

Guide of recommendations for working with young people with fewer opportunities

101126633 – Youth4Ukraine

act:onaid



Co-funded by
the European Union



**EUROPEAN
SOLIDARITY
CORPS**

THE POWER OF TOGETHER.

Credits:

European Solidarity Corps

Alianza por la Solidaridad – ActionAid Spain

Coordinators:

Carmen Moreno

Sandra Victoria Salazar

Text and original idea:

Blanca Rubio Landart

Design:

Blanca Rubio Landart and Eva Macías

Revision:

Sandra Victoria Salazar E.

Translation:

Blanca Rubio Landart

This document may be copied and distributed in any medium or format,
as long as authorship is properly acknowledged and referenced.

It may not be used for any commercial purposes.

© Alianza por la Solidaridad- ActionAid Spain - 2025

www.alianzaporlasolidaridad.org

INDEX

1. FIRST OF ALL... - PRESENTATION OF THE GUIDE
2. WHERE TO START? – KEY CONCEPTS FOR INCLUSION IN VOLUNTEERING TEAMS
3. FEWER OPPORTUNITIES? – POWER AND RANK DYNAMICS IN VOLUNTEERING TEAMS
4. AND NOW? - RECOMMENDATIONS

1. FIRST OF ALL... - PRESENTATION OF THE GUIDE

This guide offers a practical introduction to European Solidarity Corps (ESC) team volunteering, with a focus on the inclusion of young people with fewer opportunities. It is designed as a tool for understanding and facilitating group work, exploring everything from basic facilitation concepts to power and leadership dynamics that can be leveraged to support the inclusion of young people with fewer opportunities. It first contextualizes what the ESC is and how team volunteering is organized. It then introduces essential principles for creating and facilitating inclusive groups, using group geometry as a starting point. The guide also delves into power dynamics, privilege, and rank theory, offering frameworks for understanding inequalities and promoting conscious leadership.

1. Brief description of volunteering teams

Team volunteering is a modality within the European Solidarity Corps (ESC) program that allows groups of between 5 and 40 young people to participate in short-term solidarity projects, working collectively. This initiative emerged as an evolution of the "Workcamps" and group projects of the former European Voluntary Service (EVS) program. They were formally integrated as a specific modality when the European Solidarity Corps was launched in 2018, with the aim of expanding volunteering opportunities beyond individual experiences and allowing young people with fewer opportunities to participate in more accessible environments. As stated in the ESC Guide prepared by the European Commission: "In team volunteering, volunteers will carry out the activity in a group. This can be an incentive for young people who do not feel ready to embark on challenging experiences alone. The activity will be shorter. This can encourage the participation of young people who cannot commit to a long period of time due to their studies or jobs, but who still wish to help the community. All of this also makes volunteering an inclusive format, particularly suitable as an introduction to volunteering and for the participation of young people with fewer opportunities." Indeed, team volunteering projects are shorter in duration than individual projects. They typically last between two weeks and two months (specifically, from 10 to 59 days, plus travel time). They are designed to be intensive, collaborative, and offer a first experience of international solidarity.

In this context, the European Solidarity Corps Programme, established by Regulation (EU) 2021/888 of the European Parliament and of the Council of 20 May 2021, places inclusion and equality as an essential priority to ensure that all young people have equal access to the opportunities it offers. The Programme pays specific attention to young people with fewer opportunities, which has required review and adaptation of volunteer management processes to promote real and effective inclusion, ensuring equal conditions for all young people. Within this framework, and with the aim of implementing measures to eliminate the barriers faced by young people with fewer opportunities in volunteer programmes, the partner organisations of the "Youth4Ukraine" and "Vol4Refugees" projects, implemented within the Team-Based Volunteering in High Priority Areas programme and led by Alianza – ActionAid Spain, have developed this guide of recommendations to foster more inclusive participation.

This guide can be considered a continuation of the document "[Guide to promoting the inclusion of young people with fewer opportunities](#)" prepared by Alianza – ActionAid Spain in 2024, which seeks to provide keys to guarantee the inclusion of young people with fewer opportunities and incorporate the principles of equal treatment, equal opportunities, and non-discrimination into volunteer management processes (preparation, identification, selection, reception, deployment, follow-up, evaluation, and recognition). On this occasion, the question posed is: How to involve and manage young people with fewer opportunities in team volunteering activities? To answer this question, this guide focuses on the reception and follow-up phases, incorporating a perspective that encourages participation in supporting the group throughout the volunteer experience.

Like the 2024 guide, this guide is based on an analysis of the experiences, challenges, and good practices identified by participating organizations and includes a review of key resources such as the materials produced by SALTO Inclusion & Diversity, the Implementation Guidelines for the Erasmus+ and European Solidarity Corps Inclusion and Diversity Strategy (Version 1 – 29.4.2021), and the Commission Implementing Decision (EU) on the inclusion framework for the period 2021–2027, among other relevant references.

2. Young people with fewer opportunities

The Charter of Fundamental Rights of the European Union, in its Article 21, "prohibits all discrimination, and in particular discrimination based on sex, race, color, ethnic or social origin, genetic characteristics, language, religion or belief, political or other opinions, membership of a national minority, property, birth, disability, age or sexual orientation." To combat discrimination, the European Solidarity Corps includes a horizontal dimension in its programs to "promote social inclusion, tolerance, human rights and the appreciation of differences and diversity of all kinds, and to provide all young people with equal access to opportunities in all their activities." This inclusion and diversity dimension promotes measures to support young people who face access barriers or who have fewer opportunities. It specifically focuses on creating equal opportunities for all. To this end, organizations must work to eliminate obstacles that different target groups may face, especially those with greater vulnerability. In this regard, the ESC identifies several types of obstacles that can place a person in this category:

- **Economic obstacles:**
Young people with low incomes, unemployment, economic dependence, or living in poverty.
- **Social obstacles:**
Young people who face discrimination based on gender, ethnic origin, religion, sexual orientation, disability, etc., or who have difficult family backgrounds.
- **Educational obstacles:**
Difficulties in accessing education or early school leaving.

- **Geographical obstacles:**
Young people living in rural or remote areas with limited services and infrastructure.
- **Disability:**
Physical, mental, sensory or intellectual, which may require additional support.
- **Cultural or linguistic obstacles:**
Immigrants, refugees, or young people who do not speak the language of the host country, etc.
- **Health problems:**
Chronic, mental or physical illnesses that may limit your participation.

3. Young people with fewer opportunities

The inclusion of young people with fewer opportunities in European Solidarity Corps team volunteering projects is an ambitious and necessary goal for building fairer, more diverse, and enriching environments that guarantee the inclusion of young people who are comparatively disadvantaged compared to their peers. For this commitment to materialize, goodwill is not enough: a deep understanding of how groups function and the power dynamics that influence them is necessary. Only then will it be possible to design safe, inclusive, equitable, and transformative volunteering experiences for all participating young people.

This guide is based on two fundamental premises: first, that to foster true inclusion, it is essential to understand how a group is organized and evolves; second, that it is essential to analyze the power dynamics generated within it. From this foundation, the document draws on bibliography and resources from the field of group facilitation, with the aim of offering concrete and applicable tools for the inclusion of young people with fewer opportunities in volunteer teams.

Initially, the group is introduced, inviting participants to differentiate between their formal and emerging structures. The so-called golden triangle, which seeks balance between people, processes, and objectives, is also presented. The different spaces a group can generate—spaces for cohesion, decision-making, emotional management, and inquiry—are also explored, as are reflections on information management. This initial overview is completed with basic facilitation concepts, addressing its essential functions and the skills necessary to support and strengthen group dynamics, geared toward facilitating the inclusion of all participating youth.

The guide then delves into an analysis of power and rank dynamics and their relationship to hindering or promoting the inclusion of group members. It reflects on the differences between "power over" and "power with," and introduces key concepts such as privilege, oppression, and intersectionality. In addition, rank theory distinguishes different types of rank—social, contextual, psychological, and spiritual—and invites us to recognize its signs and develop greater awareness of it.

Finally, the role of roles within the group is examined, including productive, caring, parasitic, and ghost roles, opening the way to a reflection on conscious leadership based on inclusion and the need to provide equal opportunities.

Each theoretical block is complemented by highlighted boxes containing practical exercises and activities. These action spaces aim to consolidate the concepts presented, facilitate their understanding through experience, and generate collective learning that strengthens the work of including young people with fewer opportunities in team volunteering experiences.

Good query!

2. WHERE TO START? – KEY CONCEPTS FOR INCLUSION IN VOLUNTEERING TEAMS

In this guide, we start from the premise that we are social beings. Therefore, we understand that, more or less consciously, the formation of groups is inherent to human behavior and is present both in the history that precedes us and in the one we are writing. Whether we like it or not, we are constantly part of different groups whose dynamics are complex and diverse. This chapter seeks to explore and study this complexity and diversity of group dynamics to use them for the collective good and promote inclusion. In the case of CES team volunteering, the program itself explicitly specifies the creation of a group, and although this framework may facilitate its proper formation, it is very likely that we will encounter obstacles when managing it. Creating solid groups and projects, in which efficiency is combined with care for processes and people, is not obvious. It is an art that requires knowledge of certain techniques and the acquisition of certain skills necessary for its proper organization, especially if the goal is to include young people with fewer opportunities. Therefore, the following basic concepts about inclusion-oriented groups are addressed.

