each of their members. The existence of the commons presupposes and promotes the self-organization of the communities and the rational management of their common resources.

There is a variety of common goods, from natural common-pool resources (Ostrom 1990) to workers' co-operatives, and digital goods, such as open source software (Benkler & Nissenbaum 2006; Dyer-Witheford 2012). Whether they are material, such as land and water, or immaterial, such as education and knowledge, the commoners (the members of the community) tend to form a collective network of social cooperation and interdependence. They combine individual freedom with social collaboration, holding the promise of more democratic participation, openness, diversity, creativity and co-production without the hierarchies of the state and the market (Benkler 2006: 2; Bollier 2014). Sharing lies at the heart of the commons. These things we share are called commons (Bollier & Helfrich, 2012).

The commons' structure is built on three interrelated main parts: (a) common resources, (b) rules and (c) the commoners who are involved in the production and reproduction of commons. Therefore, the commons have limits, rules, social norms and sanctions determined by the commoners (i.e. potentially all members of a community on equal terms). In this context, it is claimed that the precarious mobile youth are considered as commoners, because they can actively play a significant part in determining the practices and rules of the community, through their involvement in the workings of community's everyday life. Commoners improvise and reformulate these practices and rules on an

ongoing basis, in response to particular socio-ecological conditions and historical contexts (Kioupkiolis 2017).

The 'common' is perceived here as a process of 'commoning' citizenship and social integration. It is not a static reality, but an alternative pedagogical and micro-political process that continually evolves beyond the logic of the top-down state power and the profit-driven market. The commoning activity promotes new possibilities of social inclusion and participation through the development of a growing specific set of subjective dispositions, such as a) direct involvement in public and collective life, b) autonomy, c) self-reliance, d) sharing, and e) equity (Pechtelidis, 2018).

1.2 The education and pedagogy of the commons

In common education (De Lissovoy, 2011; De Lissovoy, Means, & Saltman, 2015; Means, Ford, & Slater, 2017) and training, which combines autonomous invention, sharing and collaboration, the teacher or the trainer becomes a facilitator who helps students or trainees to become commoners, i.e. self-directing, creative individuals who draw on the commons of knowledge but they also embark on their own innovative explorations, renewing inherited forms and inventing new ones (Pechtelidis, Kioupkiolis, & Damopoulou, 2015; Pechtelidis, 2018). Hence, the teacher/trainer, even as s/he acquaints students/trainees with a given body of knowledge, negotiates with them the terms of apprenticeship. S/he enables them to become autonomous learners who take their cues from existing knowledge and experience, but they also reconstruct it, conjuring new ideas and works, communicating with other creative singularities and participating thereby in the renovation and the expansion of the commons of knowledge (Bourassa, 2017). The teacher/trainer abandons the position of the master who transmits a fixed, authoritative tradition. By contrast, s/he treats students as equally capable actors who bear singular capacities and creative energies. S/he assists them in becoming free commoners, that is, individuals

who are integrated into the commons of knowledge but navigate their own course through them.

The starting point of the common learning process is the individual needs of each young on the move (in our case) in 'here and now'. Spontaneous things, such as an idea, a piece of material, begin an informal learning activity. The learning process becomes now open, elaborated and re-adapted by the commoners in a dynamic way which response to the circumstances and the needs of young people (Korsgaard, 2018). The outcomes of knowledge are not predetermined, the limits of the learning process are not fixed in advance, and the interconnectedness of learning is highlighted and cultivated (Pechtelidis 2018).

Coaching and support for vulnerable young people can assume various forms. Trainers seek to avoid excessive interference and guidance. They try to be discreet and to let youth freely express themselves and shape their reality in their own terms. Trainers and trainees interact with one another in familiar terms. This is quite similar to the 'critical friend' pedagogical approach whereby the teacher establishes a close relationship with children without assuming the status of adult authority (Costa & Kallick 1993; Pechtelidis & Pantazidis 2018). According to the approach, the 'critical friend' is a reliable person who does not provide ready-made ideas, knowledge and solutions, but raises challenging questions. This kind of 'intervention' by the trainers is intended to promote the self-direction of young people and their ultimate attainment of autonomy. The term 'intervention', which is based on influence, mutual consent, and agreement, is preferable than the term 'guidance', which implies enforcement and sovereign imposition according to the predominant social standards.

In a nutshell, the co-creation and co-determination of learning would unfold on a basis of equality and in ways that nurture openness, fairness, equal freedom, creativity and sustainability.

1.3 The Municipal Festival of Multilingualism in Thessaloniki as a Commons

The annual municipal 'Festival of Multilingualism' that takes place for the seventh year in a row in the city of Thessaloniki, Greece, is conceptualised as commons. The 'Festival of Multilingualism' enriches and promotes the commons by bringing together people from very different cultural, social settings and professional fields, and making language and culture available resources for all. The various activities, events, speeches and discussions, and the diverse workshops taking place in the city hall during the festival, demonstrate in practice the ability of the commoners who are engaged in it, to tackle racism, exclusion and discrimination in innovative, effective and socially oriented ways. The festival aims to 1) the social inclusion of the refugees, especially youth and children, through their participation in more open and flexible multilingual, educational and cultural programs, 2) provide an alternative, more participatory approach to teachers' education and training, civic engagement, and active involvement of the local communities and institutions in public life.

The social and cultural organization of this festival develops and works in a space between the state and the market suggesting new forms of participation and responsibility in the social field. The participants learn how to collectively participate in the use and in the production of common resources such as language and culture through their involvement in the activities of the festival. A set of subjective predispositions such as horizontal co-operation, personal participation and moral idealism are being cultivated, creating a practical example of self-help and collective benefit. A municipal festival like this can be seen as a vehicle for the social integration of people and the transformation of society in a progressive direction of freedom, equality and solidarity.

1.4 Multilingual Cafes

The Cafes take place in several areas within the city, so as to create a link between the educational with the social space. They are accessible to the citizen, providing a threshold among the “agora” under the meaning of direct democracy and the personal introspection. They offer a space connecting the “inside” and the “outside”, between two or more individuals who are about to meet in the middle, and in-between two or more cultures and languages.

The Cafes provide a dynamic space for everyone to access to the “unknown”. Besides, the Cafes, after all, epitomize a non-formal and informal educational process. In doing so, the Cafes— not unlike the Multilingualism Festivals— principally aim to highlight the multiculturalism and the multilingualism of the community, and the neighboring societies, with which they come in contact directly or indirectly, to present the potential that is produced from the meeting of cultures, and to create more collaborative opportunities, rendering in this way the city a creative laboratory that produces art, speech and social projects, in cooperation with different bodies, organizations, and institutions from abroad.

More specific, the Cafés include the presentation of projects from previous Festivals, as well as the exchange of linguistic knowledge, multilingual narrations, and presentations. The citizens are invited to talk about the languages and cultures of their community/city, to learn about various educational activities, get familiar with informal education, think, be moved by narratives, myths and fairy tales, and share their language trip, new ideas for project plans and efficient multilingual practices inside the community and in educational practices.

2. Learning Models for Intercultural Societies

“Ethics cannot be taught with moral lessons. Should be formed in the minds from the consciousness that the human being has to be at the same time an individual, part of a society and part of a species. Each of us carries this triple reality.

In the same way, all human development must understand the joint development of individual autonomies, community participation and awareness of belonging to the human species.”

Edgar Morin, 2002

A Trainer in Intercultural learning must be surround of some learning models in coherence with the principles, Mission, and Values that Intercultural Festivals must express. Development, learning and knowledge are social processes and cooperation are indispensable to its construction.

Cooperating, however, does not automatically derive from physical proximity. It implies equality and difference. There can only be cooperation when curious, confident, informed, motivated, capable of reflecting, listening and participating, with different points of view, different experiences and experiences persons are recognized as competent in their individuality (personal, social and cultural).

When, given the opportunities and on an equal footing, there is a 'positive' conflict between them that provokes destabilization necessary for cognitive and attitudinal evolution. Soon, cooperation is also a sine qua non for the construction of a democratic and plural society.

2.1 Non-formal and informal education and strategies of learning

“My grandmother wanted me to have an education, so she kept me out of school.”

Margaret Mead

Although this remark of the famous American anthropologist Margaret Mead might seem a little bit exaggerated to our ears, it hits the mark of what we might discuss about nowadays forms of education and learning, especially when migrant and refugee youth are concerned. Where and what do we learn, that really concerns our lives, have long-lasting transforming capacities and help us to construct and “defend” our lives and identities? And in what way is this question especially relevant for migrant and refugee youth?

In order to be on the same page, it might be useful to define very briefly what we understand as formal, non-formal and informal education/learning.

1) With formal education, we refer to an “education that is institutionalised, intentional and planned through public organizations and recognised private bodies and – in their totality – constitute the formal education system of a country” (Glossary UNESCO, 2011, p. 80).

2) With non-formal education we mean an institutionalized and intentional education, organized by an education provider, but which doesn’t form part of the former institutions (Torres del Castillo, s. f.; Glossary UNESCO, 2011, p. 82). This could be typically a language school, a youth centre, a civic centre or similar.

3) Then we can consider informal education or learning “forms of learning that are intentional or deliberate but are not institutionalised. It is consequently less organized and structured than either formal or non-formal education. Informal learning may include learning activities that occur in the family, workplace, local community and daily life, on a self-directed, family-directed or socially-directed basis” (Glossary UNESCO, 2011, p. 80).

e might find it also useful to include non-intentional forms of learning. These do not occur by intention but happen while we are realising activities, such as listening to the radio, reading the newspaper or involve with other people. Or when we - and this is especially relevant to our case - engage in cultural or social activities, participate in a sports club or in a neighbourhood association, although these activities are not organised with specific learning purposes, but just “to have a good time”, pursue a common cause, relax or engage with our people. We might even find the distinction between informal and non-intentional forms of learning unsuitable: It’s often in contexts where we are not supposed to learn something specific, where we learn the most: contexts, in which we pursue personal interests and passions allow the highest levels of learning due to a high personal involvement: If I am a big fan of punk music, I might be able to learn a lot about it because my passion and curiosity drive me towards it. This fact is especially relevant in youth contexts.

Nowadays we have to deal with quite a contradictory situation: On the one hand, all over the world the value and importance of formal education and the achievement of certificates, diplomas and superior education have increased considerably (see also Cobo & Moravec, 2011). The numbers of students, especially in higher education, are increasing, as well as the number of careers, diplomas, certificates and exams: everybody is on the run for certificates and eager to climb up the superior education ladder; the higher, the better. This relates, of course, to the increasing demands of the transformed labour market and higher levels of competitiveness. Although everybody in a given society has to stand the pressure originated by the challenging labour market and education system, children and young people receive the highest amount of it.

This means - meanwhile the system maintains as it is - that teachers, educators and youth workers are in the urge to support Youth on their road in this system, facilitating and resolving difficulties on the way to get necessary certificates, diplomas, titles, etc., and thereby guarantee best opportunities in the labour market and future autonomy. It is a growing tendency that extra-school,

youth-oriented organizations offer academic support and help for Young people struggling in the education system: in order to get better marks, pass the necessary exams, obtain superior education access, etc. Most youth workers need to be well informed about the education system and be able to deal with the related needs, challenges and worries of Young people.

This might be even more important when we consider the situation of migrants and refugees, who arrive in a foreign country and education system. The majority of these young people don't understand nor speak the language of the host country. The linguistic barriers, together with the unknown and new setting they have to "fit into" and adjust in a very short time (which can be a classroom, school, neighbourhood, city, refugee centre, etc.), make the accomplishment of academic goals (and the corresponding certifications) so much more difficult. This means that youth professionals often have to deal with high amounts of psychological stress and frustrations experienced by young people. It would be recommendable that youth professionals received training in this psychological terrain so that they can attend young people accordingly and understand better what they are dealing with.

"Education is a period during which you are educated by someone you do not know, about something you do not want to know." Gilbert K. Chesterton

On the other hand, the system creates an urgent need to transfer learning processes from formal environments to less formal ones. We need to de-stress learning processes, offer alternative ways of learning and environments that are able to facilitate a "new form of learning". How could this new form of learning be?

2.1.1 New forms of learning

New forms of learning imply spaces, where young people can identify with, connect to, pursue passions and interests and which they can influence with own ideas and perspectives. Most importantly, young people have to come

back to realize – why they want to learn and feel interested, motivation and curiosity about things. And these interests are by nature different for each person, depending on personality, sociocultural background, experiences and other elements. This new form of learning should enhance abilities, skills and attitudes, as well as a useful and fruitful knowledge that is not fixed. It rather should be considered a living matter in constant development, all lifelong.

Some of the greatest issues in Young people's lives is their contradictory role in society: on the hand, expectations on them are very high. These expectations combine with a prospect of a future, that is very uncertain and in constant change. On the other hand, young people are considered to be dependent on adults and to hold a “non-status” between child and adult, where they are told what to do, learn and study. In this context, a self-motivated, autonomous and experience-based learning process that allows trials and errors are rather difficult.

Therefore, these processes should be facilitated through informal, non-formal and non-intentional learning, in which learning is motivated and connects with Young people's interests and lives. There should be space and time to explore own interests and getting to know own self and others; where there is room for trial and error. We believe it to be significant to transform roles between adults and Young people into more even and horizontal relations. Young people should have the chance to shape their learning process and even become an expert for a subject they know a lot about. In a project of the refugee association, CCAR in Catalonia young refugees created different artistic workshops (music, photography, painting, etc.), with one of them being the expert and sharing his or her experience and knowledge with the others. It is important, to facilitate projects that transform Young people into protagonists; give them a voice and offer them space where they can, together with a group of peers, overcome challenges.

Just one of these examples is the Barcelona based project VOZES: A children's' and Youth orchestra, where children and young people from lower-income and marginalized neighbourhoods in Barcelona are able to learn for free a classical instrument of their choice and perform in a professional orchestra, together with peers from many different countries (as these neighbourhoods register a high number of migrant residents). Director Pablo González founded the project based on the Venezuelan model of Youth orchestras, with the idea that "everybody can learn an instrument, no matter what the background".

2.1.2 "Invisible learning"

In a very inspiring book, Cobo and Moravec (2011) suggest a new model of education, which should be integral, open, horizontal and give much more importance to the "invisible learning". This "invisible learning" is contrary to what is, still, given most attention and value in our occident formal education systems: the explicit knowledge, which "is simple to code or verbalize, and even observe in books, databases, programming manuals, musical scores, etc." (Cobo & Moravec, 2011, p. 26). The invisible knowledge is, therefore, tacit, personal or experiential and "much more complex (if not impossible, in some cases) to export, systematize and even verbalize" (ibid.).

It's in part due to a growing global interconnection and contact between people and places that we, of the occident world, learn more about different learning types, environments and strategies. Often these differ from occidental ways of learning, for example, could be much more experience-based, in a group or family, oral or live-long. For example, many young African men that come to Barcelona, either as a refugee or migrant, have diverse manual skills and practical knowledge, for example, repair cars or do fabrics, but do not dispose of correspondent diploma and certificates. They didn't receive a formal education but rather learned through many years of practice and from others. And they grow up in learning environments where orality plays a major part, not litera-

cy. These different learning styles and strategies offer an enormous enrichment to classical occidental perceptions of learning.

Apart from sociocultural factors, we have to take into account different kind of learners, who use different learning strategies. We could define learning strategies as “specific actions, behaviours, steps, or techniques - such as seeking out conversation partners or giving oneself encouragement to tackle a difficult language task - used by students to enhance their own learning” (Scarcella & Oxford, 1992, p. 63). And they depend not only on sociocultural backgrounds (how we “learned to learn”) but also on personality traits and preferences, and hence on “learning styles”: we could be more visual or kinesthetic oriented, an introverted or extraverted learner, or prefer thinking over feeling and so on (Oxford, 2003).

