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European training
for youth work in
multicultural settings

*A long-term pilot project against
exclusion*

report

edited by Rui Gomes

1997



Manifestation

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Chapter I

REVIEW AND FINAL EVALUATION OF THE COURSE

European training for youth work in multicultural settings

A long-term pilot project against exclusion
September 1995 - October 1996

report

Edited by Rui Gomes
Trainer and consultant

Aknowledgements

The training course contents reflected in this report were produced as a joint team work by the trainers' team and by members of the Steering Group of the project. Together with the participants of the course, it is fair to say that they are the intellectual authors of the report. Therefore, unless mentioned otherwise, all the course contents were produced as a result of long, tiring but always exciting team meeting. The team of trainers was composed of:

Jean-Marie Bergeret, IKAB, France
Rui Gomes, Free-lance trainer and consultant, Sweden/Portugal
Els van Mourik, Something Els, The Netherlands
Antje Rothmund, European Youth Centre
Péter Woótsch, Consultant, Hungary

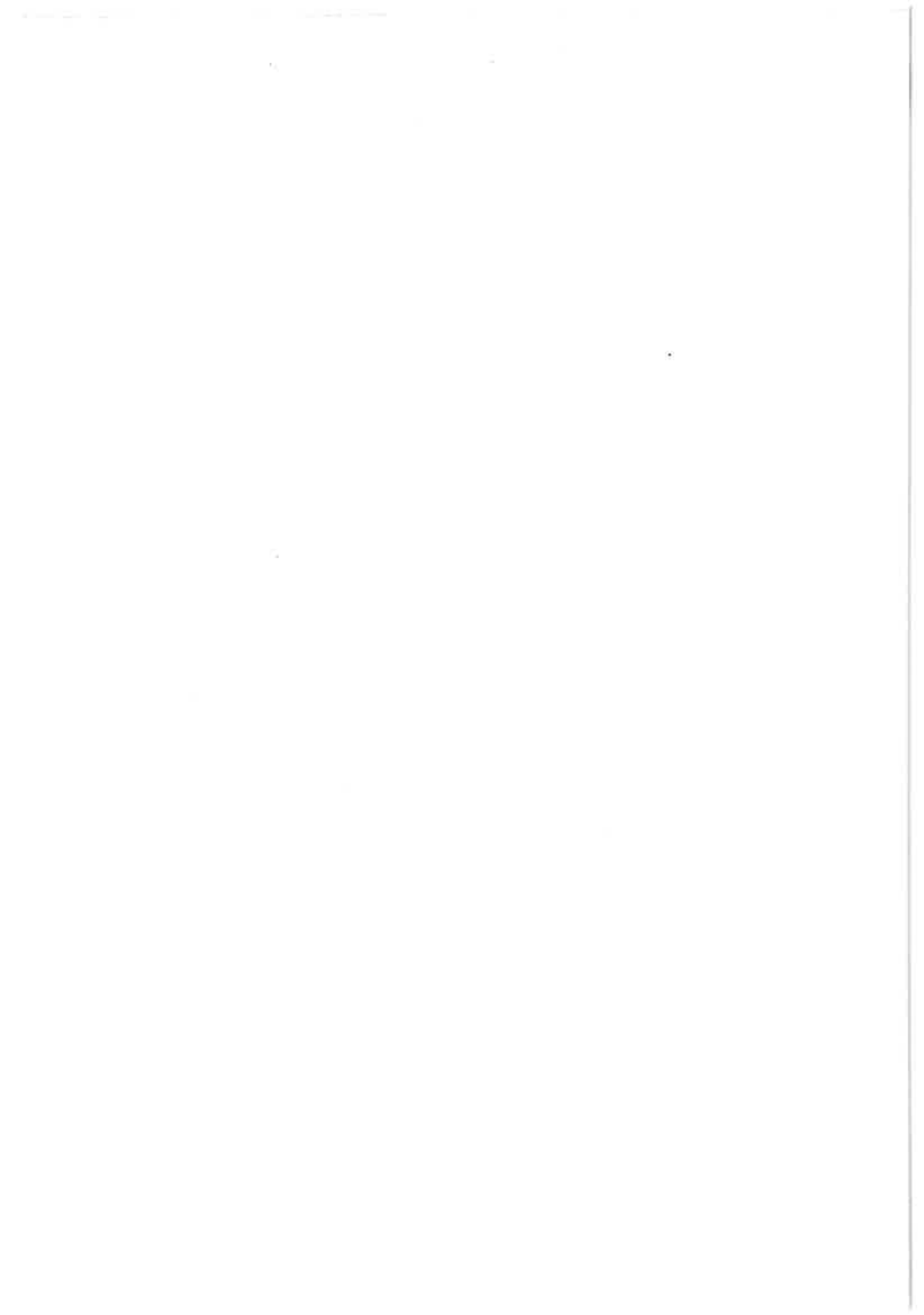
The Steering group was composed of:

Hendrik Otten, on behalf of the European Commission
Peter Lauritzen, on behalf of the Council of Europe
Nico Meisch, on behalf of the Service National de la Jeunesse, Luxembourg

Unless mentioned otherwise, the graphics and pictures were created by the trainers and by the course participants. We would like to thank in particular Pat Cleere from Ireland whose creativity and humour in drawing have helped to keep us alive during the course and to make this report more interesting.

The pilot project has been a joint initiative of the European Commission (DG XXII) and of the Council of Europe (Youth Directorate) with the support of the Service National de la Jeunesse of Luxembourg. The contents and opinions expressed in the present report do not necessarily represent the official opinion of any of these institutions.

Luxembourg, January 1997





Introduction

The pilot training project against exclusion was in many ways a very special training venture, of which the major feature may not have been the fact that it was the first serious co-operation between the Council of Europe and the European Union's youth institutions in the field of training in youth work in Europe.

Training for youth work at the European level is not new nor recent. Youth organisations have long understood the need to train their members as a way to strengthen their programmes and objectives. The Council of Europe's youth sector has for over 15 years offered training courses on various subjects, of which the long-term training course has been the clearest inspiration for this pilot project as it was the first deliberately being addressed to youth workers.

At the level of the European Union, since the first phase of Youth Europe in 1988, many training courses have been organised by national agencies of the programme and various other institutions with the prime aim of preparing youth workers and youth leaders to run exchanges based on the quality of an educational approach.

In this context, the pilot project's innovation, and its "pilot" nature, lay in the fact that it was aimed from the very beginning at addressing a specific social problem affecting young people in Europe - social exclusion - while based on a European and intercultural approach to the problem. None of these features was perhaps original *per se*; what was original was their combination in one training venture aimed at identifying training needs in youth work and the relevance of European training initiatives for meeting them. Therefore, the course was not primarily aimed at training for European youth work (even though it also accomplished this), but rather at improving youth workers' skills and abilities to act and carry out projects tackling social exclusion, at the local, national or European levels.

Can a European course be an effective and adequate meet to the existing training needs of youth workers acting in very different national, social, cultural and educational environments? The answer provided by this pilot project was a resounding "YES".

The contents and methodologies used in this very particular training project are the key to understand this answer. Hence, the need felt from the very beginning of the project to ensure an extensive documentation of the whole project. Such is the task of this report.

While the whole course was a very serious challenge to everybody involved, the task of writing the report has probably been even greater. How to write and reflect about an educational process that lasted one year in a way that is understandable and useful to those interested in these matters? Is it at all possible to pretend to explain how learning occurs in an intercultural environment over such a large period of time? From nearly one and half months of intensive residential training programmes, what were the determining factors of success? The contents? The methodology? The methods? The institutions behind it? The projects? The trainers or the participants and the group dynamics?

The impossibility of answering this question has led us to produce a report that tries to cover these different dimensions in a complementary and integrated manner. The contents of a training programme delivered may be useless if account is not taken of the methods and approach used, of the group dynamics, of the intercultural dimension of the group, etc., etc. Explaining these in retrospective - and making them understandable for the interested reader - has not been easy. The end result is some three hundred pages, but it could have easily been thousands. And, yes, it could all have been summarised in a few dozen pages.

A pilot training project has little use (apart from the experience and benefit provided for those who participated in it) if the experiences can not be made available to and understood by all those, institutions and individuals who believe that youth work is called upon to play a greater role in the social integration of young people and, in that respect, to attempt to bridge the social and cultural gaps between and within European societies.



The conclusions and experiences provided by the project imply, therefore, a conscious look into the way youth workers are trained, prepared and supported to face the mission that is expected from them and which becomes more challenging as the questions raised by the multicultural nature of our societies still find few positive responses. While it is not realistic to think that all these needs can be met by European training initiatives, it is nonetheless reasonable to expect that the results provided by the course may be useful for those organisations and institutions concerned with youth policy and training in youth work.

This report attempts therefore at making the experience of the pilot project available to others, hoping that it will serve as an inspiration, reference and support to future national and European training projects for youth workers. The approach chosen in selecting and editing this documentation should make it a useful tool for different publics and purposes:

- * As a reference on contents and methodology for European training courses for training institutions;
- * As an evaluation elements concerning the training programmes for youth workers and for policy-makers;
- * For methodological aspects and examples for the use of trainers and youth workers;
- * For examples of "good practice" of social and youth work projects aimed at dealing with the diversity of our multicultural societies and in tackling social exclusion;
- * For examples of the practical use of intercultural learning and creativity in youth work.

We hope you will enjoy and appreciate reading it as much as we did writing it.

Rui Gomes

A. HISTORY AND PREPARATION OF THE COURSE

1. HISTORY AND POLITICAL CONTEXT OF THE PILOT PROJECT

Under the Belgian presidency, the Ad Hoc Group on Youth of the Council of the European Union accepted a proposal from the presidency to hold a European training for those responsible for youth work in multicultural environments. The European Commission was given the task of making concrete proposals for the implementation of this training programme.

From the side of the Council of Europe, several conferences of Ministers responsible for youth have called for closer co-operation between the Council of Europe and the European Union in the areas of youth policy and training. The experience of the Council of Europe's Youth Directorate in training, namely that of the long-term training course on European youth work, was to prove useful in devising a pilot training programme with an emphasis on intercultural learning.

Having considered the ongoing preparations for the 3rd phase of the Youth for Europe programme, the Commission took the necessary steps to ensure a coherent European framework for this European training and, at the same time, to reinforce collaboration with the Council of Europe in this field.

Previous experience in the framework of the Youth for Europe programme and the priority actions in the youth field (the budget line was created by the European Parliament in 1991 to allow the European Community to grant financial aid to priority actions, which are now an integral part of the new Youth for Europe programme, since 1995), in particular the development and implementation of the modules on training for trainers and people in charge of youth activities, create the basis for this pilot project as well as the experience of the Council of Europe in this field, particularly the long-term training course of the European Youth Centre.

The European Commission shares the concerns of its member states regarding the need to promote active youth participation in the construction of a Europe more in touch with its citizens, promoting solidarity and respect for differences. This approach emphasises the relevance of developing tolerance among young people and of the prevention of attitudes such as racism and xenophobia, leading to social exclusion.

It is in such a context that we find this European training: allowing trainers and people in charge of youth work to acquire the necessary competencies for their field of work, where young people can try out new forms of participation, develop critical attitudes, creativity and initiative. All this has to be seen to aim at the elimination of the psychological and national barriers to acting positively against social exclusion.

Following the Commission's request, the National Youth Service of the Ministry of Youth of Luxembourg took charge of the management of this pilot project, financed by the European Commission and implemented in collaboration with the Council of Europe - European Youth Centre.

2. PREPARATION

The political and budgetary decisions having been made, the pilot project's co-ordination was assured by Hendrik Otten on behalf of the European Commission who, together with Peter Lauritzen, Deputy to the Director of the Youth Directorate of the Council of Europe and with Nico Meisch, *Conseiller de Direction* at the National Youth Service of Luxembourg, composed the steering group of the project.

Three preparatory meetings took place before the first phase. The first was held in March and brought together the Steering group members, to decide the general educational, political and administrative guidelines of the project. A second meeting was held in May 1995 which brought together most of the trainers and served to clarify the methodology and procedures for the course. The third meeting took place in July with the purpose of selecting the participants and actually putting together the draft programme for the third phase.

The trainers were recruited in function of multiple criteria: previous European experience and acquaintance with the theme, language diversity, geographical balance, etc. This was based in the philosophy of ensuring different perspectives and a complementarity, rather than homogeneity of approaches. It was also understood that the different team members had to be able to form a team and work together.

3. RECRUITMENT OF PARTICIPANTS

While today Youth for Europe foresees a close involvement of some Eastern and Central European countries, back in early 1995 this was not necessarily the case. The participation of Eastern and Central European countries in the course was still seen as something exceptional, even if it was already part of the European Commission's political priorities. As a co-operation project between the Council of Europe and the European Union an agreement had been reached, by which the Commission - via the national agencies of the Youth for Europe programme - would recruit the participants from the member countries, while the Council would send the information to the Eastern and Central European countries concerned. Regardless of their nationality or country of residence, all participants had to fulfil the same criteria, or in other words, fit into the profile fixed by the trainers team and by the Steering group:

- be trainers, youth workers or youth leaders or people in charge of training of out-of-school youth work on local, regional, national or European level;
- be confronted, in their youth work practice, with phenomena of social exclusion of young people, in particular stemming from racism, xenophobia and violence;
- be involved in youth work in multicultural areas and/or settings;
- preferably be aged between 25 - 35 years;
- play an active role in their organisation and service and be ready and in the position to work as multipliers;
- already have experience in this field of work (preferably a minimum of 3 years);
- be able to work and communicate in at least one of the working languages of the training, and preferably be able to understand a second working language;
- be committed to following the training for its full duration;
- be ready to carry out a project under the criteria outlined in this document;
- be able to present their work conditions and the challenges to be faced;
- be ready to learn in a group and benefit from the experiences made during the training.

The criteria for the projects added to the personal profile of each participant. While the project was still an accessory function in the training, there was an understanding that the reading of the project description could help clarify the candidates' profiles. From the profile of participants



it was clear that the pilot project was ambitious in the sense of getting the most out of youth work experience in each country and, in that respect, placing the educational challenge at a very high level. The project idea that applicants should send in with their application should be:

- run by and/or for young people;
- a training venture and/or a particular social work project
- out-of-school activities;
- a means to identify the training needs for youth work against social exclusion;
- based in a multicultural environment and aimed at young people who risk social exclusion;
- if possible, include young people from cultural, ethnic, religious or sexual minorities.

4. SELECTION OF PARTICIPANTS

The selection of participants was carried out by the educational team, before deciding on the programme. This procedure may seem unusual (it may seem normal that this should be a task for the steering group of the project).

It presented, however, considerable advantages for the project as such:

- It allowed the trainers to confront their own perspectives of the course by discussing each application;
- It committed every single team member deeply to the course;
- Of most important, it allowed the team of trainers to work out the programme of the first phase (which set the "pace" for the rest of the course).

A total of over 50 youth workers applied for the course which, taking into account the short time and the period of applications (over the summer time) was nevertheless remarkable, especially considering the strict profile of the participants.

The team selected 25 participants even though the budgetary provisions allowed for a maximum of 30. A clear decision was made in favour of quality over quantity, in order to assure the communication with the group of participants and to secure also a minimum common ground of experience. The selection did not, however, privilege homogeneity over diversity: the differences among the projects and among participants, and their different professional practices, were respected. But there was a clear and assumed attitude of privileging experience and of selecting participants which, the team felt, could at the same time benefit from and contribute to the learning process.

Now that the course is over it is an interesting exercise to read through the application forms of the participants again. It is especially interesting to note the major motivations and training needs expressed at that time:

- * Learning about multicultural groups and about social exclusion;
- * Looking for self-confidence and previous examples and experiences to rely upon;
- * To get a better understanding of European youth work and institutions;
- * Theory and practice of intercultural learning;
- * To gain new knowledge and insight into European youth policies and the practice of youth work in the different countries;
- * Refresh theories on working with young people;
- * Methods and skills to transfer the knowledge to young people;
- * Different ways and techniques to manage a project;
- * To enlarge knowledge and skills to train other youth workers;
- * Getting an insight into the causes of racism and deviant behaviour;
- * Improve the training capacities and experiencing work in a multicultural group;
- * Improve knowledge and experience of youth work in multicultural settings;
- * Understanding the links between social exclusion and social deviance;
- * Establishing contacts in Europe;



- * To deepen the understanding and practice of intercultural learning and get new impulses to group work;
- * Getting acquainted with new training methods;
- * Understanding social exclusion and methods to tackle it;
- * To learn something which can not be learnt at home.

5. AIMS AND OBJECTIVES OF THE TRAINING PROJECT

The European institutions (Council of Europe, European Union) realised the need to deepen and update the training of youth workers and youth leaders on the European level. This need arises from several factors that have determined the aims and objectives of the training course:

- * The challenge of the construction of Europe, to which young people should be closely associated and that has a practical dimension in the Youth for Europe programme. This challenge, at the level of youth policy, determines the need to take into account a perception of Europe that goes beyond the member states of the European Union and calls for the sharing of the experiences accumulated by the Council of Europe and by the European Union in the youth field.

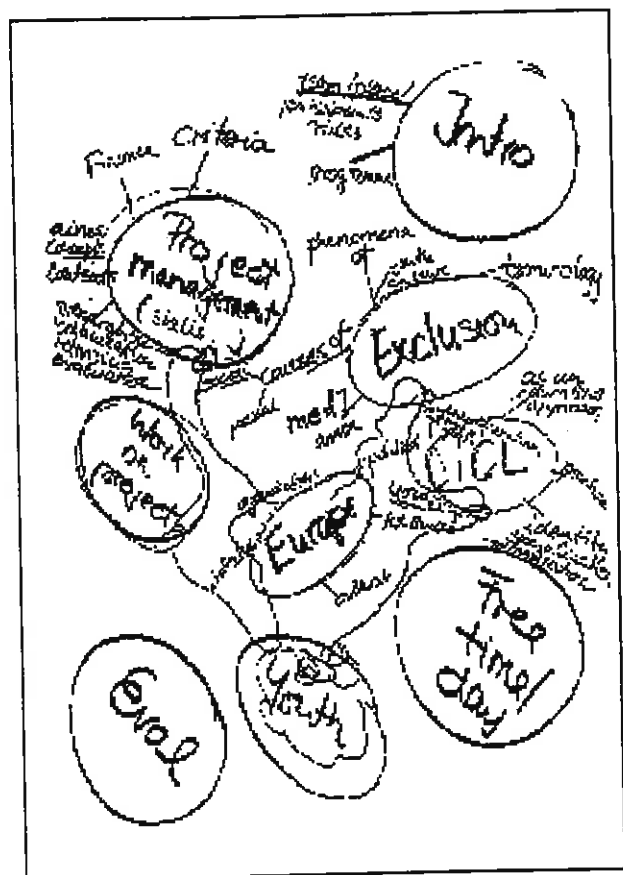
- * The deficit of social policies aimed at the social integration of marginalised or excluded young people (a reality which although not new, grows considerably and is becoming generalised throughout Europe), and the opportunity offered by such a programme (Youth for Europe) to bring together innovative and different experiences in the form of pilot projects.

- * The concern expressed towards the rise in attitudes and behaviors of a racist or a xenophobic nature (and by which young people are those most affected, either as agents or as victims) that threaten the values upon which the concept of an open, multicultural Europe lies. The need exists to set up valid working projects in this area.

- * The gaps visible in youth policies (national and European), particularly in the field of training provision for youth workers and youth leaders that take into account the interconnection between the challenges mentioned above and propose pertinent and adapted curricula that allow the youth workers to analyse and deal with the causes and symptoms of these problems.

- * The opportunity provided by the European programmes addressed to young people (inter alia Youth for Europe) to set up a pilot training project that can provide elements for an evaluation of the existing needs concerning training of youth workers in Europe.

- * The requests and demands from youth associations and services for an updating of the practices of intercultural education and communication based on a solid European dimension. This training project has therefore been conceived around five key themes:





Youth

- To share, exchange and learn about the problems faced by young people in the different countries;
- To analyse and understand the role of youth work and of the youth worker towards the new needs of young people in Europe;
- To provide basic elements about youth sociology and youth policy.

Exclusion

- To analyse and exchange on the causes and symptoms of social exclusion of young people;
- To try different approaches and responses through youth work;
- To set up and evaluate pilot projects aimed at preventing or treating situations of social exclusion and marginalisation.

Intercultural learning

- To deepen the knowledge and the understanding of multicultural societies and to implement intercultural methodologies in youth work.

Europe

- To understand the different social and political dimensions of the construction of Europe;
- To get to know the European institutions and their youth programmes;
- To work upon competencies needed to set up and evaluate projects with a European dimension.

The project

- The project is the tool for the implementation of the pilot project and for its evaluation. The work on the project presupposes working in depth on its planning, preparation, implementation and evaluation as well as its training function.

In retrospect, we should have added a sixth theme to the programme and that is **training**. The course should in fact deal in detail with the role of training, particularly training for youth workers active against social exclusion of young people. This work is very important from the perspective of training multipliers (the role of participants after the course) and as a way to understand and fully benefit from the training process.



6. METHODOLOGY

The methodology of this training was based on the complementarity of the 5 phases of the project:

- Phase 1

A residential training course in Luxembourg from 3 - 17 September 1995

The first phase prepared participants to run their project during the 2nd phase of the training. The initial training tackled the basic themes of the course such as Intercultural Learning, Europe, project management, causes and symptoms of social exclusion and others.

- Phase 2

Implementation and running of the projects in participants' home countries from September to December 1995.

Participants worked on the implementation and followed their projects under the criteria provided in the first phase.

- Phase 3

Residential training course in Larochette, Luxembourg, from 11 - 20 December 1995.

Participants made a mid-term evaluation of their projects. The themes introduced in the first seminar were deepened and further training needs were identified

- Phase 4

Continuation and finalisation of the project work from December 1995 to March 1996.

- Phase 5

Residential training course in the European Youth Centre, Budapest from 22 - 29 March 1996.

Participants evaluated both their personal development and the professional aspects of the training. The evaluation of the course contributed to identifying the specificity of European training needs and opportunities for youth work in Europe.

A **sixth phase** should be added to the course methodology. Given the delays in the implementation of the projects, an evaluation meeting took place in Larochette, Luxembourg, from 11 to 14 October 1996.

B. FINAL EVALUATION OF THE COURSE

MADE BY THE TRAINERS' TEAM EYC BUDAPEST 1-4 MAY 1996

INTRODUCTION

The European training course for youth work in multicultural settings ("Long-term pilot project against exclusion") was a pilot training experience in youth work initiated by the European Commission, to which the Council of Europe (Youth Directorate) was subsequently associated, and that counted on the administrative and technical support of the National Youth Service of Luxembourg.

The training course took place between September 1995 and March 1996, in 5 phases (three residential and two practical), bringing together a total of 23 participants from 14 European countries.

As a pilot training project, the course responded to the concerns of the institutions involved regarding the need to promote active youth participation in the construction of a Europe closer to its citizens; promoting solidarity and respecting difference as part of the development of tolerance among young people and for the prevention of attitudes such as racism and xenophobia, leading to social exclusion.

Aimed at youth workers and trainers, carriers of innovative youth work projects against social exclusion, the course had the following aims and objectives:

- To contribute to the development of the capacities of youth services and organisations in the field of training for intercultural communication and education for tolerance and solidarity within a European dimension;
- To develop strategies to combat social exclusion, racism, xenophobia and violence,
- To provide an intercultural experience with the aim of developing expertise and know-how on intercultural learning as an educational concept;
- To enable participants to plan, run and evaluate an innovative youth project in the field of social exclusion;
- To contribute to the identification of training needs in youth work in Europe.

The educational concept and programme of the training were developed and carried out by a team of five trainers with the assistance of a representative of the European Commission (see list attached).

The present report is the result of the evaluation of the pilot project done by this team. It covers the evaluation of the course in the light of its initial objectives and, in view of possible follow-up. It also provides the necessary conclusions and recommendations for the attention of the promoting institutions and future trainers in similar projects.

1. GENERAL EVALUATION OF THE COURSE

A) Review of the participants evaluation questionnaires

The team read through, analysed and discussed the answers to the final evaluation questionnaires. They reflected a good general understanding and awareness of the training process among the participants and provided sound evaluation elements regarding the achievements and shortcomings of the course.

The questionnaires testify to a widely positive assessment of the value and usefulness of the course, both for participants' professional improvement, personal evolution and in terms of benefit for their youth work practice.

The participants have expressed clear and major achievements in the following areas:

a) Europe: a better and more comprehensive awareness of the European dimension of/in youth work, of Europe as such and about the European institutions and their programmes, including knowledge on how to achieve better access to them and how they can be of benefit youth work projects and groups.

b) Social exclusion: a better and clearer understanding of the roots and mechanisms of social exclusion and a better preparation for developing actions and projects in the field of social exclusion.

c) Intercultural learning: clarification of the concept; understanding of its complexity and implications, with an emphasis on methods and approaches to carry out intercultural learning approaches in youth work. For most participants this was a completely new dimension discovered or made clearer.

d) Youth policy: understanding of the diversity of youth policy in Europe and, especially of how it relates to youth and social work.

Participants stated different levels of achievement or satisfaction in the following areas:

- * Ways to work and act in a multicultural environment - the management of cultural diversity;
- * Their capacity and learning as regards planning and managing a project in accordance with the criteria of the course;
- * Specific training and youth work skills: conflict management, working in a team and evaluation.

B) Evaluation by the team

The evaluations by the participants were supplemented by the team's own analysis, based on the questionnaires, regular evaluations with participants and other evaluation elements of the 5th phase. The following conclusions were drawn:

- Participants learned and gained different things from the course, corresponding to their different levels of training, experience and professional roles.
- The participants were actively committed to the course and the training process, despite their different professional status and training background. This allowed significant progress for everybody, even though the areas of relevance differ from one participant to the other. Each participant got what he/she wanted and that could be most useful for their work out of the course.
- The expectations of the participants at the beginning were necessarily vague, reflecting in itself the nature of the pilot project and, especially the few previous training experiences and little acquaintance with European youth work practice.

- For the participants, mostly youth workers with a solid basis in youth work practice, but a limited experience in European youth work, the course has provided and served almost as basic training while, at the same time, including specific training elements useful to the whole group. In this respect, and in view of the experiences of the organisers in the recent years, it can be questioned whether it is realistic to expect to bring together a European group which would be more experienced and homogeneous.

- The heterogeneity of the group in terms of experience and training was not an obstacle to the course or the learning process. It reflected well the diversity and reality of youth work in Europe. Furthermore, the heterogeneity allowed for a greater variety of experiences, practice and problems to be represented in the course and, in this respect, played a positive role in the approaches to training, youth work, intercultural learning and a broader European dimension.

- Throughout the course it was possible to notice the difficulty of participants to "conceptualise" the reality of their work and projects, demonstrated namely in the difficulty experienced by participants in laying out clear and differentiated aims and objectives and translating them into a simple, easy to understand description. The challenge put to them by the application forms (Youth for Europe, funding applications) was symptomatic of these difficulties.

- The difficulties met by participants in identifying their training needs are due, to a large extent, to the pilot nature of the project and to the aims and public it reached.

These elements lead to the conclusion that the course was needed and useful for the participants. As far as the identification of training needs is concerned, the experience showed that the opportunities and stimuli that Europe can provide to local youth work development - particularly in tackling social exclusion and intolerance through a solid European dimension and a reflected intercultural approach - need to rely on training possibilities that can make them feasible and, at the same time, to optimise the resources and its impact by providing a multiplying effect that goes beyond the few participants reached by a single course. The assessment of training needs done throughout the course, particularly in the fifth phase, indicated that those training areas are hardly covered by national youth training schemes (where they exist) and that the understanding of its practical consequences is much more explicit in a European context.

The course's pilot nature should, therefore, be continued in view of improving the concept initiated and making it usable by other institutions and organisations concerned.

2. EVALUATION OF THE GENERAL STRUCTURE OF THE COURSE

2.1 Aims and objectives

The course was prepared and run to respond to the following objectives:

- a) To provide a specific training for youth workers, youth leaders, trainers and people in charge of training;
- b) To develop strategies to combat social exclusion, racism, violence and xenophobia;
- c) To enable participants to plan, run and evaluate an innovative youth project aimed at tackling the situations mentioned above;
- d) To reflect upon notions such as Europe, solidarity, multicultural society, tolerance and put these ideas into youth work practice;
- e) To be a part of an intercultural experience with the aim of developing expertise and know-how on intercultural learning as an educational concept;
- f) To provide know-how on youth policies at European and national level;
- g) To analyse the link between individual behaviour and the development of European democracies and draw the relevant conclusions;
- h) To create a space for personal and professional development in general.

In general terms these objectives were considered to be relevant and largely achieved. Reservations were, however, expressed concerning the feasibility of planning, implementing and evaluating a project in the time frame of the course. A realistic approach should consist in providing the skills and knowledge needed to implement and evaluate the project while focusing on the project's planning (aims, objectives, educational approach, resources) during the residential phases.

Objectives f) and g) were considered either too vague or too specific. Their pertinence was due to the general educational approach to which participants subscribed and to the motivations of the organising institutions. Their impact can only be measured in a long-term perspective.

2.2 Methodology adopted and application into practice of the training course

The course was planned in three residential phases, with two intermediate practical phases in between.

The residential phases (phase 1, 3 and 5) fulfilled the purpose of providing the common training elements, creating the group, planning and developing further the project, assessing and responding to specific training needs.

During the two practical phases (phase 2 and 4) participants were expected to put into practice what they had learned, identify their training needs and gather elements for the evaluation of the projects and of the training course.

The fact that the majority of the projects did not start before phase 4 partly changed the nature and role of these phases. They had, however, an important function in the training because they allowed for time to consolidate the learning experiences, confront theory with practice and of keeping the course and participants in contact with work practice. They also allowed participants to work on their own training and prepare themselves for the residential phases.

When compared with other experiences in the field of training, the course methodology was especially innovative and adequate due to the role of the third phase. It has allowed for a better identification of personal training needs by participants and for the team to respond to them without the pressure to evaluate the training. The relation with the work practice was facilitated

by this seminar in which the thematic work was deepened, the project plans were clarified and skills training was more systematic and adapted to the participants' concrete needs.

The fifth phase was used mainly for the consolidation of the training experience, evaluation of the training undergone by the participants and, therefore, evaluation of the pilot project. One of its original aims; identification of youth workers' training through the projects' experience and evaluation, could have hardly been better reached given the fact that most projects started only after this phase.

2.3 Contents of the course

The programme of the course was planned to provide reflection, analysis and translation into practice of the following elements:

- * Causes and outward symptoms of social exclusion, racism, xenophobia and anti-Semitism;
- * Europe: social and political reality, institutions, policies and programmes;
- * Intercultural learning in relation to multicultural settings and youth work practice, including the knowledge and the skills to adapt it to youth work projects;
- * Skills to plan, run and evaluate a project and working with a multicultural group;
- * Youth sociology and youth policy.

The progress accomplished by the participants and the work done in the planning of the projects indicate that the themes and training areas covered were pertinent, needed and generally answered to.

The needs of training on project planning, running and evaluation were partly underestimated in phase 1, but could be dealt with during phase 3 on a case by case basis. This was partly inevitable and beneficial in the end because participants also needed to "re-negotiate" their project ideas with their organisations and partners.

Youth sociology and youth policy were not dealt with explicitly and it can be questioned whether there is a need to. In reality, the participants learned about them through their practice and their own reflection during the course, even though they were not explicit programme elements.

The work done on the skills and approaches to translate Intercultural learning into youth work practice (conflict management, communication) was less systematic than was probably needed. The participants did not identify them as priorities in their needs during the third phase, but at the end of the course they wished they had learned more about them. As a result, this area was covered in more detail only in workshop sessions during the third phase (and, therefore, were optional for participants).

In as far as those skills are needed to supplement the learning and transfer into practice of intercultural learning concepts, it is felt that they should not have been provided as optional areas of training for some participants, but rather should be a fixed part of the programme for all participants.

2.4 Role of the project

The main change to the course structure as it had been planned and foreseen, came from the place of the projects in the course. These had been foreseen to be a tool in the learning process by ensuring a transfer from the learning which occurred during the residential seminar to youth work practice. They also had the purpose of contributing to the identification of the training needs of the participants.

The reality has proved that these functions could hardly have all been fulfilled, due mostly to reasons external to the training itself and impossible to foresee by the team:



- The non-availability of Youth for Europe application forms at the beginning of the course and of clear guidelines on how the projects should be introduced and when, determined that most of the project applications could only be finalised and introduced at the end of phase 3 (and not during phases 1 or 2);
- The participants had more difficulties than expected in formulating their project ideas and in being able to translate them into a concept and form that would make them feasible.
- The duration and rhythm of the 5 phases of the course were felt to be too short for allowing a full plan, implementation and evaluation of projects with a strong European dimension (international projects take usually more time to prepare).

As a result, the role of the intermediate phases has been, for most of the participants, different from the one originally planned because they could not start their projects.

The role of the projects in the residential phases has been, however, rather close to the original concept. The project and its implementation was not meant to be a dominant aim of the course but rather a tool in the training process.

During the first phase the project was given a special attention in the programme, with time given to help clarify the aims and objectives, the European dimension, the innovative character, etc. The participants reviewed the projects and almost all of them went through important changes (scope, educational approach, partnerships, European dimension, etc.).

In the third phase the project's accessory role was made more explicit as it became optional work for the participants who needed it. Even though the assistance of the team, and particularly the Commission's representative, was very important to help clarify the projects' concept and transfer them into an application form, it was not used by all participants. In fact, some participants did not have a project anymore, did not have a project application or were not sure on how it should continue.

The short duration of the 4th phase determined that the experience of the project work could be of little use for the 5th phase because most of the projects had not yet taken off the ground. In fact it, was only by the end of the course that the financing of the projects presented to the Youth for Europe programme had been definitely clarified.

In view of a possible follow-up to the course, the team stressed the need for the project to be part of the course as it carries an irreplaceable practical dimension and expression of commitment for the training and work improvement. The work to be done in the residential phases should emphasise the planning of the project and limit the expectations concerning its running and evaluation. Participants need to be given the basic technical skills and information to set up the project, but its role in the rest of the training course should be reduced and adapted to each project's timetable and implementation progress.

As far as the actual impact of the projects undertaken as a result of the course is concerned, the fact that most of them are starting only after the course finished does not allow a true and full assessment of their results and impact. But the fact that approximately 70% of the participants are working on projects is a good indicator of their commitment to the course and the projects. The nature of the projects introduced, which include a strong training and/or European dimension (that were widely absent when they were first presented in phase 1) seems to confirm that they serve a role that goes beyond being an accessory element in the training, while confirming the achievement of the pilot course's aims in terms of improving youth work practice and tackling the causes and symptoms of social exclusion in Europe.

2.5 The educational approach and its implementation by the team

The approach put into practice by the team consisted of intensive group work and input by the team during the first phase in order to lay the foundations of the training, create the conditions for the projects to be planned and clarify the content and role of the learning areas. An intensive rhythm and group work was conducted by the team who had a key role in developing the concepts, running the plenary sessions and facilitating group work. The participants gained the most from the team during this phase, but it created a professional distance between the participants and the team that was higher than expected and could only be overcome during the fifth phase. The development of a critical attitude towards the team was limited to some participants during this phase, reflecting the high degree of motivation and satisfaction inspired by the seminar and the novelty of the educational approach for some participants (who expected, sometimes, a more "academic" approach).

It was felt that the programme was sometimes run with little flexibility for change. Participants would have also appreciated a more regular and explicit feed-back from the team. During the third phase this distance could not be completely overcome, even though the approach transmitted by the programme called much more on participants' involvement in the programme, including the running of working groups and a workshop.

The fifth phase, ideally a phase of transfer, was therefore planned to allow a greater participation and autonomy of the participants, who had to prepare and manage the workshops corresponding to more than half of the programme time. Some participants, however, had difficulties in stepping into this role even though the overall results were highly positive.

In conclusion the team felt that the involvement of participants in the running of the programme, and therefore in their own training, should start at an earlier stage in the course to facilitate detachment from the team. This would also foster the development of a critical approach as a pre-condition for autonomy and self-confidence.

2.6 Balance between theoretical and practical elements

During the planning of the course the projects were considered to be tools for the practice and transfer of the knowledge acquired in the residential phases. The fact that the projects could not be completed did not mean that the practice was absent; participants worked on their preparation and on other projects in their services and organisations during the 2nd and 4th phase. This practice was, in fact, as valid as the project would have probably been and, for the purpose of the learning process, it fulfilled a similar function to the project. The programme of phases 3 and 5 have, however, not allowed for a direct and explicit work on that practice and, therefore, it was not easy to work with its results. The exchanges of work practices happened mostly informally and spontaneously between participants.

The overall programme was balanced in as far as theory and practice are concerned. The first phase was more theoretical, the third phase was eminently practical (workshops, work on the project) and the fifth phase provided the best balance between both. While this corresponded well to the specific functions of each of the phases it was felt that it could be better balanced in the first phase. The usefulness of the visits to youth projects and associations in the first and fifth phase was appreciated. However, their function was not exploited to the full because time was not allocated for a specific work on the results of those visits.

Practice was also introduced during the third phase with the presentation of the pilot projects of the Youth Forum on social exclusion which had a function and relevance beyond the initial expectations of the team as it allowed participants to make links to their own professional experiences and social realities.

2.7 Duration of the course and the rhythm of the phases

The course demanded a lot from the participants and the sending organisations in terms of time, availability and commitment.

While the five phases of the course have clearly identified purposes - as they constitute the backbone of the pilot training approach, it was felt that the residential phases were too close to each other. The main consequence has been that some participants had difficulties in dealing and catching up with the work accumulated during their absence, working on the project and preparing for the following phase in the space of 3 months. This time was also considered unrealistic to allow for the planning, running and evaluation of a project which, by its European dimension, usually takes a longer time to prepare.

The intermediate phases should therefore be longer and the expectations towards the project implementation and evaluation must be reviewed.

The duration of the residential phases was generally considered adequate in view of their purpose in the course programme. The fifth phase has, however, proven to be too short to allow for a proper evaluation of all aspects of the training process, review the training needs, finalise project preparations and evaluate the course.

The place of the third phase in the year's calendar, mid-December, was also not the most suitable for all participants as the end of the year implies a heavier work load and pressure in the work place.

2.8 Profile and recruitment of participants

The participants recruited corresponded largely to the profile defined at the origin i.e.: youth workers, youth leaders or youth trainers working in a multicultural settings, active, motivated and carriers of a project through which they could learn, introduce change in their social environment (projects against social exclusion) and youth work practice.

The wide range of professions and occupations covered by the profile described corresponds to the great diversity of youth work practice in Europe: professional status and category, volunteer or employed, youth work, social work, community work, etc.

The recruitment of participants was negatively influenced by the delays occurred in the decisions about the course implementation and the recruitment procedure. As a consequence, the invitations for the course were sent out very late, already in the Summer period and with a very short delay for applications to be sent.

It is remarkable that, under these conditions, more than 50 applications were received, allowing for a real selection of participants by the team. The participants selected reflected a great variety of practices, training experiences, organisational backgrounds and projects. This heterogeneity reflects the variety of youth work practice in Europe and, at the same time, enriched the intercultural learning potential provided by the group. The participants have evaluated this diversity as one of the most important factors influencing their learning process, namely due to the wide and balanced geographical origin of the participants, including from Eastern and Central European countries.

2.9 Number of participants

Out of the 25 participants invited for the course, 23 attended the first phase, 20 the third phase and 18 the fifth phase. The participants who did not attend the third phase did not return to the fifth either.

The number of drop-outs is quite high but, in light of similar experiences, should be seen as normal. The reasons for dropping out of the course are varied (linked mostly to personal and professional life changes) and reflect the stress put on participants and organisations by the time which they commit themselves to and by the relatively short duration of the intermediate phases that might not have always allowed for flexibility in managing professional work challenges.

In order to secure a group that is sufficiently large to allow for an optimal learning process, the number of participants invited for the first phase should be higher, allowing the course to start with 30 people.

2.10 Size and composition of the team

The team was chosen by the two institutions on the basis of professional competence, complementarity of expertise and language capacities. At the origin of the project a sixth team member was foreseen from a national agency of the Youth for Europe programme but, unfortunately this colleague was unable, due to professional reasons, to take part in the course.

The composition of the team reflected a balance of cultural and training backgrounds, important to preserve in a European training course in which intercultural learning has an important function. While the competencies present in the team were varied and, therefore, complementary, specific inputs and competencies were required at different moments of the programme for which experts or lecturers were invited. This formula was evaluated positively because it allowed the team to keep the responsibility for the overall aims and objectives of the course it had been entrusted to prepare and run. It also gave participants the opportunity to have a different insight into certain issues by the occasional presence of guests or lecturers.

The representative of the European Commission had a very important function during the third and fifth phases, especially for information and training on the project applications. This role was crucial for the course and could hardly have been fulfilled by the team.

The team worked in English and French with interpretation. While this formula was far from ideal (additional working hours, lack of flexibility for preparatory meetings), it did not hinder the outcome of the programme rather allowing for the clarification and expression of different approaches which, otherwise, could have been left implicit.

3. PRACTICAL ASPECTS

3.1 Working languages

The course was run using three working languages, German, French and English. The difficulties and challenges envisaged by the team at the beginning were actually proven wrong. In reality both the participants and trainers evaluated very positively this combination because it allowed a wider recruitment and, at the same time, created a better balance in the group by preventing the creation of a small minority of participants who do not speak English. The number of languages should therefore be kept, provided that within the team these languages are also represented.

The communication in the team and with the participants was also made easier by the presence of the same team of interpreters during the three residential phases.

3.2 Venues of the course

At the origin the course was planned to be held in Brussels, Strasbourg and Budapest for the first, third and fifth phases respectively.

The challenges posed by the impossibility to book a suitable venue in Belgium for the first phase and by the contradictory decisions of the Youth Directorate about the support and availability of the EYC in Strasbourg were solved by the National Youth Service of Luxembourg in a satisfactory manner. The first phase was held in a hotel in Luxembourg city, the second phase took place in a youth centre in Larochette, Luxembourg.

While the overall aims and objectives of the course were not put at risk by these changes, they did create additional stress for the team and participants and conditioned significantly the working methods, programme flexibility and atmosphere during the first phase (a hotel is rarely suitable as a venue for a training course of this nature), even though the proximity to the city of Luxembourg was a positive element, namely by providing the possibility to visit youth work projects.

A youth training centre in Larochette, Luxembourg, was the venue of the 3rd phase and represented a good transition to a small town, with its particular multicultural situation and problems. The working conditions were evaluated positively.

The fifth phase, at the European Youth Centre in Budapest, allowed many participants to experience for the first time being in a former socialist country and to get to know a different European social and cultural reality.

While the possibility of working in three different social and cultural environments was highly beneficial for the course, it was regrettable that the participants could not experience being closer to the European institutions as would have been the case if the first and third phases had taken place in Brussels and in Strasbourg.

3.3 Communication during the intermediate phases

A system of communication between the participants and the team was installed for the 2nd phase through a fax bulletin with news from the participants' projects and work. While it functioned well and was appreciated in the 2nd phase, it did not function in the fourth phase due mostly to the proximity of phases 3 and 5 and, aggravated by Christmas and New Year holidays.

4. COOPERATION BETWEEN THE ORGANISING INSTITUTIONS

This pilot project was an initiative of the European Union which was subsequently open to be organised in co-operation with the Council of Europe's Youth Directorate. The National Youth Service of Luxembourg was responsible for its administrative and financial management.

As far as administration is concerned, the role and support provided by the National Youth Service were adequate and necessary, especially during the 1st and 3rd phases. Secretarial support during the intermediate phases was also provided but the distribution of roles between the team and institutions was not always clear and, even though it did not affect the results, should be clarified from the beginning.

The co-operation between the two European institutions concerned mainly the presence of two trainers from the European Youth Centre in the team. It must be understood, however, that the success of any training venture relies first and foremost on the team of trainers and their competencies and ability to work together, rather than on their institutional background.

The fact that the course was presented as a co-operation between the two European institutions who have competencies in the youth field had some marginal benefits for the learning process, mainly contributing for a better understanding of the European dimension of youth work.

The hesitations and contradictions on the part of the Youth Directorate (while the project was being implemented) have, however, created unnecessary difficulties and stress in the team concerning the choice of the venue for the third phase and led, finally, to the impossibility of holding the third phase at the EYC in Strasbourg, with all the disadvantages it implied (impossibility of being closer to the European institutions, use of the EYC's library, disappointment of participants).

5. CONCLUSIONS AND RECOMMENDATIONS CONCERNING A POSSIBLE FOLLOW-UP OF THIS PILOT PROJECT

The positive results provided by this pilot project against exclusion confirm the existing need for further training of youth workers in Europe in the areas of intercultural learning, European dimension, innovation in work practice in relation to the challenges of multicultural realities and developing European partnerships and projects. Ultimately (and hopefully), some of these areas can be covered in the future by other institutions and training programmes. The pilot nature of this project lay both in the scope (aims and objectives) and in the methodological approach (five phases). The model initiated proved to be valid and suitable for the objectives given, but it can be improved and further developed as it was significantly influenced by external factors (late recruitment, funding of the projects influencing their role, etc.). The improvement of the model, and of its validity, would normally require a second experience enabling the trainers and institutions to draw more solid and fundamental conclusions.

A decision concerning the need and opportunity of a second pilot course is far beyond the mission of the trainers team, it is the sole competence of the institutions concerned. The following conclusions and recommendations are drawn from the experience of the trainers' team during this pilot project and they should be taken into account if the experience is to be repeated or continued, in as far as they can contribute to a smoother implementation of such a project.

5.1 Aims and objectives

These should be reformulated so as to:

- * Emphasise the development of strategies against social exclusion, namely caused by racism and xenophobia;
- * Include the provision of opportunities for participants to exchange about and critically reflect on professional approaches to youth work;
- * Allow for an overlapping and breakdown of the different areas concerned by "Europe" (tolerance, democracy, solidarity, institutions and programmes, etc.), working on the interrelations between these themes;
- * Promote an easier understanding of youth policy: knowing the institutions, the youth programmes, develop a critical understanding of the function of national youth policies, work on the relation between the Member States and the European institutions in youth matters;
- * Provide space for the projects to be developed, including the skills and know-how to define and present a project. Limit the expectations towards the implementation and evaluation of the project as they can hardly be fulfilled (and demanded).

5.2 Contents of the training

The present contents of the training (cf. the course presentation) should be kept in general, adjustments can be made in order to:

- * Include a better balance between theory and practice in all the phases;
- * Allow work on different youth work practices and realities (namely through visits to projects responding to situations of social exclusion and racist practices) contributing to a better understanding of the causes of social exclusion;
- * Secure a reflection on the transfer of the learning to the practice of youth work by the participants;
- * Put less emphasis and expectations on youth sociology elements (and emphasise the work on the socialisation experience of participants);
- * Stress the competencies and practical skills for planning and developing a project, including its presentation;

- * Emphasise youth worker skills in the areas of evaluation, communication, intercultural learning, conflict management (and less on time management);
- * Include work on the definition of criteria for projects against social exclusion.

5.3 General methodology

The methodology of the course - in 5 phases and with project work - is in principle suitable but can be improved, particularly as concerns the role of the project.

The project to be presented with the application should be an idea (not a finished project) the role of the course being, in the 1st and 3rd phases, to develop the ideas, plan the project and, in as far as possible, start writing it in view of its implementation. It is possible to imagine that from the 3rd phase onwards the projects could be developed at different speeds, without the pressure to have to run and evaluate them before the end of the course. The main purpose of the course, in as far as the project is concerned, is to train the participants to plan and prepare a good project which should be introduced to the European Commission (if it requires Youth for Europe funding) at the latest in the 2 months after the 5th phase.

This methodology would better prepare the participants for creating links with other participants and projects, while at the same time keeping the eminently practical nature of the intermediate phases. This practice would not be limited to the project but generally to their work practice at home.

Participants should also be encouraged to play a more important role in the programme from the beginning, during the 2nd and 4th phases they could be encouraged to do some "home work" like preparing inputs or workshops for phases 3 and 5.

With these considerations, the 5 phases of the course would have the following roles:

PHASE 1 (residential, 2 weeks)

* Introduction to and work on the essential training content and concepts of the course (Social exclusion, multicultural society, Europe, Intercultural learning, project planning and management). Launching and creating the group, setting the conditions for common work and communication for the course.

Project:

- Presentation of the project ideas, work on the aims and objectives; basic planning skills. Start the project planning (including possible partnerships and financial sources).

PHASE 2 (4 months):

* First transfer to work practice of some of the elements learned during the first phase. Identification and clarification of remaining training needs related to the course. Preparing for possible parts of the programme of the next phase.

Project:

Negotiation of the project with the sending institutions or organisations. Re-draft the project plan.

PHASE 3 (Residential, 9 days)

Deepening of the concepts and training elements introduced in the first phase. Skills and tools necessary to transfer the learning elements into work practice. Exchanges and critical reflection on the transfer experiences and work practice which has occurred during the second phase. Participants may be involved in the running of some programme parts.

Project:

Presentation and work upon the work and challenges identified during the second phase (clarification, negotiation). Finalisation of the project concept and plan, writing and presentation tools needed for introduction to funding institutions. Evaluation of the achievements made.

PHASE 4 (4 months)

Transfer to youth work practice. Preparation of input and contributions for the fifth phase.

Project:

Work on and start the project preparation and beginning of implementation. Finalisation of some common projects and negotiations in view of developing partnerships and networks.

PHASE 5 (residential, 8 days)

Completion of the training process. Feed-back on experiences and preparations of phase IV. Identification of a training curriculum. Work on the evaluation of the training and supplementary training needs. Assessment of the professional and personal progress and synergy achieved.

Project:

Evaluation of accomplishments and progress made. Finalise planning for the remaining parts of the project and/or its follow-up. Consolidate the learning from experience. Last opportunity to conclude projects for Youth for Europe under the training course heading.

5.4 Educational approach

The educational approach adopted by the team having been successful, few changes are recommended:

- The work of the participants (working groups) should be better validated (and questioned, too);
- The programme should have a minimum of flexibility and, whenever changes are made or are not made possible, the reasons should be explained (so as to involve better the participants in the running of the course);
- Generally call on participants to take a stronger role in the running of the programme of phases 3 and 5.

5.5 Participants

The number of participants for the first phase should be 30 minimum.

The recruitment should be as wide and far reaching as possible in Europe, geographically and culturally (North, South, East, West) as well as professionally (ensuring a diversity of work and social experiences); it should start at a much earlier stage (see suggested preparation timetable in appendix).

Finally, the sending organisations or services should commit themselves to the training process of their participants, namely in ensuring that the participants are given the necessary time off from their work schedule to attend the residential phases and work on their projects. This commitment should, however, be requested in such a way that does not hinder the possibility for youth workers to attend the course when the sending organisations or services are not ready to take that commitment.

5.6 Trainers team

Trainers should be chosen in order to ensure complementarity, with a pluralism of competencies and differences in approach. The most important criteria should be a the experience and competence as a trainer in a European context (with knowledge, skills and experience on intercultural learning, training, "animation", acquaintance with the training areas of the course, youth work and Europe).

The first function of the trainer being to be part of the trainers team, any other function (e.g. institutional) should always be secondary to that one.

While it is recommended that the team has a common working language, it is essential that among all team members the three working languages are present.

For a course with 30 participants it is recommended to have a team composed of 6 trainers.

Whenever the team has never worked together before, it is essential to foresee enough preparation time for the trainers to get to know each other and exchange their approaches and understanding of the course themes.

Finally, the team should be involved in the selection of the participants.

5.7 Calendar

In addition to the prolongation of the intermediate phases (from 3 to 4 months) and a slightly longer fifth phase, it is important that the course is planned over the period of one year, with the first phase starting in Spring.

5.8 technical and practical aspects

a) Places and venues of the residential phases

The three residential phases should, in as far as possible take place in three different countries. This allows for a direct contact and experience with the different social and cultural realities of Europe. One of the phases should be held in a city host of European institutions (Brussels, Strasbourg...) so as to allow a direct contact and proximity with them (even if only mental). As for the social environments they should also vary, namely in the nature of the multicultural society they reflect. It can be very interesting to have a small town (or rural village) in as far as it allows an experience of different types of social realities and youth projects.

As for the venues, they should primarily be education or training centres, with the meeting and technical facilities necessary (plenary and small rooms, space for social activities, audio-visual equipment, etc.). While it is not necessary for the participants to be alone in a centre it is important that other users of the same facilities are there for a similar purpose (tourism resorts and hotels are to be avoided).

b) Working languages

The use of three working languages is realistic and desirable as it allows the participation of youth workers who are not necessarily skilled in English while avoiding that the non-English speaking minority becomes ghettoised. In as far as possible the same team of interpreters should be used throughout the three residential phases.

c) Secretarial and administrative support

Needs to be guaranteed during the residential phases (allowing the trainers' to focus on the educational side of the course) as well as during the preparation and in the intermediate phases (namely to secure the communication team-participants through a fax news bulletin and co-ordinate the communication between the team and the institutions).

Chapter II

THE FIRST PHASE

Luxembourg, 1-14 October 1995

1. AIMS AND OBJECTIVES OF THE FIRST PHASE

The first phase of the course took place in the Luxembourg city, from the 1st to the 14th of October, 1995. The beginning of a process which would last more than one year, this seminar would be the longest of the three residential phases. Two weeks were considered the strict minimum to launch the training course, create a group and fulfil the aims and objectives defined by the trainers' team.

Aims and objectives

At its second preparatory meeting, the trainers' team set the following aims and objectives for the first phase:

Setting the foundations of the course

The first days of a training activity determine often many elements of the subsequent days; the atmosphere and communication context, the understanding and embracing (or negotiation) of the learning objectives, etc. Moreover, European training experiences, when organised under the joint banner of the European Union and of the Council of Europe, generate very different expectations. Some participants were naturally reserved and wondered how their first contact with "the European institutions" would be. In this context, first contacts are very important as they will determine the context of the communication and relations between the institutions, the trainers and the participants.

The first phase would set therefore the rhythm of the rest of the course. It would also clarify what the projects of the participants consisted of, their levels of experience, their fields of interest, their fluency in English, French or German... their acquaintance with the themes of the course and so on.

For the trainers' team the challenge was similar to that for the participants. After the preparation, the moment of truth comes with meeting the participants, the first presentation or the first lecture. The roles of each member in the course and in the team are shaped, small details acquire an importance which nobody would pay attention to three months later.

Setting and understanding the educational, political and institutional framework of the training

An application form means 30 lines, hand-written in a foreign language, according to which a team of 6 people must understand the context of work, the motivations and the training needs of an applicant. Similarly, for the applicants the information about the course is usually read in a foreign language and, therefore, understood very differently.

For participants, understanding the educational, political and institutional framework of the course implies ascribing meaning to terms like "intercultural learning" for the first time, knowing that the Council of Europe is different from the European Union or realising where one's training needs lie. The words "European training" in themselves are likely to generate different kinds of understandings and expectations. While the course builds on an out-of-school and non-academic style of teaching and, especially, of learning, this needs to be understood and shared.

This aim covered therefore a multitude of dimensions. From the beginning, it implied the need to clarify the importance of the different themes, as much as creating a common basis for the learning process - a process during which some would have the feeling of moving too quickly and others of not moving fast enough or of dealing with things they already knew. In fact, this also means bringing everyone to a common level of information and understanding.

Clarifying the projects

The projects were originally foreseen to be planned and carried out within the time frame of the course. During the first phase the participants were not only to clarify their projects but also to profit from the trainers and other participants to further develop them in accordance with the criteria defined by the institutions.

Knowing each other

In order to be able to work and learn together and, especially, in order to understand each other with the aim of developing common projects, it is essential to devote enough time and provide opportunities for the participants to get to know each other, become familiarised with the social, economic and cultural realities of each other's work environment and problems faced. This objective must be pursued as much during the programme - namely through the work on the projects and work topics - as during informal moments.

Setting the "pace" of the course

In addition to the clarification of the basic concepts and training areas of the course, the first phase set the rhythm, the pace, of the work together, the communication and the atmosphere, the working hours, individual and collective training needs and the responses of the team.

PROGRAMME

The programme of the seminar served the aims above mentioned by setting the basis for and fostering an understanding of the five axes of the training:

**** The multicultural reality of European societies (culture, identity...)***

Understanding what the multicultural nature of our societies is, what it means and which realities it assumes, which challenges it poses to youth work, which relations it has, or can have, with social exclusion. This theme is put first so as to allow working on the theme to begin by taking the group of participants (a multicultural group in its essence) as its starting point.

**** Social exclusion***

Identifying and sharing the causes of social exclusion in European societies, the forms it takes and how they affect young people and youth work. This already had the implication for participants of having to step out of their daily roles as social workers in order to go beyond their daily realities in order to see social exclusion from another angle to be able to conceive projects that, at least in their stated aims, tackle the causes and not only the symptoms of exclusion.

**** Europe: concepts, realities, institutions and policies***

Knowing about Europe and its institutions is an instrumental objective of the course in as far as it is necessary and helpful for the understanding of the policies and of the way they influence (or not) national policies. With a directly visible relation to the projects (as the projects should have a European dimension), this theme was also crucial as a way to allow participants to understand each other's points of view and perceptions regarding "Europe" and was necessary if they were to work on projects together. Finally, it implied a political awareness of the relationship between the local, national and European projects and policies as regards participants' roles as workers, multipliers and citizens.

**** Intercultural learning: methods, approach, analysis, a tool against exclusion***

Intercultural learning must be at the core of any European training dealing with youth work. In this course, aimed at youth workers acting in multicultural settings, intercultural learning was conceived as the key (methodological, socio-political) to the projects and, in this respect, as one of the keys to youth work dealing with social exclusion. Intercultural learning, however, is a concept which has grown weary of different interpretations, analysis and practices. The expectations expressed by the participants indicated clearly the need to clarify the different meanings of the term, its practical implications and, especially, the ways (methodology) in which it can be implemented. Like most of the other themes, intercultural learning also had the purpose of contributing to shaping the group of participants, corresponding closely to one of its propositions, namely that one learns as much about intercultural learning as one learns about oneself while working on it.

*** *The projects: clarifying aims, objectives, methodologies, resources and calendar.***

The projects were meant to be the translation into the practice of what was learnt from the four other themes. The projects were also designed to be an opportunity to deepen one's understanding of those themes by confronting them with real life practice. In the first phase this implied a regular check of the project ideas against the criteria established by the course organisers, along with clarifications brought about by the work on each theme. In the organisation of the programme, the project work was, therefore, not a block of its own, but a feature which was part of all the other themes, becoming one of the "red threads" of this first phase and naturally concluded with a re-presentation of the projects on the final day.

METHODOLOGY AND EDUCATIONAL APPROACH OF THE SEMINAR

With those aims and working themes, the methodology adopted consisted of a combination of the following elements:

- * A close link between theory and practice, the theoretical input being provided by the trainers (or invited lecturers) and supplemented by participants' own knowledge. Practice was dealt with in groups which worked with the projects as much as in the practical workshops.
- * A learning curriculum characterised by the absence of pre-defined, academic concepts, but rather building on each participant's own contribution and input, fostering a critical (positive) learning approach through which participants could adapt what they learned to their own experiences, ideas and realities. Similarly, all evaluations are devoid of sanction or recognition roles.
- * A participative approach, through which participants are not only subjects of the training but also active partners in shaping the programme and its contents, with a considerable autonomy in managing group work, workshops and providing input for each other.
- * A regular evaluation process allowing the team and the participants to assess the progress made and the value of each thematic session. Regular evaluations were, therefore, conducted almost every second day. This resulted in a greater awareness about the training process and provided important feed-back for the team and participants on what should be deepened in the subsequent phases of the training course. This also fulfilled the purpose of making participants aware about the importance of evaluation, while providing a means of learning how to evaluate by carrying out evaluations.
- * A variety of working methods, from lectures to simulations and workshops, so as to suit different learning styles and to provide, in as much as possible, practical examples which may be used by participants in their training or multiplying function. The choice of methods is made to secure the different dimensions of the learning process (cognitive, emotional, practical; personal, social and technical).
- * Taking full advantage of the group as the environment for the learning process. The group is a pool of resources and experiences put at the service of every person participating. Particularly as concerns the European, multicultural and intercultural areas, the group is also the practice ground which brings life to the concepts, providing examples and innovation. In this respect the "social life" of the group is important not only for the emotional well being of the participants, but also for the success of grasping intercultural learning as a complex subject with clear interpersonal consequences, and for its evaluation. In this context the team of trainers should be close to the participants (as opposed to being distant) in hierarchical and social terms, and the participants should assume a greater responsibility for the contents of the training, as part of the process of fostering their autonomy and self-reflection.

