



THE SUPEER BOOKLET COLLECTION
ON CONCEPTS AND METHODOLOGIES

BOOKLET 1 of 4

PEER LEARNING IN YOUTH WORK AND INTEGRATION



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PREFACE

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SUPEER – sustainable integration through peer support – is a European project supported by the EU-Commission within the Erasmus+ programme for strategic partnerships. Partner organisations from 6 European countries are collaborating in the SUPEER project from the common aim to support the building of communities, empowerment, social capital and active citizenship among young people from both minority and majority environments. A further aim is to pave the way for a sustainable integration process among young refugees and newcomers through an innovative and peer-based concept, where young people with diverse backgrounds establish equal, appreciative and stable relations through a common learning and networking programme.

Thus, **PEER LEARNING** is the focal point of the pedagogical and methodological approach in the SUPEER project. However, the peer learning programme is closely linked to **3 CORE CONCEPTS**, each of which forms the theoretical and conceptual basis for the aims, objectives and activities in the project:

- **EMPOWERMENT**
- **SOCIAL CAPITAL**
- **CITIZENSHIP**

Generally, these concepts are described and applied separately due to their anchoring in different theoretical and conceptual traditions. However, in the SUPEER project, where young people's well-being, participation, collaboration and mutual learning are at the center – the 3 concepts form a unified, coherent and holistic conceptual framework for the planning and implementation of all learning activities. This approach is based on the following ideas:

- By building a bridge between the separated concepts, we can show in practice how empowerment, social capital and active citizenship mutually support each other as basic elements in young people's social, cultural, relational and personal growth as well as their well-being and experience of a positive affiliation with the surrounding society. This applies to young people who were born and raised in that society as well as to young newcomers.
- By using the holistic conceptual framework, we can define practices such as integration, inclusion and belonging from a positive and resourceful perspective, where the intercultural encounter between young people with diverse backgrounds and experiences learn from each other through a collaboration where everyone is respected for their special contributions.

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- When young people are empowered through a common learning process and common activities, they mutually enhance their social and cultural capital, which generally will strengthen their motivation for an active and participatory citizenship.

Thus, peer learning becomes the focal point where the conceptual holism is translated into an equal learning practice for young peers across minority and majority environments. By making empowerment, social capital and active citizenship key concepts in the common learning process, we also create a new and resource-based framework for the young people's mutual integration process:



As an introduction to the conceptual approach and framework for the SUPEER peer learning activities, we have prepared 4 booklets that briefly illustrate how we perceive the key concepts of the project, and how we can translate them into practical peer-based learning situations. Each booklet is supplied with references to relevant literature and other links used.

THE SUPEER BOOKLET COLLECTION ON CONCEPTS AND METHODOLOGIES includes:

- BOOKLET 1:** Peer learning in youth work and integration
- BOOKLET 2:** Empowerment in peer learning and integration
- BOOKLET 3:** Social capital in peer learning and integration
- BOOKLET 4:** Citizenship in peer learning and integration

1. INTRODUCTION

“People learn through interactions. The interaction between people is becoming increasingly important for

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our development. Our societies have over the last few decades, evolved from the former industrial society with a focus on a production economy to a society where the driving forces are informatics, knowledge and innovation, and where cooperation and development will largely take place in interactions between people in collaborative and cooperative work structures. Therefore, learning arising from the interaction between peers or peer interactions will play a very important role in future learning. When these interactions are used structured in a cooperative or collaborative learning process, they become peer learning ... " (Wedel, Nils (2017): "Peer learning".

Basically, **PEER LEARNING** is an expression to emphasize that the learners have an equal position in the process. At the same time, the concept implies that the learners actually learn from each other and contribute on equal terms to a common solution of given tasks. Thus, peer learning, in a sense, abolishes the classical learning situation, where one party - as a rule the teacher - is hierarchically placed over the other party - as a rule the student. In peer learning, on the contrary, the roles will constantly change. In one situation, some peers can contribute more than others. In other situations, it is the other way around. The starting point is that all peers are recognized as active and valuable contributors.

