

SUSDEVALUES

Work Package 4

Guideline of Basic Societal and Individual Values

Partnership





INDEX

INTRODUCTION	3
OBJECTIVES	3
DEVELOPMENT AND PROCEDURES	4
GUIDELINE OF BASIC SOCIETAL AND INDIVIDUAL VALUES	5
1. SOLIDARITY, TOLERANCE AND OPENNESS TO OTHERS	5
1.1. BACKGROUND	5
1.2. DESCRIPTION	6
1.3. SOLIDARITY, TOLERANCE AND OPENNESS TO OTHERS IN THE EU	7
1.4. SOLIDARITY, TOLERANCE AND OPENNESS TO OTHER BETWEEN GENERATIONS AND CULTURES	9
2. PERSONAL VALUES	10
2.1. BACKGROUND	10
2.2. DESCRIPTION	11
2.3. PERSONAL VALUES IN THE EU	12
2.4. PERSONAL VALUES BETWEEN GENERATIONS AND CULTURES	14
3. RESPECT FOR DEMOCRATIC INSTITUTIONS, FREEDOM OF EXPRESSION	15
3.1. BACKGROUND	15
3.2. DESCRIPTION	16
3.3. RESPECT FOR DEMOCRACY, FREEDOM OF EXPRESSION IN THE EU	17
3.4. RESPECT FOR DEMOCRATIC INSTITUTIONS, FREEDOM OF EXPRESSION BETWEEN GENERATIONS AND CULTURES	17
4. SUSTAINABILITY	18
4.1. BACKGROUND	18
4.2. DESCRIPTION	19
4.3. SUSTAINABILITY IN THE EU	20
4.4. SUSTAINABILITY BETWEEN GENERATIONS AND CULTURES	22
5. CULTURE	24
5.1. BACKGROUND	24
5.2. DESCRIPTION	26
5.3. CULTURE IN THE EU	27
5.4. CULTURE BETWEEN GENERATIONS AND CULTURES	28
6. ISOLATION	30
6.1. BACKGROUND	30
6.2. DESCRIPTION	31
6.3. ISOLATION IN THE EU	32
6.4. ISOLATION BETWEEN CULTURES AND GENERATIONS	33
TOOLS AND ACTIVITIES	35
1. SOLIDARITY, TOLERANCE AND OPENNESS TO OTHERS - DESERT ISLAND GAME	35
2. PERSONAL VALUES - EMPATHY BETWEEN GENERATIONS	36
3. RESPECT FOR DEMOCRATIC INSTITUTIONS, FREEDOM OF EXPRESSION - DEMOCRACY CITY BUILDERS GAME	38

Funded by the European Union. Views and opinions expressed are however those of the author(s) only and do not necessarily reflect those of the European Union or the European Education and Culture Executive Agency (EACEA). Neither the European Union nor EACEA can be held responsible for them.



4. SUSTAINABILITY - GAME OF THE GOOSE	40
5. CULTURE - MEET FOR PEACE	42
6. ISOLATION - LEARNING FROM EACH OTHER (ROLE PLAY)	45
SOURCES AND BIBLIOGRAPHY	47
WEBSITES	49
VIDEOS	50



INTRODUCTION

The SUSDEVALUES project addresses to focus on values that disappear day by day in societies because of different effects such as pandemic processes, economic problems, personal and family obstacles, pressures from other people and societies. Values need to be redefined and evaluated because many values are changing and many values are emerging. That's why the project focuses on redefining and evaluating values. Members of society need to rediscover values, preserve existing values, and transfer these values to future generations. In this way, the differences in values between generations will decrease and the gap between generations will be closed and generations will understand each other better.

In this guideline, we will develop and implement innovative methods and practices to foster inclusive education and promote common values for contribution to the reduction of the intergenerational gap between the new generation and the old generation. This document aims to give an overview of the process and tasks that will be done during the lifetime of WP.

OBJECTIVES

The specific objectives of WP4:

1. To focus on how to help adults, vulnerable people such as migrants and local people to understand each other better.
2. To contribute to building the values of the future society in Europe.
3. To come together with adults, learners in adult organisations, vulnerable groups such as migrants, isolated people.
4. To contribute to the sustainable development of the society with the Guideline of Basic Societal and Individual Values.
5. To develop and implement innovative methods and practices to foster inclusive education and promote common values.
6. To contribute to the reduction of the intergenerational gap between the new generation and the old generation.

The WP (Guideline) contribution of the project:

- To ensure to understand the values of how values develop during childhood, adolescence and adult, how values should be measured in an age-appropriate manner and how values relate to social, academic and health issues.



- To deal with societal issues, including how values guide, justify and explain beliefs, attitudes, norms, opinions and actions (migration, diversity and equality, environmental conservation, ageing and health issues).
- To realise the impact of values in families and adult organisations.

DEVELOPMENT AND PROCEDURES

Based on the [surveys](#) that were carried out in WP2 across all countries of the project consortium, data on the following values was obtained:

1. **Solidarity, tolerance and openness to others.**
2. **Personal values.**
3. **Respect for democratic institutions, freedom of expression.**
4. **Sustainability.**
5. **Culture.**
6. **Isolation.**

Based on these **6 main values** that were defined in the [WP2 values analysis](#), SUSDEVALUES partners in this project outcome have developed these values in a theoretical way, thus giving an insight and explanation of what each value is and represents.

In this way, we have put the focus on how to help the target group (migrants, adult people and local people) to understand each other and to build the values of the future European society.

Thanks to this, we intend to develop and implement innovative methods to pursue inclusive education, activities on values and common values for all in order to reduce the generation gap.



GUIDELINE OF BASIC SOCIETAL AND INDIVIDUAL VALUES

1. SOLIDARITY, TOLERANCE AND OPENNESS TO OTHERS

1.1. BACKGROUND

Differences in ethnicity, religion, social origin, culture and sexual orientation, which are increasingly accentuated nowadays in a global context, lead to careful consideration of some values fundamental in European society, such as solidarity, tolerance and openness towards others.

Solidarity, a term used since Roman law, began to come into common use around 1800. In modernity, solidarity is linked to the idea of the universal brotherhood of all men (Treccani). Solidarity, social cohesion and social integration come together in Emile Durkheim's definition. The same concept is taken up again with the meaning of "bond of each with everyone" by Auguste Comte, thus becoming a value based on the relationship and on the support of each individual with the other.

Solidarity progressively takes on meaning even in the political struggle, just think that in the famous motto of the French Revolution "Liberté, Égalité, Fraternité", fraternity stands for solidarity. Then, solidarity became one of the political objectives, subsequently occupying a fundamental role in democratic and social constitutionalism after the Second World War. Solidarity thus approaches the concepts of equality and democracy.

The value of tolerance, however, originally arises with reference to religion. Tolerance, in fact, develops as a recognition of the freedom of expression of one's religious faith, to encourage peaceful coexistence of all confessions. In the period of the Reformation, when the different Christian confessions opposed each other, the value of tolerance developed strongly and became fundamental for guaranteeing peace in civil society (TRECCANI).

Subsequently, the meaning of tolerance becomes broader. Tolerance becomes synonymous with freedom of religious, political and moral expression. In this sense the concept of tolerance is linked in an important way to respect for the thoughts and beliefs of others.

Precisely for this reason, tolerance has been at the centre of an important philosophical reflection from the Renaissance onwards, with the philosopher Baruch Spinoza. He was a



supporter of freedom of thought and the expression of the conscience of every individual. The most famous treatise on tolerance is attributed to Voltaire (1763) in which this value was expressed in the fundamental principle: "Do not do to others what you would not want done to yourself".

1.2. DESCRIPTION

At the basis of solidarity is the idea of being able to count on each other. This is a value that concerns various areas of our daily life, starting from social relationships up to our role as citizens.

The value of solidarity can be expressed on two different levels:

- solidarity in civil society and social networks; for example, the help offered to an elderly neighbour who has difficulty with shopping, the help offered to a person in difficulty in various areas of his life (getting around, food, clothes)
- solidarity in the welfare state; for example, in the forms of health insurance or unemployment insurance. Everyone contributes to the creation of funds which are then used to support those in need.

Originally, solidarity existed only in the context of the so-called primary social networks: the family, the neighbourhood, the religious associations. In the 20th century, however, solidarity policies implemented by the State are considered a right, rather than forms of charity or altruism.

In European history, there have been times when individuals have shown strong solidarity with each other. For example, during the Covid 19 pandemic, there were many demonstrations of solidarity, with volunteers offering to help the most fragile people (and therefore most exposed to the risk of contagion). A study conducted by the Bertelsmann Foundation showed that, in the summer of 2020, when most of Europe was living under lockdown, citizens perceived a greater degree of solidarity in civil society. This shows that solidarity in social networks is greater or lesser depending on the historical moment and the needs of society.



At the basis of the value of tolerance, however, is the claim for religious freedom, combined with respect for other confessions and other cults. This concept then extends as a value that also regulates political and civil coexistence.

In the broadest sense, the value of tolerance becomes synonymous with pluralism of ideas in the liberal conception. Tolerance also becomes the guiding value with regard to the different lifestyles of individuals, thus recognizing freedom of expression and respect for everyone's diversity. Peaceful coexistence with different ethnic, linguistic and religious minorities or respect for differences, for example in sexual orientation, becomes possible only by the application of the value of tolerance, universally recognized in society.

Tolerance of differences, of the pluralism of ideas, of life choices and of the diversity of individuals encounters an obstacle. Differences, in fact, are tolerated and respected unless they constitute harm to another individual. Violations of fundamental human rights or threats to civil society constitute a limit beyond which tolerance cannot go.

1.3. SOLIDARITY, TOLERANCE AND OPENNESS TO OTHERS IN THE EU

The European Union was born as a peace project. Robert Schuman in his declaration for the creation of the European Coal and Steel Community of 9 May 1950, stated: "The contribution that an organised and living Europe can make to civilization is indispensable to the maintenance of peaceful relations".