2. PARTICIPANTS' EXPECTATIONS

After the presentation of the participants and of the team, and once the aims and objectives of the course had been presented, the participants exchanged in groups as regards their expectations for the training course. They later presented their work in plenary.

The purpose of this exercise was triple-fold:

- * For the team it served the obvious purpose of finding out which training needs and other expectations participants would like to have fulfilled during the course. These were to be considered as a supplement to and a clarification of what they had written in their application forms.
- * For each participant it was a possibility to reflect about the reasons that brought them to the course and reflect about the training process that was about to start. It was also a possibility to review their own expectations in function of, perhaps, a new understanding of the course's aims and objectives.
- * For the whole group it was already a learning process, as it allowed them to confront their expectations with those of the other participants and, in that respect, get to know each other and, probably, to negotiate and possibly review their own expectations in function of the other group members.

Participants were requested to reflect upon their expectations towards the whole course in their roles as:

1. Trainers
2. Project leaders
3. Persons (Ma...)

And, for this seminar:

- * "What I have brought..."
- * "What are my questions..."

In reporting back to plenary, their expectations were:

1. As trainers:

- * To establish a good balance between theory and practice;
- * To learn methods and working tools;
- * To learn how to evaluate intercultural activities;
- * Financial and administrative aspects;
- * Time management;
- * To master the objectives and approach of this training;
- * To be able to avail of the wider experiences of intercultural situations across Europe and to be able to understand the root causes of exclusions.

2. As project leaders:

- * Are there still new ways of planning and managing a project?
- * To learn to communicate and express the philosophy of one's work;
- * Theory vs. practice;
- * To improve our project management capacities by learning from the experiences of others;
- * To learn specific methods suitable for the projects;
- * To clarify their training needs;
- * To find partners for the projects;
- * As a project leader the aims of the project would include anti-exclusion ideals.

3. Personally:

- To live through an intercultural experience;
- To establish new contacts and make friends in Europe;
- To get to know and understand the society in Luxembourg;
- To enjoy working together;
- To understand the other participants' perspectives on work situations;
- To learn from other professionals;
- To learn a lot about other European cultures;
- To exchange experiences;
- To become more comfortable communicating in other languages;
- To forge links for future exchanges.

4. Our contributions:

- * Our experiences, ideas and projects;
- * Our different backgrounds;
- * Our doubts, prejudices and points of view;
- * Our creativity;
- * Personal experience and skills;
- * A local perspective and a desire to broaden our understanding.

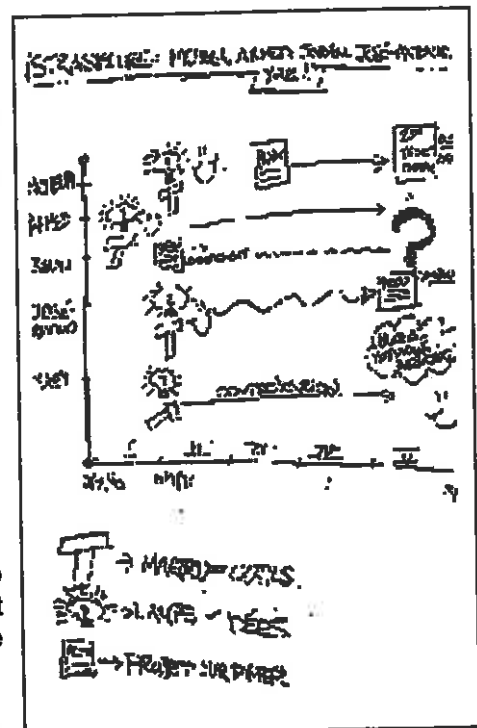
Interestingly, none of the groups had any questions for the team concerning the contents and the objectives of the training.

One group had difficulties in identifying their expectations according to the roles outlined. In their understanding the different roles overlap so much that it would have been artificial to attempt to break down the expectations. Therefore they listed their general expectations in terms of training:

- * Support and feed-back from the team and participants;
- * Tools and skills for starting a project, multiplying...
- * Insight into and knowledge about European structures and policies;
- * Learn the reasons for social exclusion;
- * Skills and attitudes in intercultural learning;
- * Networking between participants and trainers.

In addition to these, the group considered relevant to breakdown the roles of the five phases for the project work (hence emphasising the importance of being able to set up and implement the projects):

- Phase I: Making the project stronger from the knowledge acquired;
- Phase II: Starting work on the project; correcting the project as the problems arise; starting on the multiplying aspect of the project; keeping in touch with participants;
- Phase III: Discuss common problems, how to solve them and enjoy Strasbourg;
- Phase IV: Have a final draft of the project;
- Phase V: Evaluation of the course and not of the individual projects.



3. CULTURE, IDENTITY AND MULTICULTURAL SOCIETY

Culture and identity are two concepts that are closely linked with the challenges posed by present-day multicultural societies. What is more, they are linked with young people's problems of integration and exclusion, as well as with racism and xenophobia. Rightly or wrongly, identity conflicts are often blamed for the bewilderment of many young people left by the way-side.

Whether these young people are immigrants or "nationals", the lack of points of reference (values) and the difficulties of adapting to societies undergoing sometimes overwhelming socio-economic change are often portrayed as being linked to identity and cultural conflicts. The issues involved in building a Single Europe, and the fears it arouses due to the changes it entails, are further reasons frequently added to the bag of "cultural conflicts". This "bag" is often used as a means for defending national culture and is, therefore, one of the most important aspects of a multicultural Europe. The rise in xenophobia and racism is purportedly linked with fear of losing one's own culture or of a reaction to the cosmopolitan and commercial character of European construction, an opinion not unrelated to worries about the consequences of a "Fortress Europe". All of these theories have been justified in various studies but they can be just as easily refuted.

What is clear, however, is that very close links exist between the ability of a society and of its members to accept and cope with the differences inherent in multicultural societies and their manner of dealing with people who, because of their different origins, culture or identity, are in danger of being left behind by "modernisation" or European construction.

In the training placement, where one of the participation criteria and one of the aims of the pilot project was the multicultural nature of the participants' working environment, it was important to have exchanges on the various dimensions of multiculturalism in Europe. First and foremost, it was necessary to elucidate the concepts of culture and identity, terms which sometimes lack rigour in their application and do not always provide the clarity required for any conscious and well-considered action.

This was a planned preliminary to highlighting the different perceptions of multicultural societies. Highlighting the power relationships which they engender and of the nature of the conflicts arising from them is important in order to single out elements that are specific to social exclusion phenomena, as they relate to the co-existence of different or varied cultural groups within a single society.

It was for its role in clarifying the issue that the team chose this subject to start off the seminar's thematic work.

Educational objectives

- v To clarify the concepts of culture and identity and how they relate to multicultural society and social exclusion.
- v To introduce the theme of multiculturalism and how it relates to Europe and to social exclusion.
- v To highlight the different perspectives, realities and experiences of living and working in a multicultural society.
- v To invite the participants to reflect on their own personal identity and how it relates to their "national culture".
- v To promote group activities and team working.

- v To enhance the creativity and spontaneity of participants.
- v To raise awareness of non-verbal communication.

- v To introduce the theme of Europe and its relationship with culture, nationality and identity together with the necessary relativity of these concepts.

- v To discuss ways forward and tools for working and analysing the majority/minority power relationships that exist in multicultural societies.

- v To heighten the participants' awareness of the reality and challenges of our multicultural societies with the ultimate aim of making them capable of developing intercultural approaches suitable for working with young people to combat social exclusion and some of its causes, racism, xenophobia and discrimination.

Methods used

- v Introductory presentation on culture and identity.

- v "My favourite places / My map of the world".

- v The identity onion.

- v The birthday party.

- v Working groups and plenary discussions on the essence of multicultural societies.

3.1. Introductory lecture: Identity conflicts and cultural conflicts by Jean-Marie Bergeret

Culture and identity are two concepts which, although closely linked, are easy to differentiate. The frequent confusion between the two can be easily avoided by sticking to two simple, but fundamental, definitions:

Culture:

This is everything with which human beings are "impregnated" by their human environment - that which allows them to communicate with their fellow creatures.

Identity:

That which forms the basis of the human being = all the genetic and personal characteristics acquired independently of culture.

Culture is the individual's construct of his own means for entering into social relations. However, this has to be supported by something, and these tools - which are represented by my body, my mind and my flesh - are my personal identity. This is what makes me both alike and different.

Roughly speaking, Culture is what makes us alike and Identity is what allows us to be different. What allows us to be different, because if one looks inside the workings of identity, one sees that it, too, is a continually evolving construct and that it is also a process.

When I emerged from my mother's womb I was completely fused with her and I was not even "I". In early childhood I discovered that I was "I" and that was not easy. And then, little by little, I learned what "you" is. When I learned that there were others, I also saw that there was a me. This is the basis of the identity process. After the "I" and the "you", comes the "we" and it is here that the process of socialisation comes into play. The "we" is the interaction between "me" and culture.

I needed models to enable me to construct myself and be different. This is the very essence of the identity process - it means being both alike and different. You will note that for young people most existential problems, not only exclusion, are either due to a failure in the identity process (absence of models, including ethical models, i.e. a yardstick for good and evil) and/or to the absence of behavioural skills, of the cultural dimensions that are accepted and validated by others. This is the ability to negotiate my identity and my culture with others.

Now we come to our work. People have varying degrees of aptitude for social contacts, a culture that is more or less solid, more or less established, more or less validated. I cannot speak of a "known" culture because we know our culture through interaction with others different to ourselves. This is the essence of our work on intercultural learning - it is to discover oneself by discovering others. A person with internal conflicts will be a fragile "me" who will find it difficult to communicate with others.

For example, the strength of sects is built on the weakness of identities. Hence, the endeavour to base this identity on something other than culture. The cultural issue itself is a problem of models and behaviour, a problem of communication tools. When a culture is weak, it does not offer the individual sufficient opportunities to express him/herself, to be creative in his/her social contacts, to be socially active, and this makes that person a good victim for sects.

One might also say that identity is the person itself; culture is the person's means of communication and expression.

My final point is drawn from an Algerian author. Fundamentalism, with all its delinquency - and delinquency with all the radicalism that it can entail - are two similar responses to the same question: how to accept rapid cultural change, how to accept a change in values as swift as in Algerian society today? Either we fall back on old values (fundamentalism) or we deny contemporary values and that is delinquency.

This brings me to another question: what forms the basis of our youth work? What society and what culture are we defending through our work? What models do we contribute? To what are we giving precedence? What is the mode of communication and what are the values (since culture is also a set of values) we wish to put across? What supports us and what prompts us to be social workers? These are important issues as they are not a neutral.

What is the aim of youth social work? Is it to provide access to culture? Is it to validate one's own culture? Is it to foster interaction between cultures? Is it to ensure that social order prevails? Or is it to promote disorder, the blessed disorder of democracy? And how can we achieve all this?

At school, for example, pupils do not learn the meaning of foreign. School is completely ethnocentric. Like all national cultures, school is designed for creatures of the same ilk. You are right within your own culture but you are certainly wrong in relation to other cultures. We are well aware that what lies behind the fear of foreigners is the fear of the unknown, and fear gives rise to insecurity.

Our culture teaches us security because it teaches us that we are all alike since we only exist if we have a culture - our own culture. And each culture is closed in upon itself. This is inevitable and this its function. Faced with a new society one is liable to be afraid and, consequently, aggressive. One must not forget that fear is one of the elements underpinning social relations when no provision is made for it in the culture. It is for this reason that culture develops predictability: I know how to greet a fellow being but I do not know how to greet a foreigner. School has absolutely no obligation to open young people's minds to foreigners. The function of school, as of culture, is to foster the cohesion of the social group. It is a consensus model.

Identity is a combination of all of the genetic and acquired characteristics which give me a certain way of being, a certain personality and a certain temperament. Acquired characteristics are those which I gain whilst I am growing up and which make me different within the same culture. It is what makes the children from a single family different.

Culture is what I, as a human being, assimilate from my human environment. My family, school, group of friends, neighbours, work colleagues, training, etc. It is everything that I have breathed, drunk, felt or eaten during my socialisation, which makes me different in my identity but similar in my culture. All that I have assimilated from my own experience in life and which has taught me a language, conventions, codes of conduct, etc., all that has influenced my personal perceptions and attitudes. I have a tool - my identity - but without culture it would be inoperative because I would not be able to communicate. It is culture which allows me to become a human being because it is that which enables me to communicate in the broader sense.

Identity is the core of the onion and around it are the other elements: the family, values, school, the complex socialisation environments, ranging from school friends right up to the nation as a whole. This is why it is not possible to speak of one without the other, even though they are easily distinguished. This is why, when referring to culture, we are obliged to also speak of identity.

There are both identity conflicts and cultural conflicts. Generally speaking, identity conflicts are personal conflicts and cultural conflicts are group conflicts. This is natural because identity is at the core of the individual. A person who is in a situation of cultural conflict because his culture is not recognised or validated and who finds it difficult to speak the language of others will be isolated by uncertainties about his own identity. Someone who, on the other hand, is positively identified in this situation will cope well and be much more creative in his culture than someone who is negatively identified.

3.2. Map of Europe

This exercise involved participants marking countries (and if possible, regions) on a map of Europe. Participants were asked to mark places where they had already been on holiday, or in which they had lived for over one month and those in which they would like to live.

Since the map covered the whole of the European continent, it was interesting to compare firstly the darker areas (which had been visited by several participants), and the lighter areas visited by very few or no participants at all. It was of no surprise to find that Western Europe was selected by the greatest number of participants, particularly the region encompassing France, Benelux and Great Britain. Northern Europe (Scandinavia, the Baltic states) and the whole of Central and Eastern Europe (with the exception of Hungary) remained virtually untouched.

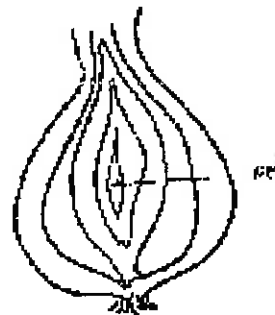
Curiously, other regions in the world seem to have a great influence on the lives or imaginations of the participants, such as the United States and Canada or even Asia (India, Pakistan, Indonesia).

The sole aim of the exercise was to enable participants to take stock of the groups' relationship with the European continent and with cultural influences external to their countries, which have perhaps marked them the most. One could analyse it further and demonstrate that Europe is perhaps more of an economic or imagined area than a precise geographical area. It is also clear that the small number of participants makes it impossible to attribute the map with any sociological value other than the sociology of the group.

3.2 The onion of identity

Identity is often explained using the onion as a metaphor. Identity is constructed from several elements and we all have several different identifying characteristics which we bring to bear in different circumstances. However, such identifying characteristics exist to varying degrees, with some being more decisive or more profound than others. The onion metaphor is apt because the onion is living and when it grows it acquires new layers, symbolising the idea of an open, changing and continually evolving identity. Finally, the onion can also represent the difference between my personal identity (what is most profound or important in my own eyes) and my social identity (how others perceive me).

The participants then had to draw and construct their own personal "onions" which they kept for themselves. The sole aim of the exercise was to invite reflection on the differences which may exist between personal identity and social identity and the conflicts which this can engender, especially among young people. This can assume other dimensions for young people who belong for example to minority groups (especially immigrant minorities) and be a factor of social stigmatisation with the resulting risk of exclusion. A typical example is the young European who is often categorised according to his religion (or that of his parents) and the country of origin of his family or of his mother tongue.



Instructions for the working groups

□ PARTY TIME! □

"Western civilisation? - it would be a good idea..." Mahatma Gandhi.

There are symbols surrounding us, we use them. We communicate with them. We use them to identify something and identifying ourselves.

Aims and objectives

- * To understand and exchange about the role of symbols in our identity and our identification (the social identity);
- * To understand the determination of different cultural symbols;
- * To experience and understand the cultural diversity and the similarities in the group;
- * To experience creative methods of communication.

Tasks:

1. **Individually**, think and try to identify symbols relevant for you (linked your personal or cultural identity).
2. **In the groups**, exchange the meanings of the different symbols you identified and what they are used for. (Please draw them as graffiti in a flip-chart).
3. **Organise a birthday party**.
Birthday parties are organised differently in different places. There are different ways and rituals to show the relationship between the guests and the person whose birthday is being celebrated. These things are symbols of a culture and they are determined by age groups, by social status and traditions. Let's organise our birthday parties!

Preparation of the party (group reflection and discussion):

What does it mean in your society

- * To give a present to somebody
- * To get a present from somebody
- * To greet somebody (and how)?

Which gestures do you use when showing you happiness or anger, or other feelings?

Are there differences in the use of symbols or gestures between different age groups (e.g. teenagers and adults), and different social groups (upper class, middle class, countryside and urban...)?

The party should concern one of three situations (to be decided by each group):

- a) A family party (one of the parents or elders of the family);
- b) A party for one of your close friends;
- c) A party in a multicultural group.

The party (the play) should:

- Make use of different symbols in a creative way (language, body language, give presents, partying, etc.).
- Be prepared and played so that greetings, congratulations, farewells... are visible in the play.
- The flipcharts with the graffiti symbols should be displayed as background scenery.
- Everybody in the group must have an active role.
- You do not need to dress up to play your roles (but you are free to do it).

4. **Present your party** to the others (for a maximum of 10 minutes).
At 21:30 in the fitness room.

5. **Evaluation and feed-back of this work**
Tomorrow morning.

ENJOY YOUR WORK!

3.4 The birthday party

After the introductory presentation and the invitations to reflect, it was time for participants to join their groups in order to discuss their perceptions and ideas on the theme. On the second day of the seminar the groups were also brought together to work on non-verbal communication and to stimulate team work.

From the thematic standpoint the aim was to align the theme of identity and culture with the theme of "national culture" which had been raised by the participants previously.

Participants, all of the various nationalities, had to go off in groups to prepare a play of a birthday party and perform it in front of the others. The groups were put together at random, more often than not without sharing a common language. Each group therefore had to find a way to communicate, to share the different manifestations and symbols associated with birthday celebrations and to construct a play which they presented to the other participants at the end of the day (see group instructions).

This group work was assessed the following day and was used as the point of departure for the work on the characteristics of a multicultural society.

3.5. What makes a society multicultural ? Working groups

The work about culture, identity and multicultural society continued with group work on the characteristics of multicultural societies. The same groups that had worked for the birthday party were assigned the task of discussing and presenting:

- * The multicultural elements which they were confronted with during their previous group work.
- * The characteristics of a multicultural society.

GROUP REPORTS

1. With which multicultural elements were you confronted during your work in the groups?

Group I

The biggest multicultural challenge was language and communication. We tackled these difficulties in the following ways:

- * Using interpreters
- * Making pauses in talking
- * Telling jokes and stories to each other about our background and history
- * Use drawing for communicating our ideas to others
- * Exaggerated gestures so that they became clear for everybody about what they meant.

Using gestures and symbols: while they provided a springboard for communication (we found many different ways of greeting), they could sometimes lead to misunderstanding. We found out also very important differences in "touching" (what is allowed and where, how it is understood).

Group II

- * Being the same but being different.
- * Different customs, sometimes unexpected (all the group members were used to saying "hooray", but we say it at different times and this was a big surprise).
- * The importance of a common language in understanding the value judgements in a multicultural group.
- * In focusing on differences, it was more difficult to focus on the similarities. If we would have gone outside probably we might find our similarities faster.
- * The need to use stereotypes in order to relate to other people; but they can be positive or negative; but they are important because they provide us a framework in which to communicate with other people. But we should be ready to change them, to confront them with reality.

Group III

- * Language (difficulties in English), it is very different when people speak their own language; your own language allows more ways of expression.
- * Different traditions (customs)
- * Different religions
- * Different standards of living and ways of thinking; the way of life and thinking depends a lot on the economic possibilities
- * Differences revealed by different nationalities and/or the group you belong to (if you are a minority)
- * Different cuisine / food styles.

Although there are many differences, there are also many similarities within the difference (you may give one, two, three or even four kisses but we all kiss - an influence of Christian religion?).

Group IV

Nous avons essayé de répertorier différents éléments culturels dans notre groupe:

- * Manières de se saluer (féliciter, congratuler, fêter les anniversaires);
- * Différentes coutûmes (fête d'anniversaire)
- * Langages et alphabets;
- * Relations dans la famille, relation fille-mère, père-mère, relation entre enfants; relations entre générations. Les européens ont peut être des relations plus osées avec les parents, d'autres ont plus de respect et de distance.
- * Musique et danse
- * Comportements

Relations inter-génération, différentes selon les cultures

L'humour et le rire nous ont permis de nous retrouver. Cependant, nous avons dans notre groupe, pour la mise en scène, gommé les manières minoritaires (Ahmed et Chakib et Roumen), automatiquement un compromis a été fait autour de la manière italienne ou française, perçues comme dominantes ou majoritaires.

Ceci nous interroge, parce que si cela se passe tous les jours que peut-on espérer avoir comme rapports multiculturels?

Characteristics of multicultural societies

Group I

Multicultural societies are characterised by difference in:

- Cultural backgrounds
- Languages
- Symbols
- Religions
- Burial/mourning rites
- Food
- Music
- Sense of humour
- Communication

These differences can lead to:

- Unwillingness to communicate:
- Fear
- Lack of information
- Lack of understanding

Each of these ingredients can be the cause of exclusion.

Group II

Multicultural societies are or should characterised by:

- Solidarity
- Varied in its components

Understanding

Commitment

Respect

Multiple values, religions, family structures, etc.

Tolerance

Equal access to society

Equal rights

Organised resistance to multicultural society, some people will always resist

Complex communication and communication problems

Democracy

Education and information

Freedom of association (equal)

Economic equality and power, there is no point of having rights without having the possibility to exert them. There should be a framework for all groups to have access to the economic infrastructures.

Group III

Everybody speaks of multicultural society but nobody says what it looks like, what it should be ideally:

Composed of poor, rich, heterosexual, homosexual, employed, unemployed

Different skin colours and races

Different languages

Varied historical backgrounds

Different folklore (music, clothing, cuisine), traditions and religions

Group IV

Une définition (parée de longues discussions sur les termes):

Une société multiculturelle c'est la cohabitation des différentes cultures

Individual remarks and reflections:

- If there is a multicultural society, then there should be also a monocultural society. But I have reviewed my history and geography and I have not find any really.
- You have been using mostly social and cultural categories to describe multicultural societies as they are; and when it was about the future concept you used mostly political categories (rights, power, equality, etc.). It is interesting, because we are all living in multicultural societies but not in the way a multicultural society should be like. Interesting also that nobody used "bridge" words such as integration, assimilation or isolation, which are also realities in multicultural societies and are their very critical issues.
- The multicultural nature of our societies can not be questioned. The real issue is the extent to which it is accepted and recognised as such. It of course depends on what we understand as society (at the level of the state, nation, region...). Society is not monocultural but it may be perceived like that. And there is of course the question of knowing how cultural diversity is managed and taken into account in each society. This varies significantly from country to country, one can even argue that the ways of managing cultural diversity is in itself a way that distinguishes (national) cultures.

4. SOCIAL EXCLUSION

Tackling social exclusion through youth work was one of the major aims of the pilot training project and certainly the one that gave it its identity. Although focusing on social exclusion in multicultural environments - hence the emphasis given to intercultural learning and to racism, xenophobia and discrimination as particular forms of exclusion - the course brought together work experiences that by their variety covered a wide range of social problems, from drug-addiction to prostitution, from unemployment to illiteracy. These problems, as we know all too well, are not isolated one from another; often they are linked and so interdependent that they represent a vicious circle. By way of example, it is clear that Economic exclusion can lead to delinquency, drug abuse, racism, etc.

In the course of the project, the team had deliberately chosen not to provide definitions of social exclusion or of its causes, but rather to build upon the participants' own experience and perspectives. From the variety of work experiences and projects present at the course, social exclusion was probably the only common denominator between them, as they all ultimately aimed at fighting it. This justified the need at this stage to work, first of all, on what were, according to participants, the causes of exclusion. While this question has no simple answer, if it can have one answer alone, it is important that youth (and social) workers are able to see beyond the immediate problems or situations, in order to be able to adopt empowerment strategies in their work.

This question also provided an opportunity for participants to exchange their own views on society and politics. Politics was a word rarely used throughout the whole course (much to the surprise of the trainers and organisers), probably due to a series of different factors, of which the pressure of daily social youth work is not the least. On the other hand, many youth workers tend to operate at the level of small scale projects, without necessarily being linked to the decision-making structures that decide on the why's and how's of their projects. As participants were expected to run projects together, it was felt that the ability to communicate, explain and understand each others' realities and views should be one of the pre-conditions. On the other hand, in a European training project it is always essential to make sure that there are opportunities to confront pre-conceived ideas and, especially, to bring about the very different social realities and problems encountered. Social exclusion, as seen in the course, is not only a phenomenon of wealth and poverty, of rich or poor countries. It is a wide-spread social problem in Europe, even if it manifests itself in very different forms and dimensions. A project with an intercultural approach backing it up can never escape the need to make this clear.

As a wide-spread social problem in Europe, the natural question would therefore be "are there common causes" or are there links between social exclusion situations in Sweden and Bulgaria? Would it then be possible to find common responses? Not all the questions would find an answer during the first phase, and some not even during the entire course. It was not the purpose of the course either, no matter how tempting it may have seemed. But this was perhaps the most important conclusion of this work - that youth workers need and are eager to find answers to these questions. They have rarely been given occasions to do so, or even to find out about it. For behind these questions lies the motivation of the youth workers, and for their ability to conduct work which is not oriented to solving short-term problems only, but seeks the social integration of young people at risk. This motivation is also the guarantee that social exclusion is not perceived as an inevitable fate and that the role of youth work is not just to keep social exclusion at "acceptable levels".

The approach chosen by participants, and the approach of the course is that a great deal of the validity of youth work response depends on the way that projects are managed and, more particularly, on the approaches (social, political, educational) that are adopted when working with young people.

Learning objectives

- v To collect the different manifestations of social exclusion that participants are confronted with
- v To reflect upon the causes of social exclusion
- v To encourage participants to devise strategies against the causes of social exclusion
- v To look into existing stereotypes and prejudice that minorities are subject to
- v To challenge participants' ideas and views
- v To promote participation and committed involvement in the plenary discussions
- v To invite participants to reflect, exchange and question each other about the purpose of their work and its relevance towards social exclusion

Methods:

- v Confrontation exercise
- v A policy against social exclusion
- v The keys to youth work
- v Reflection groups

4.1. Confrontation exercise

Running confrontation exercises is quite well known and has been adapted to many circumstances and topics. Such an exercise consists of a series of statements (intentionally simplified, ambiguous or controversial) to which participants must react, by agreeing or disagreeing and explaining why and ultimately by trying to convince the others that they are right. One of the purposes is to encourage participants to speak up, but to raise important issues that had not yet been raised by another. In this exercise, the participants were divided into two groups. One group acted as observers while the other "played". They switched with each statement. Here are the statements and some of the arguments brought forward by the participants.

"SOFT DRUGS MUST BE LEGALISED"

_ = Yes * = No ? = Don't know

- If you legalise drugs you take away the stigma of young people using them. It's much easier for them to be integrated into society, it is not the drugs which are the problems but the problems of society.
- Soft drugs are legalised already, here we smoke and we drink... and so it's only a few last ones which have to be legalised and I don't know why they should not be. Soft drugs cause less social damages than wine or cigarettes.
- It is too easy to forbid things. We need to be able to make decisions on our own in a responsible way. We need to learn how to deal with things and with my fellow human beings. This problem is established everywhere, what is important is to accept and recognise that we have that problem. We are looking at the problem from a political perspective, we need to look at it from an educational and social perspective.
- If you legalise soft drugs it is easier for young people to distinguish between soft and hard drugs. At the moment they are all forbidden, so they have the same stigma for young people.
- Many studies have been carried out and they seem to prove that soft drugs are less dangerous than alcohol or cigarettes. Problems are not solved through prohibition.
- Legalisation makes control easier.
- We must overcome the moral idea that it is wrong to use drugs, because it brings no solution to the problem. The drugs business is in the hands of the Mafia and is a very big business for them. Marijuana and hard drugs are, at the moment, sold by the same dealers, transition and confusion are therefore greater. Even for hard drugs, it is not appropriate to make drug-users criminals.
- * If they are legalised, more people will become drug addicts.
- * Before you legalise drugs you need to have an information campaign about drugs.
- * There are enough problems now, if sale becomes legal then the problems become worse.
- ? I don't think we all have the same definition of what a drug is and that we understand the same number of things and products in the different categories. One thing is to work against prohibitions. If you legalise soft drugs, people will find other prohibitions.

"YOUNG PEOPLE ARE AT THE FOREFRONT OF RACISM"

- It depends on the young people, on the colour of their skin, on whether they are immigrants or not. Obviously they are confronted with racism because people point their fingers at them, they are the first victims of racism.
- Young people are the first victims on both sides, either as victims or as perpetrators because they are afraid and insecure. But they are all victims.
- Young people just reflect what is going on in society, but they reflect it more openly and in first place. In whatever case and for whatever reason, they are at the forefront.
- o I think that if young people seem at the forefront of racism it is because other members of the society are more busy with other things. Young people have more chances of grouping each other, but they are not necessarily more racist than the adults behind them.
- o Racism is not only what you can see (violence, attacks, etc.) but it is also everything that is in people's minds and that are not visible. Elder people may not display their racism but they can vote for a racist party.
- o It really doesn't matter where we stand, because we probably have the same ideas about the problem.

"JEWISH AND ROMA PEOPLE ARE TRUE EUROPEANS"

- They are as European as they want to feel and as European as the European society wants to accept them. And it would depend on how welcome they feel in a particular country.
- I view them as Europeans because they live here and it has to do with history.
- In any case the European society is a multicultural one, they have lived here for centuries so in that sense they are Europeans. If they live here and see themselves as Europeans, then there are no good or bad Europeans.
- * A "true" European is already a racist statement. What is a "true" European? True Europeans do not exist. Jewish and Roma are Jewish and Roma and they like to be described as such.
- ? It's a personal question. If they feel themselves as Portuguese, French or Bulgarian yes; they are. But if they don't, then they are not.
- ? I don't know what kind of Europe we are talking about, today, in the future?
I am not so familiar with it.
- ? What is a true European? Why Jewish and Roma people, and not German, French or Irish?

"MEN ARE MORE RACIST THAN WOMEN"

— Women are more creative in finding solutions to their problems. Men are finding very often solutions to their problems in being violent, racist and sexist.

* What's different it's the way you express your racism. Men are more violent in their expressions but it's not necessarily more racist than the disgust a woman would display towards someone from a culture he/she does not like.

* I think it has to do more with the background of the person that with the gender.

* Men and women are equally racist but you do not see or hear women's opinion's so much because they are quiet. Men dress up in uniforms and they display more their racism. Women are more likely to talk about their racism at home or with the neighbours...

"XENOPHOBIA IS SOCIALLY MORE HARMFUL THAN RACISM"

— Because xenophobia paves the way for racism.

? Xenophobia and racism both fall into the same category of intolerance. Whether it's the fear of foreigners or the fear of people from a different race, for me personally it's the same thing.

? It's not necessarily wrong to be afraid of something and then conclude that there is no reason to be afraid.

? There is a big difference between xenophobia and racism, because there are very few races, but there are many different nationalities. So when the population does not know how to distinguish a foreigner from the same race as mine, or somebody from different race altogether, then I think that both racism and xenophobia are linked to fear and emotions. Therefore I don't think there are many differences between the two.



The other statements presented were

- "Homosexuals are more excluded than blacks"*
- "Europe can not take care of all those who are excluded"*
- "Social exclusion is unavoidable in our modern societies"*
- "We all participate in creating exclusion"*
- "Youth workers must be young"*
- "The main objective of social programmes is to preserve the social order"*

Debriefing

During the debriefing of the exercise the participants and the trainers had the possibility to express how they felt in having to decide quickly and what they regarded as the value of the exercise. Below is a summary of the points put forward:

- u The exercise has been useful in clarifying the notion and the realities of social exclusion: In this respect, it would be more pertinent to talk about social exclusions, because the spectrum of the forms of exclusion is quite large and varies from country to country. It changes also from country to country and this naturally influences our perception of the problem: it is clearly different being homosexual or black in The Netherlands, Ireland or Bulgaria."
- u The exercise allowed me to distinguish between the different sides of a problem, while noticing that you can look at them from social, political or cultural point of view. In the exercise what was interesting was to notice how the different arguments covered these different points, something which I would not have realised before because I would look at it from *my* perspective only.
- u A lot of words were too ambiguous. It would have been better to define them beforehand so that we know what we are talking about. On the other hand maybe we would never come across a definition that would suit all of us.
- u Mention has already been made of the social, political and religious (cultural) dimensions. Only the economical aspects are missing. The first observations are, nevertheless, very relevant.

Obstacles: The meaning of words (Europe, forefront, soft drugs); the approach we adopt conditions all our vision of things, even though it can be said that one opinion does not exclude the other. What is difficult sometimes is to be able to explain the basis of my analysis and that makes the obstacles to discussion much bigger.

It is always necessary to distinguish the different categories of analysis and of exclusion. Gay people are excluded because there are repressive laws organising their way of life, that is political: social exclusion is due to the fact that heterosexuals point their fingers at homosexuals. The economic dimension appears when we state that drugs is an important business. The interest of the discussion is certainly not to find out who is more or less excluded - these would be unacceptable categories - but to identify the reasons for exclusion. Similarly it is interesting to find out why certain categories of excluded people prevail or are given a particular importance at a moment in time (why is social exclusion of young people important now?).

The perception of the situation depends also on who you are and where you come from. If you are unemployed, the unemployment rate for you is 100%.

4.2. A policy against social exclusion

From the conclusion of the confrontation exercise about the need to look at social exclusion from the social, cultural and economic perspectives, the work that followed was organised so that participants would work on a policy against social exclusion from each of these perspectives. The method chosen was a simulation in which participants worked in three groups who were sub-commission of say, a parliamentary committee on social problems. The purpose of the work was to look at the causes social exclusion and possible ways of tackling them. It was meant to foster participants' ability to put themselves in the role of politicians, looking at long-term solutions rather than to short term remedies.

a) "Sub-committee on economy"

We faced some problems in our group with misunderstandings about language, symbols, culture, ideology and religion. This, we felt was due to a lack of information.

The problems we notice:

1. Unemployment increase
2. Tax increases
3. Unfair wages and salaries between men/women intellectual and manual citizens and foreigners
4. Cuts in social security
5. Inverted relationship human-labour and technological advancement; labour is at the service of human beings and not vice-versa.
6. Flight of work and industries to low-wage countries.
7. Too few vocational training places
8. Too few work permits delivered to foreigners
9. Different speeds of economic development between the European countries
10. Economic immigration (as a result of poor assistance to developing countries)
11. Racist company owners
12. Differences between national social security systems within Europe

ELEMENTS FOR A POLICY AGAINST EXCLUSION

You must establish the guidelines of a policy aimed at fighting the causes of social exclusion and at dealing with its consequences with a particular concern towards racism, xenophobia, anti-Semitism and xenophobia. The document that you will produce will have 3 chapters corresponding to the economic, social and cultural dimensions of exclusion.

1. *You must get together in three sub-committees, each of them dealing with one the three dimensions indicated above.*
2. *You must present, defend and discuss in plenary your document so as to draw a common policy.*
3. *You must establish the working methods of your committee and the decision-making procedure.*
4. *In as far as possible you should present your report on flip-chart or overhead sheet.*

13. Inappropriate budget distribution.

The solutions we propose (for each problem):

1. Subsidise jobs instead of welfare assistance
free movement of labour
true completion of the common market
2. Low taxes for basic needs
Equalisation / harmonisation of taxes in Europe
- 6 and 10: Targeted assistance to third countries

Lack of time prevented the group from thinking of solutions to the other problems.

The group stated their difficulties in thinking in economic terms and in distinguishing a social policy from an economic one. Other proposals for solutions were raised in the group (such as reduction of working time as a contribution to job sharing). The group, however, could not come to a consensus on that point.

b) "Sub-committee on culture"

Causes for cultural exclusion:

- Fear of the unknown;
- Lack of understanding for foreign or different cultures;
- We are unwilling and reluctant to learn about foreign cultures and, therefore, have a lack of compassion or sympathy for our fellow citizens (foreigners, old people...);
- A lack of self-confidence, leading to fear of competition from other cultures or countries;
- Fear of a foreign culture can lead to a certain degree of uncertainty about one's own sexual orientation or feelings (because you are not sure of where you stand) and it can lead you to question your own convictions or your own opinions;
- Illiteracy and poor education are enormous problems leading to social exclusion;
- School creates exclusion against foreign cultures;
- Religion influences the confrontation between different cultures;
- Jealousy.

Guidelines for solutions

- Celebrating the positive experience of differences, being different can be positive;
- Work on the self-confidence and social skills of the individual, possibilities for self-development,
- Education: information to dispel fear of other cultures, together with information;
- Education for tolerance, closely linked to reality (practical)
- Education through the media
- Support for the victims of exclusion
- Training and education should be applied to the whole of society (adult education, media education, not just in the schools);
- All these actions should be highly interactive.

Many of these measures seem to us feasible from an economic point of view. When governments want to, they are able to find funds and means for awareness raising campaigns, such as to tell people not to drink while driving, etc. So, some of these budgets could also be used for education for tolerance. It is not enough to educate children, teachers also need to be educated. It is a multi-tiered education programme.

c) "Sub-committee on social policy"

Causes of social exclusion:

Fear of the unknown
Ignorance
Lack of information
Racism, anti-Semitism, xenophobia,
Intolerance
Isolation
Difference
Unemployment
Emigration
Poverty
Child labour
The economic and political system
Breakdown of values in society
Religion (institutional)
Marital breakdown
Physical and sexual abuse

Effects

Unemployment
Prostitution
Drug abuse
Crime
Suicide
Alcoholism
AIDS and HIV
Abortion
Single parenthood
Homelessness
Isolation
Child labour
Communication and interpersonal problems
Emigration
Lack of access to social and legal services
Apathy

The socially excluded

Unemployed
Disabled/handicapped
Single parents
Homosexuals
Migrants and ethnic minorities
Refugees
Alcoholics
Drug addicts
Prostitutes
People living with HIV and AIDS
Homeless people
Social/natural orphans (social: children who live outside the families because parents can not take care of them)
Child labourers
People of different skin colour

Guidelines for solutions

EDUCATION, for fear of the unknown, ignorance, lack of information, RAXI, isolation, difference:

- * Availability of more specialised education (sex education, intercultural education, self-awareness education)
- * Better general access to academic education for all
- * More specialised training for community and youth workers.

POLITICAL, INSTITUTIONAL AND GOVERNMENTAL REFORM for unemployment, emigration, poverty, child labour, economic and political system.

- job creation
- higher and equal social welfare rights
- support systems for the unemployed and people at risk
- targeting the problems of unemployment, poverty, child labour, emigration

CREATING AWARENESS PROGRAMMES TO DEAL WITH:

Drug abuse,
 Crime,
 Suicide
 Alcoholism
 HIV and AIDS
 Abortion
 Single parenthood
 Homelessness
 Interpersonal communication problems
 Isolation

Creation and support for awareness raising and care, informal and formal education programmes; implying a better and more regular support and funding to NGO's acting in this area of work.

INCREASED PARTICIPATION IN CIVIC SOCIETY

To deal with the problems of access to social and legal services and counter the general apathy to politics and democracy.

NO SOLUTION PROPOSED FOR: breakdown of values, religious institutions, abuse and marital breakdown:

V V V

The debriefing of the committees' work allowed everybody to have a better idea of the difficulties that each group came across in their work. While the lack of time was a problem generally encountered, many participants also felt that solutions overlap. They are not exclusive to one problem because they would naturally have an impact on other problems too. It also became apparent that some groups had significant difficulties in coming to agreement, due to different experiences or political perspectives. The other difficulties - which also made the work greatly appreciated - were due to the fact that the participants were not very used to thinking in global political or social terms.

4.3. The keys to youth work

Aims and objectives of social youth work against social exclusion

After having worked in identifying the different forms of social exclusion and following the political work about the causes of social exclusion and the possible global responses to it, the next step was to work on the implications of such a programme or such principles for youth work practice, as participants know it.

The method chosen implied a first step consisting of individual work, followed by group work based on consensus building. Individually participants were given a "key" with seven dents, the key representing the solution to social exclusion and each dent standing for one of the purposes of social youth work. The dents (see graphic) were different in size, representing the hierarchy of importance of each of the purposes.

In five groups the participants were to share their "keys" and come to consensus as a group on one single key with seven purposes, rated in terms of importance or priority.

The exercise was considered difficult by some participants due to the consensus rule in the group work. Differences in points of view made the consensus impossible or led to results considered too vague by the participants.

Overall, however, the results of the groups reflect the concern of participants for developing work and projects which go beyond the resolution of crisis situations, but rather which perceive youth work as necessary supplement to the formal education and other structures of socialisation and social integration of young people.

1. Develop self-confidence, awareness and trust
2. Provide motivation and develop social attitudes
3. Develop the social skills
4. Knowledge about one's own culture and about other cultures
5. Promote creative expression

1. Develop self-confidence and understand the people we work with
2. Changes in values
3. Provide education and information
4. Generate support and solidarity (from and towards the rest of society)
5. Set up achievable aims
6. Develop tolerance and respect
7. Secure social stability and peace

1. Education and training
2. The means to earn a living
3. Information
4. Community
5. Access to associative life
6. Special services
7. Give young people a voice

Overall aim: Equal rights

1. Education, training and work
2. Health and healthy life style
3. Clear identity, self-confidence and perspective of the future
4. Information networks
5. Languages and communication
6. Free space for self-expression
7. Tolerance

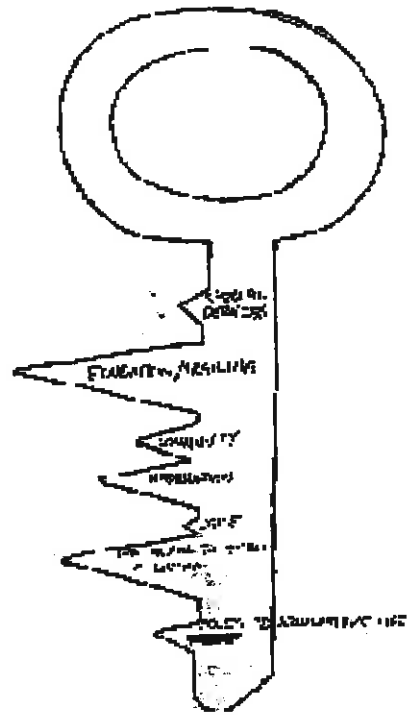
1. Stable social and personal (emotional) networks
2. Health and social security
3. Economic stability
4. Education and vocational training
5. Awareness of one's own situation
6. Participating in communication and access to information.
7. Having a "personal project" in life

4.4. Reflection groups

One of the fixed elements of the programme of this first phase were the "reflection groups" which would prove to be also one of the most exciting and challenging. The purpose of the groups was to contribute to the transfer of the thematic parts of the programme to the work practice of the participants.

The work on the theme "social exclusion" was therefore completed with a session of these groups, aiming to discuss the relevance and implications of the work achieved in the previous units for their daily work.

Each group worked very differently, having naturally come to different results. One of the major challenges and obstacles for some groups, was the difficulty to step back into their reality and to be able to share and interest other participants in it. Therefore, some groups focused on discussing the projects, while others preferred to clarify issues which had been raised in the previous sessions. All in all, it is difficult to evaluate the reflection groups as they were differed considerably. While this method was kept for the rest of the first phase, it would be abandoned during the subsequent residential phases, partly due to the fact that their original purpose no longer made sense and partly because there was a very unbalanced level of participation and commitment to those groups, naturally resulting in frustrations on the part of some participants and trainers.



5. EUROPE

Europe as a subject, is quite challenging to deal with in a training session.

The first reason for this is linked with the *subjectivity* and the ambiguity of the concept. For some, Europe will mean an economic and political space more or less identified with prosperity and the European Union. For others, Europe is a geographical and, at best, a cultural concept which must go beyond the economic and political borders of the 15 European Union member states. This subjectivity depends on the person and their nationality, on their social, educational and economical status, on their political beliefs, religion, area of residence, and so on.

The second reason is *institutional*. In a European course, sponsored by the two most prominent European institutions, the expectations of participants tend to be oriented towards finding the "key" to Europe, which in many ways is described similarly to a "key to the treasure". The "key" to Europe is the key to funding for projects, institutional recognition, a certain quality label, all criteria for the success of participation in the course.

The third reason is *political*. Talking about Europe implies talking about the past and, especially the present and future, of the continent. The process of European integration is not politically neutral, in the same way that it is neither understood nor accepted in the same way by everyone. The efforts of the European Union and of the Council of Europe may be seen as complementary to each other. They may also be seen as differing considerably. The form under which European integration is being promoted is also subject to much criticism, depending on who you are and where you come from. To give but one example, the role given to Eastern and Central European countries and the conditions they are subject to in the process of preparation for joining the European Union give rise also to scepticism and resistance, sometimes translated in nationalism and xenophobia. The "West", symbolised by the 15 EU countries, is sometimes viewed as selfish and greedy. The notion of European solidarity seems to have faded somewhere some time ago. The phenomenon of social exclusion is not itself perceived as alien to European integration. Be it the efforts required to join the single currency, be it the structural adjustment policies that some countries are tied to, public opinion is critical, even if it can also be hopeful and enthusiastic at times.

The fourth reason is *methodological*. For all the reasons we have seen above, Europe is a theme that literally concerns all the other themes and issues of the course and gives them the appropriate relevance to be dealt with in the context of a European course. Europe, the (in)famous European dimension, is in many ways just that. Methodologically this should imply that Europe, in its various dimensions, is dealt with in each theme. However, the need to also provide information about the European youth programmes and policies, in its most practical dimension (i.e. as possible sources of financial support for projects) and the work of clarifying and informing the participants about the different European institutions and their roles, requires a specific point in the programme. This with the obvious educational risk that "Europe" is then perceived just as it is normally stereotyped: as a source of money and as bureaucratic jungle of which few people seem to understand the purpose.

The team's choice has therefore been to keep Europe as a theme of its own, but to broaden its scope and educational objectives so as to be an occasion to bring about other issues than just finances and institutions while assuming the need to also deal with that.

Learning objectives:

v To bring to light the different perceptions of Europe and the risks and potential that participants see in the process of European integration;

v To propose an intercultural approach to dealing with Europe;

- v To understand and reflect upon the history and the challenges posed by European integration;*
- v To prepare participants to make up their own mind and understand the European dimension of their work;*
- v To introduce the European institutions and their policies to the participants;*
- v To provide information about the existing European programmes concerning youth and youth work, with a particular emphasis to Youth for Europe;*
- v To provide useful information concerning the financing of projects.*

Methods

- v Perceptions of Europe (European maps)*
- v Reflection groups*
- v Mini - Lectures on the European institutions*
- v Keynote speech*
- v European evening*
- v Institutional presentation of Youth for Europe*

5.1. Perceptions of Europe (European maps)

In order to bring to light the different perceptions, hopes and fears about Europe felt by the participants, they were given the tasks of freely drawing a map of Europe which would also symbolise their perception of it. Given the purpose of the work and since the groups participants had been working in were usually composed so as to secure a geographical and linguistic mix, it was felt, that it could be interesting and useful to arrange the groups according to the geographical or cultural proximity of the participants. Beyond this choice lies a clear assumption that the perceptions and expectations one has of Europe depend on where one comes from. The groups' composition had something of an arbitrary nature, due to the need of giving everyone a group and to the fact that not all the countries or cultural regions were represented in the same way. On the other hand, the risk of this type of group is that participants are lead to thinking and reacting according to their nationality or "culture". It is a risk with very limited negative consequences, however, as it was planned that way and, in many respects, that was exactly the point.

The five groups were:

- *The Island group*, with participants from Ireland and the UK.
- *The Mediterraneans*, with participants from Italy and Portugal
- *The former Socialist countries*, with participants from Estonia, Hungary, Bulgaria and Poland
- *Benelux and neighbours*, with participants from the Benelux, France and Germany
- *The Nordic group*, with participants from Sweden and Finland.

a) The Island group

In the group we considered that we had to distinguish between the Irish perspective and English perspective.

The Irish perspective:

One of the things we found out in our group, is the very distant perception that people have of Europe. On the other hand, in Ireland especially, people think of money when they hear about Europe - as pictured in the pub discussion of the drawing. This is not our perception, but it is the perception of most people. People still think, "go to Europe" without noticing that they are themselves in Europe. (As an interesting point in the drawing, from an Irish and English perspective, the only person drinking a cocktail is the person from Luxembourg.)



When drawing the map we thought of the idea how Europe is perceived in Ireland: maybe some money, a new road, a few grants. The capital cities on the map are very important because in Ireland everything happens in Dublin. In our perspective there are no borders between the North and the South because we do not perceive Northern Ireland as British and we perceive the Irish island as a nation.

"Europe: 10.000 kilometres", because people think it is very far away and, at the same time they ask: how much is it in miles ("what's that in miles?") We still talk about pounds and ounces and stones, even if these things seem minor they are actually very important from the people's point of view.

From the Irish perspective, we think that maybe we need a few tow boats to bring Ireland closer to Europe. We have a saying in Ireland that between Europe and Ireland there is Britain ("Britain is in the way"), we can't see Europe because of Britain.

English perspective

Europe appears detached from our reality and only a revolution in Britain would make Britain part of Europe. Europe appears like a French thing, it would require The House of Commons to be occupied by MEPs to make Britain part of Europe.

Our conclusions and findings were very easy and straight-forward. We did not have any disagreements, our ideas about it are very similar. We also found similar connections between our relations with Europe and America. We feel split between Europe and America; the Irish tend to perceive the English as politically closer to the USA than to Europe.

b) Mediterranean group

We see Europe as a vision of the United States of Europe; we do not know how to make it real but, for the sake of Europe and for the sake of peace, it is better to have a federation of states. Not only with the states that are present in the European Union but also with other European countries. Our drawing (a puzzle and a question mark) is the way we see Europe at present. A puzzle because Europe is a historical and cultural space with a common past, with many things in common and also with many wars within. The puzzle also represents the diversity of each of our countries as concerns Europe. It is a space of solidarity, but it is also an abstract idea in Portugal or Sicily, because they are peripheral.

Most people do not travel and they do not have a concrete idea of Europe. The only concrete notion is money, the aid for economic development. As youth workers in Europe it is also money for our projects that Europe represents, because there are few financial possibilities at the national level. It also represents the possibility to attend training activities like this one.

We have thus a negative and a positive perception of Europe. Positive because there is money available to do a lot of good things; negative because people realise the disadvantages of European integration (the destruction of agriculture in Portugal, for example). There is much fear that the European idea is only for the rich countries and of the consequences this would entail.

We also have a perception of having many things in common in our group (Latin languages, Mediterranean culture); we also have very similar problems.

c) Former socialist countries

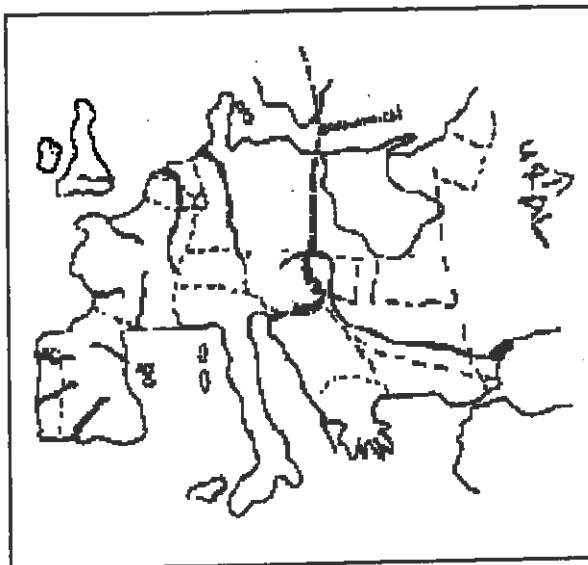
For us, who have been separated from Europe by a political and security wall, the economic border is the new wall separating Europe.

We spoke about economic borders as a separation between our countries and Western Europe. But between our own countries such borders exist, too. It is similar to the differences between North and South Italy. We did not necessarily reach a consensus on this matter in our group; we think that there is a kind of movable border, the border should be flexible (that's why it is dotted in the map).

Similarly, European identity is a flexible concept. In a United Europe we should consider changing those borders. Otherwise these borders are a reason for exclusion in Europe. We feel this when travelling abroad for instance (problems of money/currency, visas...). But these borders exist also with Southern Europe. We have to bear in mind to what extent our countries can co-operate with one another. There is a lot of efforts to be made in terms of education, too.

This economic border is necessarily driven by our recent history. The group was split as how to evaluate the past socialist experience. While some of us consider the socialist times as a wasted time, others consider that not everything was negative. We hold also respect for the

generations which preceded us and that were not necessarily aware of what they were doing or were powerless to change things. People worked very hard, even if they were not aware of the circumstances. In other words, it is difficult to judge the past by modern economic criteria. And there were also positive things, unemployment did not exist even if we paid for that through our work. The same can be said for the level of welfare protection. And much progress in the Western countries was achieved due to Socialist welfare. When today people in our countries have no money to enjoy their holidays - as they had in the past - they put themselves questions about the past and the present system.



Without bearing this in mind we can not understand nor explain the success of post-socialist parties in most elections in former socialist countries.

Some of us feel that we are all part of a similar space, some others not. In any case we have no choice because we are put together in the same basket by the Western countries. But we would like to be perceived as Europeans and for the political borders to coincide better with the geographical borders.

But if we look at a map of statistics of foreign investment in our countries, then we are not all in Europe because Central European countries are more accepted and attractive than the Eastern ones. The European Union is actually creating new borders. Just look at the example of the visas required to travel to a Western country. We are not considered as part of the same Europe.

d) Nordic participants

The first thing we spoke about was the distance; there is little distance between Finland and Sweden, but we feel still very distant from Europe. We just feel that we are "The North", not really part of Europe.

As our countries joined the European Union recently, we talked a lot about this subject. When we voted by referendum, the level of information was very abstract and in a language very distant from the people's language. It was more like propaganda, almost as if we could not import food from the EU if we voted "NO" to the Union. Or that we would be forgotten and our opinions ignored. Another important issue was that of security, especially in Finland. Given their border with Russia there is always a fear that Russia will invade us as it is still the big enemy; perceptions were that we would be better protected in the Union, even if in Finland, Russia is perceived as a necessary evil.

In Sweden and Finland the results were very similar with a small majority voting in favour of the European Union. But our feeling is that we voted without really being informed and we feel we still don't know enough about the Union.

In Finland, when we think about Europe we always perceive Germany as the dominating country. We think that Germany decides everything.

In Sweden, the largest Scandinavian country, we always thought of ourselves as the best country. So many people had the feeling that the Union would look to Sweden and follow us once we joined. But that is not the case. People are now very disappointed. People were mostly concerned by the food prices and unemployment. They expected unemployment to disappear when joining the Union and that food prices would go down right after joining. But none of this happened; actually it has been rather the opposite. That is why people now are very disappointed, opinion polls show that today the large majority of Swedish people do not want to belong to the European Union. It was only after Norway voted against the Union, that Swedish people realised that they could also have voted "NO" and instead strengthen the regional co-operation between our countries. Personally, we feel that we got more information about Europe in this course than ever before.

If we would draw a map of Europe, Germany the Benelux and France would occupy most of the map because we know very little about the other countries. To come to this course we had to look in the map to find out where Luxembourg is. Spain and the Canary Islands would also be very big because that is where most Swedish and Finnish people travel for their holidays. More recently Prague and Budapest could be added to the map as they have become popular especially among the younger generation. England and Iceland should also be on the map.



e) Benelux and neighbours

The centre of Europe is perceived by us as being Belgium, Germany, France and Southern Europe: the areas to which we travel often and of which we have experiences. It stops at the border of former Eastern Germany. This is also due to the fact that the European Union's idea started around the Benelux, and then extended to France, Italy, Britain, Spain, etc.

This centre has to do with money and with economic factors; but there are also various poles of culture all over. This region is the pulse of Europe, due to a concentration of power and money, somehow like the heart beating.

Culturally we also see ourselves as being somehow the "norm" as is exemplified by the perception of time (the further you move away from the centre the more relaxed people are about time), but we were not quite sure how things are in the North of Europe.

Another important point for us is that America has a huge influence in this part of Europe.

It is interesting how the colours are blurred and turn into another from the red in the middle. Black, in the East, represents the ignorance and the distance. After all, the USA seem much closer to us than Eastern Europe. The deep black in Yugoslavia stands for the armed conflicts in that region.

Concluding remarks

The fact that the groups were composed according to geographical or cultural proximity has encouraged participants to think and speak about Europe from their (national) perspective. In some ways, they reproduced some of the contradictions and challenges that the European ideal faces:

The islanders mentioned mainly	difference and distance;
The Mediterraneans:	solidarity and money;
Former socialist countries:	borders and economy;
Benelux:	centre, hard work, the norm and American influence;
Nordic:	distance, fairness (democracy) and independence.

5.2. Europe: The Past, Present and Future of an Idea:

Lecture by Peter Lauritzen, Executive director of the Budapest European Youth Centre

The future is Europe or war, because nationalism means war.
François Mitterrand

The origins of the European idea can in some cases be found already some centuries ago and they not have much to do with economic considerations, such as Emmanuel Kant's writings about peace in Europe or the political writings of Victor Hugo. One should not be naive either and believe that all ideas about Europe are good. It is enough to think that Adolf Hitler and Jozsef Stalin also had their own conceptions of Europe. We used to say that Stalin was the best ally for European progress because he made states do things that otherwise would never have become reality.

So, "Europe" is not always a positive or a negative idea. One of the most stupid distinctions nowadays is the one of pro-Europeans and anti-Europeans because what actually matters is what kind of concept of Europe people are talking about. Many of today's conflicts have often very long histories linked with religion, with independence fights with kingdoms; think of the nationalism of the 19th century and the pushing of Turkey and Russia out of Europe. We must always remember that there is a history behind the ideas and the institutions. The existing European organisations have all grown out of the results of World War II, they always had a *raison d'être* in controlling major countries and they were also driven by the idea of economic efficiency.

a) The Council of Europe

Take the Council of Europe. The organisation came out of a conference in The Hague in 1949. This was the time when the Cold War was starting and when some European states were still strong colonial powers (depending sometimes less on Europe than on their colonies). In 1947, Churchill speaking in Zurich, said that a new European order could only be possible through co-operation between Germany and France, but he did not say a word about the UK because at that time it was clear that the United Kingdom would not participate in that. At that time the UK was a world power and looked to the Commonwealth and still believed that it was in control of the world. This was actually the birth problem of the Council of Europe because the UK was one of its founding members, but it never wanted the organisation to become political and to take majority decisions. From the outset our organisation was meant to be like a diplomatic circle, an on-going Vienna Congress, making sure that no decision could ever override national democracy, but needed ratification by the national parliaments or governments.

The Council of Europe could never have become the big European organisation, the motor of European construction, even if it has a very impressive mechanism with regard to Human Rights - through the European Convention of Human Rights and the European Court of Human Rights. Next to being a Human Rights organisation the Council cares about democracy, pluralism and the rule of law and is also a very technical agency in areas such as bio-ethics, medication rules, etc. It functions differently in the Human Rights and Youth fields, but otherwise the Council could be described almost as a technical agency. Today the organisation, which has just accepted Moldova and Albania as members is discussing the accession of Russia which is programmed for very soon. Over the last ten years, the Council has become a pan-European organisation. It does not cover the large bit of most former-Soviet Republics which are rather brought together in the OSCE (Organisation for Security in Europe) of which the USA and Canada are also members.



b) The EEC and the European Union

The setting up of the Council of Europe did not solve the problem of Germany (it was not a founding member). It was the reality of the Cold War that imposed the need for a reliable state on the frontier of the newly created German Democratic Republic. So the idea of letting Germany develop came about. However, it required international control and this was the origin of the European Steel and Coal Community in 1954 and of Euratom. The treaties were also meant to allow Germany's economy to pick up again, within a European framework. The member countries were Benelux, France, Italy and Germany. However, in 1954 there was a backlash because people also felt the need for the reconstruction of the German Army, and that was not supposed to become a national army. Therefore the idea of a European defence community came about as early as 1954. This, however, had to be ratified in all member countries, and it failed to gain support in France. This represented the failure of a common European defence policy and has led to the predominance of NATO.

Some people wanted to go beyond the Coal and Steel community, and a conference in Messina in Italy worked out the treaty of Rome which set the basis of the EEC (the European Economic Community), which had several motives: strengthening European economies; paving the way for Germany to join the community of international organisations; fear of a communist attack, etc.