On this background, this booklet in the **SUPEER BOOKLET COLLECTION** focuses on the notion of peer learning and its relevance as conceptual and methodological approach to young people's peer-based communities around Europe. Firstly, we briefly introduce our perception of peer learning and its connection to other learning theories and practices. Then we elaborate on the use of the peer learning approach in the SUPEER networking programme, where young people of different social and ethnic-cultural origins take part in co-productive, peer-based and community-building learning activities. Finally, we give examples of how to transform the concept of peer learning into concrete pedagogical-methodological exercises and learning materials. Eventually, we present a list of European links and literature for further inspiration.

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2. HOW DO WE PERCEIVE THE CONCEPT OF PEER LEARNING?

“The peer-to-peer network makes each peer act as both client and server, so each peer can access and be accessed of material maintained on the peer. If a peer cannot find the material it required from its neighbors, the neighbors will query their neighbors for more resources, in such a way, the peer-to-peer network can find resources in a layered multicast to increase the hit rate of finding the material that the peer wants...” (Yang, S.J.H. (2006): “Context Aware Ubiquitous Learning Environments for Peer-to-Peer Collaborative Learning...”.

As quoted above, the peer-to-peer learning process can be interpreted as relations, where people in a certain learning context alternately perform in the roles as providers and recipients of given services in the form of knowledge, methods etc. In the overall picture, a balance is created between providing and receiving, thus that the individual person in the learning context and community performs in both roles.

In other contexts, the peer learning perspective has been defined as:

“Peer learning is defined as students learning from and with each other in both formal and informal ways” (Boud, D. (2001): “Introduction: Making the Move to Peer Learning”):

The understanding is that students – learners – learn by actively and systematically sharing their ideas, knowledge and experience through learning activities with their peers. The result is an interdependent and mutual learning process on equal grounds, where emotional and social learning are involved as essential aspects of the peer exchange. Thus, elements of co-production are part of the peer learning process, based on building blocks such as:

- Building on people’s capabilities: everyone has different capabilities and skill sets. Thereby, a peer-to-peer programme should link peers in a way that they systematically build on each others skills in order to clarify the mutual benefit from the collaboration.
- Recognizing all participants as assets: in a peer-based programme participants must be viewed as equal partners. No participant should have special authority or take a leading role.
- Mutuality and reciprocity: the aim is to create a two-way relationship – meaning inter-

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dependent and mutual learning positions.

- Peer support networks: the aim is to build long-lasting social bonds between the young participants.
- Blurring distinctions: by blurring the barrier between the participants who design and deliver – and those who use deliveries, it allocates more agency to the participants.

EQUALITY IN LEARNING ACROSS DIFFERENCES IN POSITIONS AND EXPERIENCE

“Peer teaching can take many forms. The common factor is that knowledge is shared not by an instructor or other person of authority. It’s all about people on the same level teaching each other what they know...” (What is Peer-to-Peer Learning? <https://blog.continu.co/peer-to-peer-learning>).

In this way, we may talk about a horizontal, non-hierarchical learning community - as opposed to traditional learning contexts that usually build on a vertical and hierarchical structure, based on unilateral roles as teachers and students in unequal positions.

Peer relations or mentor/mentee relations

Seen in this light, it is relevant to point out a difference between the mentor/ mentee relationship and the peer-based relations. is integrated into the mentor role that mentor must be a supervisor, facilitator and instructor in the interaction with his mentee. The mentor is positioned higher than the mentee according to the *logic* of the function. This is a kind of teacher/student relationship - regardless of the fact that the mentor/mentee relationship may be established between young people at the same age, the same level of education etc. In summary, the mentor/mentee construction is built on a *asymmetric* relation – unlike the peer approach.

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TRANSFORMATIVE LEARNING

“Det most important thing to learn for young people today is to be able to orientate themselves, to be able to make choices that they themselves can vouch for, to feel integrity, not to spend their lives on something wrong, to be able to opt-out in the many choosing situations, they will be facing all the time...” (Illeris, Knud in “Learning – nowadays learning theory in the tension between Piaget, Freud and Marx”, 1999).