This is why solidarity is one of the constitutional principles of the European Union. "The Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of people belonging to minorities. These values are common to the Member States in a society in which pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men prevail" (Article 2 of the Treaty on European Union).

Solidarity is also cited among the objectives of the European Union (Article 3 of the Lisbon Treaty):

- Strengthen economic, social and territorial cohesion and solidarity between EU countries;



- Contribute to solidarity and mutual respect between people, to free and fair trade, to the eradication of poverty and the protection of human rights.

In concrete terms, the European Union's strategy to encourage and stimulate solidarity and tolerance between different cultures focuses on the elimination of material, cultural and ideological barriers, encouraging freedom of movement and exchange.

There are several projects aimed at promoting solidarity, participation and intercultural understanding for European citizens:

- "The contribution of youth work in the context of migration and refugee matters", a practical tool to consult on youth work;
- European Youth Forum, which offers exciting opportunities to engage meaningfully in social and civic issues;
- Anti-racism campaigns, also implemented at local level in EU member countries, such as World Refugee Day on 20 June and the "No Hate Speech" campaign;
- European Solidarity Corps, which brings together young volunteers from all over Europe with the aim of creating a more inclusive society, providing help to vulnerable people and responding to social problems, through exchanges, trips and training events

Among others, the Retropie Project, for example, involved young students with the aim of creating a video vlog on tolerance and religious coexistence. Students started from historical research on peace agreements and treaties, as well as on media representations of religious coexistence. Looking back, young people have had the opportunity to address the issue critically, through debate and the formulation of advice and good practices for policy makers. This project led to a double result: greater knowledge of history, religions and cultures; the experience of a common space where you can discuss and express your ideas in a critical way. Finally, the training of educators is also important, as they followed a course to be able to teach children with this methodology that focuses on "learning from history".

An important boost is given to the education and training sector, with particular attention to linguistic differences, the accessibility of digital tools and the language of the host country. In this context the following projects can be mentioned: online linguistic support for refugees and migrants, or the SIRIUS network for the education of migrants. As for



intergenerational solidarity, associations and foundations promote sharing, empathetic and fun activities, such as:

- Introductory lessons for seniors on computers and technology taught by young people;
- Sharing intergenerational moments in the company of pets;
- Organise community celebrations that allow active interaction between generations;
- Participate in sporting activities that involve both young and old;
- Create community projects where retirement homes and independent schools can share part of the daily activities.

1.4. SOLIDARITY, TOLERANCE AND OPENNESS TO OTHER BETWEEN GENERATIONS AND CULTURES

The perception of the importance of EU values, including solidarity and tolerance, can change depending on age or culture. This can lead to the existence of gaps due to different generations and cultures, which must be taken into account and reduced for a more cohesive Europe.

Activism in the voluntary sector is an important fact for young Europeans. Solidarity, in this case, is linked to youth participation, volunteer activism, learning exchanges and intercultural understanding of young people (EUROPE TALKS SOLIDARITY Eva Feldmann-Wojtachnia Barbara Tham).

Young people particularly highlighted Empathy and Inclusion as pillars used to define Solidarity (4Thought research). Therefore, to reach young people and help them engage in solidarity initiatives, these two concepts must be exposed as notable values that can be applied through different initiatives (EUROPE TALKS SOLIDARITY Marina Codorniu Matas, 2022).

Solidarity, understood as active commitment in the field of volunteering, is an important element also for older people. In January 2021, the European Commission presented the Green Paper on Aging, which highlights that large numbers of older people continue to make active and valuable contributions to society and the economy. The 20% of people aged



between 65 and 74 years was engaged in formal voluntary activities and people over the age of 75 who maintain this commitment as far as their health allows.

European culture identifies some priority groups when it comes to solidarity. The Commission's publication "Solidarity in Europe: alive and active" (2018), explains that attitudes towards solidarity vary between Member States: social solidarity receives strong support, being the field in which solidarity is most common, while solidarity for migrants is more contested.

It has been shown (Lahusen and Grasso, 2018) that people tend to differentiate between groups when deciding who to support. The elderly and the sick are considered more deserving than the unemployed and the unemployed more deserving than immigrants (Oorschot 2000, 2006).

The same research has identified that the degree to which people feel solidarity with others is based on a "criterion of merit":

- The extent to which they are perceived to have control or responsibility for their situation;
- Their level of need;
- Social and spatial proximity;
- Their identity (shared and/or respected);
- Their attitude (i.e. gratitude);
- Whether some reciprocity is involved.

2. PERSONAL VALUES

2.1. BACKGROUND

According to research in the psychology field, value as a term refers to a network of ideas which are desirable and important to a person. They are usually regarded as abstract, paving the way for related behaviours and attitudes. Individual values, in other words, are the desirable aims that affect the people's action. They serve as guiding principles. In that regard, they also influence preferences & behaviour. To illustrate, for a person who values honesty, seeing dishonesty would result in a negative attitude. And for example, in the field of politics, they most likely will be more prone to not vote for these types of people (Lilach Sagiv et al., 2017).



These personal values are subjective, they reflect the thoughts of people and their statements about themselves. Individuals' behaviours reveal the values that are important to them and permit people to reach their goals. Hence, it has been mentioned earlier, understanding values is essential to understanding human behaviour (Lilach Sagiv et al., 2017).

The possible number for the values is huge. It is possible to find hundreds of terms to refer values in any dictionary. A significant contribution to this field came from Schwartz, who theorised values, explained the same wide concept, according to their subtle motivations. With this research it became possible to have organised, short, and meaningful value types (Lilach Sagiv et al., 2017).

2.2. DESCRIPTION

Likewise, ten distinct value types in terms of their motivational base were categorised according to Schwartz: achievement, power, stimulation, security, self-direction, universalism, conformity, tradition, benevolence, hedonism.

These values emerge from our social background such as culture, ethnic origin, religion (if we have one), education, our experiences of work and life. Moreover, according to some sources they are dynamic. They continue to evolve during our lifespan and upon our experiences. Emerging new situations and people's behaviours contribute to the evolution specifically if they include difference, conflict, surprising or offensive ingredients to us (Openlearn, n.d).

On the other hand, there are some other sources that regard personal values as relatively stable. According to (Leijen et al), they do not change with circumstances unlike attitudes or needs. Some of the examples of these values are like having freedom or caring about other people. Although these values are important for most people, their priorities also vary upon age and generations according to cross sectional studies and this will be elaborated in the following section in depth.

No matter if the values are stable or dynamic, it is a fact that personal values are important for us. Depending on a situation they might ignite our characteristic motivation. They are

Funded by the European Union. Views and opinions expressed are however those of the author(s) only and do not necessarily reflect those of the European Union or the European Education and Culture Executive Agency (EACEA). Neither the European Union nor EACEA can be held responsible for them.



also the guides leading to our decision making. It is a necessity for each human being to know what their own core personal values are. Loyalty? Honesty? Integrity? Knowing them offers you the opportunity to apply them in your daily life (West Oregon University, n.d).

Values are like fingerprints. Nobody's are the same, but you leave them all over everything you do! -Elvis Presley.

2.3. PERSONAL VALUES IN THE EU

European Union values are codified in the EU Charter of Fundamental Rights. These values are listed as follows according to the Article 2 of the Treaties: (Scharfbillig et al. 2021, p.52)

The union is founded on the values of respect for...

- Human dignity
- Freedom
- Democracy
- Equality
- Rule of Law
- Human rights, including the rights of persons belonging to minorities

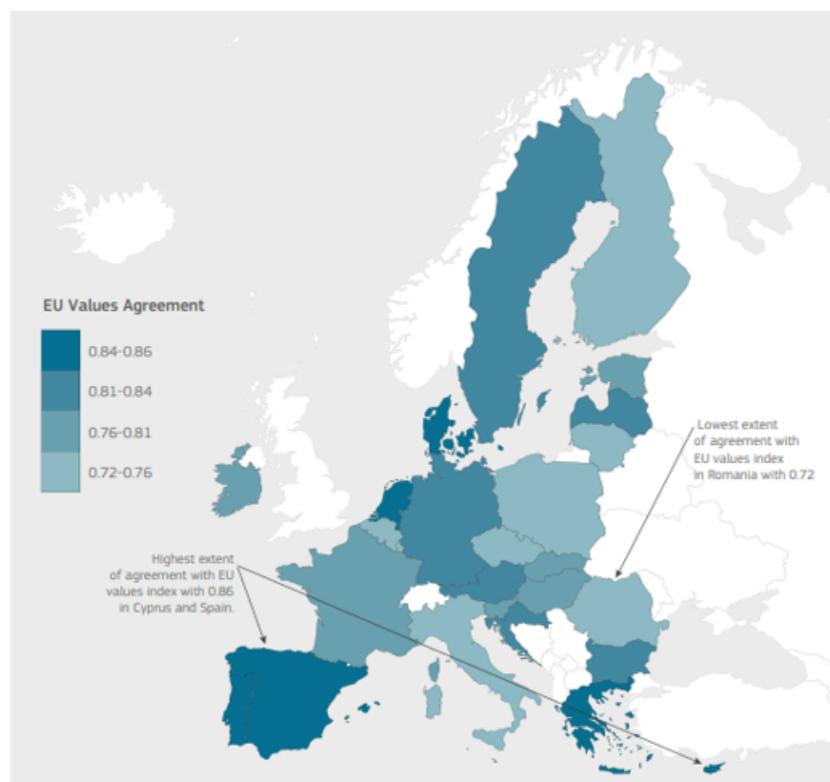
These values are common to the member states in a society which prevail...

- Pluralism
- Non-discrimination
- Tolerance
- Justice
- Solidarity
- Equality between men and women

In line with these codified EU values, the European Commission has the responsibility to promote them as well as peace and the well-being of its peoples. Unlike personal values, these EU values have a specific legal character with measurable principles. Furthermore, under the auspices of EU Justice scoreboard or the annual rule of law report monitoring activities are feasible. Although these EU values might have similarity between some psychological foundations of personal values, it should be noted that they don't represent the full aspects of values diversity.