1. Basic geometry of groups

The line

Groups function thanks to a more or less explicit structure that contains rules, agreements, norms, protocols, strategies, and other elements of group culture. As José Luis Escorihuela points out in his Model of Group Effectiveness 1: "While some of these are visible to the group and form part of its formal structure, such as the vision, mission, and objectives, others go unnoticed and give rise to the informal or emergent structure." This often occurs because, inevitably, unconscious interactions emerge within a group, often marked by dynamics that do not guarantee the inclusion of all young people, especially those who face obstacles to achieving their full development, young people with fewer opportunities. In the case of team volunteering, everything related to the time dedicated to the host organization would correspond to the formal structure: facilitated time in which the focus is on the inclusion of all members. Meanwhile, the coexistence and free time of volunteers would correspond to the emergent structure: time in which, due to inertia, subtle power dynamics are very likely to be replicated that do not address the needs of young people with fewer opportunities.

¹Escorihuela, J.L. "Ulises". (2015). Group effectiveness model. Retrieved from <https://www.facilitacion.org/wp-content/uploads/2015/09/Modelo-efectividad-grupal.pdf>
IIFACe

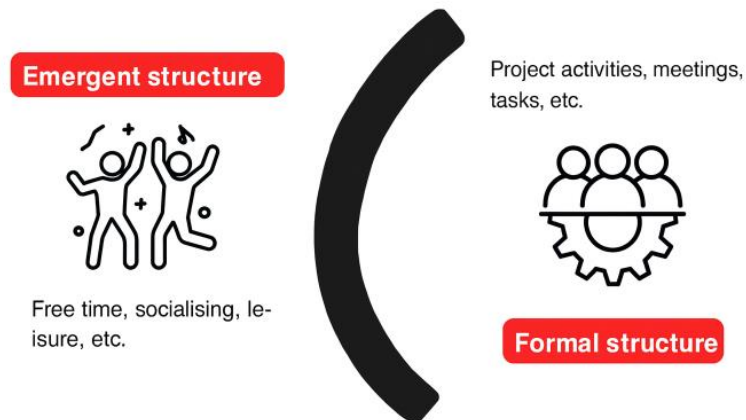


Figure 1: The line between formal and emerging structure

The effectiveness of a youth group in its volunteer mission depends as much on having a strong formal structure as on giving visibility to its emerging structure and finding an appropriate response to the challenges that this line between the formal and informal can pose. In this sense, one recommendation to ensure that both structures are aligned would be to build bridges in a transparent and prudent manner, so that the values of inclusion that prevail in the formal structure continue in the emerging structure and become the group culture.

Recommendations for promoting inclusive values in the informal structure:

- Frame when you are on one side or the other of the line naturally.
- Organize an opening breakfast or lunch with the participating group at the beginning outside the workplace.
- Prepare a guide of recommendations in the city.
- Ask before the weekend what plans they have.
- Ask after the weekend how they did.
- Organize a closing dinner with the group of participants outside the workplace.

These activities allow you to learn about informal culture and be able to influence it.

The triangle

Every volunteer group on the CES team emerges with a purpose, a vision, and goals to accomplish. According to José Luis Escorihuela² "These elements constitute the main reason people create or join groups: to achieve something they can't achieve alone." The following figure, also known as the golden triangle of groups, helps us understand the three basic functions that groups serve and that should be kept balanced:

1. Get results and achieve goals aligned with your vision or purpose.
2. Satisfy individual needs of the people who make it up.
3. Maintain itself as a living system through optimal operating processes.

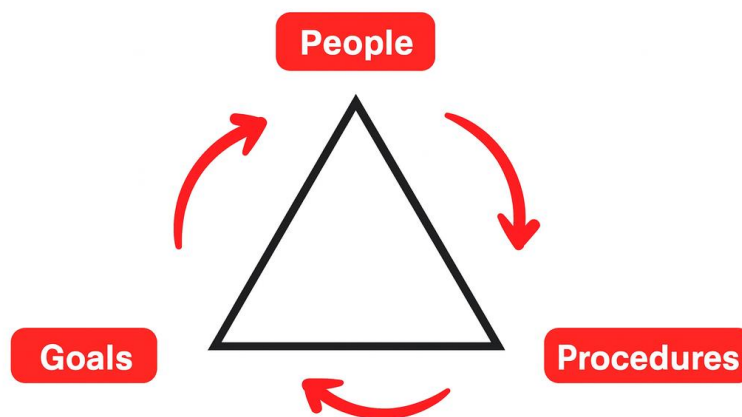


Figure 2: The triangle of groups

Goals

Team volunteer groups are born with a purpose, and to achieve it, they must know how to translate it into a set of well-coordinated and planned actions that can be achieved within a given timeframe and with the available resources; executed in the best possible way and subject to monitoring capable of introducing changes when necessary. Properly coordinating these tasks without leaving anyone behind is a group process that requires both knowledge and a good organizational structure, which involves including all the young people in the group equally in achieving these objectives. For this process to be effective and inclusive, it is necessary to organize the different tasks according to their importance and scope, and to involve everyone in the group based on their interests and strengths.

²Escorihuela, J.L. "Ulises". (2015). Group effectiveness model. Retrieved from <https://www.facilitacion.org/wp-content/uploads/2015/09/Modelo-efectividad-grupal.pdf>
IIFACe

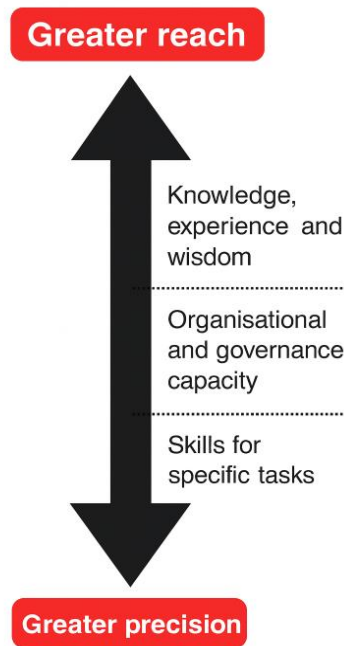


Figure 3: Objectives according to their importance and scope

Each activity, at any of the previous levels, is integrated into a timeline that must be designed taking into account the rhythms of everyone in the group and that includes four components: choosing and planning objectives; execution; evaluation; and celebration. The latter often goes unnoticed, but it is highly recommended to carry it out so that all group members feel recognized. Therefore, it is important to design the vision and strategies of volunteer groups with the focus on the inclusion of diversity as a goal in itself, and to achieve it, the participation and well-being of all the volunteers who comprise it must be prioritized.

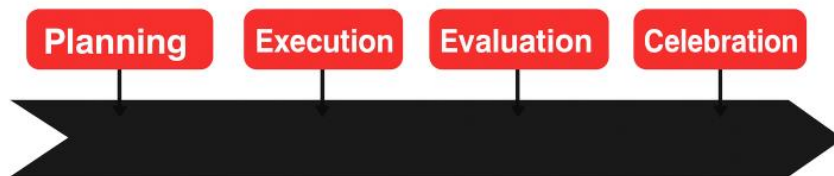


Figure 4: Timing of objectives

People:

According to psychologist Holly Arrow³, people, as members of a group, differ in several aspects, including abilities, needs, roles, and status.

- ✓ **Skills.** For a volunteer group to successfully carry out its activities, it must have people with the skills to complete all the tasks that may arise. These tasks are as complex as they are diverse, just like the people themselves, so it is essential to identify the strengths of all volunteers, regardless of their background.
- ✓ **Needs.** Coordinating the diversity of interests and personal realities in a way that satisfies all group members is a complicated task that inevitably entails a certain amount of tension. However, it is important for the effectiveness of a volunteer group that its members are relatively satisfied with the fulfillment of some of their personal needs. Belonging, recognition, fulfillment, power, and material resources are some of the needs that most people expect to be met in a group, especially those with greater vulnerabilities. In parallel with this expectation of meeting needs, people, more or less consciously, are continually evaluating the relationship between what they contribute to the group and what they receive from it. On the one hand, if they believe they are not receiving enough and, therefore, that their needs are not being met, they will feel demotivated and their contribution to the group's productive activities will decrease. On the other hand, if they ask for too much—more than the group can provide—they endanger the integrity of the group and its survival. Therefore, it is important that groups find a balance between satisfying the personal interests of all their members and satisfying the group's own needs, which include the inclusion of young people with fewer opportunities.
- ✓ **Roles.** It is equally valuable to note the differences in values, beliefs, attitudes, or behavioral patterns of the people who make up a group. The amplification of these differences in a group process leads to the emergence of roles, that is, different positions regarding a particular issue, action, or stance. In this sense, as we will discuss later in this guide, it is interesting to observe what roles emerge within a group and which people take on those roles.
- ✓ **Status.** Finally, it is especially useful to observe how the different people who make up a team volunteer group position themselves in relation to status and power, which are the elements that underlie the inclusion criteria for young people with fewer opportunities. To be effective, groups must avoid any abuse of power by introducing the necessary tools to ensure that people with high status do not unwittingly fall prey to it and ensure that all group members, regardless of their background, have equal opportunities. Abuses of power generate discomfort, dissatisfaction, and pain in those who suffer from them, who are generally the most vulnerable. Abuses of power are the cause of latent conflicts that undermine a group's ability to achieve its goals. In this sense, as we will see later, it is worth noting that differences in status for social reasons are especially painful because

³Arrow, H., McGrath, J. & Berdahl, J.L. (2000). *Small Groups as Complex Systems. Formation, Coordination, Development, and Adaptation.* Sage Publications.

they generate situations of inequality. The other side of the coin to this question is that strengthening group cohesion and working on empowerment increases group effectiveness.