These learning styles and preferences lead to different strategies on how to achieve a learning goal: we could use cognitive, meta-cognitive, compensatory or memory-related strategies, but even social and affective strategies (Oxford, 2003). In learning processes with migrant and refugee Youth, we have to take into account each learners personality and enable them to use learning strategies according to each one’s needs and preferences. To find out what works for who could be seen as a basic step at the beginning of a Youth-oriented program. It is even recommendable to offer Young people exercises by which they can explore their preferences and needs.

With respect to all these considerations, we would like to point out one crucial fact: we have to be very careful not to put all Young people in the same box, letting stereotypes and prejudices determine our understanding of Young people. Concerning migrants and refugees, we are well advised to differentiate between these two groups and the different experiences and needs these young people are likely to have. These differences depend, for example, on the age of migration, if young people come from countries with considerable conflicts, wars and humanitarian catastrophes, if they are accompanied by their

family or not, the characteristics of their countries of origin, socioeconomic background, education, etc. Young refugees might have experienced traumatic events before and during their migration and lived during some time in a refugee centre. They dispose of an uncertain legal and civic status during some years, with the (likely) possibility that they are denied international protection at one point. These young refugees have specific needs and preferences and might process differently in learning processes than young migrants, who are already live some years in the host country.

This doesn't mean that we shouldn't think of programs, events or activities that are inclusive and in which migrants and refugees, but also other parts of the population, are invited to participate. On the contrary: the less "ghetto", the better and the more inclusive, intercultural, multilinguistic, "in between social classes" and intergenerational, the better.

Intergenerational and community-based projects with Young and elderly people have shown excellent outcomes in many parts of the world. In Barcelona, the children and Youth organisation Casal dels Infants organise regular meetings between Youth from migrant families of a marginalised neighbourhood in Barcelona, the Raval, and elderly people of a local retirement home. In these meetings they talk about experiences, that are interesting for the young participants and elder people are eager to talk about. It serves the intergenerational and intercultural exchange and young people are able to determine the topics of the conversation group. In another organization of the same neighbourhood, AEI Raval, elder volunteers, many of them retired and with free time, give academic support for young students with challenges in this area. Many of the young participants come from migrant families (many of them from Pakistan families), live only a few years in Barcelona and have linguistic barriers to pass exams and the formal evaluation system. It's interesting that youth worker from AEI believes this academic support to be highly useful but object that these Young people need more leisure activities, in order to de-stress their sit-

uation and strengthen features such as self-confidence, trust, social relations and playing.

Summarizing, the future of new learning processes should empower and enable Young people to construct autonomous and confident lives. We might find them in the combination of formal, non-formal, informal and non-intentional learning: "it is necessary to expand the dimensions of learning formal and informal, in order to build connections that allow us to strengthen the relationship between both concepts" (Cobo & Moravec, 2011, p. 26). And adapt youth-oriented programs to the needs, particularities and situation of each single Young men or women.

3. Learning Models for Intercultural Trainers

3.1 Intercultural Education

The issue of cultural diversity has passed, in little more than a decade, from a hidden reality to omnipresent themes. It is not multiculturalism societies is a new factor, it is this multiculturalism that is new; trade and coexistence people of different origins in the same geographic space was one of the over the centuries, but the scale and pace of mobility exponentially. A multicultural society is, therefore, a reality, an obviously irreversible process that has always been present in the development of societies. A look at different cultures and societies over the centuries shows how opening and permeability are indispensable conditions for evolution, just as biodiversity is indispensable to the continuation of life.

What the intercultural awareness of today can bring us is the ability to learn from the mistakes of the past, and instead of transforming multiculturalism in a problem, recognize its enormous advantage. In other words, transforming a multicultural society into an intercultural. This society instead of a sum or juxtaposition of confronting or 'tolerance' in the same space, live the crossing of cultures in a society of real and effective rights - from civic and political rights to economic, social and culture.

A society in which personal and social identity does not pass through loyalty blind to a group of belonging, usually defined as opposed to someone or something, but rather by a process of permanent construction, which accepts the diverse influences and is based on the similarities, the differences, in the combined wills of building a more just and of belonging to humanity. We all inhabit a common space, on which we depend, where no one has more rights to have arrived 'before'.

The concept of intercultural education refers to all systematic training, which aims at developing, both in the majority groups and in the minority shareholders:

- a better understanding of cultures in modern societies;
- greater ability to communicate between people of different social groups;
- attitudes better adapted to the context of cultural diversity, through the understanding of psycho-social mechanisms and factors socio-political groups capable of producing racism;
- greater ability to participate in social, creative interaction of identities and of a common sense of belonging to humanity.

A conception of intercultural education that does not only apply to formal education, nor to places where cultural heterogeneity seems to be more apparent. At school, in the family, at work, in sport, at any territory, intercultural education implies questioning and deepening knowledge, abandon ego/ethnocentrism and adopt a new paradigm. According to Fernand Ouellet (2002), intercultural education articulates necessarily with education for citizenship and it can also be defined as cumulatively following five principles/concerns:

- Openness to cultural diversity;
- Equality of opportunities and equity for social cohesion;
- Critical participation in the democratic deliberation life;
- Respect for life on the planet.

A society that prevents its members - children and adults - able to develop their skills to the fullest by virtue of their means or culture of origin, or which denies them full rights of citizenship by reason of his place of birth, is not a viable society.

3.1.1. Intercultural education skills

In the environment of non-formal and informal education, different realities might happen, and at the same time, new ones could appear by own social processes that are being transformed themselves with new educational interventions. Educational spaces, as meeting spaces, are the place to create values and exchange those between people, also where we built part of our identity.

Diversity is visible in the educational space and it became stronger as a place where we communicate each other, because it allows us to be equal, but at the same time to differentiate ourselves from the others. The intercultural approach aims to break-down with those deficits that construct the conceptualizations and meanings of diversities, and it tries to show that diversity is not like the differences based on the deficiencies (Gil Jaurena, 2007). Therefore, as a methodological proposal aims to break these mechanisms and create a new framework to think about diversities.

Young people and their networks become active agents, promoters and recipients of concepts where participation in the educational space constitutes and positions them in front of others. An intercultural approach is a space where diversity is recognised and strengthened, promoting a dialogue between different people. It means to create a proposal which makes an analysis of reality and that allows generating proposals for changes in the future. As Aguado argued, T (2009): "intercultural approach as a theoretical approach that works as a metaphor in that it allows us to think about human diversity and formulate alternative ways of action and thought in education" (p.14).

Metaphors must be delimiters of existing actions and discourses, allowing us to understand the complexity of social and educational situations. This way of thinking organizes and places us in a space of dialogue. At the same time, it shows us how the educational space builds exclusion meanwhile consolidates it, not promoting this space for reflection and exchange.

Knowing how to recognize diversity versus difference, as two opposed mechanisms that generate dialogue on the one hand and exclusion on the other, becomes transcendental. The metaphor constitutes us and therefore it is the axis that gives us value and allows us to promote diversity and break that confrontation between diversity and difference, which in practice becomes exclusion. Difference implies a moral appreciation (Abdallah-Preteuille, 2006), and therefore in itself is a moral judgment.

When we speak about diversity, we speak about dialogue and in a way of seeing reality, which in itself implies recognizing the other. As Aguado argued, T (2006), it is the gaze that creates the object and from here we name to a subject that acts. In other words, we are talking about communication and, above all, a new way of promoting interaction between people. It is a way to build a new worldview and a new reality, which brings us closer to the metaphor of diversity.

Diversity connects us with culture, being at the same time promoter of the production and construction of cultural features and their communication mechanisms. If the approach or proposal is in that diversity scheme, the culture will be constructed differently. Commitments will be different and therefore the reality will be configured differently. Bridges of dialogue become the engine of cultural construction.

Diversity is a dynamic, changing and open concept. This sends us to need to build new common spaces, where diversity becomes a space of contact and transformation of society. And where cultural differences help mutual enrichment and where interculturality is hybrid, segmentary and complex.

This reality is enormously suggestive, insofar as we no longer have to describe cultures but the processes of dialogue between different cultures. Pointing out to Linton, R 1936: 42: "cultures are transmitted by individuals and can not be manifested through its intermediation." Specifying in educational space, the importance is the creation of social spaces governed by negotiation and crea-

tivity. This proposal breaks the inequality and gives a space of equity to conquer.

The relationship between stereotypes and prejudices is transformed, turning interculturality into a learning mechanism. However, there are also resistances that start from wanting a culture or an idea and flee from the look we make towards the other.

For this reason, we have to identify ourselves as a whole, as a collective, in "a discursive act of comparison, selection and significance of practical determinants and cultural representations as emblems of contrast" (Giménez, C., 2000). In this process, we build ourselves from a universal perspective, where others do not exist as such and where the only way to preserve ourselves is to universalize our cultural project and colonize the rest of cultural realities. But for our model, to be valid and recognized, we have to show it as the best and recognize it universally. And in this mechanism we weaken the most vulnerable, we stop listening and impose operating guidelines that benefit our particular cultural reality.

All these force us to redefine our projects, to distinguish between differences and diversities, questioning the intervention, routines, relationships and dialogues. This is always in an educational framework that promotes the opposite way. We have to do a 'beliefs' review' and rebuild ourselves.

Multiculturalism, sometimes, is present in the collective unconscious, but interculturalism goes much further and it is more difficult to use. It is important to know that there are inequalities and differences that put barriers to not recognise diversities.

Conflict is the relational and visible place to show those communication and interaction difficulties, sometimes this is the only option for many people. Therefore, people use public image like the only way to categorize themselves. Sometimes, public image is the only option to avoid discrimination and exclusion.

3.2.1 Fundamentals of Intercultural Education

In the field of pedagogy and developmental psychology, intercultural education approach is based on the constructivist conception that recognises the inheritance due to authors and researchers such as Vygotsky, Piaget and Bruner, among others. Learning is understood as a process situated in social participation: the learning inserts itself in the social context, cultural and political context.

The five principles of learning synthesized by Sonia Nieto (1999) clearly illustrate the concept of learning that underlies intercultural dialogue. These principles are:

- Learning is actively built,
- Emerges from experience and builds from it,
- Is socially mediated,
- Influenced by cultural factors and
- By the context in which it occurs.

Learners are not a more or less hollow container that fills with knowledge, as you consume the spoonful of knowing that you are going being taught.

3.2 Communities of Practice – CoP

Nowadays there are the means to create and sustain communities of practice – CoP networks, informally organized (or differently organized!), which lay in the existence of a common stock of knowledge.

They arise from the will to participate, from the felt need for sharing knowledge and are moving towards the optimization of practice.

Communities of practice may join a small or extended number of people who share the same place of work or, on the contrary, spread across the most diverse geographical locations. People connected to the same school (teachers

and not only) or, on the contrary, of different schools in the country or in different countries. They discuss common problems and ways to solve them, find strategies, projects and intervention plans and/or adapted to different contexts.

They are informally often (virtual or in person) the which strengthens the feeling of closeness and common purpose; produce more knowledge and increase the level of confidence in the intervention of the day to the day, once the doubts caused by the isolation and the at the same time freed from the constraints imposed by procedures bureaucratic

They are informal, or at least non-institutional, communities and 'with horror' to bureaucracy, but they do not grow at random. It is important to 'deal with' them, to keep them alive, in particular through the existence of coordination/facilitation which ensures the continuation of the activity and the direction of the community. Coordination ensures the planning, organization and timing of contacts and initiatives, is sensitive to the best and most effective forms of registration of the knowledge constructed that pass, for example, the construction of shared databases or the memories of a meeting. Coordination is also synonymous with shared leadership, namely through the assumption, by different people, of the various roles that make up the same leadership. Communities of practice rely on cooperation and knowledge sharing.

So why not promote communities of local intercultural leaders, at the level of their workplaces, seek to implement co-operative work at all levels of community organization? Leaving accumulated knowledge about learning and cooperation, giving visibility to successes and discussing the reasons for the failures of their practices, increasing knowledge through registration and exchange of experiences, seeking support from specialists, cooperation and learning, on the way, to know the other.

3.2.3 Building Communities of Practice

Learning through life, and learning from life, are slogans that translate, in the present day, more than a necessity, is evidence. The concept of literacy means not only the existence of knowledge but also the competence to learn and who does not reveal this appetite for learning and for a permanent keep abreast of the times.

This relation to knowledge implies not only the awareness of 'uncertainty' and the 'temporality' of what is known, as the consciousness of that which is not known and the ability to establish and regulate learning paths.

These paths, as we have seen, are not even understandings of the relational dimension of learning and without the active learning groups (Carneiro, 2001b). And the context, cooperation competence is fundamental to growth people and organizations.

Nowadays of globalization, there are ways in which, we must break down walls of organizational boundaries and create linkages between the various members of the society establishing bridges, exchanging experiences at national or transnational level.

Nowadays there are the means to create and sustain communities of practice - networks, informally organized (or differently organised!), which lay in the existence of common stock of knowledge. They arise from the will to participate, from the felt need for sharing knowledge and are moving towards the optimization of practice. Communities of practice may join a small or extended number of people who share the same place of work or, on the contrary, spread across the most diverse geographical locations.

People connected to the same motherland or, on the contrary, from different countries, Youngsters of coming from different backgrounds with the same conditions, as NEETs. They discuss common problems and ways to solve them,

find strategies, projects and intervention plans and/or adapted to different contexts.

They are informally often (virtual or in person) the which strengthens the feeling of closeness and common purpose; produce more knowledge and increase the level of confidence in the intervention of the day to the day, once the doubts caused by the isolation and the at the same time freed from the constraints imposed by bureaucratic procedures.

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Coordination is also synonymous with shared leadership, namely through the assumption, by different people, of the various roles that make up the same leadership.

The emergence of communities of practice in the field of learning cooperative, or in the wider field of intercultural education, in the area of education formal, non-formal and informal or any other professional area and thus be an informed and active contribution to respond positively to the challenges of "Interculturalism".

3.3 Cooperative Learning

Cooperative learning is considered to be one of the most important in combating social discrimination and a motivation factor for learning and to improve the production of knowledge among social groups. Therefore, an effective

strategy when it is intended to promote equal opportunities and the intercultural dimension of education. It may also work as a model for learning about democratic citizenship and social cohesion, since heterogeneity and peer work as privileged ways of reducing stereotype and prejudice by providing the knowledge of the other, in their differences and similarities, in experimentation of a course and in the construction of a common purpose.

Extensive research on cooperative learning has largely demonstrated the advantages of cooperative learning: Higher learning outcomes, a greater understanding of contents, more developed social skills, stereotype and prejudice regarding the difference, are some of the dimensions in which cooperative learning, used consistently.

Cooperative learning represents, from the cognitive point of view, an opportunity for success because it provides (Díaz-Aguado 1996: 136):

- Cognitive and social skills that colleagues provide;
- The socio-cognitive conflict that stimulates the interaction between equals and greater motivation;
- Increased amount of active dedication to the activity on groups of learners, which implies a greater level of activation and elaboration;
- Extension of information sources and speed of feedback on the results themselves;
- Individual attention, since the work with a colleague, is more often;
- Opportunity to teach/learn from colleagues.

The success of cooperative learning has led many teachers to think cooperative learning as synonymous with intercultural education. But, it is warned; if it is true that cooperative learning is more just, effective and motivating way to

empower for social intervention and democratic citizenship. If you limit yourself to a set of techniques, more or less mechanized and applied without reflection on content and educational contexts, cooperative learning will become "It's more of a routine, effective, but devoid of its fundamental purpose. The cooperative learning only makes sense if it is accompanied by constant, by monitoring of results against the supported by an environment of cooperation and solidarity. In short, if you are framed by the principles of intercultural education.

3.3.1 Fundamentals of learning in cooperation

This section provides a brief overview of some of the main learning theories that underlie the importance of cooperation. First, there are two approaches: one philosophical nature (based Dewey, Freire) and other, psychology nature (based Vygotsky, Bandura and Rogers). The different theories complement each other, and it is in this complementarity and in the ways relate that they must be thought of and become useful for the empowerment of the trainer.