EU values frequently offer concrete benefits to its citizens. To illustrate, via providing opportunity to: freedom of movement within EU borders. These values are important by citizens but that does not mean they are perceived and they take place in the same way with personal values. For instance, some of these EU values are closely related to personal values like: equality and tolerance whereas the others like democracy and rule of law are relatively more technical in essence. In that regard, research has been conducted to detect harmony between EU citizen values and the EU values. It has been observed that various degrees of overlapping exists among EU member states as it can also be evaluated from below (Scharfbillig et al. 2021, p.54):

Figure 1:



Source: Special Eurobarometer 508 on Values and Identities of EU citizens, wave 94.1, 2020.
Available at: <https://europa.eu/eurobarometer/surveys/detail/2230>. doi: 10.2760/206143.

According to these findings, principles that found the lowest support were the rejection of the death penalty and right to asylum.

To sum up, these results are worth paying specific attention to while mentioning the EU as a “Community of values”. Hence, interpretation of values differ from person to person and people may also have other values (Scharfbillig et al. 2021).

Funded by the European Union. Views and opinions expressed are however those of the author(s) only and do not necessarily reflect those of the European Union or the European Education and Culture Executive Agency (EACEA). Neither the European Union nor EACEA can be held responsible for them.



2.4. PERSONAL VALUES BETWEEN GENERATIONS AND CULTURES

Personal values are the goals that give direction to people's behaviour in general. They were studied quite frequently and these surveys were mostly based on posing questions to people for rating their priorities. Various examples and researches can be found across the world however, it is seen that much less of attention has been paid to the topic of how age factor affects personal values. At this point, there are several views on this topic. For example, (Ingwer, 2021) argues that assessing the remaining lifetime is related with ageing of a person. In that regard, it can be said that goal selection and goal pursuit depends on perceived future time. Stress on people related to ageing, decreasing cognitive and physical abilities together with their control over achievement of major aims.

Older people value protecting what they have rather than change and growth. Age also should be directly proportional and more important in transmitting generativity goals (transferring experiences or expertise). In that regard, (Ingwer, 2021) also predicts that informational and instrumental goals become less important when the future time is more limited whereas goals with immediate positive rewards should have more importance for this age. Furthermore, stimulation and hedonism related values are inversely correlated. According to empirical research, these hypotheses are widely supported by the literature work (Ingwer, 2021) in his/her research also elaborated in detail the findings below:

Age is in relation with all basic personal values. When age increases the importance given on stimulation/hedonism and achievement/power values' importance decrease, tradition related values become more important and self-transcendence values stay stable. Gender has no impact on the relationship between value- age. Subjective importance given to security stays at high level and stable for all groups, etc.

Within the field of cross sectional studies on human values, value priorities depend on age factor. To explain it, different samples take place such as among teachers and students. According to several studies, the value difference depending on generation(baby boomers, generation-X, Millennials) has also been illustrated. These studies illustrated that values differ according to age groups once again. For example, with younger people, openness values have more importance while elders consider more conservation of values.

All in all, as it has been mentioned above, personal values are composed of desirable and important elements for an individual. Understanding them is essential, since they also pave the way for our actions. Regarding EU values, they are feasible to be measured unlike



personal values. In the academic field, it has been observed that compliance of EU values with personal values vary from country to country. Regarding the possible differences in perception of the personal value between generations, age is an important factor determining the dynamics of the relationship whereas gender has no importance.

3. RESPECT FOR DEMOCRATIC INSTITUTIONS, FREEDOM OF EXPRESSION

3.1. BACKGROUND

Democracy, of Greek origin, is a fundamental and essential value that forms the foundation of the European Union (EU) and other modern societies. The term "democracy" comes from the Greek words "demos" (people) and "kratos" (rule) and was coined in ancient times. The ancient Greek city-state of Athens is considered the birthplace of democracy, with citizens actively participating in political decision-making processes.

However, the idea of democracy in Athens in the 5th century BC differed considerably from modern ideas. In "direct democracy", all full citizens had the right to participate in the people's assembly and vote on laws. This concept was restricted in antiquity due to the limited civil rights and slavery that characterised society.

After the decline of antiquity, the idea of democracy fell into oblivion and only experienced a revival during the Enlightenment in the 17th and 18th centuries. The Enlightenment shaped the ideals of liberty, equality and fraternity and influenced the formulation of modern democratic principles.

Representative democracy, in which citizens exercise their rights by electing representatives, developed in Europe in the 19th and 20th centuries. Great Britain, with its parliamentary democracy, served as a model for many European countries. The establishment of the European Communities after the Second World War led to democracy becoming a central value of European integration.

In the Treaties of Maastricht and Lisbon, the European Union laid the foundations for democratic principles at European level. The European Parliament, as a democratically elected institution, represents the citizens of the EU. The democratic structure of the EU



emphasises the need for citizen participation and transparency in political decision-making processes.

The development of democracy from its ancient roots to its modern representative form shows how this political system has undergone continuous transformation in Europe and continues to play a central role in European identity.

3.2. DESCRIPTION

Democracy, as a central value in Europe, forms the backbone of the political and social structure of the European Union (EU). From the ancient principles of self-determination to today's representative institutions such as the European Parliament, democracy reflects the development and diversity of European society.

In the EU, democracy stands for more than just political decisions; it is a cultural heritage that embodies the fundamental values of freedom, equality and solidarity. The representative institutions, above all the European Parliament, serve as instruments for the realisation of democratic principles and the representation of citizens' interests at European level.

Citizen participation and transparency are essential elements that characterise the vibrant democratic culture in Europe. Mechanisms such as petitions and public consultations enable citizens to actively participate in the political process and articulate their concerns.

The challenges of the 21st century require a progressive adaptation of democratic principles. Digital transformation, geopolitical uncertainties and social changes are aspects that European democracy must face up to.

A current example of the commitment to European values and security is Ukraine. The country is actively standing up for democracy and human rights and is defending European values. In times of insecurity and threats, Ukraine not only protects its own population from violence, but also helps to ensure security in Europe. The EU's support for Ukraine's democratic endeavours underlines the joint efforts to uphold and promote democracy as a core value in Europe.



3.3. RESPECT FOR DEMOCRACY, FREEDOM OF EXPRESSION IN THE EU

Democratic values are at the heart of the European Union (EU), shaping not only its political landscape but also the social fabric of its Member States. In the EU, democracy is not merely a system of governance; rather, it is a shared commitment to principles that protect individual rights, promote civic participation and uphold the rule of law. The relationship between the democratic value and the EU is symbiotic; the Union acts as a platform on which diverse nations come together under a common banner of democratic ideals.

Furthermore, the EU's commitment to democracy extends beyond its borders, as evidenced by its support for countries such as Ukraine. The EU recognises the importance of promoting democratic values in neighbouring regions and understands that a stable and democratic neighbourhood contributes to the overall protection and prosperity of the Union.

3.4. RESPECT FOR DEMOCRATIC INSTITUTIONS, FREEDOM OF EXPRESSION BETWEEN GENERATIONS AND CULTURES

While democracy stands as a unifying principle within the EU, it is important to recognise potential differences in its perception between generations and cultures. Divergent historical experiences, socio-cultural contexts and evolving global dynamics contribute to different perspectives on democracy.

Generational differences may manifest themselves as younger Europeans, shaped by contemporary challenges and technological advances, may interpret democratic participation differently than their predecessors. Additionally, cultural diversity within EU member states can lead to nuanced understandings of democracy, emphasising the importance of inclusivity in shaping democratic processes.

In an effort to strengthen democratic values, the EU must navigate these differences with sensitivity and ensure that democratic principles remain adaptable and work across different generations and cultural contexts. By promoting a common understanding of democracy, the EU can consolidate its commitment to this fundamental value and foster a coherent democratic vision for the future.



4. SUSTAINABILITY

4.1. BACKGROUND

We are in an era of profound changes in the human habitat, resulting from the widespread use of technology. This phenomenon brings with it a considerable increase in the risk of damage to the environment and to humanity itself. This risk can arise both from the inherent characteristics of the use of machinery and equipment and from the lack of knowledge to manage them properly, or simply from the absence of control in their use.

Sustainability, a more recent concept forged by holistic ethics or bioethics, refers to the preservation or responsible use of the environment, nature and the biosphere as a whole. Until the middle of the last century, humans operated under a selfish ethic, focused on their own well-being. This approach had devastating consequences for the environment, consequences that are now manifest on a global scale.

The accumulation of waste in the atmosphere, soil and water sources, mainly due to industrialisation, represents a significant threat to future generations. The lack of control in production and management has led the planet to a state of disease, with irreversible consequences for flora and fauna, evidenced by the disappearance of species and global warming with the melting of the polar regions.

For this reason, it is imperative to incorporate a moral value to the principle of sustainability, especially for professionals who use processes and equipment that directly or indirectly affect the dynamic balance of the biosphere. Sustainability has become an ethical imperative that disapproves of any human intervention that may cause irreversible damage to the environment without prior technical and ethical assessment.

The commitment to results, characteristic of modern professions, must be subordinated to broader societal values, such as environmental sustainability. This implies preserving the balance between plant and animal species, as well as maintaining an atmosphere and soil free of pollutants. The institutionalisation of ethics committees to assess human interventions in the environment is already a reality in several countries, with members of government and representatives of organised civil society participating equally.



Despite these initiatives, industrial accidents are still frequent, manifesting themselves in spills of toxic gases and liquid waste that pollute the atmosphere and water sources. The lack of treatment or inadequate treatment of household waste, accumulated in unsanitary landfills, has evolved into a public health problem.

In addition to assessing the intrinsic quality of products or industrial processes, as well as biosafety measures in health activities, it is essential to consider the consequences of these for the environment. This involves checking whether the product or human intervention poses more risks than benefits to society and the environment. If so, they should not be considered of sufficient quality for acceptance. The modern concept of quality is therefore intrinsically linked to the effectiveness of the material or process, taking into account its potential impacts on human well-being, society and the biosphere as a whole.

