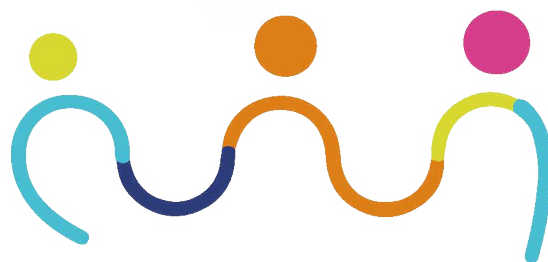




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MediterrANew CREATION KIT



MediterrANew

Project 2023-1-IT03-KA220-YOU-000165642

M.E.D.I.TerraNEW: Mediation, Emotions, Dialogue, Interculturality,
Talents to foster youth social inclusion in the Mare Nostrum

Premise

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

The M.E.D.I.TerraNEW project is dedicated to **non-formal education**, specifically that provided by associations, non-governmental organizations, volunteer organizations, foundations, religious groups, or other private social organizations.

Non-formal education refers to organized and intentional learning that takes place outside formal education systems (such as school) and is characterized **by free choice and personal motivation of the participants**. (Eurydice)¹. It can take place in a wide range of contexts, including religious ones, and therefore can include specific principles and values, even confessional ones, because they are outside the secular and formal school system. In these contexts, then, educational content can reflect the specific values and goals of the organization or group promoting it, which may or may not be laic in nature.

Within the M.E.D.I.TerraNEW project, all partner organizations are members of the **Focolare Movement**², which aims to bring **the message of unity by privileging various forms of dialogue in the constant commitment to building bridges and relationships of brotherhood between individuals, peoples, and cultural contexts**

Therefore, the educational content of this kit refers to a specific training program that is the result of a dialogue between scientific reflection, best practices, and educational experiences shared by partner organizations, reinterpreted in light of **the pedagogy of communion** born from **Chiara Lubich's Charism of Unity**. The proposed training program is based on a legacy of over fifty years of experience, initiatives, and projects carried out worldwide to promote and foster among children and young people values such as peace, universal brotherhood, and solidarity with the most vulnerable. At its core is a vision of children and young people not as bearers of fragility, passive recipients of educational initiatives and actions, but as **co-creators of personal relationships** that contribute fully to the growth of society. No longer objects of education, therefore, but subjects—people—who, through their unique sensitivity, creativity, and leadership, are active members of the community and an indispensable contribution to the development of the territory in which they live and of humanity.



Learn more: EDUXEDU Educate Yourself to Educate

Reading note:

In this document, in order to ensure a more fluid reading, after the first occurrence in which female and male educators are explicitly mentioned, the term educators will be used in a generic form, meaning people of both genders.

¹ Eurydice is the institutional network that collects, updates, analyses and disseminates information on the policies, structure and organisation of European education systems.

² The Focolare Movement (officially known as the Work of Mary) is an international spiritual and social movement founded by Chiara Lubich in 1943 in Trento, with the aim of promoting unity and universal brotherhood inspired by the Gospel motto 'May they all be one'. It is not limited to Catholics, but includes members from 350 Churches, other religions and non-believers, focusing on dialogue and building bonds between different people, peoples and cultures.

Introduction

The Mediterranean: Challenges and Opportunities: Education and Youth Leadership as Drivers of Change

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

Migration is a structural phenomenon that has been part of human history since the dawn of time. Often, it is external factors that push people to seek a more suitable place for life, such as the search for food and water, or a place of peace free from constant threats. Other times, it is the power of dreams that drives people to leave, to sacrifice themselves in order to achieve their dreams and personal fulfillment. However, on many occasions, migrating is not a choice but a decision: it is a matter of life and death that leaves no escape route.

Considering the variety of situations that can force an individual to embark on a migration journey, it is crucial to question our approach to these realities.

How do our actions contribute to greater integration of migrants? To what extent are we allowing other cultures to penetrate our own and produce a generative fusion? Is it our desire to learn, to build, to grow that guides our actions, or are they our fears?

In this work, we focus on the youth population. Whether they are subjected to adult choices or choose to flee to contribute financially to their family or community, adolescents face colossal challenges at a stage in their lives already marked by significant transformations. This is why we must question ourselves. **how to support young people in the process of adapting to an unknown and sometimes hostile social context.**

Integration does not mean abandoning one's roots or replacing previously inherited values or religion with those of another community, just as it does not mean imposing new habits or unconditionally accepting the proposals of others. Integration is a game of exchange, it is opening ourselves to new things in order to be creative together, it is acknowledging our shortcomings and allowing ourselves to be filled by the natural flow of knowledge. In this process, the essential role of education is evident.

Both schools, the spaces where girls and boys spend most of their days, and community groups have the responsibility of educating the new generations in respect, tolerance, and inclusion. The tools they can provide to foster encounter and reciprocity beyond cultural differences, or rather, through them, will foster the full development of young people and their orientation toward a more just and cohesive society.

For this reason, **It is essential to rely on educators capable of positively carrying out their role as trainers, transmitters of values, and builders of peace.** But above all, it is a priority to recognize the role of young people, giving them the space, time, and opportunity to become co-creators, through joint, two-way action, of their own destiny, and even more so, of their present. They are the ones who will bear the

consequences of today's migration management. They are the ones who know best what they are going through, those who embody with their lives the clash of two cultures that struggle to blend.

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

When we talk about the Mediterranean basin, motivated by fruitful intercultural experiences that bring us together with young people, we see many similarities. Not infrequently, curious to discover the differences between others, we find ourselves highlighting the many aspects we have in common: from food to music, from dance to traditional dress, and so on. This experience makes us feel united, belonging to a common culture, a shared region, the Mediterranean. The sea, a source of estrangement and division, is also a bridge that brings us closer, that naturally makes us brothers and sisters, that makes us feel proud of our origins. These are the waters that have swallowed up thousands of innocent lives before our eyes, yet we cannot help but consider them a place of flourishing and coexistence to and from each of their shores; for they are *our home*, they are **Mare Nostrum**.

Such a vision spurs us to actively engage, making our own personal contribution. We wish to join forces to build the foundations of our future in a Mediterranean that sees not an enemy on the horizon, but another member of the human family.

This requires both information and education to convey prosocial values and foster tolerance, understood as ***"harmony in difference,"*** according to UNESCO, and the foundation for a just, pluralistic, and democratic society. Cultural enrichment is a social good that can contribute to Improving society as a whole, in which respect for the freedoms and rights of all must be guaranteed. These are seemingly small steps, but they constitute milestones in the consolidation of a very specific path toward a laudable goal: a **Mediterranean of fraternity**. Because in fact, and we close by quoting the words of Professor Ibrahim Abubakar, professor at University College London, **"How the world approaches human mobility will determine public health and social cohesion in the coming decades"**.



For more information: Mediterranean of Brotherhood

Premise

Introduction

1 Objectives and
Target Audience of
the Toolkit

2 A Pedagogical
Laboratory in the
Mediterranean

3 Principles
Shared by Partner
Organizations

4 Pedagogical
Dimensions of the
Kit

5 Best Practices
from Partner
Organizations

6 Contamination
and Adaptation

7 Evaluation
on Generativity
Indicators

8 Conclusions

9 Appendices

Indice

Premise	2
Introduction	3
1. Objectives and Target Audience of the Toolkit	6
1.1 How to consult the M.E.D.I.T.erraNEW Toolkit.....	8
2. A Pedagogical Laboratory in the Mediterranean	9
2.1 Strengthening partner organizations	11
3. Principles Shared by Partner Organizations	13
3.1 Value of diversity and inclusion	15
3.2 Gender equality	16
3.4 Peer education.....	18
3.5 Educating community.....	18
3.5 Planning and volunteering.....	18
3.6 Mediterranean of Brotherhood	19
4. Pedagogical Dimensions of the Kit	21
4.1 The integral ecology of the person: an educational and transformative approach	22
4.2 A model of integral education: My self, My group, My community, Our world	24
4.3 Application of the integral ecological model in the M.E.D.I.T.erraNEW project	27
4.4 Pedagogical dimensions and contaminations.....	29
5. Best Practices from Partner Organizations	31
6. Contamination and Adaptation	33
6.2 General observations on the work of the focus groups.....	36
6.3 Casi di studio	38
7. Evaluation on Generativity Indicators	43
8. Conclusions	46
9. Appendices	49



Objectives and Target Audience of the Toolkit

1

1. Objectives and recipients of the Kit

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

The M.E.D.I.T.erraNEW project targets **young people aged 13 to 17**, with a particular focus **on minors with a migration background**. This group, in different national contexts, faces specific challenges related to integration, cultural identity, and equitable access to educational opportunities. Although conditions vary from country to country—in terms of migration policies, school inclusion, and social support—what unites these young people is often a shared experience of transition, adaptation, and the search for belonging.

When we talk about migration background or experience, we refer to a person: a) who has migrated to the current country of residence; b) and/or who previously held a nationality different from that of the current country of residence; c) with at least one parent who previously entered the current country of residence as a migrant.¹

This **toolkit** is the result of the commitment **of nine organizations from the Mediterranean basin** who have worked to share **inclusive, innovative educational best practices rooted in the values of dialogue and brotherhood**. It is designed for educators who work in non-formal education with **young people aged 13 to 17, in multicultural and continuous transformation contexts**.



The toolkit's primary objective is to support the social inclusion of young people with migrant background, leveraging the richness of cultural diversity as an educational and growth resource for the entire community. It focuses specifically on **informal education**, which plays a crucial role for these adolescents, offering more flexible and inclusive spaces for expression, learning, and socialization than formal courses.