Transformative learning has become a key concept in international learning research and theory. Transformative learning can in many ways be perceived as a learning concept closely related to peer learning. Transformative learning does not necessarily take place in a peer context. However, the interaction and learning dynamics between peers may, in many contexts, lead to a changing impact on the learners’ knowledge of the world, understanding of the world as well as their self-awareness. From this perspective of the peer learning, it is obvious to include the concept of transformative learning in the SUPEER youth activities as part of common tasks with a changing purpose in terms of mutual understanding across differences and diversity etc.

Transformative learning – or significant learning - has been defined as learning processes which involve larger or smaller changes of the learners’ identities. The idea is to create a wider understanding of the rapid societal changes which characterize our time, in order to understand the needs and requirements caused by the development, as it appears in the close everyday environments as well as the broader political scene.

From the pedagogical-methodical view, transformative learning requires a strong motivation and commitment from the learners in order to actually be transformative in the sense of change and re-orientation. The peer context in an open learning environment – like the SUPEER programmes - may be a positive basis for such learning processes.

SITUATED LEARNING

The concept of situated learning was originally formulated by the researchers Lave and Wenger. The concept basically deals with linking learning closely with practice. The idea is that all learning is linked to some form of practice. In this sense, learning is situational.

In terms of peer learning, the concept of situated learning has its relevance, as it in the sen

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With regard to peer learning, the concept of situated learning is strongly relevant, as it places learning processes *in communities of practice*, performed by groups of people who literally *create* something together, be it objects, activities or knowledge.

Situated learning also indicates that achievement of learning is moved from the person-centered perspective to the more decentered perspective, where learning is happening through the very organization of the practical learning community, thereby uniting the cognitive, social and cultural aspects of learning.

Thus, situational and contextual learning in communities of practice implies a strong relational aspect. It is precisely this linking between co-creating communities, practice-based relations and learning which fits well with the peer approach in the SUPEER project.

PEER LEARNING THROUGH CO-PRODUCTION AND CO-CREATION

"Co-creation is done by combining as many resources and competences as possible relevant to the target group that is the center of co-operation. (...) The special potential of the partnership is seen in contexts where the target group itself takes ownership of problems, and the surrounding actors and stakeholders gradually change their role and position from helpers to collaborators..." (The National Council for Volunteering in Denmark (2013): "A Magazine about co-creation".

The concepts of co-production and co-creation have gained great interest in recent years. Basically, both concepts are about involving a certain group of citizens in transversal partnership in order to build and create certain social solutions together, for instance welfare-promoting solutions. Co-creation is based on the very idea of believing in people's knowledge, resources and will to use their assets for the common good. It may not be for the whole society. It may be in the local community. It may very well be in the group of young people, who join the SUPEER project on terms of openness, equality thinking and eager to create something that can be beneficial for themselves as well as for other young people in the community and surrounding society.

In terms of the co-productive perspective, the enrichment in peer-to-peer learning has been described through a series of benefits in terms of the personal and emotional development of all the people involved such as:

- **Empathy:** Knowing how to understand the partner, what you are feeling, living ... Being able to guide actions according to real needs.

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- **Assertiveness:** Defend or show a position of respect, as well as what is not understood, to seek that explanation or guidance on the subject that is being treated.
- **Active listening:** You have to listen in an active and attentive way, so it will process much more the information provided, as well as manifest what you cannot be attending.
- **Patience:** Between the two groups should show patience and calm, when it comes to observe and learn, in this way the level of tension is lowered so that everything is done more calmly.
- **Flexibility:** If the way in which something is explained is not understood, new expressions are sought, new information organization structures, new examples ... becoming more flexible at that moment, what is being said.
- **Adaptation:** Adapt to the needs and learning characteristics of each one, the exchange of information, doubts and approaches flow more dynamically.
- **Memory:** when explaining to your partner, memory mechanisms are activated, since you have to look for previous learning to show and explain what you want. Promoting meaningful learning.
- **Self-esteem:** feeling good about yourself, seeing that you can help a partner, that the content you have to guide a person, it is very important to gain confidence.
- **Motivation:** When there is an initiative on the part of both parties, this is the key, it pushes it when making decisions.

