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FRAMEWORK CURRICULUM DEMOCRATIC YOUTH WORK

Eastern Europe Open Boundaries
Framework Curriculum "Democratic Youth Work"
Qualification concept for enhancing youth work in the field of racism and violence, antidemocratic, nationalistic and populistic tendencies among young people

imprint

Eastern Europe Open Boundaries

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introduction

Background

Antidemocratic, racist and nationalistic movements have risen across Europe in recent years, especially in eastern European countries such as Poland, Hungary and Bulgaria, but also in France, Germany and Austria. These movements pose a threat to democratic values and fundamental rights, the foundation of our societies. Young people in Europe are especially vulnerable to and affected by those developments, as they decrease their opportunities for personal development, participation and social inclusion. Furthermore, it causes young people to develop and perform problematic attitudes themselves or sets them at risk by exposing them to an environment marked by anti-pluralistic attitudes cultivated through hostile stereotyping and devaluing images of the "other".

The EU Youth Council acknowledges youth work as an important field to prevent the radicalisation of young people. It underlines the inestimable contribution youth work can make in reaching out to young people who may be vulnerable to radicalisation and calls for „strengthening youth work in the interests of social cohesion"[1]. According to the Councils conclusions this includes further development and enhancement of the quality of youth work in the field. The present curriculum wants to contribute to these efforts.

The curriculum has been developed in the Strategic Partnership "Eastern Europe Open Boundaries", that ran from June 2017 to December 2018 and which consisted of seven youth work organisations mostly from eastern parts of europe. The curriculum is based on the existing good practice approaches the partners are allready applying in their work, as well as on attempts to find innovative sustainable measures and practices. It suggests quality standards for actively promoting democracy in and through youth work. With this it aims to assist youth workers on a local, national and European level through broadening their skills in dealing with intolerance and expanding social inclusion of young people.

Concept and Approach

Youth workers already have sound expertise in educating individuals and groups of young people in politics, (political) participation and social skills, as their acquisition is

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part of the formal and informal training on a national and local level. A competence model has been published recently with the aims to assist youth workers in working internationally on a European level. The model defines core competences like facilitating individual and group learning, designing programmes or communicating meaningfully with others[2]. Nonetheless when confronted with racism, homophobia and other forms of discrimination among youth groups and against themselves, youth workers often feel overwhelmed and uncertain how to react and what to do. In the last years, these situations have been increasing due to the exacerbated discourse on migration movements and refugees in Europe. To successfully address attitudes of rejection and discrimination, youth workers need adequate skills, concepts and action strategies for democratic education and inclusive youth work. Many methods of antiracist and anti-discrimination education fail, because they lack openness and voluntary participation in open youth work. Many concepts require fixed group structures and medium-term workshop settings which are not always easily transferable to other local contexts, youth work settings or target groups.

This curriculum tries to tackle these problems by providing youth workers with a methodological and strategic concept of action to be able to react situational, perspectival and in a pedagogical way for working with young people. Therefore, it focuses on required competences to identify and tackle the roots of antidemocratic and violent radicalisation. Thereby it is looking to enable the development of comprehensive non-formal educational measures that fit the respective settings and can be implemented into the daily (working) life. It attempts to be an interdisciplinary and internationally usable qualification concept for the pedagogical tackling of democracy-defying attitudes, such as racism and neo-Nazism. Transferability is ensured as target groups or settings are not fixed. A flexible framework is offered which youth workers and trainers can adapt to their own field of work and team. The concept of the curriculum as a framework offers opportunity to adjust topics to the specific local situation and surroundings, as well as to combine and organise them in formats of further education and training.

The Curriculum is intended to be a first step in enhancing quality in democratic youth work and prevention of radicalisation. It therefore requires further assessment through other

European youth organisations. It incorporates different approaches of youth work to tackle racism, violence and intolerance, while considering the specific backgrounds and characters of the participating organisations in respect to the countries they are located in.

Who is it for?

The Curriculum is a qualification concept offering concrete suggestions and course content for democracy promoting youth work. Therefore, it mainly is catered towards youth work training providers. They may use it for the planning of training courses and to evaluate their own practice. The content of the curriculum relies on expertise in good practice and scientific findings on the topic.

Furthermore, the document itself provides an overview on necessary competences youth workers should adopt when dealing with antidemocratic tendencies. The curriculum will help youth workers to strengthen their professional practice by offering ways of improvement, as well as enable them to uncover resources they already have.

Lastly, the curriculum is meant to act as a basis for discussion among experts, youth work training providers and stakeholders in the field of quality development in democracy promoting youth work. The curriculum provides suggestions towards changes in local youth politics and funding, as well as arguments for an enhancement in public recognition of democratic youth work as a profession based on profound knowledge and skills.

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1 Council of the European Union (2016): Conclusions of the Council and of the Representatives of the Governments of the Member States, meeting within the Council, on the role of the youth sector in an integrated and cross-sectoral approach to preventing and combating violent radicalisation of young people; Online: http://data.consilium.europa.eu/doc/document/ST-9041-2016-INIT/en/pdf

2 See https://www.salto-youth.net/rc/training-and-cooperation/tc-rc-nanetworktcs/youthworkers-competence-model/ last downloaded 07.08.2018

theoretical assumptions

The "Radicalisation" Paradigm and the "Normalisation" of Anti-Democratic Attitudes - Exit Strategies for Youth Work – (Dr. Nils Schuhmacher, Uni Hamburg)

1. The "Radicalisation" Paradigm

Deviations, risks and dangers associated with political orientations or labeling are increasingly being discussed in terms of "radicalisation". In general, the term refers to processes that result in attitudes that are incompatible with democratic values, norms and concepts of society. As this is only a rough definition, it is important to note that the underlying processes and problems are far more complex. The following six points offer a closer examination of the complexity concerning the term "radicalisation".

1. The term generally refers to various levels of mindset (objectives, especially "ideology"), action (especially 'violence') and the social level (affiliation). However, the concrete interactions of the individual elements often remain unclear.

2. The terms of reference (such as 'extremism' and 'terrorism') are either not defined at all or are often used uncritically. This does not just mean that these terms are on various levels. There is also a tendency to view 'radicalisation' processes solely from the perspective of imminent worst-case scenarios.

3. 'Radicalisation' processes are not considered multidimensional, when in reality, there are elements that can be identified in these processes: on a subjective level motives to tackle an identified problem at its roots can be identified, as well as the deliberate crossing of socially predetermined restrictions of thought and action, that even may be followed by "radical" pop-cultural self-stylisation.

4. The establishment of the term is closely related to the phenomenon of Islamism, but is increasingly used cross-field, by ignoring the characteristics of the respective phenomena. The central question, however, is whether, how and at what points democratic values, norms and ideas of society in such processes are called into question and how these tendencies are expressed to whom.

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5   The discussion focuses on adolescent deviations with reference to physical violence, while ignoring processes of 'radicalisation' taking place among socially established adults at the same time.

6   Debates about 'radicalisation' show a tendency to ignore the interplay between such processes and societal developments, interactions and labels.

2. The "Normalisation" of Anti-Democratic Attitudes

The last three points in particular show that the benefit from the concept of radicalisation is limited when transferred to the context of a human rights-oriented youth work, which aims at the promotion of democracy. This is because racist and discriminatory attitudes among young people are not to be understood as mere 'deviations'. Rather, they often reflect attitudes that are available and accepted in society and the direct social surroundings. Young people are 'radicalised' only insofar as they take up and intensify these attitudes. This means that the problem with questioning democratic values and norms cannot simply be explained as a 'youth problem', but above all as a problem of the adult world. Taking a look at current developments in a large number of European societies, it must at least be ascertained that so-called right-wing populist parties are gaining massive political significance and, in part, have governmental responsibility. At the same time, positions against refugees, migrants and the participation of social minorities have a strong influence on the course of public debates and thus change the social climate. These processes express fundamental anti-democratic tendencies, causing the boundaries between what is considered socially acceptable (and located in the 'middle') and what appears unacceptable (labeled as 'extremism') to shift. The discourse about radicalisation focusing on violent young people obscures these processes. As a result, it imposes a danger of underestimating the political implications of current developments, as well as of concepts that miss the core of the problem.

3. Democratic Youth Work

Taking all the above into consideration, youth work that is confronted with ideologies and attitudes of inequality can include aspects of 'radicalisation prevention'. At the same time, of course, it always aims at the social integration of young people. Mainly, however, it must be understood as a pedagogical practice that makes democratic interaction possible and tangible.

Youth work is confronted with two challenges. On the one hand, democratic youth work cannot be exhausted in identifying and dealing with "risk of deviation" in the sense of prevention. Rather, the logical core is first and foremost the concrete support of young people in the design of self-responsible lifestyles. In dealing with concepts of non-equivalence, it must be considered that these ideas and the resulting behaviour are not the result of 'seduction', 'brainwashing' and 'errors'. Rather they go back to decisions that are subjectively perceived as correct and consistent and thus are functional in the context of coping with life. This directs the view of youth work practice to the mode of life of adolescents and the task of enabling alternative life-style experiences. Democratic youth work aims to change these conditions to initiate processes for self-development.

At the same time democratic youth work cannot exclude the social and socio-spatial conditions that characterise the development of young people and their own work. The concept of integration inheres the knowledge of pedagogical practice that lectures cannot compete against experiences. In this respect, it is obvious that democratic youth work should not be designed as a 'dry exercise', but as a practice that opens spaces of experience. However, young people not only gain experiences in the context of pedagogical work, but also in the family, in peer contexts, in the social space and in the context of political discourses of the adult world. Thus, democratic youth work is always confronted with the task of working in the community, making itself visible and exercise a socio-political mandate within the realms of possibility. This mandate does not refer to the blanket prevention of 'radicalisation'. Rather, democratic youth work faces the task of developing and making visible a substantive idea of democratic values and norms in its practice.

Strategy Development and the Potential of Youth Work – (Kai Dietrich, AGJF Sachsen e.V.)

Youth work provides spaces for young people where they can experience assurance, diverse encounters and democratic education. Youth work is continuously challenged to contextualise its own socio-pedagogical action and to position itself accordingly. In many youth work settings professionals feel pressured to counter-position themselves against massively occurring racist resentments and feel the urgent need to initiate more general efforts on democratic education and dissociation from rejecting attitudes with strategic measures. Youth workers encounter young people who publicly display racism and enmity towards refugees as well as LGBTQI+ people. In many cases, rejections are interwoven or underpinned with gender-specific performances. Displaced people from Arabic countries are imagined as inevitably tied to gender-specific roles that correspondingly pose threats to receiving communities, i.e. transgressive violent masculinity and passive reproductive femininity. At the same time, attitudes of rejection and group-focused enmities are also directed against inner-societal diversity. People who do not conform to a heterosexual gender and family norm in the sense of nationalist ideals are often excluded. They are labeled as a threat "from within". Along these debates, young people are more vulnerable to develop corresponding images of society and harmful political beliefs.