Through a multidisciplinary approach, this tool aims to provide **concrete tools useful for designing, implementing and evaluating educational projects aimed at strengthening the transversal skills of young people**, encourage their active participation and guide them through journeys of awareness, expression, and active participation, with the **ultimate goal of contributing to the creation of a Mediterranean of brotherhood**.

1 Definition developed by EMN based on UNECE, Recommendations for the 2010 Censuses of Population and Housing, 2006, paragraphs 360-368.

1.1 How to consult the M.E.D.I.T.erraNEW Toolkit

The **Toolkit M.E.D.I.T.erraNEW** is an online resource designed to offer practical tools, training content, and food for thought on key educational topics.

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

Content structure:

The toolkit is divided into **thematic chapters**, each dedicated to a specific topic. At the end of each chapter, you'll find a **"For Further Reading"** section with:



- Links to online materials, articles, and videos
- Useful bibliographic references
- Sources consulted and reading suggestions

In-depth factsheets and materials:

Some chapters are accompanied by in-depth factsheets in **PDF** format.



These factsheets are free to download and available **in six languages**: Italian, English, Arabic, Croatian, Spanish, and French.

To download a factsheet, click on the icon or link corresponding to the desired language

How to access the contents:

Select the **chapter** you're interested in from the menu or the table of contents

Read the **content** directly online

Download the PDF files by clicking on the link for your **preferred language**

Consult the **in-depth materials** at the end of the chapter

An overhead view of a group of people standing in a circle on a wooden floor. The people are engaged in various activities, some looking at each other, some looking down. There are chairs and bags in the background. The floor is made of light-colored wooden planks. The overall tone is warm and educational.

A Pedagogical Laboratory in the Mediterranean

2

2. An educational laboratory in the Mediterranean

Premise

The Mediterranean has always been a cradle of life and exchange between different cultures and traditions. It is a border that separates lands and peoples, but at the same time connects them, encouraging encounters.

Introduction

M.E.D.I.T.erraNEW was born from the desire to establish an **Educational laboratory for peace and dialogue in the Mediterranean Sea area that unites Europe, Africa and the Middle East.**

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

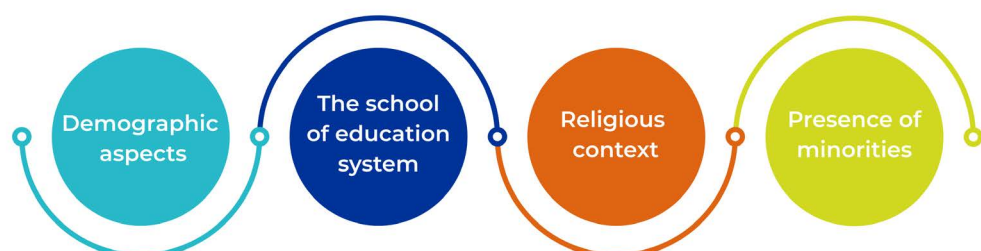
9 Appendices

For this reason, the partnership brings together organizations active in the field of non-formal education, with varying levels of organizational maturity and field experience, based in Italy, France, Spain, Croatia, Lebanon, and Egypt. The geographical location of the partner organizations was selected to represent, as much as possible, the diversity and complexity of the Mediterranean basin, while also reflecting the main migration routes that affect this region.

This heterogeneity represents a precious resource: The exchange between established and emerging organizations allows for mutual enrichment and fosters innovation in educational practices. One of the project's primary objectives is **shared growth**, made possible through the **exchange of best practices**, the comparison and sharing of approaches, tools, and methodologies that strengthen the quality and impact of non-formal education in diverse local and international contexts.

To fully understand the methodologies adopted, as well as the processes of cross-fertilization, adaptation, and transferability of best practices, it is essential to place each institution within its own national and regional context.

To this end, we present below a concise yet structured analysis of the local contexts in which the partners operate, with a specific focus on the following thematic areas:



- **Demographic aspects**, with particular attention to the impact of migratory phenomena and the condition of minors with migration experience;
- **Structure of the school and education system**, with reference to the school dropout rate, critical issues and best practices for the inclusion of foreign minors, and the role of non-formal education;

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

- **Religious context**, as a relevant cultural and social factor;
- **Presence of minorities** and any social or inter-ethnic tensions or conflicts.

This comparative reading aims to highlight **similarities and differences between European countries** (Italy, France, Spain, Croatia) and **non-European countries** (Lebanon, Egypt), in order to grasp both local specificities and the potential for transnational cooperation.

In parallel, for each country, a **description of the partner organization operating in that context**, with a focus on its *mission*, **intervention methodologies, previous experiences, and activities aimed at the project's target groups**, particularly minors with migration experience in the 13-17 age group.

This contextual analysis provides the basis for building a shared framework for intervention, capable of enhancing the diversity of approaches and fostering a meaningful exchange of tools, languages, and educational practices, the project's ultimate goal.



Italy Context

France Context

Spain Context

Croatia Context

Egypto Context

Lebano Context

2.1 Strengthening partner organizations

To bridge the gap between partner organizations in terms of experience, project capacity, and sustainability, a **comprehensive training program** was implemented for educators and project managers.

The training activity developed along two main directions:

Pedagogical training for educators

Implemented **through job shadowing sessions**, aimed at fostering the exchange of educational practices and strengthening skills in the field. The materials and outputs from this activity are collected and presented in this kit.

This training enabled the participants to strengthen their skills in the various pedagogical areas covered, acquire new operational abilities for managing educational activities with diverse groups of young people—including minors with migration background—and increase the confidence and self-assurance of the staff in their roles.

Cross-curricular training for educators and project manager

Focused on six strategic areas considered fundamental for the effec-

tive management and sustainable growth of organizations active in the non-formal education sector:



1. Project Management and Reporting
2. Impact Assessment
3. Institutional Communication
4. Advocacy
5. Digital Tools

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

European Solidarity Corps

The cross-curricular training sessions were held online. The video recordings and teaching materials are available in this kit, accessible at the following link:

Training session recordings

Transversal training has proven effective in strengthening the capacity of partner organizations' staff to:



- » adequately support youth empowerment through quality planning;
- » qualitatively evaluate the impact of youth initiatives;
- » more effectively promote its vision and mission;
- » influence policymakers on priority issues for the younger generations
- » acquire expertise in the European Solidarity Corps to promote cultural exchange between the two shores of the Mediterranean.



The evaluation of the results is available at the following link



Principles Shared by Partner Organizations

3

3. Principles shared by partner organization

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

The project is based on an educational vision and values shared by the nine organizations in the partnership. Specifically, the vision of the Mediterranean is inspired by the realistic utopia of **Giorgio La Pira**, who conceived the city as a space of peace, dialogue, and the promotion of human rights and dignity, where every young person could feel an active part of an inclusive and supportive community.

La Pira worked, also through the **Fédération Mondiale des Villes Jumelées** (World Federation of Joint Towns), to foster constructive relations between Mediterranean cities, convinced that, if they showed solidarity with one another, they could guide state policies towards peace.

This vision finds a current reference in the **Florence Charter 2022**, a document of intent signed by Mayors, Bishops, and Patriarchs of the Mediterranean gathered in Florence in February 2022, which reaffirms the importance of human rights, social justice, and youth leadership as pillars for building more equitable and cohesive societies.

In this context, education—and particularly informal education—becomes an essential tool for translating these principles into daily practices, capable of supporting young people, especially those with migration experience, on their journey of growth, participation, and active citizenship.



For further information: **Florence Charter**

The organizations that have shared this journey recognize a common educational goal: to foster unity and brotherhood within the entire human family. Consequently, the principles, goals, and skills promoted are largely shared. The core of the educational approach is the person conceived *“in relationship,”* as a *“world-person”* capable of **welcoming and listening**, capable of **fostering discussion, dialogue, and communion**, in the direction of fraternity. Relationships, therefore, are not only the heart of the pedagogical perspective, but also its fundamental method.

World-person



welcoming and listening
promote discussion
Dialogue and fellowship

The starting point and inspiration for all the methodologies presented is Chiara Lubich’s so-called *“Art of Loving,”* a challenging and engaging art that seeks to transcend the narrow horizon of love directed almost exclusively toward family and friends, and extend it, without distinction or prejudice, to all people of every creed, language, and culture. This way of building relationships has a **strong prosocial character, centred on empathy**: it encourages us to take the first step, considers the other as ourselves, and fosters openness to perceiving others’ emotional states while maintaining a differentiated sense of self. This art of

Premise

loving, which underpins every human and social relationship, experienced by multiple people, leads to overcoming every barrier to build relationships of brotherhood and unity between individuals, peoples, and cultures. Living and spreading this art is therefore the most effective method not only to bring out the positive potential of each person but also to create relationships of interconnection and integration between peoples.

Introduction

The art of loving is, in fact, the privileged path to establishing dialogue in all its expressions. Dialogue, in fact, requires learning, through living and experiencing what has been learned; not only with the intellect, but also with the heart, in an empathetic manner. Through love, we learn first of all tolerance, then deep respect for others, for cultures, religions, and nature, until we reach the point of welcoming different ideas to build true relationships between siblings

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices



The Peace Education Dice is a widespread tool used in various educational centres of the Focolare Movement to promote positive relational experiences that lead to the development of empathy (Living Peace Project). It summarizes the principles of the art of love and its six faces propose: **I love first, I love everyone, I love the other person, I listen to the other, we forgive one another, we love one another.**

Everyone, young or old, commits to living it, rolling it every day, thus becoming a protagonist in living and sharing their own peace-building experiences.

There are also various versions of the dice, publications, and productions with different materials and in different languages. For example, **the Sports Dice** (developed as part of the Sports4Peace project), whose faces suggest: giving your best, being honest with yourself and others, never giving up even when it's difficult, treating everyone with respect, applauding the success of others, great goals can be achieved together.