4.2. DESCRIPTION

Sustainability, a fundamental principle in contemporary discourse, encompasses the responsible use of resources to meet present needs without compromising the ability of future generations to meet their own. This value emphasises a holistic approach, considering environmental, social, and economic dimensions to foster long-term well-being.

1. **Environmental Stewardship:** sustainability underscores the importance of safeguarding ecosystems, biodiversity, and natural resources. It seeks to mitigate the adverse impact of human activities on the environment, aiming for a balance that allows ecosystems to thrive.
2. **Social Equity:** beyond environmental concerns, sustainability places a strong emphasis on social equity. It advocates for fair distribution of resources, social justice, and inclusivity, ensuring that the benefits of development are shared equitably among diverse communities.
3. **Economic Viability:** sustainable practices integrate economic considerations by promoting responsible resource management and fostering economic systems that endure over time. It recognizes the interconnectedness of economic prosperity with environmental and social well-being.



4. **Responsible Consumption and Production:** sustainability encourages responsible consumption patterns, minimising waste and promoting the efficient use of resources. It emphasises the importance of eco-friendly production methods and the development of products that have a reduced environmental impact.

5. **Global Interconnectedness:** in a globalised world, sustainability acknowledges the interconnectedness of nations and communities. Issues like climate change, pollution, and resource depletion require collaborative, international efforts to address shared challenges.

6. **Future Generations:** at its core, sustainability is about ensuring a positive legacy for future generations. This involves making choices today that promote environmental resilience, social justice, and economic stability to provide a sustainable foundation for the generations to come.

7. **Ethical Decision-Making:** sustainability calls for ethical decision-making, urging individuals, businesses, and governments to consider the broader impact of their choices on the environment and society. It challenges short-term gains in favour of long-term ethical considerations.

As a guiding value, sustainability represents a paradigm shift towards a more conscientious and balanced approach to development. It invites a reevaluation of our lifestyles, production methods, and governance structures to create a world where harmony between humanity and the planet is not just an aspiration but a lived reality.

4.3. SUSTAINABILITY IN THE EU

The United Nations "Transforming our World: The 2030 Agenda for Sustainable Development" action plan was endorsed by world leaders in September 2015. It outlines a number of Sustainable Development Goals (SDGs) aimed at eradicating poverty, preserving the environment, defending human rights, and guaranteeing prosperity for all. The approval of this Agenda, which addresses economic, social, and environmental inequities in a universal and integrated way, represents a historic step towards a new paradigm. The European principles of social fairness, democratic government, social market economy, and environmental preservation are all completely reflected in this procedure.



On March 21, 1994, the United Nations Framework Convention on Climate Change came into effect. Its membership is nearly universal today. Parties to the Convention are the 197 nations that have ratified the agreement.

One of two "Rio Conventions" that were made available for signature at the 1992 "Rio Earth Summit" is the UNFCCC. The UN Convention on Biological Diversity and the Convention to Combat Desertification are the other two conventions that emerged from Rio. The three are inextricably connected. In light of this, the Joint Liaison Group was founded to promote collaboration amongst the three Conventions, ultimately leading to the creation of synergies in their efforts concerning matters of shared interest. Additionally, the Ramsar Convention on Wetlands is now incorporated.

Stabilising greenhouse gas concentrations "at a level that would prevent dangerous anthropogenic (human-induced) interference with the climate system" is the Convention's ultimate goal. According to it, "such a level should be achieved within a time frame sufficient to allow ecosystems to adapt naturally to climate change, to ensure that food production is not threatened and to enable economic development to proceed in a sustainable manner".

The EU must take the lead in fostering international cooperation to ensure sustainable development in the fractured and multipolar world of today. In addition to supporting a robust and cohesive EU response to the geopolitical, social, technical, financial, and environmental problems of today, we outline ten priority steps to expedite SDG implementation in the EU and globally. We demand that the political parties vying for seats in the European Parliament include these ten key initiatives in their platforms and campaigns. Together, the incoming European Parliament, the incoming European Commission, the European Council, and the member states are the targets of these important initiatives.

We have identified ten key measures for the EU, including how to get the job done, tackling internal SDG goals, and the EU's leadership in international affairs (Europe Sustainable Development Report 2023/24):

1. Respond to the Grave Danger of Negative 'Social Tipping Points' – Significantly Reduce the Risk of Poverty and Social Exclusion of European Citizens
2. Double down Efforts to Achieve Net-zero Emissions in the EU by 2050, with Major Breakthroughs by 2030

Funded by the European Union. Views and opinions expressed are however those of the author(s) only and do not necessarily reflect those of the European Union or the European Education and Culture Executive Agency (EACEA). Neither the European Union nor EACEA can be held responsible for them.



3. Strengthen Regional and Local Authorities in Achieving the SDGs – Regularly Monitor and Report SDG Progress at All Levels
4. Curb Negative International Spillovers and Support the Transformation Towards a Sustainable Trade System
5. Leverage Team Europe for Global SDG Diplomacy – Strengthen Diverse and Universal Formats Especially the United Nations
6. Step up Europe’s Multilateral Role – Lead Global Efforts to Reform the Global Financial Architecture
7. Re-focus the EU’s International Partnerships on the SDGs – Move towards Mutually Transformative Cooperation
8. Mobilise the Financial Means for Transformations toward a Sustainable Future
9. Institutionalise the Integration of the SDGs into Strategic Planning, Macroeconomic Coordination, Budget Processes, Research and Innovation Missions, and Other Policy Instruments
10. Set up New Permanent Mechanisms for Structured and Meaningful Engagement with Civil Society, Including Youth, and within the European Parliament on SDG Pathways and Policies

4.4. SUSTAINABILITY BETWEEN GENERATIONS AND CULTURES

In the dynamic landscape of sustainability, perceptions can vary significantly based on factors such as generational dynamics and cultural influences. The way individuals and communities view and prioritise sustainable practices is shaped by a complex interplay of age-related attitudes, cultural backgrounds, economic contexts, and levels of education. Exploring the nuances in the perception of sustainability across generations and cultures is essential for cultivating a comprehensive understanding of how diverse groups engage with and contribute to global environmental concerns. This exploration allows us to uncover insights that can inform more targeted and effective approaches to fostering sustainable practices on a global scale.

1. Generational Differences:

- Younger Generations: Millennials and Generation Z tend to place a high value on sustainability. They often prioritise environmentally friendly practices, ethical consumption, and corporate responsibility. This demographic is more likely to support businesses and initiatives that align with their environmental values.

Funded by the European Union. Views and opinions expressed are however those of the author(s) only and do not necessarily reflect those of the European Union or the European Education and Culture Executive Agency (EACEA). Neither the European Union nor EACEA can be held responsible for them.



- Older Generations: While there is a growing awareness across generations, older demographics may not prioritise sustainability to the same extent as younger ones. However, this is changing, with many individuals becoming more environmentally conscious as information about climate change and ecological issues becomes widespread.

2. Cultural Variances:

- Western vs. Eastern Perspectives: Cultural differences play a significant role. Western cultures often emphasise individual responsibility, eco-conscious living, and reducing carbon footprints. In contrast, some Eastern cultures may prioritise community well-being over individual actions. However, these are generalisations, and individuals within each culture may vary widely in their views.

- Indigenous Perspectives: Indigenous cultures often have deeply rooted connections to the environment. Sustainability, in many indigenous communities, goes beyond ecological considerations to encompass a holistic understanding of harmony with nature, reflecting in their traditional practices and beliefs.

3. Urban vs. Rural Perspectives:

- Urban Areas: In urban settings, there might be a more immediate awareness of environmental issues due to factors like pollution and limited green spaces. Urban dwellers may actively seek sustainable solutions in their lifestyles.

- Rural Areas: In contrast, rural communities may have a closer relationship with agriculture and natural resources. Their sustainability concerns may revolve around issues like land use, farming practices, and preserving traditional ways of life.

4. Economic Development Levels:

- Developed vs. Developing Countries: Economic development also influences perceptions. In developed countries, sustainability might be viewed through the lens of reducing overconsumption and waste. In developing countries, priorities may include addressing immediate socio-economic needs, with environmental concerns taking a back seat.

5. Education and Awareness:

- Educated Populations: Higher education levels often correlate with increased awareness of sustainability issues. People with access to education may be more informed about the environmental impact of their actions and advocate for sustainable practices.

Funded by the European Union. Views and opinions expressed are however those of the author(s) only and do not necessarily reflect those of the European Union or the European Education and Culture Executive Agency (EACEA). Neither the European Union nor EACEA can be held responsible for them.



- Limited Access to Information: In contrast, in regions with limited access to education or information, awareness of sustainability may be lower, and people might prioritise more immediate concerns over long-term environmental considerations.

Understanding these various perspectives is crucial for developing global strategies that effectively address sustainability issues and resonate with diverse populations.

5. CULTURE

5.1. BACKGROUND

Culture comes from the Latin verb 'colere' to cultivate, to care for, to tend, to cultivate, to build up, to develop. The verb refers not only to agriculture or the transformation of the environment, but also to human development, the acquisition and improvement of knowledge. As a noun, 'cultura' in Roman Stoic philosophy meant care for the state of the soul - thus the philosopher Marcus Tullius Cicero referred to culture as the 'nurturing' of the soul, as it helps to weed out vices.

In Western Europe, the concept of culture returns with humanism during the Renaissance, from the end of the 14th century. By discovering, translating and interpreting ancient cultural texts, the humanists defined culture as a means of cultivating man. Since humanist activity in Italy and elsewhere in Europe was closely linked to regional aristocratic courts, the 16th-17th centuries saw the emergence of a new cultural tradition. The humanist discourse on culture continued in the practical debate on the cultivation of aristocratic culture within the ruler's court: overcoming the weaknesses of courtly behaviour was achieved through the arts and the cultivation of education, language and manners: a cultivated aristocrat, skilled in rhetoric, arts and politics, who also contributes to the development of better forms of rule.