The EU Youth Council describes youth work as an important field to prevent the radicalisation of young people. It underlines the inestimable contribution youth work can make to reaching out to young people who may be vulnerable to radicalisation and calls for "strengthening youth work in the interests of social cohesion"[3]. The 15th Report on Children and Youth of the German Federal Government in 2017 also emphasises youth work as an important institution for political education. "In youth work, young people can decide for themselves whether and where they want to be active, they can bring in their own concerns and influences. Youth work is thus an important space for self-positioning."[4]

For years, projects have dealt with neo-Nazi ideology, ethnocentric-nationalist movements and anti-democratic positions, with varying degrees of success. Above all, concepts of awareness-raising measure to prejudices and argumentative confrontation repeatedly reach their limits: addressees are unwilling to deal with the topic and shut themselves off to be the target of a pedagogy of persuasion. The existing variety of tested methods and techniques for anti-racist, anti-neo-Nazi and democracy-promoting education shows that these concepts first and foremost fit in settings with fixed groups like classes or in workshops. They only peripherally address young people as carriers of concrete attitudes of rejection.

Process-oriented approaches that focus on analysing rejection attitudes and their logics on the basis of experiences are suitable for a field of work that relies on low-threshold access and orientation on interests and needs of the young people[5]. It thereby contributes to the professionalisation of youth workers (see Dewe / Otto 2015). Youth work has the task of implementing non-formal political youth education. This means to take education seriously as an overarching principle of youth work and to steadily provide addressees with appropriate and integrated political, cultural, social and economic knowledge. This assignment is neither new nor can it refer exclusively to the field of confrontation with neo-Nazism and group-focused enmities. In tangible terms, it is not helpful to differentiate and focus on processing supposedly apolitical, everyday topics and their "solution" before dealing with corresponding topics. Only a combination of both fields of action and the awareness for life-worldly framed statements with sociopolitical arguments can be called a socio-pedagogical strategy in dealing with rejections and promoting inclusive, democratic potentials. Above all, the methodical youth work approaches in non-formal and informal political education need a life-world-oriented investigation (see Thiersch 2015) of sense and the function rejections hold for the individual. In return, pedagogical processes are supported that offer life-world-appropriate and democratic perspectives, set irritations and are developed co-productively (see Spiegel 2011) along the needs of the addressees.

The reference to the social surroundings of young people seems to be particularly relevant, since belonging and non-belonging to different dimensions of diversity are identified and justified in regional social relations. Discursive images set here act, according to Möller et al., as experience structuring representations. These represent

> *"an essential resource for processes of (re)ethnicisation, (re)culturalisation or (re)religionisation, it transports gender norms, which have a decisive orientation value for the self-concept of young people and shape their rejections in this regard. Finally, in this framework, e.g. anti-Semitic, national-ethno-cultural, status-related and performance-paradigmatic reservations are communicated and passed on."[6]*

Youth work must intervene into the uncritical or reflected dissemination of those representations that target dominance, devaluation and exclusion. It must be a place of questioning and differentiating and should expand spaces for reflected discussions that take socio-spatial references into account.

The challenge is to be critical about exclusion and discrimination in current socio-spatial dynamics, which deal with immigration, realities of migration societies and social diversification, and also offer resources for an inclusive practice with regard to young people that are affected by social

exclusion and discrimination. Specialists must be encouraged to develop measures aimed at preserving democratic protection and to open spaces for discussion for those affected and for democratically oriented youth. The aim is to increase the democracy-promoting effect of youth work as well as to strengthen the institutions and projects concerned in their function to represent democratic values in the community and thus to open spaces for democratic debate. This is aimed at all addressees as "it is about active action-oriented involvement of young people in the shaping of local community. This task is the basis for an interference in municipal planning and design processes"[7] in a non-hierarchical, inclusive intention. For this reason, a European charter for local youth work is being discussed on a European level, as "youth work, often in partnership and co-operation with other sectors, produces a wide range of positive outcomes for individuals, their communities and for society in general".[8]

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3 Council of the European Union (2016): Conclusions of the Council and of the Representatives of the Governments of the Member States, meeting within the Council, on the role of the youth sector in an integrated and cross-sectoral approach to preventing and combating violent radicalisation of young people; Online: http://data.consilium.europa.eu/doc/document/ST-9041-2016-INIT/en/pdf

4 Jugend ermöglichen. Die Jugendbroschüre zum 15. Kinder- und Jugendbericht, BMFSFJ, 2017, S. 34

5 see Deinet/Sturzenhecker (2013): Handbuch offene Kinder- und Jugendarbeit. Springer VS Verlag für Sozialwissenschaften. Wiesbaden

6 Möller, Kurt; Grote, Janne; Nolde, Kai; Schumacher, Nils (2016): Die kann ich nicht ab!" Ablehnung, Diskriminierung und Gewalt bei Jugendlichen in der (Post-)Migrationsgesellschaft. Wiesbaden: Springer VS., S. 724

7 Münder, Johannes u.a. (2009): Frankfurter Kommentar SGB VIII. Baden-Baden: Nomos., S. 152

8 https://www.europegoeslocal.eu/towards-a-european-charter-on-local-youth-work/

local realities, different priorities

Bulgaria

According to an EC Survey in 2017 Bulgaria is in the Top 3 of the most racist countries in Europe[9]. Several vulnerable groups are identified which suffer racially or xenophobic motivated crimes, violence and severe discrimination amounting to harassment. These groups include immigrants from Middle Eastern and autochthon minorities such as the Roma (the most), Turks, and Muslims.

Racism and xenophobia are perpetrated not only by citizens but also by state authorities. Often police officers are racists and highly discriminative against Roma and refugees. Protection is only provided poorly to the groups affected; gaining access to healthcare also often is difficult. The political situation has worsened with the rising support of the national-socialist party ATAKA (English: Attack) and its propaganda influence on Bulgarian political and social life. Deep-rooted prejudice and hatred against different people were evoked. The party leader is well-known for his out-spoken racist views. He has rallied against the "gypsyfication" of Bulgaria, systematically linking Roma with criminals and has even called for a ban on the construction of mosques to halt the spread of Islam. He also is the publisher of two anti-Semitic books.

Six cases of violence against LGBTQ+ people have been recorded by NGOs during recent years. They believe that there is under-reporting of this type of violence. Transgender people in Bulgaria are also particularly vulnerable to violence because they are more visible as gender non-conforming[10].

When refugees come to Bulgaria, they face a language of hatred and discrimination. Additionally, refugees face further issues. Investigations based on more than 100 interviews with refugees and migrants reveal them to be exposed to threats "of extortion, robbery, physical violence, threats of deportation and police dog attacks" in Bulgaria[11].

Discrimination of Roma has always been an issue in Bulgaria, but have continuously worsened since 2014, leading demolitions of Romani housing and anti-Roma protests to

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Statements made in chapter **"Local Realities, different priorities"** in this publication reflects the view of the individual organisation in their respective countries at its core. Additions has been made by the coordinating organisation only for better clarity, legibility and to enable references between the different contributions.

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become the norm, in particularly during elections. For Roma living in Bulgaria, elections have become synonymous with anti-Roma protests, violence and destruction. This all leads to a more blatant racism and higher acceptance of discrimination against Roma in their everyday life[12].

To understand the situation of youth work in Bulgaria it is very important to look at the general development of the non-governmental sector. Bulgaria is one of the poorest countries in the European Union and has only been managing programs in the last 10 years. As a result, the so called "third sector" is relatively underdeveloped and lacks experience in dealing with socially vulnerable matters. Since entering the EU in 2007, Bulgaria's funding opportunities have diversified and experienced a growth in exchanges on professional practice and policies.

Youth work was not recognised as a profession until 2010, therefore Bulgaria did not have special strategies in dealing with associated public matters. However, the need of public strategies was recognised and has caused the government to develop a National Youth Strategy (2010-2020) that underlines the significant role of youth work. According to the document, the youth worker is a "specialist trained for providing a special support for personal, social and economic growth of young people as well as for stimulating their complete participation in society". The necessity is substantiated in the strategy for analysis of economic and social impact of youth work, for stimulating the mobility of youth workers in the country and in Europe as well as introducing a system (by European instruments Europass, EKP, ECVET) for validation of knowledge and skills acquired by youth workers within different forms of formal and informal learning.

9 https://www.novinite.com/articles/182331/EC+Survey%3A+Bulgaria+in+the+Top+3+of+the+Most+Racist+Countries+in+Europe last downloaded 2018-08-07

10 https://rm.coe.int/fifth-report-on-bulgaria/16808b55d8 last download 2018-08-07

11 https://www.aljazeera.com/indepth/features/2015/12/refugees-bulgaria-extortion-robbery-violence-151210102939544.html last download 2018-08-07

12 http://www.errc.org/news/welcome-to-bulgaria-well-not-if-you-are-roma last download 2018-08-07

Germany

As attitude surveys and recent election results show, Germany is facing an increase in right-wing populism and group focused enmities. Especially the years 2015 and 2016 were marked by broad racist mobilisations against refugees (PEGIDA, local initiatives against refugee accommodation) and accompanied by an increase of racist and politically motivated crimes, as well as violence against refugees, migrants and political opponents[13]. The discovery of the right-wing extremist terror network National-Socialist Underground (NSU) in 2011 and the findings of the trial have given insights into the extent of neo-Nazi structures and networks that wide parts of politics and society have been unaware of or refused to see. The differences in discourse within the political and social spheres on topics of racism can be traced to the different histories of immigration of the former two German states. As a result, transformation processes and different political cultures where established around questions of taking position against racist developments. Racist attitudes however, exist within large parts of the population, in both East and West Germany. They are associated and intertwined with further group focused enmities and discriminations such as sexism, hostility to long-term unemployment, homophobia, etc.

The first state programmes against right-wing extremism were initiated in the early 1990s, after the freshly united German Republic had been confronted with racist pogroms and murders. These programs focused heavily on youth work, as the problem was framed as a youth problem and competence acquisition in the field of prevention and intervention was not part of the regular professional training. The effectiveness of some early developed and applied measures nowadays is seen as controversial. For example, the so-called "accepting youth work" approach has been a widely implemented, but inadequate concept, as the lack of professional attitude and lack in awareness for the perspectives of those affected by racism led to unintended results. In some cases, Neo-Nazi structures were rather enhanced than weakened. Nonetheless, these programmes were important cornerstones to dealing with right- wing-oriented young people in a social and pedagogical way and later were further developed in follow-up programmes.

Youth work in Germany is a highly professionalised, legally regulated and publicly funded sector. According to the Child and Youth Services Act, youth work is a tool to guarantee personal development, participation and integration of young people through non-formal education and support. It should provide extra-curricular youth education with an emphasis on general, political, societal, health related, cultural, natural science and technical education. Additionally, it should offer education in areas such as sports and sociality, as well as youth work related to employment, school and family. International youth work, recreation and counselling should must also be offered. It is administrated by youth welfare departments at municipal level and is provided by associations, groups and youth initiatives of voluntary and statutory youth services[14].

Although democratic education is part of youth work, the topics of prevention and dealing with racist and antidemocratic attitudes remain inadequately addressed and henceforth poorly practiced during the training of social workers. Professionals therefore feel unprepared when confronted with these phenomena and are often lacking strategic approaches and professional attitudes.