As a motivational tool to educate people about respect for the environment, **the Earth Dice** (an ecological-cultural initiative by EcoOne) was created, which reads: smile at the world, everything is a gift, the time is now, only what is necessary, discover incredible things, we are all connected to keep the planet healthy and sustainable.

3.1 Value of diversity and inclusion

The partners follow the UNESCO principle of *“Education for All,”* meaning the inclusion of all people, with particular attention to diversity and vulnerable situations. This principle refers to those experiencing disadvantage, poverty, or limited access to cultural and material resources. **Inclusion involves acceptance, dialogue, and community participation, overcoming obstacles that can impede individual development;** each person can contribute to social change both locally and globally.

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

In the **M.E.D.I.T.erraNEW** project, the term **“inclusion”** is used instead of **“integration.”** Although the two concepts are often confused, they fulfil different roles in the context of migration and education. Integration focuses on the migrant’s adaptation to the context of the host society, while inclusion aims to create an environment that values diversity and guarantees equal opportunities and rights, also transforming society to accommodate differences.



Integration focuses on the migrant’s adaptation to the context of the host society, while inclusion aims to create an environment that values diversity and guarantees equal opportunities and rights, also transforming society to accommodate differences.

The expression **«attention to diversity»** is also used to emphasize that differences are part of the human condition. Diversity must be considered normal, and education must respect it and integrate it into educational processes. However, diversity can lead to inequalities in access to social, economic, and cultural resources; therefore, attention to diversity requires recognizing its benefits by overcoming prejudice and segregation. Some organizations instead use the expression **«encounter with diversity,»** meaning it promotes mutual relationships and open dialogue between different people, overcoming barriers. Encounter promotes connection and dialogue with those who are different from me.

3.2 Gender equality

Women and men have equal dignity and enjoy the same rights, opportunities, and resources, without discrimination based on sex.

This principle is recognized internationally, although its application varies across cultures. The elimination of stereotypes and certain barriers that limit opportunities, as well as the power inequality that can lead to acts of violence against women, remains an open issue. All forms of discrimination and violence against women are condemned.

Partner organizations promote the participation of girls and young women in education, in line with the fourth goal of the Global Compact on Education and SDG5 Achieve gender equality and empower all women and girls. In many contexts, they are still subject to educational and social exclusion, for this reason, inclusion policies and the promotion of women’s presence in collegial participation bodies are necessary.

The Global Compact for Education is an initiative promoted by Pope Francis to revitalize the commitment of education as a transformative force in society. Launched in 2019, the compact invites institutions, educators, families, young people, and leaders from around the world to join together in an alliance to develop mature people capable of building a more just, peaceful, and sustainable world. The initiative is based on the idea that education cannot be neutral: it must generate values, safeguard human dignity, and promote dialogue between cultures.

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

In many countries, gender equality has not yet been achieved; this is particularly true in Afghanistan, India, and some countries in sub-Saharan Africa and the Middle East, where disparities persist in access to education, employment, political participation, and protection from violence. Furthermore, the recognition of equal dignity does not imply the elimination of differences, which should be recognized and respected according to a logic of reciprocity. Education about the differences between men and women is part of the broader process of educating about otherness. Male and female specificities must be considered elements to be valued.



For more information: [Global Education Compact](#)

3.3 Global Citizenship

Starting from an anthropological perspective that recognizes the “**person-relationship**” and the “**person-world**,” educational interventions are aimed at fostering an awareness of **belonging to a broader community**—that is, humanity—across national and cultural boundaries. This entails a sense of responsibility toward each individual, regardless of their cultural origins.

The dimension of global citizenship does not exclude the local dimension; rather, both are interconnected and **homogeneous vision of citizenship**, far from a concrete and multifaceted approach to reality, based on specific contexts but with potential global impact. At the same time, maintaining a focus on the global context allows for building connections that help overcome attitudes and values limited to one’s own reality, promoting broader relationships.

Today, new generations have the opportunity to understand their own traditions and cultures in relation to others, thus developing greater self-awareness and addressing cultural differences and changes.



Edgar Morin



Following the thought of **Edgard Morin**, institutions, including educational ones, are invited to renew themselves for a **planetary citizenship** that requires the development of fundamental knowledge, including: teaching terrestrial identity and planetary awareness, promoting empathy and dialogue to facilitate mutual understanding between individuals and cultures, and establishing shared ethical principles, educating citizens aware of the impact of their actions in order to promote a more equitable and responsible collective coexistence.



For more information: [Edgar Morin²](#)

2 Edgar Morin, *Les sept savoirs nécessaires à l'éducation du futur*, Paris, Seuil / UNESCO, 2000.
Edgar Morin, *La Voie. Pour l'avenir de l'humanité*, Paris, Fayard, 2011.
Edgar Morin, *Penser global : L'homme et son univers*, Paris, Robert Laffont, 2015.

3.4 Peer education

The **pedagogy of communion**, applied to **non-formal education**, proposes learning based on relationships, cooperation, and shared responsibility. In informal and community contexts, it values peer encounters as a source of personal and collective growth. Participatory methodologies, such as peer education, peer tutoring, and peer listening, foster knowledge exchange, mutual listening, and educational support, promoting trust, empathy, and leadership. The educator assumes the role of facilitator, creating inclusive and relational spaces in which each participant becomes an active participant in their own learning. This approach generates **generative and sustainable experiences**, capable of transforming social bonds and promoting active citizenship, well-being, and a sense of belonging within the community.

3.5 Educating community

An educational community **can be defined as a relationship of alliances and understood as a profound relational** dimension that is realized through encounters with others, in which each individual feels co-responsible for making their personal contribution as a gift to others. Positive and stable bonds are built in an educational community if there are attitudes of mutual respect and if all participants experience a relationship of equality constituted by the values of identity and dialogue: **a dialogical, open relationship, in which each individual recognizes their own value, but also the partiality of their own point of view, as well as the identity and educational role of the other.**

In this sense, **the community is expected to play a dynamic role**, a community that activates its full potential by offering children meaningful and motivating activities, aligned with their interests. A true educational experience cannot consider a single context isolated from others.



Family, school, parish, sports club, youth groups, cultural center, etc. are entities that need each other. A city that considers itself an educational community is a city where these educational agencies work together, support each other, and act in synergy.

.....

The educational community could be defined as a **“family”** in which different generations coexist. The family is the natural space of human life, **the original place of personal fulfilment where integration between generations is an enormous wealth**, a source of mental and physical health, and a vast learning space for all.

3.5 Planning and volunteering

The activities carried out by partner organizations involve shared planning and the direct involvement **of students in volunteer initiatives.**

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

Volunteering is defined as a structured, non-occasional activity aimed at promoting solidarity and developing service-oriented attitudes, social commitment, and civic participation in students. In pedagogical terms, it is described as a useful strategy for educating students about social values and developing **prosocial behaviour and active citizenship**.



This approach introduces laboratory-based teaching based on concrete problems, aimed at increasing student engagement and motivation.

Solving real-world problems requires the ability to synthesize and offers room for individual expression. The proposed activities are usually connected to the students' context and defined as authentic tasks, i.e., activities that address topics close to their experience or topics relevant to their everyday life.

Project planning is considered a collective activity that includes both group tasks and coordination, as well as moments dedicated to individual skills development. This type of cooperative work is based on student consensus and values commitment and participation in achieving set goals. Projects allow students to address problems, find solutions, overcome uncertainties, and produce a variety of final projects, encouraging everyone's participation while considering different cognitive styles and learning levels.

Students are expected to reflect on their experiences, problem-solving strategies, and results, in order to foster critical awareness of potential prejudices and stereotypes.

3.6 Mediterranean of Brotherhood

The aim of the **M.E.D.I.T.erraNEW** program is to make a concrete contribution to **the construction of a socially sustainable, integral ecological habitat free of armed confrontations**. In this habitat, each person, respecting their dignity, faith, and culture, has the appropriate tools to **create generative relationships that break down walls and build bridges**.

Discussions with educators have highlighted some fundamental, specific skills that can help promote mutual understanding, tolerance, and peace among young people in the Mediterranean, viewed from a person-world perspective.

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

Empathy

The ability to understand and share the feelings and perspectives of others.

Tolerance and acceptance

The ability to accept and value cultural and religious differences.

Intercultural communication

The ability to communicate and interact effectively across cultural and linguistic barriers.

Active citizenship

The ability to actively participate in community life and promote social justice.

Welcome and inclusion

The ability to create a welcoming and inclusive environment for all.

Conflict resolution

The ability to manage and resolve conflicts peacefully and constructively.

Leadership for peace promotion

The ability to promote peace and nonviolence..

The pedagogical dimensions of this kit are oriented towards the development of these transversal skills in young people aged 13-17.



Pedagogical Dimensions of the Kit

4

4. Pedagogical dimensions of the kit

The pedagogical dimensions of the kit are inspired by the model of **integral ecology, a holistic approach that considers the interactions between the environment, society, economy, and culture**. Integral ecology is not only a theoretical vision, but also a pedagogical framework, promoting educational programs capable of developing critical awareness, ethical responsibility, and active commitment to the common good and the planet.



The M.E.D.I.T.erraNEW project draws on this model because it requires particular attention to the needs of the most vulnerable, such as young people with migration experience, and aims to strengthen their resilience by strengthening all aspects of the person. It promotes a concrete commitment to social and environmental justice, dimensions closely intertwined with the migration phenomenon in the Mediterranean area.

4.1 The integral ecology of the person: an educational and transformative approach

Integral ecology is a **conceptual and pedagogical model** that proposes an interconnected vision of existence, recognizing the profound connection between the environmental, social, economic, cultural, and spiritual dimensions of human life.

This approach invites us to **rethink our lifestyles**, development models, and social relationships in terms of environmental and social justice, paying particular attention to the most vulnerable.