In the case of team volunteering, it can be said that these roles are predetermined because: the objectives, in addition to incorporating the inclusion of young people with fewer opportunities, are usually aligned with the project for which the host organization is requesting volunteers; the volunteers must meet age and nationality requirements that, a priori, guarantee a certain affinity and diversity; and the processes are influenced by both the group culture of the host organization and the non-formal education methodologies that characterize group facilitation work. Therefore, the selection process is a very important stage in which to begin identifying the needs of all group participants, especially those who are most vulnerable and have fewer opportunities.

Processes:

A group process is, according to the definition of José Luis Escorihuela⁴: "the set of interactions that occur among the various components of a group—members, tasks, and resources—in a given time and, sometimes, in a single space, following certain rules, of which the group is not always aware." It is useful to observe the processes of a volunteer group and what rules they follow in each specific case. In many cases, a lack of transparency in the processes can sustain covert exclusionary dynamics. In fact, the main contribution of facilitation is to propose new rules for group processes that, in the form of working dynamics and techniques, help improve group effectiveness, balance power, and ensure inclusion. Group processes operate on three levels of reality that are constantly present and interconnected. These are:

- The agreed reality:

Consensual reality encompasses all the tangible and visible dynamics of a group's formal structure. That is, roles, functions, communication style, etc. It's the level of reality in which we typically operate and where normative power dynamics tend to be established. A fairly common example in team volunteer groups is that the person who speaks the working language best (e.g., English) monopolizes the floor in meetings, and in consensual reality, takes up a lot of space.

- The reality of dreams:

Dream reality contains all the emerging dynamics of the informal structure. That is, interpretations, judgments, desires, internal dialogues, etc. It is an active level of reality present in every group. Continuing with the previous example, the fact that one person occupies a large space in consensual reality simply because they are fluent in the working language can generate impacts that affect the group atmosphere.

- The reality of the essence:

⁴Escorihuela, J.L. "Ulises". (2015). Group effectiveness model. Retrieved from <https://www.facilitacion.org/wp-content/uploads/2015/09/Modelo-efectividad-grupal.pdf>
IIFACe

The reality of essence is about dynamics activated by revelations, intuitions, and phenomena that approach the spiritual. It is generally the reality to which we are least connected. In the proposed example, any anecdotal event that unexpectedly interrupts the hoarder (a wind-induced door slam, a call, an alarm, etc.) could be considered a manifestation of the reality of essence.

In order to promote the inclusion of young people with fewer opportunities in the daily life of a volunteer group, it is important for host organizations to observe the power dynamics that, by inertia, occur in the agreed-upon reality and the effects they have on the dreamed-upon reality. Once this step is taken, it is necessary to make these dynamics transparent and undertake reflective work to fundamentally change them. In this way, a transformation can begin so that the group culture favors the inclusion of all its members, particularly those with fewer opportunities.

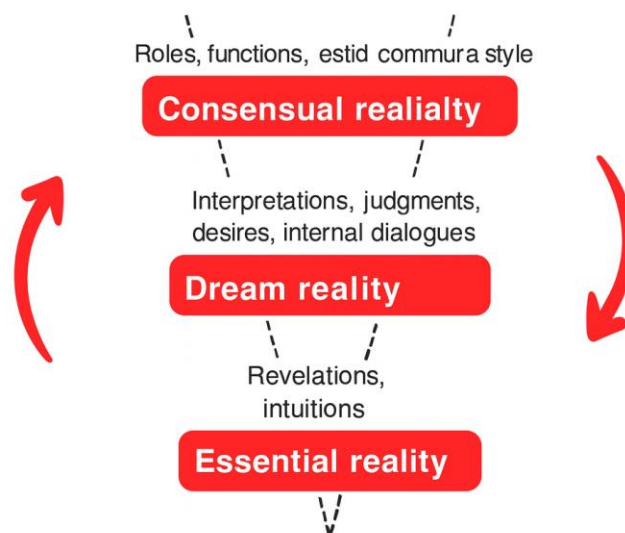


Figure 5: Levels of reality of a process

How to work with the triangle of groups to promote inclusion?

It is recommended to conduct group dynamics during the first few days of volunteering to reflect on the contents of the triangle.

Option 1: Convert the triangle into reflection dynamics

On the floor, three poster boards form a triangle. The first contains a question: What are the collective goals of this group? The second contains a question: What individual needs need to be met? The third contains a question: How can we keep this group healthy? Or, how can we create a space for inclusion? In whispers, in pairs or trios, the participants respond. In the plenary session, the ideas that emerged are mentioned and written on a poster board with a marker as a conclusion.

Option 2: Convert the triangle into motion dynamics

This dynamic perlt allows us to understand that all people are important, everyone has their role and everyone has to maintain balance for things to work.

In the park or a large space, form a circle and ask each person in the group to think of two other people without saying anything out loud. Then, invite the group to move around the space, maintaining an equidistant distance from the people they've thought of. Pause. Ask the group what happened. You can also incorporate the variation of "kidnapping" a person and see how the group reacts. Pause. Ask the group what happened. Another possible variation is to use force and move the group in one direction. Pause. Ask the group what happened. Link this dynamic with the importance of the golden triangle for groups.

The rectangle

The rectangular shape represents the four group spaces, a classification that allows us to situate a group's processes in order to facilitate their expression, fluidity, and capacity for inclusion. These are: the group cohesion space; the decision-making space; the emotional management space; and the inquiry space.



Figure 6: The rectangle of group spaces

The space of group cohesion:

Group cohesion is a fundamental aspect of ESC volunteer projects and is closely linked to the health of the group. A group with little cohesion is in constant danger of disappearing, as its members may want to leave at any time. On the contrary, a cohesive group can be healthy and successful, as it can create a sense of belonging, overcome difficulties, and achieving its goals. Group cohesion is not a simple process, but multidimensional, with a wide variety of components, indicators, and possible dynamics whose purpose is to strengthen connections between group members, including those from the host organization. Incorporating the celebration of achievements or significant events for the group; encouraging play, laughter, and opportunities for relaxation; or inviting members to spend time together in nature creates space for that many diverse interactions take place in the group and, in this way, promote the cohesion and inclusion of all people in the group.

Some group cohesion dynamics that promote inclusion

Collecting letters:

This activity helps us learn our classmates' names. The idea is to write our names letter by letter on a piece of adhesive tape. We can only write them if the letter matches a classmate's.

Paint my face:

A dynamic activity to learn the names of our classmates and some important information about them. The idea is to write our names and draw faces collectively. To do this, we randomly pass around the paper to complete the drawing in parts (eyes, nose, mouth, and hair). Each part represents a question we have to answer (favorite movie, favorite smell, favorite food, and hobby).

Friendly Speed Dating:

The group is invited to stand in an inner circle and an outer circle. Throughout the activity, only one of the participants rotates. The facilitator asks questions to get to know each other a little, and they are given three minutes to respond. Some examples of interesting questions are: What is your favorite trip? Tea, coffee, or hot chocolate, and why? Who do you admire and why? What is your favorite meal of the day: breakfast, lunch, or dinner, and why? What is your biggest dream?

Cross dialogues:

First, the group is invited to pair up. They answer a question the facilitator asks, for example: "What is your relationship with your studies?" When one pair has finished, they raise their hand. The other pairs will notice that there are raised hands, and the speaking time will organically adjust. The group switches partners, and now we have to tell the new pair what the previous one told us. This is how listening skills are put into practice.

Some keys to inclusive decision-making:

In group sessions, three main reasons common to all groups occur that derail the meeting. These are icebergs, i.e., topics that are scheduled to be discussed but take much longer than expected; digressions, i.e., discussions that stray from the main topic and get lost in side issues; and urgent matters, i.e., topics that were not originally included on the agenda and that some group members want to address in a hurry. To prevent this from happening and ensure a smooth flow of meetings, here are some tips:

- A good call that reaches all the people involved
- Basic agreements previously agreed upon by the entire group
- A good agenda or order of the day to guide the group
- A good notion of space-time that includes the needs of people with fewer opportunities
- Good facilitation that ensures the participation of all voices
- Solid and realistic proposals for the group

The emotional management space

To coordinate, throughout a team volunteer program, all the young people and their interests, information and its meanings, and performance and actions, group members must, on the one hand, adapt to each other interpersonally and, on the other, align themselves with a productive and temporal order of tasks, resources, and available people. The result of this adjustment is always relative, never perfect, and subject to tension and potential conflict. Since this tension is always influenced by power dynamics, it is necessary to create spaces for emotional management that take into account the needs of all young people, especially those with fewer opportunities, by offering varied communication channels, adapted rhythms, and safe spaces for expression. Furthermore, the fact that the profile of volunteers is so specific can provide clues to pay attention to certain aspects that may be at stake: youth, interculturality, displacement, etc. If the group encourages all its members to manage their emotions, it will avoid more serious conflicts.

Some emotional management dynamics to facilitate inclusion

Emotional rounds:

Sometimes, it's a good idea to start the day with an emotional round. This can be done explicitly by asking, "How are you?", although it's often easier to engage in dialogue with questions like: If you were a weather condition, what would you be?; If you were a landscape, what would you be?; If you were a song, what would you be?; etc. It's also very effective to incorporate objects (picture cards, personal belongings, elements of the room, etc.) so that they identify with them and express themselves through them.

Walk through space:

Play some music and invite the group to take a walk around the room. The facilitator narrates the walk in such a way that it raises awareness within ourselves, the space that hosts us, and the people around us.

Colombian hypnosis:

This is a body language activity for couples. One person follows the other's hand with their eyes. After a while, they switch roles. Afterward, they reflect on how they felt.

Emotion Explorer:

The group walks around the space. At a signal, they form pairs. In the first pair, one person asks what their relationship is with anger (or any other emotion). When they finish, the other person rephrases it in a positive way. They switch roles. In the second pair, one person shares a situation where they were blocked. The other person transforms it into a gesture. They switch roles. In the last pair, one person shares a situation where they felt like saying something. The other person says in an invented language what their partner could have said. They switch roles.