In the German intellectual space of the 18th century, culture was the antithesis of civilisation and bore the hallmarks of the anti-aristocratic critique of middle-class culture during the period of French cultural critique at the end of the 18th century, especially during the French Revolution of 1789. In the German debate, culture is a natural set of qualities characteristic of a particular human community, including language, morals, traditions, arts, while civilisation is an artificial, technologised, virtue-degrading and superficial environment of comfort and luxury.



Alongside the idea of culture as a set of exclusive qualities of a community, the German Enlightenment was characterised by cultural relativism and cultural pluralism. Thus Johann Gottfried Herder, in *Ideen zur Philosophie der Geschichte der Menschheit* (1784), postulates that culture is the characteristic traits of a particular people and that culture exists in its uniqueness and diversity like the variety of plants in a garden. In Herder's view, peasant culture is not to be treated as low, but as unique, and its uniqueness is based on the peasant language and the history of the people.

The hierarchical relationship between civilisation and culture in the German debate contributed to the understanding of 19th century culture as a combination of a spiritually emotional collective experience and a humanitarian tradition in a given society, and civilisation as industrially commercial and less valued than culture.

In the 19th century, the concept of culture became a core concept of the new sciences of sociology, ethnology and cultural anthropology and was interpreted as a concept applicable to all sectors of society, describing how society functions in its various institutions. Culture permeates the entire social space, ensuring the functioning and cohesion of the community. Alongside a pluralist understanding of culture, social Darwinism and racial pseudo-scientific theories created space for nationalist ideologies to flourish within the framework of 19th century colonial policies. This stimulated the incorporation of cultural hierarchies and categories of biology into cultural content. As a result of cultural hierarchies, racism and its variant antisemitism became ideological tools of nationalism.

The hierarchy of cultures in foreign policy discourse resulted in the propaganda battles of the countries fighting in the First World War, creating a xenophobic hierarchy of cultures, reusing the category of barbarism.

In the first half of the 20th century, cultural analysis took place in two theoretical and methodological traditions. For example, the British tradition emphasises the comparative analysis of social structures. The American tradition, on the other hand, examines preconceptions and their role in behavioural patterns and the process of cultural integration. In the German tradition, culture was studied in sociology, ethnology and anthropology, as well as in the philosophy of knowledge, and was defined as a limited, value-containing category. Culture as an understanding includes the processes of meaning attribution in the arts, sciences, religion and philosophy, becoming a philosophical category and a symbolic



system in which man explains himself. The symbolic (semiotic) and interpretative (hermeneutic) concept of culture was synthesised in cultural anthropology during the so-called interpretative turn of culture in the 1960s and 1970s, which largely defines the contemporary understanding of culture in social and humanitarian knowledge.

At the beginning of the 21st century, the concept of culture continues to acquire new interpretations and definitions in various fields, gaining significant impulses from changes in communication, individual and collective identities and self-reflexive processes brought about by the digital environment and social networks.

5.2. DESCRIPTION

The term "culture" is used in many different contexts, and its understanding and interpretation varies according to the purpose and need of the user. Currently, the dominant approach to the interpretation of culture is to try to get closer to the processes and content of self-interpretation of a particular society, without value judgements and hierarchies. A series of processes in the last decades of the 20th century contributed to the transformation of the concept of culture into a horizontal, inclusive and interpretative one.

We use the term "culture" to refer to a variety of processes and conditions:

- Culture is the way of life of a particular group of people, in particular the general customs and beliefs of a particular time, their attitudes towards each other, their moral and religious beliefs;
- Culture is the attitudes, behaviour, beliefs, etc. of a particular social group;
- Culture in art, music, theatre, literature, dance etc.;
- Cultivation: the cultivation of cells, tissues, organs or organisms for scientific purposes, or the activity of growing and keeping certain living things to obtain the substances they produce; the cultivation of microorganisms (= very small organisms) or other groups of cells in an artificial medium for scientific purposes, or a group of organisms so cultivated;
- Culture in biology, the cultivation and keeping of certain living organisms for the purpose of obtaining the substances which they produce;
- Work culture - the ideas and working methods that are characteristic of an organisation and influence its activities and the behaviour of its employees.



In this work, we encourage you to look at 'culture' from a social anthropological perspective - how culture (the rules and processes of a given group, the dominant values) influences relationships between different cultures and different generations, and to think about what shapes and changes culture. What determines one group's aspiration to freedom, which is evident in art and music, while another group contrasts freedom with strict adherence to tradition. And, after all, what can help these different cultures coexist peacefully in the same time and space?

5.3. CULTURE IN THE EU

Cultural values are an essential aspect of European society and influence the European value system. Europe is a multicultural region and its cultural diversity has given rise to many shared values which have become an important part of European identity. Some of the aspects that link cultural values to European values and society:

1) Human rights and democracy

Europe is closely linked to human rights and democratic principles. These values have become the basis for the European Union and for many countries in the region. Cultural richness and history have shaped views on individual freedoms and rights, contributing to the development of democracy.

2) Unity and cooperation

European cultural values foster a sense of community and cooperation between different countries. The European Union was created to promote peace, stability and economic development by using the cultures and traditions of its Member States as a pool of resources.

3) Tolerance and diversity

Europe is known for its great cultural diversity, including language, religion, food, art and traditions. This diversity is reflected in European values that promote openness, tolerance and mutual understanding.

4) Arts and education

Cultural assets such as art, literature and music are excellent tools for stimulating thinking, creativity and critical understanding. Education systems in Europe strive to develop civic education and promote cultural awareness.

5) Sustainability and nature conservation



The idea of sustainable development is highly valued in Europe and this includes cultural heritage and nature conservation. These values are reflected both in society's attitude to the environment and in the preservation of cultural heritage.

6) Social justice and welfare

European cultural values also include attention to social justice and welfare. Social assistance systems and labour legislation are examples of how Europe strives to ensure equal opportunities and social security.

Cultural values are closely linked to the European value system, forming a common identity and influencing the development of society. These values promote common goals and cooperation, building a stable and developed region.

5.4. CULTURE BETWEEN GENERATIONS AND CULTURES

Diversity - whether in our daily lives, speaking several languages (Russian, English, German, etc.) with people from different ethnic groups, meeting and building relationships with people from different countries and cultures, resolving intergenerational conflicts or fighting discrimination in the workplace - plays an important role in both our professional and private lives. We each shape our own and our peers' realities on which communication is based, bringing preconceptions and associations to the communication process, many of which are culturally specific. It should not be thought that the assumptions on which we base ourselves are the same for everyone, especially when communication takes place between different cultures.

The cultural anthropologist Geert Hofstede has developed a four-layer or onion diagram for interpreting the concept of culture.

- The outer layer of the diagram contains the symbols of the culture (words, gestures or objects that have a certain meaning, which is only recognised in this way by those belonging to the same culture). This category includes, for example, words or terminology from the same language, clothing, hairstyles, flags and various status symbols.
- The second layer of the chart contains heroes or role models - living or dead, real or fictitious persons who in some way embody values that are important to the group (culture) - politicians, cultural figures, sportsmen, musicians, etc.
- The third layer consists of rituals. According to Hofstede's definition, rituals are "collective actions that have no practical significance in achieving a specific goal or desired outcome,

Funded by the European Union. Views and opinions expressed are however those of the author(s) only and do not necessarily reflect those of the European Union or the European Education and Culture Executive Agency (EACEA). Neither the European Union nor EACEA can be held responsible for them.



but which in a given culture are considered socially necessary, socially relevant: they are therefore performed as meaningful in themselves." Rituals also include: forms of greeting and showing respect, social and religious ceremonies.

- In the inner layer of the diagram are values. Hofstede defines values as "general tendencies to prefer certain circumstances compared to others". These can be feelings with an orientation towards a positive or negative pole (e.g. good - evil, polite - impolite, ugly - beautiful, dangerous - safe, forbidden - permitted, irrational - rational, etc.).

The Hofstede bulb chart (or similar cultural interpretations) can be used to analyse and demonstrate the cultural differences between different groups.

The perception of culture as a value is also very different for different generations. These differences may be due to historical events, social conditions, technological developments and individual factors of experience. Some of the generational differences in understanding culture as a value:

- 1. Historical events and experiences.** Each generation has its own historical events that influence its views of the world. For example, people who lived through the Second World War might share a different perspective on life compared to younger generations.
- 2. Technological developments.** Younger generations have often grown up in a digital age with high access to technology, while older generations might be used to different technological standards. This has implications for people's understanding of communication, information and the world in general.
- 3. Differences in values and priorities.** Different generations may attach different importance to values and priorities. For example, younger generations may value individualism, opportunities for personal development and social justice, while older generations may emphasise traditional values and the importance of community.
- 4. Social norms and paradigms.** Social norms and paradigms are also part of the understanding of culture. Younger generations often seek new ways of understanding and expressing themselves, while older generations may hold traditional approaches and norms.
- 5. Education and access to information.** Generations also differ in their access to education and information. Younger generations are growing up with greater access to information and different educational opportunities, which can influence their view of the world.



6. ISOLATION

6.1. BACKGROUND

The concept of isolation in the context of UE (European Union) values can be interpreted in various ways, and it may refer to different aspects of the European integration process.

Social isolation can arise from a variety of interconnected factors, including:

- **Isolation of member states:**

The European Union is a political and economic union of member states that aims to promote cooperation and integration among its members. However, if a member state diverges significantly from UE values or fails to adhere to democratic principles, it may face isolation within the UE. This could manifest through diplomatic isolation, loss of voting rights, or other measures aimed at encouraging the member state to align with UE values.
- **Isolation of individuals or groups:**

Within member states, there may be concerns about isolation of certain individuals or groups that may feel marginalised or excluded due to political, social, or economic reasons. The UE values of democracy, rule of law, and respect for fundamental rights aim to ensure inclusivity and prevent the isolation of any particular segment of society.
- **Isolation from global partners:**

The UE values, including principles such as democracy, human rights, and rule of law, are often seen as central to the UE's identity on the international stage. If the UE or its member states fail to uphold these values, there might be consequences in terms of diplomatic isolation or strained relations with other countries and international organisations that prioritise similar values.
- **Isolation in decision-making:**

The UE operates on principles of consensus and collaboration among member states. If a member state is consistently at odds with the majority on key policy issues or if it pursues policies that are not in line with EU values, it may face isolation in decision-making processes within the UE institutions.