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13 https://www.bmi.bund.de/DE/themen/sicherheit/kriminalitaetsbekaempfung-und-gefahrenabwehr/politisch-motivierte-kriminalitaet/politisch-motivierte-kriminalitaet-node.html, https://www.mut-gegen-rechte-gewalt.de/service/chronik-vorfaelle last downloaded 2018-07-30

14 https://dejure.org/gesetze/SGB_VIII/11.html last downloaded 2018-07-30

Racist attitudes exist within large parts of the population, in both East and West Germany.

Hungary

According to the ECRI-Report of 2015, "[t]he application of criminal law provisions on incitement to hatred remains extremely limited. A radical right-wing populist party openly engages in anti-Roma, anti-Semitic, homophobic and xenophobic hate speech. However, hate speech is not restricted to extremist parties and groups but occurs across the political spectrum. On some occasions, calling for counter speech the authorities have remained silent. Because of the climate of impunity, derogatory remarks about Roma, Jews, LGBTQ+ persons, asylum seekers and refugees have become commonplace in the public sphere"[15]. Roma and refugees are most affected by racist violence.

In June 2018, the parliament by a large majority adopted a legislative package that permits the prosecution of refugee workers who provide "aid to illegal migration". Furthermore, the law stipulates that organisations receiving more than 24,000 euros from abroad each year must register. If they fail to meet the obligations imposed on them, they face financial penalties and closures. The legislative package fits into the government's policy of making non-governmental organisations work harder.

It is not possible to promote non-formal education or to offer spaces for self-exploration regarding topics of sexual exploration, gender fluidity and intersectionality. In most cases, the Hungarian educational system is neither prepared nor is it equipped with suitable knowledge to share information, raise awareness or simply to offer spaces to discuss these topics. Additionally, very few professionals such as psychologists, teachers or social workers are trained to do so. It is important to bring awareness to the lack of knowledge surrounding said topics to those within the profession. This awareness-raising also must address those spreading information to youth, as many experts and even adults simply have not awareness for different sexual orientations.

Although there is a tradition of diverse youth work services in Hungary, professional youth work services are relatively new to the country. Therefore, it is hard to find a common ground as to what youth work is beyond general services for young people and activities that involve youth. There are no distinctions made between formal and non-formal youth work and as a result, voluntary participation is not a necessity or even a principle. Hungarian youth policy has been marked by youth legislation and decentralisation/regionalisation. Regarding youth legislation, the constitution refers to young people only in matters of education, training and protection. Until this day, there has been no legal act that has specified the public services related to young people. As a result, youth policy is not clearly defined as an obligatory public task and does not have reliable mechanisms for resource allocation[16].

Youth work culture not fully being consolidated offers possibilities for teachers, psychologists and youth workers to establish and mould the profession. The field is marked by a wide spectrum of those working within, ranging from informal youth workers without specific qualification, to formal youth workers with university degrees and further specialisation in youth work and/or as a youth assistant. Hungary has no official youth centres. There are some common spaces for youth like the "Új Nemzedék Újratöltve: Közösségi terek"[17], a project all over Hungary, that tries to build open community places. Other than that, youth work mostly is implemented in schools and camps.

15 https://rm.coe.int/fifth-report-on-hungary/16808b57e8, page 9, last download 2018-08-07

16 http://www.youthpolicy.org/library/wp-content/uploads/library/2014_EU_Youth_Work_Study_Country_Report_Hungary.pdf last download 2018-08-07

17 http://www.ujnemzedek.hu/kozossegi-terek last download 2018-08-07
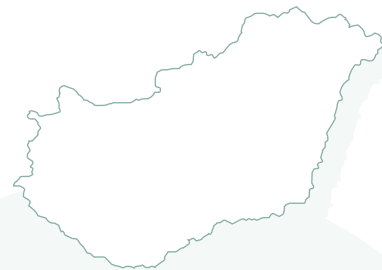
Many experts who are spreading information to youth simply lack awareness for sexual and gender diversity.

Lithuania

In recent years, Lithuania has experienced a steady increase of hate speech and hate crime both online and offline. In 2012, out of 263 acts of hate speech reported to the law-enforcement authorities, 181 were related to the incitement of anti-Semitism or hatred for other religious, ethnic or national minorities (Roma, Russians, and Poles)[18]. In 2011, only 48 acts were reported and 90% of such them were committed online. The Lithuanian government has taken measures to deal with these problems, but to this day there are numerous cases that remain unsolved or abandoned due to the lack of evidence and lack of institutional structures able to deal with hate speech incidents.

Due to a lack of empathy, understanding and misinformation, hate speech mostly is directed at LGBTQ+ people, minorities (religious and ethnic) and refugees. One reason being low accessibility and governmental support towards structured information packages about groups affected by hate speech. Furthermore, activists and youth workers who support refugees and minorities more often face rejections, offences and threads because of their commitment.

Hate speech has always been present in Lithuanian daily life, but most people pay little attention to it and do not emphasise it as a problem. This can be traced to the lack of studies linking hate speech and social malaises (as briefly mentioned above). When the Lithuanian government was confronted with a rise of suicide within the country, certain initiatives and laws were launched to address the issue. However, the effort from the governmental and NGO sectors is usually not coordinated. Numerous youth NGOs focus on prevention methods to combat hate speech while the government emphasises interventions. Because of this, some of the NGOs had to rethink their approach and rebrand themselves to get the necessary support from the government.

In Lithuania, youth work (as non-formal education) is formally provided by pedagogues, who work in various non-formal education centres as well as numerous after school non-formal education clubs in schools. These activities are the most systemically developed and funded form of youth work in Lithuania. Still, a few gaps can be identified when it comes to the implementation of youth work principles and non-formal and informal learning opportunities. There is also a defined open youth work that is socially oriented and has special principles like openness towards all young people in a given territory/ area and participation independent of young persons' social status. It is able to involve socially disadvantaged youth in existing or new activities. Open youth centres and spaces have been established in the country only recently. Qualification requirements for youth workers in the formal sphere are strict (degree in social work, pedagogy, psychology) while non-formal youth work is delivered mainly by volunteers of youth organisations (mainly devoted to cultural and civic non-formal education) and nongovernmental (religious and secular) organisations (usually oriented towards social services). Overall, the government's commitment to youth work development in the country is positive and there are plans to install mobile teams and street workers in youth work.

The main youth work around promoting democracy and reducing anti-democratic attitude in Lithuania is initiated by the European programme "Youth in Action".[19]

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18 https://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/Lithuania/LTU-CbC-V-2016-020-ENG.pdf last downloaded 2018-07-30

19 http://www.youthpolicy.org/library/wp-content/uploads/library/2014_EU_Youth_Work_Study_Country_Report_Lithuania.pdf last downloaded 2018-07-30

Due to a lack of empathy, understanding and misinformation, hate speech mostly is directed at LGBTQ+ people, minorities (religious and ethnic) and refugees.

Poland

In Poland, there is a widespread conviction that the country is ethnically uniform and therefore they would face rare cases of racism and xenophobia. According to the last general census, Poland has 38.230.000 inhabitants, of which 36.983.700 people have Polish nationality, equating to 96.74% of the population. The number of foreigners living in Poland is approximately around 266.000 people, of which 100.000 are Ukrainian decent. An estimate of 1.23 percent of the population belong to recognised national and ethnic minorities. They are hardly visible in the media. Religious minorities or dissident youth subcultures are socially marginalised as well. Although the number of people of colour (POC) and/or Muslim people is low, the highest amount of hate crimes documented in 2016 by the police were racist and xenophobic, closely followed by Islamophobic motivated crimes[20]. While most cases reported in 2014 moved along the lines of incitements to violence and threats, the number of physical assaults increased dramatically in 2015 and 2016. The subject still rarely is debated publicly in Poland. In addition, ultranationalist and neo-Nazi actors are increasingly influencing the mainstream with their actions. In 2017, during the national day of independence, a march organised by far-right groups attracted international attention. During the event, racist and misanthropic slogans were stated, and violent clashes occurred. 60000 people participated in the march, including many young people. State authorities rarely opposed themselves to the events and protesters were protected insufficiently or even criminalised.

The nationalist-conservative PiS party constitutes the absolute majority in parliament since 2015. Their policies are based on ultra-conservative, nationalist and partly catholic-fundamentalist values. Concerns of liberals, leftists and foreigners are marginalised. Critics and political opponents are sometimes labelled as traitors.

In recent years, Poland has started the implementation of the anti-discrimination directives of the European Union and has adopted a national programme for the prevention of racial discrimination. But their implementation faced obstacles and substantial difficulties, as well as a lack of will and organisational issues[21]. In 2016, the government abolished the state council concerned with combating racism despite of the increase of hate crime in the country.

Due to the cross sectorial nature of youth policy in Poland, a formal definition of youth work does not exist.Coordination centres or umbrella organisations that could develop such definition do not exist[22]. Youth work activities in Poland primarily are offered by educational institutions based on the act on school education. NGOs offer voluntary activities, and thanks to outsourcing, some activities even are offered by the central administration and local authorities. While state entities approach the role of youth work more prescriptive, third sector actors hold the view of youth work as more activating and participating. Youth policy focuses on problems and does not use a holistic approach. Therefore, activities often address specific target groups, e.g. youngsters with few economic resources. It has been suggested to remove the income criterion to make youth work activities more inclusive.

20 http://hatecrime.osce.org/poland, last downloaded 2018-07-25

21 Mikulska, Agnieszka (2010): Racism in Poland. Report on Research Among Victims of Violence with Reference to National, Racial, or Ethnic Origin. Helsinki Foundation for Human Rights

22 http://www.youthpolicy.org/library/wp-content/uploads/library/2014_EU_Youth_Work_Study_Country_Report_Poland.pdf last downloaded 2018-07-25

96.74% of the population has Polish nationality.

Portugal

Portugal can be characterised as a heterogenous society of migration due to its colonial history and immigration from former colonies. People have experience with newcomers and cultural diversity. Open racism and violent attacks seems to be less than in other countries in the E.U., although there is no official monitoring of hate crimes and racist attacks to confirm this impression. Portugal recently has taken an open approach towards refugees and is willing to admit even more displaced people to counter its decrease in population. The government has taken a clear stand against xenophobic rhetoric[23].

But Portuguese society is not free of racism. Racism takes on very subtle forms and manifests itself mostly in access to housing or accommodation, which is regularly denied based on colour of skin and ethnic origin. The Roma community is undoubtedly the most discriminated against in Portugal. There are also reported cases of overt racism towards particular migrant communities, such as Chinese, notably in relation to their businesses. Racist stereotypes and prejudice against black people prevails and confronting Portugal's colonial past still faces resistance within the public[24]. There are legal instruments to counter discrimination in employment, but migrants and ethnic minorities report that they face discrimination. They are often underpaid and employed in difficult working conditions, working below their qualifications. A significant community of undocumented migrants exists within the country. The lack of rights inherent to this legal status inhibit citizenship and full participation of migrants in society.

In Portugal youth work is mainly provided by the third sector, e.g. community or religious organisations, youth organisations, local authorities, civil society organisations, and private institutions. There is no legal definition of youth work in Portugal. In general, youth work is understood as involvement with young people and by young people via youth organisations, mainly to increase their non-formal learning, their social inclusion and their civic and democratic awareness. Staff of youth organisations mostly consists of volunteers. As a result, youth work does not exist as a formal or professional service in Portugal. Indeed, municipalities work at the local level with schools in cooperation with local youth organisations[25].