The space of inquiry:

The use of non-formal education methodologies is a way to foster spaces for inquiry. These spaces are essential for the proper functioning of a volunteer team. Through them, collective intelligence and wisdom are grounded, generating cohesion within groups. This space is characterized by the presence of creative, cooperative, and relaxed techniques that foster freer interactions, enabling people to dream together, generate new and innovative ideas, and find new paths to address situations that hinder group development. Furthermore, incorporating different communication channels and formats increases the inclusion rate within groups by offering greater opportunities for expression. One of the foundations of collective inquiry spaces is that everyone shares a part of the group's "truth." Building this foundation allows the group's diversity to be integrated, thus embracing its full potential.

Some inquiry dynamics that facilitate inclusion

Coffee of the world:

Set up three to six tables as if they were in a cafeteria. At each table, post a different question on a piece of poster board and use markers. Create as many groups as there are tables. Allow about ten minutes per question to answer and rotate. At the end, present a summary of each table.

Six hats:

This technique uses different types of thinking, represented by six colored hats, to approach a specific situation. The white hat addresses objective thinking, with facts and figures; the red hat addresses emotional thinking, which brings emotions and feelings; and the black hat addresses critical thinking.

The critical eye, which sees limits and difficulties; yellow represents the appreciative eye, which sees the positive; green expresses creative thinking that generates novel ideas; and the blue hat is the facilitator, which regulates the interactions of these types of thinking and oversees the process.

Mind maps:

Mind maps are a graphic representation of an idea, theme or concept in which keywords and simple drawings are combined and color codes, directional arrows, words that mark relationships are used to expand, show, discover or capture the richness of relationships of one theme with others.

The fish tank:

A circle is formed. Four chairs are placed inside the circle. A topic or question is raised. The conversation only begins if there are three occupied chairs in the center. People from outside can join the conversation by occupying the empty chair. In this case, someone from the center must leave.

The collage:

Making a collage to explore a topic is also a very interesting activity. It can be a photo collage, with images from magazines and newspapers, or a word collage, with news headlines and relevant words.

The circle

From the perspective of living systems, the main activity of a group is to properly manage the information it receives from outside and that it generates from within. During a team volunteer project, good information management is essential for the group to function properly and to ensure the inclusion of all its youth. The very process of group interaction constantly generates information about the group and its own functioning, which is why obtaining, interpreting, and using information in a shared and transparent manner is key. The circle helps put this process into practice and consists of the following phases:

- ✓ Determine what information the group needs.
- ✓ Identify potential sources of information and evaluate their credibility.
- ✓ Determine the relevance of information to group objectives.
- ✓ Decide who is responsible for which sources of information and how this information is shared with the rest of the group.
- ✓ Agree on how, and by whom, the information obtained will be interpreted and integrated with previous information before being shared by the group.

Transforming available information into usable knowledge for developing proposals and making decisions is key to the well-being of the volunteer group with whom you work. Groups often collect and process information based on a very incomplete understanding of possible sources, especially because they often don't know or don't know how to access the information generated at the dream level of the group field. The flow of information is often subject to power dynamics, such that proposals are not designed to make the best decisions, but rather to meet the needs of some of its members. As we saw in the section on the space for inquiry, creative information management in a CES team volunteer group requires the use of innovative work techniques and dynamics that are sometimes nonexistent. In this way, the group's information management is promoted in favor of inclusion.

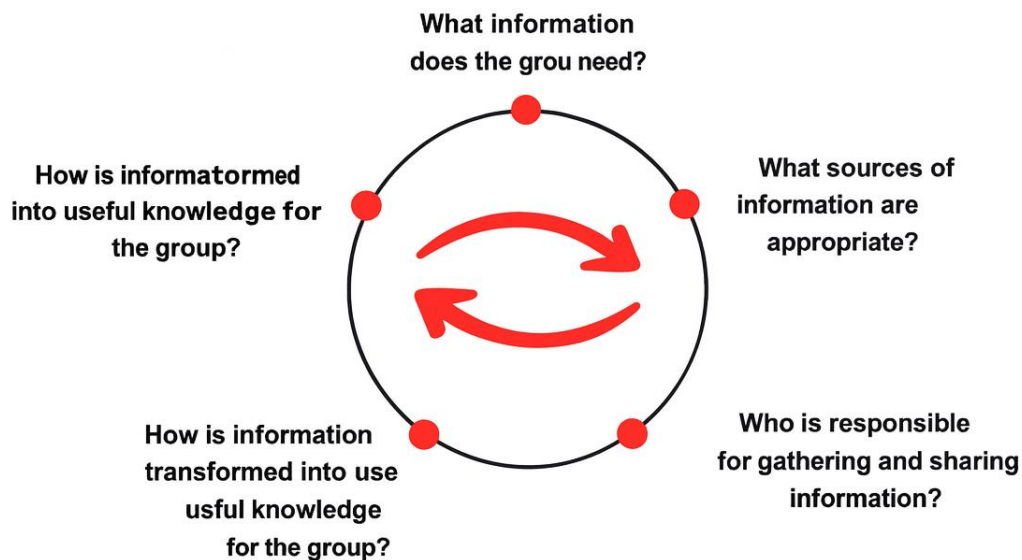


Figure 7: The information circle

How to organize interactions so that information flows inclusively?

One of the keys to a smooth circle is to organize interactions well and ensure everyone has a chance to express themselves. It's important to be aware of how the spoken word is used, as it's one of the most fertile channels for abuses of power. Below are some techniques:

- ✓ **Prior reflection of an individual nature:** once the topic or question to be addressed has been defined, each participant silently brainstorms a few ideas on the topic, within a set time. Participants are encouraged to have some supporting material for writing or drawing (sheet of paper, Post-it notes, etc.).
- ✓ **Whisper:** it is carried out in small groups of two or three people for a short time, to address a question or topic raised. It can be done after individual reflection, and then a discussion is usually held afterwards, although this is not essential. When the discussion is held, all the pairs can be encouraged to share what they have worked on, or they can be left to decide whether or not to present.
- ✓ **Subgroups:** group discussions are held by three or more people within a group, held for a specific period of time, to discuss a few questions or issues raised. It is typically used prior to the plenary session. Unlike pre-reflection, it enables interactive thinking. It usually lasts longer than whispering, as more people are involved in the subgroups, and it also allows for deeper discussion. It generates conversations with greater diversity in the initial points of view, as more than two people participate. Depending on the objective, certain criteria can be considered for its composition: heterogeneity, homogeneity, mixed, etc.
- ✓ **Round in plenary:** everyone speaks once before anyone else speaks twice. There are different types of rounds: classic rounds, where the floor is passed left or right, depending on how people are seated; double rounds, where the floor can be passed in the first round, and in the second round, only those who did not speak in the first round can speak; pass the floor, where the person who has just spoken says the name of the next person to speak; popcorn style, where people speak in no particular order, and are invited to speak when they are ready, trying not to leave too many silences between interventions; classic turn-taking, where the person who wants to speak asks to speak by raising their hand or by another agreed-upon mechanism.

2. Basic concepts for the inclusion of young people with fewer opportunities through facilitation

Functions of facilitation aimed at the inclusion of young people with fewer opportunities⁵

1. Create collaborative relationships with the group
 - Clarify the demand, needs and legitimacy of the intervention.
 - Clarify the functions and tasks of each party.
 - Agree on communication mechanisms with the group.
 - Establish clear and shared objectives.
 - Establish evaluation mechanisms.

2. Design and customize appropriate group processes
 - Promote open and respectful participation in the group's culture, norms, and diversity of participants.
 - Ensure the participation of those with fewer opportunities and with different learning, thinking, and participation styles.
 - Achieve quality results that meet the needs of the youth group.
 - Adequately prepare the place and time to support the group process.

3. Create and sustain a satisfactory environment for the group
 - Create an environment of safety and trust.
 - Welcome participants, their interests and needs.
 - Promote balanced participation at the quantitative and qualitative levels.
 - Promote the emergence of collective intelligence and wisdom.
 - Recognize group diversity by welcoming different voices and opinions.
 - Promote empathetic, fluid and assertive communication.

4. Guide the group toward useful and inclusive outcomes
 - Guide the group with clear processes, methods and techniques.
 - Facilitate the group's self-awareness in relation to the content.
 - Keep the group focused on agreed-upon and desired results.

⁵Information taken verbatim from resources developed by Altekio, S.Coop.Mad. More information about their work here: <https://www.alketio.es>.

- Provide clarity and suggestions for moving forward in difficult or confusing times.
 - Ensure the collection of information and the return of results
5. Be an example of positive and inclusive attitudes
- Practice self-assessment and self-awareness.
 - Act with integrity.
 - Trust in the potential of the group.

Skills for facilitation that promotes inclusion⁶

1. Create group cohesion, security and respect for diversity
 - Invite participation and provide space for each person's contributions.
 - Support people to communicate.
 - Thank everyone for their participation and contributions.
 - Believe in the group and maintain a positive attitude. Don't leave the group alone.
 - Admit and correct your own mistakes.
 - Cultivate a sense of humor.

2. Communicate appropriately and inclusively
 - Listen carefully and read signals on different communication channels.
 - Frame and paraphrase at the appropriate times in a clear, concise, and organized manner.
 - Learning to communicate meta.
 - Group and synthesize ideas.
 - Give empathetic feedback.

3. Detaching yourself from the content and suspending your own point of view to promote inclusion
 - Stay curious about the topic and the different contributions.
 - Recognize your own internal diversity on the subject.