Social isolation can arise from a variety of interconnected factors, including:

- **Geographical barriers:**



Physical distance from social networks, such as living in rural or isolated areas, can contribute to social isolation. Limited access to transportation and services further exacerbates this issue by restricting individuals' ability to connect with others and participate in community activities.

- Socioeconomic factors:

Economic hardship, poverty, and unemployment can isolate individuals by limiting their ability to participate in social activities or access resources and support networks. Financial circumstances may also contribute to feelings of social exclusion or shame.

- Health challenges:

Physical or mental health conditions, disabilities, or chronic illnesses can impact individuals' mobility making it difficult to engage in social interactions.

- Technological barriers:

While technology has the potential to connect people across distances, it can also contribute to social isolation when individuals miss access to digital tools.

- Cultural and linguistic differences:

Cultural norms, language barriers, and social customs may create challenges for individuals from diverse backgrounds to integrate into mainstream social networks. Discrimination, prejudice, or lack of cultural competence within communities can further isolate marginalised groups and hinder their sense of belonging.

- Social exclusion and discrimination:

Structural inequalities, discrimination, and social exclusion based on factors such as race, ethnicity, gender identity, sexual orientation, or socioeconomic status can isolate marginalised groups and perpetuate cycles of inequality. Systemic barriers in education, employment, housing, and healthcare may further marginalise vulnerable populations and limit their opportunities for social participation.

6.2. DESCRIPTION

Loneliness and social isolation frequently co-occur and are all too common among older adults. While the term loneliness refers to subjective feelings, social isolation is defined by the level and frequency of one's social interactions. As a generally accepted concept, loneliness is defined as the subjective feeling of being alone, while social isolation describes an objective state of individuals' social environments and interactional patterns. Studies suggest that while loneliness and social isolation are not equal to each other, both can exert

Funded by the European Union. Views and opinions expressed are however those of the author(s) only and do not necessarily reflect those of the European Union or the European Education and Culture Executive Agency (EACEA). Neither the European Union nor EACEA can be held responsible for them.



a detrimental effect on health through shared and different pathways. Loneliness is associated with various physical and mental repercussions, including elevated systolic blood pressure and increased risk for heart disease, risk factors for higher all-cause mortality.

Being lonely has several adverse impacts on mental health, loneliness is associated with both suicide attempts and completed suicide among older adults. Social isolation and international migration have potentially adverse effects on physical and mental health, and may compound each other when migrants have limited access to supportive social networks. We find that first-generation migrants report systematically lower levels of social support and poorer self-rated health compared to nonmigrants, even after controlling for sociodemographic characteristics.

Insights from the consultation panels indicated that racism, both systemic and interpersonal, is a widespread problem, contributing to loneliness and a sense of not belonging, as well as being a barrier in accessing services for migrant and ethnic minority people. Both commissioners and practitioners should be working to put an end to hostile environments and more effort should be given to consulting with migrants and people from ethnic minority backgrounds about how to create safe spaces.

6.3. ISOLATION IN THE EU

Social isolation has correlation with various European values in complex ways, influencing and being influenced by these values.

- **Solidarity, tolerance:**
Social isolation can undermine the value of solidarity and community cohesion by weakening the bonds that hold communities together. When individuals are socially isolated, they may feel disconnected from their communities and less inclined to participate in collective efforts to address common challenges. Strengthening social connections and support networks is essential for promoting solidarity and fostering a sense of shared responsibility within communities.
- **Personal values like human dignity and well-being:**
Social isolation can compromise the value of human dignity and well-being by contributing to loneliness, depression, and diminished quality of life. When

Funded by the European Union. Views and opinions expressed are however those of the author(s) only and do not necessarily reflect those of the European Union or the European Education and Culture Executive Agency (EACEA). Neither the European Union nor EACEA can be held responsible for them.



individuals miss meaningful social connections and support networks, their mental and emotional health may suffer, undermining their sense of dignity and autonomy. Promoting social inclusion, access to mental health services, and supportive communities is essential for upholding human dignity and ensuring the well-being of all individuals.

- Democratic institutions:

Social isolation can hinder democratic participation and civic engagement by reducing individuals' engagement with their communities and limiting their participation in civic life. When people feel socially isolated, they may be less likely to vote, volunteer, or advocate for social change, weakening the democratic fabric of society. Promoting social connections, community involvement, and active citizenship is essential for fostering democratic values and ensuring robust civic engagement within Europe.

- Cultural sustainability:

Isolation can affect cultural sustainability by influencing cultural identity, traditions, and heritage preservation. Isolated communities may face challenges in maintaining cultural practices and transmitting knowledge across generations, particularly in the face of globalisation and cultural homogenization. Supporting cultural diversity, heritage conservation, and intercultural exchange can help preserve cultural sustainability and promote cultural resilience in isolated areas.

6.4. ISOLATION BETWEEN CULTURES AND GENERATIONS

Generational and cultural differences can influence experiences of isolation in various ways, shaping individuals' perceptions, coping strategies, and support networks.

- Different generations:

- Use of technology:

Younger generations can adapt more easily to use digital technologies and social media platforms to connect with others, which may mitigate feelings of isolation. On the other hand older generations may be less familiar with technology or have limited access to digital tools, potentially increasing their risk of social isolation, especially in the digital age



- o Social networks:

Generational differences in social networks and support systems may influence experiences of isolation. Older generations may rely more on traditional forms of social support, such as family and close friends, while younger generations may have broader social networks that include online communities and colleagues. Changes in family structures, mobility patterns, and work-life balance may also impact intergenerational relationships and support networks.
- Cultural Differences:
 - o Collectivism or individualism:

Cultural norms around collectivism versus individualism can influence attitudes towards isolation. In collectivist cultures, such as many Asian and African societies, there may be stronger emphasis on family and community cohesion, which can provide a buffer against isolation. In contrast, individualistic cultures, such as those found in Western countries, may prioritise personal autonomy and independence, potentially leading to greater vulnerability to isolation, particularly among marginalised individuals.
 - o Social support systems:

Cultural differences in social support systems and norms can impact experiences of isolation. In some cultures for example in Mediterranean and Latin American cultures individuals may have greater access to familial support and social connections throughout their lives. In contrast, cultures with more nuclear family structures or dispersed populations may rely more on friendships, neighbours, or community organisations for support.
 - o Migration:

Cultural differences in migration can impact experiences of isolation among immigrant and multicultural populations. Immigrants may face challenges related to language barriers, cultural adaptation, and social integration, which can increase their risk of isolation. Supportive policies, cultural competency training, and community-based interventions can help facilitate acculturation and promote social inclusion for immigrant populations.



TOOLS AND ACTIVITIES

1. SOLIDARITY, TOLERANCE AND OPENNESS TO OTHERS - DESERT ISLAND GAME

<p>Description</p>	<p>In this game, each of the two participants – initially separated - will have to choose ten important things to take to a Desert Island in order to survive for seven days.</p> <p>Once both participants, according to their personal values, their culture and their habits, have chosen the ten things necessary for survival, they will be brought face to face. At this point the second part of the game will be revealed: the Desert Island will welcome both participants, but they will only be able to bring ten things (five for each one).</p> <p>So, the participants will have to discuss together, starting from the first thing they chose, which one they want to bring to the island and which one they want to eliminate. The result will be achieved if, after a careful comparison based on listening to their respective motivations, they are able to choose five things chosen by one participant and five things chosen by the other, thus collaborating for mutual salvation on the Desert Island.</p>
<p>Objectives</p>	<ol style="list-style-type: none"> 1. To lead to cooperation; 2. To inspire empathy toward the other person; 3. To help to get to know the other person and its values better; 4. To bring two generations together for a common goal.
<p>Development</p>	<p>This activity can be carried out by two people: one person between 18 and 35 years; one person over 50. A facilitator will be needed to explain the various stages of the activity to the participants.</p> <p>The participants are initially separated in two different rooms, so that they can think about the 10 things they want to take on the</p>



	<p>Desert Island for their survival. Participants will have 15 minutes to decide which things to bring to the Desert Island.</p> <p>Once they have made their choices, they will be brought face to face in the same room. The facilitator will reveal the second part of the game and they will start to collaborate in order to guarantee their mutual survival on the Desert Island.</p> <p>Participants will have 15 minutes to decide which things to bring to the Desert Island and reach the final result.</p>
Materials	Three papers with an empty list of 10 points; pens; a timer.
Annexes	https://www.canva.com/design/DAGCess15UM/_qsSRBR_tp1D9heO10CLbw/view?utm_content=DAGCess15UM&utm_campaign=designshare&utm_medium=link&utm_source=publishsharelink&mode=preview

2. PERSONAL VALUES - EMPATHY BETWEEN GENERATIONS

Description	This activity is to provide participants with identical backgrounds here and ask them to answer “YES” or “NO” questions and make their choices & pull the cards from the table. In conclusion, it is strongly believed that erasing age differences even through this game will help to build empathy abilities. As a result erases clashes in terms of personal values.
Objectives	The following activity has been designed to promote personal values and reduce the generation gap.
Development	Two people will be elected, one of them is 50+ (Generation X) and the other one will be aged between 18-35. (Generation Y, Z)