The need to establish cooperation as a key is not an innovation in education. As early as 1899, John Dewey showed how learning life should be organized having the development of a spirit of social and community. "The school would be a place where the child learns from direct experience, in an environment conducive to learning, where their reins" a spirit of free communication, of exchange of ideas, suggestions, results of past and present success or failure" today we consider the Non-Formal settings with the same spaces of learning.

Paulo Freire criticizes what he calls the 'banking system' of education in which both teacher and student are reduced to the dimension of an object. Banking education minimizes or nullifies creativity and curiosity because he refuses as a subject and turns him into mere consumer: the teacher teaches, and the students are taught, the teacher knows everything, students know nothing, students act accordingly with what the teacher demands, adapt to the programs and discipline imposed by the teacher. For Paulo Freire (1997), education has

nothing to do with the transmission of knowledge, implies creating conditions for the exercise of curiosity of the learner and allow him to assume also as a producer of knowledge especially as men and women are cultural beings, capable of taking their own decisions, programmed to learn and teach, and then endowed with of an infinite curiosity that must be developed. Any attempt to suppressing this curiosity or inhibiting the ability to choose is a form of violence. Alternatively, it proposes dialogical education, dialogue, as a pedagogical instrument.

Dialogue is not just a tactic to the involvement of students in a given task, is an indispensable component of in the process of learning and knowing because knowing has character social and not merely individual; exceeds the psychological dimension, since experience and identity are not dissociated from the problematic power and action. In our days Freire, became a Key theory towards new learning models based in that praxis of mutual interaction as a reason of production of Knowledge and conscientiousness of political action from the social groups, raising a high level of citizenship participation.

In the field of theory and research in developmental psychology of Cooperative Learning, the proposals of Vygotsky (1896-1934) are resumed, social interaction plays a fundamental role in cognition: all cognitive functions result from the relationship between individuals and socially and culturally mediated. In other words, there will be a period of time when the potential for cognitive development will only be fully realized if appropriate social interaction takes place.

Another, Psychological approach of Cooperative Learning has been represented by the theory of social cognition and the social learning of Bandura (1986). According to this author, human activity is seen as the product of the dynamic interaction between personal, behavioural and environmental factors. For example, how a person interprets the effects of his own behaviour impact on the environmental and personal factors that, for, in turn, will influence and change

subsequent behaviour. For Bandura, the individual is seen as a proactive and reflexive entity capable of self-organizing and self-regulating and not as a mere result of external stimuli or, on the contrary, of unconscious or uncontrollable inner impulses. The individual is product and producer of the social and environmental systems that involve, in other words, it is influenced by the environment but able to act upon it and modify it, to make things happen.

Another psychological theory of Cooperative Learning that could be very useful for those trainers that trained vulnerable groups is appointed by Rogers when said that Learning needs “an environment conducive to learning where there is a balance between the emotional and intellectual components of learning, and an active participation of the subject in his or her own learning: the learners participate in the educational process and has some form control over its nature and direction. Learning develops through direct confrontation with practical, social and personal problems and self-evaluation is the main mode of regulation the process. This self-evaluation implies processes of metacognition and, simultaneously, sharing of thoughts and feelings, that is, competences cognitive and social aspects.

3.3.2 Modalities of Cooperative Learning

In conclusion, some aspects that are at the heart of learning cooperative are the following:

- The need to systematically develop strategies for the development of social skills;
- Establishing a climate of cooperation (as opposed to individualism or competition);
- Systematic and never episodic nature of its use (without involving the exclusion of other activities or forms of work);

- Basic characteristics of the cooperative group: heterogeneity, responsibility individual and group interaction, positive interdependence, of interaction, equal participation; Rotation of roles and functions performed by trainees;
- Identification of multiple skills;
- Role played by the trainer: proposed activities, monitoring the functioning of the group, delegation of power;

Evaluation/regulation process based on self-assessment capacity; evaluation of the product, taking into account the group and the individual (the group assessment results from the sum of the results of each of its members).

3.4 The Hidden Curriculum of Evolutive Formation Model

Intercultural education within the non-formal and informal units of educators, animators, street workers, citizens are not limited to the idea of tolerance and acceptance of the other. The main principles are: the awakening and strengthening of critical thinking in individuals; the community's collective interest in implementing educational and pedagogical innovations; the ability to do so in a holistic way through events that promote the bottom-up organization of the commons; and finally, the development of a more global conception and a more efficient administration of the complexity underlying social and human life.

Our initiative to create a guide for the involvement of the youth and youth in societies with mobility, as prespective street workers, is based on the observed effectiveness of the Evolutive model. The cultural events of the Multilingualism festivals built on the Evolutive model of research-formation-reflexion-action seem to bring together the languages and cultures present in a society consisting of numerous distinct communities, rendering the human capital a source of socio-emotional and communication skills. Young people in such societies gain invaluable socio-emotional and communicational skills identified under the European Long-term Training Reference Framework.

It is worth mentioning some of the gained skills, which include but are not limited to the ability of an individual to communicate not only in their mother tongue but also in languages they do not actively speak. Additionally, these skills include the ability to motivate others and to be motivated by the diversity which functions as a source of enrichment, as well as the ability to adapt in multilingual and multicultural communities. The social and meta-cognitive skills and competences connected with the notion of citizenship, the ability to take initiatives and to lead, cultural awareness, and expression of an individual through linguistic and cultural autobiography are further skills acquired (EU Commission Staff Working Document, 2018).

3.4.1 The Evolutive Formation Model in Social Events

Tools identified through the Multilingualism Fests, such as the pedagogical innovation of Awakening in Languages and the Cafes of Multilingualism, constitute an educational innovation situated in the plural community of Thessaloniki. These tools will hopefully assist teachers, volunteers and citizens who work in formal and non-formal training environments to become aware of their own conceptions of linguistic diversity, multilingualism, and their social practice, and will ultimately renegotiate them.

The Multilingual Feasts are based on the long-term training of the community and its social agents in the innovative Linguistic and Cultural Awakening and the Evolutive Re-search-Formation-Action model.

The proposed model takes into consideration:

- The methodological tools of action research
- The dynamics of representations in training (Sallaberry, Charlier)
- The person-centred approach (Rogers)
- The psycho-dynamic model (Bion)
- The reflective-practitioner model (Schön)

- The cognitive model (Maturana-Varela)
- The teacher cognition model (Borg)
- The learning cycle (Kolb)
- The pedagogical skills identified by Kartz, Le Boterf, Perrenoud

The Evolutive Research-Formation-Action model could be defined as a culture, which evolves each time the personal ego binds itself to the collective self of the group engaging in different perspectives.

The Evolutive model follows a spiral movement towards two directions: The horizontal and the vertical and around three poles: the ontological (the being), the functional (to do it) and the genetics (the becoming).

In other words, in receiving the training, the volunteer appears ready to develop, to open themselves, to modify, to enrich their skills, their conceptions, their ideas, their understanding, their attitudes, their reflective skills, their empathy. The volunteer appears to have evolved on the professional, personal and relational axis simultaneously.

More analytically, we could imagine that the horizontal axis corresponds to the extension of the individual to the professional triptych of doing, knowing, and being, whereas the vertical axis evokes the deepening of the individual, which includes the process of focusing, refining, and conceptualizing oneself in relation with others, as well as with regards to the individual's role within the society.

In the Evolutive Action-Formation model, we have been able to identify three types of allied modifiers:

A. Cognitive activation thresholds, such as:

- The speech of the trainer
- The theoretical content of the training

- DVD viewing
- Teaching materials
- Experiential workshops
- Readings
- Experimentation in the classroom
- The contributions of others via communication

B. Affective thresholds such as:

- Surprise, emotion and joy, pleasure of experimentation
- Psychological states that give a critical reflection,
- Reduce worries, objections and doubts about the effectiveness of innovation,
- Encourage and motivate teachers,
- Strengthen relationships between the group

C. The temporality that creates conditions for:

- Reflection
- Self-analysis
- Interaction
- Continuity
- Conceptualization of innovation
- Construction of intra-group relations
- Time for the development of an autobiography where knowledge, experiences and attitudes can emerge

3.4.3 The Evolutive Model as a Dynamic Procedure

Our action-formation is situated in the celebrations of Multilingualism, aiming to the organization and adherence of an integrative procedure of diversity in the being, the doing and the processing of the participants. This corresponds to the development of their attitudes, practices and actions when their reality is considered.

Globally, our tools such as the educational innovation *Awakening to Languages* and the *Cafe of Multilingualism*, trajectories for youth and street-workers training, resilience skills and intercultural skills, have allowed us to focus on the dynamic complexity of working in a socio-culturally diverse group.

The formative process revealed to us seven dynamic points which constitute the pillars of the formation: the person, the word, the cultural exchange, the reflection, the relations, the reversal and the experience.

We would say that intra-group relations, as they have been manifested in according to Bion's theoretical model, have played an eminent role. According to Kelly (1999) Kalmanson and Seligman (1992), "The success of all interventions will depend on the quality of relationships even when the relationship is not the focus of the intervention".

Moreover, according to Abraham (1998), Copp (1998) and Grandey (2000), the support of the implicated ones constitutes a kind of intermediary for the sentimental charge.

According to the theory of Interpersonal Neurobiology (Siegel, 2007, in *Change Through Relationship*) the relationship, the conversation, the discussion with each other changes the neural pathways and reinforces the synapses, especially if this conversation is important and takes place within a framework of sentimental vigilance, coordination, insurance, and strong relationships.

Moreover, according to contemporary approaches, what is important is not only the coordinator of the group but also the relations; the feeling of

belonging to the group, even more so when the goal is learning and evolution. The coherent group facilitates the management of conflicts that may arise in any sincere and meaningful relationship.

Relationships without an emotional climate, without emotional support cannot work. The harmony between discovery and connection is always to be found. The affective climate of the group facilitated our work of finding the appropriate direction of improved management of conflicts and differences. In our theory, we spoke of Born's idea about the role of the group in intra-individual conflict, between collaboration and individual freedom.

We tried to resolve this conflict also through the respect of the idea of the individual as a Person that we consider of important psychological condition. It is a dynamic point in our formation. It is also the role of the coordinator who is there to highlight the respect for the individual as a Person.

Throughout our formation, the sincerest personal expression of the participants was made when individuals felt the value of the diversity they represented and were able to validate their own experiences for the sake of the group. Moreover, we tried to manage what Kurt Lewin recognizes as fear of the loss of the individual's autonomy in the group with the idea of being a Person. Flores (Flores, 2010 in Gournas) mentions that humans in their evolution and in a new environment experience the feeling of fear. An individual feels the fear of losing their psychosocial entity that has to do with feelings of sufficiency, acceptance, rejection, and disapproval.

In the training, there are psycho-dynamic conditions such as warmth, familiarity, which framed the development of a plexus in relationships. The attitude also of the trainer in their quadruple role (researcher, trainer, reference person, and friend) has created positive conditions for the establishment of this relational plexus.

The Hidden Curriculum of Evolutionary Formation

Experience has shown us that there is a hidden curriculum that helps trainers to be more efficient. The importance of this curriculum is:

- Critical thinking
- The development of empathy
- The ability to learn to deepen in innovation

Critical thinking is directly related to empathy. We work on it in a bifold manner: as an experience of dissociation and as an experience of self-mobilization trying to get in the place of the other. Through activities on unfamiliar languages, the trainers experience what the participant experiences; they live through the shock of the unknown. These experiences were based on empathy to imagine oneself as another.

Summarizing, the most important tools of our training model are the long reflective discussions, the long duration of the training, the relation of the innovation Awakening to Languages and Cultures with ethical, psychological and social perspectives, the experiential character of the model, the happy moments and the improvisation.

3.5 Critical Pedagogy

"Education makes sense because women and men learn that through learning they can make and remake themselves because women and men are able to take responsibility for themselves as beings capable of knowing—of knowing that they know and knowing that they don't". Paulo Freire, *Pedagogy of Indignation*.

3.5.1 What is critical pedagogy?

According to Henry Giroux critical pedagogy attempts to:

- Create new forms of knowledge through its emphasis on breaking down disciplines and creating interdisciplinary knowledge;

- Raise questions about the relationships between the margins and centres of power and is concerned about how to provide a way of reading history as part of a larger project of reclaiming power and identity, particularly as these are shaped around the categories of race, gender, class, and ethnicity;
- Reject the distinction between high and popular culture so as to make curriculum knowledge responsive to the everyday knowledge that constitutes people lived histories differently;
- Illuminate the primacy of the ethical in defining the language that trainers and others use to produce particular cultural practices."

Critical Pedagogy is an approach that is concerned with transforming oppressive power relations that lead to oppression of people. He tries to humanize and empower the trainees. He is more associated with Brazilian educator and activist Paulo Freire. Critical theory is concerned with the idea of a just society in which people have political, economic and cultural control of their lives. The goal of critical pedagogy is the emancipation of oppression through the awakening of critical consciousness.

Thinkers of critical theory believe that these goals are satisfied only through emancipating oppressed people, which empowers them and enables them to transform their living conditions. Its actual starting points are awareness raising and rejection of violation and discrimination against people.

Freire, defend that Critical Pedagogy tries to transform oppressed people and to save them from being objects of education to subjects of their own autonomy and emancipation. Trainees should act in a way that enables them to transform their societies which is best achieved through emancipatory education.

Through questioning the problematic issues for their own lives, trainees learn to think critically and develop a critical consciousness, which helps them to

improve their living conditions and to take necessary actions to build a more just and equitable society.

Thus, it can be said that Critical Pedagogy challenges any form of domination, oppression and subordination with the goal of emancipating oppressed or marginalized people. That Pedagogy is an educational response to inequalities and oppress.

3.5.2 Critical Pedagogy and Marginalization

Marginalization is avoided in Critical Pedagogy, its aim, according to Freire (1970), is to return to marginalized groups their lost voices and identities. When people gain their lost voices and resist unjust reproduction, they become active agents for social change. Freire also points out that marginalized trainees should be able to reflect on their concrete situations to find out why things are the way that they are. They should be aware of the factors that contributed to their position in society.

Freire (1973) distinguished three stages or levels of consciousness namely, intransitive, semi transitive, and critical consciousness.

- In the lowest level or intransitive, the individuals accept their lives as they are and the change that might happen in their lives seem to be the result of magic or miracles. They do not make any attempt to change their living conditions and injustices done to them;
- In the semi transitive consciousness stage, people with this kind of consciousness are aware of their problems and can learn to change one thing at a moment. They cannot make any connection with the outside world and they consider their problems as something normal or accidental. Actions that are taken with this kind of consciousness are often short-sighted;
- The third level is critical consciousness or critical transitivity, which is the highest level of consciousness. People with this kind of

consciousness view their problems as structural problems. They can make connections between their problems and the social context in which these problems are embedded. People with this consciousness can interpret the problems and analyse reality.

3.5.3 Multilingualism versus Critical Pedagogy and Dialogism

SLYMS model is based on the experience of Multilingualism Festival, which aim is a dialogue between people coming from different mother and/or land languages promoting dialogue as for Critical Pedagogy is a milestone the use of dialogue because it involves reading the world as well as reading the word. To Degener (2001), language is important in two ways; first, language needs and curriculum should be grounded in people language in order to actively involve them in learning and second, to be able to read the world and transform it, people need a form of discourse. Language is a practice that constructs and is constructed by how they understand their social surroundings, histories, and their possibilities for the future.

The language of each individual is part of his or her identity, so if the aim is to empower and respect people's voices, there should be respect for who they are and what values they represent. That is why for marginalized groups language is an important refuge (Baynham, 2006). To Freire (1998), the dialogue is the base of critical education in that it is one means of actively involving trainees in their own education. Dialogue engages all members of the society or the social group in a relationship where one knowing subject is encountered with another knowing subject. In a dialogic, both are supposed to listen to other and learn about their problems, what is important within their communities and ask questions that raise others, understanding of these problems from a societal perspective and then finding ways to take political actions to solve them.