⁶Information taken verbatim from resources developed by Altekio, S.Coop.Mad. More information about their work here: <https://www.altekio.es>.

- Being aware of the values, results, or qualities with which one identifies or not, generating fluidity and a sense of humor toward them.
 - Empathize with different positions.
 - Physically move around to be around different people with different opinions.
4. Manage personal and group emotions and address conflict in favor of inclusion
- Observe people's nonverbal and paraverbal language.
 - Observe interactions in the group.
 - Recognize your own emotions.
 - Identify the group atmosphere.
 - Knowing your own limits.
 - Cultivate internal flexibility and patience.
 - Have physical resistance.
 - See if there are attacks on specific people.
 - Willingness to learn from people, their culture and social context.
5. Knowing when to give up on the plan and adapt to the situation, promoting inclusion
- Promote creative thinking capable of linking ideas and relating concepts.
 - Know a diverse set of techniques and methodologies.
 - Have a good memory.
 - See everyone as someone to learn from.
 - Celebrate the contributions of individuals in the group who bring wisdom to the group process.
 - Listen to group feedback before a change of plans.
 - Cultivate a spirit of learning and commitment to good practice.

Proposal to assess whether facilitation promotes the inclusion of young people with fewer opportunities:

To foster group dynamics, it is important for the host organization's team to reflect on whether the facilitation functions and skills are being covered and whether they are achieving the inclusion of all young people, especially those with fewer opportunities. To do this, simply refer to the last two sections of this chapter (facilitator functions and facilitation skills), give yourself a score from 1 to 5 for each point, and answer the questions: What stands out? What is missing?

It is recommended that this feedback be conducted regularly with the organizational team and, if appropriate, with a representative from the volunteer team.

3. FEWER OPPORTUNITIES? – POWER AND RANK DYNAMICS IN VOLUNTEERING TEAMS

The dynamics surrounding power that emerge within volunteer groups are part of their informal or emerging structure. These dynamics are often a source of conflict, especially when those with the most power are unaware of their power or simply deny it. Failing to highlight the power dynamics within a group prevents them from being addressed, and when these dynamics take hold, abuses of power arise, leading to frustration and unrest within the group, which generally affects young people with fewer opportunities the most. As in any group, all this complexity operates around power, which is why it is useful and responsible to pause and analyze it and thus foster actions and attitudes oriented toward inclusion.

1. Power and privileges

Power over and Power with

From deep ecology, a discipline developed by philosopher Joanna Macy in her book *Our Life as Gaia*⁷, a is offered frame theorist to reflect on power and its use based on the study of two philosophers Greeks classics: Heraclitus and Parmenides. Heraclitus puts the attention in it character fluid of human experience and in the unity of the whole despite diversity. This philosopher understood that everything is constantly changing and that the origin of that change is the conflict between opposites, which in turn constitutes the unity of these. It is a harmony between opposites, a balanced dynamic which can be observed in the polarities of nature-light and darkness; heat and cold, etc.- and that makes up a unity based on difference. From Heraclitus' perspective, also known as the Power With perspective, it is understood that the energy of things passes through the elements of a system, and that change and movement are constant, even if we don't realize it. From this perspective, it is also understood that when one part is damaged,

⁷Macy, J., & Young Brown, M. (2019). *Our Life as Gaia: The Updated Guide to The Work That Reconnects* (A.V. Galarza, Trans.)

the entire system is affected, and it is precisely this relationship between the parts that will bring us the information necessary to solve the tests. This not only means that all the parts are interconnected, but also that together they create more energy and more power. Therefore, from the Power With perspective, power is an unlimited source of energy that is shared and connects us.

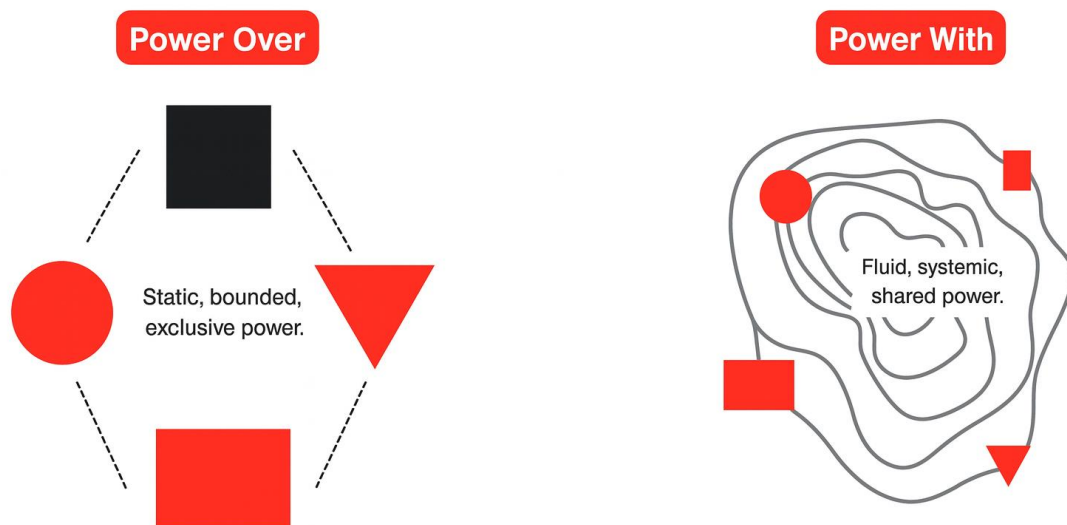


Figure 8: Power over and Power with

On the contrary, Parmenides understood that the world is constructed from different, independent, immobile, and static parts. For this philosopher, no transformation is possible; what exists, exists permanently, and what does not exist, cannot be created. It is from this perspective, called the Power-Over perspective, that a world of nations, groups, and people has been created who perceive themselves as disconnected from the rest and who fail to see the importance of the relationship between the parts. This perspective is the origin of the competitive logic that governs one part of the world and focuses on accumulating energy, land, capital, power, and becoming ever larger. Attitudes such as defensiveness, rigidity, or thinking in exclusive and exclusionary terms regarding power are consequences of Parmenides' philosophy and make us competitive, static, and isolated beings. From this perspective of the world, people become unaware of their privileges; bewildered by their ability to influence the world; thirsty for the satisfaction of their needs; and greedy to feed their fantasy of individuality. In this way, in addition to reproducing a system of domination based on maintaining the status of those with the most power, other realities and ways of understanding the world are marginalized, generally those of the most vulnerable people, who face the greatest obstacles.

Once the two perspectives are presented, it is not a question of evaluating which is better or worse, but rather of extracting the useful essence of each. On the one hand, what underlies the Power-Over perspective are patterns that respond to the human need to survive, to set limits to protect existence, and to sustain and defend difference. In the context of team volunteering and given the existing hierarchy between the host organization and the group of volunteers, it is important to stipulate in which phases of the project this perspective is applied and to be transparent about it. On the other hand, what is hidden behind the Power-With perspective is the need to believe in change and transformation; to share power; to let go of privileges built on the oppression of others; to empathize with other parties and connect for transformation. In this way, it is easier to embrace the realities of all the young people who make up the group to their full potential. Both realities are present and, from a facilitation perspective, serve to understand group experiences, manage potential conflicts, and ensure the inclusion of all members.

Proposal to reflect on power:

A very interesting and participatory way to reflect on power is image theater, a tool derived from social theater. The dynamic consists of forming subgroups and asking them to represent power through a collectively formed statue. When all the groups are ready, they present their final images. The facilitator guides observation and reflection by asking questions such as: What are we seeing? How is the space occupied? How are the bodies positioned? What comes to mind when we see this image? Afterward, the groups are asked to return to their statues and are given 20 seconds to, in slow motion, transform the image into something more hopeful. A final reflection is held in plenary session, linking it to the theoretical content on power.

Privileges, oppressions and intersectionality

Based on the premise that much of our culture has been built on the logic of Power Over, it is undeniable that the dynamics of society, which is still a large-scale group, have been crossed by axes of inequality that, depending on how they are affected, place people in positions of privilege, that is, people with more opportunities; or of oppression, that is, people with fewer opportunities. These axes of oppression respond to sociocultural patterns that have shaped the social order, such as gender, ethnicity, nationality, ableism, mental health, physical appearance, sexual orientation, religion, social class, education, age, and marital status, which act as determining markers of the power held by some people.

In this framework, the privileges enjoyed by one group member are the advantages, benefits, and merits that come with a position of superiority over another. Viewed from the other perspective, oppressions are the disadvantages, penalties, and discrimination suffered by certain other people (e.g., young people) and imposed as a position of inferiority relative to other people in the group.

The closer a group member comes to fulfilling the standards imposed by the dominant culture or the determining sociocultural patterns, the more privileges they will have. The complexity of this scheme is that, on the one hand, when one is in a situation of privilege, it is relatively easy to abuse the power one has, since one is unaware of it. For example, in a volunteer group, a young person with a very good command of the working language is likely to abuse their power and take up a lot of space in the group. Furthermore, the abuse of power opens the spiral of discontent and generates a desire for revenge that fuels it. Continuing with the hypothetical example, another young person in the group who has had fewer opportunities to develop the group's working language may discover themselves intending to boycott the space by being absent, distracting themselves, etc. This example reflects that when one is in a situation of fewer opportunities, one also has power, and one can equally cause harm and contribute to the spiral of discontent. However, there are situations in which the powerlessness generated by the situation of vulnerability is permanent, and some people accept it to the point of internalizing the oppression. In the case of a young person who doesn't speak the group's working language, internalizing the oppression would be equivalent to believing they'll never be able to learn it. Reflecting on the complexity of power dynamics in volunteer groups is key to promoting the inclusion of young people with fewer opportunities.