According to the educational model of integral ecology, the first step is to care for one's humanity and human relationships. This approach requires starting from the concept of self, which in each person emerges primarily from interaction with the environment and interaction with others.

From this **interaction, people develop a vision of themselves across multiple domains:**

- » **physical appearance,**
- » **needs,**
- » **abilities, and**
- » **social roles.**

The beliefs an individual develops about their potential and their existence in the world impact the regulation of feeling, thinking, and action, and therefore, their well-being.

If an individual is unable to find or receive answers to their own needs, which enable the development of an integrated personality, they will

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

be unlikely to develop an adequate self-concept, and even less likely to establish healthy relationships with others, much less capable of addressing the needs of others, the environment, and humanity. This is where the important role of empathy in human and social relationships comes into play. According to the studies of psychologist Gregory Bateson, people help by virtue of their openness to others, without regard for any gain, but simply by recognizing the other's need.



Gregory
Bateson
(1904–1980)



was a British anthropologist, psychologist, linguist, and cybernetician, known for his interdisciplinary approach and for laying the foundations of a new systemic view of the mind and human behavior. In psychology, he is renowned for his studies on communication, the double bind theory, and his contribution to the birth of family therapy. Bateson emphasized the importance of context and relationships in mental processes, breaking with the idea of an isolated individual. The mind, according to him, is a system constructed through the interaction between organism, environment, and culture. Bateson's thought calls for an education and psychology that values complexity, authentic communication, listening, and the ability to grasp the connections between mind, nature, and society. His work remains a valuable source for those seeking to understand the human being as part of a living system.

Feeling the need for others is the foundation of empathy. Each individual has personality traits that lead them to be more or less open to others; however, prosocial behavior is strongly influenced by culture and environment.

These play a significant role in shaping prejudices, which play a major role in negatively impacting the ecology of human relationships. It is therefore necessary to keep in mind the role played by prejudices, which, on a psychological level, are attitudes composed of an emotional component and a cognitive component, made up of thoughts and beliefs. In practice, prejudice is configured as an acted-out feeling that is cognitively based on a stereotypical conception of others, or an a priori generalization. Overcoming the prejudices that pollute relationships, if not destroy them, is certainly not easy because adequate information is not enough, given that they are rooted not only cognitively, but also emotionally.



«throwaway culture» → «culture of acceptance».

The proposal, to attempt to address prejudices, could then arise within an educational framework in which the **“throwaway culture”** toward **the most vulnerable** must be replaced by a **“culture of acceptance.”** In this sense, it does not mean diminishing the richness of diverse cultures, but rather triggering a process of mutual cognitive and emotional recognition as richness in diversity, starting from an awareness **of the undisputed value of the self and others as human beings.**



For further information: *“Laudato sii”*
Chapter VI *“Education and Ecological Spirituality”*

4.2 A model of integral education: My self, My group, My community, Our world

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

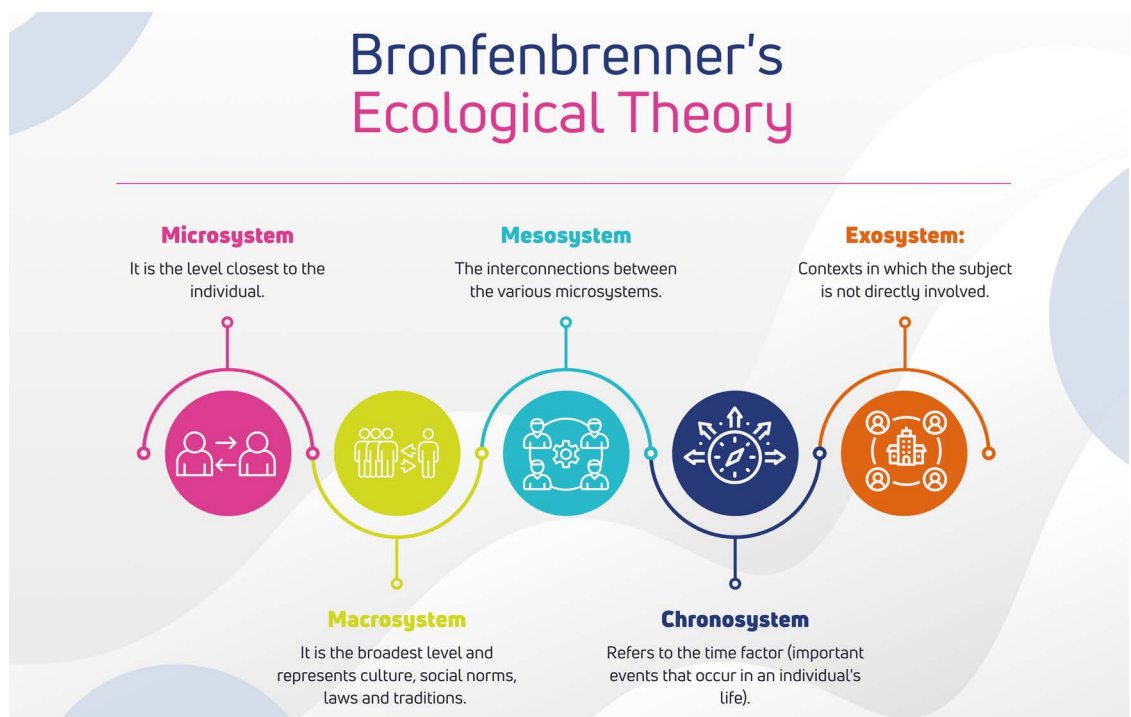


*The educational model proposed for youth training within the M.E.D.I.T.erraNEW project is based on an approach aimed at **integral ecology** and aims to demonstrate how ecosystems and social contexts interact, positively or negatively, on human development and resilience in the face of traumatic and risky situations.*

It also supports **Urie Bronfenbrenner's ecological theory**, which describes how human development is mutually and continuously influenced by a series of **concentric environmental systems**, each of which interacts with the others and with the individual.

Bronfenbrenner's Ecological Theory

This is one of the most influential models in the study of human development. According to this renowned specialist, an individual's growth does not occur in isolation, but is the result of the dynamic interaction between the individual and the multiple environmental systems that surround them. Bronfenbrenner divided the environment into five interconnected systems, each of which has a specific role in the individual:



Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

Microsystem: this is the level closest to the individual and includes the direct and immediate interactions they have with people and places, such as family, school, friends, and colleagues. The microsystem is where the individual spends most of their time, and the relationships established there have a significant impact on growth.

Mesosystem: this represents the interconnections between the various microsystems, for example, the relationship between family and school. If a child has a good experience at school, this can strengthen family relationships, and vice versa.

Exosystem: this includes contexts in which the individual is not directly involved, but which influence them indirectly. An example could be a parent's workplace: if a parent experiences anxiety and stress, this can affect their relationship with their child, even if the child is not directly exposed to the work environment.

Macrosistema: this is the broadest level and represents the culture, social norms, laws, and traditions that characterize the society in which human beings live. The macrosystem influences all other levels and defines the values and expectations that guide behavior.

Chronosystem: introduced later, the chronosystem refers to the time factor. It includes both the important events that occur in an individual's life (a separation, a move, or a war) and the passage of time and the changes it brings about in social, cultural, and economic conditions.

One of the most interesting features of Bronfenbrenner's Ecological Theory is its dynamic nature. **The various systems, in fact, do not function in isolation, but rather influence each other.**

For example, a change in the macrosystem, such as a new law on child protection, can have cascading effects on the exosystem (the institutions that govern it), the mesosystem (interactions between parents and schools), and finally the microsystem (the child's daily life).

This dynamic model helps us understand that development is not linear nor determined by a single factor. Rather, **it is the result of a complex interaction between the individual and the environment.** A change in one system can therefore alter the course of development, both positively and negatively.³

The comprehensive education model emerging from the **M.E.D.I.T.er-raNEW** Project relies on a **"peer approach"** system and refers to the participatory and learning approach whereby adolescents, after specific training, raise awareness among their peers.

It leverages the credibility and trust placed in those most similar to them to facilitate the transmission and dissemination of content capable of changing knowledge and behavior, using the same linguistic and value heritage and a more empathetic and less judgmental communication system.

We have identified four dimensions that span from the realm **of the self** to that of **"my relationships,"** culminating in **"my community."**

³ **Bronfenbrenner, U. (1979).** The Ecology of Human Development: Experiments by Nature and Design. Cambridge, MA: Harvard University Press.

Bronfenbrenner, U. (2005). Making Human Beings Human: Bioecological Perspectives on Human Development. Thousand Oaks, CA: Sage Publications.

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

We use specific and interactive teaching tools for each level (dynamics, role-playing games, digital presentations, worksheets, videos, etc.) accompanied by in-depth information for educators. Finally, we reach the dimension of **“our world,”** where adolescents are active participants in transformation from a global perspective.

In particolare:

Myself Area Facilitates the development of relationships with oneself and others and the discovery of one’s life plan. It adheres to **the Up2Me** methodology, with interactive worksheets and dynamics that address six dimensions of the person: physical, emotional, intellectual, social, spiritual/ethical, family/environmental, and the management of emotional and affective relationships.

My Group Area Peer mediation skills to **identify conflicts in intercultural and interreligious** settings and learn how to appropriately manage them. Through role-playing games and simulations offered in intercultural workshops, young people are encouraged to **put themselves in the other person’s shoes, applying the art of loving methodology.**

This encourages the deconstruction of stereotypes and the search for open and collaborative solutions, the development of prosocial behaviours in a context where no one is left isolated or alone, and strengthens the young people’s sense of belonging and leadership through peer education.