While Budget on youth work is generally very limited, the national programme "Escolhas" is one of the most visible actions having a positive impact on developing youth work in Portugal. The programme funds projects for various organisations with the aim of reducing social exclusion among young people with migration and/or disadvantaged background. The Programme was implemented by the High Commission for Migration and Intercultural Dialogue (ACIDI).The ACIDI is responsible for the integration of migrants, refugees, and ethnic minorities and has established a network of local centres to support migrant integration under the conviction that integration of migrant citizens is most effective on a local level.

23 https://dailytimes.com.pk/261467/portugal-the-european-country-that-wants-more-migrants/ last downloaded 2018-07-30

24 https://www.politico.eu/article/portugal-slave-trade-confronts-its-past/ last downloaded 2018-07-30

25 http://www.youthpolicy.org/library/wp-content/uploads/library/2014_EU_Youth_Work_Study_Country_Report_Portugal.pdf last downloaded 2018-07-30

A significant community of undocumented migrants exists within the country. The lack of rights inherent to this legal status inhibit citizenship and full participation of migrants in society.

Slovakia

During a 2015 EU survey evaluating discrimination, called Euro barometer, Slovakia showed one of the worst results among all European countries. Slovakians made up the highest number in people to admit that they would feel uncomfortable if their children were to be in a relationship with a black, Asian, Muslim or Jewish person. Paradoxically, Slovakia is ranked place 30 of 128 by the Social Progress Index, which measures wellbeing, opportunity and basic human needs. However, Slovakia was ranked 124th when tolerance towards minorities was evaluated. These findings have been reproduced in numerous surveys and highlight that a majority of the Slovakian population acknowledges their negative attitudes towards minorities, making it one of the most racist and xenophobic countries within the EU.

The public opinion is fuelled by anti-migrant and nationalist rhetoric from political leaders. In December 2015, the Slovakian government, due to the quota system, accepted as few as 149 refugees under the precondition to only take in Christians from Iraq. The last elections took place in March 2016 and were marked by the notion that 80% of Slovakians were against the acceptance of migrants. Surprisingly, the neo-Nazi party Ludova Strana Nase Slovensko (LSNS) won 8,4% of the votes and was elected into parliament for the first time. Recently, even the prime minister of Slovakia, Robert Fico, has given a controversial speech, claiming that "Islam has no place in Slovakia. It is difficult to integrate people who have different traditions and cultures. […]" Lubos Blaha, a fellow party member, in response to the Paris terrorist attacks, stated "If multiculturalism is failing in places like Paris and Brussels, why should we try it here?".

The LSNS was the most popular party among first-time voters, highlighting the need that youth work needs to bring more attention to topics of racism and extremism. The exit pool made during the elections revealed that 23% of young people between the ages of 18-21 voted for the LSNS. Surveys following the elections showed that 1/3 of young people between 18-39 sympathise with the LSNS. This may be linked to the fact that young people spend more time on social media and that alternative media channels are more popular amongst them. At the same time, there is a lack in education about media and politics.

Slovakia's strategies for youth from 2010-2014 do not mention a fight against discrimination and racism explicitly, although solutions can be found in several parts of the document. The coordination of youth work in Slovakia is administrated by IUVENTA, the Slovakian Institute of Youth, which adapts their educational curriculum according to the needs of the public. In Recent years, the curriculum has included several trainings about hate speech or education towards tolerance and multiculturalism. However, there is still a need to further educate youth workers and teachers, particularly in more disadvantaged regions, where levels of racism and discrimination are also highest. The transfer of experience to the younger generation of youth workers is difficult, as there is no systematic approach. Opportunities to further education exist, however. Trainings are occasionally offered by national bodies, but their focus mostly is directed towards project management and the development of new initiatives. NGOs also offer trainings, but their content greatly depends on priorities and funding. In conclusion, a methodological qualification concept to help youth workers deal with racism, discrimination, intolerance, hate speech and denial is missing.

In 2016, 80% of Slovakians were against the acceptance of migrants.

Conclusions for Quality Development on Site

The descriptions above show that youth work settings and conditions in Europe are diverse and so are local realities in terms of discrimination and hostilities. There are differences and parallels. Youth work faces the challenge to find and learn from good practice in other settings while adopting it to its own specific context.

The aim of the curriculum is to ensure that youth workers recognise that prevention of racism and other dysfunctional violent attitudes can take place at any time in everyday settings of youth work and are not limited to well-planned workshop units and training activities. The development of professional competences should be closely linked to local contexts and with a regard of the actual working conditions.

As a result, transferability of the curriculum and its recommendations/training content can only be ensured by keeping it as general as possible and as specific as necessary. Rather than suggesting target groups, settings and schedules, it states prerequisites. By doing so, it offers a grid to all fields that can be transferred and adapted by youth workers and their teams.

Regarding usability, the methodology is based on a "dialectic approach" toward the youngsters. The core of the work is to be carried out and defined by the initiation of processes in open spaces and projects to create a dialogue between youth workers and young people. These spaces, in combination with skilled and educated youth workers, then offer room for democratic negotiation and political education. They can set new encounters and promote integration and openness.

how to use the framework curriculum

Choice of Modules

The curriculum provides a framework for learning objectives and content. It shows the challenges youth workers face regarding the mentioned phenomena and sets possible learning goals, so that competencies can be achieved. The curriculum should not be understood as a strict lesson plan, rather trainers and youth workers must choose units from the available modules that are relevant to their needs and resources.

All modules should be covered thematically. However, it is possible to choose only a specific unit from a module or to focus on a specific area. Depending on the resources available, the curriculum can be used to organise a comprehensive series of further education or individual workshops and shorter training formats.

The module descriptions are as general as necessary and as specific as possible. Individual content is the responsibility of trainers or youth worker teams. They must adapt the content according to the specific situation on site, the available resources and/or professional traditions. For inspiration and clarity, we have suggestions for possible content and structures in each training unit. More information and resources to apply in trainings can be found on the projects website: https://uferlos.wixsite.com/eeob

Training Requirements

If trainers want to know if their concepts meet requirements for advanced trainings for youth workers in the field of democratic youth work and targeted prevention of discrimination, they can use the checklist.

Check List

- ○ does the training meet specific requirements of the social environment professionals work in?

- ○ are requirements and resources of youth workers considered and included in contents, formats and extent of the trainings?

- ○ does the information given in training help participants to imagine ways for dealing with situations and conflicts close to their everyday working life?

- ○ does the content of the training aim at the three core dimensions of competences in a balanced ratio: knowledge, skills and professional attitude?

- ○ do chosen methods accompany training objectives regarding these dimensions?

- ○ does training encourage participants to identify and connect themselves with other relevant actors in their social environment?

- ○ are there efforts made to transfer training results sustainably into participants practices?

- ○ are there instruments for evaluation of training (and results)?

modules

Module 1: Youth Work as Human Rights Oriented Profession

Youth workers can share information, raise awareness of refusals or give room to discuss these topics. A clear understanding of the ideals, values and mission of youth work is the foundation on which to build a professional and political self-concept, that is essential for democratic youth work. This Module focuses on basic principles and provides youth workers with a common ground on which to promote democracy and fight antidemocratic developments and attitudes. Furthermore, it considers questions on professionalisation, recognition and delegitimising efforts from antidemocratic actors.

Learning Target (objective)	Contents (activity)	Instruction Method
Introduction, Participants explicate and get to know each other's positions on the topic.	Statements • Youth workers first and foremost must serve the needs of young people • Youth work is political • Youth work is only for disadvantaged young people	Agree/disagree Scale
Knowledge about professional (self) perception of social work and youth work	Basics • Definition and legal framework of youth work and its elements • Settings and target groups • What is a youth/social worker • Potential and aims	Presentation
Knowledge of historical roots and political struggles through giving examples/best practices in regards to changes in history.	History of social movements and their actual implications	Research in groups, presentation

1.1. Vision and Mission of Youth Work

Youth work in its entirety, and thus also in its professional attitude, varies from country to country, depending on national legislation and the respective historical development of social work. The report from the expert group on Youth Work of the European Commission, "Quality Youth Work", fundamentally understands youth work as "Actions directed towards young people regarding activities where they take part voluntarily, designed for supporting their personal and social development through non-formal and informal learning."[26] This definition also contains a fundamental mandate of youth work: the support of the personal and social development of young people.

Youth workers are defined as "People working in direct contact with young people, carrying out activities designed for supporting their personal and social development through non-formal and informal learning. Youth workers, in turn, might be professionals or volunteers and be civil servants or work for NGOs."[27] Youth work locally acts in the context of a wide variety of settings, missions and expectations and is often subjected to delegitimisation and economisation attempts.

For this reason, youth workers should be aware of the potential of their field of work and make fundamental demands based on their own expertise. A clear vision about their own mission and a professional self-concept therefore is essential to youth workers.

Learning Outcomes:
• knowledge about the historical references of youth work/social work
• discussion on current debates about definitions
• knowledge of the binding national legislation
• reflecting on mission and self-concept as a youth worker
• increased awareness of the influence youth work (social work) can have on society

26 http://ec.europa.eu/assets/eac/youth/library/reports/quality-youth-work_en.pdf; S.12

27 ebd.

1.2. Ethical Work Standards

Ethical awareness is a fundamental part of the professional practice of youth workers. Their ability and commitment to act ethically is an essential aspect of the quality of service offered to those who participate in youth work settings. Ethical groundworks like those adopted by the International Federation of Social Workers (IFSW) and the International Association of Schools of Social Work (IASSW) in 2004[28] are binding to professionals in social work which youth work is a part of.

Some ethical challenges and problems youth workers are facing when working against racism and discrimination, are very specific in some local contexts, others are common or general. Youth workers should therefore know joint statements on the level of general principles and reflect on the challenges and dilemmas they encounter when working against racism and discrimination, to be able to make ethical choices for every single case. Specifically, when practicing youth work that actively promotes democratic values, they must internalise work principles like being open and inclusive, opposing discrimination, acknowledging diversity, taking the interests of young people into account, standing up for social justice, rejecting unfair political decisions and practices and show solidarity with those excluded or oppressed.

Learning Outcomes:
• Know joint statements on ethical principles and standarts in democratic youth work
• Be aware of dilemmata because of conflicting interests of actors involved in youth work setting or limited ressources
• Be able to integrate work principles into concrete pedagogical aims in everyday work

28 https://www.iassw-aiets.org/global-standards-for-social-work-education-and-training/

1.3. Human Rights, Social Justice and Democratic Education

Human rights must be the basic frame of reference in youth work, especially when working with young people who show discriminating attitudes, but also with vulnerable groups, that are affected by discrimination and exclusion. As the topic of human rights is not part of most formal curricula, youth workers who want to incorporate human rights, social justice and democratic education in their work, often refer to a more or less specific intuition. In addition to methodological competences, it requires special knowledge and a clear attitude towards human rights to sustainably integrate the topic into pedagogical practice.