The basic goal is the establish a “feeling of us”, who, on equal terms, develop social and cultural capital from a mutual exchange of experience and common reflections.

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3. WHY IS PEER LEARNING A CORE CONCEPT FOR YOUTH WORK AND INTEGRATION?

Equality in learning is the focal point in the SUPEER project. The young participants will meet each other on a learning community characterized by diversity in preconditions, life experiences etc. The aim and objectives of the SUPEER programmes is to uncover in which areas the young participants can meet in a common and important youth perspective – raising reflections on common challenges, common concerns, common ambitions and desires to actively influence their own lives in a future perspective. It is exactly in this intersection that self-awareness and empowerment can be nourished and grow from common and equal needs and requirements among young people across their mutual diversity.

To provide the framework for the young participants equal change of perspectives is the basic idea – and ideal – for the SUPEER project. This is the very reason why the SUPEER project has chosen the peer approach rather than a more traditional mentor/mentee concept with its built-in inequality in the young participants mutual positioning.

THE PEER APPROACH IN AN INTERCULTURAL PERSPECTIVE

In the SUPEER project, the practice of peer learning will be characterized by an intercultural dimension, as the participants will be recruited from different ethnic-cultural and social backgrounds. This indicates that the participants most probably will be confronted with differences in codes, conventions, beliefs and patterns of behavior, which they are mutually not familiar with.

One way to deal with the intercultural dimension is to establish a learning environment, where the topics of common reflections have a starting point in more common issues and concepts that may be reflected from different points of view and experience universes, for instance the meaning and practice of social and cultural capital.

The transformation from the conceptual level to the personal and collective level of identification and recognition will be a pedagogical-methodological task in the SUPEER partnership.

4. HOW DO WE USE THE PEER LEARNING IN THE SU-

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PEER YOUTH PROGRAMMES?

In the practical implementation of the SUPEER youth programmes, the peer learning approach will be supported by a wide range of pedagogical methodologies. A few examples are mentioned below:

COOPERATIVE LEARNING

Cooperative Learning can be described as a pedagogical-didactic learning system, based on the fundamental idea that people learn best and most efficiently, when learning takes place in structured collaborative processes. Cooperation on relevant and meaningful tasks in an acknowledged and safe learning environment. Cooperative Learning is based on a social-constructivist approach, in which so. Vygotsky's definition of learning as social processes and interaction has played an important role. Within the Cooperative Learning, this implicates in practice that learners through cooperation and interaction around professional tasks achieve a simultaneous learning process, where everyone contributes through the shared commitment and the common concentration on the task.

The concept of structures within the Cooperative Learning reflects the interaction forms that codify and put the learners' work and collaboration into system. The structures in Cooperative learning can be defined as the organizational and methodological framework which - step-by-step - supports and promotes learners' problem-solving – thus ensuring both the individual and collective learning. The structures ensure that all students, regardless of knowledge and other assumptions, will have an active impact on the common results and have their equal share of the common achievements. Spencer Kagan has developed a large number of these structures that variously support the social, cognitive and communicative skills and cooperation.

The main approach is that everyone in the group is able to contribute to the solution of the given task and furthermore, everyone has a responsibility for ensuring that the tasks are solved and lead to a common result. The cooperative and interactive structures themselves will motivate learners for learning. Community and interaction are the key elements of learning.

The structures of Cooperative Learning are all based on the following pedagogical and didactic principles:

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- Simultaneous interaction
- Positive interdependence
- Individual responsibility
- Equal participation

The principle of **simultaneous interaction** becomes evident through teamwork and various group formations, supporting the cooperation. The teamwork indicates that all students have the opportunity to contribute and have their say in a lesson.

The principle of **positive interdependence** expresses the positive and indispensable role that each student plays for the group. This indicates that the group results depend on the individual student's contribution and skill. It minimizes the negative competition and facilitates the mutual joy of the others' skills rather than jealousy and envy.

The principle of **individual responsibility** is in this context the responsibility to reflect and articulate what you learned, how you perceived the topic, and what further support you may need from the others. Thus, the individual responsibility can be translated into the responsibility for own learning process.