This dialogue setting should be an environment of equality for dialogue to be liberating. In a true dialogical relation there are equal opportunities for all members to speak, everyone respects another's right to speak and all ideas are

tolerated. In other words, in dialogue supported by Critical Pedagogy, there are equal, open, and critical inter-subjectivity between peers and their world and between those coming from different backgrounds. All these are strengthening the thrust relation among the members of the social group. This emphasis on dialogical relations as the centre of any educational experience is also recognized in the fact that it is via communication that the meaning of human life is shared.

4. Youth Work and Intercultural Education

In the pursuit of educating and empowering young people, youth work seems to be the longest established profession within a new integrated youth support services (Mckee, Oldfield, & Poultney, 2010). Despite the vast types of researches that have been made within the youth, sometimes there is a confusion of what exactly youth work means. According to Mckee et al. (2010, p.6) “youth work is neither social care non-formal teaching. It is an intervention that combines elements of both in the context of creating learning and supportive opportunities for young people”. Considering leisure time and fun are some of the main characteristics of good youth work. Empowering youth people while doing practical activities and voluntary associations are crucial to provide them with different tools in order to involve themselves in critical thinking and acting.

Different activities are part of the planning of youth work intervention. All of those are always interrelated to personal and interpersonal contexts. For example, in the study of Hansen, Larson, & Dworkin (2003, p.27-28), service, faith-based, community, and vocational activities were frequently associated with contexts for experiences related to identity, prosocial norms, and links with adults; while sports were a frequent context for linking work and emotional development. In this study, the authors identified six basic domains of learning experiences, divided into two main development areas: 1. Personal

development: identity work, development of initiative, and development of basic emotional, cognitive and physical skills; and 2. Interpersonal development: development of teamwork and social skills, promote interpersonal relationships and extend peer networks, and connections to adults and acquisition of social capital (Hansen et al., 2003, pp. 27–28). In this sense, a “good youth work develops the ability of young people to think for themselves and to act for others (...) it helps young people learn about themselves, others and society, through non-formal educational activities which combine enjoyment, challenge and learning” (Mckee et al., 2010, p. 8)

According to the study of Madjar & Cohen-Malayev (2013, p. 172), the non-formal context usually is perceived as “more supportive and explained a larger portion of the variance in identity formation”. The authors argued that supportive educational settings are significant elements in the pursuing of identity formation. The study details that “adolescents who perceived their educational context as promoting reflective and self-focused explorative processes as well as secure, autonomous and structured, reported more age-appropriate identity development” (p.172)

In this sense, as Mckee et al. (2010) have been argued, youth work could take place in a diverse range of settings, which includes youth centres as well as clubs, schools, libraries, parks, streets among other. In sum, “wherever young people are (...), these places can be described as the ‘bedrock’ of youth work provision” (Mckee et al., 2010, p. 9). The study also considers seven factors which need to be in place to improve outcomes for the youth (p.12):

- Providing opportunities for young people to gain skills that build their well being
- Developing young people’s personal effectiveness through building their ability to arrive at their own choices and solutions for problems
- Making links between different aspects of young people’s lives

- Setting and demonstrating appropriate standards of behaviour
- Keeping young people safe from physical and mental harm
- Putting proper supervision in place, through with adults provide clear, appropriate and consistent rules and expectations
- Sustaining young people's involvement over time

"Youth work embodies these factors and crucially positions young people to shape and direct their own futures" (Mckee et al., 2010, p. 12)

Nevertheless, Young (1999, p.1) argues that "youth work has to be 'curriculum-based', and it must produce recorded and accredited outcomes". In her own words, "there was a time when talking about youth work was conducted by a way of vague references to relationships and processes; a time when the work was undercover in a kind of precious veil. That is no longer possible". If we mean to distinguishing practice of youth work, this study suggests seven defining features to commit with: a voluntary participation; balances of power in participant's favour; responding expectations of relaxation and fun, as well as those related to new experiences and challenging activities; seeing and responding to them as simple youths (without pre-set labels); working on and from their 'territory' (including their activities and concerns); and respecting and working through their peer networks (Davies, 2005, p. 22)

Inasmuch as educational institutions started to inadequately respond to social and individual needs and demands, particularly youth's ones, young people organized themselves (and their own learning agendas) within non-formal or informal contexts. Precisely, It is this reality that has to be taken as an opportunity to become more competitive, through investing in intrinsic learning and assure (at least) minimal economic security to youths and freedom they need to arrange a self-determined learning and working life (du Bois-Reymond, 2004)

5. The Intercultural Trainer – Skills and Attitudes

Faced with the challenges of multicultural society and heterogeneity, which characterizes the polis, the trainer without intercultural awareness has, tend to deny this heterogeneity and to attempt to homogenize. It implies on the trainer side availability for:

At the level of the fundamental concepts:

- Deepen knowledge about culture, ethnicity and identity in the context of modernity and of 'postmodernity';
- Explore the genesis and evolution of the concept of democratic citizenship;
- Identify obstacles to intercultural relations: prejudice, discrimination, racism;
- Understand the dynamics of social inclusion and marginalization, the blame-victimization and uncovering obstacles to equal opportunities and equity.

At the level of communication/empathy:

- Learn to know yourself, become aware of your own style and recognize the obstacles to intercultural communication;
- Ensure that there is communication with the other, recognizing that speaking the same language is not in itself sufficient;
- Be aware of how the other can perceive our behaviour;
- Give attention and understand the effects of non-verbal communication;

- Develop good communicator skills - choose the message according to the caller, present the structured message and organised, learn to use voice and intonation, be aware of the impact of a message.

At the level of the pedagogical relation:

- Allow time for communication; respect the rhythm and learning style of the other;
- Demonstrate and develop in their trainees' social skills through day-to-day practice: knowing how to listen, knowing how to participate, resolving conflicts, and other topics;
- Encourage the feeling of self-efficacy.

In terms of pedagogical practices:

- Increase (because it is autonomous) the level of autonomy of the trainees using Non-Formal Educational tools, as Roleplaying, Dynamic of groups, Games, Brain Storming, "Icebreaker"
- Promote the initiative and responsibility, the ability to reflect and organize their own learning;
- Establish trust relationships;
- Encourage trainees participation;
- Enhance self-assess their actions and self-evaluation

There is no perfect Training as there aren't perfect Trainers. There are only Trainers willing to reflect and investigate, simultaneously dissatisfied and confident, capable of motivating and self-motivating.

In short, intercultural education is not about including 'other cultures' in program themes, nor to celebrate parties and the dates of 'others'; not is to campaign for human rights slogans, how many times based on or reproducing a stereotyped knowledge of the other; It is also not a way of solving the problem

of different cultural origins', much less a way of taking them, without friction, to behave like 'we', to speak like 'we'! Education is not to 'give voice' to minorities as a way of mitigating or postponing the conflict as they 'learn' to integrate. Intercultural education is not to consider the difference as a 'failure' that it must itself have the whole interest in providing ... Speaking in intercultural education is, whatever the context, learn and learn the complexity of the different points of seeing in presence, transforming and transforming with them. Speak in intercultural education is to participate, in full equality of opportunity and rights in the construction of a society based on diversity.

Talk about the differences that unite us instead of the differences that separate us. It is to announce, with Socrates: I am neither Athenian nor Greek; I am a citizen of the world.

5.1 The Intercultural Trainer Tasks

SLYMS propose you as Intercultural trainer to be aware of these tasks that are following, please reflect in each one and prepare yourself with non-formal educational tools in order to fulfil them.

- i. Motivate and guide - This is one of the great challenges of trainers' activity: curiosity of the youth or adult, broaden their field of interests, awaken their potential to create and maintain a learning climate. Maintaining a high degree of motivation and commitment in the tasks still not seeking to replace the trainees, asking questions or to giving finished answers, Let them raise questions and dare to give answers.
- ii. Organize - The non-formal Education tools proposals are essentially the responsibility of the trainer, independently of the greater or lesser degree of trainees' participation - A trainer goal is to achieve with the trainee's high levels of trainees' participation impelling to autonomy. In the same way, the Trainer will be responsible for groups and the distribution of functions, that is, to appoint who, in a work, will be the facilitator, the rapporteur, etc., and main-

tain the principle of turnover. It will be very important to be aware of the organizational details and realistic in the proposed deadlines for activities. If the tasks are repeatedly unrealistic, the general disregard of any deadline.

iii. Observe - Through observation of the group the trainer assures that the trainees' are to play effectively the different roles, concern the activity itself, whether those which concern the operation of the group. It is vitally important that the trainer be consistent in the way it is addressed to each member of the group. If there is too much tension in the group draws attention to the mediator if you want to know if all understand the instructions or why the group is talking instead of working, go to the facilitator if the deadlines are not questions the rapporteur/time manager. In this way, the trainer gives relevance to the different roles and shows that it is attentive to the unfolding of activities.

iv. Provide assertive feedback - The intercultural training emphasizes the regulatory assessment that accompanies the trainees' progress and gives them opportunities and tools to self-evaluate. The concern of the trainer is, as far as possible, to provide feedback and, in a timely manner, give indications of what each trainer can do to improve, help him or her to recognize his or her strengths and weaknesses. Feedback based on the objective description of what was observed and tries to balance positive aspects and difficulties without letting the opportunities to enhance engagement and successes. Avoiding always value judgments about the person who, even when positive, conditions and causes external and dependent motivation.

v. Researching and reflect critically - The trainer remains not only scientifically but also tooled updated and capable of gaining more and more proficiency in the use of research. Only then can you build effective proposals for their educational activities, to be sensitive to the difficulties experienced by the Trainees'. On the other hand, is the trainer who critically reflects on how to communicate which is the impact of the methodologies used or proposed by

him, on the trainees' satisfaction and expectations. And, finally, involve trainees' in the creative process to share educational tools from their cultural background sharing deeper knowledge among themselves.

5.2 Potential Target Trainers

This Guide is addressed directly to potential trainers of Intercultural festivals in order to boost the intercultural dialogue among its volunteers, professionals and costumers, which is the milestone of the event. Trainers could all professionals that are implicating in the event preparation or cooperation in close partnership with the event organizers. Could be Teachers, VET trainers and Professors, Youth workers and other professionals' Non-formal education users including from the different social groups.

Those trainers are aware that the contents training objectives and activities to apply must be reflected and build up from bottom up that means with the participation of the Intercultural Training participants. Gather suggestions of contents and activities from the participants in the Intercultural Training participants both volunteers and professionals or costumers of the festivals are the main task for planning the training sessions.

This module will have fulfilled its objectives if it achieves in any way to contribute to the reader's willingness to go towards a society more inclusive.

5.3 Intercultural Training - Plan Session

Before the Training session is important to design the Plan of sessions of the intercultural sessions. That task is very recommended to be done with training target population in a participatory model.

The Training session plan, in a participatory learning environment, is a very useful road map but isn't an obstacle to the openness of the trainer to changes coming from the trainees' expectations and needs. Moreover, this guide proposes that the educational activities must be non-formal education tools,

that means active and participative tools like dynamic of groups, games, discussions in small groups among others.

We highlighted by steps the different phases of the training sessions plan: (Organization of the Training). This plan is divided into 5 different parts:

1. Collect information – This step is based on the answer to those questions:

a. What is the context of Intercultural Training? - Information about the Festival its aims, program, activities, target population and organizations involved in the event;

b. Why? What are the expectations of the organizers? – That means have a clear idea which is expected by the organizers in order to help us to define the objectives of the Training;

c. For Whom? – Define the target population of the Training in order to have a program more suitable with them never forgetting the adaptability in the training context;

d. Which are the target population talents and needs? – That answer might be build up by a previous assessment with respect to the participatory model;

2. Design Specific Goals, Contents and Evaluation– This step, which constitutes the 'heart' of the planning process, is crucial for the Training. Build up with relative autonomy, adapted to the Trainees expectation, talents, interests and rhythms. This step is based on the answer to those questions:

a. What for? - The answer could give us the Specific goals for the training.

b. What contents? – The definition of the contents is an important tool both for trainer and trainees. For the trainees, because in Intercultural education training the focus is to produce knowledge,

that means, the discussion of the contents results from the interaction between the different knowledge among participants. For trainers, because they must be a facilitator to raise questions, avoiding giving answers or transmit knowledge, knowing we must have prepared for participating in the discussion because knowledge is constructed during the training.

c. How to Evaluate? – There isn't intercultural education without evaluation. But this activity could have the same results if done in a participatory way. All training actors and plan must be auto-evaluated hetero-evaluated. In the SLYMS case is hoped that at the end of evaluation the trainee could be awarded ECVET credits.

3. Training Program - This step is based on the answer to those questions:

a. Where? – The training venue is very important in non-formal education settings the adaptation is always possible but to have a clear idea about the venue give to the trainer the possibility to choose suitable activities;

b. When? – The timeline gives also an important help to choose our pedagogical activities;

c. Timeline – Defined all items showed before in time to spread the contents in the timeline. The program might be revised at the end of the next step.

4. Pedagogic Tools - This step is based on the answer to those questions:

a. How? – According to the definition of the contents, the trainer must define now the strategy to choose the pedagogic tools. The trainer could propose some of them, but the trainees could define some during the training sessions. Both pedagogic tools must be related to

the Intercultural education principles meaning actives and participative activities base of non-formal education tools.

b. How to kick off the Training – After the welcome part, is recommended to start with a presentation and activity followed by the collection of the expectations from the trainees about the training. After the trainer presents the training program, the trainer could use this moment to open the program to the changes coming from the trainees

c. Go deeper on the contents - Follow for a generic activity in order to try in small groups to reach a common ground. The trainer as a facilitator launch the activities related to the programmed contents. Each topic must have one or two activities in a small group.

d. Debriefing Following the presentation of the results of small group work to all participants is the debriefing moment. This moment requires good communication skills for the trainer as a facilitator of the discussion. Raise questions is the participants' role including the trainer. Finally, that might have a moment to highlight the topics suggestions and recommendations raised during the debriefing.

5. Evaluation - The first aspect to be clarified when talking about evaluation in non-formal education is necessarily a continuous evaluation and self-evaluation process. The focus is certainly not on classification, but in increasing knowledge and development of competence - the bridge between knowledge and action. It is, however, crucial to recognize that for SLYMS project has a determinant and direct reflection on learning, is important to have an evaluation strategy to Evaluate and Self-evaluate if the trainees achieved the learning outcomes that allow delivering the certificates in ECVET standards for accreditation in ECVET credits and posterior in ECTS credits, in accordance with the standards defined by EU.

Choose tools of self-evaluation in non-formal education settings are one of the trainer tasks. The evaluation activities are more effective more give space to self-evaluation inputs.

Learning processes of the Sociocultural learning

1. Discovering the hidden context of Sociocultural learning

Social multicultural events such as multilingual Fests and Educational Cafes, where young people used to get involved, act as unplanned learning spaces, providing opportunities to spark conversation, critical thinking, and cultivation of soft skills necessary for a sustainable life. These physical spaces serve as a powerful context for learning catalysing deep learning.

Although learning involves individual behavioural changes, the context in which those changes occur is a social environment involving many people. All aspects of learning should acknowledge community. Just as a learning paradigm focuses on the importance of learning, we argue for a community paradigm that emphasizes the role social interactions play in facilitating learning and improving learners' engagement: through a community, learning can grow.

In this context it is significant, the learners' own contributions to their learning through initiative-taking and active involvement. Young people need to take charge of their learning to enhance their autonomy as learners and community members. Learners need to be facilitated to develop a basic reflective orientation by working on their experiences.