Scientific knowledge, the exchange of work approaches based on theory and practice and the formation of networks can be effective instruments that contribute to the professionalisation of human rights education in youth work.

In this unit, professionals should get the opportunity to reflect on their own ambitions in accordance or contrast to their actual experiences in the work field: where could they keep their claims? Where is it challenging and why?

Learning Outcomes:
- improve the knowledge about main concepts, terms and agreements on human rights
- know historical references of human rights movements
- Reflect on human rights as a foundation of social work and youth work: reflect own (NGO's) mission statement and make deductions for own practice
- Develop an understanding of the challenges facing human rights and social justice from an interdisciplinary perspective.

1.4. Political culture and anti-democratic developments

Youth work regards itself as a human rights profession and opposes racist, sexist and authoritarian appropriations of its addressees and therefore inevitably enters the political discourse. It positions itself towards democracy and shows solidarity with those who are marginalised and discriminated against. This does not just affect addressees, it also has an impact on the social sphere, which can and should be used strategically in working against racism and discrimination. At the same time, youth workers pose a potential target for anti-democratic actors, who view them as their enemy and political opponents. Depending on the prevailing political culture of the community, democratic youth workers are exposed to hostility and threats to varying degrees, receiving varying levels of support from public and private actors, and need to defend and legitimise their daily work.
In this unit, professionals should reflect on the role of youth work as a democratic actor in the social sphere as part of their professional mission and receive suggestions to counter anti-democratic developments in the social space. At the same time, possibilities for strengthening youth workers, including preparation towards possible attempts of delegitimization and strategies for dealing with hostility and finding or organising general support from outside, are discussed.

Learning Outcomes:
- discuss the influence of youth work on social developments and political tendencies in the social space
- Identify opportunities for external democratic action
- Knowledge of existing support structures (professional networks, civil society initiatives, guidance and information opportunities, alternative funding options, …)
- (further) development of own approaches to common strategies in dealing with anti-democratic tendencies through political (self-) organisation

1.5. Professional Attitude

This unit addresses the role of professional attitude in democratic youth education. The widespread idea, that only the "right" methods help diminish racist and antidemocratic attitudes of young people, is questionable. Youth workers need to pay close attention and must develop a feeling for topics and how to use them, irritate common understandings or offer alternative interpretations. To deal with antidemocratic statements and rejections, youth workers depend first and foremost on their professional attitude. Professional attitude is a compass for youth workers enabling them to confidentially take positions in challenging situations. It determines how they perceive and evaluate their addressees, pedagogical situations and interactions. Furthermore, it influences the choice of pedagogical measures (e.g. methods).

In this unit, youth workers should confront their own values and beliefs about vocational norms, values and standards and should be encouraged to reflect their (professional) biography and practice. Topics that could be addressed are e.g. attitudes on core concepts and values in democratic youth work, role dilemmas, personal barriers, emotions and affects and the search for integrative solutions. Crucial self-competences must be conveyed and trained. Finally, the trainers must impart the concept that work on professional attitudes is an ongoing process.

Learning Outcomes:
- know the meaning of professional attitude and its critical significance for democratic youth work
- recall and scrutinise aspects that form their own professional attitude
- use professional values and standards of youth work as orientation
- articulate and commit to professional positions concerning vocational identity, institution and conceptually required attitudes

Learning Target (objective)	Contents (activity)	Instruction Method
Participants share prior knowledge and get the opportunity to synchronise it with official/joint statements on principles and work ethics	Principles of democratic youth work	Joint brainstorming/Collection of additional input on official/joint statements
Participants have identified conflicting principles in concrete work cases and find possible ways to deal with it professionally	Conflictive Situations in work contexts	Cooperative case advice

Learning Target (objective)	Contents (activity)	Instruction Method
Be activated, share prior knowledge and also become clearer about the essence of HR and SJ	Human Rights • What are main human rights? • What might be controversial about them? • Where do we witness challenges?	Joint Discussion
Know a definition of Human Rights and good practices of Human Rights work in the EU	Human Rights Work in the EU	Input
Develop strategies to boost the effectiveness of own human rights work	Strategy development • analysis (whats the problem) • goal setting (what do we want to achieve?) • strategy (what to do? How? With whom?)	Brainstorm, Group Work

Learning Target (objective)	Contents (activity)	Instruction Method
Participants share experiences, their actual ways to deal with antidemocratic actors and developments and identify challenges and overwhelming situations	Experiences • In my working context I face these situations… • My practices to deal with it successfully… • This I find challenging or need support with…	Work in pairs, collecting answers on cards. Presentation and discussion in plenum
Participants know support structures in case of right wing extremist violence and have tracked possible procedures during counselling process	Right Wing extremist Violence: What can I do? Existing actors and processes for counseling and support	Input, experience report
Participants have identified further cooperative actors in their communities to develop strategic networks to their specific issues	Next steps: • Cooperate with whom? • In which matter? • What to do?	Group work, Mind mapping potential support structures on Flipchart

Learning Target (objective)	Contents (activity)	Instruction Method
Participants can envision the importance of professional attitude in youth work as part of professional identity. They know about the aspects that form professional attitude and the necessary abilities to further develop their own professional attitude	<u>Professional Attitude in democratic Youth Work</u>	Input
Participants practice (self) reflective work on their professional attitude and train to articulate clear positions on the topic of racism and democracy	<u>My position on…</u> • Democracy to me means… • With the aim to foster independent-minded and socially competent personalities, my role as a professional youth worker is… • I reject racism and discrimination, because…	Individual work first Statements in Plenum

1.5. Example ↘

Module 2: Discrimination and Ideologies of Inequality

This module provides an opportunity for youth workers to increase their theoretical and practical knowledge and get to know how to work with preventative towards right – wing extremism and to recognise its ideology. The overall goal is to equip youth workers with information that will make it easy to recognise discriminating and right – wing extremist attitudes and will help to develop critical thinking, to prevent anti – democratic attitudes, radicalisation and violence. While the first two units focus on basic understanding of discrimination grounded on a sociological perspective, the following units look at biographical factors for developing discriminating attitudes, including individual consequences for those affected. The aim of these units also is to share and identify best practices used by the youth workers and trainers to tackle discrimination among youth and act towards empowerment. Finally, the last two units deal with specific aspects of right wing ideologies and how they are expressed and communicated offline and online.

2.1. Discrimination and Intersectionality

Discrimination exists along various dimensions (gender, sexual orientation, age, race, class, religion, etc.) and on different levels (individual, structural, institutional). The interconnection of those dimensions is subsumed in the concept of intersectionality: "The concept of 'intersectionality' has been defined as "intersectional oppression [that] arises out of the combination of various oppressions which, together, produce something unique and distinct from any one form of discrimination standing alone. […] An intersectional approach takes into account the historical, social and political context and recognizes the unique experience of the individual based on the intersection of all relevant grounds.[29]

In the face of complex power relations and the variety of resulting societal positions and forms of discrimination, youth workers need an extended view on and general understanding of the basic mechanisms and effects behind discrimination phenomena. Without the awareness to intersections of social oppression, professionals risk to lose sight of those affected by multiple discrimination and their respective needs (for example, needs of refugee girls in open settings of youth work, etc.).

Learning Outcomes:
• Develop a critical view on existing power relations
• Understand mechanisms, effects and linkages of discrimination in order to recognise (intersectional) discrimination
• Identify practices to adress discrimination among youths

29 C. A. Aylward, "Intersectionality: Crossing the Theoretical and Praxis Divide" (Paper Distributed at Transforming Women's Future: Equality Rights in the New Century: A National Forum on Equality Rights presented by West Coast Leaf, 4 November 1999) [unpublished].

2.2. Social Change and Political Attitudes

Theories of social change offer explanations for people developing right-wing populist worldviews and supporting ideologies of inequality: the dissolution of social cohesion within a group due to social change might cause an increase in disorientation and isolation. This is accompanied by actual or perceived exclusions of work, consumption, social welfare systems and democratic participation. Due

to these experiences or observations, people may become more willing to enforce specific interests by means of collective or individual violence, or advocate for their violent, discriminatory enforcement. Therefore, a differentiation as to how individuals form their judgements must be made; if they face actual marginalisation, they feel that they are at a disadvantage compared to other social groups. They also may fear exclusion from social resources and opportunities for political participation in the future.

Youth workers must have to know social disintegration phenomena and be able to assess to what extent their addressees are affected. They also must position themselves within the discourse. Therefore, it is important to offer adequate individual support, to struggle for better social conditions as professionals with a political mandate and to find pedagogical ways to help addressees cope with their fears and insecurities fueled by social discourse.

Learning Outcomes:
- Knowledge of relevant concepts of social disintegration and deprivation theory
- Critical reflection and distinction of phenomena of social disintegration, exclusion, and relative/fraternal deprivation
- Development of appropriate supportive and educational approaches to dealing with the respective phenomena

2.3. Discrimination Attitudes and Biographic Processes

In this unit, youth workers learn about the concept of discrimination attitudes amongst young people. Discrimination attitudes are directed against alleged groups, worldviews, religions or practices and are based on generalised, untenable and empirically non-verifiable ascriptions. With reference to the latest qualitative longitudinal studies[30], attitudes of discrimination are not formed first and foremost through ideological indoctrination. They are related to hegemonic discourses and representations that emerge from societal structures of dominance and discrimination. Additionally, they are individually developed through subjective socialising experiences, interactions and narratives in the direct

micro-systemic world, e.g. within the family or peer group. Based on the assumption that young people are still developing political and social identities, working with them on their attitudes is both possible and obligatory for youth workers.

Youth workers therefore must sensitise their perception for different manifestations of discrimination attitudes and adapt a nuanced and professionally adequate view for the young people they work with. Furthermore, they need to know how biographical courses contribute to the construction and de-construction of generalising rejections. Knowing those factors and circumstances allows them to find suitable approaches for prevention and intervention.

Learning Outcomes:
- Reflect on manifestation of discrimination in attitudes and behaviour of their addressees
- Know the biographical factors, circumstances and motivations under which young people can develop certain discrimination attitudes
- draw conclusions and find approaches for their own work field/practice, be aware of shortcomings/boundaries to pedagogical approaches

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30 see: Moeller et al. (2016). „Die kann ich nicht ab!" - Ablehnung, Diskriminierung und Gewalt bei Jugendlichen in der (Post-) Migrationsgesellschaft. Springer VS – Wiesbaden.