By shifting the thought pattern from **“I”** to **“we,”** we encourage intercultural acceptance, help manage differences, which are seen as enriching, and teach sharing and socializing. Concrete applications are presented in the methodological factsheets **“Crescendo”** and **“Artistic Workshops.”**

“My Community” Area This is well exemplified by **the 6X1** participatory methodology of active citizenship for the development of prosocial skills according to the Service Learning method, which allows adolescents to be protagonists and serve their community through six work steps with specific worksheets and materials:

- 1) **Observing** needs;
- 2) **Thinking** to respond to needs;
- 3) **Involving** the participation of local groups and institutions;
- 4) **Implementing** the action;
- 5) **Evaluating** the results;
- 6) **Celebrating** and recognizing adolescents’ contribution to the social change achieved.

Concrete applications are also presented in the methodological factsheets **“Italian in Florence,” “Crescendo,”** and **“Making a System Beyond Welcoming.”**

“Our World” Area Area – Developing awareness and skills to address global challenges and promoting initiatives aimed at the Sustainable

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

Development Goals (SDGs), summarized in the 3 Ps:

- **PLANET** (protect natural resources and the climate for future generations);
- **PEOPLE** (eliminate hunger and poverty and ensure dignity and equality);
- **PEACE** (promote peaceful, just, and inclusive societies).

Concrete applications of this dimension are presented in the methodological tools *“The Art of Loving,” “The Methodology of Dialogue,”* and *“Living Peace.”*

4.3 Application of the integral ecological model in the M.E.D.I.T.erraNEW project

The M.E.D.I.T.erraNEW project involved **nine civil society organizations from six Mediterranean countries (Italy, France, Spain, Croatia, Lebanon, and Egypt)** that are particularly committed to non-formal youth education from an intercultural and interreligious perspective.

The goal was to share best practices to develop a shared strategy for the education of young people with migrant experience between the ages of 13 and 17. This was achieved through the development of a multidisciplinary toolkit integrating methodologies and tools from various partners, encouraging their adaptation, application by associations at different levels, and cross-fertilization.

This process took place **through three “Job Shadowing”** meetings: two in Italy (Tuscany and Rome), and one in Croatia.

Job shadowing is a period of professional development in which a new employee interacts with a more experienced one, working side by side. It's a method that helps develop skills and familiarize oneself with a new work environment.

Through **this practice, it's possible to gain a thorough understanding of the responsibilities**, required skills, and dynamics of a given role.

Within the M.E.D.I.T.erraNEW project in particular, **it's a mobility training experience** in which an educator or non-formal education worker spends a period at a partner organization in another country, observing the day-to-day activities of professionals in the field.

The goal is to:

- » learn best practices and concrete methods;
- » acquire skills and knowledge useful for one's educational work;
- » build lasting networks and collaborations;
- » reflect on one's work and be inspired by new approaches.

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

Job shadowing allowed participants to develop a deeper understanding of their roles and responsibilities in non-formal education, offering them tools to significantly impact Mediterranean contexts, responding to the needs of young people and the specific challenges of this geographical area.

This process involved **54 educators (two from each of the nine organizations during the three meetings)**. They were able to learn about and evaluate the different methodologies presented by each partner through plenary sessions and focus groups, activating potential cross-fertilization between programs, geographical areas, and cultures.

Below is **a brief summary of the three job shadowing sessions** conducted as part of the project:

1. JS TUSCANY: held between Florence and Figline Incisa Valdarno (FI), the focus was on the linguistic/intercultural and artistic/expressive dimensions of young people as a methodology that fosters self-expression and enhances communication and dialogue, even beyond conflict.

The Giorgio La Pira International Student Center demonstrated two good practices in the field:

- » **Crescendo:** intercultural education workshops for 15- to 17-year-olds
- » **Italian in Florence:** an innovative method of learning Italian for foreigners from an intercultural and inclusive perspective

The Gen Rosso cooperative promoted:

- » **Artistic workshops** for young people, including those held with migrants and refugees

2. JS ROME: The work sessions for the presentation and exchange of methodologies focused on peace education, intercultural and interreligious dialogue, and active citizenship.

Azione Famiglie Nuove (AFN) presented:

- » **Fare sistema oltre l'accoglienza,** a program for the social and work inclusion of young people through direct contact with young residents of the Casa Ismaele residence in Calabria.
- » **Living Peace:** An international program that aims to promote a culture of peace based on the principles of solidarity, cultural dialogue, and citizenship through the use of the "Peace Dice," inspired by Chiara Lubich's Art of Loving methodology, the Time Out for Peace program, and significant testimonies from young people who serve as "ambassadors of peace."

New Humanity:

The international symposium **"One Human Family,"** which saw the participation of representatives of the world's major religions, presen-

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

ted the methodology of interreligious dialogue, which can be applied by young people in various contexts as a path to building peace. This leads to addressing critical or divergent situations, particularly relevant in contexts such as the Middle East and the Mediterranean basin, with sincerity, respect for diversity, and a spirit of friendship. The role that religions can play in forging bonds of brotherhood, even in conflict situations, was highlighted, where discussion and dialogue with others can transform many polarizations into human relationships of solidarity.

3. JS CROAZIA: In the impossibility to hold the third Job Shadowing meeting in Lebanon as planned, for security reasons related to the conflict that has been raging in the area since September 2024, the project partners chose Croatia for its experience and commitment to the path of reconciliation in the Balkans between Serbs, Bosnians, and Croats. This region, where different peoples, religions, and cultures intertwine, serves as a laboratory for the major issues

facing Europe, especially regarding the integration of minorities, ecumenical relations between Catholics and Orthodox, and interreligious relations between Christianity and Islam, to ensure future peace and stability. The session focused on the emotional and relational well-being of young people and the development of their skills in mediation and conflict management.

New Families Action (AFN) presented:

» **Up2me**, an educational program on affectivity and sexuality based on a person-relationship perspective. The program offers interactive and multidisciplinary methodologies, adapted to different age groups, aimed at promoting personal growth, self-awareness, responsible management of emotions, and the ability to establish healthy relationships through a process of mutual care. The session was led by local educators.

4.4 Pedagogical dimensions and contaminations



During the Job Shadowing sessions, after direct observation of the methodologies applied in the field and the sharing of best practices and results, open circle time sessions were organized.

These meetings initiated a process of collective reflection and dialogue among the educators present, with the aim of exploring the possibilities for adapting and applying the different practices in their respective educational contexts.

Focus Group sessions were then organized, during which each organization, guided by a pre-established outline, was invited to reflect and answer a series of guiding questions.

This participatory process resulted in **five key training areas**, which form **the backbone of the M.E.D.I.T.erraNEW Kit**:

1. Relational well-being and affectivity
2. Art and talent development
3. Linguistic and intercultural skills
4. Interreligious dialogue
5. Conflict mediation, active citizenship, and a culture of peace

interdisciplinary TOOLKIT



Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

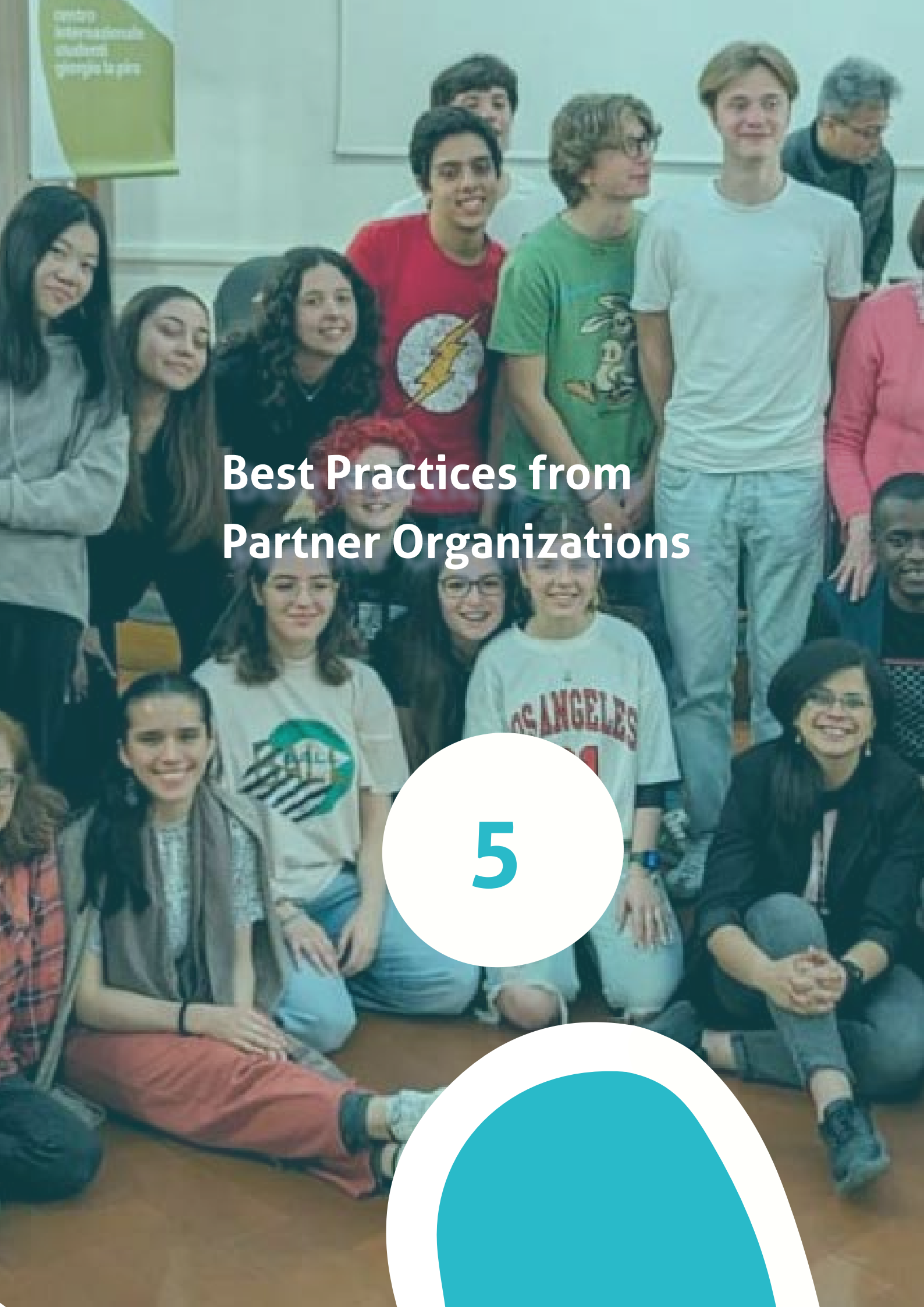
5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices



Best Practices from Partner Organizations

5

5. Good practices from partner organizations

This section collects **the best educational practices shared** and analyzed during the three job shadowing sessions by the project's nine partner organizations. The descriptive sheets are organized **according to the four dimensions of the integral ecology development model**, which guides the training process in a progressive and interconnected perspective.: **Myself, My group, My community, Our world** and are linked to **the five key training areas** highlighted throughout the project.