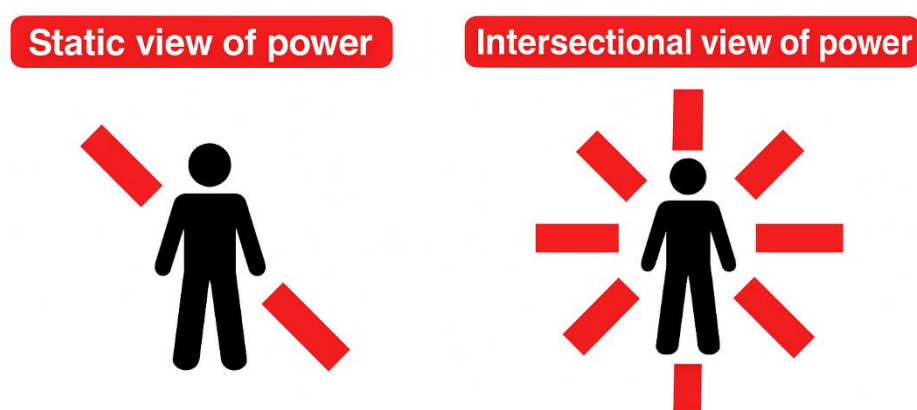


Figure 9: Views of power

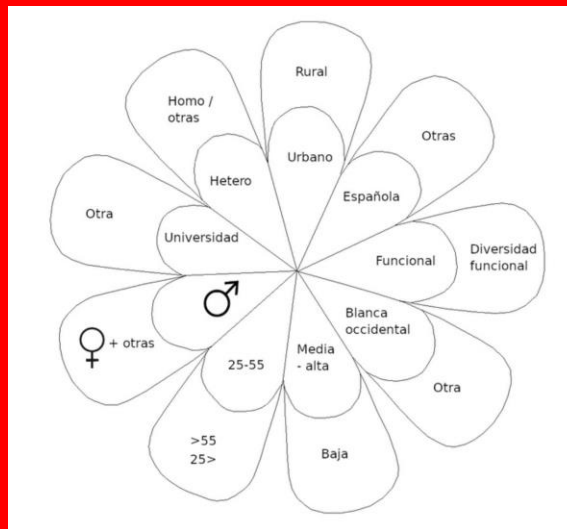
To bring fluidity, empathy, and hope, as proposed by the Power With perspective, it is necessary to apply an intersectional perspective to this theoretical framework. Intersectionality is a perspective that argues that the experience of fewer opportunities (oppression) and more opportunities (privilege) cannot be analyzed from a single explanatory framework, since it is essential to consider the interrelationship between the different axes of inequality that govern the system. That is, in a volunteer group, a person can simultaneously embody positions of greater and lesser opportunities. For example, there may be a young, racialized woman (fewer opportunities due to being a woman and racialized) who comes from an upper-class family and has an exemplary university career (more opportunities due to being wealthy and educated). In this sense, sociologist María Rodó Zárate explains that: "Intersectionality can be understood as a process of exploration that shows that reality is much more complex and contradictory than it

appears."⁸ It is a tool that does not aim to provide clear guidelines on how to analyze reality, but rather to offer creative, innovative, and unorthodox ways of approaching the experiences of groups and their members.

Proposal to work with the intersectionality tool in favor of inclusion:

The flower of intersectionality:

We have a flower with nine petals that correspond to a social category:



Each person has nine stickers and must place one on each petal, depending on where they position themselves. When everyone has finished, the facilitator asks some questions: Where are there more stickers?; Where are there hardly any stickers?; Who is in the center and who is on the margins?; Why does this image appear?; What systems of oppression does it respond to?; etc.

It's worth noting that this dynamic can be shocking, so proper facilitation, taking into account the space and timing, is essential.

⁸Rodó-Zárate, M. (2021). Intersectionality. Inequalities, Places, and Emotions. Bellaterra Edicions

2. Inclusion – oriented rank theory

Types of status

In group facilitation, the sum of a person's privileges is known as rank. Quoting the founders of process-oriented psychology, Arnold and Amy Mindell: "The more privileges, the more rank. The more rank, the more power. The more power, the more capacity to influence."⁹ It is important to note that rank is not about how a person feels about their power, but about how other people see and perceive them. To facilitate awareness of rank, it is very useful to classify it into four types:

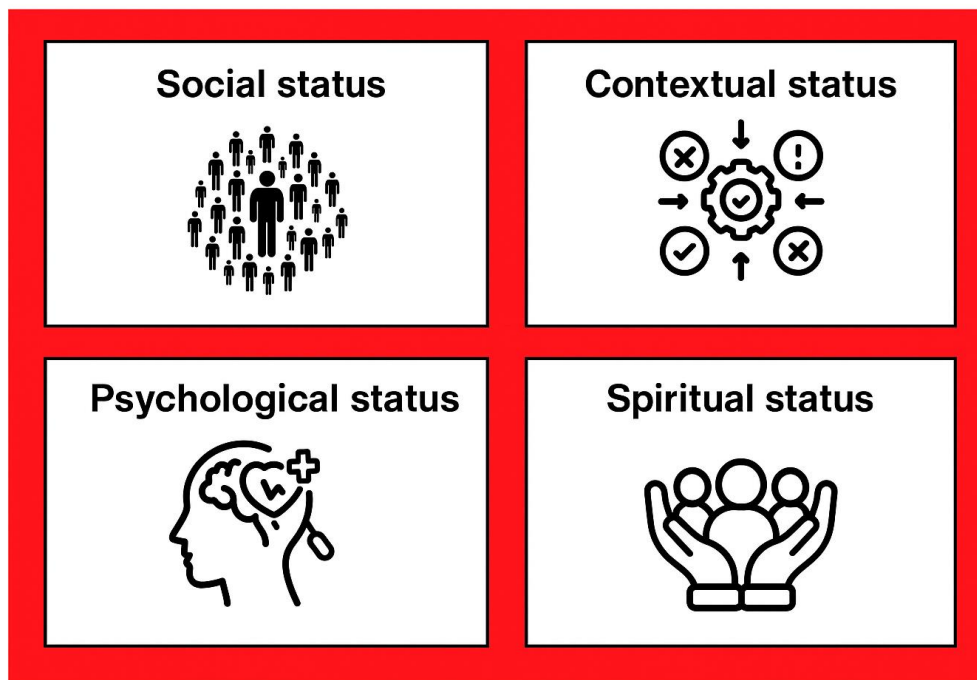


Figure 10: status types

- Social status

The value system of the current sociocultural order assigns social status to being a cis* man; white; heterosexual; young; healthy; with a career; with money; etc. These dynamics are present in team volunteer programs, placing young people in situations with greater or lesser opportunities. To work on inclusion processes in volunteer groups, it is important to conduct this analysis with their members.

- The contextual status

Contextual range is defined by a specific situation. It is highly momentary and changing, as it is dynamic. Some factors that define contextual range in a volunteer group are:

⁹Mindell, A. (2015). *Sitting in the Fire: Transforming Large Groups Through Conflict and Diversity* (2nd ed.). Deep Democracy Exchange.

- ✓ Being a majority, for example: having a majority of people who speak the working language. In this sense, a person who, for whatever reason, doesn't speak that language will have fewer opportunities to integrate.
- ✓ Being a host, meaning having local volunteers in the group. In this situation, people unfamiliar with the city where they are volunteering will have fewer opportunities to adapt to the place than those who are already familiar with it.
- ✓ Being respected and supported in a specific setting, i.e., the mission is about climate justice and includes climate activists. In this example, group members who are already aware of the issue will have more opportunities to be influential, while those who are not will have fewer opportunities.
- ✓ Furthermore, the arrangement of spaces can also determine contextual rank, with central or elevated positions granting contextual rank.

It's interesting to note how changing and dynamic the contextual range is, and how important it is to work to put this context in favor of young people with fewer opportunities, as key social aspects to promote their inclusion.

- The psychological status

Psychological skill is having the ability to articulate thoughts and stories honestly, having self-esteem, practicing self-observation and self-knowledge, and identifying emotions.

Psychological range is related to resilience in the face of difficult situations. Vulnerable young people who have experienced deficiencies at some point in their lives or have experienced extreme situations or traumatic processes—war, serious illness, traffic accidents, etc.—often have a higher psychological range.

In the context of team volunteering, there are likely young people with fewer opportunities who have a more active psychological range. The volunteer experience itself will be a factor that impacts the development of these young people's psychological range. Supporting them in this process and ensuring a positive and inclusive impact is the responsibility of the host organization and its facilitation team.

- The spiritual status

Spirituality emerges when one has a worthy cause and a deep connection to it. The sense of meaning and connection to a larger external source, in addition to helping develop motivating values, inspire and give confidence to others. Within the framework of team volunteering, young people with a strong religious faith, or young people deeply dedicated to a political cause, or young people with a strong passion that shapes their path, will likely participate in the program.

These four types of rank are interrelated, making the issue a complex and dynamic phenomenon. It is interesting, therefore, to refer to rank dynamics, as these occur, but are not fixed. A person who normally enjoys a high rank in one of these four types may become low in other contexts, and vice versa. Understanding the dynamics of rank allows

host organizations to support young people in becoming more aware of their rank and facilitate their inclusion. Below are some examples:

A male, cis, heterosexual volunteer—thus of high social standing—at an activity during LGBTQ+ Pride Week will have a low contextual standing.

A high-performance athlete volunteer—and therefore of high social and psychological standing—in the midst of a group of grandmother friends knitting and talking about their grandchildren will have a low social and contextual standing.