The EEC represented something new in the history of international organisations because it was a supra-national organisation which, where it had competence, sets directly binding law. These areas of competence are the four freedoms and communities of the Treaty of Rome: freedom of movement of goods, of capital, of persons and of services. These were the objectives and common policies which aimed to create something like a large European nation-state, to which one should add a customs union, a social policy, etc. The thinkers behind this construction believed very seriously in the theory of functionalism: by creating co-operation in the economic sphere that there would be spin-off effects in the area of politics. This theory needs to be evaluated today because the nation-states have shown very clearly that they want to reserve policy areas and to keep them out of the Community's hands.

c) Present and future challenges

For the EU the major challenge is enlargement; the requests of the Visegrad countries are on the table. These countries want to become members; and some in the EU would like to see that happening before the year 2000. However, there are also arguments against enlargement on the part of people who fear that if the organisation becomes too large, it will lose its efficiency and supra-national character and resemble the Council of Europe, without political impetus. Furthermore, there are conflicts of interest between the Southern and Eastern countries in Europe.

There is also the question of the revision of the Maastricht treaty, which can bring progress but can also limit the integration process. One must also bear in mind that this process of integration is the first of its kind in history to be carried out in a negotiated and peaceful manner; historical examples show that such large unions have only been achieved through war. The European Union is the first attempt at integration where member countries remain sovereign, people can speak their own language, etc. I am personally very convinced of the achievements already made, even if one is often sceptical about the pace of progress.

The Council of Europe will face a problem, because the most important element of its identity, its competence in Human Rights, may be challenged. It is not to be excluded that the EU will have a Human Rights paragraph in the revised treaty. The good side of the Council is that, more than any other international organisation, it represents values. And there seems to be a thirst for values in Europe today.

It is foreseeable that the OSCE could run into problems with regard to the UN and to NATO. Will it become the European Security order, in full knowledge that a security organisation can only function if the US and Russia are part of it? So, the OSCE can have a big future ahead if the politicians and the nation states want to give it a bigger role as the roof for European security.

d) A situation of ambivalence

We are living through a historic situation, where everything can exist at the same time, as it existed in the pre-war Germany. In the 20's Berlin was a town where artists and intellectuals from all over Europe lived, where the exchanges between German and French banks were higher than they are today, where so many things were going on and pointing in the direction of a peaceful Europe. But at the same time as everything was looking positive and promising, the Nazis and fascists were rising. Sometimes I feel we are approaching similar times and that is why I would like to talk about ambivalence.

I believe that the major dangers in Europe today are re-nationalisation, disintegration and individualisation. They exist at the same time as interculturalism, integration and solidarity.

Re-nationalisation: there is no way forward for European security policy except on the basis what is agreed within NATO, due to the contradictory interests of some large countries, like France or the United Kingdom. They are driving Europe apart and they underlie nationalism. The monetary and economic issues are going into a very sharp crises. The economic and social disparities between member countries also leads to a questioning of the basic aims and principles of the Union. The concept of citizenship is also not clear: Europe can hardly be conceived as long as there are countries - like Germany - where nationality is actually defined by blood. As long as there are different nationality definitions, Europe can hardly agree on what a European citizen should be. Immigration is also a negative trend, due to the lack of a common approach. If the situation would grow worse in Algeria, everybody would automatically think that it is a problem for the French, not a problem for Europe. One can also identify the logic of some old alliances and interest constellations being re-built.

The worst side of this is the terrible rise of ethnic and aggressive nationalism, that is nationalism which is not the pride of representing a new nation or the pride of living in a country, but rather the wish of bringing the glory of your nation to others through arms or by not respecting minorities' rights. These are tendencies towards re-nationalisation and which the European institutions do not seem to be strong enough to combat.

The other issues are those driving towards *social disintegration*, explaining the fears about the future presently felt in our societies. Demographic developments such as the ageing of society and the costs it represents to the welfare state, while there is a decrease of the youth population will be difficult to deal with. Another strong element is the distribution of work. The distinction in society between job-holders and job-seekers will become heavier. The collapse of work milieux in the cultural sense leads to social disintegration. Paradoxically, the standardisation of the media and information ends up leading to disintegration because it blocks the development of identity and creativity.

Individualisation, leading to very heavy competition and the development of the right of the strongest, already at school, is one of the main routes into racist and violent behaviour among many young people. There is also the problem of a lack of uniting ideologies. Today there are no master thinkers, no societal models. There are no ideal countries anymore. This underlines individualisation. People have to find their own way alone and have to socialise themselves. They will not be socialised by others, because the others can not tell them what is right. This means that there is also a shift in the nature of rites of passage (from youth to childhood) because the function of labour and work does not exist anymore, and you can no longer say that a good education means a good job. This creates the kid adult and the adult kid depending on social status and on the life experience that people can acquire.

These dilemmas do not help people trust in European integration and in the society they live in. They look around their immediate environment and try to understand it. They have neither the time nor the energy to look around and see what kind of political options they would like to take up as their own.

This is only one side of the ambivalence question. At the same time there are positive elements. There are elements that underlie *interculturalism*, that is the mobility that is a feature of industrial production. Most societies would break down if they had to fall back on an exclusively national production system. Nationalism is a threat to one's own wealth, because nationalism makes poor. There are also more and more trans-national values and life styles. This economic side to nationalism makes me optimistic.

There are issues driving towards *integration*. Due to the fact that there might be a point of no return and, even if we do not believe this, one must also consider the question of inefficiency. If the EU stops half-way it will just be nothing - you have to drive the system further to make it more efficient and performant. The European Parliament is becoming a stronger factor in the direction of democratisation and increasing fears of what happens in Russia creates a situation of fear almost similar to that experienced during the fifties. This leads to the feeling that we must do something to secure that what we have achieved is not lost.

There is an enormous fear of social fracture and of civil war in social ghettos; fear that Europe is developing in the same way as the United States, where there is a strong government, but which does not have control over what happens in its society and big cities; ecological convictions (ecology does not stop at the border) and, in the end there are some *European values* that distinguish Europe from America or from Japan. They are the conjunction of three elements that make you European without you feeling it. You only notice them once you are outside Europe: strong democratic and republican convictions, very strong feelings that anything to do with social protection has to do with the state and very strong ecological convictions. These are elements that generate solidarity and that one must count on to counter the risks I have mentioned above.

5.3. Introducing the European institutions

In order to inform and clarify the roles, aims and policies of the two main European institutions behind the training course, mini-lectures and workshops were held with the participants. The subject is rather dry and difficult to deal with in a creative, educational manner. Yet, basic information is needed as confusion between the different institutions is often the source of misunderstandings and frustrations.

The Council of Europe and the European Union

What they have in common:

Some aims: secure peace, co-operation and European unity

A flag

An anthem

What makes them different:

Their objectives

Their Member States

Their budgets

Their nature

a) The Council of Europe

The Council of Europe is an intergovernmental organisation which aims to protect and strengthen pluralist democracy and human rights, to seek solutions to the problems facing society and to promote the emergence of a genuine European cultural identity. In particular, it helps with democratic reforms in the countries of Central and Eastern Europe. Its work programme includes the following fields of activity: human rights, media, legal co-operation, social and economic questions, health, education, culture, heritage, sport, youth, local and regional government, and environment.

Over 150 European conventions worked out in the framework of the Council of Europe provide the basis for member states to amend and harmonise their domestic legislation. The Committee of Ministers adopts recommendations proposing policy guidelines for national governments.

The European Convention and European Court of Human Rights, the European Social Charter, the European Cultural Convention are among the most important achievements of the past years.

Any European state can become a member of the Council of Europe provided it accepts the principle of the rule of law, pluralistic democracy and guarantees everyone under its jurisdiction the enjoyment of human rights and fundamental freedoms.

Members

The Council of Europe was set up in 1949 and has its headquarters in Strasbourg, France. Since then, its membership has grown from the 10 founder countries: United Kingdom, France, Belgium, Netherlands, Luxembourg, Sweden, Norway, Denmark, Italy and Ireland, followed by Greece and Turkey, to the now 39 member states: Iceland and Germany (1950), Austria (1956), Cyprus (1961), Switzerland (1963), Malta (1963), Portugal (1976), Spain (1977), Liechtenstein (1978), San Marino (1988), Finland (1989), Hungary (1990), Poland (1991), Bulgaria (1992), Estonia, Lithuania, Slovenia, the Czech Republic, Slovakia, Romania (1993), Albania, Latvia, the former Yugoslav Republic of Macedonia, Moldova, the Ukraine (1995) and Russia (1996).

In addition, Croatia, Armenia, Belarus and Bosnia-Herzegovina have officially applied for membership.

The Council of Europe should not be confused with the European Union. These two organisations are quite distinct. The European Union member states are, however, all members of the Council of Europe.

Structure

The Council of Europe combines:

- a decision-maker in the Committee of Ministers
- a democratic conscience in the Parliamentary Assembly
- democracy for the grass-roots in the Congress of Local and Regional Authorities of Europe.

Decisions are made by the *Committee of Ministers*, composed of Ministers of Foreign Affairs of the member states (or their representatives), which meets in Strasbourg. They are advised by the *Parliamentary Assembly* whose parliamentarians are appointed by their national parliaments; as well as "special guest" delegations from central and Eastern European countries. The *Congress of Local and Regional Authorities of Europe* consists of two chambers, one representing local authorities, the other regional ones.

The organisation has a staff of some 1200 civil servants, headed by a secretary-general elected for a five year term by the Parliamentary Assembly.

The flag of the Council of Europe (European flag) was chosen in 1955. It is composed of a circle of 12 gold stars on a blue background. The number of stars is invariable, 12 being the symbol of perfection. (The European Community - now the European Union - adopted the same flag in 1986.)

b) The European Union

The making of the European Union (EU) has been a process of European integration based on the overall objectives of solidarity between European nations, the prosperity and the security of the European continent. It has been a product of co-operation and mutual adaptation between its Member States. The construction of the Union is based on a process of economic integration leading gradually to political union. This political construction of Europe will have to build on the diversity of European cultures, the decentralisation of power and the active involvement of its citizens. The European Union, with its 15 Member States, represents some 350 million people, of whom 65 million are young people between 15 and 25 years of age.

The EU had its institutional beginning in the *European Coal and Steel Community*, which was founded by the Treaty of Paris (1951) and signed by France, Germany, Italy, Belgium, Netherlands and Luxembourg. In 1957 the Treaty of Rome established the *European Economic Community (EEC)* and the *European Atomic Energy Community (Euratom)*. In 1973 the Republic of Ireland, Denmark and the United Kingdom joined the European Community, followed in 1981 by Greece and in 1986 by Portugal and Spain.

In 1986 the *Single European Act* was signed, setting up a common market for goods, labour, capital and services. The Member states signed the *Treaty on European Union* (the Maastricht Treaty) in 1991, which entered into force in 1993, with the goal of strengthening political and monetary union. On 1 January 1995 Austria, Finland and Sweden joined the Union.

Structure

The institutional structure of the EU is made up of institutions such as the *European Commission*, which is the executive body and which supervises the implementation of the decisions taken by the Council and Parliament.

The *European Parliament* exercises legislative, budgetary, political and supervisory functions. It has co-decision powers with the Council as regards education and youth, the conclusion of international agreements, the accession of new Member States and the association of non-member countries.

The *Council of Ministers* is the legislature of the EU. Decisions on common policies are taken by the Member State governments in the Council of Ministers. The *European Councils* are 2-3 yearly summit meetings between heads of government and state from the Member States.

The *European Court of Justice* has the task of ensuring that the law is applied uniformly throughout the Community in accordance with the provisions of the treaties. It should not be confused with the European Court of Human Rights, based in Strasbourg and operating in the framework of the Council of Europe.

(from: Youth for Europe Action D handbook, European Commission)

5.4. Presentation of the youth programmes of the European Union

by Ms Brigitte Degen, Commission of the European Communities, DG XXII

Before talking of the programmes of the Union concerning young people and youth workers, I believe it is important to clarify the institutional and political framework in which they are decided and implemented.

The *Commission of the European Union*, with its seat in Brussels, is the guardian of the treaties of the European communities and of the European Union, and is responsible for generating new ideas and implementing policies or, at least, encouraging the implementation of activities in the framework of various policies.

At the level of decision-making, there are two major institutions: the *Council of Ministers*, which meets in accordance with the subject matter (agriculture, foreign affairs...) and, every six months, the heads of state and government meet in what we call the *European Council*. The presidency of the Union rotates among the member states every six months.

The *European Parliament* also plays a part in the decision-making process with the Council of Ministers. However, the Parliament is not so involved in the decision-making structure even though it was given extra powers with the Maastricht Treaty; even though it does share responsibility for budget decisions with the Council of Ministers. There is a committee for Economy and Finances (*EcoFin*) which has decision-making power over the community budget.

This means that the decisions stemming from Brussels are actually taken mostly by Ministers from the member states in the Council meetings. The Commission also has responsibilities, but one must be aware of the fact that the policies are decided by representatives of the national governments. One can, of course, see the Commission as a cumbersome bureaucratic body, but it is also capable of coming up with great projects. When you talk about policies one must be aware of politics as well. A balance must always be struck between two major trends in the Union; the liberal, economic and monetary tendency and the more social and democratic tendency.

The Commission is divided into a number of departments, called Directorates, sometimes also called Task Forces. Since January 1995, there is a General Directorate, DG XXII, dealing with Education, Training and Youth. We are not deal exclusively with youth; we have the LEONARDO programme which deals with training; we have the SOCRATES programme which is an education programme; we also have the ERASMUS and the YOUTH FOR EUROPE programmes.

YOUTH FOR EUROPE has been running for six years and we are in its the 3rd phase since January 1995. The programme is based on youth exchanges from the perspective that the best way to get to know Europe is to travel and exchange with other young people. It is not tourism promotion, but rather allows young people to meet each other with an educational purpose. It allows young people to understand what being European means while knowing also what it is to be an Austrian or from Portugal. Later on we shall also extend the programme to Central and Eastern European countries.

In 1991 the European Parliament earmarked some funds for what they called priority activities in the youth field; they sought to make sure that youth work was not limited to youth exchanges, they wanted to promote pilot projects for young people, by young people. At the same time, they thought that since they were working with young people outside traditional educational frameworks, they wanted the programme to be targeted at all young people, not only those in schools or universities. In particular they wanted to target those that cannot be reached by such institutions. In order to do that, the Parliament realised the need to have intermediaries, those being first and foremost youth workers because they are the ones in contact with young people. So, we also had an activity which had to do with training youth workers. This training course actually comes under the umbrella of these priority activities for training youth workers.

There are now also activities which fund projects with third countries i.e. countries that are not part of the European Union (in addition to Norway, Iceland and Liechtenstein who take part due to the European Economic Area agreements). Regardless of which countries belong to EFTA, we thought that we could not focus exclusively on the European Union without the risk of young people becoming too introspective about Europe. The promotion of exchanges with third countries - particularly the former socialist countries and the Mediterranean countries - follows the idea of also seeing and taking notice of the potential of those countries for European integration.

YOUTH FOR EUROPE, in its third phase, tries to bring all the different programmes and initiatives that existed in this field under one umbrella, thereby making it possible to present one programme in the youth field. It is important to note, however, that the European Union is not conducting some kind of European youth policy as such, because this does not exist. Clearly, youth is a national prerogative and no member state is willing to give it up. So, this involvement of the European Union is more of a co-operation with the member states in the field of youth. The subsidiarity principle means that we only take action in areas where the member states can not act alone. We bring a kind of added value to the national initiatives. We do what member states can not do by themselves at the national level. Therefore, the exchanges pose no problem as they come on top of bi or tri-lateral exchange agreements.

YOUTH FOR EUROPE must therefore be understood as community added value to the national activities in the youth field and the rationale is that there are a certain number of phenomena or trends that know no borders such as social exclusion, of which young people are primary victims even if there are variations between countries. What we want is to encourage the member states to see that if we want a social Europe, then we have to look at European youth in a global and not simply in a national way.

Our programme is due to run between 1995 and 1999 and is targeted at young people between 15 and 25 years. Currently we have a budget of 126 million ECU for the next 5 years. The *general objectives*, which may seem ambitious, are part of a general community framework of objectives aiming at allowing young people to see the European Union as part of their social, cultural and political environment. In other words, we want to help young people to understand what the European Union is; to realise the risks linked to racism and exclusion using educational measures; to encourage young people to become aware of intercultural differences - we are all part of Europe, but we are also part of different cultures and we must view them as a trump card for Europe, as a mutually enriching factor; and encouraging young people to take an active part in society via non-profit making associations and organisations (independence, creativity and an entrepreneurial spirit among young people); to encourage young people as regards the need to ensure equal opportunities for men and women and to encourage women to lead an active life in all sectors of society.

In practice the programme comprises 5 major headings also called "actions". There are programmes targeted directly at young people and there are also activities which are accessory to those.

Action A: Intra-community activities directly involving young people

A.I: Youth exchanges and mobility

By addressing young people outside formal education and training structures, the Programme offers an opportunity for initial contact with European reality. Exchanges are the Programme's main means of promoting a better understanding of the diversity of European society and the value of that diversity among young people.

A.II.1: Youth initiatives

The Commission will support projects set up and managed by young people, which enable them to develop their initiative and creativity.



A.II.2: Periods of voluntary service

These activities offer young people the opportunity to undertake periods of voluntary service in another Member State in projects which benefit the hosting community, thus developing their creativity and fostering a sense of solidarity.

Action b: youth workers

B.I: Support for activities directly involving young people (support for action A)

Activities such as study visits and training activities enabling youth workers to better prepare themselves for their work with young people in assisting them with the development of their projects.

B.II: European co-operation on training youth workers

Projects involving the exchange of experience and transfer of know-how, the development of training activities, meetings of those responsible for training structures and youth worker trainers, and the joint development and implementation of training modules, enabling those responsible to develop a European dimension in the training of youth workers.

Action C: Co-operation between member States' structures

The activities under Action C, which include the exchange of experience and the creation of partnerships and networks, aim to strengthen co-operation between youth structures in the Member States, which is essential to the development of genuine Community action in the youth field. Particular attention will be paid to those responsible for youth matters in regional and local structures, who have little or no opportunity for contact at European level, and for whom action of this type clearly constitutes added value.

Action D: Exchanges with non-member countries

Exchanges with non-member countries will enable the young people involved to better understand their respective situations and cultures and thus, to develop a sense of mutual solidarity. They provide an opportunity for these young people to become actively involved in different forms of democratic participation. Preparatory activities, such as study visits and training activities, will enable youth workers and those responsible for youth matters in the eligible countries to lay the foundations for the full development of youth exchanges.

Action E: Information for young people (E.I) and youth research (E.II)

The exchange of experience, the design and dissemination of youth information products and the creation of networks, are all means of stimulating co-operation in this field with respect to the objectives of the Programme, enabling young people to better understand these objectives and contribute to their achievement. Studies will be launched to contribute to a better understanding of the situation of young Europeans, thus enabling their expectations and their needs to be better catered for.



5.5 The Youth policy of the Council of Europe

While the principle of subsidiarity excludes a European youth policy in the European Union, the Council of Europe has over the years developed some quite unique and pioneer programmes for young people which constitute an embryo of a European youth policy.

The *Youth Directorate* co-ordinates the Council of Europe's activities and policy in the youth field. It has several instruments for carrying out this policy, all working to the same ends: the European Youth Centres in Strasbourg and Budapest, the European Youth Foundation and an intergovernmental co-operation structure.

European Youth Centres (EYCs)

In 1972, the Council of Europe established the European Youth Centre in Strasbourg; following the changes in Europe in 1989 and the enlargement of the Council of Europe to the countries of Central and Eastern Europe a second centre was created in Budapest in 1995. These residential education centres work with young people involved in youth organisations.

The activities of the centres are run with and by international non-governmental youth organisations (INGYOs) representing a wide range of interests: party political, religious, socio-educational, trade unionist, students, gay and lesbian organisations, conscripts and conscientious objectors, migrants, ecological groups, young people from rural and farming communities, etc. The programme of the EYC's comprises, among others:

Study sessions

Week-long seminars bring together thirty or more people from one NGO in one of the European Youth Centres to study in depth one topic chosen by the organisation itself. INGYOs recruit the participants and propose a list of experts to invite. The EYCs assign tutors specialised in international educational activities to plan the programme and to organise the sessions. The EYC library provides the information back-up, giving participants all the details they need.

Training courses

Every year, the EYCs organise three training courses in conjunction with European youth organisations. The training course topics are all designed to make international youth work more effective:

- "Organising international youth activities"
- "Working in international youth structures"
- "Training for trainers"

The EYCs also provide a long-term training course every year. This eight month training aims to enable youth workers and youth leaders working in multicultural environments to develop European youth projects and networks in favour of social cohesion and with an intercultural approach.

Language courses

Youth leaders keen to add a international dimension to their work can perfect their language skills on EYC courses. Courses in German, English, Spanish, Italian, Portuguese and French are taught by specialised teams with experience and in-depth knowledge of the special needs of international activities. Their teaching methods and materials are tailored to the specific requirements of each participant.

Symposia

Once or twice a year, the EYCs gather youth organisations, governmental representatives, experts and youth researchers from all over Europe to debate topics of general interest such as intolerance, voluntary service or the Euro-Arab dialogue.

The European Youth Foundation (EYF)

The Council of Europe's Committee of Ministers established the European Youth Foundation (EYF) to provide financial support for international activities organised by young people for young people. Thanks to the EYF, youth organisations can undertake multilateral projects to "serve the promotion of peace, understanding and co-operation between the people of Europe and of the world, in a spirit of respect for human rights and fundamental freedoms" (EYF Statute). Since 1973, over 160 000 young people have been able to take part in activities funded by the EYF.

With its annual budget of some 16 million French francs (1996), the EYF backs a host of activities, including seminars, international exchanges, work camps, campaigns, study visits and publications. As for the EYCs, the youth organisations choose their own themes, which have included the fight against racism, environmental projects, East/West and North/South relations, and participation of young people in the construction of Europe, social integration of young people.

Joint decision-making

A joint Governing Board takes all the decisions on the EYC and the EYF programme and general policy. It comprises 24 representatives, 12 each from governments and youth organisations (6 from INGYOs and 6 from national youth committees), each of them with one vote.

This co-management and joint definition of EYC and EYF programmes represents the Council of Europe's official recognition of youth organisations as partners. As such, they are jointly responsible for drawing up a European youth policy.

The Governing Board is assisted by an Advisory Committee of 25 youth representatives, (one from non-traditional associations, 16 from INGYOs and 8 from national youth committees).

The CDEJ and intergovernmental co-operation

The work of the EYCs and the EYF is backed by an intergovernmental co-operation system. The European Steering Committee for Intergovernmental Co-operation in the Youth Field (CDEJ) meets twice a year, bringing together representatives of ministries or bodies responsible for youth matters from all the European Cultural Convention member states. As its name implies, the CDEJ fosters co-operation between governments in the youth sector and provides a framework for comparing national youth policies.

The CDEJ also prepares and follows up the various Conferences of European Ministers responsible for Youth. Its specialist working groups take a closer look at specific issues such as youth information, participation and mobility or voluntary service.

Mobility, Research and Youth Card

The Youth Directorate also has a section dealing with youth research, whose major aim is to promote the co-operation between youth researchers in Europe. A Partial agreement on the *European Youth Card* is intended to act as catalyst for youth mobility in Europe. Created in co-operation with the European Union of Railways, a *Special fund for the mobility of disadvantaged young people* promotes mobility for educational purposes among people who, otherwise, would have no such possibility.

5.6 Reflection groups

The purpose and organisation of the "reflection groups" has already been explained in the chapter concerning social exclusion. Concerning the theme "Europe", the starting point of the reflection groups was discussing and exchanging about the European dimension of participants' work.

The exercise proved difficult in most of the groups, mostly because it was not as yet clear for participants what was to be understood by *European dimension of youth work*. That was, however, the purpose of the groups' work: to come to a better understanding of this famous dimension by discussing it together.

In the course of the discussions it became clear that the European dimension is usually associated with:

- * Having financial support for a project from a European source;
- * Doing an exchange or involving foreign partners in a particular project;
- * Travelling abroad (not necessarily in the framework of an exchange).

Discussions were engaged on whether the fact that a project deals with problems that are common to other countries (e.g. drug addiction, unemployment) is enough to give the project that extra dimension. Some groups concluded that it is important, provided that it has some practical consequence (like involving young people from other countries in the project, or working with foreign partners). Another clue put forward was the possibility of making use of methods or experiences which have been tried in other countries, but this was considered of little impact because one would need to know a previous experience very well in order to adapt it or benefit from it.

The multicultural nature of a group or the social environment can also make that European dimension more explicit and immediately visible, namely by working about/with young people from different European cultural backgrounds. This, however, requires an explicit approach in bringing up the issues in order to make young people aware of the European dimension.

It was therefore considered that most of the time the reflection about the European dimension only comes when it is imposed by the funding institutions and this, in itself, tends to make the theme unattractive. Participants also wondered who should be aware about the European dimension: the young people themselves or the project leader/youth worker? If we were talking about the young people, then one should probably be able to accept that the European dimension (and the awareness about it) should remain implicit most of the time. Young people might know about it, even when they might not be able to express themselves about it. Any drive to make it explicit would probably generate rejection or scepticism (or even suspicion) from some young people who would have difficulties in understanding the transcendental importance of something that, for most of them, is there. In this last hypothesis, it is the responsibility of the youth worker to make sure that the approach developed or the actions carried out allow young people to experience or gain an awareness about the European dimension or, in more simple terms, about Europe.

In the course of the discussions it became also clear that youth workers are "scared" about this European dimension which, for most of them, is associated with a tough question on an application form. It was, therefore, felt that the European commission or the national agencies of Youth for Europe should be more constructive and explicit in what they mean by European dimension so as to give the whole issue an easier and more positive approach. The participation in European training courses such as this one could be one factor which would also help youth workers in both understanding the European dimension and, especially, in dealing with it in their projects with young people.

5.7 European Evening

It has become customary in many European or international youth meetings, that participants are requested to bring some speciality from their countries, edible or drinkable, to share with the other participants during the "European evening". This evening was spent at a chateau in the countryside of Luxembourg, which nowadays serves as a youth centre with classes on environment education and as a meeting place for different youth groups from the region.

It was in this rather unique youth centre (very well equipped, actually "a luxury", according to some participants) that the participants displayed and shared with the others their national specialities. These could be ranked in four categories: the spirits (vodka, whiskey and pálinka); the wines; the sausages and the cheeses and the sweets (cakes, pies, chocolates). This mix of the "Best of European cuisine..." greatly contributed to a very good moment, with surprised faces at the taste of this sausage or that cheese or, also, at positively angry expressions, such as "how on earth are people in your country allowed to produce and drink this stuff?". The table did look superb but, as someone had put it, mixing all the best that European cuisine has to offer does not make you necessarily feel very well afterwards.

That would be for after. During the party participants sang and danced, they made fun of the trainers and everybody was happy. The group had definitely gotten off the ground and Europe would never be the same anymore.

6. INTERCULTURAL LEARNING

Intercultural is a political concept, an educational approach or a set of methods and activities which has become, over recent years, increasingly used, talked about and practised in very different ways by different people and institutions across Europe. These approaches and the practice of what is called intercultural learning (and also intercultural education) are far from being uniform, often they are contradictory and controversies will easily arise once we start digging deeper into the concept. If, as we would claim, intercultural learning is bound to be a dangerous, subversive concept and a painful personal process about each other and about ourselves, it must also be said that the purpose of intercultural learning in the course was not to solve those controversies, but rather provide specific tools for dealing with it through youth work.

The participants and their projects were meant to deal with situations of exclusion related to racism, anti-Semitism, xenophobia and intolerance, and intercultural learning is one of the most necessary tools and approaches for working with multicultural youth groups. Participants were therefore expecting to learn the why's and the how's of intercultural learning and methods to apply it concretely in youth work.

The course and the group being itself multicultural, intercultural learning was naturally at the heart of the educational approach and methodology adopted by the team in terms of facilitating communication, fostering the group's integration, setting the conditions for the co-operation between participants, making the learning process a participative experience and, first and foremost, being aware that participants in their role as trainers and project leaders would want to use or reproduce the methodologies themselves in their work and in their projects.

Planning intercultural learning seemed therefore easy from the outset. But as the preparations progressed, the team found itself immersed in the principle questions that no team could possibly avoid, such as:

- How much theory, and how much practice?
- What needs to be made explicit, what needs to be left to the understanding of the participants?
- Is intercultural learning a gadget or, at the best, a luxury only available in Western European youth work?
- What is theory and what is practice when we talk of intercultural learning?
- What is experiential learning?
- What is the difference between an exercise, a method and a game?
- What will participants actually learn out of it, how much will they be able to use and how receptive will they be to it?
- Why does nobody understand me?

The advantage of this pilot project, as in other long-term training situations, is that time was (or seemed to be) a less limited resource than usual. The fact that this was the first of three seminars left the team with a greater choice of options in content and methods, because there would always be the opportunity to "catch up" or complete the theme at the following seminars, using the participants experiences and reflections drawn out of practice.

Thus, in the introduction seminar it was agreed to deal with the basics of intercultural learning, to provide the basis to which participants' experiences and practices would be added during the rest of the course.

Learning objectives

- v To provide participants with the basic knowledge concerning what intercultural learning is and why it is important;
- v To make participants experience and practice intercultural methods;
- v To work on stereotypes and perceptions;
- v To give participants an insight into intercultural communication;
- v To encourage participants to reflect and to empower them to act in order to promote intercultural learning strategies and approaches in their work and organisations;
- v To provide them with tools and to work on the basic skills and attitudes for reflection and action;
- v To promote the personal participation and engagement of the participants, including challenging their own perspectives;
- v To work on the communication within the group of participants.

Methods

- v Introductory exercises
- v The dynamics of change
- v Lecture on the reasons and aims of intercultural learning
- v Reflection groups
- v Intercultural learning and training methodologies
- v Skills and competencies for intercultural learning
- v Working groups on Intercultural learning in youth work

6.1. Introductory exercises

The work on intercultural learning started by working on participants' perceptions. These, as we all know, change from person to person, and they determine not only the way we see things but also the way we act. Culture, and the awareness of it, is one of the elements that can influence our own perceptions.

As a way of entering the theme and of preparing the participants for what would follow, they were invited to carry out some simple (but not simplistic) exercises on what we see, what we hear and what we feel. The exercises are shortly described in the lines that follow in order to allow an understanding of the process participants went through. The following is not a description of how to use the exercises.

a) *Do you see what I see?*

Participants were shown the drawing of the old/young woman. Naturally some participants saw first an old lady while others saw first the profile of a young lady in a fur coat with a scarf on her head. Usually it took some time for participants to notice the other "side" of the image, first impressions are indeed difficult to change.



b) *Do you hear what I hear?*

Music, it is said, is a universal form of communication. Music is also one of the most common forms of getting an insight into another culture. And it is also one of the ways through which stereotypes are transmitted, for we all have a certain image of what German, Spanish or, say, African music sounds like. And yet, music can also serve as a great example of how the meeting of different cultural (musical) traditions can be enriching with new sounds and melody combinations rooted in different musical traditions without "threatening" or "betraying" them.

In this exercise the participants listened to a piece of music composed and played by the great South African jazz piano player Abdullah Ibrahim. They were expected to guess where it came from (country or region of Europe or the world). The piece of music in question is quite eclectic, the rhythm being marked by piano and electric keyboards while African drums mark the tempo in a faded background. Some participants were puzzled and hesitated, others had a go at it and guessed it came from North America, the USA, England, Scandinavia, Japan...

They were surprised first when they were told that the music came from South Africa but, after listening to the music and the text a second time, they of course knew it was South African music. We base our stereotypes on what we know and, in this case, on what we have heard. We do not usually associate African music with piano music, do we? At another level, how much ethnocentrism is there in the stereotypes we have about music or other forms of cultural expression? Piano music is "fine" music, normal in North America, Europe or Japan, it should not be African...

KNYSNA BLUE

(extract)

I have travelled far and wide

All across the world

I have seen Mount Fuji in Japan

San Francisco Bay, Roman amphitheatres

The Topkapı Museum in Istanbul

But nothing can compare to the sweeping beauty and splendour

Of Cape Town, the mountain and the bay

I was born and raised in Cape Town

But I had never been to the top of Table Mountain

For many decades of traumatic experiences in South Africa

Denied us many many things

We don't even know our own country

Last week I went up by cable car for the first time,

What an incredible view!...

I met many old friends, some who had also come up for the first time

One of them came to me and said

Hey Brady, remember me?

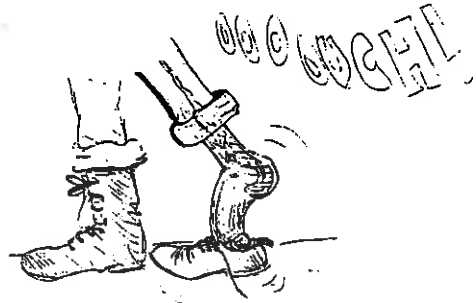
I am from Old Castle bridge in District 6

I said, yes brother, how are you? How are you man? (...)

Abdullah Ibrahim, "KNYSNA BLUE", Enya records, 1994 (ENJA-TIP TOE 888 816 2)

c) *Do you feel what I feel?*

As for the previous questions the answer can only be "no!". One can attempt to imagine how someone else feels but, by definition, it is impossible to feel what someone feels because we don't know how they feel...



As an exercise intended to make the participants aware of empathy, the participants had to try to walk for some seconds in other participants' shoes. The exercise was lots of fun and generated all kinds of reactions and comments, mostly of the kind "how strange..." or "how can someone wear shoes like that"? The sense of the exercise was also questioning what is normal and what is considered acceptable. Stepping into someone else's shoes is less simple than it seems at the beginning. We are all different but we all wear shoes.

d) *Tales of the world*

Following similar objectives (questioning perceptions, stereotypes, prejudice, ethnocentrism) was the exercise that followed, consisting of reading two tales and, in working groups, discussing where they might come from, from which culture, region or country.

Tales are indeed one of the most interesting and revealing expressions of culture. Anchored in history, verbally transmitted before someone wrote them down, they are also mirrors of the main values of a culture. But, just like for music, we have our own ideas and perceptions of what kind of tales are associated with a culture. And in that respect they can be misleading. They mislead the participants as they would mislead any other person.

The "Blind wild boar" tale comes from Tigrea (East Africa), and the "Tale of Wang Xiang who caught fish for his stepmother in the cold winter" comes from China. In order to understand the difficulty of the exercise, it must be said that the participants had received the Chinese tale in a slightly different version, without the words in *italics* and with the bold words added to the text (see enclosed text).

The group reports of the participants reveal more about the nature and function of the exercise than anything else we could describe:

About the blind wild boar:

"We found that the story is from Eastern Europe, although we did not specify the country. Initially we thought that it could be from Australia because of the bush and rifle-hunting, but Australian hunters would not be so kind to the boars, they would kill them straight away."

"We could not reach a decision because it is not a typical structure for a fairy tale at all, it must have been created by the trainers. We thought that Africa could be a possibility but

THE BLIND WILD BOAR

Once upon a time there was a hunter who went out into the bush with his rifle. There, he caught sight of two wild boars one walking behind the other. The hunter took aim and shot at the second wild boar but something that astonished him happened: The leader ran away, while the other one did not seem to know what to do. It was left standing with something that looked like a dry twig in its mouth.

The hunter carefully approached, because he thought the wild boar would attack him. He soon noticed that it stood where it had stopped, without following his friend. Curious, the hunter came closer to have a better look. Then he saw, that what had looked like a dry twig, was the tail of the wild boar that had run away. Now the hunter understood that the wild boar was blind, and that his bullet had hit the leader's tail and had cut it off. He caught the blind wild boar and took it home and all the while it still carried the cut off tail in its mouth.

In his house, the hunter fed the wild boar and took care of it in the best way possible. It is funny. Even the animals show consideration for their fellow creatures. Should not we, people who have been gifted with minds, take care of our parents, siblings and friends who happen to be in need of help?

they do not hunt wild boars there. Probably it comes from the Carpathian mountains, somewhere in the Eastern part of Europe, although it is difficult to explain why."

"It was not possible to reach a common solution because neither of the tales has enough specificity to enable us to guess where it can come from. We examined the tools and climatic conditions, but still there was no conclusion."

"We think that both tales are quite universal because they are quite vague. It is funny that somebody who was hunting wild boars would take it home as a friend."

"It is not typical of a fairy tale, where the boar would perhaps talk back to the hunter; you have to think of the people who would listen to the story and of how they would understand the message at the bottom. So, we thought that it is a story being told by hunters for hunters in an hunting environment. Also because hunters have great respect for what they hunt. Initially we thought this could be from Africa, but later we realised it could not because if it were he would bring the board to the village and there would be the whole village in the story. Therefore the story is anywhere from where boars are hunted, possibly from anywhere from the Black Forest to Eastern Europe (Czech Republic or Russia) where there is a great tradition of hunting boars in the forest."

About the "Tale of Wang Xiang who caught fish for his stepmother in the cold winter":

"One of the elements we took into account was the fact that the boy respected the views of his father and step-mother, which would not happen in the West, where the boy would just get up and leave. In Eastern Europe it is very typical that they respect the elders and they take any view that they are given. Therefore we find that it must come from the Balkans."

"We thought it is a Scandinavian country or maybe Siberia because of the way the area is described: very cold, frozen rivers. You get the same idea from the leit-motiv of, the story."

"We feel it is of northerly origin, because it is in a cold environment and people are used to eat fish, fresh fish. We tried to find ideas or terms in the text that would give us clues and we ended up in finding contradictions. The conclusion of the tale "we should never give up" is contradictory with the fact that he solved his problem when he had lost all hope!"

THE TALE OF WANG XIANG WHO CAUGHT FISH FOR HIS STEPMOTHER IN THE COLD WINTER

Wang Xiang was a man who lived during the Jin Dynasty. His real mother died early and his father remarried with a woman whose family name was Zhu. Thereby she became Wang Xiang's stepmother. The stepmother was mean and did not like Wang Xiang so she used to slander Wang Xiang in front of his father. As time went by, the father began to dislike his son too. The son remained kind and considerate to his parents despite of this.

One winter the weather was very bad with lots of snow falling, often for several days on end. It was so cold after the snowfalls, that the small river nearby, which usually sang so cheerfully, now lay there quiet and frozen. The people stayed home because of the cold, and the animals also rarely went out. The ground was completely covered with snow.

One day Wang Xiang's stepmother decided that she wanted fresh carp for dinner and mentioned this to her stepson. He thought: "where can I get fresh carp when it is snowing all day and all the rivers are frozen?". But, as mentioned before, Wang Xiang was a considerate son, so he immediately went out into the white wilderness to look for fish. Wang Xiang looked for a long time but how should he find fresh fish? Eventually he went down to the riverbank. The ground was hard and cold and the wind was howling. It was so cold his whole body shivered.

Now Wang Xiang lay there staring at the frozen river and thought: "I cannot come home empty-handed, when my stepmother wants fish". What would he do? Wang Xiang thought and thought; but could not think of a solution. In the end he broke into tears of despair and tears flowed down his cheeks. The more he cried, the more tears there were, and eventually there was a hole in the ice that covered the river. Suddenly two carps jumped up onto the ice next to the hole. They had come to life from the warmth in Wang Xiang's tears.

Over joyous Wang Xiang lifted up the fish and carried them home to his stepmother. This wonder, it was later explained, was the result of Wang Xiang's sense of duty. Like him we should never give up hope.

"Because of the clear messages at the bottom we know that they are not typical Hans Christian Andersen's tales where the moral comes out of the story. The moral is clearly marked at the end and we all felt this is a clear feature of East European fairy tales. There are some very typical features of Eastern European stories in both. If an Eastern European would write the story it would be similarly structured. The fish and the step mother feature often in Northern and Eastern European stories. So, it is somewhere cold, where people eat fish and where step mothers can be evil. But we realised that there are not so many rivers in Estonia and the stepmother's character is not Swedish, therefore it is somewhere in Russia."

6.2 The dynamics of change

Any training programme normally has within its objectives the transmission and acquisition of new knowledge, how to apply that knowledge in reality (know-how) and, to a larger or smaller extent, a change in participants' personal disposition, attitudes or awareness without which the two other dimensions have little practical impact. By way of example, knowing the consequences of road accidents and knowing how to prevent them is useless if drivers are not willing to change the way they drive.

In the context of intercultural learning, working on the dynamics of change served two purposes:

- * To make the participants aware of the way people act when they have or are requested to adopt changes (in their work, lifestyle, routines, etc.) and, therefore, of the kind of reactions that they may meet in their work with young people or colleagues;
- * To illustrate some of the dynamics and attitudes of people when faced with situations which are new or strange to them (like in an intercultural encounter or exchange) and, in this way, how they are faced with a new situation where they have to adopt a different behaviour from their usual one.

In order to illustrate this and make participants experience a situation of (forced) change, the group of participants was requested to, while being in couples with their backs turned to each other, change five things in their appearance. When they turn face to face each person should then identify what his/her partner has changed and vice-versa.

As it turned out, most participants changed something in the way they dressed, or put away their watch, took off a ring, etc. Naturally, not all changes were noticed by their respective partners, simply because there are things we notice and things we do not notice (but that may be very important for the person). At the end of the exercise, everybody went back to their normal appearance, and the dynamics of change were introduced and made explicit. These were produced by different researches made in the 1970's which concluded that:

1. *When changes happen, people feel awkward, ill at ease and self-conscious. "Why are we doing this? What is the purpose?"*
2. *People will think about what they will have to give up more than about what they might gain. (In the exercise everybody took something off or changed what they had on them, nobody thought of taking something extra from the table, for example, or put things on.)*
3. *When change occurs, people feel alone, even if everyone else is going through the same change.*
4. *People will be concerned that they will not have enough resources (time, money, skills). In the exercise, some people thought they did not have enough clothes, or that there was nothing they could change.*

5. People are at different levels of readiness for change. Some people reacted very enthusiastically on the exercise, others were more sceptical.
6. Too much change at once and the people will rebel or give up.
7. Take the pressure off, and people will go back to old behaviour.

6.3 Reasons and aims of intercultural learning

Lecture by Jean-Marie Bergeret

Socio-political approach

A society ill at ease with its own development

I would like to begin with socio-political arguments because something fundamental is lacking in our European society.

Ours is a society in crisis and one that is evolving in an uneasy Europe. The disappearance of the Soviet block, German unification and the expansion of a number of fundamentalist, radical and national movements have not met with concerted, viable and satisfactory European responses to the new situation which they have brought about. There is a kind of non-creative inertia, a political inability to act in tandem, not only in relations with other countries but also in domestic affairs. It would seem that national interests take precedence over international considerations and are treated cosmetically, i.e. tackling the symptoms rather than the causes.

A schizophrenic society

In our developed societies we may have reached the 21st century when it comes to technology and science, but in ideological, philosophical, economic and social terms, we are still in the 19th century. This makes ours a schizophrenic society which is, at the same time, very backward and very advanced.

Lack of a master plan

Even though Europe's founding fathers, Schumann and Monnet, were inspired by a new idea which went beyond Franco-German reconciliation, European citizens lack a master plan for European policy. Europe is apparently being constructed according to the model of a prosperous industrial society - which it no longer is - on the basis of economic concerns, with a social side that is essential to the economic. The traditional power relationship explained by Marx still partly prevails in our societies. We have an economic society because we need it and citizens struggle to ensure their rights are respected and new rights are adopted. But beyond that there does not appear to be a master plan for a society adapted to the needs of citizens. When policy changes, it is because there are new means or new forms of action, but the underlying idea remains the same, and the fact that there is no master plan explains the inertia. We should therefore ensure that future European citizens have the basic economic and political skills for Europe to move forward.

A growing gap between citizens and "politics"

In the Union, political responsibility falls to the Council of Ministers, that is to say to the representatives mandated by each Member State. Virtually the same thing happens in each Member State - the administration plays such an important role because elected political representatives take little part in controlling the administration, although this does vary in extent from one country to another. The absence of control by citizens over their elected representatives is even more patent. It is sometimes reflected in the drop in electoral participation, but above all by the fact that citizens leave the resolution of society's problems in the hands of politicians, and politicians leave them in the hands of the administration.

Crisis of confidence in the integrity of the political system

Citizens lose confidence in their elected representatives because they do not know them well enough. They have the impression that the truth is being hidden from them or that politicians are corrupt. As a result, citizens often feel that politicians are more interested in serving their own personal interests than those of society. This is not true across the board but it holds out poor prospects for the future of society.

Socio-pedagogical approach

Educational and pedagogical concepts should transcend national barriers in order to encompass new horizons and frameworks of reference. However, this is not really the case everywhere.

Ethnocentrism

Education systems are closed in upon themselves; they are ethnocentric because their function is to train national citizens rather than European citizens. There is no political innovation or incentive to introduce the kind of education that embraces outsiders. Education, therefore, reinforces the notion of normality: everything which I am taught at school about myself and others seems to me much more normal and imperative than it would be in a culturally-mixed education. It is not only because in our schools we also cater for foreign children that things are going to change, since the social and political influence of the teaching profession is such that school remains ethnocentric and turned in upon itself.

As we discovered earlier during this seminar, we lack information about each others' countries (some had to consult the map in order to find Luxembourg). The farther we go from home, the more vague our grasp of geography, with all the inherent disadvantages. For example, people always speak of Eastern Europe but it seems to me that they have forgotten Central Europe to which France is peripheral.

Lack of a yardstick

The second socio-pedagogical argument is the lack of points of reference in social life. The disappearance of solidarity and the relative erosion of a strong national culture in favour of small groups is the result of the more individualised lifestyle of citizens, marked by a struggle for existence in the face of the rich/poor dualism currently taking root. The traditional forms of socialisation (what makes onions grow more layers) - intermediary bodies, trade unions, political parties and religious groups - have lost their cultural and regulatory importance and we are seeing the creation of a profusion of weak links between small groups and groupings based on interests, themes, ethnic origins, etc. Our society lacks major intermediary bodies. Instead of simple yardsticks for family life, professional life, training, etc., we have multiple points of integration which separate us from the basic cell formerly represented by the family. This provides us with a plethora of points of reference from amongst which it is difficult to select the ones which are useful for collective social life.

This is compounded by the influence of the media which presents us with vast numbers of isolated pieces of unrelated information with no attempt at instruction (with instruction understood to mean the act of connecting one piece of information to a previous piece of information to ensure that there are no missing links in the chain of knowledge).

Predominance of the emotions

There is a third yardstick which is the emerging predominance of the emotions. We are living in the I-want-it-all-now age. From the social standpoint this can give rise to violence. A French author called our European society a neo-infantile society. Judging by the mental age of advertising messages - which ranges from three to seven years at most - and judging by our eating and dressing habits, ours is a society of immediate consumption. We have objects that we throw away, we have shams, there is technological progress allied with childish consumerism. The emotions predominate because well-reasoned acts - responsible adult acts - are overruled by the act of immediate consumption.

This brings us from "I-me" to "I-we". I only exist if I form part of a small select group or of small groups which allow me to exist.

These are three reasons which I see as important for developing intercultural learning, provided that we know what the term actually means.

What is meant by intercultural learning?

Our societies, at whatever level we look at them, have always been multicultural - except in a few isolated cases - and there has never been homogeneity. What we call culture is something that is multifarious and evolves. A culture is therefore a state of equilibrium.

The second prerequisite is to develop a person's ability to enter into contact and co-ordinate relations with others in a way that is predictable, rapid and in line with his/her own needs and those of others. This can be done by combating fear of the unknown through the organised and systematic experience of inter-personal relations. In other words, by developing communication and social skills.

The educational strategy

1. To learn and acknowledge that nobody can threaten our culture, contrary to voices raised against the threat to our cultures by immigrants, etc. People and nationals can be destroyed, but not a culture, because as soon as there is a group there is a culture. Fearing for one's culture means failing to acknowledge that one is afraid for one's life or for one's well-being, with culture used only as an excuse.
2. The relationship with foreigners is a power relationship because it is one of defence. "The unknown is threatening" because I have not learned the rules of interaction since neither my school nor my cultural environment were prepared for or designed to teach them to me. There needs to be systematic preparation for intercultural contact in order to make people realise that it is a power relationship. It is futile to try to eliminate it. We have to learn to live with it.
3. The more our perception of others is de-personalised and anonymous, the greater the potential for aggression. Every day there are opportunities for intercultural contact but these do not go beyond the formal level, in line with our code of conduct; we project onto others and we categorise (us over here - them over there). The aim of intercultural training is to reintroduce complexity into prejudice or the image we have of others by disseminating an accepting and understanding attitude to cultural contacts. It is therefore necessary to raise awareness of how we see things. This is the first step.

In order to achieve this we need to accept that people from a different culture (as is the case with us here) already have a joint strategy for peaceful coexistence. The first prerequisite for intercultural learning is to agree to coexist in order to allow each and all of us to reflect on our experiences, contradictions and norms. This makes us conscious of our own value systems. Interaction is the instrument for gauging what is foreign, by revealing that we attach more importance than necessary to fundamental values. You will notice that we criticise foreigners because we are different. One refuses to accept the difference on the basis of major principles when in fact they are only minor points. We attach more importance to values than is necessary in social contacts, and it is by raising intercultural awareness that we can ensure that this is understood.

4. This means fostering an ability to communicate and interact in specific and systematic situations between persons of different socio-cultural origins, which is our training project here. The aim is to work on the perceptions, mental attitudes and behaviour which are our only way of expressing our perceptions.

That is what intercultural learning should be, and that is what communication is - to be both broadcaster and receiver (and perceiver). Intercultural learning, therefore, focuses on communication, provided that one bears in mind that communication means reception, reflection (mental attitudes) and broadcasting, i.e. behaviour.

The aim of intercultural learning

I have spoken of peaceful coexistence. Intercultural learning would serve no purpose if it were not used for social action and interaction. Not only because we are social workers, but also because we are citizens. ICL is only meaningful if it is aimed at improvement. Acceptance of differences and tolerance are not passive but active attitudes because our aim, after coexistence, is co-operation - *interaction*.

I am going to close by speaking of ethics and values. We should approach our work with *humility*. The world comprises six billion individuals and our work with between 20 and 100 young people each is not going to change the world. Nevertheless, our work will change something.

We should approach our work with *curiosity*; we must learn to feel, to know and to understand others better.

And with *tenacity*, to persevere in order to succeed. Neither should we have any illusions. Human society developed without any help from us and will continue to do so.

We have to be fully aware that proposing strategies (strategies for living, strategies for society, anything to do with ideals) always comes into conflict with reality. In most cases, anxiety stems from the conflict between ideals and reality. When there is an internal conflict it means that there is a gap between ideals and reality which we are unable to bridge, as so often happens, without crushing the ideal or believing oneself to be idealist. Intercultural learning must be based on the knowledge that it is an unattainable ideal. The wisest way of handling the conflict between ideals and reality is to accept one's own imperfections and, by extension, those of others. If I wish to accept differences in others, I first have to accept the difference between ideals and reality in myself. Accepting imperfections does not mean renouncing an ideal but recognising human nature in striving for that ideal. Sadism and masochism should both be rejected: we should neither endeavour to dominate nor allow ourselves to be dominated.

In short ICL is a long, drawn-out process. We must, therefore, doggedly pursue our goal. The task at hand is complex, so we must be curious. It is also difficult, so we must be humble.

6.4 Reflection groups

As in the other previous reflection groups, they served at clarifying some of the points raised during the exercise and the lecture and, especially, at relating them to the reality of their communities and youth work practices. It turned out that for most participants the concepts introduced were quite new and had served as eye-openers. This explains that in some groups participants actually had difficulties in making the link with youth work because there were so many new things that they had never thought about (or seen that way) before.

6.5 Intercultural learning and training methodologies

Dealing with different learning styles

We are all able to learn if we want to. It is also true that we learn in different ways (by reading, practising, listening, by contact with peers, at school, etc.) and, most important, we learn differently from each other. Any training or learning situation should, therefore, cater for the different needs and the different learning styles of the participants. If this is true at the local or national level, it is of even greater importance at the European level, or in multicultural groups, where the differences in learning styles are added to different communication and cultural contexts.

When planning any intercultural learning activity or project with a training aim it is very important to always bear this in mind and, therefore, to ensure that the methods, the approach and the style of passing on information and building the change is suitable for everybody or, at least, gives similar chances to each person regardless of his/hers background.

Intercultural learning, however, is not just about teaching and learning as one way process. It involves change and change aimed at action. The process of personal change occurs better, or has bigger chances of succeeding if participants are given responsibility for their own learning process. In other words, participants are not just receivers of information, they participate in the creation, shaping and exchange of information. This way they can make it appropriate and useful for them in their context. It is a radically different approach from most formal learning systems in the sense that not everybody is supposed to learn (and repeat) the same thing. While there is not one given recipe for success - a process of adaptation to each learning context, group and purpose is strictly necessary and a condition *sine qua non* when we talk of intercultural learning. There are, however, principles and conditions that can help plan the training activities in a way that secures better chances of success.

Using both sides of the brain

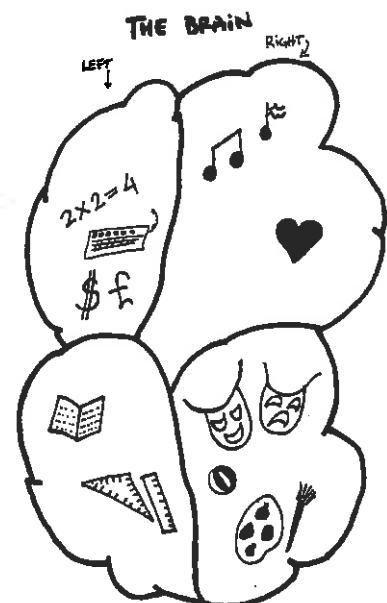
It has been found that the right and the left sides of the human brain have different functions and concerns learning. The left side is cognitive, rational, logical. It controls reading, writing, arithmetic and tasks. The right and opposite side is sensitive, creative and responsible for the imagination, creativity and emotions. Learning can therefore reach a higher level if both sides of brain are involved. While lectures, information and skills training are needed, they can and should be completed with possibilities to develop lucid, creative activities where the emotions are also involved.

Going beneath the surface

Intercultural learning can be described as the opposite to diplomacy, where a certain pre-fixed code of conduct (the diplomatic communication protocol) ensures that on the surface people are always kind and smiling. If the person is to be involved in the learning process then he/she must feel concerned by it in order to commit themselves. This can imply going beneath the surface, below the safety line, in order for people to feel concerned and, yes, challenged. Some happiness can indeed occur when feelings arise and people feel uncomfortable. If, however, the situation can be mastered, the real learning and personal development will take place at a much higher level.

Understanding communication

Dale's Cone of experience suggests that people only remember between 10% to 20% of what they read or hear. If they see and hear then it approaches 50%. To go higher they need to see, hear, say and do. If they are actively



involved and concerned they can integrate up to 90%. In an intercultural context these values are likely to change but not for higher ones. Hence the need to not only foresee different methods but also different presentation styles, different kinds of exercises, different levels of learning.

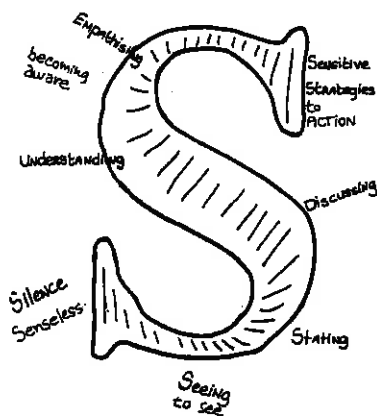
Understanding and accepting difference

The world is made of difference, Europe is made of difference, a group is made of difference as long as an individual is an individual. Understanding and accepting difference means accepting people from different cultures and backgrounds, people with different religions and beliefs, people with different sexual orientations and different moral values. In training contexts it also implies accepting that not everybody feels concerned or wants to be involved in the same way. It, in fact, means giving quite a lot of responsibility - including for their own learning - to the participants themselves and not trying to lead, control or shape everything.

Deciding on an educational approach

An educational approach can be described as a systematic way of working in a given educational situation that allows the trainers and the participants to reach their aims and objectives. One can compare it to a journey in which we have to decide on the itinerary, means of transportation, means of subsistence, stop off points, etc. For the individual participant it is the way to get from A to Z or, as in the drawing, from one end of the S to the other: from the stage of ignorance or apathy (silence) to the stage of action with a purpose.

For the trainers it means the way in which the aims and objectives, programme and its contents, the methods and the target group's experiences and level can be brought together in a coherent manner, allowing everyone to reach the results they were looking for, under the conditions which they are working.



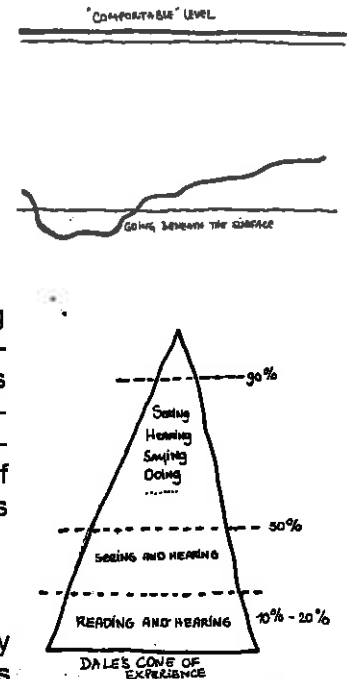
Choosing adequate methods

As stated above, the choice of working methods is determined not only by the aims and objectives but also by all the other circumstances that need to be taken into account (target group, communication conditions, general educational approach, variety of learning styles, etc.) to make sure that at the end of the journey we are satisfied, while having developed and improved our capabilities.

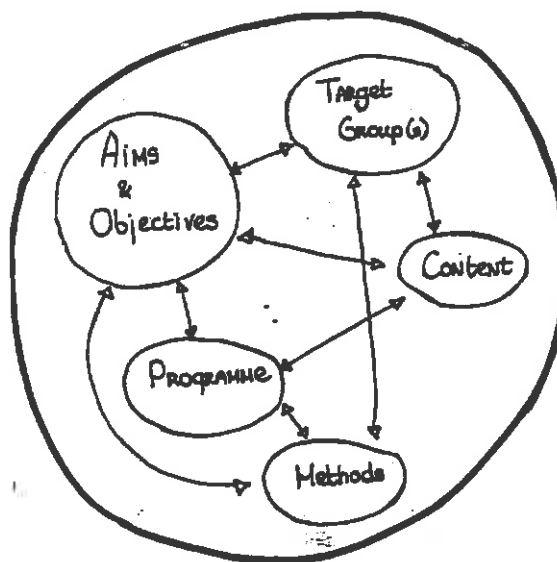
In this context the working methods should be seen as a tool, and not be confused with objectives. There are no bad or good methods. There are methods which are more or less

suitable to specific training and learning situations (or not suitable at all). The following check list can help in deciding on which working methods to use:

- Does the method allow active participation of the "learner"?
- Does it give time and opportunity to the "learner" to get into touch with his / her own feelings, interests and thoughts?
- Does the method help the "learner" to express his / her own thoughts and questions?
- Does the method involve skills other than verbal-intellectual and cognitive ones?



- Does the method clarify the borderline between explanation and valuation of the situation?
- Will the "learner" realise that they are responsible for their learning and personal development?
- Are questions raised that motivate the "learner" for further "studies" and information research?



METHODOLOGY

6.6. Conditions and skills for intercultural learning

The input of the team concerning intercultural learning was concluded with a presentation of basic personal conditions for intercultural learning. This presentation was very much based on the content of the "Community project on development of training modules for youth workers"¹, pp 32-34, whose contents we reproduce in the pages that follow, dealing with the personal skills necessary for social action.

"Intercultural learning, defined as a conscious analysis of a foreign culture, is a specific and deliberate process of communication and interaction. By analogy to what Krappmann described as being fundamental prerequisites to any social action, Otten and Sternecker attempted to define indispensable personal skills which, as constituent elements of cultural identity related to perception, attitudes and behaviour, are at the basis of any successful process of intercultural communication.

1. Empathy

By empathy we mean the ability to take on board the expectations of communication partners. In order to guarantee effective communication, we must succeed in matching our own expectations, as well as matching them to those of the person opposite. When making this effort to match social expectations with our own personal aptitude for action, empathy will be a decisive contributory factor for judging the most appropriate behaviour to adopt in the current communication situation, as well as to estimate the likelihood of achieving one's own intentions whilst respecting the other person. In intercultural meetings, the ability to empathise is of particular importance. The people concerned are forced to match culturally divergent systems of interpretation and modes of behaviour in order to arrive at a common system of communication.