Experiences, communication, culture, and personal learning processes are essential for soft skills development – but they need to be processed consciously for learning to take place. Learning requires an explicit awareness and understanding of what it is that needs to be learned, and why such learning is neces-

sary. Learning is the process of creating new knowledge and understandings through the transformation of experience. Reflection plays an important role in this process by providing a bridge between practical experience and theoretical conceptualisation. The experiential learning is an educational orientation which aims at integrating theoretical and practical elements of learning for a whole person approach, emphasising the significance of experience for learning. The approach is well-known in various settings of informal learning, such as internships in business and service organisations, work and study assignments, clinical experience, international exchange and volunteer programmes, etc. However, the principles and practices can be used both in formal learning (institutional) contexts and in informal learning. Experiential learning techniques include a rich variety of interactive practices whereby the participants have opportunities to learn from their own and each other's' experiences, being actively and personally engaged in the process. Reflective personal essays and thought questions (for example, role plays, drama activities, games and simulations, personal stories and case studies), models, analogies and theory construction (such as empathy, story-telling), sharing with others(such as discussions and reflection in cooperative groups), contain a common element of learning from immediate experience by engaging the learners in the process as whole persons, both intellectually and emotionally.

According to Wolfe experiential learning consists of the following four components:

1. The learner is aware of the processes which are taking place, and which are enabling learning to occur.
2. The learner is involved in a reflective experience which enables him/ her to relate current learning to past, present and future, even if these relationships are felt rather than thought.
3. The experience and content are personally significant: what is being learned and how it is being learned have special importance for the person.

4. There is an involvement of the whole self: body, thoughts, feelings and actions, not just of the mind; in other words, the student is engaged as a whole person.

2. The role of Youth workers as facilitators

In sociocultural learning, immediate personal experience is the focal point for learning. As pointed out by David Kolb, personal experience gives the “life, texture, and subjective personal meaning to abstract concepts”. At the same time, it also provides “a concrete, publicly shared reference point for testing the implications and validity of ideas created during the learning process”. Experience alone is not, however, a sufficient condition for learning. Experiences also need to be processed consciously by reflecting on them. As Leo van Lier points out, learning something requires that one notices it in the first place: “This noticing is an awareness of its existence, obtained and enhanced by paying attention to it. Paying attention is focusing one’s consciousness or pointing one’s perceptual powers in the right direction and making mental ‘energy’ available for processing”. To learn something, one has to notice it and be motivated to do something about it through a conscious effort.

Learning, through being a member of a group organising a social event, exists without a teacher and relates solely to the meaning-making process of the individual’s direct experience. The gaining of skills is an inherent process that occurs naturally, a genuine learning experience occur, because of the active involvement of the learner in the experience. To gain genuine knowledge from an experience, certain abilities are required:

- The learner must be able to reflect on the experience.
- The learner must use analytical skills to conceptualize the experience.

- The learner must develop decision-making and problem-solving skills in order to use the new ideas gained from the experience.

In order to ensure the achievement of soft skills through the organisation of social events, the learner should be provided with a strategy to reflect on the experience and to use analytical skills to conceptualise the experience. The underpinning principle of such activities, therefore, must be the use of reflection to focus on the process of learning, allowing the experience to be generalized to other situations. To help structure experiences, Youth workers should “incorporate the pattern of inquiry so that learner is thinking and solving problems” while still involved in the experiences. To help learners make sense of their experience, it is crucial that learning is focused by activities such as briefing sessions and/or handouts, opportunities for reflection. To help clarify what she means by the importance of helping students understand how their particular experience applies to the world as a whole. The role of the Youth worker as a facilitator in learning through the organisation of the social event is based on supporting to several levels. Because learners must take control of their own learning, the youth worker must work to both relinquish their authoritarian influence and become, instead, “an integral member of the evolving group.

As part of the learning group, youth worker should have a clear view:

- about work and workplace practices,
- how organisations work,
- about communication skills and about working with people,
- about personal work behaviour patterns,
- about planning and completing projects,
- about learning from experience,
- about self-management,
- to use reflection and reflective practice,

- about soft skills “and how someone could gain them”
- about inspiring self-confidence and learners’ willingness to take initiatives
- Because learning occurs out of a certain structured context, often forces learners outside of their comfort zone, the youth worker must help build their confidence in the process. Learners often “need someone to point out that their struggles are an important part of growth toward success.” The youth worker should reframe conflicts and difficulties in a positive light, show faith in the students, and exude enthusiasm for the process

During the learning process, the youth worker must create, support, and model a safe environment where learners feel valued, trusted, and respected. Verbally remind students that they are in control of their learning experiences, give students the power to make meaningful choices, and model each behaviour in a variety of ways to make sure the concepts are fully understood and absorbed.

Validation of learning in the Sociocultural model

1. Introduction

Learning today happens everywhere, not just in the classroom. It is true that learning and development occur over time across multiple settings both in- and out-of-school. Learning activities that occur through processes not structured or sponsored by a school and often flies under the official radar, and it is often difficult to get recognition for skills and achievements.

During the organisation and management of social events performers, explore the creation and manipulation of an event, experience and gained real-life hands-on experience. Through their engagement in this process, performers were able to acquire skills and knowledge that helped them experience the whole event planning cycle in planning, implement and evaluating an event.

The process of learning recognition is about making visible and valuing knowledge, skills, and competences that are still largely invisible. In the context of non-formal and informal learning, the term recognition has several different meanings. It can mean the process of giving official status to competences (or learning outcomes). It can also refer to social recognition in terms of the acknowledgement the value of skills and competences. It refers to the acceptance of the principle of recognition of non-formal and informal learning by national education, training, and employment stakeholders. Ultimately, it underlines the recognition that learning is a social activity and depends for its value on its embeddedness within a social framework.

The process of recognising non-formal and informal learning outcomes contains four stages (CEDEFOP, 2015):

1. Identification of non-formal and informal learning outcomes. It is undertaken with a view to assessing those outcomes and it may involve self-assessment or; third-party assessment.

2. Production of evidence of non-formal and informal learning outcomes on the basis of reference documents. The predefined standard must be introduced so; participants can have the necessary frame of reference to document their; outcomes correctly or to analyse them so that the process of; validation/certification can genuinely be one of building up knowledge, skills; and competences through an understanding of those outcomes.

3. Validation of non-formal and informal learning outcomes. This is an essential stage aimed at verifying that the documents produced or any other form of assessment (simulation, real situation, written tests, etc.) have value in relation to a given standard.

4. Certification of non-formal and informal learning outcomes, in the form of qualification, or credits leading to a qualification, or in another form, as appropriate to the veracity, validity, and authenticity of these outcomes.

2. Identification

Validation necessarily starts with social partners' support to identify skills, in particular, 'soft' skills, and competences acquired through their participation to social events. This stage is crucial as learning process differs from person to person and skills will have been acquired in a non-structure context which did not allow easily the identification of gained competences. The most important and valuable outcome of this process is to find ways for encouraging learners to reflect their own learning. This lie on the discovery and increased awareness of each own capabilities. The main issue for youth workers is the understand-

ing of soft skills and how they are related to personal achievements and learning outcomes.

To realise the identification phase, we need to:

- adapt the relevant procedures and tools for supporting identification;
- develop a mixed and balanced scheme of standardised and dialogue-based identification;

3. Documentation

Documentation involves the provision of evidence of the learning outcomes and skills acquired. Especially in learning situations through the involvement and participation in social events must be able to show how whole projects and supporting organizations learned to do better or didn't. The kinds of documentation and data of value for organizational level improvement are not limited to those that document individual learning. Even individual learning is not simply a matter of domain-specific knowledge. As an aspect of human development at the individual, group, or organizational level—the learning that matters is learning that is used. Activities of practical value usually require interaction and collaboration with other people. “Know-who” is as important as know-how in getting things done. Social networking and coming to understand who is good at what, and how a group of particular people can work together effectively, is an essential outcome of learning

Documentation can be accomplished through the ‘building’ of a portfolio that tends to include a history of an individual’s accomplishments during specific learning processes, with appropriate samples that attest to their learning achievements. It needs to be open to various evidence types, ranging from written documents to work samples and demonstrations of practice. This evidence must provide sufficient insight into the learning outcomes acquired:

simply listing job-titles or positions will not be enough. The portability of evidence is crucial, since if every validation provider operating with different documentation formats will inevitably make it difficult for the individual citizen to present and get acceptance for his or her acquired skills and competences.

The gradual shift to learning outcomes currently taking place across Europe may support overall transparency and comparability as it promotes a common way of expressing knowledge, skills, and competences across different economic sectors and education and training qualifications.

To realise the documentation phase, we need to

- establish a framework of criteria is used for admitting evidence into the process?
- Adapt a portable and compatible with the already established format for documenting non-formal and informal learning?

4. Validation

Validation focus on what someone has learned and is about capturing diverse individual learning experiences. Assessment tools need to be designed to capture and assess the learning specific to everyone, and the context in which this learning took place. Assessment design should provide a system of activities and practices over time; these include the actions of individual learners as well as the roles of other participants, such as mediating tools, semiotic media, and local conditions directly relevant to and supportive of (or obstructing) the learning activities. Likewise, assessment designs too often focus only on outcomes for individual learners and neglect group-level learning and project-level or organization-level learning. Assessment at the level of individuals, groups, and whole projects are necessarily interdependent, and assessment design must include all three and their relations to one another.

The assessment of informal learning activities must be specific to the goals of each project and activity and take account of the history of the project, its supporting organizations, and the surrounding community. It should aim to provide insight into how and why various features of the projects and activities have or have not supported valued learning outcomes and learning in progress for individuals, groups, and whole projects or organizations. Due to the nature of informal learning a wide range of assessment strategies it is necessary to be used. Some of these strategies involve a focus on outcomes of learning, whereas others focus on evidence of learning in the process. Some focus on the individual learner, some on the success of the activity within its community setting (judged by learner's attendance and levels of enthusiasm), and some on the degree of support and participation by the cooperating institutions.

The evidence-centred design, a conceptual framework for creating learning assessment procedures, makes formal and explicit both the process of designing assessment procedures and the procedures themselves. The process of developing these assessments involves analysis of the target-learning domain in order to establish domain representations, categories, and features relevant to addressing assessment goals. This establishes what is called the competency model for a specific assessment and answers the question, What collection of knowledge and skills should be assessed? Argument structures encompass, among other things, the claims (inferences) one wishes to make, the observables (performance data) that provide support for those claims, the task performance situations that elicit the observables, and the rationales for linking them all together.

To realise the validation phase, we need to:

- develop standards which will be used on how suitable the valued outcomes is for capturing the individual variation characterising non-formal and informal learning.

- clear define the conditions for assessment and communicate them in terms of procedure, tools and evaluation/assessment standards:
 - to candidates
 - to employers and educational institutions

5. Certification

Certification provides recognition and accreditation to learning, skills, and achievements. This could be realised by providing a recognised document (portfolio of competences, competence passport, badges) This activity makes the case that individuals engaging in a recognition process for their non-formal and informal learning outcomes must be awarded a document that has social value and is widely recognised so that they can benefit from it, now or later in life, when returning to the formal lifelong learning system or to the labour market.

The role of certification is not only to differentiate you against competition but also socially plugs you into new communities, personally gives you confidence about your knowledge and skills and finally motivates you as a continuous learner.

The most common types of certification in non-formal and informal learning are the “Youthpass” and the “open badges”.

Youthpass is a tool to document and recognise learning outcomes from youth work and solidarity activities. It is available for projects funded by Erasmus+: Youth in Action programme While creating their Youthpass certificate together with a support person, project participants are given the possibility to describe what they have done in their project and which competences they have acquired. Thus, Youthpass supports the reflection upon the personal non-formal learning process and outcomes. Certificates are created online via

www.youthpass.eu. They are stored in a central database for security reasons and to help create a replacement Youthpass

Open Badges are a way of accrediting learning, skills, and achievements. Can be used to recognise many different things like affiliations, attendance, and contribution to an event, acquisition of competencies and more.

One of the great advantages of an Open Badge is its simplicity: it is a picture into which are embedded a set of (meta)data, in particular:

- who the recipient of that badge is
- who the issuer of that badge is
- what the criteria for earning that badge are
- what the supporting evidence matching the criteria is
- who the endorsers of the badge are (endorsement is a means to increase one's reputation).

The combination of those metadata constitutes a verifiable claim, i.e. something that can be claimed by the recipient of a badge and its authenticity/integrity verified by all those viewing that badge:

To realise the certification phase, we need to:

- parametrise Youthpass by connecting acquired competences with specified processes
- design open badges

The SLYMS project pretends that the training inspired by it will be accreditation training. In accordance, SLYMS propose training design based on the European Credit System for Vocational Education and Training (ECVET). This system is a European instrument to support lifelong learning, the mobility of European learners and the flexibility of learning pathways to achieve qualifica-

tions. Moreover, allow VET providers to recognise the qualifications acquired give ECVET credits and transform that is ECTS credits by Universities.

The European Credit System for Vocational Education and Training (ECVET) is a European system of accumulation (capitalization) and credit transfer for vocational education and training in Europe. It is used to certify and record the learning outcomes of an individual engaged in a learning path leading to a qualification, professional diploma or certificate. It enables the documentation, validation and recognition of learning outcomes obtained abroad, in formal vocational training schools or in non-formal contexts. It focuses on the individual, based on the validation and accumulation of his or her learning outcomes, defined in terms of the knowledge, skills and competences required to obtain a qualification.

The European Credit System for Vocational Education and Training (ECVET) is intended to facilitate the transfer, recognition and capitalization of learning outcomes subject to an assessment of persons wishing to obtain certification.

5.1. ECVET model

The ECVET system is based on very concrete concepts that must be shown design and clearly apply during all steps of a Training process. In order to have a training that fits on the ECVET system, please take into account these topics:

1. The training is based on Learning outcomes that the trainee must achieve. The Learning outcomes are statements of what a learner knows, understands and is able to do on completion of a learning process (see the 2008 Recommendation on the European Qualifications Framework - EQF4). These Learning outcomes may be acquired through a variety of learning pathways, modes of delivery in different learning contexts (formal, non-formal and informal) or settings (i.e. country, education and training system).
2. Learning outcomes are described using the terminology of knowledge, skills and competence is the common denominator that fits with the diversity

of existing approaches to describing learning outcomes. It is essential in implementing ECVET to ensure that learning outcomes for qualifications and units are clearly identified and described to enable mutual understanding of qualifications.

- Knowledge (Know-know) - Facts, theories and concepts, sensations or experiences are known to a person or group.
- Skills (know-how) - The knowledge acquired through experience required to perform a task or job.
- Competence (Aptitudes) includes: The cognitive competence involved in the use of theories and concepts, as well as the tacit and informal knowledge acquired through experience; The functional competence (know-how), that is, what a person must be able to achieve when involved in a given work, learning or social space; The personal competence to know how to behave in a specific situation; and The ethical competence that confers a certain personal and professional value.

3. To implement ECVET it is necessary that qualifications be described using learning outcomes. Assessed learning outcomes constitute credit. Credit is the basis for enabling the transfer between learning contexts and for the accumulation of learning outcomes. In ECVET, learning outcomes are used as a basis for credit transfer and accumulation. Learning outcomes are not dependent on the learning process, the content of teaching or the learning context in which they have been achieved and therefore it is possible to use them to identify whether what the learner has achieved in one learning setting or context is comparable to what the trainee is expected to have achieved in another setting or context.

4. Learning outcomes are grouped to create units. A unit is a component of a qualification, consisting of a coherent set of knowledge, skills and competence that can be assessed and validated. In conclusion in the end of a unit as-

sessed (set of learning outcomes) the trainee shows that acquired a qualification.

5. ECVET qualifications can contain learning outcomes that are clearly linked to the capacity of a person to carry out a specific activity on the workplace, but they often also contain learning outcomes referring to the key competences.

6. The ECVET facilitates the development of flexible and individualized pathways and also the recognition of those learning outcomes, which are acquired through non-formal and informal learning. For applying ECVET to learning outcomes achieved in a non-formal and informal learning context the competent institution which is empowered to award qualifications or units or to give credit should establish procedures and mechanisms for the identification, validation and recognition of these learning outcomes through the award of the corresponding units and the associated ECVET points.