	<p>Based on research and the information given above, it has been indicated that generation gap can cause clashes between personal values. For example, with younger people, openness values have more importance while elders consider more conservation of values. In that regard, this activity is designed on the belief of choosing two random people who do not know each other. One of them is 50+ years old, the other one 18-35 years old. Before starting the game, this data and its truth will be tested by asking participants some questions to determine their priorities. They will be asked to choose one card among options to determine their priorities. Leader will be taking notes about the answers. Then the activity starts face to face. In the beginning of this activity, they will be given a different character. It will be based on role-play. Leader will carefully read the instructions about the character, background, gender etc. Participants will be simultaneously and in separate rooms while starting the activity. They will be asked to choose cards from the table based on their answers. For Yes (they will pick from the cards on their right), for No, (they will pick from the cards on their left side). By the same token, the main aim of this activity is to provide them with identical backgrounds here and ask them to answer “YES” or “NO” questions and make their choices & pull the cards from the table. In conclusion, it is strongly believed that erasing age differences even through this game will help to build empathy abilities. As a result erases clashes in terms of personal values.</p>
Materials	Flashcards.
Annexes	https://www.canva.com/design/DAGCwwxnwMU/iOYqIX7aNyxwp2Z9d4xiHg/view?utm_content=DAGCwwxnwMU&utm_campaign=designshare&utm_medium=link&utm_source=publishsharelink&mode=preview



3. RESPECT FOR DEMOCRATIC INSTITUTIONS, FREEDOM OF EXPRESSION - DEMOCRACY CITY BUILDERS GAME

Description	The democracy game for the WP4 project SUSDevalues allows players to learn democratic principles in a playful manner. The game simulates the planning and development of a city where players must collaborate to build a thriving community.
Objectives	The main objective of the game is to construct a prosperous and livable city that meets the needs of its citizens and applies democratic processes.
Development	The game is played by 3-6 players who meet online on Miro.com. There, they create a new template and collectively design the game board. Players take on various roles including President, Representative, Citizen, Head of the Construction Company, and Investor. Before the game starts, the total number of coins representing the currency of the fictional country is determined.
Materials	<p>Online platform Miro.com for the game board and player collaboration.</p> <p>Templates for buildings and city maps.</p>
Additional notes	<ul style="list-style-type: none"> - Players collaboratively plan a city that is economically and socially successful. - Democratic processes such as voting and compromise are crucial for the game's success. - Limited building spaces require strategic thinking and cooperation to effectively design the city.
Instructions	<ul style="list-style-type: none"> ● Role Assignment: Players log in to Miro.com and create a template for the game board. Each player chooses their role from options including President, Representative, Citizen,



	<p>Head of the Construction Company, and Investor.</p> <ul style="list-style-type: none"> ● Template Creation: Once roles are assigned, players collaboratively create a template for the game board on Miro. They design the layout, including spaces for buildings, infrastructure, and other key elements of the city. ● Currency Determination: Players determine the total number of coins, representing the currency of the fictional country, by dragging and dropping coin templates onto the game board on Miro. ● Start of City Planning: Using the collaborative features of Miro, players work together to plan construction projects and allocate costs. They insert templates for buildings and infrastructure onto the game board, discussing and strategizing as they go. ● Voting: Decisions are made democratically, with players voting on various proposals and initiatives to reach an agreement. The voting process is facilitated through Miro's collaboration tools, allowing for transparent and inclusive decision-making. ● Construction and Development: With plans in place, players begin constructing the city on the game board within the limited building spaces available. They utilise the templates inserted on Miro to visually represent the city's development, ensuring efficient use of resources and space. ● Resource Management: As the city grows, players manage resources such as coins, which are stored in the bank on Miro. Coins can be moved between treasure chests representing different stakeholders (State, Investors, Construction Company, Citizens) to finance various projects and address emerging needs. <p>During the game process, players engage in lively discussions, negotiate, and vote on various aspects of city planning, such as</p>
--	---



	<p>infrastructure projects, education, and resource allocation. Collaboration is key as players work together to balance competing interests and create a prosperous city. Possible outcomes include the successful development of a well-functioning and harmonious city, or challenges such as budget constraints, conflicting priorities, and environmental concerns that require creative problem-solving and compromise. Ultimately, the game offers an immersive experience where players learn about democratic decision-making and the complexities of urban development.</p>
Annexes	<p>https://drive.google.com/file/d/1jGAocasLp9IVM2PTg48jzqvIJf4ZsPEo/view?usp=drive_link</p>

4. SUSTAINABILITY - GAME OF THE GOOSE

Description	<p>Adapted version of the traditional game of Goose organised by questions classified by colours and SDGs (Sustainable Development Goals).</p>
Objectives	<ul style="list-style-type: none"> - To raise awareness of the effects of climate change on the environment. - Raise awareness of the need for routines to curb climate change.
Development	<p>Before starting the game, a place, preferably a large room, should be set up with numbered sheets of paper or other items symbolising 40 squares.</p> <p>Each box will contain a test that will fall into a category - this can be done by using a four-colour code on the sheets of paper or numbers (blue, green, yellow or red).</p> <p>The categories will be as follows:</p> <ul style="list-style-type: none"> - Questions and answers related to SDG 13.

Funded by the European Union. Views and opinions expressed are however those of the author(s) only and do not necessarily reflect those of the European Union or the European Education and Culture Executive Agency (EACEA). Neither the European Union nor EACEA can be held responsible for them.



	<ul style="list-style-type: none"> - Gestures, related to SDG 9. - Taboo, related to SDG 15. - Pictionary, related to SDG 14. <p>The game will be played in turns (one per team and test) and advancing as many squares as the dice mark. The particularity will be that each time a challenge is overcome, two squares will be moved forward, but if the challenge is not overcome, three squares will be moved back.</p>
<p>Materials</p>	<p>A board.</p> <p>A die, as big as possible.</p> <p>Cards with the tests.</p> <p>A blackboard or large pieces of paper on which to draw up the final list.</p>
<p>Annexes</p>	<p>Link to the board: https://www.canva.com/design/DAGCMmuuMhY/ajN9LWWv8C9MCG4UZ2xW3w/view?utm_content=DAGCMmuuMhY&utm_campaign=designshare&utm_medium=link&utm_source=publishsharelink&mode=preview</p> <p>Link to the cards: https://www.canva.com/design/DAGCew7xXqo/XmN1r6YLf1SvvlQpyYwLQw/view?utm_content=DAGCew7xXqo&utm_campaign=designshare&utm_medium=link&utm_source=publishsharelink&mode=preview</p> <p>SDGs:</p>



5. CULTURE - MEET FOR PEACE

<p>Description</p>	<p>For people from different cultures to be able to see and recognise the common values in each other's lives, it is necessary to get to know these cultures as a whole, including their differences. This activity is based on the popular Gert Hofstede method of cultural interpretation.</p>
<p>Objectives</p>	<p>The activity is suitable as a "getting-to-know-you" and "icebreaker" method, and, if played in a longer version, is useful for learning about different cultures and for self-reflection on one's own values and readiness to accept.</p> <p>Objectives:</p> <ul style="list-style-type: none"> • To promote common ground in cultural and generational differences; • to break stigmas; • to promote mutual understanding, intercultural friendship and world peace



Development	<p>Participants - The game is open to an unspecified number of participants. To make the game more interesting, we recommend playing it in groups of people from different cultures and generations, but it can also be played with colleagues or family.</p> <p>The facilitator - the main role of the facilitator is to explain the task, to take time and signal when to switch partners, and to encourage reflection after the activity, either individually or in a sharing circle.</p> <ol style="list-style-type: none"> 1. Participants receive a sheet with a table and topics and a pen. 2. The facilitator explains the game: 3. In the last column of the table on the worksheet, each participant writes down the information required about him/herself; 4. Each person individually completes the tasks in the table (we recommend to do this in the shortest time possible (5 min, but it depends on the ability of the participants, etc.), so that the participants do not overthink and start analysing what they have written (which will be the work after the game). 5. In the next step, the participants go to each other (here you can choose how the choice of of the conversation partners is done, it can be organised in a simple way - one of the partners sits down next to the next participant, or - turn on the music, ask everyone to stand up and move freely around the room, when the music is turned off find the nearest interlocutor with whom you have not had a conversation yet). 6. While talking, participants introduce each other to the first topic. 7. With each new interlocutor, each partner fills in an introduction column (name, nationality, age, etc.).
-------------	---



	<ol style="list-style-type: none"> 8. Each participant notes on his/her sheet what is common and different compared to what the other participant says. In this way, participants compare all the given topics. 9. Each topic is discussed with a different interlocutor, if the number of participants allows it. If there are only a few participants, pairs or small groups can be used. If there are an odd number of participants, the leader takes over. 10. The leader controls the time of the game. We recommend that the time is set according to the profile of the participants and the purpose of the game. If the game is used to get to know each other or to get closer, then the time can be kept short, for example 5 minutes for each conversation, this will make the game dynamic and fun. If the aim is to delve more into cultural differences, it is advisable to allow more time for the conversations, e.g. 10 minutes for each topic. 11. The game ends when all questions/topics are completed. The winners of the game are all participants who played it with a deep interest in the other person. If, however, there is a desire to identify one winner, participants can be asked to count how many common values appear in the table. 12. After the game, there is one more exercise - each participant reflects on what he/she has gained and learnt from the game - the questions are in the final section of the worksheets. If there is enough time, you can also allow time for conclusions (at least 20 minutes), create a discussion circle and invite participants to share what they have learned. 13. The worksheets remain as a memento of the people you have met and the time you have spent together.
Materials	Place where it is possible to write and to move - inside or outside; pen and worksheet for every player.