Such a community creation process stems from a person's ability to put him or herself in the shoes of another and, after assessing his own abilities, to adapt. At the same time, anticipated assessment of what is still permitted to be communicated, or of what can be made understood through behaviour, forms part of this empathy. This explains the key role of empathy in any act of metacommunication.

Based on the ability to distance ourselves from our own social roles, empathy enables us to actively and creatively cope with the otherness of the person with whom we are dealing during an intercultural encounter. Empathy requires that all the people concerned should make significant efforts at differentiation. Participants are all the better able to respond to these demands when they are prepared for the intercultural meeting. Familiarity with another culture plays an

¹ Community project for developing training modules for youth workers, Service National de la Jeunesse, Luxembourg, 1995

important role in this context. However, the ability to empathise must not be reduced solely to a cognitive effort, since abstract knowledge will never be enough in itself. In the same way, empathy encompasses affective elements such as tolerance, creativity, open-mindedness and freedom from prejudice, which can only be successfully expressed in direct communication and only acquired through intercultural communication.

2. Detachment from social roles

A first prerequisite for an individual to be capable of constructing and preserving his/her own identity seems to be that he/she is capable of standing back to reflect on and interpret social norms. The individual must be capable of presenting him/herself to others according to the expectations of others. However, at the same time he/she must be able to demonstrate that he/she is not entirely identifiable with these expectations. This requires the individual to be able to distance him/herself from expected social roles in order to be in a position to choose, reject, modify and interpret. Through his detachment from social roles, the individual is in a position to avoid succumbing to a predestined social role, and instead is able to relate it to the general context of other roles. The role which he/she will ultimately adopt can thus be defined on the basis of the other roles. Each time these roles will need to be redefined in relation to their importance within the current situation. Thus the individual finds him/herself continually obliged to seek a synthesis of all his/her social roles.

Within the context of intercultural meetings, detachment from social roles is presented as the ability to understand one's own modes of perception and behaviour as being culturally determined. The structures underpinning the existing culture, which are internalised and used during intercultural communication, will thus be perceived as the result of a process of education, tradition, values and norms. The individual will be forced to develop an awareness of his/her own social context and to draw from it suitable modes of behaviour for the purpose of anticipation. Within such a process of reflection, the concept of otherness becomes something familiar since it is no longer presented only as a foreign reality, but can also be deciphered on the basis of one's own characteristics. By contrast, an inability to stand back from and reflect on existing modes of cultural orientation rapidly lead to insecurity and to a reinforcement of existing prejudices and stereotypes. Detachment from social roles constitutes a prerequisite for participants in intercultural meetings to enable them to set aside normal everyday behaviour determined by their culture, and to creatively experiment with new roles. At the same time such detachment gives a critical indication about which cultural objectives and value systems cannot or should not be abandoned. Ultimately it is a prerequisite for the expression of one's own interests and the ability to discuss them with partners from a different culture.

3. Tolerance of ambiguity

Through empathy and detachment from social roles the individual is able to perceive and articulate new and conflicting information and data about the current situation. This can be something of an ordeal for an individual because it confronts him/her with conflicting expectations. Such inconsistencies are perceived by the two partners since their mutual expectations of communication cannot be satisfied by a consensus with norms which are generally speaking imperfect. Such a conflict is not limited solely to a cognitive level. The obligation to mutually adapt to diverging mutual expectations in order to enable them to arrive at communication and a working consensus, albeit provisional, ensures that no process of communication can ever completely satisfy the needs of both partners. For every communication situation which pro-

cures him/her a certain degree of satisfaction, the individual also finds him/herself obliged to tolerate a certain level of dissatisfaction. Such mutual consent by partners to accept the expression of divergence whilst maintaining a common basis for communication, makes it possible both to create an identity and to allow the emergence of differences and incompatibilities. Tolerance of ambiguity thus becomes a decisive factor in the creation of identity since it presupposes that the individual is capable of offsetting partial personal dissatisfaction and the resulting tensions. Tolerance of ambiguity is a prerequisite for ridding oneself of a reassuring vision of the world without immediately providing the security of an alternative vision. The insecurities and de-stabilising cognitive elements resulting from a confrontation with differing cultural principles during intercultural encounters can only be experienced where the partners concerned demonstrate a tolerance of ambiguity. It is only on this condition that they will be able to retain their capacity for action in situations where the normal routines are ineffective or where the individual finds him/herself confronted by expectations and interpretations that are indistinct and difficult to identify by the partners involved. Tolerance of ambiguity engenders tolerance in situations where our own intentions are not interpreted by our partner as we expected. It leads to an openness of spirit that makes a person capable of taking into account the expectations of others, even if at first they appear to conflict with one's own cultural guidelines.

According to Otten and Sternecker, tolerance of ambiguity is necessary in order to enable us to:

- accept elements which make us feel insecure,
- avoid the temptation to terminate conflicts unilaterally,
- take up new ideas through an acceptance of cultural otherness and equality with the manifestations of a different culture,
- remain willing to search for new common points of interpretation,
- thereby making possible all types of change in behaviour and solidarity
- in order to develop one's own "self-identity".

4. Representing identity

As with empathy, detachment from social roles and tolerance of ambiguity are constituent elements of one's "self-identity" and are therefore closely related to any human relationship. Communication skills can be considered as the medium through which these elements are acquired. Communication skills thus themselves become a decisive factor in any form of social action. Krappmann stresses the importance of the term in this context. It is the scale and quality of the language which determine the scale and quality of the impact of the other elements. The capacity to thoughtfully use language constitutes a prerequisite for any interpretation and understanding of the act of communication, or in short, the capacity to practice metacommunication.

Since ultimately intercultural meetings involve the negotiation of new guidelines, communication skills assume primary importance. Therefore, during intercultural meetings we are first and foremost obliged to consider the linguistic skills of the partners and their knowledge of foreign languages. Indeed numerous publications have pointed out that a lack of foreign language knowledge can constitute a considerable barrier to intercultural communication. In this context intercultural communication cannot be reduced to a knowledge of foreign languages since it depends above all on conditions of learning related to the situation and the dynamics of the group taking part in the meeting in question. Therefore, in order for linguistic barriers to be transcended, a socio-pedagogical approach is called for rather than a didactic method of learning foreign languages.

According to Otten, even very experienced interpreters are sometimes unable to translate specific linguistic points, since homonyms can have a different meaning in two different languages.

Therefore it is extremely difficult to communicate modes of thinking and emotions to others. Emotions aroused by a specific situation and experiences have much more impact than verbal communication would reveal. Therefore, in addition to cognitive and emotional elements,

intercultural communication must always take into account the verbal expression of emotions, interests, experiences and observations.

Defining communication skills within an intercultural context is to define intercultural metacommunication. This underlines the importance of communicating problems arising from intercultural relations, the source of which lies in a divergent interpretation of reality due to the different cultural orientation systems of the partners. Metacommunication remains the only means of making the participants aware of the way they consciously or subconsciously structure reality. Treuheit even sees a direct link between the level of intercultural learning and the degree of metacommunication achieved."

6.7 . Implementing intercultural learning in youth work (working groups)

The work on intercultural learning was concluded with a group exercise in which participants were expected to devise strategies and approaches to implement intercultural learning in youth work. The purpose was clearly to encourage the participants to see beyond the methodological aspects and, therefore, to imagine how intercultural learning could be promoted and used at home on a principally generalised basis.

For this work, the groups could decide on their target group: administration and policy makers responsible for the setting up or support of educational projects in youth work, youth worker colleagues (i.e. other youth workers who are not yet aware of intercultural learning) and, finally, how to use it and make it attractive to young people themselves in daily youth work.

Group 1 - motivating administration officers and policy makers

Since we all come from different backgrounds and from different political and social systems, the arguments, the approach and even the aims that we should use, might be very different. Therefore, we decided to make a blue print or formula suitable to any kind of group in any situation or society, whether they would have to motivate the administration officers or the people who hold the purse strings.

We chose this target group despite the fact that it would be easier to convince our colleagues and it would also be easier to devise a project with young people. But the people who can really enable change are the people with the money and the people with the power. These are the people that we want to target.

Target group - Who?

- * There must be ministers and the aides/advisers of the minister,
- * Heads of departments (this can done also very locally at your national or regional organisations),
- * National youth councils or their equivalent representative voice of youth.

Aims and objectives

- * Pilot project in intercultural learning: things change very slowly therefore we could start with a pilot project. The contents and scope of each pilot project can be different for each country.
- * We would need financial and structural support.
- * We would want an evaluation of the project, in order for the decision makers to notice the results of the project.

Common elements of the arguments:

- * A good definition of intercultural learning, making reference to local conditions;
- * Concentrating on specifics, being clear and realistic, have a professional attitude; decision-makers do not have much time available for you;

- * Make reference to the concrete situation on the ground (bring data, evidence, statistics, examples);
- * Accepting that changes in the system and of the system are difficult but possible, they might also be difficult for the decision-maker;
- * Establish measurable results for evaluation, allowing for the results to be read and published and easily understood;
- * Highlight - do not underestimate - the benefit for decision-makers of an intercultural learning programme;
- * Emphasise the support you have from the national youth council or other large organisations in your area;
- * Create and publish a document on the pilot project's results.
- * Prepare clear documentation on intercultural learning for the target group, training and development (this is to be done from the beginning);
- * Envisage a continued process of a society based on intercultural learning (as a result of European unity and intercultural training).

Group II - motivating administration officers and policy makers

How to communicate with the administration?

In some cases it is only possible to do it through written projects. If the project is very big, you would request an appointment or a meeting. So, it is very important to present a written, concise project with very concrete and clear objectives, activities and criteria for evaluation. Everything that is necessary for the politicians and the bureaucrats to make a decision.

Arguments to be used to persuade the officials:

- * Intercultural learning is an active method, closer to the young people and to their needs;
- * It is a method using real life situations, close to the young people;
- * Use facts about the multicultural nature of European society and the same for local societies, bring it close to the reality; it is an important method because we are preparing the society of tomorrow which will be even more multicultural;
- * It is a more efficient and effective methodology, both on the personal and on the social level;
- * It is a method particularly suitable for people with difficulties of integration into society;
- * A method which helps foster community communication;
- * It is an interesting approach to fight against racism, xenophobia and intolerance; and it is also good in primary prevention against drug abuse.
- * It is important to say that it is a project carried out by young people.

The evaluation should have both quantitative and qualitative elements with the active participation of the young people.

Group III - motivating colleague youth workers

We did not achieve all the results of our task. We were very organised but then we questioned our way of work because it was maybe too structured. And the discussion focused on how we, in our working group, would organise our working methods in the group. Therefore we did not get to any results but we had an interesting intercultural experience. This is as far as we got:

Our task:

- * To motivate and convince our youth work colleagues to adopt an intercultural learning approach in our common work (even with mono-cultural groups);
- * To produce arguments about the theory and relevance of intercultural learning for professional youth work practice
- * To get their support and commitment for an intercultural methodology.

What we mean by intercultural learning:

- Confrontation of different points of view in order to define oneself;
- Discovery of others' opinions;
- Learning about others' cultures without diluting one's own;
- Learning to deal with difference;
- Learning to act/ behave in a situation where difference is present;
- Working on tolerance between cultural groups and individuals.

The advantages of intercultural learning:

- * The existence of a need for new methods of communication to address the problems of young people in society today;
- * The opportunity for youth workers to affirm their commitment to citizenship in broad terms;
- * Coming to conclusions about other cultures based on other realities than those portrayed by the media;
- * Money (the carrot to convince), intercultural learning may bring about new funding possibilities;
- * Giving a meaning to an abstract theory/concept;
- * An opportunity to for youth work to illustrate its positive aspects;

Colleagues probable resistance to intercultural learning:

- * People feel awkward, self-conscious, ill at ease (reaction to change);
- * They may feel that by being presented with a new methodology their capacities are being questioned;
- * "Something new, again?" - boredom with change;
- * Practical difficulties - time money, resources.

Solutions to the resistance:

- * Convince them of it being a different method, but convince them in a different way
- * Boost their self-confidence/faith in what they already do... by illustrating the subtle differences.

From the difficult, although rich, intercultural experience we have in our group, where we did not finish our work, we would like to stress that very often in youth work we say we give more importance to the way we do things and to the process than to the results, but this is dangerous, we also need results in our work to be taken seriously.

Group IV: using intercultural learning with young people

We did not find ready-made solutions for how to introduce intercultural learning into daily work with young people. We focused on two questions:

- * Why it is important for young people?
- * Do they really need ICL?

When working with young people one must be aware of the risks of intercultural learning: without it young people may focus too much on ethnocentrism, but if we give too much emphasis to it they can fall into the opposite trap, that of xenophilia. Young people, for instance in Central and Eastern Europe, take it as a fashion to follow Western standards and to follow other cultures than their own, these are risks of intercultural learning. That's why we need something in between. We agreed on an intercultural learning approach through:

Information-Understanding-Acceptance

Aim:

- To reduce the fear of the others and to learn how to deal with xenophobia;
- To provide information about different cultures which allows young people to understand themselves and the others as well (self-awareness);
- Accept stimuli from other cultures that can help one understand one's own culture and identity (by understanding others you can accept points of view other than your own).

The methods must be varied and be active, involving young people emotionally. We came also across a proposal concerning the methodology and content of intercultural learning with young people. The proposal in the table can help clarify some things for the youth worker and help young people to understand their situations and their own lives in an intercultural context.

	Alienation	Encounter	Conflict	Personal history
Historical background				
Global view				
Social background				
Individual background				

You can use the table by establishing links between the different points and one's personal history. If one looks at xenophobia, at an experience of alienation or of conflict, it is interesting for people to check what it has to do with history, with global issues, with one's social background or one's individual personality or history. And see which issues link them. In other words, what is the connection between the individual, history and society.

Take, for example, the Roma minority. They might be foreign to me due to history; this might have an effect on my encounter with a Roma person, we just don't come into contact. But when we do there can be a conflict. And the conflict may have to do with history, with our different social backgrounds and status, etc. If one is not aware of these issues it is very easy to draw the wrong conclusions. The individual background: perhaps the Roma children had no chance of learning the language of the country they live in or of going to school.

The table is not a method, but rather a way of understanding the different dimensions of an intercultural problem.

From the very outset of the course preparations, the projects of the participants were meant to have an accessory role in the course. The course being meant to train and prepare youth workers for active work against social exclusion, the projects were one of the means for the participants to put into practice what they acquired during the course, to try out innovative approaches against social exclusion and to provide elements for the evaluation of the pilot training project.

In this context the course was not meant to deal as priority with the training of participants for putting their projects into practice. It was not intended to validate or sanction the projects that they carried. But, in as far as they were strong indicators about the participants' progress and represented a concrete way for them and their institutions to go beyond existing practices and boundaries, they acquired for some participants a crucial importance. At the same time, for the participants to be able to benefit from the course experience by planning and running a project, it was necessary that they be given a minimum of information, training and support that actually allowed them to put into practice their ideals.

7 WORK ON THE PROJECTS

In the course methodology and when planning the programme it was, therefore, agreed that the introduction seminar should provide those basic information and training elements, while the other seminars should serve to orient and regulate them and the evaluation seminar, to evaluate them.

This introduction seminar was therefore the phase in which the work on and for the project was the most intensive and explicit. Contrarily to the thematic units (the core of the training) the project work was not a programme unit in itself, but rather a regular feature of the programme. This was due not so much to the accessory role of the project, but to the fact that the projects should naturally benefit from and reflect all that was being taught and presented in the thematic units. However, by virtue of the time and importance they took in the programme, they can be treated as a single, coherent unit with its own objectives and working methods.

Learning objectives

- v To clarify the notion of the project and its function for the training course;
- v To provide the participants basic project planning tools;
- v To inform participants about existing funding possibilities for European youth projects;
- v To invite participants to reflect about the practical use of the training and of its translation and adaptation into practice;
- v To train participants to conceptualise their ideas and to be able to present them to an outside public;
- v To foster solidarity and understanding within the group.

Methods used

- v Presentation of project ideas;
- v Presentation of a project planning methodology;
- v Project groups;
- v Workshops and mini-lectures on European funding possibilities;
- v Individual consultations with the trainers;
- v Presentation of the projects in a written form.

7.1 Presentation of the project ideas

All that the trainers knew about the participants' projects was what they had written in their Application forms about the project ideas. It goes without saying that an idea written down in a few lines can be understood in many different ways by different people. Moreover, the ideas themselves were not always very clear and they were only known to the trainers, not to the other participants.

As the seminar started the participants started to get nervous about when and how they should present their projects. The first task they had was thus to prepare a summary of their project idea and introduce it in plenary to the other participants. By this not only the participants were relieved of their anxiety but, especially, they now knew a little bit more of what the others did and what their aspirations were. Apart from contributing to participants getting to know each other, it served the purpose of allowing the participants and the trainers to see how the projects could fit together, which co-operation was possible, which needs were likely to arise.

7.2 Presentation of a project planning methodology

Out of the initial verbal presentation of the projects, it became apparent that most projects were not only vague and at the stage of ideas (which was welcomed as "finished" projects were regarded negatively in the selection, since they would leave little room for adaptation and creativity) but that, more importantly, many participants had difficulties in presenting them in a structured, coherent and understandable manner. The need was, therefore, felt to provide them with some guidelines that they could use to structure their ideas and, hopefully, plan the projects. This was not meant to be the only way to plan or present a project, but rather, as guidelines that participants could follow and so that each project description would be able to respond.

a) Purpose and aims of the project (*why*)

There are three main conditions that determine the need or motivations to start a project. They do not all have to be made explicit, but they should be clear for those venturing to begin a project.

Social analysis

This includes the social, political and economic conditions existing in the area of the project and that make the project necessary (example: young people are progressively becoming more susceptible to drugs). It can be linked to the situation of a target group or to the general social situation of a community. The social analysis is crucial because it should determine the social aims and objectives of the project as well as the programme of action adopted. On the other hand, a project, especially when dealing with social exclusion, should be anchored in a local context and aim at bringing about change or improvement of the situation. The social analysis will also contribute to the identification of the target group.

Organisational aims

A project is rarely carried by a single individual. For the course, the project had to be clearly run in the framework of an organisation or institution. Each organisation has its own aims and objectives, its own values and its own experience. The project ought somehow to fit into those aims and values, otherwise the organisation might see no reason to invest in the project and a conflict is likely to arise sooner or later between the institution, the project worker and the project itself. For example, the organisation aims at educating young people to adopt a healthy lifestyle. The experience of the organisation is likely also to influence the shaping of the programme and of the working methods adopted as well as the choice of a target group (*for whom*).

Personal motivations

Any youth worker has his/her own motivations to start a project. These can be professional motivations (try new approaches, desire to progress in a career) but they can also be personal (being particularly concerned with the damage drugs inflict on young people, the desire to work with international partners). While they do not have to be made explicit in the project presentation, they should be clear for the youth worker because they will influence his/her motivation to keep on working and his/her degree of involvement or commitment.

b) Objectives of the project (*what for*)

The results of the social analysis and of the organisation's aims should determine the objectives of the project, i.e. which results the project hopes to achieve. The objectives are usually multiple and can/should be broken into two categories:

Social objectives

The changes on the social environment or situation of the target group concerned that the project intends to promote. These should be identified as precisely as possible and be broken

down in order to distinguish between concrete and general objectives (so as to make evaluation possible. Using our example from above the social objective could be to make young people aware about the risks of using drugs, to train peer-group leaders, to cut down the number of young people using drugs. The social aims should be linked to time, the time/life of the project (e.g. over a year or five years).

Educational objectives

While the social objectives aim at bringing changes in the social environment, the educational objectives aim at promoting changes in the individual people or target group concerned. In other words, what will the young people learn, how will they be empowered and for what? In our example, the educational objective could be that young people will develop their social and communication skills that, by promoting their social integration, will turn them away from using drugs or educating families to deal with the drug problems of their children.

c) Methodology of the project (How?)

The methodology is the social and educational process through which the objectives will be pursued in a coherent manner, so that the different activities will build in a coherent manner to reach those objectives. In the drugs project, we may want to start by training peer-group leaders who will work with their peers once we start a local campaign. And once they have become aware, we will propose a summer programme to them, so that they can experiment a healthier lifestyle.

d) Specific objectives and programme of action (what?)

Once the above elements have been identified, the need to define a programme of action that takes into account the time dimension (*when*) and the geographical scope (*where*) becomes apparent. The programme of action should, of course, reflect the objectives of the project and should be as detailed as possible so that it allows for a breaking down of the specific objectives of each action. Example: a training session for peer-group leaders will be organised in January, an awareness campaign will start in March at local schools, a leisure time programme will be proposed for the socially disadvantaged in June. Each of these activities has its own specific social and educational objectives and these will determine the way they will be run (methodology and methods).

e) Resources (with what, with whom?)

Knowing what we intend to do, when and where, will help us determine what we need (and checking what we have) in order to start preparing and putting into practice the programme. Resources can be financial (money to run the campaign or to go on holidays), material (a room to meet) and human (staff or volunteers to actually take charge the programme). Evaluating the resources available and needed will allow the project leaders to identify which additional resources they need (and look for sources for funding or support), which staff (and volunteers) are needed and what kind of training they must get. But, it can also determine the need to establish partnerships with other institutions (the schools, other youth projects, etc.). The identification of the resources is naturally made easier once the programme of action has been concretely defined. The resources might, in this respect, determine changes in the programme which may not be dramatic if the overall methodology and objectives are respected. In the drugs project, a TV campaign is too expensive, we do not have the necessary expertise to run it, so we'll make it in the schools and youth centres.

f) Carrying out the programme of action and evaluating

Once planned and prepared, the activities should start and they should be evaluated. As the programme of action will have been broken into different steps or activities, each of them will provide opportunities and information allowing to project leaders to evaluate the sense of their action and of its relevance for the overall objectives. Regular evaluations will help in deciding on possible changes in remaining activities (methods, time, etc.). Carrying out regular evaluations is vital in order to ensure that the objectives can be reached in the most effective way and to

make sure that the resources and the people's motivation are used at their best. It may happen that after running a training session for peer-group leaders, the need for a second arises because it was not possible to do everything intended in one session.

g) Final evaluation and follow-up

The programme of action having been completed, a final evaluation is necessary. This evaluation should recall the original social context of the project and the concrete objectives that were set for it. Evaluating means identifying what has been achieved and why. The evaluation process is made easier if the general objectives have been broken down into concrete ones, and if the evaluation has been planned from the beginning (so as to make sure that the information needed to evaluate is actually there). The evaluation should lead to conclusions about the project's validity, impact and results, use of resources, etc. Usually not all objectives set out at the beginning are achieved to the same extent. It often happens that things that had not been thought of have happened with successful results.

The conclusions of the evaluation should be used to decide on the follow-up or continuation of the project, by again looking into the social conditions and what further action needs to be taken. To finish with our example, the drugs awareness project has been very successful (drug use by youngsters has been cut by half) but now we realise that the need exists to provide young people with opportunities to spend their leisure time differently, that the peer-group leaders need assistance for their projects, or that action needs to be continued in a particular district of the town.

7.3 . Project groups

The bulk of the work on the project took place in the so called project groups. Five participants and one trainer met regularly during the two-week seminar to discuss each other's projects, help each other with ideas, questions and suggestions. The starting point was usually the thematic unit being presented at a given time and how relevant it was for the project or, more specifically, how the project intended to *respond to* situations of social exclusion, have a European dimension, an intercultural purpose, be innovative, etc. In fact it was an exercise in looking into each individual project's hard criteria, not with the purpose of questioning them, but in order to help participants to clarify, crystallise and re-present the project.

This group work also had an important function in promoting solidarity within the group as participants helped each other with ideas or by motivating others to continue or to explore new ways. There were indeed moments when participants hesitated, questioned themselves and their actions. Many projects changed during these groups, most of them became clearer and understandable and, in that respect, feasible.

7.4 Workshops and mini-lectures on European funding possibilities

The first thing that comes to mind when people are asked about Europe is the question of money and funding possibilities. Youth workers are no exception to this rule and most of the participants were concerned about the way that they could have their projects co-financed by the European institutions. Most of the participants' employers and organisations also saw their participation as a way of getting information and access to European youth programmes. But it would be wrong to conclude that this was a general motivation or need: some participants' projects did not require co-financing from European programmes and relied mainly on national or local sources.

The need existed to provide the participants with information relevant not just for their projects but also for any other projects that they (or their organisations) would want to carry out in the future. Informing about the existing programmes and the possibilities for support also made participants aware of the policies and priorities of the European institutions in the youth field.

The information sessions were, therefore, integrated into the thematic unit on Europe, and covered the priorities and actions of the Youth for Europe programme as well as possibilities existing in the Council of Europe. Useful documentation was made available for the participants to study and take home. In smaller workshops the participants had the possibility to go into detail about how, in practice, they could use such programmes. The contents of those information sessions are found in this report in the section about Europe.

7.5. Individual consultations

As the end of the seminar approached participants felt the need to get individual help and advise from the trainers. As they often wanted advice from each one of the trainers, a whole morning session was organised in such a way that each participant could take time with each trainer. The questions were necessarily varied, from financial to educational or methodological aspects and, according to the participants evaluations, were one of the most important elements that contributed to clarifying their project ideas.

7.6 . Presentation of the projects in a written form

The regular work on the projects implied that by the end of the seminar many projects had changed or were going through changes, without anybody having a clear view of the state of preparation of all the projects. Furthermore, while preparing and planning a project is of vital importance, it was also necessary to bring that process to an end. At the same, time many participants needed to write down their projects in order to filter what was important from all the discussions, reflections and consultations they had gone through. A project idea, as we all know, is worth little until it is written down and can be understood by other people. In addition, the promoting institutions and the trainers needed to get a clear view of which projects the participants were going to work with during the second phase and until the end of the course.

Participants were thus given instructions to prepare a written presentation of their projects for the last day of the course, a presentation which should be typed (if possible) and copied for all participants and trainers. A lot of late evening work and effort was made by the participants to complete this task; but by the last morning they were prepared and copied.

The descriptions of the projects as presented at that time are enclosed in the pages that follow.

8. LUXEMBOURG

THE COUNTRY, ITS YOUTH WORK SCENE AND THE HOTEL

8.1 Working conditions and their influence on the seminar

The venue of the seminar was originally planned to be Brussels or another location in Belgium. Different circumstances led to the fact that, in the weeks before the course, it was impossible for the Belgian partners to secure a venue. As a result, the National Youth Service of Luxembourg had to organise a venue at the last minute.

Instead of a youth or training centre, the course landed on a four-star hotel just outside Luxembourg city. The hotel had excellent rooms, leisure time facilities, a recommendable restaurant and an expensive bar. However, the hotel did not have the best meeting and working facilities. The bowling alley was transformed into a plenary room (rather narrow and long) and, with the co-operation of the hotel management, some sleeping rooms were adapted for group work spaces. Although far from being optimal, the conditions were sufficient for conducting the seminar.

More than the working rooms themselves, the major influence of the hotel on the course has probably been the contrast with the reality of the participants and the actual content of the course. At the beginning they seemed to be from two completely separate worlds: the youth work culture that the seminar represented had serious difficulties in coping with the professional, upper class rules and culture of the hotel. The most common difficulty was the content and rhythm of the meals. The restaurant workers and management insisted on a formal three course meal, lasting nearly two hours, while most participants would rather rush through lunch and take some time out. This and other "conflicts" were progressively overcome as the participants (and the team) managed to establish friendly relations with the hotel staff and some rules could be ignored or overcome. Intercultural learning, as far as communication is concerned, does not relate only to different cultures (in the ethnological meaning of culture) but also to different social realities within the same culture.

Luxembourg also being a very multicultural country, it was interesting to note that the majority of the hotel staff were Portuguese or Italian, something that surprised most participants, but that contributed to a better understanding and communication in as much as it provided an example of what a multicultural society is made of.

However, the hotel remained in the memory of the participants mostly because of the activities of a German week-end excursion group that literally came to spend the week-end at the hotel. On Friday evening dozens of middle-aged tourists landed on the hotel to drink beer, enjoy the disco and, if possible, find a partner for sexual encounters during the week-end. The tourists and the course faced great communication difficulties and the tolerance of some participants reached its limit. But it provided a very interesting multicultural situation and, in that respect, contributed also to blend the participants together as a group with its own identity and communication context.

8.2 Luxembourg, a multicultural reality

Luxembourg, judging from the reaction of the participants, is a country that most Europeans know of as existing, but not all of them would be able to tell where it was on the map. Curiosity was high in the group to get to know that small country and society better.

The reality of Luxembourg did not disappoint participants. Its multicultural history, reflected in the fact that many people speak three or four languages from an early age, and its present reality as a country of immigration (with rather specific issues deriving from the high percentage of immigrants) made it a real case study.

As a European country, host to some institutions of the European Union, the situation of Luxembourg was also interesting to deal with during the course. Although the environment of the hotel was not the most suitable for this kind of intercultural learning to occur (apart from the staff of the hotel), the visits to local projects and associations provided participants with a very important occasion to see Luxembourg differently.

8.3 Visits to local projects and associations

The afternoon devoted to visiting projects and associations in Luxembourg fulfilled three purposes in the seminar programme:

- v To get acquainted with Luxembourg, its youth work scene and multicultural reality;
- v To link the work of the seminar with youth work practice and in this way, to link theory with practice;
- v To make a "break" in the residential programme and bring participants "back to reality".

In small groups, the participants visited three different projects:

- ASTI (Support Association for Immigrant workers).
- Maison des Jeunes Differdange (a youth centre).
- A youth centre dealing with drug prevention.

The visit to ASTI allowed participants to get acquainted with the reality and challenges faced by immigrants, among which Portuguese and Italians are the largest groups. ASTI is an umbrella organisation of immigrant associations which provides support in education and social issues and speaks for the associations in negotiations with the authorities of Luxembourg.

Apart from learning about the history of immigration in Luxembourg, the meeting with the association's officers highlighted two common challenges faced by young people of immigrant background in Luxembourg:

- * The difficulty of integrating into the Luxembourg education system due to the fact that the children rarely practice at home the languages taught in school (especially true for Luxembourgish and German). This is aggravated by the fact that Luxembourgish is practised usually at home (being, in that sense, a "mother tongue"). Hence, the children and young people from non-Luxembourg origin rarely have opportunities to practice and develop the Luxembourgish language as the Luxembourgers will then reply in French or German. Being considered as a Luxembourger seems to be determined, in the first place, by the capacity to speak the language. While this does not usually prevent integration into the labour market, it does reduce possibilities for social integration in general. A revealing element of the paradoxically "excluding" factor of Luxembourg's education system, is the fact that few students of immigrant parents pursue studies in higher education (all abroad, anyway, because there is no university in Luxembourg). Thus, many young people face a common handicap of second generation immigrants, that of being able to communicate in different languages but not being proficient in any of them. And yet, as it was pointed out, in some primary schools, the majority of children are Portuguese.
- * The feeling of being torn between two cultures, the one of the family and the one of the host country. This particularly affects young girls who are torn between the "honour" codes of their parents, corresponding to "Portuguese culture" of when they left Portugal, and the reality of the modern society in Luxembourg. This problem is not exclusive to Luxembourg or

of the Portuguese community, as it is well known in other countries with immigrant communities.

ASTI generally promotes the cultural life and rights of the immigrants and also does very interesting and innovative work in intercultural education at the schools, with families and other institutions.

The visits to the youth centres were equally interesting judging from the participants' feed-back. Two things in particular caught participants' attention:

- * The fact that there were no trained youth workers to provide for the needs and work of the centres; a rather common reality in Europe, as a matter of fact;
- * The poor material and educational conditions of the centre dealing with young people with addiction problems (inadequacy of the financial and logistic conditions, especially).

Some participants were positively surprised and others actually angry at the situation. For some this was because they did not "expect" to find situations of social exclusion among young people in a country in Europe which has one of the highest income levels per capita. For others this was because they were surprised at the youth work methodology used and expected a higher standard. Indeed, one of the most common expectations of youth and social workers is that abroad things are better than at home. A certain ethnocentric attitude is also often revealed as trained youth workers, especially in countries with older youth work traditions, expect the others to know as much as they do. The fact is, as it was also pointed out, that youth work is not just differently organised from country to country, it is also subject to the political, cultural and social traditions, laws, regulations (and bureaucracy) of each country, region or small community. Being able to deal with that difference and to accept it is a true intercultural learning challenge.

8.4 Reception by the Youth Minister of Luxembourg

Getting to know the youth work scene in Luxembourg was completed with a reception at the Youth Ministry, where the minister himself welcomed the participants and held a frank dialogue with them. During this discussion he stressed, among other issues, the importance his ministry gives to European co-operation in the youth field and the important role of youth work training as a way of promoting a greater European awareness and solidarity. He expressed the readiness of his ministry to encourage greater co-operation between the Council of Europe and the European Union on youth issues, of which the training course is one of the most tangible results.

9. EVALUATIONS

The evaluation is a crucial moment in any training or educational activity. It allows the trainers to check and analyse the impact and the adequacy of the programme, contents and methods on the participants, as it allows the participants to take note of the progress they have made and reflect about their remaining needs and capabilities.

In our long-term training project the different roles of the evaluation had an ever greater importance and pertinence because the educational approach chosen implied working from the participants' needs and expectations, and because the methodology of the course, with three seminars and two practical phases, allowed the promoting institutions, the trainers and the participants to take full advantage of the training function of the evaluation.

Evaluation was therefore an essential tool for all those involved in project, fulfilling different objectives at different moments during the course:

- A regulation and orientation function during and at the each phase of the course (checking the validity and the relevance of the programme elements, identifying training needs and areas that required further work);
- A learning/training function in providing analysis about the learning process and ultimately allowing the participants to take over the ownership and responsibility for their own learning process;
- A function of consolidation and certification of the training; certainly in a different manner from that in formal educational contexts as there was no "sanction" of the training or award of a certificate/diploma, but nevertheless, important for the fact that it provided the trainers and participants the information necessary to argue the relevance of the training towards the institutions and, particularly, the participants' organisations or employers;
- A specific training function in teaching the participants about the importance of evaluation in youth work projects and in learning how to evaluate;
- A political and "scientific" function, that of the final evaluation, in providing elements about the validity of the pilot training project and of the conclusions relevant for the promoting institutions or other organisations interested in European training for youth workers.

These differing objectives were often inter-related and some were covered simultaneously during one evaluation session. But they were also clearly identifiable and were therefore carried out at specific points of the programme and using different working methods. Evaluation points were, therefore, foreseen for the trainers and the participants:

- During the seminar programme, at the end of each session or thematic unit (regular evaluations);
- At the end and after each seminar (seminar evaluations);
- At the end of the course (final evaluations).

9.1 Regular evaluations in the first phase

During the introduction seminar evaluations were regularly conducted, with the following learning objectives:

- * To see the pertinence of the themes introduced and the way their importance was being perceived by the participants;
- * To commit the participants to the training and involve them in their learning process;

- * To check the practical relevance and implication of the work accomplished for the participants work practice and for their projects;
- * To consolidate and complete the learning process by providing an opportunity to make explicit or to clarify elements which were unclear or ambiguous (to be distinguished from the debriefing of an exercise or working method, sometimes also called evaluation, in the sense that the debriefing is still a part of the work on a topic or thematic unit);
- * To make participants aware of the intercultural dimension of the learning process by confronting their evaluations with the others';
- * To provide feed-back and information for the trainers to shape the content of forthcoming sessions and methodology;
- * To identify possible areas of confusion or frustration due to the intercultural communication context of the course;
- * To make the participants aware about the importance of the evaluation and to introduce them to different evaluation methods.

9.2 Evaluation methods used

With these different objectives in mind, the methods were necessarily varied and evaluations were carried out at different moments, not all of them explicitly named "evaluations":

- * The reflection groups;
- * The project groups;
- * Evaluation groups;
- * Plenary evaluations

a) Reflection groups

As introduced above, the reflection groups were regular small groups meetings between some participants and one trainer to discuss the theme being introduced and exchange about its relevance, pertinence and, more specifically, what participants thought about it from their own perspective as citizens and youth workers coming from different contexts. Although their prime function was not to evaluate, they also served this purpose by involving the participants in the training process and by helping to consolidate and adapt the content of the thematic units. Reflection groups were usually carried in the middle of one thematic unit (e.g. intercultural learning).

b) Project groups

Similar to the reflection groups, the project groups were planned in order to give an opportunity for the participants to look into their projects, together with some other colleagues and one trainer. The participants were expected to review their project in function of what had been discussed, as the themes of the seminar covered most of the projects' "hard criteria". An additional aim was that they profit from the presence of the trainer and other colleagues to finalise the project ideas. However, in as far as they required work on the translation and adaptation into practice of the major concepts of the seminar, they also constituted their evaluation. The feed-back and questions that the groups generated were important elements for the trainers ability to get a better understanding of the project and, as far as evaluation is concerned, to try to provide the relevant information, advice and training.

c) Evaluation groups

Apart from the reflection and project groups, which had an accessory function for the evaluation, there were also specific "stop and look back" points in the programme, normally at the end of each thematic unit. The most frequently used method were the evaluation working groups, in which participants and one trainer would review and evaluate the work done. This evaluation, more systematic and planned in more detail, was made according to four different criteria:

- * Knowledge, covering the content and its intelligibility, its practical function and applicability;
- * The atmosphere (communication in the group, group life, feelings raised by the work or life together during previous days);
- * The rhythm of the training (how far it was suited for participants previous knowledge, communication capacities, with time to "take in", assimilate and adapt);
- * The methods used (to which extent they facilitated the understanding of the issues and, to a lesser extent, how applicable they would be for participants' own work).

These groups were the most productive in terms of bringing up suggestions and relevant feedback for the trainers. They were also particularly suited for allowing dialogue between the participants and the trainers as regards the choice of a method, the importance of a subject or the way the seminar was being conducted. Participants could make suggestions or simply put forward their difficulties or complains, while feeling that they would be listened to. The training function of the groups was highlighted by the debates that often occurred between participants themselves or with the trainer concerning this or that element.

The trainers made a particular effort in using different methods to facilitate the reflection and expression of everyone in the group. Creative and "projective" drawings were used, of which the most successful were the frog jars and the hot-air balloons (the notion of movement, progression or regression were more visible); they also made the evaluation appreciated because, with time, participants became curious about the method that would be used.

The results of the groups were sometimes brought back into a brief plenary session. Most of the time, it was the trainer's role to bring the feedback of the group to the trainers' daily meeting.

The following are copies of the methods used during the seminar.

d) Plenary evaluations

The evaluation groups were the most appropriate and accomplished form of regular evaluation, as they allowed for a longer analysis based on better reflection and participation and involving both the participants and the trainers. However, they had the disadvantage of limiting the perspective to the five or six participants and the trainer present in the group. Although each group was varied enough to reflect different opinions and perceptions of the evaluation, they were still limited. In the sense that each participant is an individual, the opinions of the participants of the other groups would have been relevant to take into account as well. The time required by the evaluation groups was not always available and, furthermore, as some groups were organised according to a common language, the need was felt for the participants and the trainers to listen to the points of view of participants who normally worked in another working language, as language and communication were one of the factors that most influenced the understanding of issues by the participants.

Hence the use of plenary evaluations, with functions very similar to the evaluation groups, either replacing them or as an opportunity for the evaluation groups to report and inform the other participants of their proposals and comments. Even though they were naturally less participative, these sessions also had the advantage of promoting transparency and communication between

the participants and the trainers. Similarly, they were used whenever the team felt the need to reinforce the collective dimension of the training process, especially when there could be the risk (inherent to the project, evaluation and reflection groups) that the learning process was only a personal challenge or that each participant would have his/her favourite trainer.

The plenary evaluations used similar criteria to those of the evaluation groups (knowledge, atmosphere, rhythm, methods).

9.3 Evaluation of the seminar

The seminar evaluation served the three classical purposes of evaluation:

- * Consolidate (and validate) the learning process by the participants;
- * Provide information on the results achieved during the seminar;
- * Provide elements for the planning and preparation of the subsequent phases of the course.

This final evaluation was held on the last day of the seminar and took place in four different stages:

- * Re-presentation of the participants' projects;
- * Collective general evaluation;
- * Evaluation groups and plenary reports;
- * Written evaluation form.

a) Re-presentation of the projects

The re-presentation of the projects held the primary function of helping the participants finalise their projects and plan their work for the second phase. Its pertinence for evaluation purposes stems from the fact that many projects change quite considerably as a result of the course. In this respect, the projects provided crucial information about the seminar's role and importance for the participants' professional practice and projects and, indirectly, about the way participants had been able to translate the learning elements into their own reality and experience. We consider this information as indirect because the training function of the course was meant to go far beyond the projects. The course was meant to train youth workers (and not "just" project organisers). At the same time, the work on the project had been an on-going feature of the seminar, and one which had not yet been evaluated as such (because it was a permanent process). These were the main purposes (for the sake of evaluation) of re-presenting the projects. The outcome can be summarised as follows, from the answers to the question "What has changed in my project?":

* Clarification of aims and objectives

The social and educational aims of the project, and its need, were clarified, read, changed, as a result of a better understanding of its role towards fighting social exclusion, adopt a European perspective and adopt an intercultural learning approach.

* Clarification of the different parts of the project

A better understanding of how to plan and run the project, to make it part of a general approach or to make its evaluation possible.

*** Change of the project altogether**

Projects were radically changed because the original ideas "did not make sense anymore" or were not "realistic". The most common reason was to adapt the project methodology to the objectives it sought to reach, and to adapt it to what were considered to be the needs of the target group.

*** Clarification about the funding possibilities**

Beyond the information on how to apply for funding from Youth for Europe, some participants stated that they gained awareness about the need to diversify funding sources and how involve other institutional partners.

*** Change of the educational approach**

Most common was the need to introduce a reflected intercultural learning dimension.

*** Introduction of a European dimension**

Awareness about the need and social-educational function of having a European dimension present in the project; finding partners for the project.

*** Personal changes**

Many participants have stated minor changes in the project ideas (some due to the need for negotiating with their organisations or employers). They have, however, mentioned the main changes as personal (attitude towards the project, competencies and skills acquired). For a few participants it meant dropping the original project completely until "ideas settle down". An increased motivation to run the project was stated by several people.

b) Collective general evaluation

As a way to prepare participants for the final evaluation session, and to help them review the seminar since its beginning, a "silent" collective evaluation was carried out in the form of the "ships at sea". Participants were requested to place the drawing of a ship with their name on it on each of the maps corresponding to four main evaluation indicators:

- * The knowledge acquired;
- * The tools provided for their professional practice;
- * The fulfilment of their initial expectations;
- * Their integration into the group.

The position of each ship should be preceded by its route, indicating the path participants had followed before reaching their present position. This method, "invented" by the trainers of the course, would later be repeated in the second seminar and be present for the final evaluation of the course.

Apart from helping participants to review the path they travelled during the seminar, the method allowed participants to notice the hardship others had gone through and, in that respect, prepared the participants for the group evaluation that followed.

c) Evaluation groups and plenary reports

Contrary to the regular evaluation, these groups worked without the trainer, as they had more of a "summative" than of a training role. These groups gave participants the possibility to review the whole seminar and express themselves on the seminar, in terms of:

- i) *Acquisition of new knowledge, information and skills*
- ii) *The programme and methods*
- iii) *The relevance for their professional practice against social exclusion of young people*
- iv) *The social and group life*
- v) *The practical organisation (venue, transport, accommodation, etc...)*

After the group work they reported back to the plenary and the trainers. This was also the closing session of the seminar and was made in the presence of the representatives of the Steering Group (Mr Frantz Muller for the National Youth Service of Luxembourg and the Youth Directorate of the Council of Europe, Ms Brigitte Degen and Mr Hendrik Otten for European Commission). A summary of the groups evaluations as reported to the plenary:

i) Acquisition of new knowledge, information and skills

- * Good systematisation and methodology adopted, allowing for a regular clarification of the progress made.
- * More important than the new things learned was the clarification of what we already knew.
- * A lot of good quality information allowing for a good understanding of the existing programmes for young people and youth work.
- * The skills were acquired mainly due to the working methods and methodologies with which we became acquainted.
- * Knowledge was very good, very well structured, and very pertinent to the course.
- * Good personal knowledge as individuals, we discovered things about ourselves.
- * We thought deeper about issues that we rarely thought about before.
- * Different visions of Europe and the many cultures through the participants.
- * A lot of information and in very different ways (experiencing, documents, lectures), we realised that there is a lot of information that we have not been through yet, it would take another course in order to allow us to make the connection between the different kinds of information we received.
- * We learned a lot by the knowledge and information provided by the trainers and the participants, the skills come out from combining these two.

ii) The programme and methods

- * The programme was well planned, balanced and with a good rhythm.
- * The methods were clear, active and called on our participation; well structured and relevant to the points covered, they were actually the most important thing of the seminar.
- * Sometimes too much information in a short time.
- * Methods were good and interesting and suitable for the programme and objectives.
- * Good balance between practical and listening processes in the programme.
- * Time was too tight for allowing us to assimilate all the information (e.g. funding).
- * Extremely interesting and good.
- * The programme was very well balanced and composed.
- * We are happy with the methods proposed due to their variety
- * A lot of work in groups was very positive.
- * The programme was open for changes.

iii) The relevance for your professional practice against social exclusion of young people

- * Very relevant.
- * We shall use the evaluation methods
- * We'll commence a different approach to intercultural learning using the methods learned here.
- * We'll look for similar methods.
- * New ideas and experiences from people here, new contacts.
- * Many of us intend to use different methods tried here for our project and our work in general.
- * It's fine, but we feel we did not go deep enough on tackling and solving social exclusion problems.
- * Some would have liked some more examples and figures on social exclusion and generally deal more with social exclusion.
- * Very positive and pertinent for our work. Lots of new ideas and methods. And motivation.

iv) The social and group life

- * We did not see social life apart from the rest of the training.
- * It was quite an experience to be in this group in this hotel and find our way into this group.
- * We were happy in being in this group because it was relevant for the course as such.
- * Very active social life, perhaps in the next course it should be better organised.
- * There was often a lack of time for social activities, people were too tired (due also to the meal times)
- * Good group dynamics, but limited by the setting of the hotel.
- * We all made new friends and became more tolerant to different cultures.
- * Learned a lot from people and made new contacts.
- * The social life was limited by the time and the fact that things are expensive in the hotel.

v) The practical organisation (venue, transport, accommodation, etc...)

- * OK, luxurious hotel, expensive social life
- * Good to have bus tickets and telephone cards.
- * Some of us did not see much of Luxembourg and it was good to be close to the nature.
- * Snobbish hotel and loud.
- * Overall it was satisfactory.
- * The trainers did a very good job but the venue was expensive and far from the town.
- * Dinner and lunch were served very slowly and narrowed down the social life.
- * Good to be in a town new for us like Luxembourg.
- * The accommodation was luxurious but we also enjoyed it.
- * Good organisation and support from the Service National de la Jeunesse.

d) The written evaluations

As is customary at the end of each activity the participants were given an evaluation form which they had to fill in before leaving Luxembourg. Apart from providing more detailed information from each individual, the forms also had the advantage of remaining as a record that could be used later by the trainers. It was used to assist the team in planning and preparing the second seminar. The summary of those evaluations is presented in the section of this report concerning the preparation of the third phase.

The evaluation questionnaire is enclosed.

LONG-TERM PILOT PROJECT AGAINST EXCLUSION*1st phase, Luxembourg 03-17/Sept./1995***EVALUATION**

1. Looking back at the expectations you had at the beginning of the course, how have they changed during the seminar?
2. How far has the programme of the course contributed to your training in the following areas:
 - a) New knowledge and information (Culture and identity, Social exclusion, Europe, Intercultural learning, Project work)
 - b) New skills and know-how (Culture and identity, Social exclusion, Europe, Intercultural learning, Project work)
 - c) Personal changes (attitudes and perceptions) - (Culture and identity, Social exclusion, Europe, Intercultural learning, Project work)
 - d) Project development (Culture and identity, Social exclusion, Europe, Intercultural learning, Project work)
3. The role of the following elements for the success and shortcomings of the seminar:
 - a) The working methods
 - b) The atmosphere in the group
 - c) Your participation and contribution to the group
 - d) The working conditions
 - e) The living conditions in the hotel
 - f) The venue of the seminar (Luxembourg)
 - g) The size and composition of the group
 - h) The size and composition of the trainers' team
4. The next phases...
 - a) Once back home, which challenges will you face? What will you tell your colleagues about this course?
 - b) For the third phase (December, Strasbourg) what should the programme cover in order to further develop your:
 - * Knowledge and information (theme work, reflection...)
 - * Skills and know-how (workshops, practical experience)
 - * Project needs

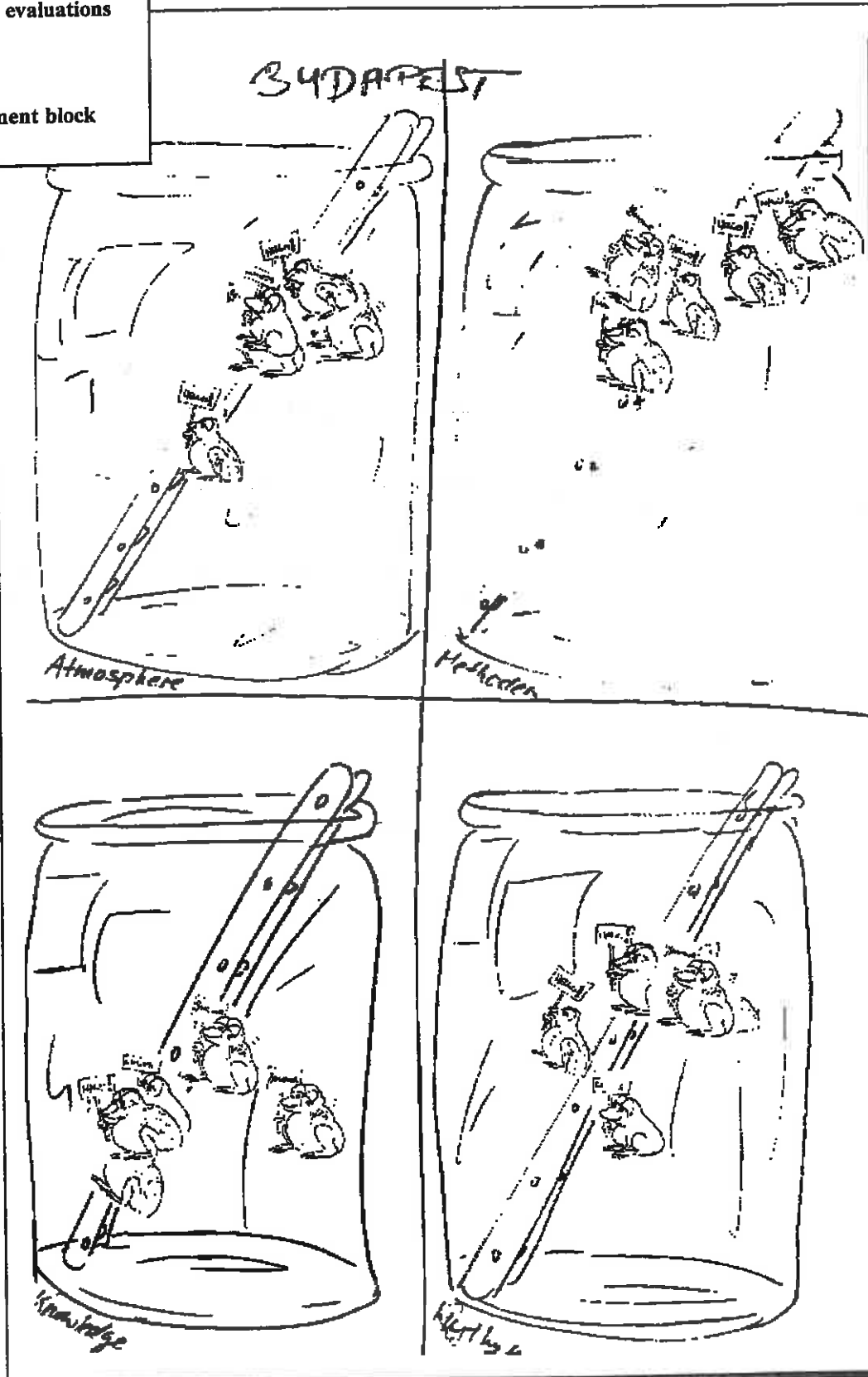
5. Other comments:

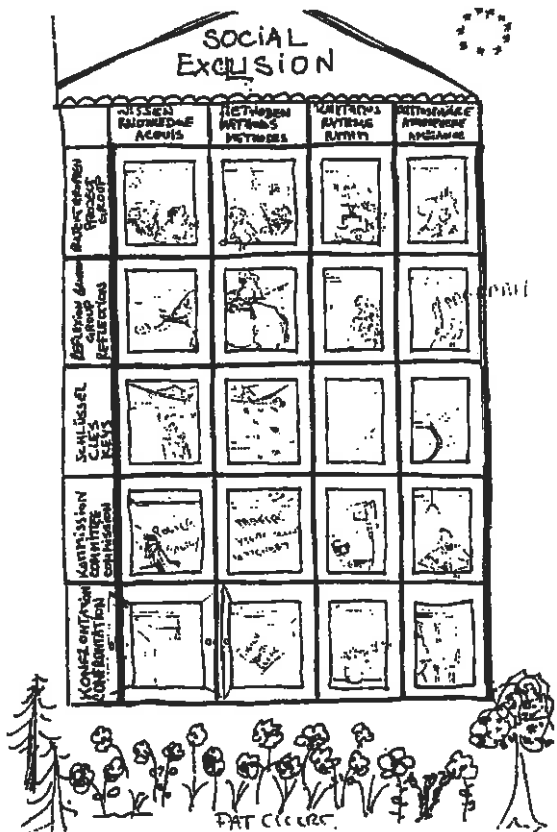
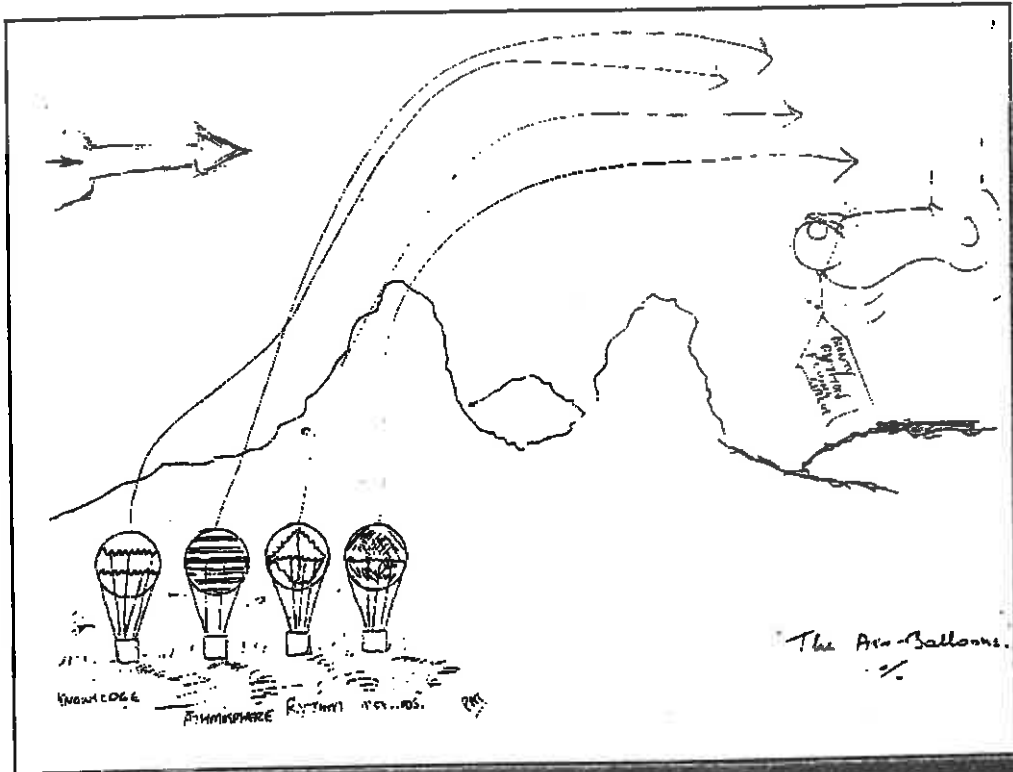
¹ Community project for developing training modules for youth workers, Service National de la Jeunesse, Luxembourg, 1995

APPENDIX:

Evaluation methods used
for regular evaluations

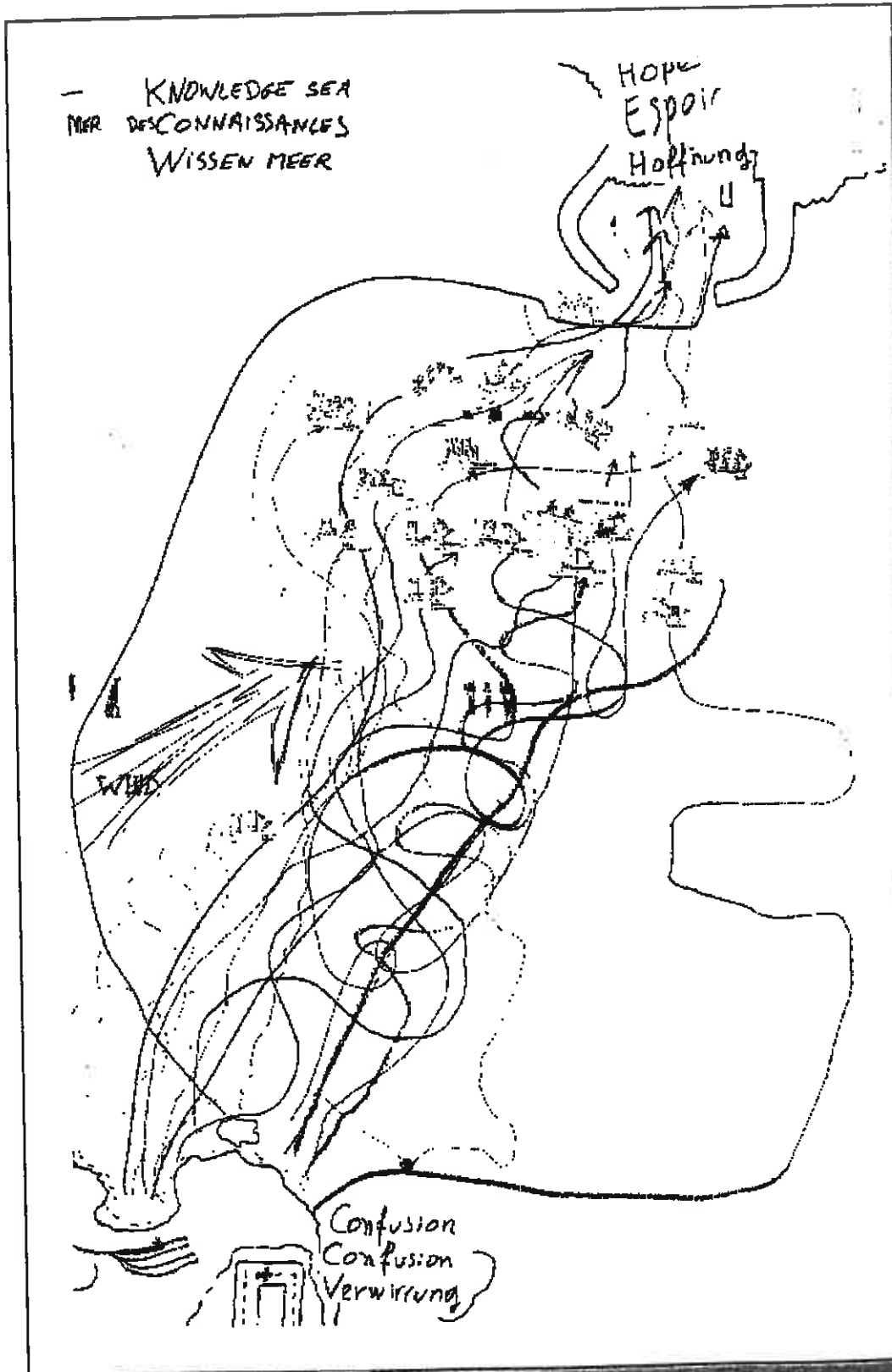
- * Frogs
- * Balloons
- * Appartement block





For the final evaluation

* sea maps



100

Chapter III

THE SECOND PHASE

September - December 1995



1. INTRODUCTION

In the methodology of the course, the second phase was meant to be a practical phase during which the participants, back in their organisations, would work on their projects and, from that experience, gather elements which would contribute to prepare them for the third phase (intermediate seminar), namely by helping them identify their remaining training needs.