SLYMS Training Modules

1. The ethics, logics and pedagogy of the commons.

This module has 3 Units:

Unit 1 - The Bazaar of Common Goods

Unit 2 – Six Thinking Hats of Commoners

Unit 3 – Common-pool resources & Walt Disney Method

In this section the trainers will be practically engaged with innovative activities, which aim to realize the values and the general ethics of the commons. In particular, these activities (units) are parts of the pedagogy of the commons, which put into work the core characteristics of the commons' ethics and logic. In other words, the aim of this module is to flesh out the theoretical framework and the value system of the commons that described on the first section (see Conditions of socio-cultural learning).

Unit 1 - The Bazaar of Common Goods

Learning outcomes

Knowledge	Skills	Competence
To know about role-playing games (LARP)	Trainee is able to run role playing games increasing creative thinking and fantasy	Trainee cooperates and works well with other members of the team reaching common goal(s).
To learn about reflexivity when there is a pressure of time	Trainee learns to deal with reflexivity through sharing and collaboration with others	Trainee is able to adjust his or her own behaviour to reach the goals of the team
To learn about how to recede in order to leave space for the participants to create	Trainee is able to promote the participation of target population.	Trainee enhances interpersonal skills among the members of the community with respect

Educational Tools

The Bazaar of Common Goods

Subject(s): Arts & Civic, Social and Political Education

Duration: 90-120 minutes.

Suggested number of Participants: 10-40 participants

Aim:

Skills and attitudes: Interpersonal skill, Sharing, Exercise Creative Thinking and Fantasy, Collaboration

Selecting and organising the material:

Every participant should bring two - three clothes or accessories for the workshop. Also papers and pens are needed.

Methods - Techniques Promoted

Team building, collectivity

Description of the activity

Steps:

a) The participants meet in a big space (outdoor or indoor) and they stand around a table.

b) The participants have already been asked to bring 1-3 pieces of clothes or accessories and to place them on a bench at the centre of the room - giving a sensation of public market or store's bench. One piece of paper and a pen is given to each participant. It is worth mentioning the importance of sharing here. The material of this activity organized mainly by the participants.

TIP: make sure that each item can be seen, and no clothes/accessories are on top of each other.

c) Everyone can walk around the bench and observe the items. Participants are allowed to walk or touch some items if they wish to.

d) In the piece of paper each one writes a word (feeling, thought, origin, belonging, etc) about clothes or a piece of cloth that he or she noticed. People walk around the room and try to find another person that has something in common to their word. In this way they split in groups of (4-6 each group). The objective of the groups is to briefly and collectively discuss the words on the papers.

e) In this step, groups try to find a strong conceptual approach such as a statement or a social message. The statement/social message is appropriate to be composed from the words of the participants. It is worth to mention that a word can bear several meanings. For example, the word “apple” can have a wider metaphorical or/and metonymical meaning such as “nature”, “Adam and Eve”, “red colour” etc.

The value of sharing is equally important in this part of the workshop, because participants will be trained on how to share their thoughts (and compose their written words) and also to accept the “words” of the others.

When they will reach to a particular common view, the participants should find a way to present creatively their ideas. The ways of presentation are unlimited (theatre, acting, video, photograph, poem, still frames etc). They can use as many clothes as they want -of those they already possess- in order to present their idea(s).

f) Every group presents its outcome/project to the others.

g) General discussion/ Reflection

Unit 2 – Six Thinking Hats of Commoners

Learning Outcomes

Knowledge	Skills	Competence
To learn about the importance of the local issues for the community	Trainee is able to assess the local issues for the community	Trainee shows availability and willingness to go above and beyond whenever is possible
To learn about lateral thinking as a tool to cultural understanding and solving issues.	Trainee is able to help a group to solve problems through lateral thinking strategy.	Trainee increases the participation of the civic society and local community in the solving process of their issues
To learn tools of decision-making, critical thinking.	Trainee is able to use tools of decision-making and critical thinking.	Trainee accepts and give constructive feedback about the decisions and concerns coming for the target groups.

Educational Tools

Six Thinking Hats of Commoners

Subject(s): Civic, Social and Political Education & Environmental Education

Duration: 60-120 minutes

Participants: 6 or more in every group. One hat for each participant. If the group of youngsters has 7 to 11 participants, they can take a second hat of each colour.

Description of the activity

A "thinking hat" is a metaphor for a certain way of thinking. By mentally wearing different thinking hats people are forced to look at a problem from different perspectives*. Thus, a one-sided way of thinking is excluded, and new insights are created. It is a role-play process or/and a simulation. Every participant wearing a hat means that he or she performs a certain role. There are six different colours, blue, white, black, yellow, green and red. Each of them symbolizes a different way of thinking. The participants need to solve a problem through the performance of the roles they have been assigned.

From the angle of the "theory of the commons", this specific game provides an appropriate way of sharing, commoning and collaborating with the others. Especially, crucial is the kind of problem that it is needed to be solved. The idea is to provide a problem related to an alleged local issue. For instance: contaminated water, the fall of an important bridge, shortage of fishes in the local lake, helping families on poverty etc. The youngsters could perform the role of the people from a local community (rural, urban, suburban) and they should collectively deal with the problem.

Aims:

Acquisition of Knowledge: to learn about the importance of the local issues for the community

Skills and attitudes: Decision-making skills, collaboration, lateral thinking,

Increase participation in the civic society/local community, cultural understanding and implications, critical thinking and reasoning.

Selecting and organising the material

Colourful papers, pens

Methods - Techniques Promoted

Dialogue, Role play, Problem-solving

Source: http://www.debonogroup.com/six_thinking_hats.php

Suggested way of conversation:

Mulder (2011) suggests an organized way of discussion among the participants. Specifically, he points out the order of who is speaking. It is crucial for the Blue Hat to start and terminate the discussion. To make it more comprehensible, the following discussion plan can be used, detailing who would be useful to speak at a time. To clarify the below steps -in detail- are presented of each colour of hat it speaks every time. Certainly, this discussion can be more open than this plan below. This plan it is only an indicate and very general suggestion of how it can work.

Initial Ideas – Blue, White, Green, Blue

Choosing between alternatives – Blue, White, (Green), Yellow, Black, Red, Blue

Identifying Solutions – Blue, White, Black, Green, Blue

Quick Feedback – Blue, Black, Green, Blue

Strategic Planning – Blue, Yellow, Black, White, Blue, Green, Blue

Process Improvement – Blue, White, White (Other people views), Yellow, Black, Green, Red, Blue

Solving Problems – Blue, White, Green, Red, Yellow, Black, Green, Blue

Performance Review – Blue, Red, White, Yellow, Black, Green Red, Blue

***Suggested reference:**

Mulder, P. (2011). Six Thinking Hats. Retrieved [insert date] from Tools Hero: <https://www.toolshero.com/decision-making/six-thinking-hats-de-bono/>

Other suggested sources:

Aithal, P. S., & Kumar, P. M. (2016). Using Six Thinking Hats as a Tool for Lateral Thinking in Organizational Problem Solving. International Journal of Engineering Research and Modern Education (IJERME). DOI: 10.5281/ZENODO.198724

https://www.mindtools.com/pages/article/newTED_07.htm

http://www.debonogroup.com/six_thinking_hats.php

Unit 3 – Common-pool resources & Walt Disney Method

Learning Outcomes

Knowledge	Skills	Competence
To know the role of collectivities on local transformations	Trainee is able to notice the role the collectivities on local transformation.	Trainee demonstrates creativity and initiative to suggest improvements through the collectivities' actions
To know how to create innovation within non innovative environments	Trainee is able to increase innovation despite the non-innovative conditions	Trainee encourages positive results in innovative processes
To know about decision-making implications	Trainee deals with decision making implications	Trainee is able to adjust his or her own behaviour to reach the goals of the team

Educational Tools

Common-pool resources & Walt Disney Method

Subject(s): Civic, Social and Political Education & Environmental Education

Duration: 90-120 minutes

Participants: 3-6 in each group.

Aims:

Skills and attitudes: Creativity and innovation, Decision-making skills, collaboration, lateral thinking, cultural understanding and implications, critical thinking and reasoning.

Selecting and organizing the material

Piece of papers (A1 or A2 suggested), colourful marks, pens

Methods - Techniques Promoted

Dialogue, Role play, Problem-solving

Description of the activity

The Walt Disney Method is a problem-solving technique, as well as it is an appropriate way for young people to act collectively. In this method there are 3 stages. The stage of “the dreamer”, “the realist” and “the critic”. Participants start with the stage of “the dreamer” and they end in the stage of “the critic”. It is interesting in this activity how an impossible idea can be filtered through the other stages.

First of all, participants gather in groups of 3-6 people and they try to solve a problem or to find an innovative idea about a social problem. In the concept of common-pool resources various issues can be discussed, such as how to promote autonomy, self-reliance, sharing and equity etc in a certain place. For ex-

ample, how to promote caring and empathy within an organization or in a village of 300 inhabitants. The same issues as “Six Thinking Hats of Commoners” can be applied here, as well.

“The dreamer”

Usually, any creative idea starts with a dream full of passion and enthusiasm. In ordinary meetings, this dreaming style is halted by reality and does not have the space to go further on. Discussed in detail in this Disney Creative Strategy, the first stage allows the team to share their dream without no restrictions or criticism. This helps to build a pool of creative ideas. Some of these ideas are viable and others are not. Determining the viable creative concepts comes later as a result of the second and third thinking styles.

The dreamer asked questions that help describing ideas and though such as the following:

- What do we want?
- What is the solution?
- How do we imagine the solution?
- What are the benefits of applying this solution?

“The realist”

Now, subsequently, follows the realist style. The team switches the place and mode to think in a more logical planning style. Based on the first stage, the attendees pretend that the dream is possible and start putting plans to achieve it. The plan aims to turn the imaginary ideas into a manageable action plan. During this stage all the thoughts should be constructive and target turning the idea into a real plan. This stage includes questions such as the following:

- How can we apply this idea in reality?
- What is the action plan to apply the idea?

- What is the timeline to apply this idea?
- How to evaluate the idea?

“The Critic”

After having an action plan to turn the idea into reality, the critic thinking mode tends to discover the barriers of applying the idea and how to overcome it. In this session, the team provides a constructive critique for the idea in order to find the weak points and solve it in the final solution. In this stage, the team asks questions as following:

- What could be wrong with the idea?
- What is missing?
- Why cannot we apply it?
- What are the weaknesses in the plan?

Main Source:

<https://www.designorate.com/disneys-creative-strategy/>

Suggested sources:

<https://www.destination-innovation.com/how-to-use-the-disney-method/>

https://nlp-now.co.uk/use-disney-strategy/?doing_wp_cron=1549978352.2816359996795654296875

Mulder, P. (2012). Walt Disney Method. Retrieved [insert date] from

ToolsHero: <https://www.toolshero.com/creativity/walt-disney-method/>

2. Social Street Work – Intercultural Education in non-formal settings

This module has 3 Units:

Unit 1 - Street as setting of Non-Formal Education;

Unit 2 – Methodologies of Collective Action on Non- Formal Settings

Unit 3 – Strategies of Intercultural Education

The street cannot be learned. It is discovered and constitutes in itself a place of learning, a setting of share non-formal and informal education, a set of knowledge, and a combination of knowledge. The challenge for the trainer is, during the module, to highlight the tension between the three axes and to start the discussion. Whoever will have to intervene there must necessarily know how to combine certainty and uncertainty. Certainty that we learn and transmit but also uncertainties: we do not master all facets of reality.

The eye never sees the eyelids, eyelashes and eyebrows, which are the closest to its field. To explore this field, we have and will necessarily need a reflection / mirror. Thus, we will see and observe and then seek to understand. This medium that is the reflection / mirror does not take away from the eye its meaning, its role and even less its function. With this eye, one can observe, look, appreciate and, if necessary, make choices of orientation. The frame of the street consists of eyelids and reflections / mirrors. Nothing is static, it is a transaction / permanent interaction that happens there.

Unit 1 - Street as setting of Non-Formal Education

Learning Outcomes

Knowledge	Skills	Competence
To Know the social representations about “Street” – and which is its characteristics;	Trainee understands and realise the diversity and characteristics of the space street	Trainee is able to develop a comprehension about the diversities of space street when interact with the other
To Know the concepts of stigma, discrimination (inclusion/exclusion, social adaptation, segregation,);	Trainee understands the issues related with the condition for those that are in different social situations	Trainee is able to be part of solutions in order to promote social inclusion with the members of different social groups
To know the different educational axes Formal, Non-formal and Informal Education	Trainee is prepared to facilitate non-formal education actions with groups	Trainee recognizes and is open to discuss with the others respecting the non-formal settings and dialogue rules

How is Our Street?

Overview

This is a role-play about: Different ways to point out the “Street” It addresses:
The social representations of “Street”

Objectives

- To develop knowledge and understanding about the Street representation;
- To practice skills to present arguments and make judgments;
- To promote solidarity with people who populate our street.

Materials

- Flipchart • markers • Chalk, Pens and paper for to make notes

Preparation

Set the scene for the role-play. For example, draw a line on the floor to represent the street.

Instructions

1. Divide the group in small groups into equal groups;
2. Explain that each group that have 20' to create a 1-minute role-play without words, about “How is your street?” where all members must participate;
3. Invite all groups to present the role-play to other participants.
4. Then, explain that each group that have 20' to create a 1-minute role-play without words, about “How do you like that street could be?” where all members must participate;

5. Invite all groups to present the role-play to other participants.
6. Finally, explain that each group that have 20' to create a 1-minute role-play without words, about "What do you are able to do for street became that you want it like?" where all members must participate;
7. Invite all groups to present the role-play to other participants.

Debriefing and Evaluation

Start by asking all group members to give general feedback on the role-play. Then get comments from the players about how it felt, and then move on to a general discussion about the issues and what participants learnt.

- How really are the different representations of the street?
- What sorts of problems do we face once on streets?
- What should be done to solve some of the problems facing on street?

Tips for the facilitator

Use the brainstorm to ascertain how much people already know about why there are a negative judgment about the street, what causes people think about this? where they come from and the countries? This will help you decide how to guide the debriefing and evaluation, and what additional information you may need to provide at that stage.

Globe of inclusion?

Overview

This a Dynamic of Group about to communicate concepts by drawing It addresses: Concepts about Inclusion, Integration, segregation and exclusion.

Objectives

- To develop knowledge and understanding about Inclusion, Integration, segregation and exclusion;
- To practice skills to present arguments and make judgments;
- To promote solidarity with people in different social situations.

Materials

- Flipchart • markers • Pens and paper for to make notes

Instructions

1. Divide the group in small groups into equal groups and give them a flipchart sheet of paper divide in equal 4 parts;
2. Explain that each group that have 40' to discuss the meaning of the concepts: Inclusion, Integration, segregation and exclusion;
3. Than draw 4 big globes and create by drawing a visualization of the concepts;
4. Invite all groups to present their globes to other participants explain the draw process.

Debriefing and Evaluation

Start by asking all group members to give general feedback about the discussion in small groups. Then get comments from them about how it felt, and then move on to a general discussion about the issues and what participants learnt.

- How really these concepts are living in our day life?

- What sorts of problems do we face once on that situations conceptualized?
- What should be done to solve some of the issues related with the concepts?

Tips for the facilitator

Be aware about the live stories that you can heard from the participants insure that there is a save environment for those that share their own stories.

Unit 2- Methodologies of Collective Action on Non- Formal Settings

Learning Outcomes

Knowledge	Skills	Competence
To know collective actions methodologies, active and participative – Icebreakers, Dynamic Groups, role-play among others	Trainee is prepared to facilitate collective actions methodologies when facilitating in Non-formal settings	Trainee uses the Collective Methodologies as a tool for a more inclusive society
To know the principles, role and responsibilities for Non-formal facilitators	Trainee is prepared to facilitate a Non-formal Education activity	Trainee uses the principles, role and responsibilities as a tool to promote an intercultural society
To know how to plan and create Non-formal education tools	Trainee is able to plan and create educational tools to facilitate Non-Formal Education	Trainee interacts with the participants on collective actions in order to share and create educational tools

Exchange of Games?

