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The VISION handbook consists of two parts. Part One summarises the background knowledge and inspiration which serves as the foundation of VISION as a distinct method. Part Two describes how the method and its various tools can be used to facilitate dialogues on and explorations of values, ultimately transforming knowledge into action.

Part One

Chapter 1 *The New Protreptic: Philosophical Dialogues on Values* presents the philosophical and reflective method called the new protreptic, which heavily inspired how VISION works with reflections on values. A protreptic dialogue urges participants to turn towards what is essential in their lives, to examine selected values from various angles through a systematic process. This way of reflecting together can help individuals and groups establish a more solid foundation for their values, helping everyone to stand stronger and, at the same time, establish collective awareness. Because the protreptic process includes a high degree of awareness regarding the quality of the event, participants are guided to be present together. This can also foster a sense of cohesion and togetherness within a group, and, because there are no right or wrong answers, it provides both the facilitator and participants with a way of listening to and learning from each other, grounded in a general deep respect for diversity. Through this inspiration, VISION seeks to create a form of ‘we thinking’, raising awareness of the ethical dimensions of human interaction by relating the values examined to the notion of a common good. Furthermore, the generality and anonymisation derived from the abstract form of reflection in the new protreptic avoid psychologising and create a space for meeting each other on more equitable footing.

As explained above, the purpose of VISION is to give educators and advocates seeking a sustainable future a concrete method for and tools to include sustainability perspectives into their practice. Therefore, the values examined in VISION are specifically related to sustainability, which shifts the method towards a more normative stance than that in the new protreptic. In **Chapter 2** *Sustainability and Sustainable Cities*, we outline the critically inspired standpoint for this normative approach. Based on sustainability and degrowth theories amongst others, the literature provided and selected parts of the knowledge in this chapter can serve as the background information for use in classes, workshops, groups, and seminars on sustainability. Through an examination of values specifically related to sustainability, students, groups, and communities gain a deeper awareness of their role in creating a more sustainable future. This represents a shift in focus towards social work methods which are collective and eco-oriented embedded in eco-social work, an approach to social work practices we also present in Chapter 2. Thus, this chapter offers social work educators and future professionals a theoretical and methodological foundation for the inclusion of a systematic focus on sustainability in their practice.

Chapter 3 *Advocacy for a Sustainable Future* presents the methodological foundation for VISION in social work advocacy. At the macro-level, VISION equips social workers to facilitate dialogues amongst diverse individuals including decision-makers, emphasising shared human values over political roles. This fosters awareness of and interaction amongst participants who may not normally connect with one another, enhancing the social dimensions of sustainability. At the meso-level, VISION provides tools for group dialogues, promoting unity and mutual support within groups and communities. On the micro-level, VISION benefits social workers during one-on-one interactions with service users, enhancing value awareness and empowering participation in advocacy. It also helps social workers recognise and separate their values from those of service users, an essential component to effective advocacy. In addition, VISION dialogues in educational and organisational settings can cultivate the skills needed to advocate effectively, providing a

strong values-based foundation to support challenging advocacy efforts. Whilst, in this way, VISION has the potential to elevate dialogues to a more general and less conflictual level, the method is *not* intended as a conflict mediation approach and must be implemented judiciously in groups or communities experiencing open conflict. Thus, in situations characterised by significant tension or power imbalances, facilitators must still possess mediation skills to navigate these dynamics, whereby alternative mediation methods may prove more suitable.

Each chapter ends with a summary regarding how the perspectives presented have influenced VISION and includes a separate list of references.

Part Two

To assist in the application of VISION in different contexts and settings, Part Two outlines how to work with VISION in practice, including tools for both preparation and processing.

Chapter 4 *Values in VISION* introduces how values are understood within VISION and how to choose which value to examine in both verbally based dialogues—presented in **Chapter 6**—and the more creative and nonverbal ways of exploring—outlined in **Chapter 9**. This chapter also outlines several sustainability-related values from which to choose, inspired by the new protreptic, sustainability, and degrowth theories, as well as eco-social work, advocacy, and research completed as a part of the URGE project (see www.urbanurge.eu/research).

Chapter 5 *Assessment and Preparation for VISION Processes* continues by underscoring the importance of thorough preparation before initiating any VISION process, given that the method must be used appropriately and in relation to the context of the participants. Here, we provide a preparation checklist based on social work assessment criteria and insights from the URGE project.

In **Chapter 6** *The VISION Process*, we describe the systematic way of working with VISION. This chapter offers an overview of and explanation for how to begin, navigate, and complete a VISION process. In doing so, we also include advice on how much time is needed for dialogues with individuals, as well as with both smaller and larger groups. Although VISION was developed as a tool for group and community processes, the tests relying on it in various contexts have demonstrated that it can be highly beneficial for social workers to employ as a supplementary method for working with individuals, including mandated social work cases. The kind of reflection VISION promotes allows professionals to understand service users as individuals with values and perspectives that may not always emerge in a more results-driven setting. Moreover, the development of self-awareness is as valuable for service users as it is for everyone else, given that it helps them gain a clearer understanding of their own position and articulate their needs more effectively, thus enabling the social worker to work from an empowerment-based approach.

In VISION, however, the primary objective is to give social workers a method for use within more collective approaches. Thus, **Chapter 7** *Facilitation Skills in VISION* introduces the facilitation skills needed when working with VISION in groups and communities. Whilst the process and questions described in **Chapter 6** remain the same, the professional communication a facilitator must apply differs. The likelihood of a more complex situation when group dynamics are at play increases; in addition, the reflective processes of the individual participants may also shift. **Chapter 7** thus introduces facilitation techniques for VISION processes, highlighting notable exceptions when working with groups, including a step-by-step guide for group facilitation. For those interested in improving their facilitation skills further, the reference list provides additional reading and sources for facilitator training.

When using VISION in educational settings, the process from **Chapter 6** and the facilitation skills outlined in **Chapter 7** also apply. However, a classroom is a unique setting in its own right. Thus, **Chapter 8** *VISION in Education* applies the transformative approach to teaching VISION subscribes to within education. The overall objective of the URGE project was to enable future social workers to become agents of change. Consequently, this chapter specifically describes a method for social work education which can be used when teaching for a sustainable future and when promoting eco-social work in the classroom.

No matter where it is used, VISION as a method remains distinct in its focus on promoting sustainability as a common good. This focus is underscored by the research completed within the URGE project. In **Chapter 9** *Value Catalogue*, with questions, exercises, and creative activities, we present a catalogue of 12 values our research identified as particularly relevant to sustainability. For each value, we also provide their etymology. In addition, we outline our suggestions for supplemental questions in dialogues and suggestions for exercises and creative ways of exploring each value.

Introduction references

International Federation of Social Workers, International Association of Schools of Social Work, & International Council on Social Welfare. (2020). *Co-building inclusive social transformation*. <https://www.ifsw.org/2020-to-2030-global-agenda-for-social-work-and-social-development-framework-co-building-inclusive-social-transformation/>