In fact, regardless of how fruitful and positive the first phase was, participants always need to go back to the source, their working environment, in order to be able to "digest" what they have gone through in the first phase, check the adequacy of what has been learning with their work reality, negotiate the changes of the project with the organisation, etc. This is one of the most delicate phases of the course, because there is no longer the support structure represented by the group and the trainers, it is hard to communicate the experiences of the first phase to colleagues or supervisors, the motivation to keep up with the course and project requirements might change or, simply, participants may be caught up in the requirements and pressure of their daily work, the course and the project becoming a second priority.

Aware of these difficulties, the team had made the second phase rather short (just over two months) and introduced a communication system between the participants and the team through a fax bulletin, the *Fax News*.

2. FAX NEWS

The Fax News fulfilled three objectives:

To keep the participants and the team in touch with each other and, in that respect, to motivate the participants during the second phase;

To provide the team with information about the second phase that would be relevant for the preparation of the third;

To provide information about the evolution of participants projects (for the team and the other participants).

The Fax News was co-ordinated by the team and sent to all participants. Each participant wrote to the team who compiled all the letters in one single document and faxed it back to all participants. Nearly all participants used this opportunity to communicate and, for many of them, it was their only communication with each other. This was due to the pressure of catching up with their work and projects at home and, therefore, the Fax News was indeed a very important communication element.

The contents of the Fax News are reproduced in their entirety as an appendix to this chapter.

3. EVALUATION OF THE FIRST PHASE AND PREPARATION OF THE THIRD

Half-way into the second phase the team met in Strasbourg to evaluate the first phase, exchange information about the second phase and prepare the intermediate seminar.

a) Evaluation of the introduction seminar

The evaluation of the seminar was made on the basis of the written evaluation forms and of the news received from participants. The team brought in its own perceptions and analysis.

Participants' expectations

Most participants expectations did not change, but many became clearer or higher as the seminar progressed and as a result of the seminar itself.

Learning dimension

Some areas were completely new for some participants (e.g. intercultural learning), but in most of the cases they gained new insights into things they knew already or had heard about. The themes became concrete and clear, generating further needs (knowing what I don't know). The learning dimension was as much appreciated for its contents as for the methods used.

Most participants expressed the need to go deeper into some themes, namely intercultural learning and social exclusion.

Rhythm of the seminar

The rhythm was rather high and sustained, participants' energy and involvement was good.

Methods

The methods were suited to the themes and the target group. Participants learned through them, but at the same time for some they were what they took home for direct use in their everyday work.

The group

The participants created a group in Luxembourg and the group atmosphere was usually high. This however, should not mask the fact that there are many different levels of experience and needs among participants (as shown during the individual consultations). These differences also concern approaches and concern as regards the themes or project aims. A need was felt to bring those differences to the surface so that the level of involvement and participation would be even higher. The absence of conflicts in the group was remarkable; or maybe they existed but were not brought to the surface (?).

The projects

A balance needs to be struck between the project work and the training itself. While level of personal development was high, the consultations revealed major difficulties for some participants in structuring and explaining their project. While this may be due to the fact that projects were changing, it reveals also the lack of practice in conceptualising issues and in presenting them.

Most projects changed for good and many seem realistic. Co-operation between participants on their projects was, however, limited (but it was not a pre-condition).

The funding of the projects (and their implementation) was delayed (for those who applied for European funds); the role and status of the projects towards Youth for Europe will need also further clarification from the Commission.

There is a need to bear in mind that the project is one of the ways for participants and the team to identify training needs, and less of an objective in itself.

Working conditions

The hotel was not the best place but everything worked fine.

Having three working languages was not at all a problem, thanks also to the good interpretation equipment and, especially, the team of interpreters.

The documentation provided (Training manual, vademecum of Youth for Europe, EYC's resource files was sufficient and appreciated.

Conclusions

The seminar fulfilled its function beyond the most optimistic expectations and in view of the conditions available. The group has been launched, the themes have been clarified, participants are motivated and the projects are beginning to take shape. A solid basis exists now for the provision of the complementary training skills and tools required by participants.

4 Preparation of the third phase

Venue

Originally the third phase was foreseen to take place at the European Youth Centre in Strasbourg. This would have been the practical expression of the joint commitment of the Council of Europe and of the Commission of the European Union for the training course.

From the educational point of view, the European Youth Centre had the advantage of being an educational centre with all the facilities that this entails (readily available documentation and bibliographic material, working space, audio-visual equipment, etc.). It would also serve to bring the participants closer to one of the European institutions (at the origin of choosing Brussels or Belgium for the first phase) which, for the course, has an educational function that reaches far beyond a guided tour of the Palais de l'Europe. After the experiences with the Mullergruppe and the hotel, the expectations in Luxembourg were very high for working at the EYC in Strasbourg.

However, to the surprise of all those involved and committed to the course, the Bureau of the Governing Board of the European Youth Centre and Foundation did not confirm the original commitment to provide board and lodgings at the EYC for the second phase. This decision implied *de facto* a limitation of the co-operation between the two European institutions, with the consequence that there was no longer any reason to hold the seminar in Strasbourg (as was explained by the European Commission).

This decision took the team by surprise, but did not hinder the project in itself, as the commitment to carry out the course until the end remained unaffected. It implied, however, that the third phase was prepared without the team knowing for sure in which country and place the seminar would be held.

Objectives

The third phase of the course should, in view of the evaluation of the first phase and of the information about the second, aim at:

- Bringing the participants back to the training course (re-launching the group);
- Evaluating the second phase, its impact on the projects and on the participants' motivation;
- Identifying the training needs of participants and responding to them;
- Deepening the knowledge and tools for dealing with intercultural learning, social exclusion, racism and xenophobia;
- Providing further information and support to the management of the projects;
- Extend and systematise the work about evaluation;
- Progressively encouraging participants to take a stronger role in the shaping and running of the programme (thus preparing them for their multiplying function);
- Prepare the participants and the team for identifying training needs for youth workers.

Methodology / Educational approach

The course methodology should be devised so as to:

Further involve the participants in the discussions (both practically and emotionally) so as to make for more frank and open communication;

Be more oriented towards the practice of youth work;

Answer to individual needs and requests concerning the projects but giving them a smaller role (and shorter time) in the programme;

Further engage the participants in the planning and running of the programme;

Answer to the different needs and requests in small groups and individually, giving therefore a lesser role to the plenary sessions if necessary.

Programme

The programme for the seminar was only defined in a schematic manner, the details being worked out right before and during the seminar at the daily meetings. Things could hardly be different if the participants were to be involved in its preparation.

The only fixed element of the programme was the presentation of the Youth Forum's pilot project on social exclusion since a speaker had to be invited.

Day 1	Arrivals Welcome evening: "Hello again"
Day 2	Evaluation of the 2nd phase Identification of further training needs
Day 3	LIMIT 20
Day 4	Social exclusion and RAXI
Day 5	Youth Forum's pilot project Free afternoon
Day 6	Project needs
Day 7	Project needs Further identification and negotiation of training needs
Day 8	Workshops proposed by the team and by participants
Day 9	Work on evaluation Evaluation of the seminar and information about the next phases
Day 10	Departure of the participants

APPENDIX

Council of Europe
Conseil de l'Europe



COMMISSION EUROPEENNE
DG XXII
EDUCATION
FORMATION JEUNESSE



LONG-TERM TRAINING PROJECT AGAINST EXCLUSION

EUROPEAN TRAINING FOR YOUTH WORK IN MULTICULTURAL SETTINGS

PROJET PILOTE A LONG TERME CONTRE L'EXCLUSION

FORMATION EUROPEENNE POUR LE TRAVAIL DE JEUNESSE EN MILIEU MULTICULTUREL

LANGZEITPILOTPROJEKT GEGEN SOZIALE AUSGRENZUNG

EUROPÄISCHE FORTBILDUNG "JUGENDARBEIT IM MULTIKULTURELLEN UMFELD"

F A X N E W S

Dear friends,

Halfway into the second phase of our course, here is the first issue of our "Fax News". Despite the short time given for replies in our previous fax, we were happy to notice that so many of you answered our call.

The news you have sent have been particularly useful during our preparatory meeting for the third phase (Luxembourg re-visited...), especially in terms of identifying training needs and the development of the projects.

Looking forward to see you again in December, we hope you enjoy reading this fax and that it will encourage you to keep the communication channels alive.

Our very best wishes to all of you.

Antje, Jean-Marie, Rui, Els, Péter and Hendrik

José

Is having some difficulties in setting up the group of young people from different ethnic and cultural backgrounds. This, together with the fact that he has to wait for the deadlines of the funding institutions, makes the project evolve a little slower than he had foreseen. But in the meantime he has managed to hold regular meetings with the young people interested in the project and they are already planning some activities. As a result, the project has been enriched with new ideas, the most important being the production of a compact disk with music of young artists (playing rap, Gypsy and po-rock music).

Teuta

Is very busy "as usual" and her project has again changed, "but not much". The seminar she has been planning will take a different and multi-purpose form. It will now be combined with a contact-making visit and will be an opportunity for "sowing the seed of intercultural learning". And the European Youth Week will be open also to youth leaders who are not necessarily coming out of a minority group. These have been the results of the contacts she has had with the National Youth Exchange Bureau and with the National Youth Council of Ireland.

The National Youth Council of Ireland is also supporting her initiative of a National (minority) Youth platform which, she hopes, will be launched during the Youth Week.

Kadi

Has been recently at the European Youth Centre in Strasbourg, representing the Estonian government at the meeting of the European Steering Committee on Youth. She took this opportunity to consult with Antje and Rui about the feasibility of her project. In Estonia she has found people and partners interested in carrying the project forward with her. The project, once the funding aspects have been cleared, should take place in Tallin by June 1996.

Jo

Going home has been, for Jo, "a strange experience". No swimming pool, no biscuits, no four star hotels, and having to wear shoes again has been part of this "strange experience". Compensated by the possibility of speaking Flemish again.

Reality, for Jo, has also meant a precarious situation in as far as his job is concerned. He has got a three month contract, until the end of the year, and therefore he feels under pressure with the project.

The project as such has already taken off the ground by getting together young people who would like to play an instrument. And after the performances, the band is supposed to make the music for the film which is also part of the project. The international dimension will have, however, to wait until his job situation is clarified.

Otherwise, Jo has already been making use of some of the things he learned in Strasbourg, namely by including intercultural learning elements in training courses he has been running.

Pat

Is now actively seeking for a partner for his project because communication with the Belgian partner he was counting on has proven non-existent. He has been more successful in the gathering of information on the social reality regarding problems with drugs: a colleague is embarking on a drugs' survey in the region and his organisation is taking part in a CAD (Community Against Drugs) project.

Pat is combining this with his own research on drug prevention programmes in Ireland from which he hopes to be able to devise his own local programme. At the same time he has found support from the Health Board to produce 3.000 copies of the drug awareness music cassette.

Paul

Is now preparing the first training for youth workers, and he plans to use a lot of things we have done in Luxembourg. He still needs to find money but he is optimistic: he has already got 40.000 guilders from the Ministry for foreign affairs without even asking for them! Apparently the issue of multicultural society and the relationship German-Dutch are hot issues at the moment.

On top of this, Paul is also organising another seminar for youth workers, together with partners in England and Germany. The seminar will last four days and includes several workshops (peer-groups education, youth community work, boys work, etc. etc.). He has still places available for any other European participants. The dates are from the 9 to 12 November, the working language is English and it costs 350 guilders (plus travel). Please phone Paul for further details. These experiences have allowed Paul to find out that "not all Germans are like the 'Müllergruppe' and that there are English people who speak really proper English (sowwy Dave)".

Gert Jan

Is taking his time to get used to all the new things after Strasbourg. In his present work he is giving support and training to two assistant youth workers, and that is fair enough as a multiplying function. The project is taking off the ground now. Under the name "Colourful festival Bèle", it intends to bring together in a creative and artistic ways different generations, cultures and groups from two city areas: Beijum and Lewenborg. The activities foreseen are music, poetry, dance, intercultural cooking, etc. He is definitely very enthusiastic about this project.

As for his private life Gert Jan is "still in love and growing into my relationship. The cats are still healthy" and so is he.

Please note that Gert Jan has a new fax number: +/31/ 50 5426 734. His telephone at work has also changed to +/31/50 5446 899.

Jyri

As seen his project growing and growing. The basis of the script is now ready and they are now writing the scenes. And they are integrating 15 new members, some from schools and some from children' homes. He is busy trying to spend the money they have got from the Ministry of Education before the end of the year and, on the other hand, trying to raise money for next year.

Jyri can be reached by telephone at the following numbers:

+/358/ 31 222 93 38 ("our secretary Timo Seppala and the big fat mama Virpi Koskeka") or

+/358/ 31 222 98 60 (Legion Theatre).

Darek

Going back home from Luxembourg, Darek has met with very positive feedback, enthusiasm and support from his colleagues regarding the course and his project. The project is taking off the ground with a series of workshops about sex education, AIDS prevention and peer education in the Youth Advising Centre of Zielona Góra. He has also started contacts with the Polish-German group on the border in order to deliver information services to Polish and foreign prostitutes. And, finally, he is also in the process of preparing a conference and workshops on tolerance. The conference will gather 40 people from Poland, Germany, The Netherlands and the Czech Republic.

Anne

Has preferred to call instead of writing. She has been quite busy with her work and with thinking about her project. Unfortunately, the project is still taking time to get off the ground, so for the time being it is still at the designing stage. But she is not too worried, her work keeps providing her with other positive experiences and she looks forward to the third phase of the course.

Yael

Has not written but, since we see her almost everyday, it is understandable. She is much clearer and optimist about the project and is rather busy with other remaining projects too. In December, before the third phase, she will have a large evaluation meeting of the European Youth Trains against racism, xenophobia, anti-Semitism and intolerance.

Dave

Was last seen at the end of September in Offenbach, Germany, attending the international conference on peer-group education, attended (and organised) by Antje and Els.

Asa

Has had a hard when returning back to Sweden, mostly because the organisation had less funding than expected and she feared for her project's future. These and other circumstances are, apparently, determining some changes in the project. Among others, it could mean that the project will be for young women as well as for young men. We hope to have more news in December.

Lászlo

According to different trustworthy sources, Lászlo has seen his position the organisation, Agria, improve dramatically. He has apparently been appointed ambassador and therefore has spent most of his time attending conferences and meetings in Spain, the Czech Republic and others. Since he, at the same time, keeps studying, he has not yet had time to start his project.

NEWS FROM THE TEAM

As announced above, the team has met last week to evaluate the introduction seminar, look into the second phase and prepare the December seminar. Busy as they were, there was not much to exchange news, but we have got a few during coffee and meal breaks:

Jean-Marie is married! His wife exists, because we have met her. Indeed, Marie-Josée has accompanied Jean-Marie to Strasbourg for the meeting.

Apart from this fundamental information, Jean-Marie had already spent two weeks in Strasbourg running the Long-Term training course of the European Youth Centre with Antje and Rui. And his English is improving everyday!

Antje is now preparing for the next training course on her programme, the "Training course for trainers" in the Budapest European Youth Centre which she will have, with this activity, the privilege to inaugurate.

Els is leaving to Latvia for a 10 days training course. She is still happy.

Rui is now on holidays, after which he'll get back to work at the EYC to run a study session with the International Federation for Hard of Hearing Young People.

Hendrik is busy as usual between Brussels, Luxembourg and Strasbourg. Nothing special lately, because everything is special.

Péter has not cut his hair. He has stunned us with his report about "going home" after Luxembourg. Here are his adventures in his own words:

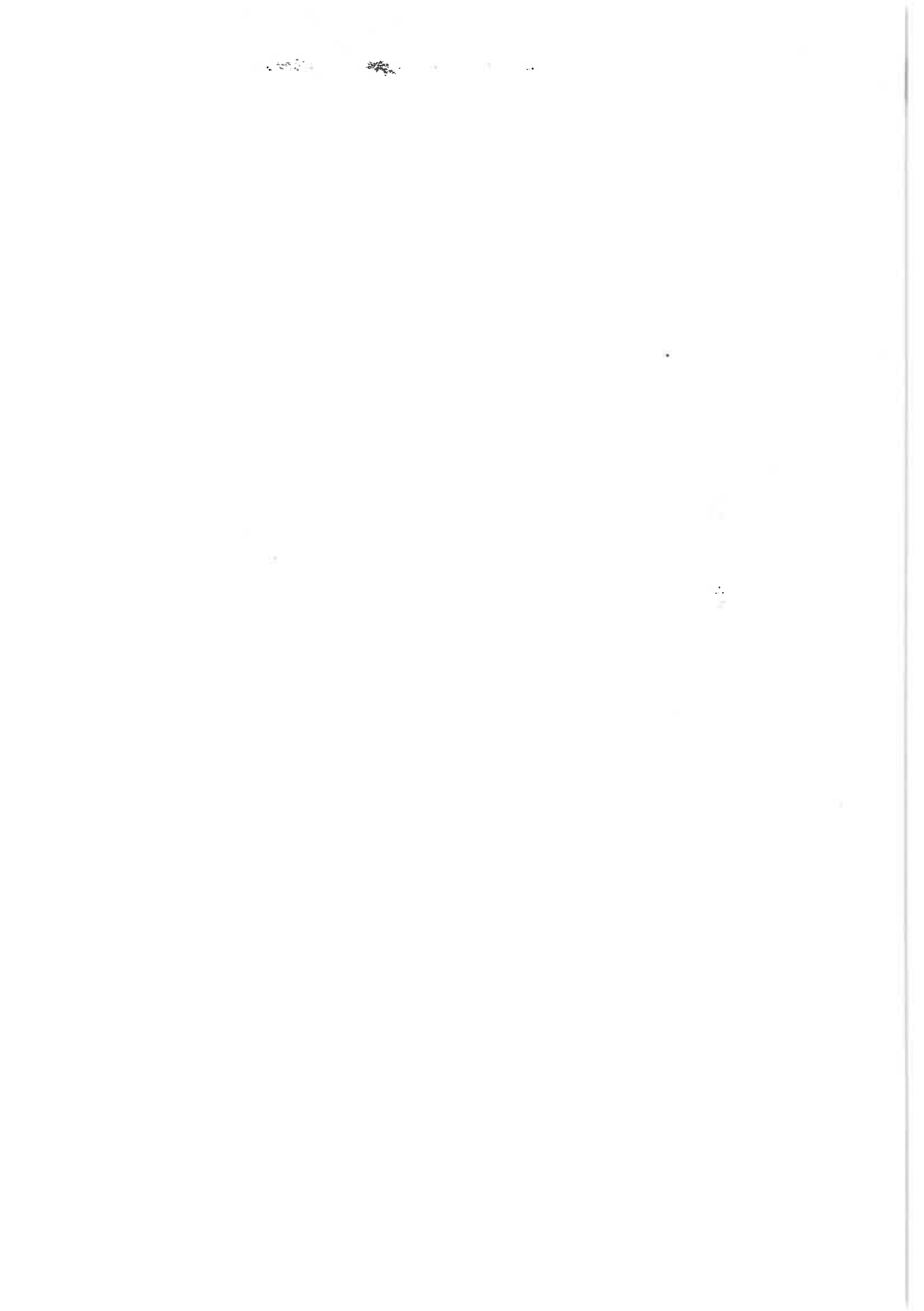
"Once home, I started a new job as a consultant with an association located in Kecskemét (South East of Budapest) called "Future of Europe". My work is to build up a training system for the volunteers of the association who, essentially, organise international gatherings of children aged between 10 and 18 years.

So, after Luxembourg, I have stepped back to Hungary. But sometimes it is not so easy to continue the "European" life at home. The reality is still far from Europe.

I lived through an excellent example of exclusion due to economic and financial differences in Europe (as we had played it during the 'European information fair' in Luxembourg.

You might know that I was paid by the European Union for my work as a trainer in Western European currency, more precisely in Luxemburger francs. Once home I went to the bank to change them into Hungarian Forints (HUF). First I went to my usual bank. The clerk was very surprised to see those strange bank notes and asked me 'What is this?'. "Money, sir, Luxembourg francs". After thinking a little bit he replied 'I am sorry sir, it is not possible to change them here, but I advise you to try another bank (he gave me the name)'. I was not surprised, I have some experience with Hungarian institutions. I went to the other bank. There, the questions was "Who has advised you to come here?". I was not successful here either. And, to make the long story short, I can tell you I have spent literally one week from bank to bank only to get the standard answer 'I am sorry sir, here it is not possible...'

On the 7th day I was a little but tired, confused and angry. I had 7 banks behind me. I tried the 8th. After getting the standard answer from the lady at the counter, I decided to fight back 'Luxembourg is one of the founding members of the European Union and the Hungarian Republic want to join the EU. How is it possible that I can not change this money?' - "I am sorry, you'll have to try another bank." - 'I am sorry but there are over 50 banks in Budapest, I can not try them all. Please call your manager.' She was not happy about this perspective but she did call the manager who came immediately 20 minutes later. He was a yuppie in his late twenties. After looking into my money he replied 'It's not possible here sir, because these are Luxembourg francs'. 'I know it, that is the reason why I am here. Did you hear something about the EU? Do you know that Luxembourg is one of its founding members? Have you ever heard about Robert Schumann? He was born in Luxembourg and I saw the house where he was born.' - 'It's interesting what you are telling me, but I have never heard about that gentleman, I am very sorry...'. - 'Please, don't say that again, Look, this is money, o.k.? This money is accepted anywhere, it has the same value as the Belgian franc.' He was very surprised. As a bank manager he had never heard it before. I asked him to look in the newspaper and look for the exchange rate of the BEF/LUX. After this he stated he needed to talk with his director. Finally He came back and said that, after all, the bank would accept the money. And this is how, after the 8th bank, I could go on for a normal life in Budapest, Hungary, Central Europe, in the year 1995. Best wishes. Péter."



Chapter IV

THE THIRD PHASE

Larochette, Luxembourg,

10-20 December 1995



1. LOOKING BACK AND FORWARD

Given the impossibility of holding the third phase at the European Youth Centre in Strasbourg, the National Youth Service of Luxembourg found a youth centre in a small town, Larochette, "the Switzerland of Luxembourg", known as a tourist resort.

When introducing the participants to the town, Nico Meisch explained Larochette to the participants as one of those towns in Luxembourg which led to an exception clause for Luxembourg concerning the vote of immigrants (European Union nationals) in local elections. Given the fact that the majority of the town inhabitants are foreigners (mostly Portuguese and some Dutch people who own small shops and services) the risk was high that the mayor would be a foreigner, probably Portuguese. Hence, the exception for Luxembourg, consisting in giving them the right to vote but not the right to be elected, ensuring that the mayor will always be of Luxembourg nationality.

The Centre Osterbour is a youth hostel with very good meeting and educational facilities and it represented a big change from the four star hotel in Luxembourg. Generally the participants and the team were happy with the situation. A small town often means the possibility to work intensively as a group, but without being isolated, as the town was just a few meters away.

The team had given the first two days the title of "looking back and forward" as they were intended to represent the bridge between the first, the second and the third phases.

Learning objectives:

- To mark the transition between the first, second and third phases;
- To re-launch the group and the training atmosphere;
- To evaluate the second phase and to learn about the development of the projects;
- To get a first impression of the existing training needs from the participants side;
- To mark the change between the working style of the first phase (more directed by the team) and the third (more dependent on participants input and wishes).

Working methods

Crossing the bridge

Presentation of the aims and objectives of the third phase

"Log books"

"Needs order books"



1.1 Crossing the bridge

As participants arrived, the first thing that was noticed was the absence of 3 participants: Anne was working on a project with the East part of Germany, Sidahmed had left the introduction seminar earlier due to the illness of a family member, and Salvo who did not send any news. The little bridge outside the centre was the inspiration for the name of this first reunion, whose major purpose was to bring the group together again, re-launch the communication and exchange some news about the second phase.

Once participants had arrived they were led, blindfold through different working spaces, in which they heard tapes playing recordings of speeches and practical announcements of the first phase which had stayed on everybody's mind since Luxembourg. As a co-operative exercise, participants had to help each other to find their way through the house to meet everyone in the large living room and bar.

There, an exhibition had been organised with photos from the first and second phases, participants chatted, exchanged pictures and told their stories in an informal way. The group was together again, it was solid and it could also be felt that it was not the same as in Luxembourg city.

1.2 Presentation of the aims and objectives of the seminar

The presentation of the aims and objectives of the seminar was made the day after and, it essentially recalled the aims decided by the team at its preparatory meeting in Strasbourg (see supra).

There were no particular objectives associated with this session, apart from getting to know the programme and the working style, but it was important to mark the transition and difference in approach to the previous seminar. The participants seemed to appreciate the way the programme had been dealt with, as it corresponded to their own expectations and requests.

1.3 The "Log books"

Just like crossing the bridge symbolised the entrance into a new phase of the course, the first day was the transition day. The main aim was to look back into the first and second phases and to what participants had achieved during them, knowing that the first phase would be read under the experience of the second, just as much as the second phase would be evaluated under what had been achieved in the first.

This evaluation was necessary for participants to take stock of what had been done and to identify what was still needed to be done in order to reach the principal objective of the course, enabling participants to better act in their youth work role against exclusion.

The method proposed, and the name of the exercise, consisted in exchanging about the log books recorded between the harbour of the Park Hotel in Luxembourg city (at the end of the introduction seminar) and the arrival at the harbour of Larochette. The method (active, co-operative, creative and projective) consisted of making a group log book, to be presented later in the plenary. This was done in small working groups.

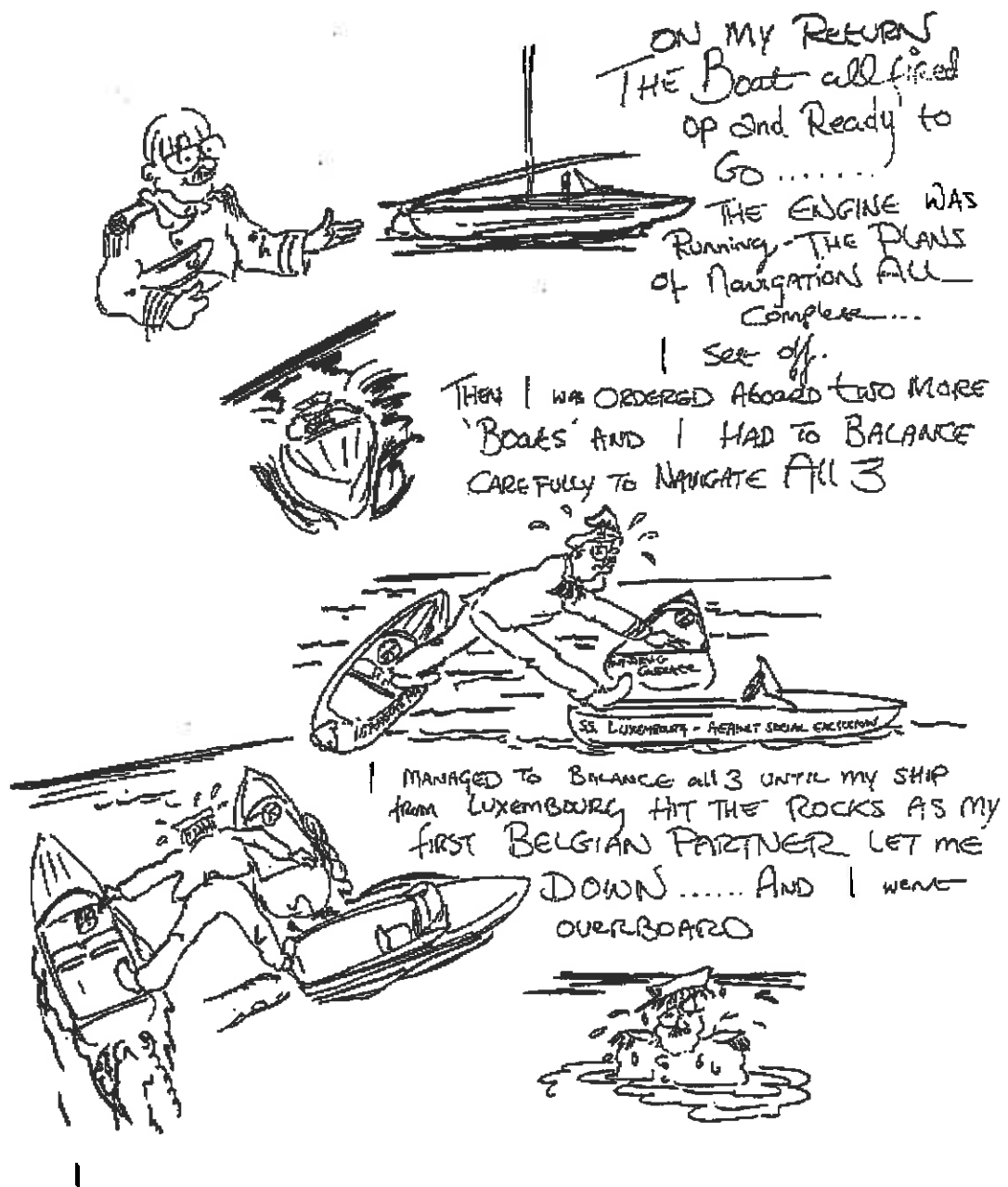
The first task in the groups consisted in describing *how* the journey went. The wind, if there was *wind*, should represent the engine, i.e. the adequacy between the actions undertaken and the objectives pursued; in this metaphor the *sails*, seizing the wind, would represent the ideals, the motivation and the commitment.

The *streams* were to represent the environment, if they converge with the route they help and make the journey easier; if, on the other hand, they go against the route, they are a resistance to change and make the journey more difficult.

Maybe there were *stop-overs* to recover, to take on board new provisions or to meet new people. The *shores* could be welcoming, but they could also be steep and difficult to reach.

There is also the risk of meeting *reefs* in a journey, and they can be avoided, but sometimes they can not. They could also represent successes and failures. But in a journey, one may also meet *mutinies, storms and power failures*; we might be able to handle them, to avoid them or not.

The second task consisted in describing the state of the *ship*, of the *captain* (the course participants), of the *crew* (the participants or target group) and of the *cargo* (the mission) as it is now. The ship could stand for the objectives of the intercultural mission that is our work together





against social exclusion. The cargo also stands for the work accomplished, the activities with young people, the state of the projects. The crew is the team of the project, the partners and participants of the projects. The captain could stand for each of the participants, the bearer of the responsibility for the ship, with his/her trunk full of experiences, his/her own sailing tools and his/her personal belongings.

With this image in mind as an inspiration and guideline, the participants set out for the groups which were indeed informative, creative and expressive.

Group I

My crew left my boat for another. It is not sailing in international waters anymore, but in inland canals. It will keep on sailing with or without me.

I talked to colleagues about my project and had a lot of work with the crew to prepare for the trip:

- Found youngsters interested in playing music
- They want to compose the soundtrack for a video film.

As for myself, I am changing from the navy to the air force, I do not have to be in the ship anymore.

I started off with a fast ship, but struck a mine on the way, because one of the colleagues had a problem and the project nearly failed.

Another ship came to the rescue but then they hit the rocks (Kohle's ship); still another ship came along (Jo) and, at the moment, I have a leg in both ships.

The community authorities have taken up the project - with a local and European dimension - and now I am trying to bail out Kohle.

There is a lot of interest from the organisations; a new Belgian partner (through Jo); the approach to drugs switched from individual to community-based.

Someone came and stole my sails, I am now waiting here to get money to buy new sails.

- I have visited and contacted refugee centres
- There is too much work to do, I am not sure when to start but hope I'll be able to do it by February.

Home ship has been bombed; stands on a rock surrounded by pirates and sharks. I took refuge in a desert island.

No job anymore. No money at all.

No problems with single mothers in the community where the organisation is based. The organisation had to sell everything it owned.

But the single mothers issues are now being currently discussed more openly in society and other organisations have plans to work on it.

I need to involve parents in the project. I wonder if we are on the right track as regards racism and discrimination issues.

Personally, some problems too. I was composing music for a poet, the music has been played but I now have problems with the trade union.

GROUP II

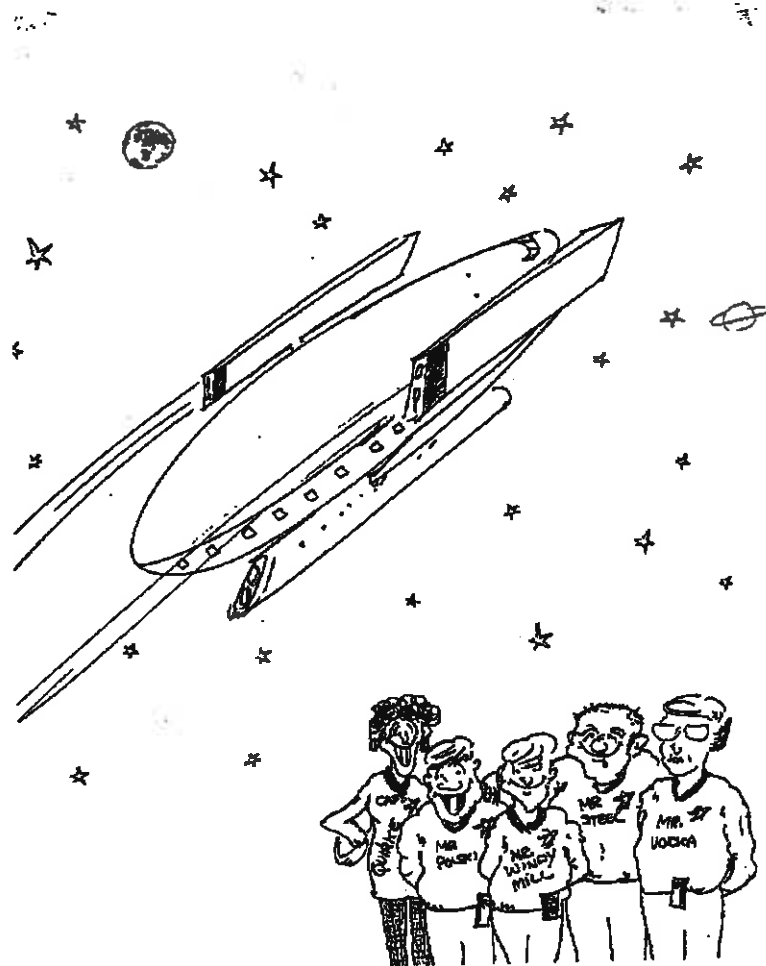
Great success with the project and sailing at top speed.

Achieved its final frontier and got a new job; involved in a project with peer-group and computers.

Found myself in a new job when returning; had to get used to new surroundings. Got a new starmap and set for a new course.

Closed down one project and can start now on her project with an open mind and came up with a lot of questions. Needs to be beamed-up and get a new briefing on her project.

Performed already the theatre play and had an evaluation. Got a lot of attention from the media and want to set up a new pattern and improving the play. That's what comes next.

**GROUP III**

Boats were doing fine, they can sail because of the motivation of the captains. But there have been some strong winds, making some boats take different directions and took on board more or less people than planned.

Some problems with the crews (target groups). Some boats had difficulties in recruiting crews and some boats do not have crews; in other the crew members do not get along very well.

There is a danger of sinking somewhere half-way, because of lack of food or cargo (money). All the boats are waiting for the money to sail away.

GROUP IV

- Three boats: co-operation with other organisations.
- Reefs: conflicts with national authorities or with home organisation, difficult navigation.
- Island: loneliness (support missing).

**1.4 The needs order books**

In the methodology adopted for the seminar, the log books represented the path travelled by the participants and the state of their projects at present. What was missing was the expression of the remaining training needs around which the programme of the seminar could be defined. The exercise of the boat trips was therefore extended to include the writing of an "order book", or list of existing needs. Larochette and the third phase, being just one of the stop-overs on the long training route, the time had come to plan the rest of the trip. The order books represented just that.

GROUP I

<u>Item:</u>	<u>Quantity</u>	<u>Details</u>
Funding	Lots	Money for setting up project management and structure Flexibility vs. specificity in setting up a budget Workshop on Youth for Europe Application forms Other funding areas
Intercultural learning	2	Methods and theory Learn to learn and use them in field work Intercultural learning triggers and methods Changing attitudes and set training and education programmes
Organisation	2 + 1	Effective way to set up organisation structure of a project Management guidance and responsibility Options available and ways to identify them.
Others	5	Information on Social exclusion Selection of information required Evaluation criteria and priorities Identification of tools appropriate for further action How to identify gaps in one's competence as a trainer.

GROUP II

* Funding information with examples of previously successful applications

- * Training
- Group dynamics
 - Picking up and giving signals
 - Opening up a group's feelings
 - ICL methods and multiplication

*Workshops ideas:

- To inspire and give examples in view of increasing and stimulating active participation in/by youth groups.

Group III

- * How to set up a training programme for a multicultural group?
- * How to motivate unwilling groups
- * How to successfully mix different groups together?
- * Time-management
- * Conflict management
- * Individual help on projects

Group IV

- How to involve the local population in a project
- How to make a management plan for the project
- How to prepare the follow-up for the specific project
- How to overcome personal difficulties
- Internal/external evaluation
- Different types of projects
- How to overcome / reach the suils?

5. Conclusions/evaluation by the team

As had become customary, the team met in the evening to evaluate the day and, on this particular day, to draw the conclusions needed for the planning of the rest of the programme.

The group

It was very easy for the group to work together again.
The method was very appropriate.
Many participants changed status, role and so did many of the projects.

The log and needs books

Difficulties in separating, between needs linked to the project and their training needs as youth workers;

There was a good convergence of needs;

- * Money questions are very important and are blocking the development of projects and participants;
- * Not all needs require workshops, some maybe very small personal difficulties;
- * Some needs are very basic, and it is not the task of the course to deal with them even though they cannot be ignored..
- * Difficult to have an idea what is the stage of development of all the projects.
- * Some workshop issues which had been the subject of general request had gone unnoticed (e.g. team work, communication, conflict management).
- * With these remarks in mind, it was decided to proceed with the rest of the programme while proposals for the organisation of the projects and workshop times would be prepared.

2. SOCIAL EXCLUSION AND RACISM

Both the evaluations of the first phase and the needs expressed in the order books stated the wish to deepen the understanding of social exclusion and of linking it to *raxism* (racism, xenophobia, anti-Semitism and intolerance).

On one hand participants felt that *raxism* had not really been dealt with in the first phase. On the other hand many participants felt the need for going deeper into understanding the mechanisms of social exclusion.

While evaluating the introductory seminar, the team had also concluded as regards the need for further work on those topics and of having frank discussions about those issues. While apparently pacific ("we are all against social exclusion and *raxism*") these issues are also very controversial once one tries to go beneath the surface. In terms of the group dynamics and emotional involvement, the first phase was also considered very "intellectual" as many themes were still new for the participants. Working on these issues with the group should, therefore, allow for going "under the surface" and for shaking up the group's comfort in the cosy atmosphere of the Osterbour centre.

Learning objectives

To make participants experience a situation of social exclusion;

To provide clues for the interpretation and understanding of the mechanisms of social exclusion and the role of social youth work which aims to combat it;

To clarify the concepts of racism, xenophobia, anti-Semitism and intolerance and their relation with work against social exclusion;

To look at intercultural learning from a social and political point of view;

To reflect about the purpose of social action against social exclusion;

To reflect about the roots of social exclusion.

To identify the roles of youth work and the roles a youth worker is expected to fulfil

Working methods

Simulation game "Limit 20"

Working groups on the simulation game

Lecture on *raxism* and social exclusion

Individual reflection

Visit to a local exhibition about racism and xenophobia
Mini-Lecture on the role of the youth worker

Working groups on the role of the youth worker

2.1 Limit 20

Limit 20 is the name of a simulation game created in Switzerland for use in development education and later adapted to intercultural situations. Created by A. Fridli for Brot für Alles, the adapted version used in this course was extracted from the Education Pack "all different - all equal". It addresses inequality of chances, power relations, discrimination and exclusion issues.

The game is simple to understand but difficult to explain. In short, it consists of a competition between three teams (hearts, spades and diamonds) through eight stages. The stages can be a lot of fun to play and involve everybody. The scores for some of the stages (the crucial ones) are "decided" by a jury, composed of three participants.

The point of the game is that the jury is rigged (the scores of each team have been decided by the creators of the game in beforehand) but the participants do not know about it. As the game progresses one team (the spades) always gets more points than the others and virtually wins the game. The hearts are always second and the diamonds are always last. However, the teams do not know about this and are encouraged to play "fair" and harder in order to get a better score. The game is constructed so that the players can actually believe that it is fair, therefore, blaming themselves for losing or, for the spades, believing that they win because they are better players or are better organised as a team.

The game lasted a whole morning, the debriefing went into the afternoon and, for some participants, it was only the day after that they started to overcome the feelings raised by the exercise.

Playing the game was lots of fun as participants were fully committed to it (the game plays a lot on team work and creativity). Debriefing the game was more painful as many participants discovered that they had been manipulated and that they had not noticed it. The reactions varied naturally according to the team which participants were in and to the role that they had been given.

The strong feelings generated by Limit 20 and the fact that it portrays different kinds of exclusion and discrimination situations (and the individual and team reactions to it) made the game mark the rest of the seminar, for which it constituted a regular reference point in the discussions of the days that followed.

2.2 Working groups after Limit 20

For the purposes of the seminar, Limit 20 was more than a simple simulation to experience exclusion and analyse its mechanisms. It also served as a reference point in order to go through the different kinds of exclusion and for understanding its roots or causes.

TEAM	♥	♠	♦
1	2	3	1
2	3	4	2
3	4	9	2
4	6	13	2
5	^{x2} 12	^{x2} 39	^{x1} 2
6	12	^{3x3} 45	5
7	² 14	³ 48	¹ 6
8	⁴⁺⁴ 22	48	⁴ 10

In order to determine the relations between the group dynamics generated by the game and the social reality, the participants worked in groups the following questions:

1. *"How far did the game reflect the mechanisms of social exclusion in society?"*
2. *"How do we contribute to create exclusion and keep it alive?"*

Group I - see Pat's drawings

"How far did the game reflect the mechanisms of social exclusion in society?"

The spades represent the upper class and the jury are the institutions that maintain the upper classes' privileges because they belong to the upper class themselves

The hearts are in a between position, they are ambitious and want to move upwards but they are not encouraged enough.

The diamonds are the socially excluded (unemployed, HIV infected, refugees, drug-addicts, homeless). They have no voice and the decisions concerning them are made by others. We have, however, a difficulty of looking into and identifying the role of people who are excluded but are not part of a social or political minority (the unemployed, children...).

In the drawing you can see that they try to integrate but nobody pays attention to them. The "big heart" symbolises those who work hard but they are not spades. They are only affected a bit by the jury. They do not see the excluded because they are not aware. The people who move to the diamond group are treated by the others like diamonds themselves (stigmatisation).

"How do we contribute to create exclusion and keep it alive?"

We do not like to be associated with the excluded (therefore, we tend to avoid them and, thus, we exclude them).

We are aware of exclusion and injustice but we prefer our own comfort, our reputation.

GROUP II (Drawing on a flip-chart)

"How far did the game reflect the mechanisms of social exclusion in society?"

Society is like an apartment block with many people inside:

The people who are at the ground level want to move to upper levels. When they move they lose their culture, their country, except if they move up.

Each group does not see the advantages and disadvantages of the others.

Rich people have better and easy access to information, the others must look for it.

Social exclusion can also be inside your own feelings, like when you move from one country or group to another. Everybody tries to be happy in their own space and role. But few contacts exist between each group. Few contacts between different cultures, too.

The jury got the rules from somebody else (bankers, industrialists, politicians...), they did not create them.

"How do we contribute to create exclusion and keep it alive?"

We contribute to social exclusion by keeping silent.

GROUP III

"How far did the game reflect the mechanisms of social exclusion in society?"

It is difficult to compare the groups in the game with the existing social structures. The social categories would not always coincide.

Everything a group does is a reflection of society itself:

- Passivity is a way of protecting oneself and one's status;
- Lack of solidarity (due to ignorance, greed, resistance to change, insecurity, selfishness, etc.)
- People don't care;
- It is not always necessary to know the reasons before taking up action;
 - People feel powerless;
 - People look at reality but they do not see it.

In this respect, we mirrored the structures and mechanisms of our societies in the game, without necessarily being aware of it. By definition, someone who is alienated is not aware of his/hers alienation. Our attitudes in playing the game reflected just that, we did not know the manipulation of the game.

"How do we contribute to create exclusion and keep it alive?"

It is impossible to question the established order and structures of society without questioning oneself and one's own role in making exclusion. This makes any changes very difficult because we are all afraid to lose and each of us is concerned that he/she will be the one who will lose the most or of being the only one who lose.

At the same time it is difficult to question the system because we know that a society without classes does not function.

GROUP IV

"How far did the game reflect the mechanisms of social exclusion in society?"

Although the game was useful, the model is too simplistic when compared with real life society. Where does power lie in society?

"How far did the game reflect the mechanisms of social exclusion in society?"

Everybody is just too busy doing their own thing to get involved. Like others, we contribute to exclusion without noticing it.

2.3 Lecture

The requests of participants concerning social exclusion and racism included also the need to have clues which would enable them to understand the mechanisms of exclusion (namely the many questions that playing Limit 20 raised). At the same time the team felt the importance (and some participants confirmed it in their order books) of clarifying the understanding of racism and how it relates to social exclusion and youth work.

After the active and creative work done with Limit 20, the opportunity came for a lecture which would provide some clues for analysis and interpretation of those phenomena. As had become usual, Jean-Marie was the team member on duty for lectures, and so he did this one too.

Law and violence

According to the experts, organising social life is nothing more than organising violence between individuals. Two car drivers involved in a collision have no other choice when they have finished insulting each other than to come to blows, sometimes fatally.

Ethnologists speculate that this was what happened at the dawning of mankind, when disputes were settled first with bare fists and later with weapons, the creation of which represents one of the first signs of intelligence. The earliest weapons were tools and these were designed to ensure man's survival (hunting, protection, etc.).

When arms are used it is not only conflicts of interest that are settled by violence but also conflicts of opinion. A weapon is a form of intellectual supremacy over physical strength: it has a multiplier effect. Deep down in any human being there is something which revels in the destruction of others. Violence is everywhere in our society and what we call civilisation could also be seen as a means to organise this violence.

As the primitive hordes grew in numbers, it was necessary to organise the survival of the weaker members (women, children and animals), to secure the survival of the species. And it was then that men had to join together in order to establish the rules of the game.

This was the situation in which we found ourselves with "Limit 20". The rules of the game represent the law which organises social life for the benefit of those with equal strength (traditionally men). The other members of society are reduced to an inferior status because it is the prerogative of those who organise violence to use it to their own advantage.

This was how slavery was born, which also meant enslaving enemies. It was foolish to automatically kill enemies when they could be put to productive use. However, the disadvantage of enslaving rather than killing enemies was that slaves remained alive and had the right to seek a measure of liberty. As a consequence, anyone sparing the life of an enemy was putting himself at risk. Hence, the reinforcement of the law in order to clearly define the status of inferior beings and allow retaliatory measures to be taken against them. This is the penal aspect of the law. And as you can already see, there are two sets of rules in this game - the rules for those who make the law and the rules for those who are subject to it.

Those who had been gradually excluded from creating laws soon realised that there was strength in numbers and it was no longer individuals who created the law but groups of individuals whose divergent interests were settled sometimes peacefully but at other times through family, civil or national conflicts.

The law is therefore the expression of a community's strength, and violence is organised against those who resist and rebel. However, it is no longer the violence of a few individuals but the violence of a community. This requires a lasting and stable society so that the law can be created little by little over time. The community establishes its laws and also appoints bodies which uphold the rules or are entrusted with implementing the law and administering violence. In our modern societies they are better known as the state security and judicial systems.

The entire legal system is the expression of power inequalities between various groups, with laws being made by the dominators who leave little room for the dominated.

I wanted to begin by drawing attention to this issue of violence because I feel it has an important bearing on social exclusion.

Law and social exclusion

Social exclusion as a term and as a condition is somewhat ambiguous. It is difficult to distinguish social exclusion from other situations such as poverty or marginality, but between us we must try to agree upon certain indicators so that we are all absolutely clear what is meant by the term "exclusion". In the game, what was the diamonds group excluded from in relation to the other groups? Was it excluded from the creation of laws more than the hearts? No. Was it excluded from the democratic decision-making process more than the hearts? No. Was it excluded from group activities? No. What exactly was it excluded from then? It was a group that was less well treated in society, but was it excluded? I still have not found the answer to this. It is, therefore, up to us to look for the criteria of exclusion to find a possible answer to this question.

Criteria of exclusion

1. An excluded person is someone who is deprived of his/her social rights: the right to a decent quality of life, the right to housing, the right to health, the right to employment and the right to participate in the major social and professional institutions. Exclusion can also be defined as the denial of the right to life and the right to practice the basic customs and traditions that are intrinsic to an individual.

Such rights are difficult to pin down because sometimes they are expressed in specific legal terms but at other times only in vague statements. The declarations of human rights, the charters (the European Social Charter for instance) are more declarations of principle than declarations which can be applied. Although rights are written into such declarations, they do not offer individuals the means to assert these rights. There are therefore specific rights (where there are sanctions against those who fail to respect them) and there is a set of other rights that are more vague, the result of democratic social consensus, which make them more difficult to safeguard.

Nevertheless, when comparing the situation of different individuals within the same social group, we notice that some have greater access to these social rights than others. For this reason *exclusion can be defined not in terms of rights of access but in terms of the denial of, or failure to respect, social rights*. People can be defined as excluded if they are refused a number of social rights or are prevented from asserting such rights. This is evident from the *manner* in which rules governing social rights are or are not respected, as well as how efforts made to establish and ensure respect for these rights and to make sure that all citizens benefit from them bring results or have been effective.

2. Exclusion can also be defined in terms of *access to political rights*. The classic example is the right of foreign residents, immigrants, refugees, etc. to vote. A political right means the right to participate usefully and fully in political decision-making, exercising a person's rights as a citizen.

3. However, there is also exclusion from *civil rights*, those rights covered by civil codes. Here, too, we note that in our liberal European societies that the right to sell and buy in total liberty is beset by so many constraints and limitations that it is very easy to see why there are some citizens who in fact have no possibility of exercising the same rights as others.

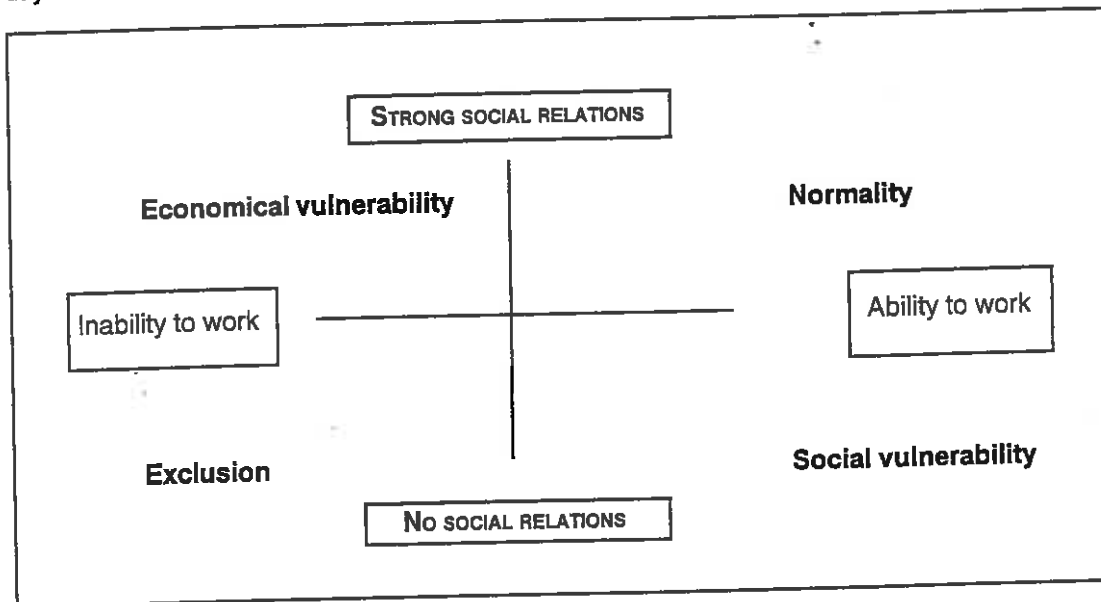
Based on the above criteria, we can see how some individuals are divested of their social, political and civil rights.

Mechanisms of exclusion

Exclusion suggests to all of us restricted access to a right, whether this restriction is intentional (the law may exclude some people, e.g. the loss of rights or restrictions applying to military personnel), explicit or otherwise. However, exclusion is not only imposed by other citizens, in

particular those who are not excluded. Sometimes individuals exclude themselves because they do not, or do not want to, make use of their rights. Either they are physically unable to do so (if they are incapacitated due to an accident, for example) or they take a conscious decision to reject the social system or the social order.

However, in general, the inability of excluded persons to make use of their rights is itself a result of previous forms of exclusion, either in terms of education or of information, as you saw yesterday.



In order to help us understand how exclusion operates, I suggest that we analyse it from two different angles, representing two types of exclusion process (see diagram). One is work-related, according to which exclusion stems from financial causes, and the other relates to a person's ability to forge social contacts (social exclusion in the literal sense of the word, meaning loneliness or isolation).

The normal situation in our society is for people to be able to work, but this ability to work depends on a series of involuntary as well as voluntary factors (where there is no work, or where a person does not have the required qualifications or fails to be recruited due to racism). Nevertheless, the "normal" situation is one in which people are able to work and have financial resources.

The social relations model entails having inter-personal skills, to allow a person to operate effectively within social networks (the family and work environment) and to participate and negotiate with institutions. Like the ability to work, the ability to forge social relations depends on voluntary factors (such as refusal to participate in the system), as well as involuntary factors (geographical isolation or situations of "poorly integrated" foreigners, for example).

It is clear to see that there is a situation of "normality" or integration which corresponds to those people who have the right abilities for work (and who therefore have financial resources) whilst at the same time enjoy strong social relationships. Conversely, we find situations of total exclusion: people who have no income, poor people or those who live in a very precarious situations, whilst at the same time being socially isolated (solitude is becoming an ever more common phenomenon, especially among certain elderly people). It is also aptly illustrated by the plight of many people who have no fixed abode.

Between the two extremes there is a grey area of people in intermediate situations where, through a change in circumstances, they can very quickly slide into exclusion. A person who finds himself unemployed (inability to work) but who has strong social relations (family, friends, the support of the social services and associations) can become excluded if social ties become weakened or disappear (divorce, or the dismantling of social facilities, for example). On the other hand, if a person's inclusion depends only on his ability to work (the situation of certain "voluntary marginals") and the ability to work disappears, then this person is also liable to find him/herself in a situation of exclusion.

Since exclusion is a process, the time factor is important: children of excluded parents are more at risk of being excluded themselves because they have no means to exercise their civil and social rights as a result of being excluded from their own environment. In this sense it is possible to speak of several generations of poor or excluded people.

Pursuing this line of analysis we can even point to three generations of excluded people:

- The first generation experienced the traditional poverty of casual labour, referred to as proletarians;
- The second generation was born into a culture of expansion and employment, amid the industrial crisis starting in 1973, but lost its relationship with work (the long-term unemployed for example);
- The third generation of young people and adolescents were born into insecurity and live in a precarious situation. Measures, such as training, have been set up for them without considering that if unemployment cannot be reduced, then either the work has to be shared out or alternative measures need to be found.

The role of youth social work in tackling exclusion

Based on the above diagram it is very clear that social work to combat exclusion must attack either the social causes or the economic causes. By nature and almost by tradition, the work we do primarily addresses the social aspect of exclusion, meaning that it seeks to prevent or cure exclusion by reinforcing or re-establishing the individual's social ties. It is here that intercultural learning has also become a tool insofar as it is one of the means for developing skills in communication and social interaction - what the English call "social skills".

It is not inconceivable, however, for projects to also tackle the ability-to-work angle, and we are seeing the emergence of projects which endeavour not only to reconstitute social relations (or safeguard them in the case of prevention) but also to develop the ability to work (through vocational training or by endeavouring to create job opportunities). These are interesting ideas which need to be assessed because the economic world (business and vocational training) is still far from accepting and acknowledging the role of the other social partners. Indeed, a large number of such projects survive only by virtue of donations or subsidies and sometimes find themselves in a delicate situation due to the erratic policies or priorities of finance-providers.

It also emerges that exclusion absolutely must be tackled at the local level. It is at this level that equal treatment can best be assured and fair conditions promoted without categorising citizens, above all by providing personalised treatment suited to local dynamics and conditions.

However, this need to work at local level does not mean removing responsibility from the other echelons, especially the national and political ones. As you noted during the first session, this is where we can find the key to the problem, just as it is here that other policies can also be promoted.

Racism, Anti-Semitism, Xenophobia and Intolerance

During the evaluation in Luxembourg you expressed the need and the wish to discuss social exclusion as it relates to racism, xenophobia, anti-Semitism and intolerance. The ideas which we have just described in order to understand exclusion can, we believe, be assimilated with exclusion caused by racism. For the moment we would like to leave you with a few thoughts on intolerance and racism, two terms which are freely used but which require a few clarifications with respect to our actions.

Intolerance

On the subject of RAXI², I cannot help feeling that racism, anti-Semitism and xenophobia are intolerable. I therefore cannot campaign against intolerance because in certain circumstances I myself claim the right and duty to be intolerant. The French philosopher André Comte Sponville - of whom I am very fond and from whom I shall be borrowing a number of quotations - writes (*Petit traité des grandes vertus*, PUF, Paris, 1995) on two classic themes:

Is the conclusion that something is intolerable always proof of intolerance? My answer is no. I judge racism, anti-Semitism and xenophobia to be intolerable. I reject any manifestation of "raxism" because it is a violation of the dignity and integrity of another human being, but I do not refuse the right of a "raxism" to exist, the only possibility of changing him. That is my ethical position. I also reject any manifestation of raxism because it violates the democratic social contract. That is my social position.

Does being tolerant mean tolerating anything? Again, my answer is no. Rape, torture and murder are intolerable both morally and socially. They are intolerable violations of the dignity and integrity of individuals, as well as against public morals and order. Yet I am opposed to the death sentence.

I have drawn a distinction between myself as an individual who has to manage his own values and conduct, and myself as a member of society who shares collective values and actions, not forgetting that these two "me's" are continually at odds with each other. I am nevertheless "one" and must at all times find a balance between these values in order to achieve coherence in my convictions and my actions. However, this question of tolerance/intolerance preys on my mind because some aspects still remain "unresolved".

Convictions and personal opinions

Tolerance is a personal value. Universal tolerance would be tantamount to tolerance of atrocities, it would be self-contradictory and self-repudiating. It dictates an attitude towards values, conduct, facts or acts. The Bible can neither be proven nor refuted: it must, therefore, be believed or belief in it tolerated (A. Comte-Sponville). However, tolerance has to be active for it cannot be passive. To tolerate is to accept what could be condemned, prevented or combated, in spite of one's personal interest, suffering or impatience. Tolerance is only beneficial to others contrary to oneself. In other words, it is selfishness, indifference or complicity. Tolerance is a "form of wisdom which overcomes fanaticism, that fearsome love of truth" (Alain). Tolerance is a virtue; it is the opposite of fanaticism, authoritarianism, fundamentalism, in short... of intolerance. So, can a legitimate form of intolerance exist as a personal value? One might say that being intolerant means accepting the risk when condemning, preventing or combating what must be, in spite of one's own interest, suffering or impatience. I do not agree with this. I can and must, for the sake of my values and for ethical reasons, refuse to adopt or share certain ways of thinking, certain attitudes, certain types of behaviour. I cannot refuse others the same freedom I myself have, I cannot force them to see and act in the same way as I do. In the words of Montaigne: "It puts a very high price on a man's conjectures to make him suffer for them" and of Voltaire: "Tolerance is a human prerogative. We are all riddled with weaknesses and failings; forgiving each other our follies is the first law of nature". Individual tolerance/intolerance has to

do with values, that is to say opinions, placing it in the realm of subjectivity. True/false or good/bad do not come into the same category. Acknowledging that value and truth are two quite different things (desire and knowledge) is a good reason for being tolerant. What is true is not necessarily good, just as what is false is not necessarily bad. If truth prevails, as Plato, Stalin or Jean-Paul II believed, it leads to confusion or abuse: given the same moral standards for all, it follows that there must only be one ethic, one policy and one religion for all! In any case, pluralism is not a question of tolerance. "Respect for religious freedom is wrongly called tolerance because it is strict justice and a total obligation" (Renouvier). "We should speak not of tolerance but of respect; otherwise moral dignity is violated" (Lois Prat).