Overview

This a Dynamic of Group about to Exchange of Practices: addressed to create a toolkit of non-formal educational materials based in their own cultural background;

Objectives

- To develop knowledge and understanding about Non-formal education materials;
- To practice intercultural skills;
- To promote exchange of cultural tools and games.

Materials

- Flipchart • markers • Pens and paper for to make notes.

Instructions

1. Divide the group in small groups into equal groups and give them a flipchart sheet;
2. Explain that each group that have 30' to gather at least one game or educational tool from each member cultural background;
3. Than each small group are invited to play the game facilitate by the member that propose it;
4. Invite all groups to play their Games with other participants.

First Debriefing and Evaluation

Start by asking all group members to give general feedback about the discussion in small groups. Then get comments from them about how it felt, and then move on to a general discussion about the issues and what participants learnt.

Instructions

1. Invite all participants to return to their small group and run 20 minutes “Brainstorming” about which topics we could animate with the games and tools gathered.
2. Each small group put in a flipchart sheet of paper a grid with Column for Game Name and Column of Topics we could animate related with the game.

Second Debriefing and Evaluation

Start by asking if the other groups could add more topics to the Games presented by other groups. And raise the question

- Why the games are an important learning tool on Non-formal and Informal settings?
- What should be done to share those games on Street or other Non-formal settings involving people?

Tips for the facilitator

Be aware about cultural barriers when we are playing games.

Robot Portrait?

Overview

This is Dynamic of Group about Roles and Responsibilities for Trainers on Non-Formal setting; addressed to discuss, skills, roles and responsibilities;

Objectives

- To develop knowledge and understanding about skills, roles and responsibilities;
- To promote discussion and active listen.

Materials

- Flipchart • markers • Pens and paper for to make notes.

Instructions

1. Divide the group in small groups into equal groups and give them a flipchart sheet;
2. Invite the members to do a 40' « Brainstorming » about which are the roles and responsibilities and which skills they could improve for a non-formal trainer;
3. Explain that each group to draw a big Non-formal Trainer Robot Portrait on flipchart sheet of paper;
5. Than each small group are invited to surround the portrait with skills regarding his/her tasks follow by roles and responsibilities;
6. Invite all groups to present their conclusion about Roles and Responsibilities and which skills Robot Portrait other participants explain the draw process.

Debriefing and Evaluation

Start by asking all group members to give general feedback about the discussion in small groups. Then get comments from them about how it felt, and then move on to a general discussion about the issues and what participants learnt.

- Why is important to discuss roles, responsibilities and skills on Non-formal and Informal settings?
- What should be done to share those roles, responsibilities and skills on Non-formal and Informal settings?

Tips for the facilitator

Be aware promoting a safe environment for a very large participation.

Unit 3-Strategies of Intercultural Education

Learning Outcomes

Knowledge	Skills	Competence
To know principles and values of Intercultural education	Trainee is able to run activities respecting the principles and values of Intercultural education	Trainee use intercultural education principles and values to reinforce talents and raise needs and solutions from the participants on the Non-formal education activities
To know the Intercultural education Vision, Mission and goals	Trainee is able to program and design Intercultural Education activities	Trainee invites participants in Non-formal settings to decide the Vision, Mission and goals with her/him programs on Intercultural Education
To know which live skills are related with an intercultural trainer	Trainee is aware which live skills are needed to run an intercultural activity	Trainee develops using the live skills to enhance the intercultural level of performance in the group of participants

Migrants Storytelling

Overview

This is a simulation of the difficulties that migrants face when they arrive in another country. Issues raised include:

- The frustrations and emotional factors migrants have to face
- Overcoming the language barrier

Objectives

- To raise awareness about the difficulties that migrants face when they arrive in another country;
- To develop intercultural communication skills;
- To foster empathy with Migrants

Materials

Digital cameras, laptop and data show and screen or withe all, Flipchart

Preparations

Arrange the room so you can have a white;

Instructions

1. Divide the participants in groups of three participants and distribute a digital camera and invite them to go out;
2. Tell them that they have one hour to take pictures that illustrate the intercultural aspects on the neighbourhood. All members have taken pictures;
3. When they return back, ask each group to do a storytelling about intercultural societies using their pictures including at least one from each member.

4. Collect all storytelling done by the small groups and show them to all participants

5. In the end of the presentations invite all participants to return to their small groups.

6. Based in the experience lived in the storytelling process give them the questions to be discussed and answered – Which is the role of Migrant and Travellers people in the construction of an Intercultural Society? Are an Intercultural society one sum of cultures or result of interactions among people of different background? Are different languages a barrier or a richness of ways to express them?

Debriefing and evaluation

Start by asking people how they felt during the activity and then move on to discuss what happened, what they have learned and the links with Intercultural society. Feedback about the answers to the questions discussed and answered on small groups.

- Which values and principles for an intercultural society?
- Is it possible an Intercultural Education? What for?
- What is a mission of Intercultural education?
- How Intercultural education can contribute for a more inclusive society?

“Learn nothing from history”.

Overview

In this activity participants plan and carry out an action project to raise awareness about discrimination based on cultural identity

Objectives

- To be aware of all victims of discrimination included based on cultural identity
- To practice skills to select, plan and carry out a public action;
- To develop a sense of human dignity and a sense of justice

Materials • Flipchart paper and markers • Copies of press articles that are related with discrimination based on cultural identity (hate speech, victims of radicalization, actions, segregation, exploration based on cultural identity and others) • For Part 2: Selecting and planning an action, it may be useful to have access to the Internet or printed reference materials.

Instructions

Part 1: Preparing the group (90 minutes)

1. Ask participants to form small groups of 2 to 3 people who share the same sense of identity or cultural background. This may relate to their ethnicity or nationality, but it may also be connected with different social or religious groupings. Give them a few minutes to share their feelings about this identity within their small groups.
2. Either give out the selected press articles about facts of discrimination based on cultural identity but do not tell them yet the name of the group that was targeted.
3. Briefly discuss their reactions, then, still in their small groups, give them 15 minutes to address the following questions:

- What would you feel if “your” people had been the target of this kind of treatment at some point in recent history? (Ask participants to concentrate on the group they selected under point 1)
- What would be the most difficult aspects for a community that has lived through this, and what would be helpful, or necessary – for example, acts of support from members of other communities – local, national or international?

5 Now ask the small groups to pair up to share their answers. Give these groups a further 15 minutes, encouraging them to create a list of specific suggestions, which would help members of a community that had experienced this type of treatment.

5 Bring the group together and collect all suggestions on one flipchart. Explain that part 2 of the activity will involve selecting one of the suggestions for the group as a whole to work on. However, before you go on, ask:

- Can you guess which people the press articles were about?
- Which other groups were targeted by discrimination?
- What happened to these groups in your country? Are they target too?

6 Ask the participants what they know about the situation of the discrimination today.

7 Suggest the group to design a campaign that they might like to carry out an action project to support the campaign.

Part 2: Selecting and planning an action project

This part of the activity is based on part 3. Intercultural Training – Plan Session of that guide.

1. Explain that the action project they organize cannot aim to resolve completely the issues identified in the previous session, but that it should try to achieve a concrete and measurable result, which will be of some benefit to the targeted community.

2. Ask participants to identify any suggestions on the flipchart that they feel might be achievable by the group. They may want to break down some of the suggestions or to add others.

3. Discuss the suggestions and come to a consensus decision on an action for the group as a whole. Use the action project flowchart that:

- The action they have identified will contribute to resolving the problem;
- The action is realistic, given the resources of the group and given the obstacles they may come up against;
- The “solution” is concrete enough so that they will know whether they have achieved it or not.

1. Draw up a Decision Sheet, so that everyone knows what they are supposed to be doing, and when.

2. Get to work!

Part 3: Carrying out the action project

Debriefing and evaluation

Questions about the action:

- Do you feel satisfied with the action as a whole? Why? Why not?
- What do you feel about your own contribution, and about the work of the group?
- What do you think were the main achievements of the action? Do these fit with the objectives you set out initially?

- Do you think you could have done anything differently, so that the action would be more effective?
- Please explain your opinion.
- Did you make any mistakes?
- What would you list as the main “learning points” if you were to organize another action (on any theme)?

Questions about the learning process:

- What have been the most important results for you personally? Do you feel that your views or attitudes have changed in any way? Please explain your opinion.
- What did you find most difficult about the whole activity, from the first session through to the action itself?
- What was most satisfying?
- How do you think it would be possible to build on what you have done? Do you feel motivated to do this?

3. Pluralistic Approaches to Languages and Cultures

This module aims to facilitate educators to have access to educational materials relevant to pluralistic approaches to languages and cultures. They will be able to help learners to appropriate knowledge, attitudes, and skills as described in the framework for pluralistic approaches to the languages and cultures.

The pluralistic approaches consider languages not as separate and independent universes from one another, but as the interdependent components of a global language competence allowing the individual to participate and be integrated into a multilingual and multicultural environment. The role of these activities is to present your tools for plurilingual and intercultural education. It is based on the Framework of Reference for Plural Approaches to Languages and Cultures produced by the Council of Europe and concerning the attitudes, the knowledge and the skills linked to situations, to complex tasks, socially relevant.

The module consists of:

Unit 1 - Coffee

Unit 2 – Are you sexist?

Unit 3 – Our Futures

For more about the pluralistic approaches to the languages and cultures see here:

<https://www.ecml.at/Resources/ECMLPublications/tabid/277/ID/20/language/en-GB/Default.aspx> and

<https://carap.ecml.at/CARAPinEurope/tabid/3045/language/en-GB/tabid/3732/language/en-GB/Default.aspx>

Unit 1 - Coffee

Knowledge	Skills	Competence
To know what cultures are / how they work	Trainee is able to analyse specific social phenomena as being the consequence of cultural differences	Sensitivity towards one's own language/culture and other languages/cultures
To know the role of culture in intercultural relations and communication	Trainee is able to establish similarity and difference between languages/cultures from observation/analysis/identification/recognition of some of their components	Being aware of the diversity of linguistic universes {sounds, graphics, syntactic organisations, etc.} / cultural universes

Educational tools

Overview

The purpose of this activity is to compare different habits and ways of preparing coffee in various cultures, to research the words 'milk' and 'coffee' in different languages and thereby to learn how to use an electronic translation device.

The pre-activity requires internet access, as the learners are asked to research different methods of preparing coffee in various cultures.

Afterwards, the pupils discuss habits concerning coffee in different cultures, focusing on different opinions about teenagers and children drinking coffee.

In addition, the pupils familiarize with the language tools of the Internet and how to handle online dictionaries such as the google translator.

Themes

Language contacts, daily life, cultural diversity

Languages

English

Objectives/aims

-To learn about and compare different ways of preparing coffee in in different cultures and families

-To explore different views on the issue of children being allowed to drink coffee, and to compare these to the actual effects' caffeine might have.

-To research and analyse translations of the words' coffee and milk in different languages.

-To learn how to use an electronic translation device.

Key competences

Communication in Language(s)

Communicate in Foreign Language (s):

- Learners collaborate in pairs using English/or any other language.
- Learners work with authentic resources in English/or in any other language.
- Learners present and compare facts and findings.

Learning to learn

- Learners develop literacy skills on the basis of film, pictures and written texts.
- Learners prepare materials for presentation in the group.

Digital competences

- Learners use the internet for linguistic research.
- Learners explore the potential and limitations of translation software.

Social and civic competences

- Learners collaborate in pair work and group work
- Learners learn about a product which is popularly drunk around the globe.
- Learners' awareness of vocabulary shared both globally and regionally is raised.

Materials

Internet access

Duration: 180 min.

Debriefing and Evaluation

If you wish to link directly to this page, use the following hyperlink:

<http://combat.ecml.at/TrainingKit/DidacticUnits/Coffee/tabid/2679/language/en-GB/Default.aspx>

Further reading:

<https://carap.ecml.at/Database/tabid/2313/language/en-GB/Default.aspx>

Unit 2 – Are you sexist?

Learning outcomes

Knowledge	Skills	Competence
To know some of the principles of how communication functions	Trainee is able to observe/analyse linguistic elements / cultural phenomena in languages/cultures which are more or fewer familiars	Considering / apprehending linguistic / cultural phenomena as an object of observation / reflection
To know about what cultures are and how they work	Trainee is able to identify [recognise] linguistic elements / cultural phenomena in languages/cultures which are more or less familiar	Sensitivity towards one's own language/culture and other languages/cultures

Educational tools

Overview

The primary objective of this activity is to make the learners aware of sexist language, often in relation with women. By this means, they discover sexism in

different languages and cultures and learn how to find their own way to avoid sexist behaviour.

The activity is divided into three parts:

1. The first part is called 'Are we sexist?'. A Worksheet is used to find out about the state of sexism in the class.
2. The second part is titled 'What is sexism?'. The students receive a Worksheet showing different definitions of sexism and another Worksheet, with examples of sexism in English and other languages.
3. The last part of the activity deals with the topic 'How to avoid sexism'. The teacher hands out a Worksheet, which includes a text on why sexist phrases are supposed to be avoided. The worksheet also names some non-sexist changes so far. The students also receive another Worksheet with suggestions on less sexist words. In the end, the class is asked to find more examples in their L1 and other languages.

Themes

Social discrimination, iconic documents, social values & rights

Duration: 1x40 min, 3x40 min, 4x40 min for each theme

Main aim:

-The main aim is to get aware and raise knowledge about sexism and particularly about sexism in languages: the problem of offending people, mostly women, by diminishing their role, using inappropriate, old-fashioned words and phrases in language; to help the students reach their own ways to avoid sexism in the future.

Sub-aims:

- Learn about the sexism in different languages
- Identify the social causes for such language

- Explore the different languages and cultures for more examples
- Learn how to avoid sexism in language
- Create their own ways of combating the sexism in languages

Key competences

Communication in language(s)

- Raise students' awareness of sexist phrases and attitude in their own language
- Improve their reading and understanding ability by searching in texts for sexist findings in different languages
- Learn English / French / Spanish etc. vocabulary in a very broad way, searching through sayings, proverbs, statements, articles, etc.
- Learn about the language as a mirror of society, becoming aware of the fact that sexism in language is a reflection of sexism in people's minds.

Learning to learn

- Look for specific information via the Internet, encyclopedias, books, etc. and learn how to use it critically in a different language.
- Learn to extract the most important of given texts on a certain topic.

Digital competences

Look for information on the Internet and become how to sort it out.

Social and civic competences

-Become aware of one highly topical issue – sexism, expressed in different languages and respectively raise their understanding about inequalities in their or other societies.

-Work in teams of girls and boys together to see each other's views and build up collaboration qualities.

Materials

- Worksheets for each student, photocopied
- Internet for searching (possible at home, too)
- Recourses obtained from students

For the link to this page, use the following

http://combat.ecml.at/TrainingKit/DidacticUnits/Areyousexist/tabid/2699/language/en-GB/Default.aspx#Key_Compences

Unit3: Our future

Learning outcomes

Knowledge	Skills	Competence
To promote curiosity and belief that the future is in the hands of every young person and that what they do matters.	To practice skills to discuss openly, work in a team and to have a vision	To develop an understanding of community life, rights and responsibilities

Educational tools

Overview

In this activity participants draw, contemplate and discuss their hopes and concerns for the future of their generation. Among the issues addressed are:

- Environmental issues affecting future generations
- How local development does or does not meet local people's needs
- The forces that drive development

Related rights

- The right to an opinion and access to information
- The right to be heard on all matters concerning the best interests of the child
- The right to a decent standard of living

Materials

- Paper for drafts
- Large sheets of paper for the final design
- Paints, brushes, pencils, pens and markers
- Materials for collage, for example, coloured paper, magazines, twigs, rice, beans, dead leaves, shells, drinking straws
- Scissors
- Glue and tape
- Pictures or photographs of how the neighbourhood/town looked ten or twenty years ago. (Optional)
- Maps of where you live, both old and new maps (optional)

Instructions

1. Introduce the concept of change over time. Ask participants to think back to when they were younger and what their homes and the local streets looked like, and how they have changed. Have any of the rooms in the school or centre where you meet been redecorated, or is there any new furniture? Are there any new buildings in the neighbourhood, for instance, shopping centres, housing estates, roads, play parks or cycle tracks?