This structure enhances the personal, relational, and collective growth that each best practice aims to promote within the broader and more global framework of integral ecology. It offers concrete tools to foster social inclusion and youth leadership in diverse contexts connected by a shared vision, according to this framework:

Integral ecological dimension	Key training area	Good educational practice	Proposing body
MY SELF	Relational well-being and affectivity	Up2me	AFN
	Art and talent development	Workshop artistici	Gen Rosso
MY GROUP	Language skills	Italian in Florence	Centro La Pira
	Intercultural skills	Crescendo	Centro La Pira
		Fare sistema oltre l'accoglienza (FSOA)	AFN
MY COMMUNITY	Active citizenship	6X1	AFN
OUR WORLD	Interreligious dialogue	One Human Family	New Humanity
	Conflict mediation, active citizenship and a culture of peace	Living Peace	AFN

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices



Contamination and Adaptation

6

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

6. Contamination and adaptation

This section describes **the process undertaken** by partner organizations to achieve the goal of **replicating and adapting the good practices** observed during job shadowing sessions. The goal is to strengthen the effectiveness of their educational activities aimed at adolescents, particularly to promote the inclusion of young people with migration experience in the Mediterranean context.

This process took place in various ways, which can be divided into three main categories:

- **Participatory experimentation**, through the gradual integration of the practice into daily work, with shared observation and reflection on the results.
- **Adaptation of a single practice** to a different educational, social, cultural, or religious context, to ensure its coherence and relevance in the new operational environment;
- **Convergence between two practices** from different organizations, to more effectively respond to the needs of the target group;

The process required critical and in-depth reflection on the specific local contexts in which each organization operates, to ensure a respectful, sustainable, and truly effective adaptation. Through inter-organizational discussion, co-design, and experimentation, the organizations identified concrete transferability strategies, maintaining the pedagogical principles of the original practices while reinterpreting them in light of the needs, challenges, and resources of their learning communities.

6.1 Methodological approach



Within the M.E.D.I.T.erraNEW project, job shadowing aims to stimulate the exchange of best practices among partners. The expected outcome is increased competence among the educators involved in the project, thus promoting more innovative educational offerings for the target group: young people aged 13 to 17.

The three job shadowing sessions consisted of interactive presentations and live sessions, with the aim of field-testing the methodologies and best practices exchanged.

The specific expected outcomes of JS's activity within the M.E.D.I.T.erraNEW project were:

- » Knowledge of partners' best practices and methods
- » Understanding of potential synergies with other organizations
- » Understanding of the replicability of the practice in other contexts
- » Understanding of its adaptability to different local, cultural, socioeconomic, and religious contexts

These **results were summarized in the reports of the focus group** and group work sessions included in the program and collected thanks to a sheet with guiding questions given to the participants:

1. Knowledge of partners' best practices and method

- » Was the presentation of the practices comprehensive and did it allow you to understand the method?
- » What elements do you consider innovative?
- » What are the strengths?
- » What are the weaknesses?

2. Understanding of possible synergies with other pedagogical practices for your organization

- » Do you think there are aspects that could be adopted and integrated with other practices currently implemented by your organization? Which ones? How?

3. Understanding of adaptability to different local, cultural, socioeconomic, and religious contexts

- » Do you think the practice, or parts of it, could be replicated in your local context?
- » What aspects need to be adapted? How?

The **results of this activity** were collected to contribute to the work of adapting the training materials to the various social, cultural, linguistic, and religious contexts covered in this kit.

They highlight:

- » Possible **adaptation of the best practice** to one's own organization
- » Possible **contamination and integration** with the experience of others
- » Possible experimentation with **new practices**



Summary grid of the focus group.

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

6.2 General observations on the work of the focus groups

To analyse the Focus Groups, using the summaries collected in the sheets and in the attached grid, we consider three dimensions proposed by Silvia Cataldi⁴: content, relational and technical-operational



Content analysis:

The dialogues and worksheets reveal key concepts that complement the shared pedagogical principles and are aligned with the project's objectives, enhancing the work of partner organizations. From these key concepts, we derived guiding principles, maintaining the language of the grids.

» **Respectful dialogue and breaking down stereotypes:** Creating an educational environment where mutual respect and constructive discussion are cornerstones, with the aim of overcoming stereotypes and promoting active and informed citizenship.

» **Conflict and coexistence:** The pedagogical practices presented utilize various tools for managing and resolving conflicts related to multicultural and intercultural coexistence.

» **Use of active methodologies:** Various methods that place adolescents at the center of the learning process are mentioned and appreciated, stimulating their active participation and involvement, promoting interaction, collaboration, and practical experience, aiming to develop key skills beyond the simple acquisition of knowledge. For example: the inductive method, peer education, cooperative learning, maieutics, life stories.

» **Play and art as educational tools:** The use of play, artistic expression, music, and dance as privileged ways to stimulate creativity, foster learning, and enhance talents.

» **Leadership and talent development:** The active participation of each girl and boy is facilitated, recognizing and valuing individual skills and aptitudes.

» **Affectivity and sexuality as themes of inclusion:** The issues of affectivity and sexuality are addressed openly and respectfully, recognizing them as fundamental areas for the development of an inclusive community, which is also important for human growth and changes in mentality.

» **Educator training:** calls for investment in the ongoing training of educators and tutors, so that they can support boys and girls in their educational journeys, supporting motivation and continuity.

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

⁴ Cataldi, S. *How to analyse focus groups. The toolbox Tools for the humanities/2*. Ed. Franco Angeli. Milan, 2009.

» **Motivation and continuity in educational journeys:** efforts are made to promote journeys that encourage participation, curiosity, and commitment, valuing progress and supporting persistence in the learning process.



Relational analysis:

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

In the M.E.D.I.T.erraNEW project, **job shadowing** aims to **foster the exchange of best practices among partners through interactive presentations and live sessions**. These meetings allow for testing methodologies and practices, assessing their synergies, replicability, and adaptability to different local contexts. Best practices must be adopted after prior reflection.

Through tools such as **focus groups**, the work carried out has enabled **theoretical analysis and socioanalytic and hermeneutic mediation**, useful for understanding whether and how to export tools and practices across organizations, avoiding generalized application. Attention is paid to the motivations behind the choices, the contextual conditions, and the characteristics of the participants, all of which are essential for achieving the expected results during the three job shadowing sessions.

The selected partner organizations offer **replicable and adaptable examples**: they stimulate interest, are **proactive rather than prescriptive, can be contextualized**, are based on reliable and critical analysis, are dynamic and creative, **generate positive social impact**, safeguard diversity, and **often work in networks**.

It should also be emphasized that organizations, in addition to their geographical and cultural diversity, exhibit other types of structural diversity, such as: **the maturity or duration of their programs; the level of implementation** (local, regional, global); **organizational strength and capacity**; staff size; and the level of outreach and operation (international recognition, policy-making capacity, ability to implement large-scale programs, etc.).

The **Focus Group** reflected on which partner practices could be integrated, replicated, or adapted. This exchange fostered cross-fertilization between organizations, a **key objective of M.E.D.I.T.erraNEW**.

At the relational level, the following were observed:

» **Openness to learning from others:** A central element observed is the mutual willingness to recognize that each organization brings unique experiences, approaches, and skills. This attitude allows us to move beyond the competitive mindset and toward a shared learning perspective. Openness in this case occurs not only in listening to others' practices, but also in being willing to adapt them and re-

se our own operating models when they prove useful, thus strengthening the ability to innovate together.

» **Positive reputations and proactive language:** Relationships between organizations are also built through careful language and mutual recognition. During the Focus Groups, proactive communication was used, which values the other's experiences even when they are not fully applicable to one's own context, helping to strengthen trust and create a collaborative climate. Each contribution is seen as an opportunity for growth and collective enrichment, avoiding devaluing judgments that could undermine the motivation and cohesion of the group building M.E.D.I.T.erraNEW.

» **Balanced feedback to partners:** Feedback is a fundamental tool for improving and strengthening collaboration. A balanced approach is adopted, combining sincere recognition of strengths with constructive observations on areas for improvement, always with the goal of supporting shared progress. This allows organizations to perceive feedback not as criticism, but as an opportunity for development and strengthening their capabilities, thus creating a virtuous circle of mutual learning.



Technical-operational analysis:

The **focus group** technique was included as one of the tools in the **job shadowing sessions**, which featured **interactive presentations**, **live sessions**, and **other group work**. It was used during the final evaluation phase to gather perceptions and confirm interpretations of the findings from each program presented. The fact that it was presented alongside **other methods as a complementary tool enriched the data collection**.