Collective values

However, tolerance is also a collective, social and political value. It forms part of the social contract, of the consensus underpinning a democratic society. It is in respecting this social contract that we are able to find the legitimate and necessary limit to tolerance. Intolerance becomes necessary when the survival of society and social life are under threat. We cannot remain indifferent to the moral and political dangers of that which we do not wish to tolerate. Democracy is not weakness. Recent experience of despotism in Europe (total power in the hands of a party or State imposed by force on a whole society) and totalitarianism (total power imposed by ideology) has shown us that both spring from values that are unacceptable because they are anti-social. Furthermore, one does not preclude the other; quite the contrary, they are mutually reinforcing.

This is where Karl Popper's paradox of tolerance comes in: "If we are absolutely tolerant, even towards intolerant people, and we fail to defend the society of tolerance against their assaults, then tolerant people will be annihilated and tolerance along with them". Racism, anti-Semitism, xenophobia, despotism, totalitarianism and fundamentalism are poison to democracy, just as poverty, illiteracy and exclusion are diseases of democracy. This allows us to defend the right to radical intolerance (political) which leads us to combat the direct causes of the dissolution of social consensus (racism, etc.). It also allows us to defend the right to relative intolerance (social), the refusal to accept that perverse secondary effects (poverty, illiteracy, exclusion, etc.) should persist in an unequal and unjust society, with this refusal leading us to combat the causes of such inequalities and injustices. Intolerance is not passive, it is a struggle to put values into practice.

This "sophistry of tolerance", as it is described by Jankelevitch, is one of the major problems of our democracies. It stems from Karl Popper's analysis of the paradox of tolerance: "I do not wish to say that the expression of intolerant theories should always be prevented. Provided that it is possible to counter them with logical arguments and contain them with the aid of public opinion, it would be wrong to prohibit them. However, we should claim the right to do so, by force if this becomes necessary, because it might well be that the advocates of such theories refuse to accept any form of logical discussion and respond to arguments only with violence. In so doing, they should be considered as placing themselves outside the law and incitement to intolerance should be treated as a criminal offence in the same way as incitement to murder for example".

Racism

On the subject of racism, I shall quote comments by Michel Wieviorka, an author of whom I am very fond. He discusses five elements which are helpful in considering what action to take against racism by enabling us to tackle the right questions.

1. What is racism?
2. Is racism on the increase?
3. Universalism and differentialism.
4. Sources of contemporary racism and positive action.
5. Racism and migration.

What is racism?

The exploitation of workers, or contempt and ignorance of old people, do not make those concerned part of a "race". Not all expressions of discrimination or segregation are necessarily racist, they can also be social or cultural. The real question is whether it is useful or legitimate to speak of cultural racism. There are two issues involved here.

The first is the role of race in fear or hatred when these are directed against a culture other than one's own. It is legitimate to refer to cultural racism when saying that the sources of certain prejudices are cultural, but it is not legitimate for racists to affirm that the definition of race can be limited to cultural characteristics, customs or religion. Intercultural tensions, however violent or despicable, should not be confused with racism which necessarily implies the idea of innate characteristics. Racism is a social construct; it cannot be supported by an objective theory of race. Although racists refer to nations, religions, traditions and more generally, culture, more often than to race, we should not eradicate references to nature, biology, genetic ancestry or bloodlines which make it specific. Otherwise we invalidate the concept of racism.

The second issue is more complex. We have to make a distinction between two theories of cultural racism. The first universalist rationale postulates differences between races based on prejudice or non-egalitarian practices and rests on the principle of inferiorisation. It accepts outsiders in society, but in a position of subordination which licenses exploitation. According to the other rationale, which we call differentialist, the differences between races form the basis of - or inform - irreducible cultural differences which make the culture of the group - which is subject to racism - a threat to the group perpetrating racism. The result is rejection. According to this theory, outsiders have no place in society. They must be kept apart, segregated, expelled or destroyed.

The practical expression of racism is a blend of these two rationales, a combination of exploitation and segregation. Any action to combat racism must first recognise the factors on which fear and hatred of outsiders are based.

Is racism on the rise?

Views expressed on the increased level of racism reflect the social views of those expressing them. For example, do opinion polls in which people say that they were more racist in the past tell us anything about racism or more about the relative freedom to express such opinions? The same can be said of racist violence. Is it growing or are we just better informed?

Could we not develop better instruments for measuring racism? This would not resolve the problem. The specific manifestations of racism are extremely diverse combinations of various elementary forms and their development is extremely incoherent. Prejudice, discrimination, doctrine, ideological and political expression and violence do not necessarily have the same temporality or the same determination. This is apparent, for example, when polls indicate that

racist prejudice is on the increase whereas statistics show a decline in racist violence. We must realise that the relationship between prejudice and racist acts is obscure and can never be taken for granted.

The practical consequences are that we must learn to criticise the information available to us, be careful not to misuse the term racist, and recognise that there is no automatic continuity from one elementary form of racism to another. Just because the situation has improved in one area does not mean that it has improved across the board. A victory in one sphere does not mean that the war has been won.

Universalism and differentialism

Racism may combine the two types of approach. Racists do not feel uneasy with possible internal contradictions, since they are capable of fusing incoherent and heterogeneous factors into hatred of outsiders. However, anti-racism is not diametrically opposed to the problem it sets out to combat.

Universalist anti-racism appeals to reason, to the law, to human and citizen's rights, to equality between individuals. In its extreme form it runs the risk of being radical, and accusing of racism those who support the right to be different and acknowledge the right to express particular cultural or social views in the public arena.

Differentialist anti-racism argues in favour of accepting differences, considering that it is racist to refuse access to the public arena for cultural or racial identities. In its extreme form it accuses of racism those who want the laws of the republic and the state of law to take precedence over individual customs.

We must therefore steer clear of all of these pitfalls and promote a constant and pragmatic search for a judicious blend of the two approaches, mindful of the fact that it will only be possible to avoid perverse effects by consciously rejecting anything that separates or opposes the universal values from the right and reason of individual values specific to a given culture. This course of action is both realistic and effective.

Sources of contemporary racism and affirmative action

We have seen that the sources of racism are never purely social or purely cultural. One cannot reduce racism solely by means of social policy, or solely by means of cultural policy. The debate on positive action is not only one between universalists and differentialists. It is also one between advocates of attacking racism upstream at its source, and its opponents who prefer a more direct approach to the problem. The former approach can only work by radicalising social life with the inherent risk of splits, tensions and polarisation of communities.

It is difficult to seriously gauge the extent of racism. It is even more difficult to assess the impact of anti-racist policies. This calls for procedures for evaluating experiments conducted in order to clearly ascertain who is involved in the struggle against racism.

Racism and immigration

Immigrants are often the main victims of racism. They are not the cause but the subject. It is not necessarily the number of immigrants that is at issue. We have witnessed anti-Semitism without Jews. Conversely, racism is sometimes limited to situations where there are large numbers of immigrants.

In cases where racism and immigration are confused, racism and xenophobia combine with a political position that is hostile to immigration, whereas anti-racism, albeit less easily, is identified with an open attitude to immigration. Racism fundamentally challenges the way a society operates, whereas immigration calls into play international relations. We note empirically that in

cases where racism and xenophobia are relatively separate, when there is a certain consensus regarding immigration between the majority and the opposition, it is more difficult for racism to rise to the political level than in cases where political forces take opposing positions. **Infra-political racism** is no less harmful when it is taken on board by a party. However, the political debate on immigration should be dissociated from the issue of racism. Anything which reinforces the analytical and political distinction between racism and other problems, starting with immigration, is conducive to anti-racist action.

So, what can we do?

Work to develop the individual as an instigator of social change? That is the position taken by social workers. Can they do it all? No, of course not. If we are to believe Hannah Arendt, the task is enormous: "The ideal subject of a totalitarian regime is neither the convinced Nazi nor the convinced Communist, but a man for whom the reality of experience (i.e., the distinction between fact and fiction) and the rules of thought (i.e. the distinction between right and wrong) no longer exist". Individuals can be prevented from speaking out but they cannot be prevented from thinking. The various totalitarian regimes have learned this. The totalitarian state has to resign itself to stupidity or dissidence, to poverty or criticism.

Social workers have to learn to accept the situation as it stands, to accept others with all their intolerance in order to work with them to improve their socialisation, and to promote a "pro-active" and not just "reactive" form of social participation. Intercultural learning is one of their tools for development.

Social workers must also remain vigilant, active and committed citizens because democracy is constructed on a day-to-day basis, not just in the educational field but also in the political arena. It is in the political arena that social workers will find their "duty of intolerance" together with their collective, and collectively defended, values.

2.4 Individual reflection

Following the lecture, the participants were invited to work individually and reflect about three questions:

- What are my limits towards intolerance?
- Where are my fears?
- What are my prejudices?

The individual reflections were followed by a short group work during which participants exchanged about their own reflections and experiences with racism and exclusion.

2.5 Visit to a local exhibition about racism and xenophobia

Chance had it that during the seminar an exhibition about racism and intolerance had just arrived at Larochette and the National Youth Service invited the participants for the preview at the community centre.

The exhibition was prepared by the national committee of Luxembourg for the Council of Europe's youth campaign against racism, xenophobia, anti-Semitism and intolerance. The exhibition comprised some facts about racism and intercultural education as well as a display of the work of different associations in Luxembourg related to the theme.

The exhibition had been circulated through all the schools and towns in Luxembourg and

Larochette was one of its last stops. The viewing was made in the presence of the local mayor and representatives of the National Youth Service. The exhibition, as such, was very educational and participants enjoyed it despite the natural language barriers. The few discussions with the local people present were equally interesting, namely on racism in Luxembourg and of the opportunity of having such an exhibition in Larochette. The least that can be said was that not everybody in the town council thought that the exhibition needed to be there, because there was no racism...

2.6 The roles of the youth worker

The questions raised during the work on exclusion, racism and youth work, lead the team to extend the work on this issue, by introducing some elements of clarification into the possible role(s) that youth workers are called in to play in their actions and by inviting participants to look into how those roles are taken up in their own work. The lecture was prepared and presented by Antje.

Gemeinwesenarbeit - "Community work"

The approach that in German is called Gemeinwesenarbeit, similar to "community work" in English, is an approach that started at the turn of the century and that has been developed mainly in the USA, Great Britain and Germany. Instead of looking only at the treatment of the symptoms of social exclusion it tries to deal also with its causes.

If we talk about social youth work, we basically think in three categories:

-On one hand, we think about face to face work with one individual person, referred to as case work. The role youth work of would be to foster the social development of a single group member. We are talking here of *personal development*.

-The second category is so-called *group work*, which is vital also for youth organisations, in which the emphasis is put on working with a select group of people, within which personal development occurs. Most of the work examples you bring in would fall into this category. The philosophy of group exchanges is based very much on this approach.

-The third category, which we will consider in more detail, is *community work*. This is one approach to tackle social exclusion. Note, however, that doing community work does not exclude doing case work or group work.

Criteria for community work

Contrary to case work and group work (but not in contradiction to them) the aims of community work is to enable people to use their social environment (or their communities) to solve their problems and conflicts.

This approach is also called a socio-ecological approach because there is a very strong reference to the whole environment of the community (social, cultural, natural).

Adaptation is used in community work very often, but with a particular meaning: you have to adapt to your environment in order to be able to survive and avoid to becoming ill, otherwise you have no possibility to live constructively in this environment.

At the same time it considers *developing a critical spirit/faculty* to what you can actually change and where you can actively participate in your society. That means that participation is meant to allow you to remain a sane person while developing a realistic approach to what you can actually change.



Within this general context, there are ten criteria which should be taken into account when we refer to community work:

1. The work of the worker is aimed at the regional community and has a territorial, functional and categorical dimension.
2. Training and education programmes are an important part of community work, but they mainly aim to find out about the needs and interests of the people that are concerned by those programmes. The training programmes are not necessarily teaching boxes, but a possibility to enable people to express their needs and understand the situation in which they live.
3. The problems are seen in a socio-ecological context. The problems are not seen and treated as isolated cases but are placed in the global context (environment) affecting them.
4. Community work is a combination of different approaches. It brings together case work, group work, counselling and different initiatives like social research and neighbourhood, community and cultural centres.
5. Community work works with different target groups at the same time and has the aim to activate all potential of the different groups in the community.
6. Community work has a preventive dimension. Interventions can take place not only when problems arise but also when problems can be foreseen.
7. Community work builds on networks of colleagues and prefers professional co-operation to institutional co-operation. The networks should be between people with similar aims rather than between institutions.
8. Community work is educational and allows people to understand structural injustice and the roots of conflicts.
9. Community work enables people to represent their interests to a wider public. It is not enough for people to understand their situation, they must be able to transfer it to society.
10. Community work tries to find a balance between adaptation to society and a critical approach towards it.

The roles of the youth worker in a community work approach

Mediator

The youth and social worker has a role in mediating between the individual and the social system. This role is related to the adaptation purpose because it intends to bring people into contact with their own reality and allow them to dialogue and deal with the system.

Lawyer

Somebody that speaks for people s/he works with and even has to do things for them. It is a role of pressure and force, exercising power.

Organiser

Organising the conditions for the others to organise themselves.

Motivator

To promote and support the potential of the individual and the group.

Teacher

To help people to find the access to information and take people through different alternatives existing and their respective consequences.

Supporter

Foster freedom for action, find the existing potential for successful action.

2.7 Working groups on the roles of youth workers

Following the mini-lecture, working groups were organised in order to transfer the analysis of the lecture to the participants realities and, therefore, to help them to identify the roles that they are called upon to play and fulfil.

The groups were very productive, revealing the clear link that participants made between the issues presented and their own reality. But, as was pointed out during the discussions that followed, they somehow failed to address explicitly whose needs youth work caters for, the society's or the excluded groups'?

How do you see, and fulfil, your role as a youth and social worker regarding social exclusion caused by racism, intolerance, xenophobia and anti-Semitism?

Group Ia) At the personal level:

- Being a good listener
- Passing on information and being informed
- Being informed and self-aware
- Always questioning myself and expanding my own horizons/perspectives

b) At the methodological level

- Need to be interdisciplinary (work with people from other fields of social and youth work)
- Co-operation and co-ordination between different organisations
- Being transparent
- Teacher

c) At the level of resources

- Initiator / Initiators, creators and "awakeners"

d) At the infrastructural level

- Management, co-ordinator

Group II

We tried to relate this to our natural work; we thought it was important to tackle both the symptoms and the causes, because it is stupid to address just one independently.

When working with young people it is important to help them to outline solutions to their problems in their own lives, and this links with the causes. A lot of causes of RAXI are also social (housing, unemployment, education).

We need to provide adequate and appropriate information, dismantling prejudice and clichés about foreigners or immigrants. We also need to help people to realise what the consequences



The categories of our work:

- Personal development
- Interpersonal relations and social skills
- To learn how to deal with the different social institutions (e.g. justice, police, social security)
- Group dynamics and team work
- Conflict resolution so that young people take care of their own problems
- Learning how to use information.

Group V

The roles provided are accepted and valid although emphasis should be given to one or the other depending on the time, situation and the type of project.

The role of *facilitator* would be the combination of all of them, emphasising the ability and competence to cope with different situations. We stressed the following elements:

- To be very well informed (to be able to play the lawyer's role)
- To be the motivator is the hardest (because there is the permanent risk of disillusionment): It is also an unpredictable role.
- Being an active listener, both for the institutions and for the young people
- Being a good organiser, first of all the roles, essential for all the others



3. THE YOUTH FORUM'S PILOT PROJECT AGAINST EXCLUSION

Concerned in bringing the content of the seminar as close to reality as possible, and serving also the purpose of providing an example of what role of Europe and youth organisations can play in work against social exclusion, the team invited Ms Linda Mousch, project officer at the Youth Forum of the European Union, to present the project and the results achieved. The Youth Forum of the European Union is the platform of national youth councils and international youth organisations towards the institutions of the European Union.

The presentation of the project and the discussion with the participants was a very intensive and participative moment of the course as the participants had many questions and were very interested by the findings of the pilot project.

As for the actual pilot project presentation and findings, we use in this report the actual presentation document the Youth Forum has kindly made available to us.

PILOT PROJECT ON YOUTH POLICY AND THE FIGHT AGAINST SOCIAL EXCLUSION AND POVERTY

FINAL REPORT PHASE I 9 JULY 1995

1. Background

The Youth Forum, with the active support of DG V and DG XXII, has implemented a pilot project taking young disadvantaged people as a priority group. The Pilot Project on Social Exclusion and Poverty shows the value and difficulties of concrete initiatives aimed at fighting social exclusion, particularly as it affects young people.

The main objectives were:

- (a) the establishment of an experimental network of specific actions
- (b) the qualitative evaluation of the impact of these projects
- (c) the creation of a data base on youth projects working to combat poverty

2. Development and progress

The preparatory work carried out in co-operation with social and youth workers representing partner organisations in the field of poverty and exclusion as well as youth organisations, proved that work regarding the situations of disadvantaged young people requires a very specific approach.

The very nature of the pilot project was defined by the way it centres around the young disadvantaged people themselves and the way they live daily situations of poverty and exclusion. Therefore, the project was designed in a way that responds to this specificity. This approach did not, however, exclude a wider interpretation of the problem, and the link with a more global approach was stressed in our specific approach.

2.1 The experimental network of initiatives aimed at combating social exclusion among young people in Europe is based on existing projects. A call for applications was circulated to the member organisations of the Youth Forum, partners in the fight against social exclusion (e.g. EAPN, FEANTSA, Migrants Forum,...) and organisations involved in the Poverty III programme and Youth for Europe national agencies. The selection itself was made by the steering group, which was set up as part of a support structure for the project.

In the first phase, twenty projects were selected in various member states of the European Union. Projects from the new member states, plus EFTA countries (1) and Eastern and Central Europe (2) were added in the second phase. All of these projects (annex I) display the following characteristics:

- (a) they aim to combat poverty and social exclusion among young people
- (b) they stress the active involvement of young people, rather than defining them as passive recipients
- (c) they are co-ordinated by a non-governmental organisation all or part of whose activities are aimed at young people
- (d) they take account of the way in which a series of risks and insecurities accumulate
- (e) they use innovative working methods in working with young disadvantaged people
- (f) they are based at grass roots level and rooted in their local context

The selected projects were allocated a maximum amount of 10.000 ECU depending on the needs and objectives outlined in their application. This financial contribution, clearly defined as complimentary to other sources of funding, allowed them to implement one or more specific activities in line with both their approach and with the priorities of the pilot project.

In each local project a project leader was identified who remained in permanent contact with the project officer in the Youth Forum secretariat. Together they carried out an ongoing internal evaluation and on-site analysis of the situation.

Project visits were carried out, mainly focusing on absorbing the different elements which constitute poverty, as seen from the perspective of the young people, the social workers, the families, the neighbourhood, etc. As much as possible, extra time was spent in the projects taking part in activities with the young people, to get a direct and more detailed idea of the working methods.

The pilot project is supported by a Steering Group composed of delegates of Youth Forum member organisations (National Youth Councils and International Non Governmental Youth Organisations). A Support Committee composed of Commission representatives from DG V and DG XXII, as well as representatives of networks active in the field of poverty and exclusion (EAPN, FEANTSA, ETUC, COFACE, EUROCITIES, etc.) have a consultative role in the development of the pilot project, and act as an interface between the pilot project and the social and political structures.

During the whole project one of our aims has been to involve institutional and associative partners, as well as the Youth Forum member organisations in this gradual process of creating an opening between official structures and young people living on the outside, at the margins of



society.

2.2 Based on the information collected during these visits five areas have been identified as priorities for social and political action:

- (a) the fact that the most disadvantaged groups in the population are both concentrated and isolated from a geographical point of view
- (b) problems linked to housing and quality of life
- (c) the lack of tradition and positive incentives in the field of education/training and involvement
- (d) the differences in behaviour between boys and girls and the fact that the latter suffer from unequal opportunities
- (e) pressure from the peer group which leads to imitation and reproduction of alienating behaviour

2.3 In addition to the activities developed by each of the projects involved, exchange possibilities were presented to the projects: staff visits, group exchanges, study visits, sending and hosting of volunteers.

A number of projects involved have taken on this opportunity for networking. Especially at this level, the problem of language barriers, the fact that many of the young people involved tend to restrict their world to their neighbourhood, as well as the lack of facilities and necessary conditions to receive a group of young people from abroad must be stressed as some of the main obstacles projects are facing when trying to organise an exchange.

In order to be able to create the necessary conditions for co-operation between these projects, both in terms of the young people involved and the practical elements such as lodging, travel, etc., for most of them more time is needed. As well as time, elements related to budgeting, getting passports (especially since a lot of these young people have already been in contact with police, prison and probation)

3. Brief outline of most important results

3.1 Based on the information collected during the project visits and in the reports from and evaluation meetings with the various partners involved, we can list a number of elements present in the vast majority of the projects: geographical isolation, housing problems, crime, no tradition and a lack of options for education, very little or no employment possibilities, the gender element, and immense peer group pressure. It is necessary to address these aspects both in terms of social intervention and political action.

3.1.1. Geographical concentration and isolation of disadvantaged people

The young people we met very often lived in small communities pushed to the outskirts (e.g. Lisbon, Pierrelaye, Cork, Athlone, Glasgow) or left in the impoverished old centre (e.g. Luxembourg, Molenbeek) of the city/town/village. Although living at a considerable distance from the centre, virtually no efficient public transport system is available. When it is available it is far too expensive for the young people to avail of it. Freedom of movement is also problematic in the projects working with travellers/gypsies. Finding an available site to settle for a while is difficult. These people are urged or even forced to move on.

On various occasions young people mentioned the fact of constantly being hassled by the police when leaving the area. Some of the young people defined it in terms of the reputation of

pilot project has been continuously questioned by the project workers involved.

3.2.3. Methodology

Defining a methodology underlying the interventions of grass roots initiatives fighting against poverty and social exclusion is rather difficult. Confronted with this question most project workers replied that the most important element to take into account are the interests and the daily reality of the young people. Any activity based on this approach (e.g. motor mechanics, theatre, graffiti, etc.) can eventually successfully channel the energy, frustration and peer pressure present. Moreover youth workers stress the importance of putting the individual, and the very often extremely unstable situation of the young people before any methodological approach whatsoever.

3.2.4. Information

Linked to the theme of methodology, project workers highlight the difficulties they face in gaining access of information concerning programmes and funding. There is a strong feeling that access to information as regards European funding is not sufficiently channelled at a grass-roots level.

Budgets, project descriptions, report writing, as examples of some of the 'institutional expectations' of projects should NOT be taken for granted in their usual form when dealing with young disadvantaged people. The more a project is local and based on the initiative of the young people, and thus fulfilling many or even all of the criteria set by a qualitative poverty policy, the smaller the chances are that this project will ever even be reached by existing programmes.

3.2.5. Definition of poverty

Throughout the pilot project it has been stressed over and over again that the majority of young people we met suffering from poverty and social exclusion, did so because they 'inherited' this problematic situation. In this respect a consistent youth policy fighting against social exclusion and poverty should be part of a coherent social policy targeting these problems.

The need for structural analysis of poverty and exclusion, linked to social and political intervention is real and urgent. Although different sociological and political sources agree on the concept of poverty as 'a multidimensional reality', in the end the whole problem is very often reduced to its financial aspect. Income and (un)employment are closely linked in political terms. Without questioning the importance of employment and financial security in the debate on anti-poverty action, the definition of poverty as a situation of (social, financial, personal, etc.) deprivation should be stressed. The concept of 'social security' should be developed, rather than the promotion of an exclusive financial approach.

3.2.6. Integration

Many of the project workers confronted daily with situations of poverty and exclusion question the chances of a real re-integration of many of the young people involved. The present situation being defined as one of exclusion, the ultimate aim of any intervention is to include, to integrate. Integration then again places the norm with modern society and thus with the economical and political system that produces this 'human waste' without questioning its own approach.

In projects such as those active within the scope of the pilot project the feelings are mixed. There is a clear interest in and enthusiasm for initiatives aimed at this target group of young disadvantaged people. Uncertainty, fear and anger are expressed as well: will the EU, through its actions in this field, set standards in order to tackle the real problems - at Community and national level - or will we continue to manage poverty, putting these youth workers in the position of having to keep a non-stop process of social recycling going?

3.1.5. Peer pressure

Almost all project workers we met stressed the enormous effects of peer pressure among the young people, and the importance to take this into account when developing a specific approach for an intervention in the neighbourhood. Many times negative, aggressive and destructive behaviour is the norm set by the group, not the individual choice of each of its members. Therefore peer education and peer support (e.g. Danish youth clubs project) can contribute to an adequate prevention and intervention strategy. Important items in this respect are: inside information, an individual bond between the young person and the project worker, trust, etc. A lot of project workers stressed the importance of meeting colleagues from other projects precisely to exchange views and experiences concerning the development of peer support strategies

While displaying this entire, yet infinite, list of what seem to be characteristic problematic areas most projects try to define specific key factors (e.g. prostitution, illegal immigration, drug abuse, etc.). This definition is then used as a basis for the development of a specific methodological approach, yet always aims at the integration of the other factors.

3.2 Based on the information collected during the project visits and in the reports from and evaluation meetings with the various partners involved, we can list a number of obstacles shared by the vast majority of the projects in the fight against social exclusion and poverty: nature of the funding (structural versus activity funding), timing, methodology, definition of poverty, and linked to that, the idea of (re)integration. It is necessary to address these aspects both in terms of a consistent youth policy aimed at political action and social intervention.

3.2.1. Nature of funding

On different occasions it has been stressed by project workers that under the given circumstances regarding funding (im)possibilities, it is extremely difficult to carry out consistent youth work in the field. The majority of the projects and project workers are confronted with the problem of insufficient (or even non-existing) structural funding, be it on local, national or Community level. Although the projects involved expressed a strong interest in existing programmes (e.g. the new Youth for Europe programme), many of them need to identify funding sources to cover the overall running costs of the project (e.g. wage of youth worker, rent of rooms or drop-in centre, etc.) before they can even start thinking of ambitious and innovative activities and/or methodology.

This critique of the current funding situation, which can not only be heard in those projects working with excluded young people, seems to be an extremely important aspect in the fight against social exclusion and poverty. A lot of the present work carried out by project workers and young people together is based on a mutual relationship of confidence, trust and respect. These are fundamental stepping stones for any evolution in youth work in restricted areas, and thus in the lives of the young people (and through them of the entire family) living in that area. Many project workers protest against the fact that no money whatsoever is invested in this first phase of the development of a successful local (youth) policy for combating poverty.

3.2.2. Timing

The mutual relationship of confidence, trust and respect between youth workers on the one hand and young people and their families on the other, which is identified by nearly all of the project workers as a basic condition for a successful intervention in a certain area, can obviously only be the result of a long and complex process.

Once this basis exists, activities can be set up which centre around a multidimensional approach (see the above axes of intervention). This again, however, requires more time with a target group consisting of socially excluded young people; mainly due their a lack of self esteem, no tradition of schooling, and existing habits to cope with a situation of poverty such as drug or alcohol abuse, stealing, etc. In this respect the rather strict and short time frame of the

the area preceding them, or the world outside gradually being transformed into "a no-go area". Project workers explained this as an active policy to demotivate young people from leaving their territory, which sometimes helps to save them from getting involved in more problems. The ultimate effect of these "ghettos of poverty" was invariably the same wherever we observed this situation: a restriction of the world to the neighbourhood.

3.1.2. Housing conditions

In many cases the housing conditions of the young people we met in these projects (e.g. Cork, Lisbon, Pierrelaye, Molenbeek, Brussels) are very bad. Small, often noisy, poor and inadequate housing conditions catering mostly for big families turns the street into a place to hang around in for many children and young people. They quickly adapt the mentality of life as a struggle and "survival of the fittest". In a number of projects we noted continuous cases of temporary (re)housing as a policy vis à vis poor people (e.g. Glasgow, Lisbon, Pierrelaye, Cork, Charleville-Mezières). Needless to say, this constant moving does not provide (young) people with any stability and/or incentive to take responsibility for their environment. In those cases where young people want to take initiative (e.g. in Molenbeek they want to clean up an area and convert it into a sports field) they are often not allowed to. Project workers trying to channel aggression and energy in familiar ways (e.g. graffiti) to positive experiences often complain of communication problems with funding agencies.

3.1.3. Absence of any tradition or incentive in the field of education / training and employment

Living in families where there is no example of someone getting up in the morning, to go to work or school, is demotivating and hard for young people. Thus, they in turn, tend to fall into the same or a similar rut. If attending school, a majority of the young people quickly lose confidence in the school system. Lack of confidence, low self esteem, unrealistic self image, poor social skills, excitement seeking by taking risks through crime, homelessness, drug use and abuse, addiction to gambling, being cautioned by the police, having child care responsibilities, etc., do not help to create a stable and positive background to concentrate on education. Meanwhile the traditional school system is not always able to confront the accumulation of all of these problems. Many of these young people leave school early, without any qualifications whatsoever. Their perspectives to find a job are extremely minimal. If they do find a job it appears to be extremely difficult to keep, since they are not used to any stability or discipline. Some of the young men and women we met, simply stated that they regard stealing, drug dealing or prostitution as their profession. Project workers often underlined how important it is to get the young people to understand why they should not expect immediate, material results from training or employment.

3.1.4. Female and male role models

The gender element and the specific female and male role models are strikingly present with most of the young people we met in projects. They grow up in an environment in which women are defined 100% in terms of the relationships they have with men. Women are mothers, sisters, wives and daughters. On many occasions we were told that a lot of the young people grow up without a father, or while their father is in prison.

Concerning education the majority of young women seem to make rather good use of any opportunities that are offered to them. Up to a certain age they seem to actively develop their chances to improve their situation, much more than is the case with the majority of the young men. But then again ... the young women we met had become pregnant at a young age, they are single mothers, they start raising a family while their partner is in jail, they work as prostitutes during the weekends to earn a living, etc. Although up to a certain age they are the ones with the better chances, in the end, they are trapped in the constant circle of poverty and reproduce it, giving birth to children who grow up in the same conditions.

However, the fact that this course exists is due to the European Union and the Council of Europe having previously agreed on its principles and aims; without this agreement none of us would be at the course.

As trainers, our mission is to realise and take note of the needs corresponding to the objectives of the European institutions and combine this with our perception of the needs of youth workers, our target group.

From your point of view, as participants, you do not participate in the training course just for your own pleasure and interest. You are sent via the organisations or associations with whom you work and they also have their own plans concerning you and your participation. It may also happen that your own perception of your organisation or institution determines your perception of the needs that you have and which you expect will be met at the course.

All this makes for a very large pool of different training needs, which must be regarded in relation with the training offer. We partly identified the demands when we established the criteria for eligibility and participation at the course (have a certain experience, have a project, etc.). The team has, therefore, worked on the basis of three types of requests: the ones coming from the institutions, the ones coming from the participants and the ones coming from the team itself.

The programme is the reflection of the convergence of those three demands and it must, therefore, meet the real needs of training (your needs), the institutions' and the team's.

There are thus different dimensions of needs:

- The needs of the individuals;
- The needs from a group or team that carries a project;
- The needs of a larger target group.

Whatever dimension we take, in a team or in a larger group, we can analyse the needs:

- * in function of an ideal (what we would like to be or to achieve),
- * or in function of experience (e.g. during the project we noticed that we did not know how to make a budget).

It is important to be able to distinguish between what we would like to learn or teach ideally and what we actually notice when working daily with the people for whom we want to bring about change. The difference is important because it determines the relevance of the needs as they are of different nature.

How to *hunt* needs

The key for identifying the relevant needs lies in the analysis of the skills and competencies that one must have in order to fulfil tasks and functions (tasks is what our daily work is made of, functions imply multiple tasks).

The analysis should necessarily be made on three levels:

- * Knowledge;
- * Know-how
- * Personal attitudes (what needs to be changed in one's way of being).

All the needs fall into these three categories, even if in practice we are not able to distinguish one from the other.

Working groups

The groups' task was to discuss how participants identify their training needs and the training needs of the young people they work with. The results of the groups were intended to allow the team and the participants to prepare the fifth phase of the course, mostly devoted to the definition of the training needs of youth workers.

The working groups interpreted the task very differently and some participants had difficulties in understanding it. The results were, therefore, very varied even though the discussions were fruitful, essentially reflecting the fact that participants were still too much involved in the course to be able to see the question in terms that required distance from the course experience.

The following is a brief summary of what participants identified as common needs for youth workers in Europe:

Training to be open;

Courage;

Intercultural learning;

Capacities for self-reflection and being able to learn from experience;

Empathy;

Learning to speak at least one foreign language;

Being able to develop flexible alternatives to the established structures in order to respond to the needs of target groups;

To learn about European funding possibilities for European youth work;

To learn how to organise multicultural meetings, exchanges, etc., and being aware of their specific requirements;

To be able to explain the necessity of the specific work;

To feel European and have a notion of European citizenship;

To have a vision of the conceptual development of the work.

About the way they identify their needs, the major influence is determined, according to the participants, by:

The projects and work experience;

Personal interest and curiosity;



Peer pressure and influence of the leaders (if everybody says it is important, then it must be important);

What they think they can actually and effectively learn or deliver;

The postponement of needs by fear of one's weaknesses;

Motivations other than learning: especially for European activities there is the expectation that they will deal with something important that can not be acquired at home. The support of the national or sending organisations builds a lot on this too.

5. MID-TERM EVALUATION

Mid-term evaluation

A mid-term evaluation was conducted by the participants in groups with team members. This evaluation was particularly important to allow the team to plan the rest of the seminar programme. The following is a synthesis of the evaluation made by the team.

On the contents of the programme:

Satisfaction and enthusiasm with the work on social exclusion, going beyond the expectations of many. Participants feel that a common language and understanding of the issues has been created. The issue of exclusion, they felt, was now being grasped in its practical dimension.

Some participants started to notice things whose importance they had not realised before. Quoting one of them: "I came back, despite my work, for myself and not for my organisation. Now I understand what I can get out of it for me as a trainer and as a worker"

On the working methods:

Participants still enjoy the variety of methods, but they appreciate also the possibility for larger plenary meetings and discussions. A greater concern is shown for the content rather than the methodology used.

On the participants and the group:

- * Much more involvement than in the 1st phase.
- * The group work hides too much of the individual (hence the importance of plenary discussions).
- * Participants feel well in the group ("at home" like one said) even though the atmosphere not as high as they expected and others actually find the social life boring. The group was quickly and easily re-launched, but the participants are indeed different as they are "marked" by the second phase.
- * The participants are now also better able to act as individuals (compared to the first phase). This also reflected in their concerns and expectations for the seminar that are, once looked into, very different.

Planning the days ahead

On the basis of the order books, the trainers made a summary of the different needs and requests expressed by grouping needs of similar natures. Two main types of needs were identified: project related needs and global training needs: These were to be seen in conjunction with offers that participants had made to run workshops for other participants.

Project-related needs:

- * Funding within Youth for Europe
- * Individual consultations
- * Planning and managing a project
- * How to involve local population
- * How to motivate a group
- * Preparing the follow-up

Global training needs:

- * Intercultural learning (theory, methods, setting up a programme)
- * Evaluation (criteria, tools, internal/external, identification of priorities)
- * Time management
- * Conflict management

- * Communication
- * Team work
- * Group dynamics
- * Increasing participation and motivation

Participants' offers:

- * Creative art work
- * Working with boys

Out of this list the participants selected the topics that would interest them the most as it was clear that not all needs could be thoroughly addressed. Their selection was intended to allow the team (and participants who were workshop leaders) to prepare the workshops in advance. In choosing the workshops, participants were aware that some of the issues left untreated could be addressed through individual consultations. They were also aware of the fact that it would be better to have a few (well prepared) workshops rather than a puzzle of different and scattered information which could end up being difficult to grasp.

The list provides an overview of the choices made (and therefore of the themes that were dropped), but can never express the difficulty of organising the workshop timetable so as to satisfy all participants' requests and cope with time and interpretation needs...

1. Project management
2. Motivation
3. Working with Youth for Europe and getting acquainted with application forms
4. Intercultural learning
5. Training skills
6. Creative art work
7. Working with boys

In this selection it had been understood that the matters relating to evaluation and follow-up would be dealt with in a specific part of the seminar and addressed to all participants.

6. THE WORKSHOPS

The second part of the seminar eminently practical and aimed at providing the additional tools, information and skills that had been requested by the participants in their order books.

The participants could choose the workshops that interested them the most and, as some were ran parallel, no participant could attend all of them. Each workshop leader (trainer or participant) prepared his/her workshop differently and they also necessarily provided different experiences. Similarly not all workshops provided a report, as not all workshops were "reportable". The presentation of the workshops in this report serves the purpose of providing the reader with a clearer idea of what the workshop was and not so much an actual description of the workshop and of all the issues that it dealt with.

6.1 Workshop on Empathy

(Antje Rothemund)

The workshop on training skills focused on empathy as one of the fundamental skills for youth workers to be aware of and to develop. This was the result of a negotiation with the participants interested in the workshops because "training skills" covers such a wide range of topics, skills and knowledge that it would not have been honest or even possible to attempt to deal with it in a workshop of three hours.

The workshop on empathy was organised to give participants the possibility to

- train their empathic skills for the specific target group of young people
- give a practical example on how to work on empathy as a subject related to intercultural learning.

The workshop started with a relaxation exercise. Each participant then received a role and in a non-verbal exercise lived through 24 hours in the life of this person.

Some examples of the roles used:

"You are a 18 year old young man looking for a girl friend. You are not very good looking and it doesn't work well with the girls. In the evenings you are bored - you often go out with your friends looking for trouble in the streets. You like most beating up asylum seekers."

"You are a 15 year old girl who run away from home. Your mother remarried after divorce and your stepfather harassed you several times. You told your mother but she thought that you were lying and forbid you to talk about it again."

"You are 19 years old and you are dependant on hard drugs. You have sold everything already to get what you need. The quickest way to get your hands on money for you is occasional prostitution."

"You are a 19 year old homosexual man. Your economic means are extremely limited, you live from odd jobs and you move from friend to friend as you cannot afford your own place. You think that you are HIV positive, but you do not have the courage to take the test."

"You are a 16 year old girl living with your family. Your parents came to this country when you were 5 years old. You know that you are 2 months pregnant and you are afraid your father will beat you should he find out. You just left school without any diploma."

"You are a 26 year old street worker in an area with high unemployment, juvenile delinquency and drug abuse. At the moment you have to deal with violent street gangs in your district and the related pressure from the police and local authorities to do something about it urgently."

"You are a 21 year old homeless young man. You have no income, you have lost your job, your girl friend has left you. You are selling magazines to get some money but you would like to find a real job. You sleep with other homeless people under the bridge and you do not have an address. You feel all alone and you have no idea how to get out of this situation."

"You are a 19 year old illegal immigrant coming from another continent. You cannot return to your country as you will go to prison there. Until now you have been living with a family of a friend but they are afraid that the police will find out and ask you to move on in the next few days."

The debriefing of the exercise contained three steps:

- an interview with the person defined by its role.
- an exchange of experiences of the participants of the workshop during the exercise
- a transfer to the reality
- a transfer to youth work practice.

Participants expressed in the evaluation the usefulness of this exercise to train their own empathic skills as well as the relevance for their professional practice.

A small selection of the outcomes of the debriefing are as follows:

- I confronted myself with my own prejudices and stereotypes.
- I take rarely time to put myself into the shoes of someone else - this was an excellent opportunity to do so.
- I was confronted with my own limits - it is easy to talk about the homeless, the disadvantaged, the people without perspective, however, it is completely different to feel it, even for 30 minutes.
- Feeling without perspectives paralyses your capacity to act - even trying to find help seems an impossible enterprise.
- Empathy is necessary to understand the people to work with, too much empathy however can block your professional action.
- Empathy can only be developed with a certain cognitive knowledge about the background and the life circumstances of the person in question - otherwise it remains imagination...

6.2 BOYS WORK

By Paul Kloosterman, Spectrum (Arnhem, The Netherlands)

Workshop Outline:

- * why we started boys work at Spectrum
- * the changing social and economical context
- * some facts about boys
- * socialisation of boys
- * working groups

Introduction

When I came into my office one morning there was a game on my desk. It was the first draft of a game meant for boys about sexuality. There was a note on it from a colleague and she asked me to take a look at it from a male perspective. It was one of those games with all kinds of questions on cards and depending on what answer you gave to the question you got more or less points.

So I went through the questions and found out that I did not agree with the points they gave for the different answers. And when I had gone through the first twenty ones I stopped and tried to think what it was that I did not agree with.

The main thing was that the game was addressed to boys but in the interest of girls. The game was developed to teach the boys how to behave towards girls in a different way. It was obviously a game developed by women. It was not about the questions and problems boys had regarding sexuality.

So my colleague and I had a long discussion about it and then she said: OK you are right and my conclusion is that I shouldn't develop work for boys, you have to do that.

That's how boys work started and how I got on this project. The first push was given by girls work. Girls' workers said it was about time that something was done with the boys. There has been special attention for girls in the last fifteen years with all kind of projects in schools and in youth work. So girls do have another perspective, a new view on their future. They want a job, a career, they want a partner who is also taking care of the children and doing his part in the household.

But the young men that they meet on the 'love-market' do not this perspective. So, "do something with those boys", they said.

In conversations we had with youth workers it came out that many of them didn't really like the boys they were working with. They didn't know how to deal with their behaviour and how to do something with them. What do you do with a group of boys in the youth centre who are aggressive, drink too much, shout too loud, have a sexist attitudes to women and even say all kind of racist things? What can you do as a youth-worker?

When you take a closer look at groups in our societies that are causing problems you'll see that the members of those groups are from 70 to 90% male. Think about football-hooligans, think about alcohol problems, think about racist groups, think about the population of prisons.



What is the problem with men that they come to behave in such ways ?

Socialisation of boys

This story tends towards generalisation. I am aware of that because there are, of course, big differences in how boys are brought up. I'm also not sure if it fits with other countries. It's a story about socialisation from a Dutch, English and American perspective. As I am just sticking to the main-points it may be even more general. But, anyway, I think you will recognise a lot of things.

Brought up by women

In the first years of their lives boys are surrounded by women. In most cases mothers are still the ones who bring up the children. When they go to kindergarten and to the first classes in primary school their teachers will be female. They learn a lot about how women communicate, how they deal with things, how they behave.

At the age of four, boys are becoming aware of the fact that they are male, that they are different from their mother. At that point they want to act as male.

Lack of male role-models

How does one behave as a man? Boys want to find out what it is to be a boy. They don't learn much about it from their fathers, because they don't see them in their daily life. Most fathers don't tell very much about their work at dinner. Boys don't see enough of how men deal with things. They have role-models from television, from cartoon strips, from commercials, out of books. So what you see is a big difference between boys and girls when they are playing together.

Girls play things they see in daily life from their mothers. They are playing with dolls, taking care of these dolls, they are having very nice conversations with each other. They are, in a way, imitating their role-models.

Boys play 'real men'. They play 'Miami Vice', the Gulf-war, things that are far away from daily reality. Boys have a very limited view on what men are.

What they know is that they are not women, so they don't behave like girls.

Proving

When you look to a group of boys or a group of young men you'll see that they have a very limited way of communicating. When I have my nine year old daughter in the back of my car together with a couple of friends the conversations are very different from the ones my son had with his friends when he was nine and I was taking them on a Saturday morning to a football-match.

Girls can talk for hours about one topic. They listen to each other, they ask questions, they giggle together about the stupid things they did.

Boys make one-liners, don't really listen to each other. When a boy tells his friend that his father has a new car that goes at 150 km per hour, his friend doesn't ask him what colour this car is but he'll say 'my father has a car that goes at 180 km.'

When you take a look at a group of young men in a youth centre you see the same kind of behaviour. They make jokes at each others' expense, make really smart remarks and the next remark, the next one-liner, has to be smarter or funnier than the one before. It can be very funny, there can be a lot of humour in it.

What they are doing is proving to each other that they are 'real' men. This 'proving' is always there in a group of boys. When you see a group of young men in the street the first one is kicking a dust-bin, and then the next one kicks a phone-box, and then the next one has to completely demolish that same phone-box and so it goes on and on. This brings boys a lot of courage and creativity.

But it doesn't bring them the opportunity to discuss with each other the doubts, problems and questions they have. Try to remember the last time you heard a boy say: 'I don't know'.

In the last year there were two surveys on boys in the Netherlands. One was about how boys experienced their 'first time'. The other one was about what friendship meant for them. The first one showed how unsure and afraid boys were for their first sexual experience. They were unsure about all kind of technical things, they were afraid they couldn't make it, they felt very responsible for the girl and they have this idea that they have to be, at least, the biggest lover in town. In the other survey it came out that they don't talk about any of these problems or doubts with their friends. In a group of boys you don't say 'I don't know' - you know everything.

What they don't learn is to communicate about things, about questions and doubts. So that means that you have to solve all your problems on your own.

**All behaviour of boys is their solution to the problems
and challenges they come across**

Some facts

- * By the year 2000 more women will be working than men (England).
- * At schools boys are lagging behind girls in all subjects, even in the sciences.
- * Researchers predict that within a generation teaching will be an all female profession.
- * Boys outnumber girls two to one in schools for children with learning difficulties.
- * In special units for behavioural problems there are six boys for every girl.
- * 80% of girls plan to go on to college compared with 60% of boys.
- * Teenage boys are much less optimistic about the future than girls, according to a recent study
- * In prisons 95% of the population is male.
- * Young men represent one eighth of the population but commit one third of all crimes.
- * The suicide rate among young men has risen by 70% in the last decade. Young men (15-24) have a suicide rate of 16 per 100.000. The rate for girls is 5.

What can youth work offer boys ?

- * the opportunity to behave in different ways. Men don't want to behave the way boys do;
- * the opportunity to question their behaviour;
- * the opportunity to talk;
- * create personal trust;
- * out-door activities;
- * social skills;
- * the youth worker has to be aware of his own socialisation;
- * the youth worker should be an example for the boys - show your feelings;
- * other means of communication, not only talking;
- * communication training;
- * the opportunity to look into the causes of their behaviour, not just the symptoms;

Working groups

What qualities do youth-workers need to do boys work ?



6.3 WORKSHOP ON PROJECT MANAGEMENT

Woótsch Péter

This workshop covered different elements related to project management:

1. communication structures
2. exercise of elements of project planning and project management questions
3. management - generally

Exercise on different ways of communication

There are different types of communication. It is very important to know that the means of communication used can transform or re-transform the messages in the communication context.

In order to illustrate this, an exercise was conducted with the aim of promoting a better understanding of the planning of the relevant means of communication (relevant = what is the aim of passing information to others.)

Aims:

- to understand, why it is important to choose the means of communication,
- to help the participants to recognise what 'being satisfied with the communication' means.

The exercise consists of the use of different means of communication. The different means are possible models of communication. There are questions and the participants have to use small pieces of paper to answer the question and pass the answer to the others in a regulated way.

Models:

- a) pentagon
- b) cross
- c) epsilon
- d) path
- e) circle

In the workshop we used the pentagon, the epsilon and the circle as models for the analysis of communication in the group.

The questions were:

- 'How many towers has the Castle in Larochette?'
- 'How many cubes are on this picture?' (added)

The observers:

- observed the atmosphere of the working group;
- kept note of the time
- kept note of the number of messages

We analysed the results and discussed them (e.g.: epsilon is a model representing an institution which has a co-management structure).

Some important elements about management

We used different materials and exercises to illustrate the different roles and types of management and leadership styles. The following is a summary of the main conclusions:

<i>decision</i>	<i>leadership</i>	<i>relations</i>	<i>time</i>
Authoritative	"I decided that..." "I am the leader ..." "It is my own responsibility..."	"I am the boss..."	<i>mono</i>
Participative - consultative - democratic - representative	"We have this problem" "We should..." "I represent..."	"My colleagues and me"	<i>poly</i>
Individualist - vacuum - charismatic	"I do not mind..." "People always turn to me"	"You and me..." "My duty ..."	<i>mono + poly</i>
"Laissez faire"	"Leave the problem alone..."	"I am the leader, but..."	

Management is also about managing time and managing tasks. Decisions can be classified by their priority as:

essential	and	urgent
important	and	urgent
essential	and	demanding
important	and	demanding
essential	and	necessary
important	and	necessary
essential	and	not urgent
important	and	not urgent
important	and	not urgent

From the exercises and the discussions in the group, we concluded that a **good manager** is the person who can:

- help individuals and groups identify goals and priorities and develop action plan.
- take responsibility, make decisions and get things done.
- manage her or his own time and energy.
- trust people to get on with their own work, and give them the support they need without being intrusive.
- consult, listen, learn and share.
- be firm without being rigid and understanding without being soft.
- inspire confidence in herself or himself in the management process in the organisation (common sense, sensitivity and clear awareness of what the organisation and its workers are supposed to be doing.)

6.4 INTERCULTURAL LEARNING

Els van Mourik and Rui Gomes

Looking into:

The value and purpose of Intercultural learning in social and youth work.

Objectives:

- * Clarify and reflect upon the potential and the limits of ICL
- * Clarify the educational purpose of an intercultural learning programme or approach
 - * Explore and experience different methods of ICL
- * Exchange experiences, challenges and questions linked to working with different cultural groups.

Expectations of participants:

Participants came to the workshop because they needed and wanted:

- * To clarify what intercultural learning means in practice;
- * To learn and discuss methodologies of intercultural learning in youth work;
- * To exchange ideas and experiences in relation to the topic.

Programme of the workshop:

- * Short intercultural exercises
- * Aims and objectives of an intercultural learning programme

Short intercultural exercises

Intercultural learning is as much about cultures as it is about power relations. The cultural, political and social relations between different cultures in a society are regulated not only by what one knows about this or that culture but also by the role one has in society and, therefore, by the power one has, perceives one has or is perceived as having.

In this perspective, intercultural learning is not just about foreigners or about the meeting of people from different origins. It is *also* about perceptions and roles between majority and minority groups in society. Minority groups, in the strict sense of the concept, are not only those with a different cultural background, especially if we associate culture with a nation, a language or a passport. Intercultural learning therefore does not require the presence of "foreign people" to be dealt with in an educational programme.

To illustrate these points, and to put participants into the atmosphere of the workshop, two short exercises were conducted.

The first, *Take a step forward if*, illustrated the different levels of access and participation according to one's social status, handicap or cultural origin. In short, participants were given a role (e.g. HIV positive, Muslim) and they had to take a step forward (or backwards) if a certain situation occurred. The step forward representing the access to a right, the step back representing the opposite.

In the second, *Labels*¹, participants were given a label (e.g. funny, macho, creative) which they



did not know, but was known by the other participants. While simulating preparation of the final party they would treat the other participants according to the labels they (the others) had. Every participant had a label and the point of the exercise was to guess one's own label. The exercise depicted stigmatisation and social identity, namely by showing that in social relations one's words and deeds are judged according to the roles people assign us. Similarly, we are likely to adopt the behaviour others expect from us by the mirror image we get from them.

A possible definition of intercultural learning

There are many interpretations and definitions of intercultural learning. For the purpose of the workshop and for the work with youth groups we adopt the concept and definition elaborated by Equipo Claves²:

Intercultural learning is a process of social education aimed at promoting a positive relationship between people and groups from different cultural backgrounds, based upon mutual recognition, equality of dignity, and giving a positive value to cultural difference.

Intercultural learning implies:

- The recognition of the equality between cultures;
- The recognition of the right to cultural difference;
- The recognition of possibilities for mutual benefits deriving from the co-existence of cultures;
- The translation of the above into daily attitudes and action in our own social environment and society.

Background concepts in intercultural learning

Culture

People belonging to the same culture share similar ways of communication, humour, values, life styles, etc.

Learning a culture

People adopt a culture like they breath. It is acquired from their childhood and it develops permanently throughout life.

Identity

The cultural baggage of people blends with their own personal identity

Cultural identity and recognition

People with a similar cultural background share common elements which are usually recognisable only when in contact with other cultures.

Ethnocentrism

Every culture tends to perceive its values as universal or as being "the norm".

Cultural hierarchisation

It is not possible to say generally that a culture is better than others. Nevertheless, most cultures value themselves as highest up in the hierarchy of cultures towards others.

Stereotypes

Every human group associates other groups with characteristics that generalise their culture or way of being. Stereotypes always simplify the reality.

Prejudice

Prejudices are perceptions based on stereotyping with a connotation (usually negative).

Majority-minority relations

All the elements mentioned above are present in every relation between cultures. In the case of the relations between the majority and minorities, power is a crucial element, thereby determining the nature of the relationship. The results can be discrimination, assimilation, annihilation, but they can also be integration, co-operation, inter-action, solidarity...

An interdependent world.

The world we live in is becoming a global village. But this village is characterised by structural injustice, imbalances in the distribution of wealth and in access to resources. In this interdependent world, one of the consequences of injustice is the migration of people who strive to survive. The multicultural nature of societies is not determined only by the recent migrations (migrations are a permanent phenomenon in history). An intercultural approach supposes the awareness of collective responsibility for the world and the consequences of structural injustice.

Aims and objectives of intercultural learning

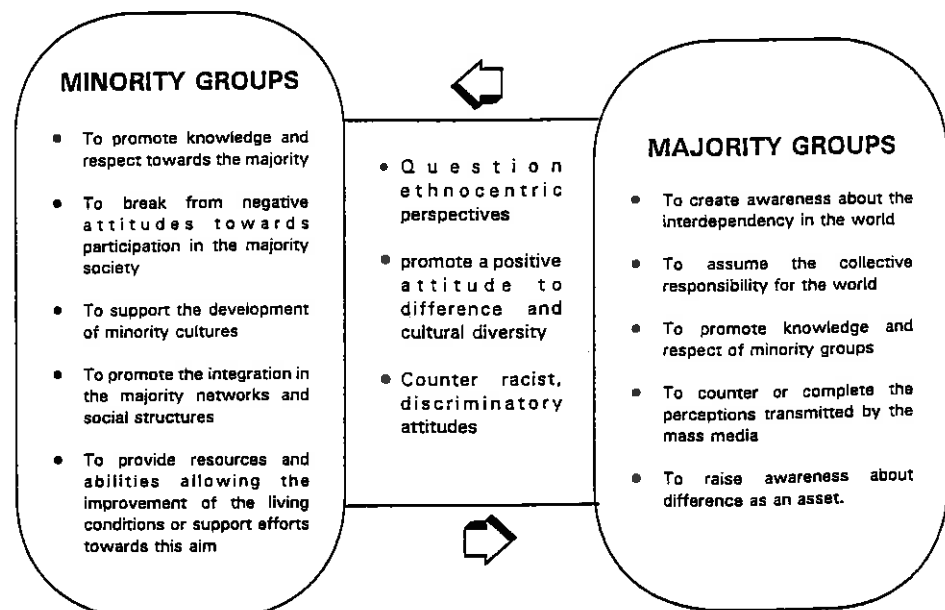
In multicultural societies like ours, the intercultural learning efforts and must aim at bringing together and promoting understanding between majority and minority groups. Intercultural learning activities must strive to reach people from both groups, even though the emphasis for each of them will be different in the contents and the aims..

The specific approaches and aims to the majority and minority groups are needed in view of working with and from the specific concerns and needs of each group. The central values and aims of intercultural learning should, however, apply to all groups and remain at the heart of all intercultural actions.

OBJECTIVES OF INTERCULTURAL LEARNING

General objective:

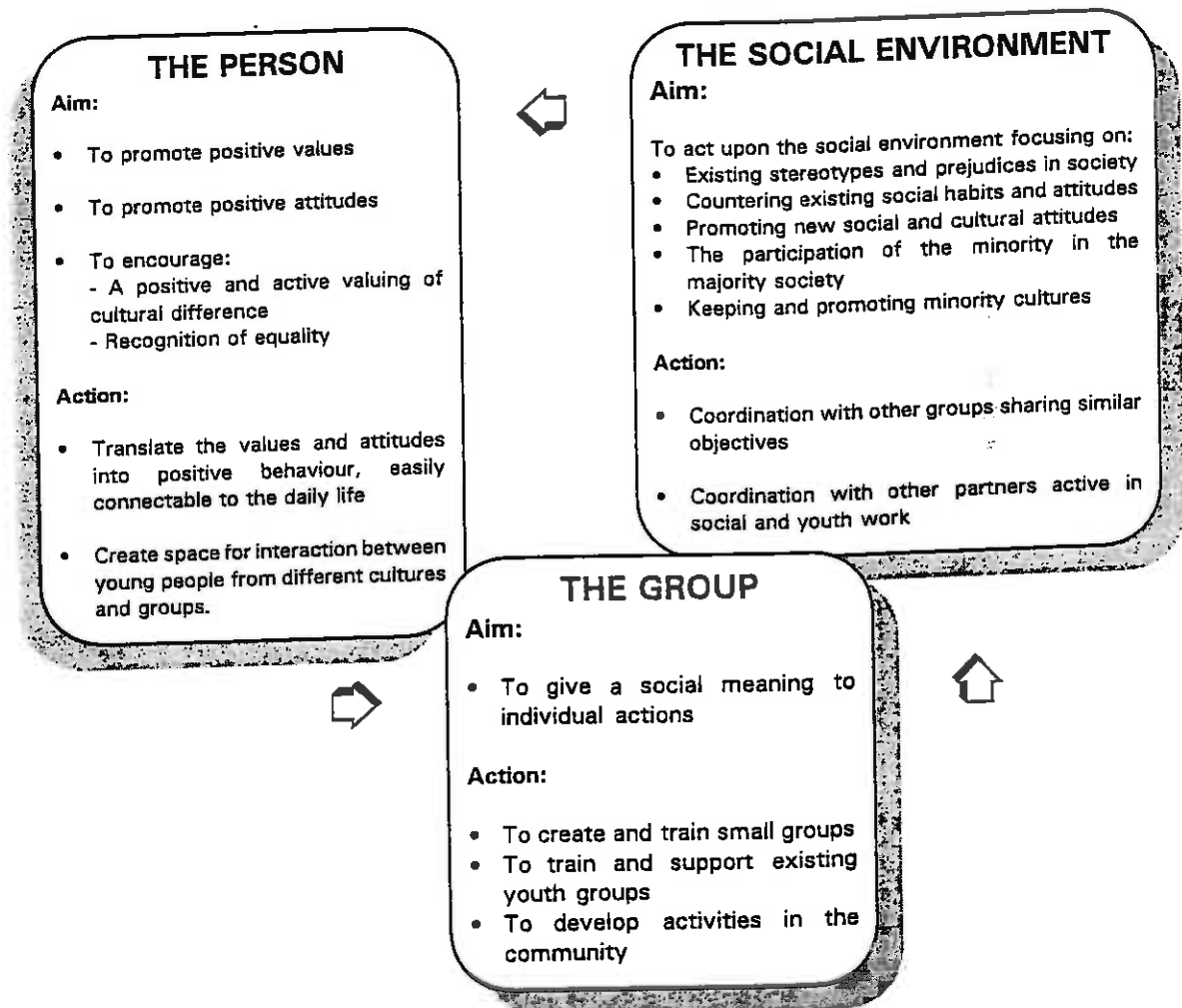
To promote positive interaction and relations between different cultural groups, based on mutual dignity and recognition of equality



Intercultural learning as a tool for social change

The noun "learning" so close to intercultural often leads people to understand it as a process of learning about other cultures. While learning about other cultures is a very important step in the approach to intercultural learning, it is not the only and perhaps not even the most important element. Learning about other cultures can stimulate curiosity, sympathy and understanding of another culture, but it can be of no social consequence if not followed or integrated into a process of action for social change. Knowing is of little importance if it can not be translated into action. Intercultural action will suppose, like in the example given earlier of community education, working both with the individual person, the social environment and the groups of young people with whom we usually work.

The group represents the support and the tool which will give the person the motivation, the support and the framework to act upon society. The personal changes are important in as far as awareness, knowledge and motivation are concerned and, undoubtedly, for the purpose of promoting the social development and empowerment of the individual. While learning is a personal process (even if supported by a group), action is collective. Hence the interaction between the three levels.



Possible contents of a programme for intercultural learning

In view of the items presented above, an intercultural learning programme for young people should comprise:

Working on the awareness of their own identity and cultural background;

Elements which promote understanding of the interdependence of today's societies and raise interest to get to know other cultures;

Activities that promote viewing and valuing cultural diversity as something positive and necessary.

Looking at ourselves from the outside

- Our own social and cultural reality

Key ideas:

- How we perceive ourselves
- How we relate to other cultures
- Discrimination is arbitrary

Living through other realities

- What do we know about other cultures?