2.4. Empowerment for Affected Youth

When prevention focuses on diminishing discrimination attitudes in youngsters, young people who are targets of racist, sexist, homophobic and other discriminatory hostilities are quickly overlooked. However, it must be an essential part of democratic preventative youth work to strengthen those who are affected by discrimination and exclusion. Youth work can create safe spaces for them, as well as spaces for self-organisation and exchange. Understanding discrimi-

Learning Target (objective)	Contents (activity)	Instruction Method
Find definition based on shared prior knowledge.	What is discrimination?	Brainstorming
Deepen examination and analysis.	Forms, levels and dimensions of discrimination	Plenary assemble, discussions and examples
Know the concept of intersectionality and link it with prior knowledge on discrimination	Intersectionality	Theoretical input, Video presentation

2.1. Example ↗

Learning Target (objective)	Contents (activity)	Instruction Method
Getting to know the concept of discrimination attitudes, learning about its different forms and what factors and circumstances promote attitudes of discrimination amongst youth.	Attitudes of discrimination • Attitudes in contrast to prejudices • forms • factors and circumstances	Input Text work in groups
Drawing conclusions for prevention and intervention of discriminating attitudes in the work field.	Conclusions • Scope of action for youth work • Limits?	Short reflection in pairs Presentation and discussion in Plenum

2.3. Example ↘

nation processes through (psychoeducational) counselling and exchanges with others affected is important to classify own experiences of discrimination as part of societal conditions, rather than personal behaviour. De-individualisation of discrimination experiences often is a relief to those affected and opens new perspectives for action. Therefore, youth work must open spaces in which marginalised young people can use their resources for activism and be heard, to then set powerful and creative statements against discrimination in the respective communities.

Youth workers need to know the impact of racist and discriminatory behaviour on people affected and take it seriously when addressees report racist or other discriminating incidents, without forcing them into a general position of victimhood. Youth workers must critically reflect their own positioning within discriminatory social relations, as well as understand the linkage between ascribed roles of both, perpetrator and victim. The youth worker's role is to be that of a helpful person (for example, through the model of drama triangle by Karpman[31]).

Learning Outcomes:
• Awareness of the importance of empowerment for affected people
• Reflection of perpetrator and victim constructs using psychosocial models
• Approaches for empowerment work for individuals and groups

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[31] Karpman, Stephan (1968): Fairy tales and script drama analysis. In: Transactional Analysis Bulletin 7 (26), S. 39–43

2.5. Right-Wing Ideologies and Group-Focused Enmity

There are several definitions as to what right-wing extremism is and how it is characterised. A homogeneous ideology of right-wing extremism cannot be determined empirically, but common ideology fragments can be.

Youth workers must be able to recognise components of right-wing worldviews and their connection to widespread attitudes in society. Only then they can promote critical thinking to their addressees and prevent manipulation by and access into extremely right-wing ideologies, structures and groups.

In this unit, commonalities of extreme right-wing ideologies and current enactments of right-wing extremist actors and organisations are presented, discussed and analysed. Furthermore, aspects of so-called group-focused enmities are discussed and the question of the distribution of extreme right-wing attitudes within the population are taken into consideration.

Learning Outcomes:
• Components of right-wing ideologies and their connection to aspects of group-focused enmity
• Examples of neo-Nazi and ethnocentric or ultra-nationalist ideologies in the present and in the past
• local and European histories of fascism and neo-Nazi-movements
• Knowledge of right-wing extremist positions on political and social problems, as well as right-wing extremist strategies for gaining public acceptance

2.6. Online-Life-World

Right-wing extremist actors use the world wide web to propagate their ideology, to strategically communicate, to normalise political positions and, especially, to recruit young people. Therefore, in addition to technical skills, young people need a critical and flexible mindset towards new media and the changing communication conditions that come with it. The term "digital native" falsely suggests that youngsters know intuitively how to handle modern technologies. Yet, there are indications that a considerable proportion of young people in Europe lack basic media literacy skills[32].

Learning Target (objective)	Contents (activity)	Instruction Method
Raise Awareness for the importance of empowerment work for people affected	Drama Triangle • linkage between roles of perpetrator and victim • approaches to resource-oriented counselling and group work	Input Group exercise: ressource oriented counselling Exchange and discussion
Participants will gain practical experience on how to act and empowering affected youth	Good-Practice-Example Workshop for creating social enterprise to empower youth across Europe.	Input Concept development as Mind map

Youth work must provide opportunities for young people to learn how to safely deal with social media and online worlds, to prevent radicalisation and discrimination through social media. Here, youth workers should first themselves check their media literacy and, if necessary, acquire more knowledge. Additionally, they need to know communication strategies pursued by right-wing actors and the legal framework conditions. Furthermore, the need to know about options for protection and support and existing (media) educational courses for action.

32 http://ecdl.org/media/perceptionandreality-measuringdigitalskillsineurope-ecdlfoundationpositionpaper1.pdf

Learning Outcomes:
- Knowledge about radicalisation processes on the internet. How does online radicalisation work and what educational scope for prevention does youth work have?
- Strengthening media literacy (of youth workers) and young people
- Legal regulations / frameworks and reporting options
- Protection and support options for those who are affected by hate speech
- Offline work to tackle radicalization and hate speech

Learning Target (objective)	Contents (activity)	Instruction Method
Characteristics of the phenomena of right wing extremism; comparison of own knowledge and beliefs with empirical research data from political sciences.	Right wing extremism • Right wing extremism • attitudes and beliefs • behavior • connections to widespread anti-democratic views in society	Brainstorming Input Discussion
Participants concentrate on one ideology of inequality/aspect of group focused enmity and its characteristics.	Aspects of group focused enmity e.g. racism, xenophobia, anti-Semitism, Islamophobia, Homophobia, Sexism, Hostility against homeless, unemployed and disabled	Text Work in groups Presentation in plenum

Learning Target (objective)	Contents (activity)	Instruction Method
know characteristics of hate speech and strategic use of hate speech through anti-democratic actors	<u>What is Hate Speech</u> • Definition • demarcation against cyberbullying • anchoring in offline discrimination • Hate Speech as communication strategy of right-wing actors.	Input
Being able to identify hate speech, to name underlying devaluation logics. Finding possible counterstrategies and practice them	<u>Facebook-Comments</u> • what do you notice? <u>Possible solutions</u> • report (where, how) • counter speech • offline strategies (media literacy and democracy promotion)	Case – Analysis Text Work Discussion

Module 3: Gender and Heteronormativity

This module deals with topics and forms of heteronormativity, sexism and refusals faced by LGBTQ+ people. This cross-sectoral issue is often overlooked, as gendered aspects of discrimination, as well as gender norms as reason for discriminatory behaviour, often are not as visible as, for example, cases of racism. Youth workers will learn to be more aware of the roots, reasons and social consequences of homophobia and sexism, as well as receive practical knowledge about how to reduce and negate those factors. A broadened awareness can be reached through introduction of basic knowledge and terminology about gender and homosexual stereotypes.

3.1. Gender Relations and Gendered Subjectivation

Despite national, European and international guidelines on equal treatment and the active elimination of gender discrimination and although many people today regard rigid role models as outdated, stereotypical ideas about gender remain persistent. There are different life situations and opportunities for young people due to gendered attributions, that potentially can cause conflict for a free personality development of adolescents. Additionally, it can be observed, that those same stereotypes are constantly reproduced through own self-conceptions, behaviours and gender performances, by both young people and youth workers.

To deconstruct stereotypes and offer accessible alternatives to dominant gender lifestyles, professionals first must gain knowledge about the basics of gender theory and how gender norms manifest themselves through processes of socialisation. They need to know about different demands young people are required to meet regarding masculinity and femininity. Those requirements cause individuals to internalise

stereotypical behaviours and reproduce discrimination. Above all, youth workers should reflect on their attitudes towards societal discourses about gender and be aware of the connections between their own subjective gendered becoming, the perception of their addressees and their pedagogical actions.

Learning Outcomes:
• Understanding basic terms and concepts, e.g. heteronormativity and dimensions of gender (body, identity, expression)
• knowledge about patriarchical power relations and gendered processes of socialisation
• understanding behavior and attitudes of addressees in the context of existing societal demands for gender performance
• Self-reflective confrontation with own attitudes, perceptions and pedagogical action

3.2. Sexism and Homophobia

Both sexism and homo-/transphobia are the result of unequal power relations due to (attributed) gender expectations and expectations about sexual orientation. They move alongside gender norms and stereotypes. In patriarchal power relations, masculinity is the dominating norm and femininity is devalued. The prevailing gender order assumes that there are only two sexes (men and women), that they are fundamentally different from each other (male/female) and naturally related to each other in their desire (heterosexuality). People who do not fit into this heteronormative order or choose other gendered ways of living, face unequal treatment, exclusion, devaluation and violence in their everyday lives.

Democratic youth work must be aware of the power relations concerning gender and sexual orientation and pro-

Learning Target (objective)	Contents (activity)	Instruction Method
Getting in contact with own emotions, incorporations and (stereotypical) associations around the topic	Dramatising Gender in Everyday Life • Which associations do I have based on certain terms and notions • bodily performance on terms and notions	Word-Chain Theatrical Exercise
Knowledge on patriarchal gender order, gender norms and socialisation processes	Gender theory • basic concepts • masculinity and femininity norms • gendered subjectivities	Input
Biographical reflection on own attitudes	Reflection: Un-dramatizing • Stereotypes and associations from the beginning: where might they come from regarding my own biography?	Self-reflexion Discussion

3.1. Example ↗

mote social diversity by displaying sexual/ gender diversity as normal.

Therefore, this unit will analyse and discuss examples of sexism, homo- and transphobia to various degrees to sensitise youth workers and to create awareness for the range of discrimination and its' effects. To enable a clear positioning against discriminatory behaviour, a reflection on internalised sexist prejudices must be the basis of diversity-oriented youth work.

Learning Outcomes:
• definition of sexism, homo- and transphobia
• reflection of own sexist prejudices through examples
• deduction of consequences and for own pedagogical practice (educational work, setting limits)

3.3. LGBTQ+[33]-Rights: Movements, Actors and Community Structures

Until recently, homosexuality was punishable by law in many European countries. Local, national and international Lesbian- and Gay-Rights-Movements demonstrated against the criminalisation of their sexual orientation and achieved that this is no longer the case. Nevertheless, the legal and social recognition of gender and sexual diversity is still controversial in many areas and varies within the European countries[34]. Scientific research about lesbian, gay, bisexual, trans* and inter* persons show that they are exposed to increased psychosocial stress due to stigmatisation and non-recognition of their sexual orientation and / or gender identity. This is also and especially true for LGBTQ+ youngsters. Many of them subsequently develop destructive coping strategies.

Youth workers need to be aware of the situation and needs of young LGBTQ+ people. For this purpose, following up

with the activities and claims of LGBTQ+ rights-movements, as well as the exchange and solidarity with local communities and actors, play an important role. Youth workers must become aware of the different situations and problems and actively signal and implement openness for diversity. The political commitment of the activists helps to improve the situation, as they argue for recognition and fight against discrimination. They often offer professional counselling and self-help structures to which youth workers can refer people for support. In addition, knowledge of historical and current activist movements can provide incentives for local empowerment work where appropriate organisational structures are still scarce.

Learning Outcomes:
• Improve knowledge about local and international LGBTQ+ communities, their situation and claims and discourses on LGBTQ+-rights across Europe (where are they based, is the government supportive, what rights/ power do they have in different countries, are there national/international networks)
• Understanding of the main concepts behind sexual and gender diversity (lesbian, gay, bisexual, trans*, inter*,queer, …)
• Reflection on openness of own youth work settings for LGBTQ+ people

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33 LGBTI stands for Lesbian, Gay, Bisexual, Trans* and Inter*; here we use it as an inclusive term for sexual orientations and gender identities that deviate from heteronormativity

34 see https://rainbow-europe.org/

3.4. Gender Reflective Pedagogy

Gender-reflected pedagogy is a balancing act. Youth workers need to take seriously not only allegedly deviant individual (self) identifications and interests of their addressees, but also those that are gender-typical for boys or girls, in order to meet actual needs. At the same time, in an effort for equal opportunity and free personal development, they should open possibilities for alternative lifestyles and gender identities. Finally, it is important to think of gender as a more general category of analysis, especially in preventative work. For example, racist statements and right-wing extremist orientations can also be functional for young people because they seek to fulfil gender requirements, such as male and female sovereignty.