2. Ask people why these things have changed and who made the decisions about what should be renewed and how it should be done. For example, did a particular housing scheme provide much-needed, low-cost housing for local people or was it luxury apartments or holiday homes built as an investment by a finance company?

3. Briefly discuss one or two examples: who has benefited from the developments and how? What would they have done if they had been in control?

4. Now make the links with making decisions that affect other people and human rights. Do people think that human rights make a useful framework for decision making? Will human rights be more or less important for decision-makers in the future? Why?

5. Tell the group that the opportunity is now! This is the moment for them to take the chance to start thinking about - and influencing - the futures they may inhabit.

6. Ask people to get into groups of three to four.

7. Hand out the paper and pens and ask them to draft or sketch ideas for their ideal neighbourhood/town of the future. They have a free hand. The limits are their own imaginations.

8. When each group has agreed on a draft plan, they should transfer it onto a large sheet of paper and complete it with paint and collage materials.

9. When the work is done, ask each group in turn to present their plan and to say where they got their ideas from and how they developed them. Allow time for short questions and answers after each presentation but leave the general discussion for the debriefing.

Debriefing and evaluation

Start with a review of how people worked together in their groups. Then go on to talk about how the plans did or did not meet people's needs for a healthy living environment.

- Did everyone feel able to participate and to contribute to the work? How did the different small groups make the best use of the individual talents of their members?
- How did it feel to receive feedback about their plans?
- How did it feel to give feedback about their plans?

- Would they be prepared to compromise some of their ideals if they now had to design a single class or group plan that met the needs and aspirations of everyone in the class or group?
- Did the plans take environmental protection into account, for example, the need to reduce carbon dioxide emissions, to use renewable and sustainable resources and to recycle?
- Did people enjoy the feeling of being "architects of their futures"? Do they believe these ideas could ever come true? Why? Why not?
- Do they believe adults would be ready to discuss their plans? Why? Why not?
- What was the biggest surprise in any of the plans?
- What will be their rights as citizens in the future?
- What will be their duties as citizens in the future?
- Do young people in your school (club or community) have a say either in developments that affect them directly or in developments in general? Which rights could they claim to give them the right to participate in decision-making processes?
- What opportunities do young people, in general, have to influence the democratic processes which shape their lives and their futures?
- What sorts of local amenities are needed to ensure everyone's rights to health, rest and leisure and cultural life?

Tips for facilitators

The title of this activity is "Our futures". The intention of using the plural is to emphasise that the future is not pre-determined, but rather that it is what we

make it. Therefore, there are many possible futures and the challenge for young people is to build a future which reflects their ideals and aspirations.

To reinforce the concept of change, you may like to show old pictures of how the local area looked ten or twenty years ago. You can also ask them to think of global changes. For instance, they should think about the fact that thirty years ago the Internet was the stuff of science fiction, but that in a few years' time there will be connections to the web in every school and library in the world.

If the participants are not sure about what the future town may be like you could prompt them by asking:

- Who will live here? People born here, or newcomers? What ages will they be? Will they live in families?
- What will their daily lives be like? Where will they shop for food? How will they travel around?
- What sort of welfare services, such as hospitals, dentists, etc. will they need?
- What will their schools be like?
- How will they travel?
- What will the houses be like?
- What will their social lives be like? What will they do in their leisure time?
- Will they have pets?
- What work will people do?
- What new technological developments might there be?
- What about the environment? The natural surroundings?

4. Learning processes

Skills in general are one of the three pillars of each competency. Competences can be defined as a set of inborn and acquired personal characteristics, attitudes, knowledge and skills leading to high-quality performance.

Oxford dictionary (Press 1989) identifies 'soft skills' as "personal attributes that enable someone to interact effectively and harmoniously with other people." Soft skills are a combination of people personal skills, social skills, and methodological skills.

This module has 3 Units:

Unit 1 Workshop on social skills

Unit 2 Workshop on Personal skills

Unit 3 Workshop on Methodological skills

Unit 1 Workshop on social skills

Learning outcomes

Knowledge	Skills	Competence
To learn techniques to better handle conflict and build trust	Trainee is able to better handle conflict and build trust	Trainee use conflict management styles through communication and teamwork
To Know how to build relationships of participation and cooperation	Trainee is able to build relationships of participation and cooperation	Trainee can identify situations where building of relationships of participation and cooperation appears in sociocultural learning activities
To learn how to transmit ideas and being receptive to the proposal of others	Trainee is able to transmit ideas and being receptive to the proposal of others	Trainee can identify situations where processes of transmitting ideas and receptiveness to the proposals of others appears in sociocultural learning activities

Rationale

Social skills (inter-personal) are realised through the:

- Communication ability, to transmit ideas, information and opinions clearly and convincingly both verbally and in writing, while listening and being receptive to the proposals of others.
- Teamwork ability, to build relationships of participation and cooperation with other people. It involves sharing resources and knowledge, harmonising interests and contributing actively to reach the objectives of the organisation.
- Conflict Management ability to manage conflict, which means stimulating, regulating or resolving conflict between two or more parties.

The aims of this workshop are about to:

- deepen understanding of participants about what constitutes of social skills
- increase their awareness about different conflict management styles through communication and teamwork

Learning objectives

- To understand our perception of conflict and consider a different perspective on conflict
- To learn techniques to better handle conflict and build trust
- To build relationships of participation and cooperation
- To transmit ideas and being receptive to the proposal of others

Target groups

Youth workers, Trainers, Youth leaders

Preliminary knowledge necessary to participate

Knowledge of transferable (soft) skills

Do participants receive a proof of attendance?

Yes

Joining instructions

You have to be registered to the train the trainers events on slyms.uth.gr to attend the training

Envisaged duration

480 minutes

Unit 2 Workshop on Personal skills

Learning outcomes

Knowledge	Skills	Competence
To learn how can I become more motivated and how do you motivate someone.	Trainee is prepared to create activities which motivating learners.	Trainee use the motivation as tool for a more inclusive learning.
To learn techniques to improve self-evaluation	Trainee is able to recognise situations where self-evaluation activities are important element of sociocultural learning environment	Trainee interacts with the participants and guide them to a meaningful self-evaluation.
To learn techniques to improve adaptability and flexibility	Trainee is able to recognise situations where adaptability and flexibility are realised in a sociocultural learning environment	Trainee interacts with the participants presenting adaptability and flexibility.

Educational tools

Rationale

Personal skills (inter-personal) are realised through the:

Leadership, ability to motivate and guide others to get them to contribute effectively and adequately to the attainment of the objectives but also influencing your thinking (self-leadership), feeling and behaviors to achieve your objectives.

Self Evaluation, ability to look at one's progress, development and learning to determine one's strengths and which areas need improvement.

Adaptability and Flexibility, ability to redirect the course of action to meet the goals in a new situation or the ability to adapt to new situations quickly and/or to change or be changed according to situations or circumstances.

Learning objectives

- To learn how can I become more motivated and how do you motivate someone.
- To understand what is self-evaluation and how do you evaluate yourself.
- To understand the difference between adaptability and flexibility
- To learn techniques to improve adaptability and flexibility

Target groups

Youth workers, Trainers, Youth leaders

Preliminary knowledge necessary to participate

Knowledge of transferable (soft) skills

Do participants receive proof of attendance?

Yes

Joining instructions

You have to be registered to the train the trainers events on slyms.uth.gr to attend the training

Envisaged duration

480 minutes

Unit 3 Workshop on Methodological skills

Learning outcomes

Knowledge	Skills	Competence
To know how methodological skills are realised	Trainee is able to identify useful, important, and relevant methodological skills at each learning activity	Trainee understand how methodological skills can be developed in a sociocultural learning environment.
To Know how problem skills are realised in sociocultural learning.	Trainee is able to develop problem solving skills	Trainee can identify the use of problem solving skills in situations of sociocultural learning

Educational tools

Rationale

Methodological skills are realised through the:

Learning to learn, ability to provide a self-assessment of the necessities of what is important to learn and take measures to acquire and implement this knowledge while maintaining a flexible and open attitude towards learning throughout the professional life.

Analytical Skills, ability to draw conclusions and forecasts for the future by getting information from different sources and establishing cause and effect relationships.

Creativity and innovation, ability to contribute with new ideas and to develop improvements in the activities performed in the events.

Problem-solving, ability to work through details of a problem to reach a solution and can be a gauge of an individual's critical thinking skills.

Learning objectives

- To identify useful, important, and relevant success criteria.
- To plan appropriate learning steps and give and receive feedback.
- To establishing cause and effect relationships
- To develop problem solving skills

Target groups

Youth workers, Trainers, Youth leaders

Preliminary knowledge necessary to participate

Knowledge of transferable (soft) skills

Do participants receive proof of attendance?

Yes

Joining instructions

You have to be registered to the train the trainers' events on slyms.uth.gr to attend the training

Envisaged duration

480 minutes

5. Validation of non-formal and informal learning

This module is directed to the validation and recognition of non-formal and informal learning by providing training activities as examples. These activities described at the following units:

Unit 1 How to Identify and document Soft skills

Unit2: The use of ePortfolios and webfolios

Unit3: The use of Open Badges in non-formal and informal settings

The identification and documentation of the acquired soft skills through the involvement and participation in the organisation of the social events need to carefully be designed. This will help youth workers and participants both monitor the progress of learning and evaluate its overall effectiveness

Portfolios can be assembled to address the needs of the learner, or the needs of the organizations within which the learner works.

Soft skills such as communication, teamwork, creativity, and entrepreneurship are more and more in demand on today's labour market. Open Badges are a way of accrediting learning, skills, and achievements - both big and small. They also allow accreditation to be granted outside of traditional institutional pathways. Virtually any organisation or individual can issue a badge, about virtually anything.

Unit1. Identifying and documenting Soft skills

Learning outcomes

Knowledge	Skills	Competence
To know what are the soft skills	Trainee is able to identify activities which cultivates soft skills	Trainee use sociocultural learning principles and values to raise needs and solutions from the participants on the Non-formal learning activities
To know different ways of documenting skills acquired through the participation	Trainee is able to apply effective ways of documenting soft skills acquired in non-formal or informal activities	Trainee invites participants in Non-formal and informal settings to decide the Vision, Mission and goals with her/him sociocultural learning activities
To know which soft skills are related with a sociocultural learning	Trainee ia aware which soft skills are needed to realise a sociocultural learning activity	Trainee develops teams profile using the soft skills to enhance the sociocultural learning.

Educational tools

Rationale

The plan revealing the training requirements for each individual will also identify what training can be achieved in groups (i.e. workshops, conferences), individual coaching or by team building. Like any good plan, it should come complete with goals that are SMART (specific, measurable, acceptable to you, realistic to achieve, and time-bound).

A situational analysis is important to put the spotlight on the strengths, weaknesses, opportunities, threats, and gaps in your team considering what skills are required, not required or need improving for your team to reach the desired level of performance. The following assessment enables self-reflection by the staff member and assessment by their facilitators and peers.

Behavioural profiling will provide youth workers with a greater understanding of the team, how they currently work together, how they can work more effectively together and what else you may need in the team. This will provide further aid in identifying the soft skills that are lacking and required in both an individual and also the team.

An objective assessment of the team and understanding of organisation's soft skill needs for the future, you can now sit down and map out a learning path with each individual staff member and also each team.

Learning objectives

- Identifying soft skills
 1. Understand how to use soft skills to communicate, problem-solve, and resolve conflicts
 2. Conduct a situational analysis, a 360-degree assessment,

3. Compile a behavioural profile of your team

4. Set a training path for each participant

•Packaging your soft skills

Using a reflective diary to record their own experiences

Target group

Youth workers and festival volunteers

Preliminary knowledge necessary to participate

Knowledge of soft skills

Do participants receive proof of attendance?

Yes

Joining instructions

You have to be registered to the train the trainers' events on slyms.uth.gr to attend the training

Envisaged duration

360 minutes

Unit 2. The use of ePortfolios and webfolios

Learning outcomes

Knowledge	Skills	Competence
To know the principles of portfolios	Trainee is able to implement novel elements emerging in portfolios.	Trainee use portfolios to sociocultural learning enviroments and documenting learning activities of non-formal and informal learning
To know digital representation of portfolios.	Trainee is familiar using digital tools for content creation collaboration and assesment	Trainee have a profound ability to understand what an eportfolio can do.

Educational tools

Rationale

A presentation portfolio is a collection of work created and/or referenced by the learner that helps demonstrate what a person has learned, and how they learned it. Portfolios can serve many purposes, depending on the audience for the portfolio and the reason that the portfolio was created.

For example, one collection of artefacts within a portfolio could be used to show areas where a learner needed to improve. The second collection of artefacts could highlight work that the learner believed exemplified their

intellectual growth. These two portfolios could contain some of the same artefacts.

Our preference is for portfolios that leave full control within the hands of the learner, but within a well-designed portfolio system, there is no compelling technical reason why the needs of the organization should disempower the needs of the learners within the organization. Too frequently, we see portfolio systems designed to meet a narrow set of requirements driven solely by the needs of assessment. This is not necessary, or helpful, in understanding what portfolios can do.

Both ePortfolio literature and practice reveal that there are still too many institutions and individuals using ePortfolio without either a profound insight into this phenomenon or any measurement of its performance. Therefore this approach raises a few essential questions that need to be addressed in the process of using ePortfolio from the individual and institutional perspective. At the beginning we define the following three questions:

1. What is the state of the art of ePortfolio usage?
2. What are the most important issues and trends in the ePortfolio's current state and future development?
3. What are the promising novel elements emerging in ePortfolio environments?

At the following stage, participants will be involved in an engaging group activity and be able to experiment with creating and structuring webfolios .

Learning objectives

Participants will familiarise themselves using digital tools for content creation collaboration and assessment.

Target group

Youth workers and festival volunteers

Preliminary knowledge necessary to participate

Basic ICT skills. Participants should have experience of carrying out basic ICT tasks (opening, editing, saving, closing files) and be proficient in using an Internet browser.

Do participants receive proof of attendance?

Yes

Joining instructions

You have to be registered to the train the trainers' events on slyms.uth.gr to attend the training

Envisaged duration

240 minutes

Number of participants

Not limited.

Unit3.The use of Open Badges

Learning outcomes

Knowledge	Skills	Competence
To know the principles of ebadges	Trainee is able to set of learning criteria, order to earn a badge..	Trainee understand how tailor-made open badges can serve to promote the acquisition and demonstration soft skills.
To know how to construct digital badges.	Trainee is able to create digital badges	Trainee will familiarise themselves with the concept of open badges and their relation to the representation of 21st-century skills..

Educational tools

Rationale

Learners fulfill a set of learning criteria, set by the badge issuer, in order to earn a badge. This badge is then available to the learner to display on their CV, website, social media profiles (Facebook, Twitter, LinkedIn), or wherever else would be useful to them.

Technically digital badges are visual representations

The aim of this workshop is to highlight how tailor-made open badges can serve to promote the acquisition and demonstration soft skills demanded by the 21st-century labour market. After a short presentation, participants will be involved in an engaging group activity and be able to experiment with creating their own open badges.

Learning objectives (skills and competences)

Participants will familiarise themselves with the concept of open badges and their relation to the representation of 21st-century skills.

Target group

Youth workers and festival volunteers

Preliminary knowledge necessary to participate

Basic computer skills

Do participants receive a proof of attendance?

Yes

Joining instructions

You have to be registered to the train the trainers' events on slyms.uth.gr to attend the training

Envisaged duration

180 minutes

Number of participants

Not limited.