The principle of **equal participation** seeks to ensure that students actually take turns in contributing to cooperation and common learning. Equal participation is also a way to ensure that all students are visible and furthermore, that it is legitimate to take the floor and have something to say.

From these perspectives, as a learning system, Cooperative Learning is suitable as a key approach to any peer learning process.

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LIFE PSYCHOLOGY AS BASIS FOR PEER REFLECTIONS

“What is life psychology? What does it mean to live a good enough life and possess the necessary life skills to provide, maintain and develop one’s own and a common existence? What does it mean to be an actor in one’s own and the common life? (Bertelsen, Preben: “Life Psychology”).

Life psychology and the notion of existential competences has for recent years been one of the approaches to dialogical processes aimed at strengthening young people’s ability and capacity to handle a satisfactory living in balance with both individual life expectations and social relationships. The methodology has been used as an intervention form towards various groups of vulnerable youth, including radicalised youngsters.

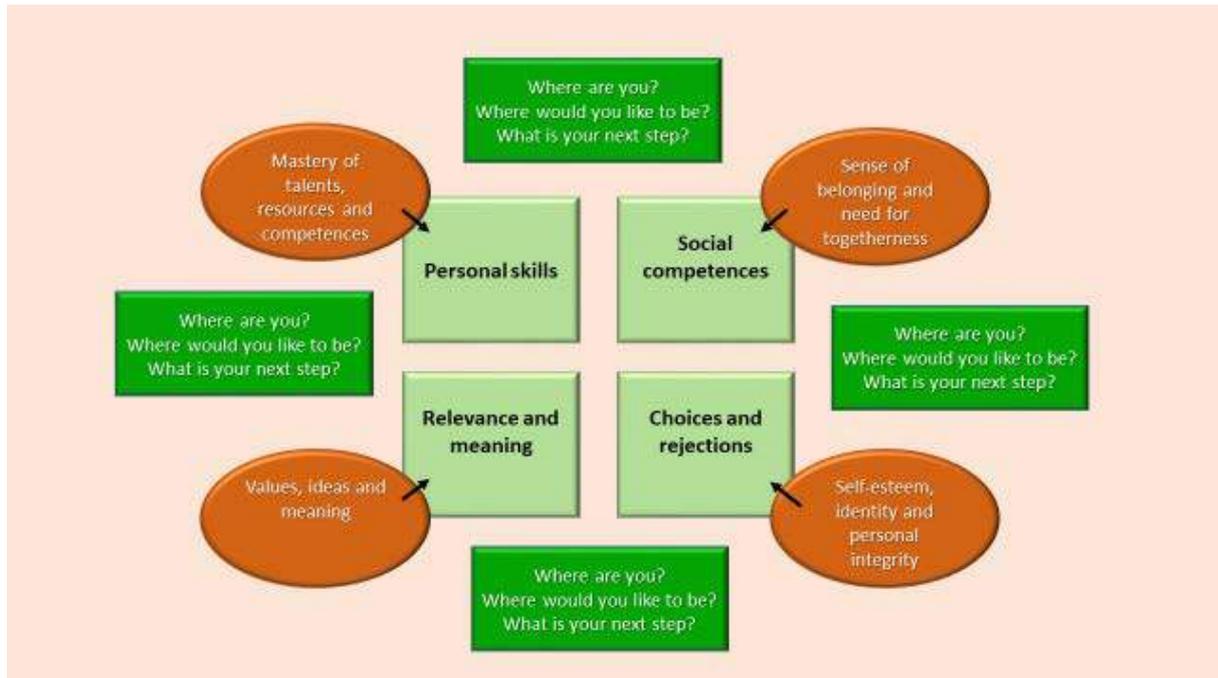
However, it is possible to transfer parts of the methodology to other contexts, where young people are exchanging and reflecting together on life experience, challenges and aspirations in peer-based dialogues.