Youth workers must be able to continuously reflect on their pedagogical practice based on knowledge around gender theory and be aware of situations, where they reproduce stereotypes and gender norms. For this purpose, methods for self- and team-reflection should be provided and practiced. Furthermore, in this unit provides different forms of gender-reflective pedagogy and discusses limits and possibilities of dramatising, de-dramatising and non-dramatising methods.

Learning Outcomes:
- Attention for different experiences, life situations and needs of the addressee due to their gender belonging
- Understanding of functionalities of discriminatory and (self-) harming behavior with regard to sexual and gender norms
- Knowledge about forms and methods of gender-reflective pedagogy
- Methods for self- and team-reflection
- Reflection on gender-sensitive language and own function as role model

Learning Target (objective)	Contents (activity)	Instruction Method
Participants share their concepts of what sexisms contains. Differences in estimation can bring up the question of normalization.	<u>What is sexism?</u> • What comes to mind when you hear the word 'sexism'? • How would the world be different without sexism? • Does sexism goes down when a country's leader is a woman?	World Café
Participants explore their own pictures and feelings on non-normative gender performance and sexuality in a safe space.	<u>Addressing own stereotypes</u>	Spontaneous sentence completion on statements about homosexuality etc.
Participants become more aware on exclusive aspects of gendered language and try to find alternatives for their pedagogical communication.	<u>Awareness in everyday conversation</u> • challenges faced by LGBTQA through heteronormative assumptions • language awareness as professional necessity in communication	Role Play: Non-gender specific conversation on dating and partnership

Learning Target (objective)	Contents (activity)	Instruction Method
Understanding of the main concepts behind sexual and gender diversity (lesbian, gay, bisexual, trans*, inter*,queer, …)	<u>Sexual diversity</u> • concepts, forms • social stigmata and exclusions • meaning for youth work	Video Input Discussion, cards query
Reflection on openness of own youth work setting for LGBTI*people	<u>How diverse is our setting?</u> • in terms of e.g. organisational culture and environment, vision and pedagogical concept or networking	Questionnaire Discussion

3.2. Example ↗

3.3. Example ↗

Learning Target (objective)	Contents (activity)	Instruction Method
Knowledge about existing and sometimes conflicting gender norms and resulting demands	Gender Norms and Limitations • what social images exist for men and women? • what happens to those who do not fit in or choose deviant performances?	Visualisation/Collage on Flipchart Discussion
Considering functionalities of discriminatory and (self-) harming behavior	Functionalities of gender conformity • racism as compensation and performance of independence • conservative attitudes to compensate contradictory demands	Input
Identifying situations where youth workers themselves reproduce these norms in their work	"Boys don't cry" • Questioning own beliefs of gender normativity • how to avoid and relief youngsters from gender norms	Reflexion Work in pairs

3.4. Example ↗

Module 4: Strategic Implementation of Preventive Measures

This module enables youth workers to develop strategic measures to prevent racism and other refusals with a correspondingly developed attitude. The participants get to know scientifically grounded and practically applied models that should guide their approaches. They learn to deal with relevant everyday topics of their target groups. This makes it easier to integrate them into processes voluntarily and enables youth workers to work much better. They reflect on their own identity and learn new strategies to work in social contexts, learning to overcome racism and other refusals. In addition, youth workers are qualified for result-oriented, methodical actions. Based on the concept of addressee analysis, target formulated and content-related methodological measures are used, thus enabling flexible processes and achieving goals and results at the same time.

4.1. Strategies and Methodical Action in Youth Work

Youth work is a non-formal and fluid field of work that requires youth workers to redesign action situations individually, situational and contextually and react to unforeseeable situations. Even though this poses challenges on skilled workers, this is not to say that youth workers are not acting strategically. They can and should pursue long-term strategies and appropriate offers in addition to situational interventions and reactions. Although the skills required for this are part of the general competence profile of youth workers, they must be deepened within context of preventative work.

In this unit, youth workers receive the opportunity to visualise the necessary competencies and to refer to and examine their own pedagogical action strategies. It takes analysis and observation skills, as well as specific theoretical and practical knowledge for finding hypotheses, setting educational goals and concepts for implementation. These must respond to interests and needs of adolescents in a way that is life-world-oriented, while at the same time incorporating professional, legal and institution-related requirements. Finally, youth workers must be able to implement those measures in accordance to applicable working principles and acquired pedagogical techniques, respond to unplanned incidents, and reflect on their approach in terms of outcomes and impact. Work combatting racism and discrimination is particularly challenging and prescient, therefore, methodical action is needed, which consists of reflexive, clear professional attitudes, conceptual planning based on scientific findings and solid social-pedagogical communicative skills.

Learning Outcomes:
• Understanding specific requirements for methodical action in the field of democratic and preventative youth work
• reflection on different interests and needs of addressees and stakeholders
• Derivation of professionally based short- and long-term objectives
• Exploration and reflection of own educational action strategies

4.2. Scientific Knowledge and Models

Youth workers cannot only base their preventative measures on everyday knowledge and personal experiences or institutional routines. Moreover, methodological action also relates to theoretical knowledge about reference disciplines, such as empirical research on right-wing extremism, (social) psychology or socio-cultural studies. With the help of scientifically justified generalisations, youth workers can perceive, organise and explain situations more adequately and thus formulate hypotheses on causal relationships, that suggest appropriate steps and actions. Studies show, however, that professionals rarely orient their practical actions on theories because, as they are by their very nature not directly applicable to individual cases and they hardly are as internalised as everyday routines and experiences.

Professionals need to be aware of the importance of empirical knowledge as an essential reference point for professional action, as well as the challenges it poses. To facilitate an internalisation of theoretical knowledge, youth workers must become familiar with the relevant models and discuss transfers and practical derivations for their work. Models capture the essence of theories and approaches and therefore a very manageable and easy to apply. Relevant models could be about forms of prevention depending on the time of intervention (e.g. classic prevention triad according to Gerald Caplan), psychosocial models of identity shares and their dis-balance as a reason for self-insecurity and compensatory behaviour (e.g. pillars of identity according to H.G Petzold) or models from research on discrimination attitudes and biographical favouring or distancing factors (e.g. KISSeS[35]).

Learning Outcomes:
- Knowledge of relevant models from reference disciplines of social work such as empirical research on right-wing extremism, social psychology and socio-cultural studies
- Awareness of the importance of scientifically grounded knowledge for professional action

- Ability to relate scientific knowledge to practical knowledge and value knowledge
- Derivatives for methodical action and action planning in practice

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[35] see: Moeller et al. (2016). „Die kann ich nicht ab!" - Ablehnung, Diskriminierung und Gewalt bei Jugendlichen in der (Post-) Migrationsgesellschaft. Springer VS – Wiesbaden.

4.3. Pedagogical Competences and Intervention Skills

When confronted with right-wing oriented young people or those who show discrimination attitudes, youth workers often feel insecure and sometimes even powerless. To be able to act confidently and professionally, youth workers need to explore their pedagogical scope of action systematically. By means of examples and own experiences, they will discuss possibilities and boundaries in pedagogical prevention work and consider their resources and work settings on behalf of that. When do youth workers have a right to intervene? When are they obliged to do so in accordance to work ethics, values and the protection of the autonomy and integrity of others? What regulative measures, like mission statements, house rules, job requirements etc. are necessary and under which circumstances are exclusions from facilities and institutions justifiable?

Certain social- and self-competences, like to be able to differentiate and change perspectives, to be emphatic also with "outgroup" members or to solve conflicts verbally, help young people to distance themselves from generalisations and right-wing attitudes. Professionals will learn about helpful self-competences and reflect on situations in their youth work settings and where they can be imparted and trained

Learning Target (objective)	Contents (activity)	Instruction Method
Participants know the KISSeS model, which they can use for better comprehension of processes that lead to discriminating attitudes	experiential knowledge as roots of discriminating attitudes: Control (K), integration (I), sensuality (S), sense (S), environment (e), social and self competences (S)	Input
Participants have discussed shortcomings of exclusively cognitive approaches of education and raising awareness	Discriminative attitude: Only a question of Ignorance? • who do we reach how? • what do we have to change? • how to enable new experiences?	Discussion

4.2. Example ↗

with youths. To learn how to deal with anti-democratic disturbances in youth work settings, possible intervention strategies are discussed and central pedagogical competences, like communication skills or conflict regulation, are practiced and reflected.

Learning Outcomes:
- Differenciate professional aims, boundaries and possibilities in the work with right-wing oriented youths
- reflect on the tension between demand for integration and regulating measures
- know how self-competences strenghten young people in distancing themselves from right-wing attitudes
- have trained communication skills, competences in conflict regulation and ad-hoc intervention strategies

4.4. Tools for Planning and Evaluation

To develop effective democracy-promoting activities in youth work, which also address problematic attitudes in young people, work tools in form of logical models can be helpful. They can be used to systematise and structure planning, to evaluate projects and processes and to check their impact. As a result, approaches for continuation, transfer or modi-

fications can be derived. A methodical action process consists of an initial situation and problem analysis, conceptual planning of suitable measures, situational action during the implementation of activities and the evaluation of results. Especially during stages of analysis, planning and evaluation, questions can be developed, that may help structure activities and make them accessible for professional reflection.

In this unit, youth workers become acquainted with a logical model for the strategic development of activities and develop a plan of action within their work context according to said model. The importance of planning and evaluation for professional action is emphasised and the tool is assessed in regards to its usefulness.

Learning Outcomes:
- know an example of a empirical model as a tool for activity planning and evaluation
- be able to apply the different steps the model to own work situations
- be aware of the importance of planning and evaluation in the specific work field
- Be able to make own planning transparent and verifiable

Learning Target (objective)	Contents (activity)	Instruction Method
Participants have reflected on conflicting situations when working with right-wing oriented youth and find practical solutions for them.	Case-Examples: • Clothes with neo-Nazi-codes and symbols at a youth camp • racist and homophobic insults in the youth club • a female participant in a youth project has joined racist mobilizations against refugees in town	Case analysis; Group Work
Participants have practiced positioning themselves spontaneously against racist/right wing populist/antidemocratic statements	What would you say? • "Young people only want to provoke with neo-Nazi-attitudes." • "Refugees only want to benefit from welfare systems." • "Migrant males are the biggest problem." • And so on …	Chain-Interview

4.3. Example ⁊

Learning Target (objective)	Contents (activity)	Instruction Method
Recognise the following sets of competencies: • Cultural competencies in general; • Communication and language skills; • Mediation skills.	Transversal conditions and principles of youth workers' action - work skills in the field of integration and interculturality	Face-to-face: PPT presentation; Class/tutor interaction.
Knowledge regarding the process of building activities in a project logic: • Project design • Implementation • Evaluation and dissemination	Design and implement activities in a project logic I: think strategically and plan activities	Face-to-face: PPT presentation; Class/tutor interaction.
Understand the requirements for the success of a project: • Utility, sustainability and importance of diagnosis; • Realism, optimisation and feasibility; • Innovation.	Design and implement activities in a project logic II - a synthesis of the criteria	Discussion

4.4. Example ↗

Module 5: Transfer

Training transfer is measured after the training programme. It is defined through the generalisation and maintenance of new information, knowledge, attitudes and skills, that are subsequently implemented into everyday practice by the participants. It is effectively and continually applied to the youth workers job.