Annexes

MEET FOR PEACE

A conversation game to promote finding common ground in difference, to break down stigmas and promote mutual understanding, intercultural friendship and world peace

*Culture is the set of attitudes, concepts, assumptions, values and perceptions of events that influence the behaviour of people belonging to a group and through which they interpret the behaviour of others**
Adapted from Spencer-Smith, British intercultural communication researcher

Cultural understandings, values, beliefs and assumptions	About the other players in the game		Participant: • Name • Role of the game • Age • Religion or denomination	About me
	The Shared	The Different		
5 places in nature (names of specific natural objects: rivers, mountains, forests, etc.) that inspire and positively recharge you				
5 favourite foods and/or drinks				
5 monuments or buildings that are important to you				
The 5 most important people in your opinion				

The 5 most interesting, surprising cultural events you've attended in the last 5 years

1				
2				
3				
4				
5				

5 softness questions you can't imagine interacting with others without

1				
2				
3				
4				
5				

5 historical/cultural tales, celebrations, habits etc. you know or care about

1				
2				
3				
4				
5				

5 Stronger situations / processes that seem odd to you

1				
2				
3				
4				
5				

5 Stronger situations / processes that seem good to you

1				
2				
3				
4				
5				

5 values that matter most to you: (list processes/beliefs etc.)

1				
2				
3				
4				
5				

Conclusions:
 - what did you learn about yourself?
 - what surprised you about the views of the other participants?
 - how do shared values bring enough to transcend the differences?
 - how do you evaluate your reaction when you notice a difference or a commonality in the answers of your fellow members?

https://drive.google.com/file/d/1fFRI0mmqDQzGX9FCfJEzZTaj_byVHw_J/view?usp=drive_link

6. ISOLATION - LEARNING FROM EACH OTHER (ROLE PLAY)

Description	<p>Role-playing activities can be effective for reducing the generational gap by promoting empathy, understanding, and communication between people of different ages so the isolation can be also reduced. One of the ways is facilitating mentorship and sharing learning experience.</p>
Objectives	<p>The role play concludes with participants exchanging contact information and expressing their gratitude for the opportunity to learn from each other. They leave the coffee shop feeling inspired and energised, eager to continue their mentorship journey and explore new ways to bridge the generational gap through mutual respect, understanding, and collaboration.</p>
Development	<p>Scenario:</p> <p>A young person (preferably an approx 20-year-old college student) and an older adult (possibly somebody over 65 years, retired and best case an ex-teacher) are paired up for a mentorship program aimed at bridging the generational gap and fostering mutual learning and understanding.</p> <p>Setting:</p> <p>The role play takes place somewhere where participants can openly and privately have a chat, like small separated corner of a public</p>

Funded by the European Union. Views and opinions expressed are however those of the author(s) only and do not necessarily reflect those of the European Union or the European Education and Culture Executive Agency (EACEA). Neither the European Union nor EACEA can be held responsible for them.



	<p>space and the exercise is the following:</p> <p>The youngster would like to share how she is learning at her age with the help of an application on her mobile.</p> <p>She shares with the elder lady in detail how she uses, how she learns for example a language with the help of the app.</p> <p>Afterward the elder adult shares her thoughts about how it happened in her times, when she was young (even if she did not learn any languages, she can talk about it in general).</p> <p>The desired outcome:</p> <p>To list at least 3 advantages of the app / or any current learning platform and 3 advantages of the traditional way of learning, they can agree to meet again and help each other through their own way of learning.</p>
Materials	Not necessary.



SOURCES AND BIBLIOGRAPHY

Adera, B., & Manning, M. L. (2013, December 5). Promoting Social and Cultural Competence for Students from Diverse Backgrounds with Disabilities. *Multicultural Learning and Teaching*, 9(1), 67–82. <https://doi.org/10.1515/mlt-2013-0025>

Bertelsmann Foundation. (n.d.). Annual report on sustainable development.

Borg, I. (2021). Age and the subjective importance of personal values. *Personality and Individual Differences*, 173, 110605. <https://doi.org/10.1016/j.paid.2020.110605>

Campbell, C., & Pearlman, J. (2018, December 26). Access to Social Network Support and Material Hardship. *Social Currents*, 6(3), 284–304. <https://doi.org/10.1177/2329496518820630>

Caponio, T., & Borkert, M. (2010). The local dimension of migration policymaking. <https://doi.org/10.5117/9789089642325>

Cini, M., & Pérez-Solórzano Borragán, N. (2019). European Union politics.

Codorniu Matas, M. (2022). Europe Talks Solidarity.

EU DASHBOARDS. (n.d.). SDG Index and Dashboards. Retrieved from <https://eu-dashboards.sdgindex.org/explorer>

European Commission. (2018). Solidarity in Europe: Alive and active. https://youth.europa.eu/solidarity_en

European Commission. (n.d.). Culture [in English]. European Commission. <https://culture.ec.europa.eu/policies/selected-themes/cultural-heritage>

European Commission. (n.d.). Sustainability. Retrieved from https://single-market-economy.ec.europa.eu/industry/sustainability_en

European Environment Agency. (n.d.). Sustainability. Retrieved from <https://www.eea.europa.eu/en/about/policy-corner-eu-policies-we-support>

European Parliament. (n.d.). Culture [in Latvian]. European Parliament. <https://www.europarl.europa.eu/factsheets/lv/sheet/137/kultur>

European Union. (2016). Treaty on European Union [TEU]. https://eur-lex.europa.eu/resource.html?uri=cellar:2bf140bf-a3f8-4ab2-b506-fd71826e6da6_0023.02/DOC_1&format=PDF (Article 2)



European Union. (2007). Treaty of Lisbon amending the Treaty on European Union and the Treaty on the Functioning of the European Union [TL]. <https://eur-lex.europa.eu/EN/legal-content/summary/the-treaty-of-lisbon.html> (Article 3)

European Union. (n.d.). Aims and values [in Latvian]. European Union. https://european-union.europa.eu/principles-countries-history/principles-and-values/aims-and-values_lv

Feldmann-Wojtachnia, E., & Tham, B. (2022). Europe Talks Solidarity.

Hofstede, G. (n.d.). Geert Hofstede's Official Website. <https://geerthofstede.com/>

Horizon 2020 project: Religious Tolerance and Peace. (n.d.). CORDIS: European Commission framework programme for research and innovation. <https://cordis.europa.eu/programme/id/H2020-EC>

Jabbarov, I. (2023, March 23). Challenges in teaching and learning creative writing for mixed-ability group learners of english. *Современные Тенденции Инновационного Развития Науки И Образования В Глобальном Мире*, 1(3), 224–227. <https://doi.org/10.47689/stars.university-pp224-227>

Jebb, P., Vanterpool, G., Crumbie, A., & Gayle, E. (2012, November 14). Readers panel-A case for ethnic monitoring. *Nursing Standard*, 27(11), 26–27. <https://doi.org/10.7748/ns.27.11.26.s32>

Kenealy, D., Peterson, J., & Corbett, R. (2018). The European Union: How does it work?

Kravets, I. (2020). Constitutionalization of human dignity and prospects for the right to social well-being. *Gosudarstvo I Pravo*, 1, 41. <https://doi.org/10.31857/s013207690008349-5>

Latvijas Nacionālā enciklopēdija. (n.d.). Kultūra [Culture]. Enciklopēdija Latvija. <https://enciklopedija.lv/skirklis/98484>

Leijen, I., van Herk, H., & Bardi, A. (2022). Individual and generational value change in an adult population: A 12-year longitudinal panel study. *Scientific Reports*, 12, 17844. <https://doi.org/10.1038/s41598-022-22862-1>

Loneliness and social isolation How can we protect our mental health and cognitive functions? (2023, April 21). *Research Outreach*, 135. <https://doi.org/10.32907/ro-135-4341231342>

Mahase, E. (2022, February 22). Poorer access to community mental health services may have led to rise in detentions. *BMJ*, o450. <https://doi.org/10.1136/bmj.o450>

Megne, A. (2014). Comparative analysis of specific differences between Latvian and American cultures [Bachelor's thesis, University of Latvia]. <https://www.academia.edu/>



Nursus. (n.d.). Conceptos y Valores sobre Sostenibilidad [Concepts and Values on Sustainability] [In Spanish]. Retrieved from <http://nursus.eu/>

Open University. (n.d.). Personal values. Open Learn. <https://www.open.edu/openlearn/mod/oucontent/view.php?id=21013§ion=2>

Sagiv, L., Roccas, S., Cieciuch, J., & Schwartz, S. H. (2017). Personal values in human life. *Nature Human Behaviour*, 1, 1–9. <https://doi.org/10.1038/s41562-017-0185-3>

Scharfbillig, M., Smillie, L., Mair, D., Sienkiewicz, M., Keimer, J., Pinho Dos Santos, R., Vinagreiro Alves, H., Vecchione, E., & Scheunemann, L. (2021). *Values and Identities - a policymaker's guide* (EUR 30800 EN). Publications Office of the European Union. <https://doi.org/10.2760/349527>

Sirius Migration Education Resources. (n.d.). Sirius Migration Education Resources. <https://www.sirius-migrationeducation.org/projects/>

Treccani. (n.d.). Solidarietà [Solidarity]. Vocabolario Treccani. <https://www.treccani.it/vocabolario/solidarieta/>

Treccani. (n.d.). Tolleranza [Tolerance]. Vocabolario Treccani. https://www.treccani.it/enciclopedia/tolleranza_%28Enciclopedia-Italiana%29/

United Nations. (n.d.). 2030 Agenda for Sustainable Development. Retrieved from <https://sdgs.un.org/goals>

United Nations Framework Convention on Climate Change. (n.d.). UNFCCC. Retrieved from <https://unfccc.int/>

Waldegrave, C. (2017, June 30). Health and well-being impacts of both social connection and loneliness among older people. *Innovation in Aging*, 1(suppl_1), 1000–1000. <https://doi.org/10.1093/geroni/igx004.3621>

Western Oregon University. (n.d.). Student Health & Counseling Center. <https://wou.edu/health/resources/student-health-101/spiritual-wellness/personal-values/>

WEBSITES

- Council of the European Union - <https://www.consilium.europa.eu/en/council-eu/>
- European Union Official Website - https://european-union.europa.eu/index_en
- European Parliament - <https://www.europarl.europa.eu/portal/en>



- European Commission - https://commission.europa.eu/index_en

VIDEOS

- European Parliament. (2022, April 19). Parliament: 70 years of European democracy in action [Video]. YouTube. <https://www.youtube.com/watch?v=i-tumpJH2AU>