Data collection in the final grid allows for well-organized data, but at the same time, there is a perceived inequality in the quality and quantity of perceptions expressed among the various partner organizations.

6.3 Casi di studio

The project analysed six case studies relating to processes of **experimentation**, **cross-fertilization**, **replication**, and **adaptation of good educational practices** that partner organizations were able to initiate thanks to the project.

Each case study is presented through a structured profile, built around key questions designed to highlight the most relevant and transferable elements. The goal is to provide educators with a practical tool to support them in designing, implementing, and evaluating effective and contextualized educational interventions, drawing on the concrete experience of partner organizations.

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

Case Studies of Cross-fertilization

- **Crescendo in the Mediterranean (Crescendo+6x1) - La Pira Centre**

A concrete case of contamination between two pedagogical practices is represented by the project *Crescendo nel Mediterraneo*, who has experienced the integration between the global citizenship education path *Crescendo* and the method *6x1: sei passi per un obiettivo* (six steps to a goal).

In the 2024-2025 edition of the Crescendo project, promoted by the La Pira Center, a trial of the 6x1 method was launched as a support tool for students developing their final projects. **The project involved 13 classes** (third, fourth, and fifth grade) from five higher education institutions and high schools in the provinces of Florence and Prato, **for a total of 260 students, 20 teachers, six educators**, a project manager, and two educator trainers.

The 6x1 method, presented for the first time during the Job Shadowing event in Rome in May 2024, was recognized by the educators at the La Pira Center as potentially useful for addressing one of the critical issues that had emerged in previous editions of the project: the need for more structured and guided support in students' preparation of their final projects.

Starting from this reflection, the La Pira Center began an internal training phase, led by a pedagogue expert in the method, which allowed the 6x1 to be **adapted and applied in the context of Crescendo**.

Main results of the experiment:

- » Strengthening educators' skills by promoting active youth participation;
- » Improving the quality of student final papers;
- » Greater teacher satisfaction with the educational support process.

The results of the experiment were presented publicly during a final event, where students presented the projects developed with the support of their instructors. Representatives of local institutions (the Municipality of Florence) and the research community, including the Istituto degli Innocenti and the Sophia University Institute, participated in the initiative.

- **Building a System Beyond Reception (FSOA) + Up2Me – AF**

A second ongoing case study concerns the synergy between the FSOA program, aimed at the social inclusion and employment of minors leaving reception facilities, and the Up2me

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

program. The integration of the two programs stems from a long-standing need to offer **unaccompanied foreign minors appropriate emotional development**, tailored to their specific personal and cultural backgrounds.

The trial involves **15 adolescents, aged between 14 and 17**, from North Africa and currently hosted at the Casa Ismaele secondary reception center in Rogliano (Cosenza). The project has the potential to be replicated in other similar facilities in Calabria and Sicily.

Replication and Adaptation

• UP2ME in the Arab world - Humanité Nouvelle Liban

In Libano, Our partner, Humanité Nouvelle Liban, has long highlighted the need for a training program aimed at parents, recognizing the crucial role of the family in raising children, especially in a context where younger generations are increasingly struggling to manage their emotions.

AFN has also identified the launch of a pilot program for the Up2Me program in the Arab world as a priority. From these shared needs, and thanks to the discussions that emerged during the Job

Shadowing, the proposal to organize online **training sessions dedicated to Lebanese parents and educators was born**.

During the preparation of the training materials and their subsequent translation into Arabic, the importance of integrating **significant cultural adaptations** emerged, including the centrality of family ties, the value of mutual acceptance, and the presence of the transcendent in everyday life.

The first online training session will be an opportunity **to analyze the specificities of the Lebanese context** and develop targeted educational methodologies capable of responding to local needs. The goal is **to build bridges between generations** and provide families with concrete tools to consciously support their children's growth, while keeping pace with contemporary educational challenges.

Experimentation

• Using the Peace Dice in Arabic with minors at the Lerchundi Center in Martil (Morocco) - Igino Giordani Foundation, Spain

Living Peace's Peace Dice, in its Arabic version, has been successfully used in recreational and educational activities for minors at **the Lerchundi Center in Martil**, Morocco. During several educational sessions, the tool was placed at the center of the activities, with the children encouraged to put into practice the message emerging from the roll of the dice. The participants were mostly **young Moroccan Muslims**, with some **Euro-**

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

pean and Christian peers also present, thus creating a rich and stimulating intercultural and interreligious context.

Prior to the activity with minors, a training session was organized for **approximately 30 facilitators** from the Lerchundi Center and the Moroccan Association Open Hands. The educational value of the Peace Dice and its potential as a tool for teaching peace and coexistence were explored in depth. Given the positive feedback, the organizers now intend to introduce **the use of the Peace Dice more systematically**, extending it to other educational activities and **different target groups**, with the aim of instilling concrete, daily gestures of peace, dialogue, and mutual respect among young people.

- **Global Citizenship Education Program in Egypt – United World for Social Service**

A group of 20 educators, connected to the partner organization and trained as part of the M.E.D.I.T.erraNEW program, launched an intercultural **citizenship education initiative**, inspired by the values and methodologies proposed during the program.

The activity involved 120 Muslim and Christian adolescents between the ages of 13 and 17 from Sudan, Eritrea, and Egypt, who share difficult social conditions and limited opportunities for personal and community development.

The youth participated in various artistic and social activities, including **the creation of a large mural** in a marginalized neighborhood, **restoration work in a Sudanese school** in precarious conditions, led by an expert in the field, and other initiatives with a strong community impact, all carried out in groups.

These experiences allowed us to put into practice the key skills developed during the M.E.D.I.T.erraNEW training program, promoting greater mutual understanding, integration between young people of diverse backgrounds, and the progressive deconstruction of stereotypes and ethnic barriers.

- **Development of the “Multipolar Dialogue” in Lebanon: a new methodology for reconciliation**

In the context of the third *Job Shadowing*, our partner **Humanité Nouvelle Liban** recognized the need to develop a new methodology for **dialogue and conflict resolution**, called “**Multipolar Dialogue**,” to be applied in the Lebanese context.

This topic is particularly relevant in a society like Lebanon’s, still deeply marked by sectarian divisions, political tensions, and unhealed historical wounds.

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Premise

Introduction

1 Objectives and
Target Audience of
the Toolkit

2 A Pedagogical
Laboratory in the
Mediterranean

3 Principles
Shared by Partner
Organizations

4 Pedagogical
Dimensions of the
Kit

5 Best Practices
from Partner
Organizations

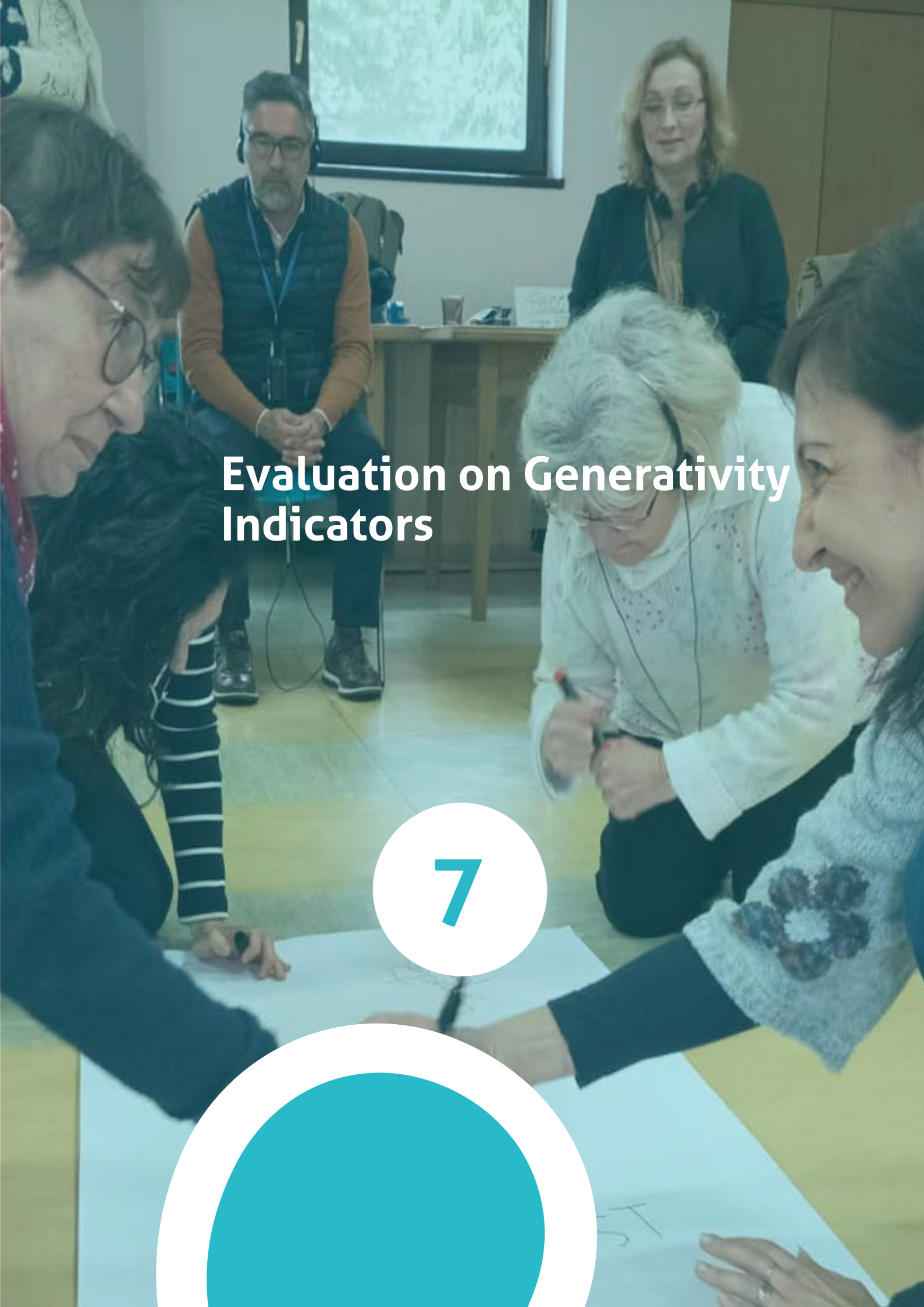
6 Contamination
and Adaptation

7 Evaluation
on Generativity
Indicators

8 Conclusions

9 Appendices

Preparatory sessions were organized online (via Zoom) throughout 2024 and 2025, involving three partner organizations: **Humanité Nouvelle Liban, New Humanity**, and the international music **group Gen Rosso**. From these meetings emerged a shared desire to launch a concrete experiment, with **a pilot group of approximately 20 participants**, selected to represent a variety of ages, educational backgrounds, and religious affiliations. The operational plan includes a series of seven training sessions, to be held **in 2026**, with the aim of developing intercultural and interreligious leadership capable of activating widespread processes of reconciliation and peacebuilding within local communities.