Key ideas:

- No superior or inferior cultures
- Difference does not mean better nor worse

TURNING TO ACTION

- Individual attitudes that show a positive personal stand in relating to other cultural groups
- Simple, collective actions in the neighbouring environment and community

To assume the world we live in

Key ideas:

- We live in an interdependent world
- We share the responsibility for the world we live in

Valuing positively the difference

- Our culture is the product of diversity

Key ideas:

- Difference and diversity are positive

¹The exercise is fully described in the Education pack "all different - all equal"

² Equipo Claves "Guía para la Educación intercultural con Jóvenes", Comunidad de Madrid, Dirección General de Juventud, Madrid 1995. ISBN 84-451-0988-9

7. EVALUATION AS A TOOL FOR A BETTER WORK

Even though evaluation was a feature and working method throughout the whole course, it was only towards the end of the third phase that evaluation was dealt with as a learning subject.

This option corresponded to the team's concern of providing participants with a basic knowledge about evaluation that would allow them to evaluate their projects and be prepared for the fifth phase. It also responded to the participants' needs expressed at the beginning of the seminar regarding evaluation and follow-up of projects.

Learning objectives:

- To know what evaluation is and what it can/must be used for;
- To give participants an insight into how to plan an evaluation;
- To make participants aware of the importance of a good evaluation;
- To complete the training in project planning and management;
- To prepare participants for the evaluation of their projects and of the course.

Methods used:

Lecture

Working groups

Lecture about evaluation

The most common experiences we have with evaluation derive from the institutions and sponsors of projects who require an evaluation, essentially to know what results were achieved by the projects they supported.

Most people running an education and training activity are used to running an evaluation session at the end of it; unfortunately this also means that they often only think about the evaluation when it has to be run. And so, evaluations are often conducted but nobody knows precisely why exactly they are conducted and what will be done with the results. A common attitude towards evaluation is to check what went wrong and to see what we need to change next time. Unfortunately, however, the participants are likely not to be involved in the next activity and often the people running it also change. Chances are that the results of the evaluation have helped people to have a greater awareness of the educational process they went through (the training function of evaluation). But little more than that. And while this is a very important function of evaluation, it is not the only one, especially when we think of the evaluation of projects intended to promote social change.

Evaluation and project management

Evaluation can be described as:

The process of collecting information and establishing criteria leading to:

- * An assessment of what has been achieved;
- * A judgement about the importance of what has been achieved;
- * An explanation of how it happened;
- * A better planning of the future activities.

Evaluation is different from justifying the way money was spent, from public relations policies, from funding strategies and from finding excuses for one's own weaknesses. However, evaluation is very often confused or limited to one or several of those points, because evaluation is also related to them.

Evaluation is a powerful tool for planning and especially, for improving our abilities, our projects and our activities. It should be understood as a fundamental tool in processes aimed at social change, because the main strength of evaluation is in preparing us to make things better than we have done previously. Generally, we should conduct evaluations because:

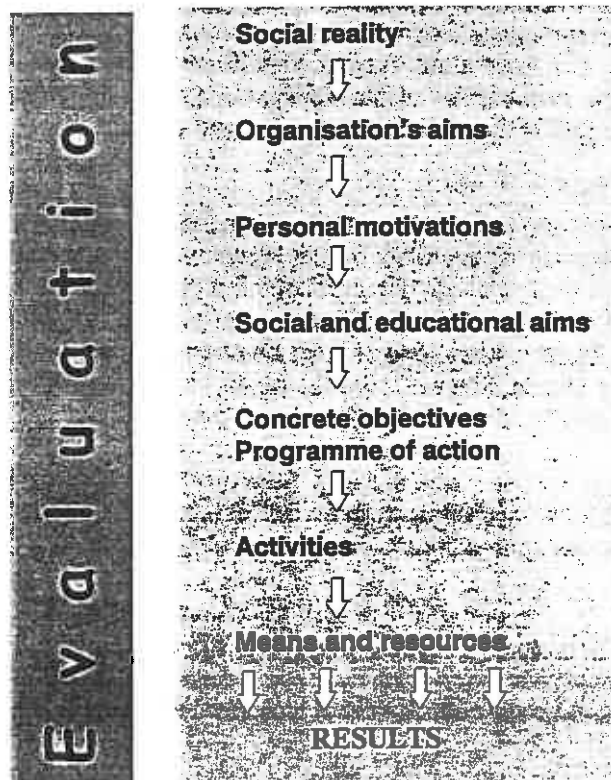
- * We want to learn further and develop our own capacities and skills;
- * We want to check what has been achieved as a result of our efforts and actions;
- * We want to consolidate and validate a learning experience;
- We want to check how effective we are;
- * We want to see where we can improve;
- * We want to commit people to their learning process;
- * We want to change the state of things, and because we also want the world to know the good things we do!

Evaluation is sometimes a difficult and frightening task when:

- * We are forced to do it;
- We are afraid of the results it could produce;
- * We don't know how to do it properly;
- * We know that nothing will be done with the results, that no change can occur.

Evaluation and project planning

In the process of planning and running a project, one of the main functions of the evaluation is to allow us to see the relevance and adequacy of the project and of the activities to the social needs that determined the objectives of the project.



In project planning evaluation can be understood and used in two different ways:

- * During the planning of the project, to help control of the project and of the original objectives and purposes (what has changed in the meantime in the social reality, organisation's priorities, personal motivations or means available).

We all conduct evaluations in this process but without necessarily being aware of it. Most of the time we are forced into decisions which are the result of "evaluations" made by others (e.g. this project does not seem so interesting anymore).

- * At the end of a project, to evaluate the results achieved (at all levels), distinguishing those that have actually been planned from those that were not planned and happened anyway, and those that were planned and were not achieved. Usually objectives are never reached or missed entirely. Evaluation helps measure the extent to which they have been reached or missed.

The natural implication of a final evaluation will be to confront the results with the original objectives but *also* with the reasons that motivated the project (social, institutional, personal) in order to draw the relevant conclusions (the social reality has changed, the problems persist and the project needs to be extended, my motivation increased, etc.).

It is the result of this analysis that should determine the follow-up of the project (its nature, form, extent, etc.).

The success of the evaluation, in any of its forms, depends of three fundamental conditions:

Time

Every project must have a starting and end point to allow for an evaluation. This does not imply that the project has to be stopped, but that "stop and look back" points have to be established. This applies as much to final evaluations as it does to intermediate evaluations. In the latter, one can break the project into sub-projects, each with its own evaluation point (example, looking for funding and partners can be in itself a sub-project, with its own evaluation). Inadequate time management will lead to the impossibility of introducing changes in the project at the relevant moments or to a loss of control of the evaluation process and purpose.

A good definition of objectives

Defining concrete objectives (and being able to differentiate them from the general aims) is one of the most crucial steps in defining a project and in implementing evaluation. Lack of clarity about the objectives always implies a loss of control of the project in its educational and practical dimension as the end result will be the confusion between the results achieved and the objectives intended. The objectives can (and should) be changed, namely as a result of intermediate evaluations. They should, however, always be as clear as possible and, why not be written down and made explicit to all those involved in the project.

Defining concrete objectives can be made easier if the project comprises different activities or stages of implementation by setting the results intended for each of the activities. In educational activities distinguishing between the different levels of learning (cognitive, practical, emotional) can also help.

Finally, the definition of concrete objectives will facilitate the preparation and carrying of the evaluation as it may be possible to distinguish between measurable objectives and less measurable ones and, therefore to foresee which kind of indicators are required for the evaluation of

A good planning of the evaluation

Evaluating is easy but it can be made easier and more effective if planned from the beginning. Planning may not mean actually preparing it, but at least being aware that evaluations will be needed and that information for it needs to be secured. Indeed, some of this information might only be possible to get at the beginning of the project (if I am carrying out a project on literacy, it is necessary to know at the beginning of the project the literacy levels of the target group).

Planning an evaluation

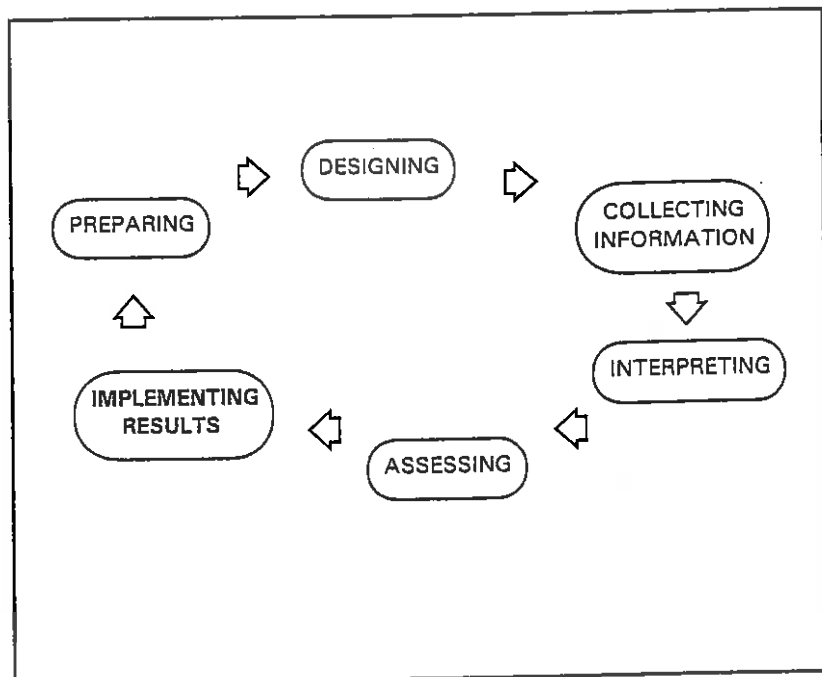
Planning an evaluation can be made like planning a project: determining the objectives, working methods, action plan, etc. The following graphic¹ illustrates some of the steps of an evaluation project. Evaluations are not always planned or conducted this way (and need not to be) but implicitly these elements are and should always be present.

Preparing

Preparing the evaluation is first of all setting its aims and purpose: why is the evaluation necessary? Who needs it? Who should be involved in doing it?

Designing

Once we are clear what the purpose of the evaluation is, we need to define its objectives, namely what is going to be evaluated (the use of resources, the educational methods, the results, the impact, etc.). These objectives will determine the indicators or criteria (qualitative, quantitative) and the time when evaluation should start.

*Collecting the information*

The indicators and criteria being established, the next process is actually getting the information (data) needed (how many people participated, what did they learn, what did they do afterwards, etc.). The criteria and the objectives will determine the way of collecting the information (written records, interviews, during the project or after, etc.).

Interpreting the information

What does the data and information that we possess mean? The interpretation, like the stages that follow reflect the most difficult challenge in evaluation: objectivity. Reality can always be interpreted in different ways and people can also influence the evaluation by their own interests and concerns. An awareness of the need to be objective is nevertheless essential.

Interpretation can be made easier (and showing the path to the conclusions) if the information can be compared with other experiences of the same nature.

¹ Inspired from "Working effectively", Warren Feek

Assessing

The assessment is actually the process of drawing the relevant conclusions out of the information acquired. It is looking for the reasons for what happened, highlighting the results and putting them into perspective with the original aims and objectives of the project.

Implementing results

All the information and the conclusions drawn from it are, in a way, meaningless if nothing is done with them. The function of evaluation towards social change is lost if there is no desire to change, to admit the results of an evaluation, etc. The sources of resistance to change are many (institutional, personal, political, etc.). They can be limited by the objectivity of the evaluation as well as depending on who has been involved in carrying it out.

Closing the circle

The process of evaluation is very similar to the one of planning a project. Just as the evaluation of the project should determine the way the follow-up will be made (and therefore influence other future projects), so the results of the evaluation (and the consequences it had) will influence other future evaluations as people should learn from experience. Learning from previous experience is, indeed, very much of what evaluation is all about.

Working groups

Following the introductory lecture the participants worked in groups to discuss the points put forward and, especially to exchange about the way they had planned and determined the evaluation criteria in their projects.



8. FINAL EVALUATION AND CLOSING OF THE SEMINAR

The regular evaluation of the seminar in Larochette was conducted in a very different manner from the one in the first seminar. The different objectives and working style and atmosphere allowed for closer and more spontaneous moments of evaluation, formalised in the mid-term evaluation during which participants expressed themselves on the organisation of the programme. The team had also deliberately adopted the approach of evaluating each workshop with the participants and of involving them in evaluating the suitability of working methods (important because many participants intended to use similar working methods at home).

As for the final evaluation, it was conducted in five stages:

Evaluation in groups about the progress made in the training

Written evaluation form

Projective evaluation - "the control panel"

Ships revisited

Plenary round about the state of the projects.

8.1. Group evaluations

The participants started by evaluating the progress made in terms of training during the seminar. Their evaluations covered three main points (the learning dimension of the programme, the projects and the follow-up).

About the programme and its learning dimension:

- * Great progress in learning about social exclusion and RAXI, but still many questions about the practical implications of it all. A better understanding of the causes of social exclusion as well as of the general concepts used.
- * A bigger and better equipped tool box for intercultural learning.
- * A lot of progress was made in learning from other people's perspectives and experiences.
- * Generally better equipped and confident.
- * Important and useful information about project funding.
- * The programme was close to the reality of youth work.
- * The theoretical inputs clarified the practical dimension of the work a lot and helped progress in that area.
- * A lot of new ideas for practical work.
- * Appreciation of the fact of contributing to shape and prepare the programme of the seminar.

Concerning the projects:

Important clarifications about the financing of the project. Perspectives are mostly better but some uncertainties remain.

Afraid of reactions of colleagues at work (to changes in the project).

Concerning the follow-up and the fifth phase:

Need to go further and deeper into the way to tackle the problems of social exclusion and racism.

How to be a multiplier and how to follow-up the projects.

Opportunity to set up a network with the participants and to develop new European projects.

8.2 Written evaluation form

The written evaluation form handed out to participants called for their reflection about the main parts of the programme. The actual form can be found appended to this chapter. A synthesis of the answers has been made by the team.

8.3 The control panel

Evaluations conducted in groups are an excellent and participative way of evaluating. One of their limits, however, is that the opinions of individuals can be submerged in the general group conclusions. One of the difficulties the team had had in previous evaluations in this seminar was precisely the fact that there were many differences of opinion and of progress between participants and that it was not always possible to notice them when reporting group work.

Therefore, in order to provide a collective and creative overview of the feelings and opinions of the whole group, the team created control panels (as those found in the dash boards of automobiles). Apart from allowing everybody to evaluate individually the course and see the evaluation of the others, the method implied that there was an optimum level, out of which the results would have been too intense, too many (too much of the same is not always positive) or not enough. The results are, therefore, to be read bearing that in mind. This method served to evaluate:

The achievements and general progress made (the battery level meter);

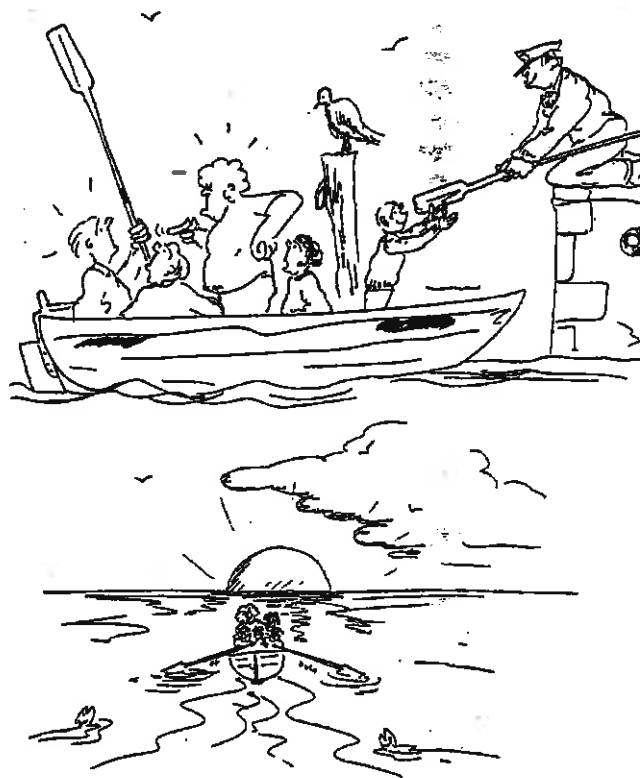
The project (pressure gauge);

The atmosphere in the group (thermometer)

The fulfilment of expectations (tank level)

The adequacy of the methods (speedometer)

The rhythm of the seminar (revolution counter).





8.4 Ships revisited

The evaluation also comprised an exercise that had been done during the first seminar in Luxembourg, the ships' route, which was used to evaluate the learning dimension of the seminar, the work and progress made on the projects and the group life.

While the exercise comprised some evaluation elements which had also been covered in the "control panels" the option of doing it was to allow the team and participants to keep a record of comparable elements for the first and third phases that could be of use for the evaluation of the whole course at the fifth phase.

Like the control panels, the results of this evaluation can be found appended to this chapter.

8.5 The state of the projects

The detachment of the projects from the actual seminar programme implied that, in fact, most people had lost track of what had happened to the projects of the others. In fact, although not very present in the actual programme, the projects had occupied participants' minds and time a lot (consultations with trainers, work on funding applications, work with other participants). This process was, indeed, much more intensive than it seemed at first glance. At the end of it, the majority of the projects were clear: clear about the funding possibilities, about the objectives and the contents. Quite a number of participants changed or re-shaped their projects and, in one case, the project was completely dropped.

Due to the fact that the results of this work were mostly unknown to the other participants and trainers, a plenary round was conducted for participants to tell what they were going to do next with their projects. Beyond this task lied also the concern for participants to start thinking about and preparing the return home and the fourth phase.

Better than any synthesis, we reproduce the answers of participants to the question "What are you going to do next regarding your project?"

- * Study the Youth or Europe vademecum and application form.
- * To rest and get my application for Youth for Europe ready. Review my project within the PHARE programme.
- * To think over all my doubts and discuss them with my colleagues.
- * To enlarge the target group, prepare the funding application and start planning future projects.
- * The project starts really to move. Need to plan the evaluation and get the support sorted out.
- * Will read the existing information on intercultural learning. Re-start the work with the group in March.
- * Will soon have a meeting with the platform for the project. Will make final draft application for Youth for Europe and apply to other funds too.
- * Will type the funding application now and get back to work as usual.
- * Will write a report once back. Get in touch with the National Youth Council to start the course preparation.
- * Start the fund raising. Finalise the details with partners in January.

- * Will have a meeting with all the collaborators to decide on how they will continue their work.
- * Will try to continue the work with the target group in order to decide about what the project will actually consist of.
- * Will read back all the notes. Meet with the colleagues right after going back. Prepare a training meeting for February. Travel to the Netherlands to prepare another training.
- * Will meet with his colleagues to share the experiences here. Will bring together the group of young people and start the training programme.
- * Will meet with his foreign partners to prepare the application form.
- * No project anymore. Will reflect about another way of carrying on the work or will do something completely different.
- * Hold a Christmas party at the organisation and talk to colleagues. Finish the application form in January. In February will start the first phase of the project and prepare a report for the 5th phase.
- * Will find out if all the money promised is there. In January will start the project.
- * Will start the research in February according to the project's timetable.
- * Will report back to the colleagues. Buying a bus and think about how to couple intercultural learning with the art work.

8.6 Closing of the seminar

Like in the first seminar, the evaluation session had been held in the presence of the institutional representatives of the Steering Group of the project.

Given the "political" accidents of the second phase which prevented the seminar from taking place in Strasbourg, all the participants and trainers were wondering where they would meet again. The Steering group representatives did not disappoint their expectations for they made it the subject of their closing interventions. Their words were brief but meaningful:



"The possibility of going to Budapest is still open."
Hendrik Otten (on behalf of the European Commission)

"I can assure you that maybe the fifth phase will take place in Budapest."
Peter Lauritzen (on behalf of the Council of Europe)

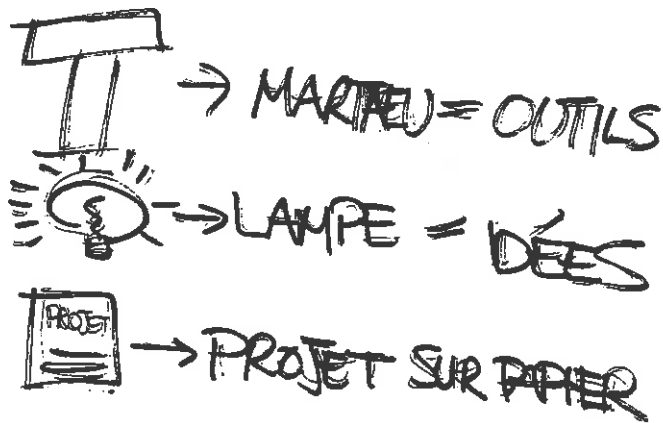
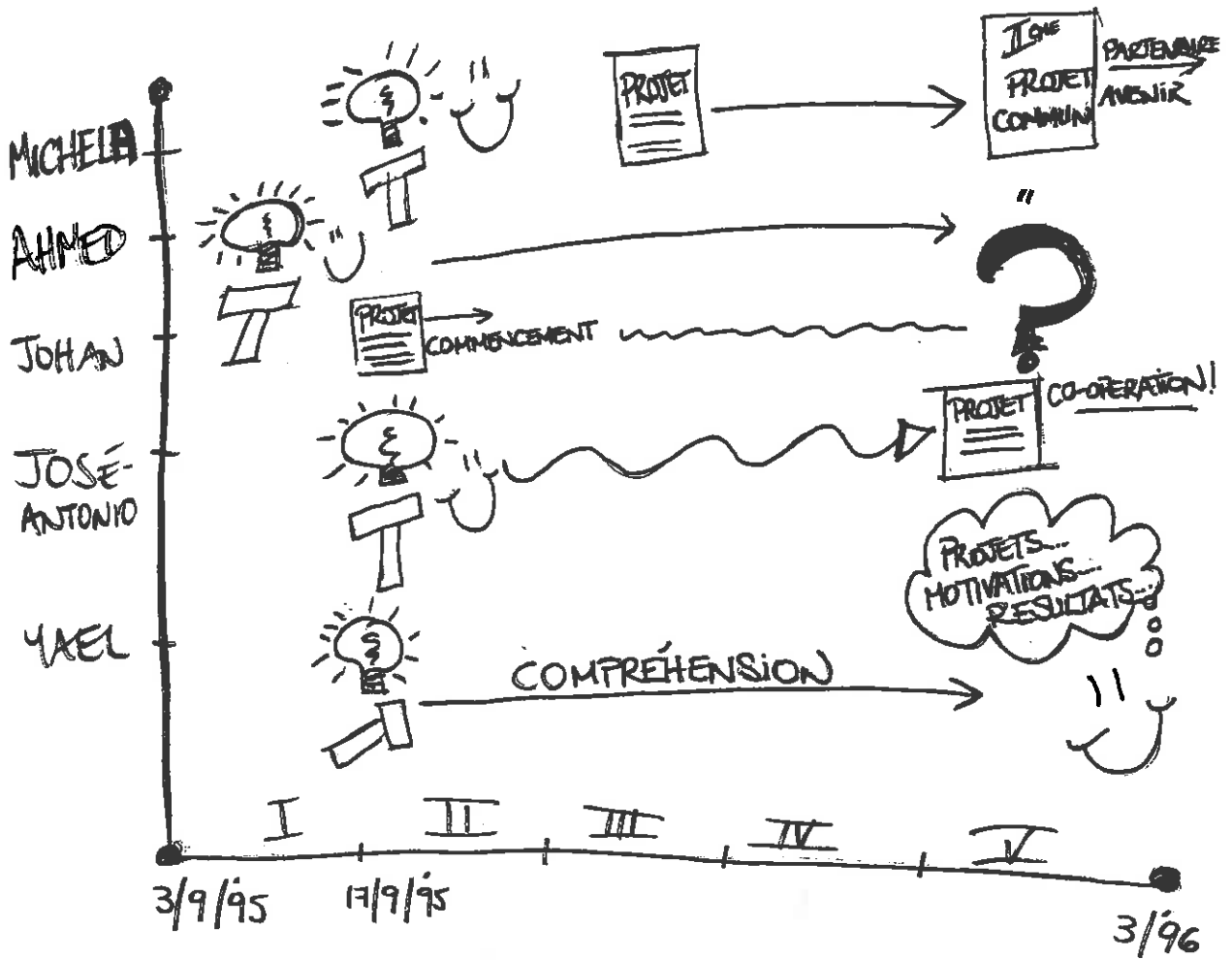
"We shall be very happy to welcome you in Luxembourg again."
Nico Meisch (on behalf of the National Youth Service of Luxembourg)

APPENDIX- EVALUATION MATERIALS AND METHODS

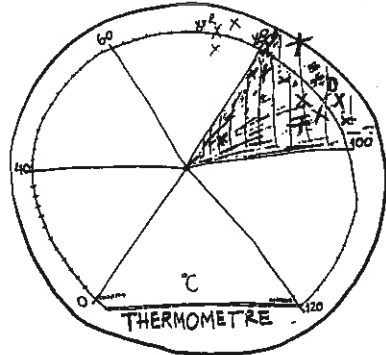
1. WRITTEN EVALUATION FORM

EVALUATION DE LA 3^{ème} PHASE / EVALUATION OF THE 3rd PHASE
AUSWERTUNG DER DRITTEN PHASE

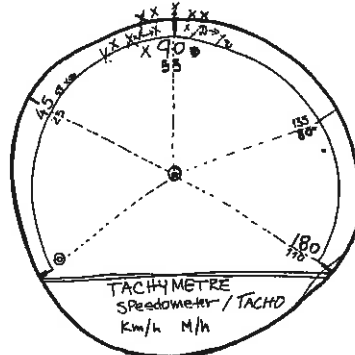
<p>This session comprised: La session comprenait : Dieser Kurs beinhaltetee:</p>	<p>Les commentaires portent sur l'ambiance, le rythme de travail, les acquisitions, les méthodes, etc. Your comments concerning the atmosphere, the work rhythm, the learning, the working methods, etc. Deine Meinung bezüglich der Stimmung, des Arbeitsrhythmus', der erworbenen Kenntnisse, der Arbeitsmethoden, etc.</p>
<p>1 jour de bilan de la formation (1^{ère} et 2^{ème} phase) 1 day of evaluation of the training (1st and 2nd phase) Tag Auswertung der Ausbildung (1. und 2. Phase)</p> <p>2 jours sur l'exclusion et RACI 2 days on exclusion and RACI 2 Tage zur sozialen Ausgrenzung und RACI</p> <p>Après-midi libre Free afternoon Freier Nachmittag</p> <p>2 jours sur les projets (consultations, financements) 2 days on the projects (consultations, finances) 2 Tage Projektarbeit (Konsultationen, Finanzen) Journée sur l'analyse des besoins /</p> <p>½ Day on needs analysis / ½ Tag zur Analyse der Ausbildungsbedürfnisse</p> <p>6 ateliers / Workshops</p> <p>½ journée sur l'évaluation ½ day about evaluation ½ Tag über Auswertung</p>	



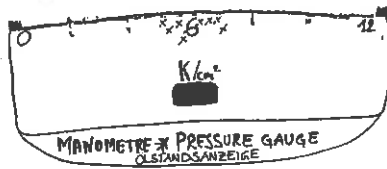
4. THE THIRD PHASE



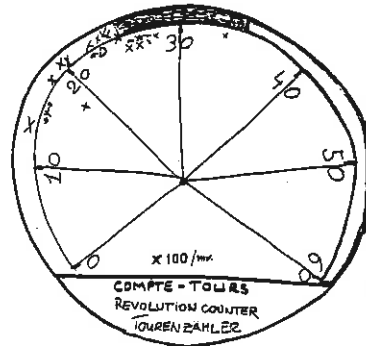
THE ATMOSPHERE IN THE GROUP
L'AMBIANCE DU GROUPE
GRUPPENATMOSPHÄRE



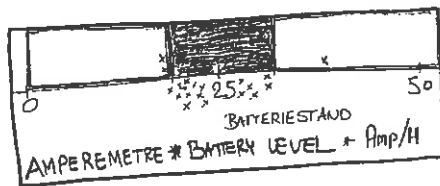
METHODS



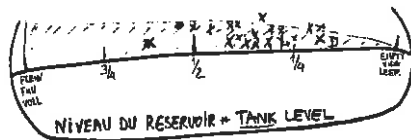
PROJECT



THE RHYTHM
LE RYTHME
DER RHYTHMUS



ACHIEVEMENTS * ^{LES}ACQUIS
DAS ERREICHTE



ATTENTES * Expectations
ERWARTUNGEN

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Chapter V

THE FIFTH PHASE

**European Youth Centre, Budapest, 22-
29 March 1996**

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1. PREPARATION OF THE FIFTH PHASE

The doubts hanging over the closing session of the seminar in Larochette concerning the venue for the last phase of the course were soon clarified as the confirmation was made that it would be at the European Youth Centre in Budapest.

It was therefore in Budapest that the team met to prepare the last seminar and, previously to that evaluate the third phase.

1.1 Evaluation of the third phase

a) Objectives and methodology

From reading the written evaluations of the participants and recalling the other evaluations they made, the picture of the seminar as felt by the participants became clearer, but also more complex.

There was a global satisfaction with practically all the elements of the programme, even though some working groups were considered repetitive or, at least, not all participants understood their objectives in the same way. This has been particularly true for the work on training needs, where most participants had difficulties. The distance or absence of project work did not help in identifying the training needs either.

The actual programme and objectives adopted were slightly different from the ones originally planned when the preparation of the course started in May 1995. In fact, the absence of or delay in project implementation implied that there was little evaluation to be done on them. But the objectives actually set were, to a great extent, been reached. The themes (social exclusion, racism) were been deepened as was requested and the seminar catered for most of what had been expressed as training needs in the beginning.

The evaluations are very positive, too positive perhaps. Were participants evaluating the seminar in function of their own training needs or in function of the usefulness and interest that they could find in the programme? In fact, the evaluations tell little of the usefulness of what they learned for their practical work. The training seems to be perceived more as a personal than a professional training.

This was probably due to the fact that the second phase (in terms of project work) did not really exist for many participants. They had very little to refer to, therefore, everything new that they could learn was seen as relevant. The projects (and their absence) also masked the professional experience and reality of the participants.

The seminar and the evaluations confirm that participants had very different levels of previous training. While some were able to see the achievements in function of their work, others are actually undergoing basic training, so everything was good for them. This forced the team to satisfy and respond to very different levels of needs.

The seminar also confirmed that many participants lacked expertise in work against exclusion. The requests to go still deeper into the practice of youth work against social exclusion are a good indicator of this, as well as the difficulty in identifying their own training needs. Not all participants are motivated or experienced enough to undertake that work. Hence, the importance of the presentation of the Youth Forum's project. The speaker did not actually speak much out of personal experience, but the examples were inspiring and many participants could find a connection to it. However, training on social exclusion must always have an impact on the person, too. Working on

exclusion puts a lot of challenges to the worker and to the person. Participants left Larochette with greater motivation and with more skills for the work at home, and this goes in the right direction of what was intended with the seminar. It is also in this context that the course is a pilot project and where a lot of its value lies.

Participants still had problems with concepts and conceptualisation, but coped better with it than in Luxembourg and the learning process was less personalised and less emotional. The learning process was more cognitive, the workshops were well understood and perceived and the methods were usually appreciated even though they could have been more creative.

b) Evaluation of the group life

From reading the evaluation forms, the group life does not appear as a problem while during the course some participants complained that it was boring. In reality the group life was not always perceived very positively by everybody. There was sometimes too much commitment to consensus and too little room for disagreement and difference. The group avoided conflicts or dealt with them implicitly. It was interesting to notice that while conflict management and team management were requested as workshop themes in the evaluation of the first phase, participants avoided them (or did not see them as a priority anymore) during the seminar.

Their participation in the course is individual, the learning process is personalised. In this context the group is not was much a support for the learning process as it was planned; it set the environment, the framework, but did not function as a support structure. The fact that there was only one co-operation project is symptomatic of this.

The distance between participants and the team, although reduced when compared to the first phase did not encourage the participants to bring up their own experience. They continued to see us as experts who should deliver everything and whose inputs are always important. After all, only one participant volunteered to run a workshop.

Nevertheless, in this respect the methodology adopted was successful because it made it possible to narrow the distances and roles and going beyond the point reached would be to expect too much from participants.

The Christmas atmosphere, and the approaching of the end of the year influenced the seminar (participants were tired or stressed).

c) Conclusions

The delays in the implementation of the projects (a lot due to the delay in providing the adequate application forms) changed the nature of the seminar and, in that respect, made the projects less useful for the training than foreseen.

The achievements and progress made in the training of the participants are nonetheless remarkable and fully justify the methodology so far. The participants were motivated, interested and committed to the training and we can expect that the training they received will be useful for their projects and for their organisations.

From the mission of the pilot training course, further work on the training needs to be done as it is one of the central objectives of our project.

1.2 Preparation of the fifth phase

In deciding about the specific aims, objectives and methodology for the seminar, the team was confronted with different needs and conditions:

- * Completing the training and deepening issues that has been requested by the participants in their last evaluation;
- * Focusing on training needs as a way to identify the core and *raison d'être* of future training projects for youth workers;
- * Evaluating the course;
- * Getting acquainted with the youth work reality of Budapest;
- * Having six working days available.

The limited time of the seminar implied a necessary limitation of the objectives and content of the seminar. The team had therefore decided to put greater emphasis on the training needs, as it was a central objective of the course as such.

This central objective should integrate the evaluation of the course, allow to have an insight into Hungarian youth policy and youth work and, at the same time, prepare participants for the end of the training, i.e. preparing the transfer of the knowledge acquired. This provided the framework for the objectives, methodology and programme of the seminar.

Aims and objectives

To complete and finish the training of participants;

To identify the essence of a European training curriculum for youth workers engaged in combating social exclusion;

To create further awareness about the training needs of participants;

To give participants tools for self-evaluation;

To support the transfer of experiences of the training by the participants;

To get acquainted with the reality of youth work in Hungary;

To evaluate the course.

Methodology

Given the objectives set above, the evolution of the group life, of the learning acquired in the previous phase and of the participants - team relationship, the methodology decided should in the first place involve participants directly in the form and content of the programme (detachment from the previous experiences and from the team).

This, it was understood, implied:

- * Giving participants clear tasks, responsibility and time to prepare the programme parts that they were to be responsible for;
- * Having the trainers available for supporting the participants (but not for guiding them);
- * Associating participants closely with the running and evaluation of the seminar;

- * Making participants work together in teams;
- * Evaluating the work they did (i.e. what they had the responsibility for) with them, hence treating them as "equal" to the trainers;
- * Keeping the responsibility of the rest of the programme with the team.

Programme and content

Priority having been given to the work around training needs, the major part of the programme was naturally be devoted to that. The way to structure that work, secure the necessary content and respect the methodology, was to give participants the general task of working towards the identification of the content of a curriculum for future similar courses. This curriculum should be identified by the participants' work around four "red threads":

- The projects and their relevance to combat social exclusion;
- The training that participants received and the way it prepared them for their work against social exclusion;
- The contents of European youth workers training against social exclusion;
- The criteria to evaluate the actions against social exclusion.

The final programme was thus finalised as follows:

Friday 22/3	Saturday 23/3	Sunday 24/3	Monday 25/3	Tuesday 26/3	Wednesday 27/3	Thursday 28/3	Friday 29/3
	Welcome & opening creative exchange on phase 4 introduction to phase 5 Input: "a curriculum"	preparation of workshops I-IV in teams	workshop II how did my youth/social workers training prepare me for my work against social exclusion and in multicultural settings ?	impression on project visits round-table with youth & social workers and representatives of youth services in Hungary	workshop III what should be the contents of a European youth/social workers training in the field of social exclusion ?	evaluation of the workshops conclusion on the identification of training needs	departure
lunch							
arrival	working groups: clarifications, expectations, constitution of workshop teams	workshop I are the projects relevant to combat social exclusion	day's feedback project visits in Budapest	Free afternoon	workshop IV how to evaluate action against social exclusion ? which criteria should be used ?	evaluation of phase 5 conclusions closing	
dinner							
welcome evening		jam session	video evening	night out in Budapest		last farewell evening	

2. GETTING STARTED

The fifth phase, commonly referred to also as the "evaluation seminar", did take place at the European Youth Centre in Budapest, where participants were welcomed by the Executive Director, Peter Lauritzen, who was also a member of the Steering group of the pilot project.

As had been the case for the third phase, the group of participants was reduced as two participants could not attend the meeting. One for personal reasons, another because of professional changes (change of job and organisation).

The seminar started with a review of the fourth phase, during which participants told the plenary about the progress or changes in their lives and projects since the seminar in Larochette. For most of participants the projects were now starting or being prepared. With financial support clarified for most of them, the challenge and the expectations were now to go ahead with the work, the seminar having a much clearer personal/professional training function as it was obvious that the projects could not be used for evaluation.

2.1 Presenting and negotiating the programme and the methodology

The methodology chosen by the team during the preparation (see previous chapter) changed significantly the aims and objectives of the seminar from what participants were expecting. For the methodology to function, it was essential that participants understand why it was being changed, what was expected from them and, ultimately, that they pronounce themselves on the validity of the methodology.

The learning objectives of the session can be presented as follows.

To involve and motivate the participants in their own training process;

To negotiate and identify the working methods of the seminar;

To clarify the objectives of the seminar;

To re-launch the group and take advantage of the group dynamics for the purpose of intercultural learning.

Methods used:

Introduction to the seminar objectives and methodology

Clarifying expectations and negotiating the programme tasks

Introduction to the seminar objectives and methodology

During the seminar preparation the team evaluated the state of progress of the course in relation to the pilot project's original intentions and in relation to the actual work done in the previous phases. This evaluation was done on the basis of the different evaluations of the third phase and on the information available about the fourth phase.

From this work it resulted that the seminar should serve to check the achievements done in the training process and possibly to complete them. Bearing in mind, however, the need to also evaluate the training course as such, to evaluate the projects and also to gather information about what should be the contents of European training of youth workers against social exclusion, one of the primary motivations of the institutions behind this pilot project.

The limited duration of the course imposed restrictions on how much could be done and on the best way to do it. The **methodology** proposed is built upon three educational methods:

- Inviting participants to produce;
- Providing for the completion of self-training and of learning from each other (participants and team);
- Inviting participants to a process of self-evaluation.

Participants were thus expected to produce:

- The organisation of the programme;
- The running of the programme;
- Documentation on the work of the seminar.

This production was to be made around five themes, representing also the five major programme elements:

- Work on the projects against social exclusion;
- Work on the training curricula as youth workers;
- Work on what European training of youth workers should be about;
- Work on the evaluation;
- Getting to know Hungary, its policies and youth work against social exclusion.

In concrete terms, participants should prepare and run four workshops, as well as documenting

Objectives

- To check the progress accomplished in training
- To evaluate the project
- To evaluate the training course
- To gather conclusions for future European training in youth work against exclusion

Methodology

- Inviting participants to produce;
- Providing for the completion of self-training and of learning from each other (participants and team);
- Inviting participants to a process of self-evaluation.

Working methods

- **Participants to produce four workshops:**
- The relevance of the projects to combat social exclusion
- The pertinence of social and youth workers training to the work against social exclusion in multicultural settings
- The content of future European training of youth workers in the field of social exclusion
- Criteria for the evaluation of action against social exclusion

And to produce

- The organisation of the programme
- The running of the programme
- Written documentation about the work-

them and participating in the daily team evaluation meetings. This participation in the team meetings should be seen in the context of self-training and evaluation, rather than in the context of training for trainers. It should serve to consolidate the results achieved by the session they prepared rather than discuss the way it was run.

The four workshops were:

- "Are the projects relevant to combat social exclusion?"
- "How did my youth/social work training prepare me for my European work against social exclusion in multicultural settings?"
- "What should be the content of a European youth/social workers training in the field of social exclusion?"
- "How to evaluate action against social exclusion? Which criteria should be used?"

Each workshop was allocated the same programme time (3 hours) and one morning was set aside for the teams to prepare their workshops. Each team worked with a trainer as resource person and "advisor".

2.2 Clarifying expectations and negotiating the programme tasks

The first task of the participants was to decide by themselves, all together, how the workshop teams would be formed. The decision and the way to achieve it was left to them, and different negotiations took place during some hours of the first afternoon.

In the end, the proposal of the group reflected more of a language and affinity choice, than a concern with the actual topic of the workshop. The fact that the trainers had been previously "allocated" to the workshops has encouraged that attitude, either by determining one of the workshop working languages or by inducing participants to choose the trainer they preferred to work with.

When presenting the results of the negotiations, the participants expressed also self-criticism regarding the fact that they had not been able to overcome the "natural" cultural or language affinities. They were mostly dissatisfied with the fact that all the "Southerners" were in the same group and this, they considered, was not balanced. Two participants were "invited" to change group, this leading to the comment of a participant from a former socialist country "It's no problem, we have survived communism, we shall survive democracy too!".

In expressing their own expectations, and thus evaluating the work proposed, participants were both receptive, even enthusiastic, but reserved about the methodology. The enthusiasm stemmed from the fact that they had a high degree of trust in the trainers' team, therefore believing that if the team proposed it should be good. Some were also eager to take a step forward in their role in the course and put into practice their own capacities.

The reservations expressed had to do with the lack of clarity of the objectives for some, "why do we have to do this?" as well as a certain fear of being put in a test situation by the team (or being personally evaluated). As one participant stated "we have enough confidence in the team, therefore we are sure that they could make a good programme for us". Last but not least, some participants doubted their capacity to be able to work as a team and perform the tasks expected from them.

It appeared clearly at this stage that the concern of some participants was more about the methods they would use and propose in their workshops than the actual contents. A certain desire of making the workshops nicely and attractive was felt, a certain competition (or fear of it) was in the air.



The teams sent delegates to evaluate the day with the team. This reassured many of them regarding what was and was not actually expected from, at the same time as allowing them to review some of the challenges put by the composition of the workshops themes.

At this stage of the seminar it was clear that one of the educational objectives sought with the methodology was being reached and was leaving some participants uncomfortable: the challenge to the comfort of the group, lived through the two previous seminars, by which they relied on the team to provide them with solutions and avoided questioning themselves about the intercultural relations within the group.

In the following plenary session some participants tried to challenge and question the composition of the workshop teams agreed on the day before, on the basis of lack of geographical and cultural balance. High-heated discussions took place about what is geographical and cultural balance and whether the composition of the groups mattered really so much. In the end, the two participants who had questioned the choice made were the only ones to change group. Time pressure also played an important role, many participants felt that it was preferable to start the actual preparation of the workshops than to "waste time" discussing the criteria for the workshop team composition.

2.3 Preparation of the workshops

The time used to compose the workshop teams and clarify the tasks of each team, meant that the teams had only four hours to prepare their workshops. In this preparation the teams were assisted by a trainer. Each team had to:

- * Define the aims and objectives of the workshops, in the framework provided previously by the team;
- * Decide on the working methods and manage the time allocated to them;
- * Foresee an evaluation of the workshop with all participants;
- * Run the programme for the rest of the group;
- * Ensure that a written report would be produced before the end of the seminar.

Each team worked, necessarily, in different ways. The rhythm of work was very high and the commitment was there. Special pressure was put on the teams that would prepare the two first workshops, the others adopting a more relaxed attitude to learn from the others' experiences when running their own part of the programme.

A lot could be said about the group dynamics and the intercultural relations in each group during this phase. That, however, was not the main objective of the preparation and, therefore, should not be part of this report either.



3. INTRODUCING YOUTH POLICY AND YOUTH WORK IN HUNGARY

For many participants the evaluation seminar was their first occasion to visit and get to know a former socialist country. Expectations had been expressed to use this opportunity to get into contact with the reality of youth and social work there.

On the other hand this represented a possibility, as had happened in the two previous seminars, to confront participants with different youth work practices. It was also the last chance to deepen the issue of the articulation between national youth policies and youth work, a theme which had only been dealt with in a very limited and indirect way during the previous phases.

The reality of youth work in Hungary had thus a high role in the programme of the fifth phase, and was prepared as a separate element from the workshops and taken care of by the team of trainers itself.

Learning objectives

To get acquainted with the practice of youth work and youth policy in Hungary;

To experience different practices of youth work;

To reflect about the role and function of youth policy and its relation with youth work;

To look into the training needs and training offers for youth workers from another perspective.

Working methods

Visit to youth and social work projects in Budapest;

Round-table with Hungarian youth workers;

Press conference.

3.1. Project visits

In groups, accompanied by a Hungarian guide and translator, the participants visited four projects or services in different areas of Budapest:

a) The Sun House Association / Foundation Nap Ház, VIII District

The VIII district of Budapest is an urban area where socio-cultural problems are very important: high number of old and poor people, the largest Roma population of the City, prostitution and criminality. This is the "red light" district and is one of the biggest challenges for the social workers, for the police, for the civil servants and, of course, for the inhabitants.

The houses of this district are grey, old and in ruins. The complexity of the social situation and the worst public security in the city creates "one way mobility": those who can afford try to move out of the district as soon as they can. Those who can not afford it: poor people, minority groups, old people who are alone.

This area was at the heart of the Revolution in 1956 and this explains to a great extent why it was not the object of public development in the last decades...



The Sun House, which is an NGO, was created by social workers some years ago. They have found an old house and they first created a youth club for the youngsters who were living on the streets. They use different methods in combating poverty and exclusion.

b) Island/Peninsula Youth Service /Sziget Ifjúsági Segítő Szolgálat, VII District

The VII district of Budapest is one of an interesting social mixture. The northern area is a part of the inner city: shopping centres, cinemas, theatres, cultural centres, etc. The southern area is totally different: slums, decaying old houses, dark streets, homeless people sleeping on the streets, etc.

The Island is a "Help Service" for youth. The working areas of the Service:

- drug prevention, counselling for drug-abusers,
- special education programmes for pupils in grammar schools,
- advisory work for better way of life,
- special training programmes for at risk juveniles and youngsters cared for by state authority.

The social youth workers of the service are co-operating with schools on prevention work and other different institutions which have responsibility to help young people at risk.

Youth Information and Counselling Office /Ifjúsági Információs és Tanácsadó Iroda XIII District

This is not a typical information office for youngsters. It is located in the subway, under one of the biggest market places of the Town, not so far from the Western Railway Station.

The offices have a different and structured working area which is existing in many ways in co-operation with other and different institutions:

- "Classical" information and counselling service/information on cultural events, leisure time possibilities, labour market, schools and education, etc.
- Counselling: on health and psychological problems, legal advice, protection by law and information on existing rights, etc.
- Street social work in the surrounding area,
- Social work especially dealing with Gypsies (the office has Roma social workers also, which is not too common in Hungary);
 - Family and children programmes in the kindergartens and elementary schools,
 - HIV and drug prevention, sex counselling for teenagers,
 - Socio-psychological advisory work for individuals,
 - Special training and group-work for youngsters at risk.

c) Connection Youth Service /Kapocs Ifjúsági Szolgálat, XIV District

"Kapocs" belongs to the Petöfi Hall, which is the biggest youth centre in Budapest. The centre itself is located in the City Park behind Heroes' Square. The Petöfi Hall is very famous for its rock-concerts and experimental theatre programmes. They organise different clubs for the fans of Depeche Mode or Queen or The Beatles.

This is a Youth Service which is dealing with "problematic" youngsters. The problems it deals with are varied: conflict with parents, school-conflicts, loneliness, lost perspectives, being in trouble.

The Service tries to help them in different ways. Their methods are based on therapy using group-work and community development.

3.2 Evaluation of the visits

The most common reaction from the participants on the projects they visited was "surprise". Surprise at how much is actually done with the means available at the centres, surprise also at the methods used to work with the young people.

The participants were clearly not expecting to find in the post-socialist society of Hungary youth projects with the quality and professionalism that they encountered. The stereotypes one has about a "post-socialist" or countries with a new democracy certainly influence what one expects from such visits.

The multi-purpose function of the information centres, with a lot of work being done by volunteers, definitely did not fit with the idea of a youth information centre that Western European participants had in their minds. The commitment of the volunteers and of the paid staff, and their professionalism, was another element that impressed the participants, especially when compared with the often modest, not to say poor, working conditions met.

3.3 Round-table with Hungarian youth workers

With the purpose of clarifying questions that participants would have about the projects they visited, and especially to get to know and discuss youth policy in Hungary, four youth workers were invited to a round table, to present their experiences and their views on the theme:

- Ms Erzsebet Kovacs, General Director of the Youth Department, Ministry of Education and Culture
- Ms Palotas Jozsefne, responsible for youth at the IX. district Local Council, Human Service Office
- Mr Arisztid Ditzendy, youth social worker; president of Hungarian Association of Youth Information and Counselling Offices, representative of the so-called "youth organisations body of National Children and Youth Interests Council"
- Mr Balint Vanyi, youth worker; head of Youth Mobility Office / Hungarian Youth for Europe Agency.

The discussion in the round-table can be summarised by the following keywords:

Transition:

Hungarian society is a society in transition between two opposing political, economic and social systems. At present this means many hopes and much hopelessness. Some psychologists have written articles about the 1/3 society: 1/3 that live under the poverty line, 1/3 that has power, skills and capacity to build their own career and 1/3 that is oscillating between both. Social cohesion is crumbling as a result. Young people have very different possibilities of self-fulfilment and realisation depending on which 1/3 they are part of.

The official unemployment rate is 9.6%. Economic transition is painful, many people (especially the older generations) have no perspectives of a better life anymore. The vocational training systems are not efficient, the unemployed have little possibilities of getting back to work, social benefits are low or non-existent.

Many families can not afford their apartment or their electricity bills. But since most companies are now privatised they have no choice.

Transition also means that a lot of new youth organisations have been created, forcing the youth workers to adapt new working methods or quit their job. Many Hungarian young people are doubtful of their capacity and skills compared with other European countries.

There is often the feeling of an ideological vacuum which can lead young people to follow nationalist and racist ideals or follow extremist movements (e.g. religious sects). But many of these trends are also found in Western European societies.

Political youth structures in Hungary

Parliament
Committee on Education, Youth, Science and Sport
Sub-committee on Youth Affairs

Government
Co-ordinating Council of Children and Youth
(Prime minister + ministers of culture and education, home affairs, welfare, finances, environment, defence, state secretary of sport)
Secretariat in Prime Minister's office

Ministry of Culture and Education
Youth Department responsible for the co-ordination of governmental youth work

19 municipalities and Budapest
(typical: Education and Sports Committees, 1-2 civil servants, no services)
Culture centres Schools
Sports facilities

Towns, cities, villages
(typical: Education or Social affairs committees and/or not Youth, 1-2 full or part-time civil servants, some services)
Schools Youth Centres Youth clubs

Council of Interests of Children and Youth ("tri-partite" body)
Government representatives
Representatives of youth organisations
Representatives of organisations "for young people"

NGO'S

OGYIP, MAGYIT
Umbrella organisations
approx. 140 national youth organisations
Approx. 3.000 local youth organisations
Approx. 2.500 foundations

An ageing society

Hungary is not a young society. Data shows a trend of decline of the population, after 1991 the Hungarian population decreases by 30.000 people.

Youth participation

4% of Hungarian young people are members of youth associations or of youth clubs. Most young people show little interest or apathy towards politics and participation. Most young people feel that they have no means to express and live their values in the existing associations. This is not just a reality for Hungary, it is common in most European countries. The tri-partite body is a possibility of co-operation between the government and the associations. But it is a formal structure of representation.

The apathy of young people is also due to the fact that there are very little interests at stake. The political changes were not brutal, they were the result of sometimes very delicate consensus. The problem is that there is very little to re-distribute nowadays.

One should avoid associating interest in politics with membership or interest in political structures. Many of those structures seem unable to respond to the concerns of young people, anyway. Young people, however, do care about society but their way of participating is probably different.

Youth work

Youth work should primarily concern those 96% of young people who are not members or involved in youth structures or associations. But the problem remains that youth work ought to adapt to young people and not vice-versa.

Youth worker training

Il four speakers had a past in education, either as teachers or educators. Youth work was sometimes an accident in their lives or the result of a conscientious choice ("looking for freedom"). This was the result of the fact that there was no training at all for youth workers, and there is still very little today.

Youth worker's training should provide not only the social and the professional skills for working with young people but also managerial skills. More often than not the youth workers themselves have to find solutions for fund raising and actually financially manage their own projects. Few of them are or have been prepared for that.

3.4. Press conference

Upon an initiative of the Hungarian participants, the group decided to hold a press conference, with three purposes:

- * To sensitise the media to the importance of youth work, particularly the local Hungarian media and, in this way, support youth work in Hungary;
- * To try and practice involving the media in youth work (many participants had stated difficulties in getting the media interested in their activities;
- * To provide a different vision of Europe to the Hungarian press, different from the typical Council or Parliament meetings in Brussels and, therefore give also a positive signal that Hungary is already part of Europe.

A group of participants and trainers worked to prepare the actual press release, welcome the journalists and had a dialogue with them.

But the actual conference confirmed the old cliché about the press: good news about youth work is nothing interesting (nothing tragic nor sensational had happened). In fact only very few journalists showed up and the echo in the Hungarian news was also very limited.

4. REPORTS OF THE WORKSHOPS

WORKSHOP I:

Are the Projects relevant to combat Social Exclusion?

Aims:

1. To evaluate the projects.
2. To identify what makes projects valid in the fight against Social Exclusion.
3. To give participants a chance to reflect on their own projects in terms of social exclusion and the impact/effects the projects can have

The workshop team decided on a fairly classic working method, combining plenary sessions with working groups, to allow for deeper reflection and analysis of the questions. The groups worked with four questions whose results were subsequently brought together and discussed in plenary.

The following is the combined outcome of the working groups

1. What has been/will be the impact of your project in combating social exclusion?

- Gathering young people together and supporting them in working together on their own interests;
- Giving young people space to talk to each other (connected also with giving them communication skills);
- Provide opportunities for volunteers from socially excluded backgrounds to receive training and increase the possibility to get an employment afterwards;
- Bringing young people closer to the community and involving the community in the project;
- Giving the opportunity to young people to reflect on their own needs (it is also related to youth workers);
- Giving the possibility to youth workers to understand social exclusion;
- The first impact is to put the issue of social exclusion on the political and work agenda;
- Raising awareness among colleagues of the necessity for a project against social exclusion;
- Building links between social services and local authorities on the project; -To give the possibility for young people to meet and by that overcome loneliness and isolation. To realise that people most often are not alone in their situation. But also that it can come as a positive outcome of co-operation;
- To provide communication skills. And this from the beginning by take the communication skills that are already there and just them in a more "legalised and accepted way";
- Forming multicultural groups and get them to work among a common goal or idea. This is a very important step in the intercultural learning process and as a way to encourage local people to get in contact with each other;
- Raise awareness. Both in and between the different target groups and from the people in the society and from authorities;
- To counter negative stigmatisation. This was often important between different groups but also inside specific groups to get a more positive and lesser negative self-image;
- To empower young people from minority groups and to foster co-operation and solidarity in the community;
- General prevention work with young people (around drugs and health issues);
- To provide tools for young people to understand their own situation; to break down existing stereotypes and discrimination in/among different social and cultural groups.
- To break the isolation of foreigners (immigrants and refugees).

If I had to start again what would I change to make my project more effective against social exclusion (what has the project taught me)?

- Would be more realistic when setting up the aims and objectives.
- Foresee a continuous development of the contents, so as to be ready for small changes every time,
- Financing is difficult - no money for evaluation and the follow up work that has to be done - in the future applying also to other funds;
- Change the EU and national bureaucratic systems;
- Use of active methods, influenced the working methods of the project using creativity in training methods and adapt methods;
- Clarify more things in beforehand with the partners (specific objectives, communication procedures, language abilities of the participants, etc.
- Adopt a long term planning and view; -Always refer to the social local reality to make sure that the project always meets the actual needs there.

Question 3:

- For some of the participants the impact as a project leader was initially very big, than it was diminishing and just now a project lives without them.
- For some still remains big, but depends on outside pressures (financing, etc.)
- The project became more efficient.
- Enabled to support colleagues

3. My influence as a project leader and as a participant in the training course in the effectiveness of the project.

- The project is more efficient due to the participation in this course;
- Giving feedback to my colleagues in how to run the project.
- For some of the participants the impact as a project leader was initially very big, than it was diminishing and just now a project lives without them.
- For some others their role still remains big, but depends on outside pressures (financing, etc.).

4. Projects against social exclusion should be/should have:

- * Realistic and clearly defined aims.
- * A clear philosophy and a close connection with the community.
- * Participation of the community and others (services, organisations).
- * Clearly defined target group.
- * Gain the trust of the target group.
- * Professional support.
- * Simple and clear evaluation criteria.
- * Flexibility.
- * A good and realistic planning process.
- * Possibility of access to infrastructure/networks and/or other similar bodies.
- * A long-lasting impact on the young people and on the community.
- * A motivated team.
- * Involve and care for the people that are socially excluded.
- * Take into account the aims, objectives and interests of the excluded and should be planned with them.
- * Aim at bridging communication gaps between different social/cultural groups.
- * Empower and facilitate autonomy and self organisation.
- * Break the isolation of socially excluded.
- * Raise social awareness about the socially excluded and prevent stigmatisation.

- * Make the social and communication skills of the excluded accepted, respected and valued by society.
- * Work on the social skills and develop these.
- * Be realistic and creative.
- * Be based on a clear social analysis taking into consideration the necessity of doing the project and its feasibility.
- * Encourage the discovery of other social groups (multicultural dimension).
- * Encourage the discovery of socio-political life, associative life, learning for democracy and co-operation (European dimension).
- * Have a wider strategy (evaluation, follow-up and multiplication).
- * Provide information about people's rights.
- * Dissipate ignorance and prejudice.
- * Focus on multi-cultural approach/environment (to use methods which increase intercultural learning).
- * Be open for new partnerships: local, regional, national, international.

WORKSHOP II

How did my youth-/social worker training prepare me for my work against social exclusion and in multicultural settings?

The purpose of the workshop was to gather elements for an evaluation of the contribution of formal and informal education to the training and preparation of youth workers to effectively work on social exclusion, particularly in multicultural settings.

By formal education we have in mind particularly third level education, i.e. after secondary school, usually regulated or certified. By informal education we imply all other learning and training situations, often non-regulated (seminars, training courses, further training, life experience, work experience).

The information for this evaluation was provided by participants when working in groups. The conclusions were drawn by the workshop team as a result of the group reports and of the plenary discussions that followed.

Working in groups

Aims;

- To identify the positive elements the participants had in their personal education.
- To identify the missing elements the participants had in their personal education.

Questions to the working groups;

"What elements of your formal/informal education do you feel prepared you for working against social exclusion in multicultural settings?"

"Are you missing anything in your education to work against social exclusion in multicultural settings?"

1. Results of the first question

"What elements of your formal/informal education do you feel prepared you for working against social exclusion in multicultural settings?"

University studies on sociology.

Understanding society

Training course "youth for Europe" to prepare people for youth exchange work

Organising an exchange project

Intercultural projects

Books

Intercultural games

This training course
 Training course for trainers "youth for Europe"
 Study visits (YFE)
 Social exclusion as a problem of society
 Concrete work with target groups
 Second language- intercultural communication
 Membership of youth movement
 Socio-political orientation
 Travel, study visits and exchanges
 General cultural knowledge.
 Youth work practice
 Curiosity.
 Professional Experience.
 Sensitivity Aptitude to lead activities for society and social environment. Having an ap-
 prenticeship
 Meeting people
 Communication
 Living/seeing in a multicultural setting
 Working on projects
 Multicultural methods

2. Results of the second question;

"Are you missing anything in your education to work against social exclusion in multicultural settings?"

Lack of conflict management training
 Theory and practice are not combined in training
 Communication skills
 Lack of intercultural learning in formal training
 Lack of learning to be flexible (formal)
 Lack of reflection during the work process
 Lack of space in work process to react to changes in situations and use lessons learned
 Knowledge of social skills
 Languages
 Ethnic studies
 Politics in every way (North/South, European relations, Economics....)
 Everything that creates political awareness
 Working on structural change rather than on individual change
 Sense of reality (also in politics)
 Empathy
 Personal experience/travelling/studying abroad
 Methods on informal education
 Skills to fight against stereotypes
 Good communications in networks
 "Schools promote social exclusion"
 Mixed classes
 Multicultural dimension on all school levels

3. Conclusions:

On analysis of the information received it comes to our attention that the regular third level education system does not cater for needs of participants destined for work in social exclusion or multicultural areas.

Nevertheless in regular third level education the participants are trained in basic needs to set up and work on projects, in a management capacity.

It must be noted that informal education is often ethno-centric and even nationalist, this in itself is the first obstacle to the preparation to work in multicultural settings.

Formal education usually prepared poorly for youth/social work. However, quality youth work will always depend greatly on the ability of the worker to understand the situations, be able to communicate with the target groups and to have the skills and knowledge to provide the adequate answers in co-operation with the target group concerned and the social institutions involved in the community.