A volunteer whose mother is a cleaning lady for a multinational company—and therefore of high social and contextual standing—reading a manifesto at a rally against job insecurity will have a high psychological and spiritual standing.

A black migrant volunteer with precarious work—and therefore a low social and contextual status—organized within an anti-racist committee alongside other migrants will have a high spiritual status.

Proposal to introduce reflection on ranges and facilitate inclusion:

A good way to introduce this topic is to depersonalize it. That is, create characters and reflect on how these characters might feel. To do this, divide the group into three subgroups and give each subgroup an envelope with a description of a character in a specific situation, accompanied by some questions. You can use the examples provided in this guide or invent your own. For example: Saray, a young woman in a wheelchair who participates in a CES team volunteer program, where activities are carried out in a space with stairs.

How would they behave? What is this character's social, contextual, psychological, and spiritual status? How do these types of status intertwine? How can we facilitate their awareness of their status?

Status signals

People behave differently depending on their rank, and these behaviors are a common source of conflict in groups. Here are some keys to help us recognize rank-based behaviors in team volunteer groups. Keeping in mind that “the more privileges, the higher the rank”, it is worth paying special attention to the rank signals of the young people with fewer opportunities in the group.

High status signals

- Acting with a certain sense of superiority, presumption, confidence and self-assurance, high self-esteem.

- Feel ease in expressing yourself.
- Tend to be more relaxed and distant (usually expressed in tone of voice and body posture) and expect the other person to be the same.
- Tending to be more rational and objective.
- Being condescending and/or paternalistic.
- Being able to look people in the eye.
- Feeling free to speak or not speak along with a tendency to initiate and guide a conversation.
- Determine the communication style (rational, high and low tone, pace, firm posture...) and the availability to interact (establish the time, place and duration of a meeting).
- Be good at making proposals and have initiative.
- Thinking that when tension arises, it's the other person's problem.
- Dismissing or invalidating another person's feelings or thoughts.
- Maintain an upright or relaxed posture during the conflict, without much restlessness.

Low status signals

- Accuse of lack of clarity and inability to think.
- Feelings of doubt, guilt, insecurity, low self-esteem, and inferiority.
- Feeling like you have to agree, tendency to say "yes" while your body says "no" (double signals), resignation.
- Praising other people and blaming yourself.
- Rubbing, sweating, not looking into eyes, and other signs of fear.
- Feeling misunderstood, desperate, insignificant, or "crazy."
- Practice what you are going to say before you say it.
- Blocking yourself when communicating, especially in groups.
- Feeling watched, denied or ignored.
- React in an intense emotional way.
- Internalize feelings and opinions, and not express them.

Proposal for working on rank signals in favor of inclusion in a volunteer group:

A very interesting dynamic for working on power signals consists of pairing up and, through active listening, reflecting on and sharing these signals. The process is as follows: both people are given three minutes to think about a situation in which they felt an abuse of power and choose a phrase that symbolizes that abuse. They write it on a piece of paper and exchange phrases. From this point on, one person reads the phrase to the other and is given ten minutes to explain how they feel upon receiving it. To guide the reflection, it is recommended to ask these three questions: What bodily reactions do they have? What emotions appear? What thoughts come to mind? Then, the roles are switched. When the reflection on situations in which they have been victims of abuse of power is over, they move on to reflect on situations in which power has been exercised.

Status awareness

As seen above, differences in rank are always present in volunteer groups. The problem is the use of rank, as it is likely to be abused. In this sense, to end power relations derived from rank dynamics and promote the inclusion of young people with fewer opportunities in the group's daily life, it is essential to become aware of the power of privilege and its impact on others.

To ground this idea, it's helpful to consider that, on many occasions, the excuse is used that there was no intention behind an action or that a dynamic of rank is reproduced. However, it's necessary to become aware of the impact of actions and of one's own rank, as only then is it possible to more clearly identify privileged positions. For example, a young person with a very good command of the group's working language who monopolizes the word may absolve themselves of responsibility by saying they had no ill intentions, but the impact on those in the group who have had fewer opportunities to learn that language is still present. The advantages and benefits to which one is accustomed tend to be withheld, leading to clinging to rank without regard for the well-being of others or the sustainability of one's own position.

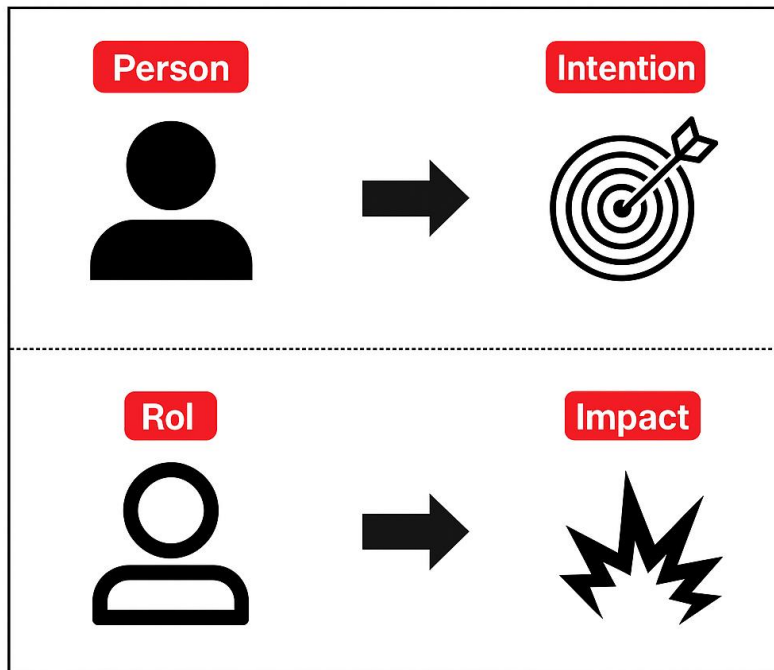


Figure 11: Impact awareness

In order to avoid the perpetuation of rank dynamics and abuses of power in volunteer groups, and thus promote inclusion, it is important to keep awareness of rank up-to-date, over time and context. Identity is diluted when one remains anchored in the past or lives projected toward the future. An illustrative example that could occur in team volunteering would be that of a person who does not speak the working language well, but who improves it over the course of their volunteering to a good level. In this example, the internal perception of low rank due to not speaking the working language well at a given moment may remain active; however, it is essential to update the rank identity to the present moment, while still recognizing the learning process and its influence.

Likewise, it is necessary to identify not only the limitations but also the possibilities for positive action to transform the small system created during a volunteer experience. Often, in team volunteering, the perception of dependency or of being a small cog in a larger machine that young people, especially those with fewer opportunities, may have prevents them from recognizing the impact that can be exerted from their specific role or position. It is also important to question and flexibilize the roles crystallized in rank identities, such as a vulnerable person who faces greater obstacles (victim) or a person with more opportunities (oppressor), recognizing that these can be interchangeable. Often, those who perceive themselves as having fewer opportunities may adopt disruptive behaviors, for example: as we saw previously, the young person who doesn't speak the working language and boycotts sessions. And many people with more opportunities in privileged positions tend to relegate their own feelings of vulnerability, trauma, or victimization. For example: the young person who masters the language and

doesn't allow themselves to make mistakes. All this work involves processing fears about taking the rank to finally embrace and celebrate it.

How to develop rank awareness in a team volunteer group?

Social rank:

To develop social status awareness, in addition to the intersectionality flower, another dynamic that can be implemented is the march of privileges: all group members start from the same point. They can only advance if what the facilitator tells them is appropriate for their situation. For example: take a step if you have residency in the country you live in; take a step if you can go to the movies once a week; etc.

Contextual rank:

The contextual range is highly variable, so the most efficient way to become aware of it is by carefully observing the situation and naming what catches your attention.

Psychological rank:

One option for developing psychological range is to do the "Who are you/what do you want?" dynamic. In pairs, one person asks the other, "Who are you?" If the answering person remains silent, the other person asks again, "Who are you?" This continues for five minutes, allowing for deeper exploration. Switch roles and repeat the same question with the "What do you want?" question.

Spiritual rank:

A good setting for developing spiritual awareness is nature. Writing is a good technique. You could go to a natural setting with a journal and answer the questions: What are your values? What do you believe? How do you see yourself in five years?

3. Roles and leadership

Role differentiation

Roles, as José Luis Escorihuela explains, "are a set of attitudes and behaviors that shape positions within groups."¹⁰ They can be expressed in different ways, through different channels (body language, tone of voice, etc.), and can be inhabited by different people in different ways. In groups, roles emerge spontaneously to express identity, diversity, and the belief systems they contain. When a young person in a team volunteer role embodies a particular role more intensely, this creates a force field that attracts or repels other young people and other complementary roles.

¹⁰Escorihuela, JL (n.d.). Group roles and conflicts. The Elder's Way.

It's worth mentioning that roles often appear in pairs or triplets, for example: leader-opponent, aggressor-victim-savior. Roles emerge as a group need. The group seeks to understand itself, to see in the useful essence of each role what it needs to explore in order to become freer, more resilient, and have a greater capacity for survival and adaptation. Sometimes conflicts arise around roles, as roles can possess people. Continuing with the example, a young person who dominates the working language and monopolizes the word can easily fall into a spokesperson role, excluding other voices in the group. When this happens, the inclusion of all people in the group is hampered. The person is unaware and acts without personal awareness; unaware of the impact this role has on themselves, the group, and others. Being possessed by a role and allowing it to crystallize is common in groups. Since the role one has in a group depends largely on rank, and rank depends largely on privileges, role differentiation is key to including young people with fewer opportunities in the daily life of a volunteer team. Therefore, it's important to recognize when one or someone in the group is entering a role; to seek the useful essence of that role and be able to shift roles.