In this module, youth workers will understand when and how transfer can be supported. They will understand their critical role in ensuring that transfer takes place throughout the training experience. The module provides tips on how youth workers can use their new knowledge in youth work settings or when to engage in new learning in the future.

5.1. Individual Follow Up and Coaching

The sustainable anchoring of learning outcomes into practice requires lively and practical training content. In addition, participants should develop strategies that promote transfer to everyday work situations.

In this unit, youth workers should be encouraged to set goals and formulate plans for projects and changes during the training and to jointly discuss options for follow-up and coaching processes. The participants get to know existing offers for exchange and support and receive impulses for self-organised structures and agreements.

Learning Outcomes:
• Knowledge about enhancing factors for learning

• Setting Personal short-term and long-term goals in own work
• Developing strategies and identifying support for implementation
• Finding arrangements for follow-up and coaching

5.2. Surrounding Conditions and Requirements

In addition to individual factors that promote or hinder the transfer of training content and learning outcomes, it is also important to identify external factors and to assess how they can be used or handled.
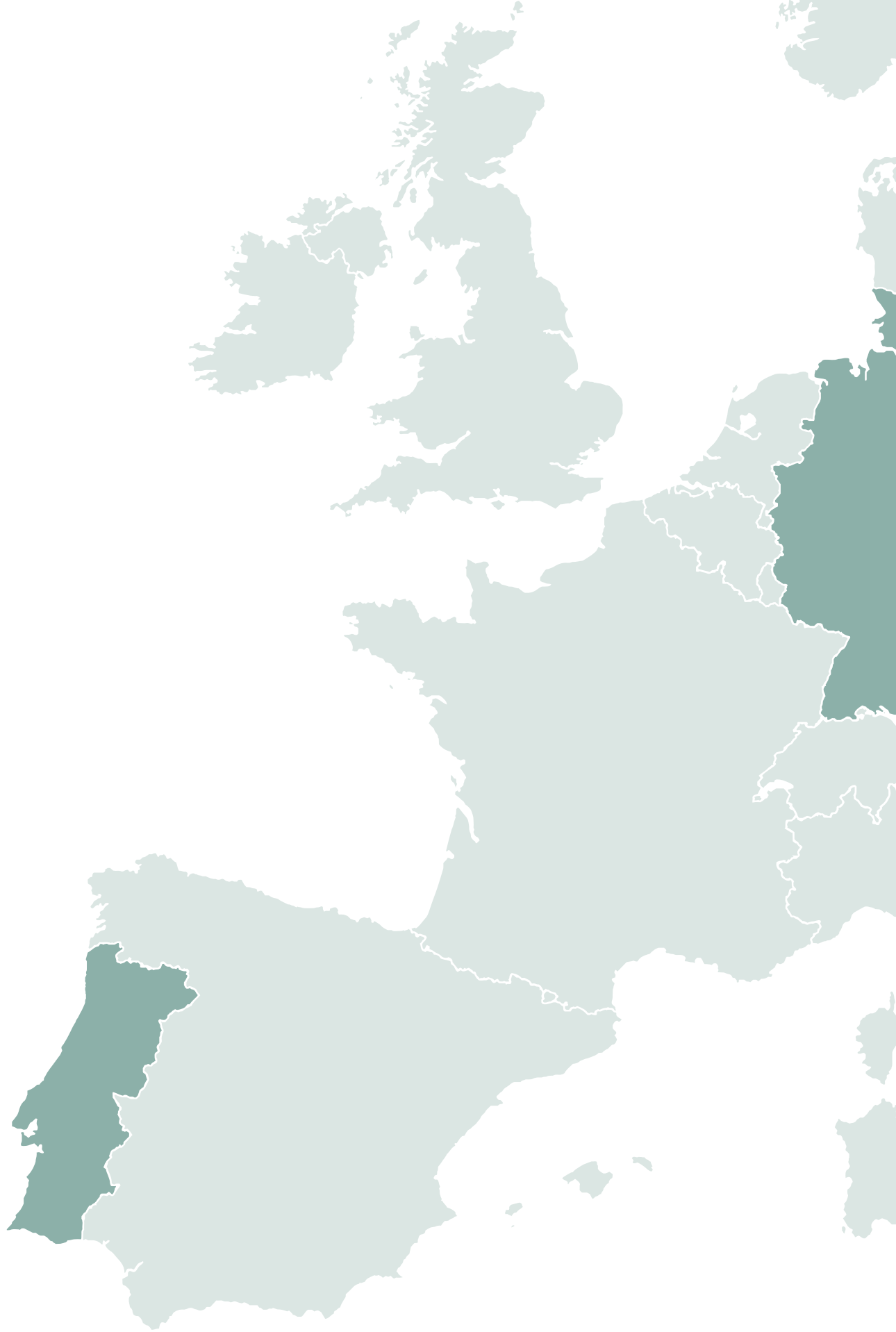
Learning Outcomes:
• Identify resources and obstacles surrounding factors
• Reflect team structures and own function for training content
• Knowledge of supervision processes and existing structures
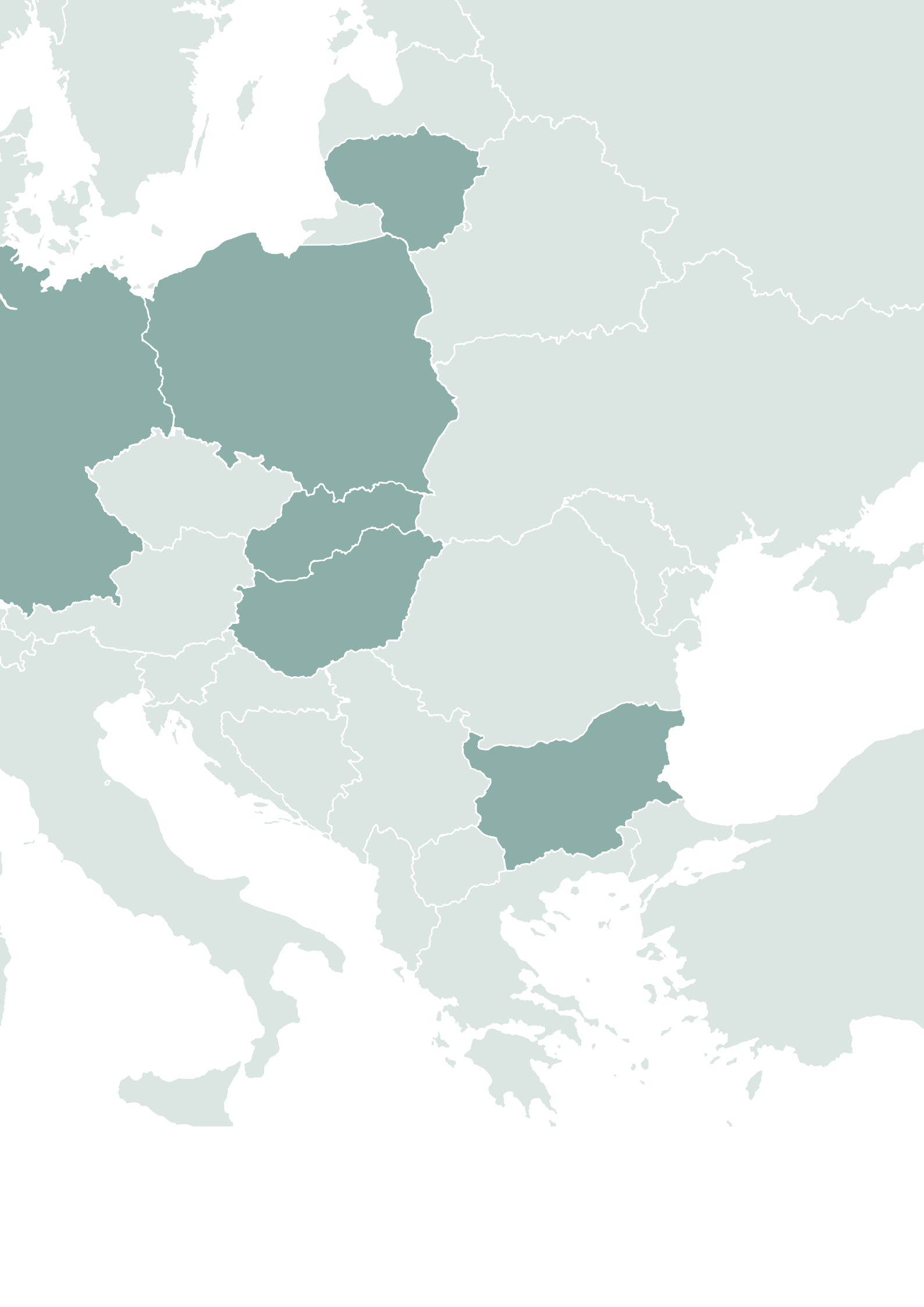• impulses for professional networking

Learning Target (objective)	Contents (activity)	Instruction Method
Participants will learn about developing strategies for successful transfer of coaching	1. identifying training needs that will have positive impact; 2. Identifying of learning strategies that promote application and reinforcement of skills; 3. Integrate and support follow up together with the target (learning) group	Discussion in macro groups Presentation of strategies to plenum
Participants will evaluate the learning results and develop a follow up strategic plan	<u>feedback on the topics</u> • opinion about the process • new aspects I have learned (new practices, new activities for developing strategy for transferring caching, etc.) • 3 things I am going to apply the next weeks	Plenum

Learning Target (objective)	Contents (activity)	Instruction Method
Understanding what transfer of training/learning is; Understand the transfer process;	<u>Surrounding conditions and requirements for successful transfer of training results</u> • What do you understand by training transfer? • How important is training transfer in training? • How to know if the training transfer was effectively achieved?	Class/tutor interaction. Group discussion and reflexion;
Acquire knowledge about the factors to enhance learning; Get to know transfer strategies (before, during and after training);	<u>Nature of transfer of training learning:</u> • Types of transfers; • Transfer of training theories; • Training evaluation process; • Training transfer process.	Face-to-face: PPT presentation; Talk or Presentation – formal tutor input; Class/tutor interaction; Group discussion and reflexion.
Recognise how to influence successful transfer of training.	<u>Continuous Support of Transfer:</u> • Transfer strategies used throughout the training experience; • Obstacles to Transfer; • Factors influencing transfer of training; • Characteristics of a positive climate for transfer of training; • Organisational environments that encourage transfer of training.	Presentation of the topics giving space for the learners to follow up and / or ask questions.

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