A group of people are gathered in a meeting room. In the foreground, several individuals are seated around a table, looking at papers and writing. One woman on the right is smiling. In the background, a man and a woman are standing, both wearing headsets. A large screen is visible on the wall behind them.

Evaluation on Generativity Indicators

7

7. Evaluation on generativity indicators

Premise

The case study analysis used the term generativity, understood as a useful construct for evaluating the “contamination” arising from job shadowing experiences. Generativity, a concept derived from sociology and anthropology, is defined by Mauro Magatti as:

Introduction

“a new way of thinking and acting, both personal and collective, that expresses the possibility of a type of socially oriented, creative, connective, productive, and responsible action, capable of positively impacting the ways of producing, innovating, living, caring, organizing, and investing, breathing new life into them”.

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

Starting from the theory of generativity, and considering its components, phases and some fundamental dimensions, a grid of generativity indicators has been constructed.

3 Principles Shared by Partner Organizations

The first experiences of cross-fertilization yielded fertile seeds for the Mediterranean region, expressing values such as: surplus, valorization of skills, personalization, resilience, sustainability, value of “desiring” in educational experiences, and the dimension of intersubjectivity.

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

Mauro Magatti holds a degree in Economics and Social Sciences from Bocconi University in Milan and a Ph.D. in Social Sciences from Canterbury. He is a full professor at the Catholic University of Milan. A sociologist, economist, and columnist for Corriere della Sera, he is a member of the Central Charity Commission of the Cariplo Foundation, the Committee for Solidarity and Development of Banca Prossima, and the Permanent Committee of the Ambrosianum Foundation. Since 2008, he has been director of the ARC Center (Anthropology of Religion and Cultural Change).

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

THE VALUE OF SURPLU

The project allowed us to discover that together we can create something that exceeds expectations, an excess of meaning, **connections, and a future.**

ENHANCEMENT OF SKILLS, TALENTS, AND GROWTH OPPORTUNITIES

The educational program that emerged to meet the needs of young people in the Mediterranean focuses on the whole person, **enhancing their skills, talents, and opportunities for human and relational development.**

THE VALUE OF PERSONALIZATION IN EDUCATIONAL EXPERIENCES

The various experiences demonstrate how personalization is a crucial key to making education truly effective and generative. In each context, the ability to understand the local context, **the needs of participants, and their cultural differences has transformed the methods into unique, concrete, and inclusive programs.**

THE VALUE OF RESILIENCE

Experiences have demonstrated how resilience is a vital component of educational processes. It has emerged as the ability to address uncertainty, limitations, and difficulties, **and to transform problematic and/or conflictual situations into opportunities** for learning and renewal.

THE VALUE OF SUSTAINABILITY IN EDUCATIONAL EXPERIENCES

The project highlights how substantiveness is not simply a matter of longevity, but the fruit of radical, collaborative educational methods capable of regenerating themselves in the contexts in which they operate. **This is evident in the method's transferability and in the educators' ability to independently continue after the training, integrating the model into their daily practice.**

THE VALUE OF "DESIRE" IN EDUCATIONAL EXPERIENCES

It emerges as a driving force that shapes educational processes and opens them to the future. It is not limited to a goal to be achieved, but becomes a space for vision, motivation, and creativity. The project highlighted the drive to open new paths to meet the needs of young people and presented itself as a call to imagine more humane and comprehensive educational paths. **This desire becomes the meeting point between different worlds—professional, cultural, and personal—and translates into a project that generates transformative relationships.**

THE DIMENSION OF INTERSUBJECTIVITY

It is the ability to mobilize and engage others to take part and continue the initiative. The experiences demonstrate a diffusion that goes beyond the local level, potentially reaching the international level. **The educational model that emerged offers a foundation for community inclusion processes that can be replicated in other contexts.**

The educational model proposed by MediterraNEW therefore highlights the power of socio-educational generativity as a paradigm for creating a new, **sustainable and inclusive way of coexisting in the Mediterranean basin.**



Download the complete grid

A group of approximately 12 people, including men and women of various ages, are posing for a group photo. They are standing and kneeling in front of a large, colorful mural. The mural features abstract shapes and a portrait of a person with a halo. The word "MARIA" is visible vertically on the mural. The group is diverse in age and appearance, with some individuals wearing scarves and jackets. The setting appears to be outdoors, with some greenery and flowers visible in the foreground.

Conclusions

8

8. Conclusions

Premise

The M.E.D.I.T.erraNEW Kit fits perfectly with the objectives of the EU Youth Strategy⁴, making a concrete contribution to promoting the inclusion, active participation, and personal and social development of young people, particularly those with a migration background.

Introduction

1 Objectives and Target Audience of the Toolkit

Specifically, M.E.D.I.T.erraNEW contributes to achieving the following objectives of the strategy:

2 A Pedagogical Laboratory in the Mediterranean

- No. 1 Connecting EU with Youth
- No. 2 Equality of All Genders
- No. 3 Inclusive Societies
- No. 4 Information & Constructive Dialogue
- No. 5 Mental Health & Wellbeing
- No. 8 Quality Learning
- No. 9 Space and Participation for All
- No. 11 Youth Organizations & European Programmes

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

Through pedagogical approaches based on non-formal education, interculturality, the valorization of diversity and youth leadership, this toolkit offers tools and methodologies capable of responding to some of the Strategy's key priorities, including:

5 Best Practices from Partner Organizations

Inclusion and equality of all young people: providing practices that combat social exclusion and promote the active participation of young people with fewer opportunities.

6 Contamination and Adaptation

Youth participation: encouraging processes in which young people become co-protagonists of change in their social and local contexts.

7 Evaluation on Generativity Indicators

Quality learning and recognition of non-formal education: promoting multidisciplinary learning paths, focusing on transversal skills and integral human development.

8 Conclusions

Intercultural and interreligious dialogue, peace and reconciliation: contributing to the construction of a Mediterranean founded on brotherhood, mutual respect, and social cohesion.

9 Appendices

The M.E.D.I.T.erraNEW Kit therefore represents not only a collection of best practices, but a transformative educational proposal that aims to inspire educators, trainers, youth workers, and policymakers to build bridges between the shores of the Mediterranean, in the belief that education is a fundamental lever for addressing common challenges and generating new shared opportunities.

Premise

The journey doesn't end here: this tool is designed to be a living document, accessible online, adaptable, and replicable, with a view to continuous learning and Euro-Mediterranean collaboration geared toward solidarity, peace, and inclusion, as well as the creation of a community of educators who share values, methods, and goals.

Introduction

The experience with the M.E.D.I.T.erraNEW Kit opens up new perspectives for work and research in the fields of non-formal education, inclusion, and Euro-Mediterranean cooperation. Some areas identified as worthy of further research and experimentation include:

1 Objectives and Target Audience of the Toolkit

» **Analysis of the impact of best practices on youth leadership**, with a focus on qualitative and participatory evaluation tools.

2 A Pedagogical Laboratory in the Mediterranean

» **Comparative study of non-formal education systems in Mediterranean countries** to map differences, convergences, and potential for collaboration.

3 Principles Shared by Partner Organizations

» **Research on the effectiveness of intercultural and inter-religious education models** in contexts marked by social tensions or histories of conflict.

4 Pedagogical Dimensions of the Kit

» **In-depth study of the role of educators as facilitators of social cohesion**, including through transnational continuing education programs.

5 Best Practices from Partner Organizations

» **Exploration of mechanisms for adapting and transferring best practices**, focusing on key factors such as local context, the involvement of educational communities, and networking.

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

In this sense, the M.E.D.I.T.erraNEW Kit aims to be a starting point for future collaborations, co-design processes, and applied research, contributing to the construction of a Mediterranean pedagogy based on relationships, rights, responsibilities, and a shared vision of the future.

8 Conclusions

9 Appendices



Appendices

9

9. Appendices:

Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices

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Premise

Introduction

1 Objectives and Target Audience of the Toolkit

2 A Pedagogical Laboratory in the Mediterranean

3 Principles Shared by Partner Organizations

4 Pedagogical Dimensions of the Kit

5 Best Practices from Partner Organizations

6 Contamination and Adaptation

7 Evaluation on Generativity Indicators

8 Conclusions

9 Appendices



progetti@cislapira.it



info@fundaciongiordani.org



info@uwf-eg.org



info@afnonlus.org



fonds focolari
actions solidarité

fonds focolari@focolari.fr



info@new-humanity.org



Humanité Nouvelle
Lebanon

info@hnliban.org



info@genrosso.com



udruga za
ekonomiju
zajedništva

peter.fabjan@gmail.com



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