Being able to move in and out of roles is fluidity. This is a sign of evolution and inclusion in groups. When people are pigeonholed into roles, it's normal for the same conflicts to arise repeatedly, with those with fewer opportunities being more affected. However, when people in a group are able to flow between roles and occupy different positions, the group is more likely to move, change, include, and evolve. The following classification, based on the work of José Luis Escorihuela¹¹, lists the main roles that could appear in a group during a volunteer experience:

- Productive roles, which promote the group's activity in relation to its goals.
- Care roles, which form, maintain or reinforce group cohesion;
- Parasitic roles, which constitute an obstacle to the previous functions.
- Phantom roles, which are those that are present, but no one wants to embody.

Productive roles

- Initiator: presents initiatives, proposes ideas and supports them.
- Opponent: evaluates, criticizes and, if necessary, opposes the initiator's proposals.
- Follower: Accepts the ideas of others and amplifies their value, giving support to one or the other.
- Informant: seeks and provides objective information that is useful to the group.
- Creative: Contributes creative ideas to solve group problems and reduce tension in the event of conflict.

¹¹Escorihuela, JL (n.d.). Group roles and conflicts. The Elder's Way.

- Others: coordinator, organizer, expert in procedures and technical matters, the one who takes notes (photos, videos, etc.) and keeps track of the group's progress, etc.

Caregiving roles

- Facilitator: takes care of the group process.
- Mediator: Smooths out or mediates conflicts between group members. This role can also be called a conciliator, peacemaker, or harmonizer.
- Facilitator: provides energy and encouragement to the group, valuing and celebrating achievements and interventions.
- Caregiver: cares for the emotional health of group members.
- Elder: Full of love and compassion, he or she is capable of embracing the diverse voices of a group, creating and sustaining a space where these voices can be expressed without fear. If the leader is the quintessential model of productive roles, the Elder is its analogue for caring roles.

The parasitic roles

- Dominator, dictator, authoritarian, oppressor: when the role of leader becomes radicalized and generates tension and polarization.
- Negative, saboteur, inhibited, oppressed: when the opposition role becomes radicalized and generates tension and polarization.
- Evasive: He only talks about his personal interests, his feelings, generally unrelated to the group's objectives.
- The one who seeks/needs help: expresses insecurity, confusion, and is very critical of himself.
- He who seeks recognition: needs to be heard, to be valued, tends to magnify his contributions.
- The star: wants to be the center of attention and is not interested in the group.

The ghost roles

It may also happen that no one in the group wants to play a certain role. This may be because the role is undervalued, in which case, it is usually assigned to people with fewer opportunities or a lower rank. For example: in a volunteer group where the same work room is always used, the people who adopt the role of cleaning it are very likely not those who enjoy privileges. Or it may also be because the role presents characteristics that the group culture does not want to accept. For example: in a team volunteer group on climate activism, this is the case of the role that accepts the dynamics of capitalist

consumer society. These roles that no one wants to embody and, therefore, are not directly seen, even though their existence is known in the group, are called roles ghost.

Proposals for making roles flow in a volunteer group and promoting inclusion:

Task plan:

An interesting proposal to prevent roles in a group from crystallizing is to design a task plan.

The distribution of tasks can be fixed, meaning the same people perform the same tasks during the volunteer program; or rotating, meaning different people are assigned to the tasks each week. It's highly recommended to have a poster or online document that clearly states this information. The tasks that best suit volunteer programs group are:

- Dissemination (taking photos and publishing content on social networks)
- Report (take notes of the activities and dynamics carried out)
- Care of workspaces (pick up and clean used spaces)
- Time management (ensure the group's punctuality)
- Emotional care (supporting the well-being of the group and its members)

Group dynamic "deaf ears"

This group dynamic is very useful for understanding how roles are communicated. It is an exercise that focuses on communication. It consists of placing twelve cards in a circle corresponding to the twelve communication barriers: ordering; threatening; lecturing; giving lessons from one's own experience; giving advice or solutions; consoling; approving; criticizing; investigating; questioning; overinterpreting; and diverting the topic. The group forms a circle around the cards. One person in the center is invited to briefly describe an unresolved situation in their life. The people outside respond by taking on the role of the card they would like to explore.

Conscious leadership for inclusion

To promote the inclusion of young people with fewer opportunities in a volunteer group, it is important to reconceptualize leadership and start from the premise that leadership is a role, and that leadership is a learned skill. In this sense, it is enlightening to view the leadership role from the perspective of the three levels of process reality:

- Consensual reality: In consensus reality, leadership is a structural position or role that a group defines and that requires certain specific techniques and skills.

- Reality of dreams: In the dream reality, leadership is systemic leadership; a fluid, shared, and collective role that requires meta-skills and psychological presence of both the people and the role.
- Reality of the essence: In the reality of essence lies the leadership of life, of the universe, of the movement of everything. It is expressed most through inspiration and intuition.

Some characteristics for leadership that ensures the inclusion of young people with fewer opportunities in the group:

- Tendency towards collaboration.
- Ability to act in many directions.
- Tendency towards horizontality, anti-authoritarianism.
- Pay attention to the emotional.
- Extent of willingness to change.
- Empathy.
- Social skills.
- Clarity and directness when making demands.
- Group-focused decisions.
- Conciliatory attitude.
- Creativity.

In addition to leadership, it is essential in this section to explain what eldership is. It is another role, the other side of the same coin: leadership and eldership. The elder is the person capable of creating this space of welcome and inclusion of all diversity. The leader makes decisions, and the elder follows the process. She is guided by conscience and has active attention, capable of perceiving what is happening around her and attending to pre-signals from intuition, subtlety, and the atmosphere. This is why the elder places herself in a meta-position: she knows that everything passes and that it proceeds in phases. Generally, people find it difficult to detach themselves from all the dynamics at work in a group, because they are addictive. However, the elder is more detached, more creative, unpredictable, strange, etc. The most valuable thing is that, from the role of eldership, there is no judgment, not even of ourselves, but rather all possibilities are contemplated. A person cannot become an Elder whenever they want, but they can

cultivate awareness to identify it, become more aware of it, and be able to use it when it appears.

Ways to cultivate access to the role of eldership:

- Discipline our attention: what is happening to me, what do I notice, not to ignore it.
- Connect with my deepest self: why I am in the world, what my roots are.
- Working on my wounds: knowing and working on what bothers me.

How can we foster leadership that promotes the inclusion of young people with fewer opportunities in ESC team volunteer groups?

To develop leadership in groups, it's essential to know the skills of its members. An interesting group dynamic for this is the skills thermometer. In a large space, one end represents 10 and the other represents 0. The facilitator names aloud some qualities valued for volunteering (creativity, organization, audiovisual skills, empathy, communication, etc.), and the group members rank themselves based on how developed they are in that skill. This makes it clear what leadership opportunities can emerge.

4. AND NOW? – RECOMMENDATIONS

The inclusion of people with fewer opportunities in European Solidarity Corps volunteer teams is a commitment that requires conscious action and ongoing work. This guide has shown that creating diverse and equal spaces doesn't depend solely on good intentions, but on a deep understanding of how groups work and recognizing the power dynamics that influence them. Rather than offering closed-loop answers, this guide encourages us to maintain dialogue and collective learning. Committing to inclusion means investing in more creative groups and more meaningful projects. The challenge now is to apply these tools on a daily basis, with sensitivity, active listening, and commitment, so that each volunteer experience becomes a true opportunity for social transformation. Below are some recommendations for this challenge.

1. Build transparent and prudent bridges between the formal and emerging structures of the group so that the values of inclusion prevail in both.
2. During the first few days of volunteering, work on the group triangle so that all members feel involved in the goals, processes, and people, thus fostering a sense of belonging and inclusion
3. Regularly carry out group cohesion dynamics, paying special attention (especially at the beginning), to maximize and diversify interactions and thus encourage the inclusion of all members.
4. Guide group decision-making so that everyone feels included.
5. Provide regular emotional management spaces during volunteering, respecting the rhythms, codes, and formats of those most in need, to generate a group culture that includes the emotions of all its members.
6. Design inquiry spaces with different communication channels and formats so that there are more opportunities for expression and, therefore, greater capacity to include different voices in the group.
7. Organize information and interactions in creative and varied ways so that the space isn't always occupied in the same way and that young people with fewer opportunities in the group have more room to act.
8. Train in group facilitation and regularly evaluate the group's development with the team.
9. Design reflection sessions on power and status dynamics, so that both the individual and group levels raise awareness of the differences in opportunities that may affect the group and establish values of inclusion.
10. Promote role fluidity and conscious leadership to avoid stagnant power dynamics and thus foster inclusion.

Bibliographic references

Escorihuela, JL (n.d.). Group roles and conflicts. The Elder's Way.

Escorihuela, J.L. "Ulises". (2015). Group effectiveness model. Retrieved from <https://www.facilitacion.org/wp-content/uploads/2015/09/Modelo-efectividad-grupal.pdf> IIFACe

Macy, J., & Young Brown, M. (2019). Our Life as Gaia: The Updated Guide to The Work That Reconnects (A.V. Galarza, Trans.).

Mindell, A. (2015). Sitting in the Fire: Transforming Large Groups Through Conflict and Diversity (2nd ed.). Deep Democracy Exchange.

Resources developed by Altekio, S.Coop.Mad. More information about their work here: <https://www.altekio.es>.

Rodó-Zárate, M. (2021). Intersectionality. Inequalities, Places, and Emotions. Bellaterra Edicion