The life psychology methodology takes its point of departure in universal existential competences, which concerns the way people of all ages respond to the challenges in life. The methodology is based on the assumption that all human beings – regardless of their background and preconditions – strive to build an acceptable – a “good enough” - existence for themselves and each other. This is a universal human condition, which can be nurtured or inhibited through people’s individual choices, actions and environmental opportunities. The focus is on:

- Young people’s abilities to **position** themselves in relation to their personal life and interaction with the surrounding world.
- Young people’s abilities to **reflect** on the choices and values that govern their lives.
- Young people’s abilities to put the personal existence into **perspective**, thus to be conscious of oneself as well as conscious of other people’s needs and conscious of a wider societal context.
- Young people’s abilities to **mentalise**, i.e. to understand one’s own as well as other people’s behaviour based on the underlying emotions, needs and beliefs which motivate the behaviour.

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In practice, the so-called "loop model" as been used to facilitate both individual and collective clarification processes within the life psychological framework:



The model represents a systematic and holistic approach to analysing and understanding the resources and challenges of young people, with regard to their academic skills as well as their social and personal growth and welfare:

- The **academic** competences.
- The **social** competencies.
- What is **relevant, meaningful** and **motivating**.
- The **choices and rejection** made from the feeling of being right and **authentic**.

The clarification model hereby combines the traditional cognitive areas such as academic and social competences with more emotional focus areas. The goal is to support young people in sensing and talking about their own motivation and emotions in situations where they make decisions from the heart. In all its topics of conversation, the model can correspond to both current and desired situations.

NARRATIVE METHODOLOGY

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Narratives mean stories, and the concept represents the narratives which we have and tell about ourselves and our lives. From this perspective, the narrative methodology can match well to exercises in the life psychology.

The basic approach in the narrative methodology is to emphasize that people can never be identified by their problems. The only problem is the problem itself. Simple as it may sound, many people tend to make their problems and challenges identical to themselves. Instead, the narrative approach support people in *externalizing* their challenges, thus to make it easier to handle the challenges and think of concrete solutions. Externalization indicates a process, where people start to use a completely different language and take a completely different attitude towards their problems. The use of words and phrases are very important in the externalization exercise, as words have a strong impact on our ways to perceive and deal with challenges.

Externalization is both a linguistic and attitudinal process, and even though the young peers in the SUPEER project may not be characterized by many problems, the narrative methodology can be a useful in development processes, where young people find themselves in a situation of reorientation and conversion to new living conditions. This may obvious be the case for young newcomers who are going to settle in new societal and local environments. However, it may just as well be the case for other young people, who may find themselves in a changing position from school to further education, work etc.

Thus, the narrative approach may be valuable tool for peer-based and mutual reflections and support on previous personal narratives and reorientation in the definition of identities, life perspectives and new life narratives – also in combination with the loop model as shown above. Furthermore, the biographical, narrative approach can be linked to the concept of situated and contextualized learning, when young people’s life stories are connected and visualized through the exact anchoring in time, places, relations and situations. Thus, the biographical, narrative methodology has been used as a tool to in special efforts towards refugees in order to support the linking between great societal changes with a strong impact and significant importance for the personal and family-based life story.

This may be a useful approach to some of the work in the SUPEER youth programmes.

5. CONCLUSION

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In conclusion, peer learning can be described as the very heart of the SUPEER project, as also expressed in the name itself. In summary, the focal point is that young people with widely different backgrounds and experiences form a learning network from the starting point and consensus that everyone can contribute to common learning topics in the overall networking program that the young people will be involved in.

By making peer learning the focal point of the SUPEER youth activities, we wish to transcend the traditional approach to integration efforts that young people from majority environments are better off and *superior* to young people from minority environments. We aim to renew the classic mentor/mentee hierarchy in the attempt to implement a true peer-based learning process, where we in practice establish an equal learning environment where everyone has prerequisites to contribute – be it with knowledge, experience, innovative reflections, ideas, practical and creative skills.

As mentioned above, peer learning may build on various pedagogical and didactic traditions and approaches. In the SUPEER Peer Programme we will build a co-creative laboratory where different methods and tools are used to support - directly or indirectly - the young participants common building of empowerment and socio-cultural capital as well as their motivation to take on an active citizenship to the common good.

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