While it is clear that no formal education can cater for all the needs and attitude training that only experience can provide, it was worrying to notice that youth work as a profession has little specific formal education provisions. This has as a consequence the fact that many youth workers find themselves unable or incapable to deal with situations for which they (or their colleagues) are not prepared. On the other hand it contributes to the perception that youth work is a kind of last option or "missionary" task which, in itself, is already a cause for "exclusion".

Some of the shortcomings of formal education as concerns social exclusion and intercultural learning are not exclusive to youth worker training but rather generally to all education sectors. The role of European courses like this pilot project is therefore crucial, not only because of the practice of intercultural learning and the opportunity to reflect about one's own training needs and social status, but also because they sensitise the formal education institutions for the need to revise or update teaching practices and methods. But this would require a better communication between the formal education institutions and people and the actual practice of youth work. Because the best youth worker is the one that is well trained and has the adequate personal attitudes.

WORKSHOP III

What should be the contents of a European youth/social workers training in the field of social exclusion?

The aim of this workshop was to find out what there is as or should be special in the content of European training courses aimed at training youth workers and enabling them to take action against social exclusion

The method chosen by the workshop preparatory group was to check the pertinence and results of the present pilot training course presentation, the way it had been drafted in early 1995

Working in different groups the participants reviewed the course presentation and, on the basis of that, tried to identify what in this course could not have been provided in a national context training.

Working group reports

Generally speaking, all participants agreed that the contents and methodology of the present course could serve as a model for future European training activities with similar aims. The course as a whole made sense and, therefore, it was not always possible to see what was unique (as a European activity) because, in a way the whole course was a unique one.

The following is a collection of remarks and comments from the groups on what made the course special and, on the other hand, what needed being stressed or added in future courses:

- Experiencing multicultural reality within a European group.
- Get different views for one's own work at home, many new ideas were exchanges.
- Exercise intercultural learning in a practical situation of coexistence.
- The possibility to meet potential partners for the future, on the basis of common experiences and approaches.
- Getting to know about the organisation and functioning of European institutions provides a context for action: this information provides us with back-up for our work in Europe.

- To experience a learning situation with a truly European dimension.
- Possibility for conducting one's own project while benefiting from the views of the group as a whole.
- Getting to know other cultural backgrounds (of the other participants).
- Learning about other (trans-national) approaches and methods in direct discussions.
- Opportunity to familiarise oneself with European "application jargon".
- The course provides training with content oriented towards Europe as a whole.
- Get the recognition and support at home for projects, which otherwise would be much too difficult to initiate.
- Frank and open communication.
- Special political aspects.
- Get familiar with working methods and educational approaches which are different from one's own.
- Learning about the problems of others.

Future course should also stress the following points:

- Clarifying the correlation of political bodies and their decision as causes of social exclusion within the respective nation states - all the participants should keep themselves informed and be in a position to briefly explain this correlation to others;
- Dealing more intensively with economic reasons for the exclusion of different sections of the population;
- Dealing with the issue of "self-exclusion": do people we refer to as being excluded really want to become integrated in another way?
- Paying greater attention to conflict management with regard to social exclusion and everyday life in multicultural groups.
- Providing a more structured presentation of youth structures in the individual countries for the projects against social exclusion to become associated with, where required. This would create greater understanding for the project in question.
- Exchanging methods effective at a national level for combating exclusion.
- Taking more systematic account of aspects of European youth policy.

WORKSHOP 4

How to evaluate action against social exclusion? Which criteria should be used?

From the many questions that arise when proceeding to an extensive evaluation, we have formed three groups of questions:

- * How to evaluate?
- * Who is going to evaluate?
- * When is the evaluation going to be done?

From these three major questions, we have drawn some others which can be helpful in clarifying the task of evaluating:

- Was the project too expensive (relation costs and results)? Was it financially adapted to the target group?
- What was the composition of the group (how far did it reflect a multicultural society)
- Was there a relationship of trust created between the target group and the project leaders?
- Were there changes made to the original project plan?
- Which changes occurred, when and why?

From all these questions, the first one was of course the most difficult to find an answer to. In order to pursue the logic and methodology of the seminar, the workshop group decided to refer to the project criteria that had been identified during the first workshop. Each participant had therefore to look at the criteria that s/he had identified in the first workshop and select the ones that were most relevant to take into account for the evaluation of the project.

Nearly all the criteria that had been originally identified were also selected as being relevant for the evaluation. At a second stage, in groups the participants had to rate the different criteria according to the feasibility of evaluating them.

The results of this course were not conclusive because the exercise became also very difficult to analyse. Some conclusions were however, drawn as a result of the work undertaken:

- * It is very difficult to pretend to carry out fully objective evaluations of projects dealing with social exclusion due to the different interests involved and to the difference of appreciation of the starting point (situation of the target group, long or short-term impact, evaluation of the means, etc.).
- * In evaluating a project, the situation of the target group (and what has improved or changed) always has to be confronted with the general situation of the community the project is being carried on.
- * The efficiency of the project depends on many things, many of them are not dependent on the project itself. It is therefore recommended to always take into account what was determined by external factors (especially negative ones), outside the influence of the project leaders.
- * The evaluation should always try to distinguish between the short-term impact (e.g. on the target group) and the longer-term one (e.g. on the community).
- * While the results are the most obvious and important criteria for the evaluation, attention should also be paid to the learning experience provided by the project and how it can be put at the service of other pilot projects.
- * While projects should aim at a multiplying effect, evaluations should also take stock of the innovation carried by the project and of the specificity of each of them (making sometimes the multiplying dimension difficult).
- * Each project is unique and, therefore, it is nearly impossible to use the same evaluation criteria for different projects. Evaluations should always confront the project's aims with the social reality of target groups and the adequacy of the methods used. Each of these points must be seen and analysed in the context of each specific project.

5. EVALUATION AND CLOSING OF THE FIFTH PHASE

a) Evaluation of the workshops

Preparing and running the workshops made the seminar a very intensive one for the participants. Everybody was always involved, preparations and discussions went over to late evenings but, in general, the exercise was very successful. At the end, both trainers and participants smiled from the relief of having brought it to an end, and smiles of satisfaction for the work accomplished too.

Evaluations were made within each workshop team, a final plenary round served to bring the comments and feelings back to the large group:

- A positive experience in terms of learning, especially on learning how to evaluate.
- A chance to practice and deal with the intercultural challenges represented by the multicultural composition of each workshop team (the difference between theory and practice was emphasised as was the value represented by the confrontation that "doing" something together represents as opposed to discussions only). The notions of flexibility, time, respect and team work were among those where difficulties arose between participants.
- Learning occurred by observing other teams (either reflecting on what they did or getting lessons on what to avoid next time).
- The limited amount of time, compared with the importance and number of issues that would need in depth discussions caused some frustration since it was not always possible to bring the discussions to the end and draw all conclusions.
- The meetings with the trainers team were useful and made participants "grow-up" in their attitudes towards the trainers, while getting a better insight into the challenges of running a training programme.
- A general feeling prevailed that most workshops put too much emphasis on working methods (make them varied, different from the others and enjoyable), sometimes at the expense of what could have been drawn as conclusions.

b) Visits and round-table

Were considered very interesting and a lot was learned, especially from the visits. Many participants felt hesitant about taking the floor in the round-table, due partly to the formal setting and to the eagerness to listen rather than to question. The result was a relative disappointment with their own involvement.

c) Final evaluation and closing of the course

The final evaluation of the course was made essentially through an extensive written questionnaire and through an individual grid which each participant commented on before the whole group. This sheet focused on evaluating the role of the team, of the group and of each participant in the training process.

The synthesis of both the questionnaire and of the evaluation grid are included as appendices to this chapter.

The representatives of the pilot project steering group, Hendrik Otten, Peter Lauritzen and Nico Meisch took the floor to close the seminar with brief words of encouragement and of relief for having managed to steer the ship of the course through many reefs and storms to a good port.



Ms Brigitte Degen, on behalf of the European Commission had the final closing words in which she expressed her satisfaction for having seen "in vivo" how the money of Youth for Europe is used and vowed to secure that the Commission's commitment to support projects dealing with social exclusion of young people would continue.

* * *

The preparations for the great final farewell party started. The sun was setting down on the Hungarian Parliament. As usual it set in the West. The morning after it rose again on the East to the surprise of none of the participants who were recovering from late night partying or on their way home. On their way to youth work.

Chapter VI

EVALUATION OF THE PROJECTS

Larochette, Luxembourg,
11-14 October 1996

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1. BRIEF DESCRIPTION OF THE PROJECTS UNDERTAKEN

Post course meeting

Larochette, Luxembourg, 11-14 October 1996

When the fifth phase finished, in March 1996, the training course came to the end. Most of the projects were, however, still being carried out. When evaluating the course, the team and the institutions who promoted the course were confronted with the fact that there was indeed very little information about the success of the projects.

A post course week-end meeting was thus organised in Larochette in October 1996, with the purpose of reviewing what had happened to the projects and to evaluate the impact of the course on the projects. The meeting also served the purpose of reviewing the evaluations of the course in retrospective, with the distance of six months since the fifth phase in Budapest.

All participants but one attended the meeting, and all those present (but one) had completed their project.

PROJECTS UNDERTAKEN

The following is a brief synthesis of the projects undertaken and of the methodology adopted as presented by the participants at the meeting.

GRENZE(N)LO(O)S (Netherlands)

The Euro-Regio project between The Netherlands and Germany is nearly finished. It consisted of a multicultural training project for young people and youth workers (over 50 people involved), with an emphasis on creative methods. At the end of the project there were 4 festivals organised in both countries, presenting the results of the project. The youth centres involved in the project also did youth exchanges with each other.

The most important was that both young people and the youth workers had to work together intensively in the same circumstances and with the same status within a truly multicultural group.

ETHNIC MINORITIES AND GROWING VIOLENCE (Hungary)

The project was an exchange between Győr and Berlin that took place in July. The theme was around ethnic minorities and the two groups were composed of young people from the Roma, Jewish, etc., communities. The project is now being evaluated.

The key issue was participation and involvement. The young people had to look for the information themselves and learn how to use it. As a result the young people got very emotionally involved and they could feel solidarity (empathy) with other minorities.

SCAMBI KIDS (Italy)

Scambi Kids has started and is functioning on its own. The Training course has also been held but on a smaller scale than originally foreseen.

Interaction is the key word to describe the project's methodology: interaction between the former participants of exchanges; interaction between them and the trainers; interaction between the project (the young people) and different associations and institutions from the town who were originally not connected to it.

COLOURFUL GREY (Luxembourg)

The Graffiti project was carried out in June. It was carried out with young people who were not organised at all and, in that context it was a success. An evaluation meeting is now foreseen.

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The project's success lay in the dialogue established between the young people (through the project) and the authorities, which made them accept a form of expression which normally they would have outlawed and, in that respect bridged the communication and cultural gaps between them.

D.A.V.I.E., Drug Awareness Via International Exchange (Ireland and Germany)

The exchange project between Ireland and Germany - on the theme of drugs and alcohol prevention - has been completed and was a true success. The Irish group was very heterogeneous, composed of young people who do not "fit in" anywhere. As a result of their involvement three of the young people have changed direction, and either went back to school or started learning a trade.

For the German partners, the purpose was to motivate and involve youth worker colleagues in international co-operation projects. On the other hand the exchange was a possibility to train the young people in an out of school environment.

For the Irish group, the methodology focused on involving young people as much as possible in the whole process and establishing platforms for dialogue (and involvement) of local regional political authorities.

Action B Project (Germany)

The project consisted on an exchange youth workers of immigrant origin (Maghreb) and will be followed by a training action to start a network of Maghreb youth leaders.

The most important has been the use of creative and diversified methods in the exchange which, in this respect, served also as a training for the youth workers.

YOUNGSTERS AGAINST RACISM AND SOCIAL EXCLUSION (Portugal)

Training youth leaders on social exclusion and racism. The project finished in September and involved 12 youth leaders from a deprived neighbourhood of Évora. They received training on intercultural education and project planning. It has resulted in a youth initiative undertaken by the group.

The training methodology emphasised leadership and communication skills, use of creative workshops (music, multi-media) and work on the social environment of the community.

YOUTH WORK DEVELOPMENT IN THE FIELD OF SOCIAL EXCLUSION (Estonia)

The training course on social exclusion for youth workers in Estonia was a real success and it put the issue of social exclusion on the agenda. Everybody is now very committed and the realised the need for further training in this area.

Based on individual work and common project work, it was really innovative in the Estonian context.

TRAINING MANUAL (Ireland)

Training materials on social youth work against exclusion is nearly finished. It covers the areas of Unemployment, drug-abuse, population movements, young women and HIV/AIDS prevention work. The training manual uses projects from the course as examples.

It provide elements of analysis and, at the same time, examples of good practice out of real youth work projects.

BORDER (Poland)

The project, dealing with HIV/AIDS prevention towards prostitutes at the border has been "too successful". In fact the government got too interested in it and decided to carry it with another organisation.

Face-to-face work with prostitutes; training volunteers, peer-group counselling.

RACISM LIMITS (Finland)

The theatre and music performance with a multicultural group of refugees and immigrants has been finalised. It was a great success even though the audiences were smaller than expected. A CD with the music and the texts of the drama has been produced and is used at schools as education materials.

The project's success depended on the planning, preparation and running the drama and music performance with a group young people, in which they created the texts and the scenario. The show involved the public in feed-back and evaluation, hence reaching one the objectives: raising awareness on the situation of foreigners in the Finnish society.

BELE (The Netherlands)

The project between the two parts of the city has been delayed but has already started. Two small festivals were already organised and they were very successful. Young people are now coming up with initiatives by themselves.

Mostly consisted in motivating institutions and young people and by making the social analysis as pertinent as possible in order to make the project fit within the communities' concerns.

Apart from evaluating the projects, the meeting served also to evaluate the course in as far as it had an impact on the projects. This evaluation was made in groups and covered four aspects: competencies provided by the course, motivation, feasibility, European dimension.

2. THE INFLUENCE OF THE COURSE ON THE PROJECTS*a) Competencies provided by the course that were useful for the projects*

- Knowledge about how to plan a project.
- Information about Europe and clarifying the European dimension.
- Confidence in speaking another language (ability for intercultural communication).
- Experience of working in a multicultural group.
- Increased adaptability.
- Practical skills.
- Knowledge about social exclusion (useful to dialogue with institutions and clarify the social aims of the project).
- Some skills were not new but we gained competence in using them.

b) Contribution of the course towards the motivation to run the project

- The group as such was motivating.
- The funding was motivating (and the course prepared us to apply for funding).
- Europe, and working "European", is motivating, it's exciting and it is fun.
- It made it easier to start a co-operation project with people we met at the course.
- It provided an opportunity to look at our work from different perspectives.
- The motivation provided by coming back to the course.
- Feed-back from other participants and from the team.
- We were motivated because we knew we were not alone (success is not the sole motivator)
- It made us feel more responsible towards the project.

c) The course's influence on the feasibility of the project

- The project became realistic and workable (as a result of the first phase).
- Chances for financial support were increased.
- We got easy contacts in Europe (potential partners).
- We had easier access to the institutions and to their way of working.
- We could think better, plan better, reflect better.
- Easier to recognise gaps in the projects.
- By the competencies it provided.
- Easier to get national support because of the "European stamp" it carried.
- The organisations were keener on carrying forward the project.

d) The influence of the course on the project's European dimension

- We felt more comfortable in dealing with Europe and European issues.
- Helped identify areas of work in connection to Europe (xenophobia, nationalism).
- Better focus on the political aspects of the project.
- Adopting intercultural learning to the things we had planned.
- Assured ourselves that multicultural projects are needed and possible.
- Allowed us to present and motivate our European experience to colleagues.

Out of the 16 projects undertaken by the course participants, we have selected six to illustrate the type of projects that the course gave birth to. The six were chosen to reflect the variety of projects, different origins and target groups represented and also because they were completed and evaluated.

3. SIX PROJECTS IN DETAIL

PROJECT 1

Ethnic minorities and the increasing propensity to violence with respect to the Sinti and Roma People

Youth encounter between German and Hungarian young people
in Berlin and Győr, Summer 1996

Organiser:

Németh Zita, Egyesület az Interkulturális Tanulásért (Association for the Promotion of intercultural Learning), Hungary

Co-operation partners:

Markus Willner, Verein zur Förderung multikultureller and internationaler Jugendbeziehungen e.V. (Association for the Promotion of Cultural and International Youth Relations), Berlin
Kokas Éva Gyermekek Háza / Győr Children's Centre, Hungary

Time-frame:

Drawing up of the concept:	July to September 1995
First preparatory phase:	Clarification of objectives with partners in the respective countries: until the end of December 1995
Second preparatory phase:	Integration of participants, until April 1996
Third preparatory phase:	Preparatory meetings for participants: until July 1996
Execution of programme:	13-20 July in Berlin 20-28 July in Győr
Evaluation meeting for participants:	January 1997

Project venues:

13-20 July - Berlin/Germany
20-28 July - Győr/Hungary

Project languages:

German and English

Participants:

15 young people between the ages of 16 and 22.
Apprentices, trainees, pupils and students of higher education from Germany and Hungary.
The Hungarian participants came from all over the country and from different cultural-ethnic backgrounds: Roma, Croat, Hungarian-German, Jewish, as well as Hungarian within and outside today's national borders.



Financing:

Phare Euro GTAF communication projects

Council of Europe Confidence and Trust Building Measures

Participants' contributions: The participants' contributions were, in two cases, paid by the students' schools.

Motivation of the organisation

The Association had already carried out a similar project two years previously under the severest of political and financial difficulties. This time we wanted to see to what extent the willingness to encounter and confront the unknown had changed during the past two years. The necessity of such projects is not in doubt, although educational work is required in this regard in Hungary. One of the Association's most important objectives is to boost intercultural learning processes in the extracurricular sector and disseminate approaches to intercultural learning by using the participants as multipliers.

Objectives and content of the project:

- Possibilities for coping in an environment that functions differently in cultural and linguistic terms, in this way extending the possibilities for communication between cultures as well as demonstrating the opportunities and realities of a multicultural society;
- Belonging to a minority group as part of becoming culturally aware, strengthening acceptance of one's own identity, developing a positive self-image;
- Focusing on experience of prejudices and discriminatory behaviour through being a part of different groups, understanding the correlation between prejudices and social conflicts;
- Furthering the personality development process and training of participants to the extent that they will be able to subsequently act as multipliers in their own surroundings in relation to combating social exclusion, racism, anti-Semitism, xenophobia and intolerance;
- Learning about the situations in which minorities in Germany and Hungary live;
- Promoting the political awareness of young people;
- Demonstrating possibilities for accepting personal responsibility, promoting social skills;
- Developing the need for involvement and participation.

Activities carried out:**In Berlin:**

*Getting to know Berlin

*Encounters with discussions:

in the Sinti Union

in a mosque

in the office of the official responsible for matters affecting foreigners

in the AIDS Forum

* Visits:

to the House of Resistance

to the Judaicum Centre

to the Oranienburg Concentration Camp

to the Wannsee Conference House

to the Checkpoint Charlie Museum

to the Council of Europe Exhibition in the History Museum: "Art and Power"
Europe of the Dictators 1930 to 1945

* Cultural events: Yiddish songs by Karsten Troyke

in the Theatre in the "Hackesche Höfe"

Music from South Africa - Concert in the

House of World Cultures

Native sounds from Indonesia and Java.

Music festival in the Tempodrom

In Hungary, Győr and the surrounding area:

- * Getting to know Győr
- * Visit to the Romany self-governing Body, discussion
- * Visit to Gorky Culture Centre/emphasis on work with Romany people
- * Talk and discussion on "The history of the Romany people in Győr"
- * Excursion to Kimle, to a village where Croats, Hungarian-Germans and Hungarians live together
- * Visit to a Croat club in the village youth club, discussion
- * Talk and discussion on "Jewish Győr" followed by a walk through the town tracing the history of the Jews
- * Text work with the assistance of a woman judge: Minorities in legislation, neo-Fascist activities and the possibilities of the law
- * Visit to the Jewish community
- * Visit to the synagogue
- * Video presentations: "Minorities in visual images" from the media collection of the Association for the Promotion of Intercultural Learning from the archive of the Mediawave Foundation

Youth encounter methods:

- * Bringing one's own experience into a workshop atmosphere
- * Methods of intercultural learning: possibilities for involvement and participation, accepting personal responsibility, action-oriented methods centred on participants
- * Informal and guided city tours
- * Discussions in small groups, biographical group work
- * Open discussions with persons from minority groups, interviews
- * Role-play, confrontation exercises, writing workshops
- * Daily feedback, possibilities for self-reflection, interim evaluation, final evaluation

The methods were supported by media such as videos, questionnaires and work-sheets.

Project innovation:

From the Hungarian perspective, there was a great deal of innovation in the project. The team had to thoroughly prepare the topics and the methodology for dealing with them, as well as do a considerable amount of critical convincing with regard to the necessity and possibilities for intercultural learning in Hungary, instruction in schools and extracurricular educational work.

The most important aspects, however, are the following:

- Young people were given the possibility to participate, accept personal responsibility, and use their own initiative in their own learning process.
- The young people discovered the complexity of their own identity as a tool for and, at the same time as, a work field in the intercultural learning process.
- The co-operation with other Hungarian institutions and organisations (Győr Children's Centre, Mediawave Foundation, Municipal Archive, Xantos-János Museum, Romany self-governing Body) that had taken place on an occasional basis up to this project is becoming increasing closer.

Results of the project

- The participants feel themselves ready to continue working as multipliers. A group of young people have got together who want to make an important contribution, in the political sense, to the work of combating social exclusion.
- A girl of Jewish origin, whose great-grandfather and grandfather painted the mural for the Győr Synagogue and who, at the request of her parents, was unable to travel to Germany with the group two years ago, was in Berlin with us this time.

- The European dimension and the similarity of the situations and problems became evident to the participants through visiting the two cities.
- The form of co-operation between those involved in the work of previous projects has changed. A partnership agreement now exists between the Győr Children's Centre and the Association for the Promotion of Intercultural Learning and projects are drawn up jointly with other organisations and the young people concerned. The organisational difficulties that arose during preparation of the project showed how necessary it is to co-operate with an institution which has the required infrastructure and which is also interested in being involved in further projects with an intercultural learning approach.

Assessment, evaluation, follow-up

- * By the end of January 1997: completion of documentation and video
- * A subsequent meeting of the Hungarian participants is to be held at the end of January in Győr
- * Function of subsequent meeting: final evaluation, conceptualisation and co-ordination of the multipliers' work and subsequent projects:
- * Mobile educational exhibition on "The History of the Romany People in Győr and the surrounding area" in co-operation with the Children's Centre, the Municipal Archive, the Xantos-János Museum and the Romany self-governing Body
- * Intercultural city guide in co-operation with the Children's Centre and the architect and expert for the protection of historical monuments, Sándor Szöcs
- * Plaques on the hospital in memory of the Berta and Jenny Kohn Foundation which provided support for the patients, who were suffering from cancer, until the family was deported in 1994
- * Intercultural diary project via the Internet in co-operation with the Győr Children's Centre and a German Youth Centre.

The idea of the city guide, memorial plaque and exhibition was thought up jointly by the participants and those working in the organisations.

Extracts from the written opinions submitted by the participants:

As it was possible to submit opinions anonymously and they were, in most cases, taken from a longer context, no names are given here.

"The discussions on the individual topics were really very interesting. Particularly interesting for me, though, was to see how paradoxical it was, at times, to have to invite a group of Germans to Hungary in order to be able talk about problems in Hungary ..."

"I very much enjoyed this way of learning outside school, but I got very tired towards the end."

"The language barrier was overcome very well through the daily mood-setting exercises and assessments. They were good preparation and we didn't have the feeling we were being thrown into the deep end in the programmes that followed. They, together with the evaluation, helped us to formulate our opinions."

"The videos were good and interesting, but sometimes I just got tired."

"Győr provided the opportunity to clarify what we had experienced in Berlin."

"I found the subject matter interesting - I'm glad I didn't have to learn about it only from school textbooks."

"These topics, with the methods, weren't like a school lesson - I can absorb things much better this way."

"I don't have any ups and downs here like I had in Berlin, everything here tends to be on the 'up' side."

"We are a young group that is changing: we are getting to know each other. I've learnt a lot from and about you and, of course, about myself."

"I can only talk about the week in Győr, but it was better than in Berlin." (This participant was unfortunately not able to travel to Berlin with the group because it was discovered just before departure that she had kidney stones.)

"I was very impressed by Mr. Pádár's personality development course." (This participant already knew the Chairman of the Romany Self Governing Body.)



PROJECT 2

Multicultural Training of Youth Volunteers Youngsters Against Racism and the Social Exclusion

Project Leader

José Cabrita Nascimento

Centro de Jovens Cruz da Picada/A.D.B.E.S., Évora, Portugal

Introduction

The construction of Europe's future can not be based on the traditional relationship forms among national states, organisations and individuals. European identity must be a process in progress, a permanent approaching process among their citizens.

This approach must find new solidarity and creative forms, to build a strong European identity as along the national identities. To get South Europe closer to North Europe and Central Europe to Eastern Europe, to endow this social-cultural mosaic with a motivating unity, it is an essential job for the well being, for development and for peace in Europe.

Young people and the new information technologies, on one hand, training (more than 5 millions of youngsters from the European Union don't possess any professional qualification), mobility and exchange, on the other hand, have a decisive role in the construction of the "ideal" type of Europe that we want to build.

The youngsters of today are literally the future of Europe. If we really want that the "ideal" Europe will be the Europe of democracy, of cultural and ethnic tolerance, of solidarity and co-operation, it is urgent to find effective and active means to promote, from now on, the participation of European youngsters, especially those living in disadvantage social/economic/cultural environment.

One of the big barriers to deep, effective solidarity and co-operation among the youth of European countries are the strong feelings of national identity that still remain. We must find ways to increase the feeling of European identity, this means that we must find ways of Europe become more "European". Quoting Eduardo Lourenço:

"L'Europe ne vas pas seulement de l'Atlantique à l'Oural, elle va, surtout, de patries de Camões, de Cervantes, de Dante, de Bède ou de Shakespeare, à celles de Menkiewicz, Miloscz, Tolstoi ou Pasternak. L'espace culturel European dépasse et a toujours dépassé l'espace politique, même aux heures les plus noires de l'interminable guerre civile que les Européens se livrent depuis qu'ils existent. C'est en tant que réalité politique que l'Europe est une réalité sans "sujet". Ou plutôt, une réalité à double sujet, sous ça forme actuelle. Sur tous les autres plans,

c'est une réalité historico-culturelle ou historico-spirituelle, mouvante, complexe, à la fois réelle et virtuelle, unie à d'autres contextes par des liens de nature extrêmement diversifiée...".

One of these ways is pointed out by the Youth For Europe Program: to increase mobility and youth exchanges, as well as study activities, training and information accomplished in partnership. The improvement of European networks, that is revealed from the European youth associations' real needs, use more and more new information technologies. These technologies are very important to prepare training and international exchanges, and open a rich view of diversity of approaches, to find co-operative solutions to common problems: they are not only a hope that European construction does not happen only in politics and economic areas, but also can be participated in by younger European citizens.

In order that Europe becomes more and more "European" (it is a reality that the present Europe is already multicultural) it is necessary to multiply the experiences trades and organise activities associating several countries. Networking (formal and informal) plays a principal role in the creation of the new European spirit.

I. Reasons of the Project

The local community where the project was developed is a multicultural community with problems of relations among its members (rural inhabitants, African and Gypsies). They have a big problem with unemployment and it is a milieu of little criminality and drugs dealing and use. It was necessary to organise an action that could involve youngsters from the different cultural groups with the aim to promote a co-operative work among them with the main ideas of fight against Racism and Social Exclusion. We must emphasise that Racism is a growing problem in Portuguese society, especially in multicultural local communities.

II. Methodology

The real experience that our organisation has carried out, multicultural training of volunteer social workers, had as the theme "The Youngsters against the Racism and Social Exclusion". A group of fourteen youngsters from a socially disadvantaged neighbourhood in Évora, derived from three culturally distinct groups (African, Portuguese and Gypsy), lived from March until September of 1996 (during 350 hours/Tuesdays, Thursdays and Saturdays) a training experience based in the methodology of project planning (as previously established in the Council of Europe texts) and in intercultural learning pedagogy (as the analysis of Dr. Hendrik Otten).

According this methodology we ran through six phases. The first was dedicated to study the social reality, to prepare the participants and to prepare the training. In the second phase we began to work on the subject of the profile, the role and the function of the multicultural animator. In the third phase we used active methods to work and several items of intercultural learning, having in mind other Europeans experiences. In the fourth phase, we prepared the participants to work in four technical workshops to allow for reflection, using different techniques of communication, about racism and social exclusion. In the fifth phase, we studied the methodologies of project planning and we prepared a project to present to the "Youth Initiatives" programme. In the sixth and last phase, we made the evaluation and studied new ways to give continuity to the project. But the most important aspect of this methodology is the fact that the young participants have had an important and active role in each phase, giving their opinions and contributions to the training process.

III. Aims and Objectives

In a neighbourhood where the ethnic/cultural groups almost ignore each other and do not interact, living a formative experience supported in co-operation, respect of difference, the fight against ethnic/cultural stereotypes and to raise the concept of empathy as a fundamental structure to tolerance, constitutes something different and innovative.



The fight against a certain type of racism emergent in Portuguese society linked these youngsters in their work giving them the awareness that in other European countries the same preoccupation is a reality and that they also work in this field.

The social objectives of the multicultural training were the following:

- To fight against the social exclusion of minority groups;
- To fight against cultural and ethnic stereotypes;
- To promote a social co-operation environment;

The political objectives were:

- To sensitise the Government Institutions to multicultural training based in the inter-cultural learning;
- To give citizenship consciousness and intervention capacity to the minority ethnic groups.

The educational objectives of the multicultural training were:

- To give intercultural training to the volunteer animators group from the project;
- To provide social-cultural training in the community, against racism and social exclusion;
- To train animators so that they can develop a project "Youth Initiatives" and a multilateral exchange project (with Eastern European countries) in the framework of the "Youth For Europe" Programme.

IV. Methods

To reach these objectives, and having in mind cultural and other differences such as the level of instruction of the youth participants, we used active methods and technical workshops (video, journalism, CD production and photography). The racism theme and its problematic facing the European dimension was worked in the before mentioned four techniques, endowing the participants with the capacity to use these specific techniques, as well as the acquisition of communicative performances and technical performances to animate projects with disadvantaged young people. So each workshop group worked with several youngsters (four workshops - total 150 young people) working with them in the aim of organising a project of community intervention.

The reflection about the role and the function of the multicultural social worker was very useful because it gave conscience to the participants regarding social dysfunction in the community.

V. European Dimension

The European dimension was understood on three levels:

1. Reflection about the European problematic and about the European institutions (Commission of the European Union, European Parliament, Council of Europe), as well as the programmes (Youth For Europe, Leonard, Socrates, etc.) and youth European organisations (CENYC, Youth Forum, International Non-Governmental Youth Organisations, etc.);
2. Reflection about the theme of multicultural training and comparison of the processes and methods used by other European Organisations with similar projects (Italy, Luxembourg, Finland, Bulgaria, Holland);
3. Programming a project to present to "Youth Initiatives" in co-operation with four European countries (two countries from the European Union and two countries from Eastern Europe) and the organisation of a multilateral youth exchange under Action D of the "Youth For Europe" programme (three countries from the European Union and three countries from Eastern Europe).

VI. Results

The group worked out fine. It achieved cohesion and became truly a group which lived up to the situation. Personal and social learning was reflected in the inter-personal relations between participants and the new forms of understanding the reality of the local community and the reality of other countries of Europe. It provoked an enormous will in the group to continue working as a group of multicultural social workers and to organise activities at the European level, not forgetting in this concept of Europe to include the countries from Eastern Europe. A very strong curiosity was awakened by the peripheral reality of these countries.

We, the participants and trainers, lived a very special experience of personal, social and intercultural learning, innovative for our local community. We have learned to think of problems in a global dimension and we have learned to prepare our projects with a European dimension: this European dimension is important within the pilot project we have prepared to give continuity to the multicultural training.

VII. Multiplier Effects Of The Project

There is a very particular Portuguese consciousness that we are a peripheral country in Europe. A lot of us feel at the same time "in" and "outside" Europe. In this multicultural training we realised that there are several ways to feel this sensation of being at the periphery. Countries like Ireland, Finland, Greece and the most of the Eastern European countries have the same consciousness. For that reason we have realised that different peripheral realities have many things in common, being far from each other. So, everybody felt the necessity to organise a multilateral exchange with peripheral Eastern European countries, to give the opportunity to several youngsters from these countries to live an experience of intercultural learning, centred in the feeling of being peripheral European.

One of the ideas that was born in the multicultural training was the constitution of a European network (*YouthNet Communication*) among associations and organisations that have the same aims (generally working with socially disadvantaged young people). The main idea was that the network would use the "Internet" as the major way of communication among its members. We have realised in our daily life that the easier and the faster way to communicate with organisations in Ireland, Finland, Poland, Hungary, Bulgaria, etc., is by the use of Internet and e-mail. One of the major aims of the network is the preparation of European events, such as exchanges, seminars, training courses, etc., through the Internet. Through this medium there will be no obstacles for reasons of geographical distance. The feeling of being peripheral to Europe (very far from the central Europe where the principal institutions of power and political decisions are) decreases with the use of the new communication technologies.

The network wants to have a computer server, that has the possibility to support "web pages", "e-mail management", and "news groups" (to give the opportunity to members to communicate in real time and to discuss common problems). Several contacts have been made and the idea was very well received.

The project "Youth Initiatives" that is running at this moment, intends to edit a newspaper and a Compact Disk with sixteen youth bands about the theme "Fight Against Racism and Exclusion", to develop partnership work with four European associations. It constitutes a hope that this European "ideal", based in a new European identity, begins to become a reality precisely in real actions such these that are multipliers of ideas, hopes, activities and projects, considering that each country is not alone and the whole of Europe has a common destiny.

In the framework of the program "Youth Initiatives" the group is preparing a multilateral exchange with countries from Eastern Europe.

PROJECT 3

'GRENZE(N)LO(O)S'**('Pushing Back the Boundaries')**

Paul Kloosterman, Spectrum, The Netherlands

Why this project ?

There are different reasons why we started this project.

- In the youth-centres that Spectrum is dealing with the population becomes more and more multicultural. We get more and more questions from youth-workers about how to deal with that. In most of these centres groups do not mix at all. There is a special night for Turkish youngsters, a special night for Surinam kids, etc. Often when the groups mix in big activities over the weekends there are problems. In other words: multicultural centres, but no intercultural communication. There was a request from youth-workers to 'do something' about this, to help them to develop a way of dealing with the situation.
- In the last years it became apparent that there is a very bad relationship between Dutch and German youngsters. They have a lot of prejudices towards each other. In the border-region this causes big problems now and then. That is why national and regional governments are stimulating projects with youngsters from the both countries
- The province of Gelderland, the main-sponsor of our organisation, asked us to develop a pilot-project on 'multicultural society'. At the same time, they asked us to develop projects in the Euro-region together with colleague-organisations in Germany.

In fact these three reasons were the basis of this project. There was a need for developing new methods and, at the same time, there was a political attention for the issues. Lastly, this meant that there would probably be money for a project like this.

Aims and objectives

- * to bring youngsters into contact with each other and teach them how to communicate and deal with other cultures
- * to raise awareness about the causes and effects of social exclusion
- * to raise awareness about their own cultures . . . to enlarge self-confidence
- * to work on social skills
- * to train youth-workers in Intercultural Learning
- * to promote German-Dutch exchanges in youth-work

Eight youth centres

From both the Netherlands and Germany, four youth centres in each country, took part in the 'Grenze(n)lo(o)s' project: from Enschede, Hengelo, Nijmegen and Silvoide in the Netherlands; one from Raesfeld and three from Duisburg in Germany. In these centres young people worked on their own 'artistic product'. The basic requirement was that the groups be 'multicultural'. The choice of medium and subject were left to the young people themselves. The challenge and the stimulus lay in the knowledge that they were to present their own 'artistic product' at a jointly organised festival that was to take place twice in Germany and twice in the Netherlands. The project was aimed at people between the ages of 15 and 25.

Weekend exchanges

Each youth centre had its own exchange partner in the other country. Together with this partner, two weekend exchanges with the young people were organised in the period preceding the festivals, once in Germany and once in the Netherlands. During these weekends numerous activities were undertaken, in the course of which many contacts were established and bonds of friendship were strengthened.

Training for the Youth Workers

There were frequent meetings between the Youth Workers from the participating institutes, partly with the aim of discussing the practical details of the project. They also met for a five-day 'Intercultural Learning' course, which offered them an opportunity to exchange experiences and which, by means of a variety of work forms, aimed at increasing their understanding of and skills in handling this matter.

Four festivals

15 June was the day: the festivals started off in Nijmegen. This was also the first time that all the project participants got together. The next day the festival was held in Raesfeld and the following weekend in Duisburg and Enschede. Four times the young people, on stage, presented the results of months of hard work to the public and, like real artists, made a tour of the two countries.

Organisation and funding

This project was initiated by the provincial welfare offices in the provinces of Overijssel and Gelderland: 'Spil' and 'Spectrum'. In conjunction with the Rhine-Waal and Rhine-Eems-IJssel 'Euregios' (i.e. border regions) and the eight participating youth centres and local councils, they set up the project.

The project was funded by contributions from the two 'Euregios', from 'Jeugd voor Europa' (Youth for Europe), the Netherlands Ministry of Foreign Affairs, the 'Nationaal Activiteiten Fonds' (N.A.F.), the provincial councils of Gelderland and Overijssel and the local councils of Duisburg and Nijmegen.

EVALUATION**The young people**

For six months the 150 participants in this project were involved in a process, in the course of which they closely worked together with young adults and adolescents from a different cultural background, which meant taking on a large responsibility. They committed themselves to the project and the group for a period of six months and felt responsible for turning out a good product. They wanted to put up a good show at the festivals.

Because they had to collaborate closely with the others, crossed the border, presented themselves on stage and had to put a lot of energy into the project, the young participants were continuously forced to look at themselves and recognise their own limits.

The Youth Workers frequently expressed their amazement at the small number of people dropping out and how well the participants kept to their many commitments. Experiences with other - more regular - activities in youth centre work often show a completely different picture. The activities that had been selected as well as the festivals offered a great challenge, which will certainly have contributed to the young peoples' motivation. Another stimulating factor was that the young people were given the chance to present themselves to the public in a positive way with products of their own making, within their own field of interest. Many of these adolescents and young adults are used to getting negative public attention (alcohol and drug abuse, delinquency, hooliganism, causing public annoyance/nuisance, etc.).

In comparison to 'regular' activities in youth work, these 150 people have taken up a lot of time, relatively speaking. With the same input of work a great many more young people could have been involved in other 'standard' activities. However, these adolescents and young adults benefit much more from projects such as 'Grenze(n)lo(o)s'. Such intensity of experience and learning cannot be achieved in 'standard' activities.

In hindsight the originators regret not having allowed more money and time for a better documented recording of the process the young people went through during the project. If the young people had been interviewed before and after the project, and if more attention had been paid to monitoring the young people during the course of the project, a more detailed record could have been kept of the effects of the project on the participants. In the present situation conclusions are too much based on the tutors' observations and on individual, often casual, conversations with participants.

The Youth Workers

As stated above, the project took up a great deal - sometimes too much - of the Youth Workers' time; much of it was done in their spare time. It has become clear that projects like this one cannot be taken on alongside running regular activities. A clear choice will have to be made by both the Youth Worker and the institution, which may imply dropping a number of other tasks. Many Youth Workers experienced this way of working as innovative and motivating. This close collaboration with the young people made them feel much more involved in the 'real' needs of youth work. As one of the Youth Workers put it after the project: 'I cannot really see myself just running groups in the youth centres again. This way of working yields so much more and is so much more fun'. Despite the long hours, the stress and tension, for many Youth Workers the pleasure of working on this project predominated.

Although the training of the Youth Workers did not in every respect come up to expectations, it is obvious that such training is of the utmost importance in a project of this kind. The many experiences, problems and challenges are an excellent means of increasing the Youth Workers' insight and skills during a training course. Throughout the project they personally experienced what intercultural communication is and how it affects groups, which makes an excellent basis for training. However, experience has taught us that good planning is called for.

The organisation

If a similar project were to be organised now with the same people, the experience gained would no doubt lead to a smoother and more prompt method of working. It would then be fairly easy to find a more efficient routine in which duties and responsibilities would be more evenly shared. An analysis of the manner of collaboration within this project would definitely not score high in efficiency and clarity. It should be taken into account, though, that for most people this was the first time to work for such a large intercultural project.

After all, this was a 'pilot project' and the project would have been a great deal less effective if people had started from the secure basis of an already existing, well-oiled structure. The people working on this project have learnt the hard way - but often with a lot of good humour - that 'dealing with differences' makes extra demands, but is worthwhile in the end.

While assessing 'Grenze(n)lo(o)s' it appeared that in some cases lines of communication had not been clearly indicated, because of which information did not get to the right place. In this type of project it is essential to make sure that these lines are clear, because the failure to have or obtain information will cause a disparity, which will cut people off from communication. From the outset the objectives of the project, the goals and order of the various parts, the responsibilities of the members of staff and the ways of communication should be clearly stated.

PROJECT 4

RACISM LIMITS

Marko Punkanen, "Kotirauha" Children's Home, Heinola, Finland

*"people are spirits and only visiting this world.
Spirits are eternal
Encountering other people are experiences
and experiences are eternal connections"
- aboriginals -*

Background

The Racism limits group was founded in August 1995 to plan and realise a music monologue, which was focused on combating racism and intolerance. The group consisted of 8 young people, who wanted to help the progress of education for internationalism and tolerance in the city of Lahti. The music monologue tells the story of Marijan Basic, a Croatian who spent his childhood in Yugoslavia under the regime of Tito. As a young man he escaped to the seas and finally came to Finland in 1975. In this performance he challenges the audience to think what real racism is and where our limits of tolerance are.

Evaluation

When I start to evaluate our project, I have to list once again our aims and objectives which were:

1. To get the performance ready.
2. To stay within the timetable.
3. To keep the group together.
4. To give information and better understanding to people about different cultures through our performance.
5. To start a discussion amongst young people and in the media about what racism is and what it is not.

When I look at those aims and think what we have done, I see that we have reached each of them to a certain level. The project was carried out as we had planned it. I guess we were very lucky because we did not have too many problems during our project. The only point worth mentioning is that we expected a bigger total audience than we got.

The most important thing for me was that our performance led some people to question their prejudices against difference. I also noticed that it was good to get some feedback from the audience even if they did not like our performance.

Our project group had a good group dynamic and everyone was motivated to work hard for the project. I also think that everyone in the group had a lot of courage when they went and stood in front of the audience. It seems to me that it became easier after a few performances and participants felt themselves more self-confident.

The project needed a lot of work, commitment and co-operation, but it also gave a lot of good and positive experiences and many new relations. It was also good to notice that the media was interested in this subject. Radio and local newspaper gave us much more attention than we expected and by that our project got quite a lot of publicity. Because of the positive feedback we got, I feel that our project was worth of doing.



Comments from the participants of the project:

- "Everyone was motivated to work hard for the project."*
- "The great group dynamic was a major factor for the success of the performances."*
- "The timetable and the organisation was well planned, so the project was easy to carry out."*
- "The low quantity of audience in some performances was a disappointment."*
- "The project was an interesting experience of connecting music, monologue and visualisation."*
- "The performances reached artistically a quite high standard."*
- "Despite my nervousness in the beginning, I started to like my actor's role."*
- "I felt that too many people were afraid to stop and think about their attitude and opinions, but in the end those who did made it all worthwhile."*

Comments from the audience:

- "It was good that it was a foreigner who talked about this subject."*
- "The performance made me think, how it would be to live myself in a country, where white people are a minority."*
- "Interesting show, I liked the music, the saxophonist was brilliant, they had a good bassist, the sound of the guitars was fine."*
- "The performer (Basic) had a lot of courage to tell about himself."*
- "I think, that it is good to organise such performances, because the Finns have too many prejudices."*
- "I had many thoughts after the performance. I felt sad to be a Finn and my respect towards this foreigner was great. And unconsciously I generalised that respect also towards other foreigners."*

The Compact Disk

The CD is a compressed documentation of the live performances, which were carried out in spring '96. On the CD, the performance is divided into 8 titles. These are:

1. Intro
2. Gods
3. Metamorphose
4. Stranger
5. Elite refugee
6. Equally different
7. Meet or reject
8. Reprise





GODS

*Softly morning brings
the mist of sorrow
the young boy packed his bag
for tomorrow.
He opened the door
his friends ain't there no more.
An old man sits alone
waiting for the dawn.*

CHORUS

*He runs to find the freedom
he runs to reach the place
where the gods won't haunt you.
He runs to find the freedom
he runs to find the place
where the power doesn't beat you.*

*The forest gives a shelter
in the road of distress.
He crosses the line of the border
with the strength of defiance.*

*They run away in secret
the power becomes a weakness.
Soon the masters rule
only each other.*

METAMORPHOSE

The night I was born in Croatia, bells echoed at the mountains of Tibet, the laughter of the lamas sounded late in to the night. Metamorphose is one of the most popular games of the creator, because I couldn't - just like you - choose the country I was born in, my parents, the colour of my skin, nor could I choose my religion or the choice between luxury and poverty.

My childhood was dominated by Jesus and Tito. Like two beautiful thoughts, far from reality, far from each other, even though they look pretty similar. We were taught: reject everything which is not socialism, everything which is not alike, not as perfect, everything which is not the dictatorship of capitalism and proletariat.

In the church the old priest taught, give God what belongs to Him, to the emperor what belongs to the emperor. Just reject everything not holy, everything which is not perfect, everything which is not gospel and divine.

Amen! Long live Tito! Ave Maria grazia plena! My head was occupied by an idealistic distortion! Luckily only my head! I didn't care about the priests criticisms, I didn't care much about anything else.

*So as a child I didn't like the capital of Marx, I didn't care about dictatorship or Tito! Revenges, cleansing of the party, The Bible - written by men, I didn't care about all of them. I was curious about who the good Germans are, who were yesterday declared as enemies and who are welcomed today.
Deutsche Mark über alles!*

I also tried to find out: what kind of exploiters the western countries are, where all the youth of our village escaped to. My childhood was dominated by poverty, I had no pockets sewed in my trousers because there was nothing I could put into them. Poverty was the cross which was carried in silence. And to lighten it was forbidden by the socialist government.

As a child I learned, that an ugly man, when he is rich looks handsome, maybe because he can afford to laugh often.

STRANGER

*A stranger came with a boat
his feet touched the Finnish road.
He disappears with his bag
to the coldness of this little land.*

*Hope for better life
has been travelling with him.
Even he didn't know what's ahead
he was ready to leave the past behind.*

chorus

*And when you ask
what he really wants
he raises his hat and makes a bow.
And when you demand
to know when he's going back
it really makes him blue and sad.*

*The frost cries lonely sadness
he remembers his home.
The coldness sticks into his yearning
and you wonder what makes him stay.*

*He could turn and return
to meet his friends again.
But they probably wouldn't be there,
the black boat has taken them away.*

ELITE REFUGEE

Oh, now I remember, your big brother stared at me from his baby carriage and your parents were thinking: what is this stranger looking for, up here in the north? Your grandfather was cursing the arson of Lapland by my father and named me as an potato thief. But my father has never been in Lapland!

The CSCE didn't change much in Finland, only the eating habits were affected. If the men of the south were not welcomed to sit at the same table with the head of the family, the pizzas, kebabs, salads and fruits did occupy the Finnish kitchens.

Many Finns meet foreigners mainly in restaurants. Some of them are on a hunting trip for others they are the only places to meet people or to find a future partner. Only once I agreed to dance with a drunken lady. She wanted to know something about me, but actually hoped to hear something about herself. And so she expected from the foreigner initiatives, action, touching, courtesy. Well, when I wasn't part of the game she got bored and finally asked me angrily: "Are you one of the elite refugees?"

When the war against Croatia broke out in the year 1991, I was asked to explain the reasons for the war, people would ask me questions like this: "Please tell me just in a few words why you are fighting?" I should have refused to answer, and often I did. Because mainly I had to explain the reasons for the conflict in a few minutes, during the commercials, because the TV-program was usually more important than the war.

Nowadays I'm often asked, what made me go away from my homeland? I often reply: "Who said that I left my homeland, I'm still missing it - so I'm only travelling. They also often ask me: "When are you leaving Finland?" To that question I reply: "Why, I just came. In the universe, two decades in Finland are like a drop in the ocean."

EQUALLY DIFFERENT

*All people are flesh and bones
we all came down from the trees to our
sole.*

*Long ago our language was the same
but now I act like you're from space.*

*When you are face to face
man, woman, human race
Then you might realise
you're an equally different kind.*

*Ain't matter of the colour
you don't loose a dollar
if you make the situation
a beginning of a new relation.*



MEET OR REJECT

One of the investigations of the Finnish Ministry of Labour indicates, that the Croats are, besides the Serbs and Russians, the most unpopular guests in Finland. Do you have friends belonging to one of these nationalities?

A fact based on data collected during a similar investigation revealed that a few years ago, when trade with the Soviet Union flourished, the attitude towards Russians was much more positive. The Soviet Union ranked on the top of the list of the friendship countries. So you are my friend as long as I benefit from you financially. When you are getting useless I remove you from my guest list. Is this the morality of the civilised countries?

And how well do we respect the laws and traditions of your country as visitors? Are we so confused about your attitudes that we forget our own prejudices, which stand in the way of our adjustment?

Despite being cosmopolitan the Finns need space around them. They have that so called territory problem.

It would be good for all of us to consider where our limits of safety are. Do I think of myself as a member of a certain local community and accept only the members of that community or am I a citizen of Finland who accepts difference inside the borders of my country? As a European I try to understand other Europeans but what about the rest of the world? How different are you allowed to be? Where is the limit? Do we define the limits of tolerance ourselves, or is it done by somebody else? Are we only following the trend being tolerant? We are for the freedom of belief and speech, except in the case of the Kurdish family next door. We think that all people are equal but in the case of our own child we hope that she wouldn't date a coloured man. We think that we should get the same salary from the same kind of work, only the Estonians should be happy with less. Is our tolerance only a fake, passive indifference or real respect of humanity?

How different are you allowed to be, where is the limit?

PROJECT 5

COLOURFUL GREY

Monique Collé, National Youth Service, Luxembourg

The project consisted of a graffiti decoration in the tunnel of a very busy train station done by a group of young people.

Objectives of the project

- * To bring to the light the needs of non-organised young people, their need for space to express themselves and to be themselves without being stigmatised or considered undesirable.
- * To gather elements for a reflection on youth culture
- * To create a framework for dialogue
- * To establish dialogue with the train station users
- * To establish dialogue between the young people and those responsible for the railway company
- * To demonstrate that confidence is not automatically abused by young people
- * To highlight the competencies of graffiti artists and taggers
- * To raise young people's awareness of the environment and encourage them to take up other initiatives.

**Preparation**

Establishing a dialogue with the railway company

The preparation started with the project leaders asking permission to do the graffiti from the railway company (CFL). The letter addressed to the general director of CFL highlighted the prevention dimension of the graffiti workshop, pointed to the fact that the walls were dirty and filled with unpleasant writings and asked for a space for the young people to express themselves.

The permission to use the tunnel was given on the condition that the group be "under the surveillance" of a responsible person from the National Youth Service.

Following this positive answer, the co-operation between the group and the National Youth Service was initiated.

Preparing the group

The first task was to recruit other young people since, at the beginning, our group was composed only of eight people. We then organised a first meeting where young people came forward with their proposals for the design. It is relevant to mention here that the selection criteria for the design had been also "imposed" by CFL, since the design should have railways as a theme and include the logo of the company. This condition did not, however, prevented the creativity of the youngsters.

Before we started working in the station we had submitted the design proposal to CFL to get their opinion. They gave us the green light, even if they were a bit hesitant though.

The three young people responsible for logistics and materials met to make a list of all the materials needed: spray cans, masks, chalk, lights, ladder, airbrush.



Implementation of the project

Before starting working on the wall, the young people discussed how to use the space for the different parts of the graffiti. This was a very lively debate because each of them had his/her own view of what the final result should look like.

Once the final concept had been agreed upon by the whole group, the second task consisted of drawing with chalk the contour of each theme. The participants with most experience worked on the most difficult designs and helped the "beginners" in their work.

The part that everybody was waiting for could now start: working with the spray cans. Some time was given to try to learn the different techniques and effects of using the spray cans. They worked in small groups but all the groups needed to consult each other regularly so that the global result would look harmonious. The ones with most experience naturally acted as advisers to the beginners and helped them in carrying out their tasks and achieving the results sought.

The possibility of using an air-brush for the final touch fascinated the participants. We looked for the help of a young artist who is familiar with this technique to teach the participants how to use it. Each participant could freely try and create on wall paper before applying it to the wall.

Meetings after the project

Two meetings were organised after the project. The first to look at the pictures and slides and the second to make an evaluation of the project and discuss with them how they would like to follow-up the group work initiated.

Methods

Peer-group education

All the aspects dealing with practical conditions on the spot were the responsibility of 3 young graffiti artists. They had the function of supervisors and co-ordinators. They had to keep the overall aims of the project, counsel the other young people, teach the techniques to the others and make sure that the empty spray cans would be replaced. This meant that the group of young people was self-managed.

As workers at the National Youth Service we were always aside, and our main function was to act as interface between the group and the railway company at the beginning. On the spot we acted a bit like controllers, making sure that none of the passengers would be disturbed by the paint and that at the end of the day the station looked clean. But our role never went beyond that.

Learning by doing

The participants used the painting techniques that they learned on the spot. They would try it first on paper or on the wall to check the right tones, intensity, angle of projections, etc. For them the project was a learning experience, not just in terms of graffiti painting but mainly in self-organisation and management (managing time, the discussions, taking decisions, etc.).

Another element that must be stressed is that we worked in the open air. It is clear that this was the only possibility for this type of project and, therefore, there were not many discussions about it. But it represented considerable advantages for the group and for the project. To carry out the project in public (the train station users), means that the young people were exposed to the public. This situation created very important possibilities for communication. The passengers talked directly with the young people and vice-versa, they gave their opinions and advice, etc.

Evaluation

At the political level

This was the first time that permission for a graffiti painting has been granted. This has been the most innovative character of the project. Up to then graffiti had a very bad reputation, usually associated with vandalism, delinquency, etc. The notion of art and expression was not understood.

What we managed to create with this project was a dialogue between the young people the railway officials on the last day of the project. The Youth Minister, the deputy director of the railway company and the mayor of Clervaux came to the station on the last day to see what had been done. As a result the railway company made itself available for other projects of this kind.

Another result has been the fact that the press opened itself to a debate on graffiti art. This has helped a lot in changing the perceptions that the adult society has of young people and of their means of expression.

At the level of participants

The success of this project has left traces. The young people who were beginners have gained self-confidence and are motivated to continue and bring other young people along. The illegal side of graffiti is maybe fascinating at the beginning, but we have noticed that young people were also proud of the compliments and appreciation that was shown towards their work. The visits of the authorities on the last day showed them that decision-makers are also available and interested people.

As for the group as such, all the young people participated in the project until the end. Their motivation grew as the project advanced. They even stayed working during the evenings to make sure that they would finish in time. The creation of sub-groups was unavoidable but it did not create rivalries or tensions.

Method

Peer-group education was a suitable method for this project. The learning phase and the creation of the group took place in a very friendly and enthusiastic atmosphere. When peer-group education is used as a method in a heterogeneous group one must take care of the social relations established. Young people have more difficulties in initiating others to a technique if they are not on the same wave length. It is obvious, but it still needs to be taken care of.

Working in an open air environment

On the second day, a young boy was sat on the stairs to the tunnel and stood there observing our group. After a while one of the leaders of the group asked him if he was interested in participating. We later found out that he also did graffiti with his friends. Had we worked inside and they could never meet, nor could his friends have joined our group as they later did. Their contribution to the work was actually very important.

Throughout the project we have stressed the learning and educational benefits rather than the artistic quality of the work undertaken. This does not mean, however, that the final result has a poor quality, it just means that when working with young people the method and the process should be more important than the result.

Future perspectives

In December 1996, some of the young people will be decorating another underground passage in the town of Diekirch in co-operation with the local youth centre. And other projects are coming up. The multiplying effect is guaranteed!

PROJECT 6

D.A.V.I.E.

Drug Awareness via International Exchange

P.J. Cleere, Carlow Regional Youth Service, Ireland

Background to Carlow Region and Project

Carlow town and region has a high proportion of young people in the population. Ireland has in itself the youngest population in Europe, with approx. one quarter of all Irish citizens being aged fifteen years or younger. It is not surprising therefore that in Carlow one finds a region which has approx. 14,000 inhabitants, of which over 6,000 are young people.

In the past number of years, my organisation, Carlow Regional Youth Services (CRYS), has played a large role in the development of youth activities in and around Carlow. During this time, and since its inception in 1988, the organisation has realised that a growing drug culture has emerged in Carlow. However, this situation is a national issue, and recent trends have shown a move from the urban areas to rural towns and villages of more and more substances, where pushers have found a ready market among the young.

Carlow Regional Youth Service in co-operation with other community groups planned a co-ordinated anti-drugs strategy in late 1994. We identified groups of young people most likely to be at risk from the drug scene and resolved to work with them, through education, personal development programmes and a theme based project.



Since 1990, CRYS has carried out extensive international exchange work, and consequently we are very

much aware of the international dimension to both youth work and the drugs issue. Therefore, even prior to my attendance of the Pilot Project in September of 1995, we had a pre-conceived international theme based project in mind with drugs and their relationship to young people as the central theme. We were also aware of social exclusion being felt by the young people in our target group

All the young people come from poor economic backgrounds, and would have either left school early or would be having severe difficulties in school for one reason or another. The one single factor uniting them all is the reality of their vulnerability to drugs, as the employment prospects of these young people are very limited, and all feel themselves to be excluded from society in one way or another.

Our partner for the project was Kinder und Jugend zentrum Freiberg e.v. and Carsten Kohlschmidt, my colleague from Freiberg was also a participant in the training course. To tackle social exclusion, we agreed to work on self-esteem building as a main issue. There would be 8 participants from each country, 50/50 male-female split and a target age group of 16-17 years.



The further project aims were as follows:

- (1) To offer alternatives to drugs
- (2) To encourage young people to critically examine their social and environmental situation and help them to develop skills to change within their community.
- (3) To raise the young peoples self esteem.
- (4) To reduce current levels of drug use among the target group.
- (5) To encourage young people to examine the pressures (social, financial, moral placed on them to use/not use substances

The project took the form of an international exchange with our German Partner Group, from June 15-21, 1996, with drug awareness and education as central themes. The project ran for one week in Carlow where the German young people and leaders were hosted and carried out workshops on the drugs issue and for the second week, the whole group travelled to Germany to continue workshops there.

In Carlow our workshops were called "WHAT" and covered the area of what drugs are and what is being done to assist young addicts, what effects the pressures of society around young people today have on their lives and how they create a need to say yes to drugs. The workshops would centre through developmental education on what being young is all about, (including peer pressure) being adult versus being responsible, etc. We also concentrated on self esteem building, intercultural learning and team building exercises.

In Freiberg, the workshops had a similar theme and were a continuation of the Carlow Workshops. The Workshops in Freiberg were entitled "WHY" and covered the issue of why young people take drugs, etc.

There were many different elements to the project, but among the methodologies used were exercises aimed at achieving a natural 'high' through adventure sports, e.g. canoeing, archery and abseiling, and developing with the young people a close co-operation during the workshops, making discoveries together as a team and using drama, role plays and sharing programme responsibilities among the participants. Evaluation of the project was done on an on-going basis and proved very successful in terms of data collection.

Innovative areas of the project:

- * It was the first project to attempt to work with these young people.
- * It was the first project to tackle social exclusion through international theme based exchange.
- * It achieved the support of the local government who hosted a civic reception for the group and officially promised further support for future initiatives against social exclusion and the drugs problem - all this for the first time

Results

Positive results have been only measurable among the participants, of course, but out of the eight Irish participants some positive results are as follows:

- * One young person has returned to full time education and hopes to study to become an electrician.
- * One young person moved out of a very negative home situation and got a full time job.
- * A young person who had a severe weight problem has started dieting and regular exercise, and has become more outgoing.
- * One young person is trying harder at school and hopes to train as a youth worker.

The participants keep in regular contact with us and with each other, and during evaluation, all participants have indicated having received more knowledge regarding drugs and social exclusion and the forms it takes.

Evaluations

Educational

During the project we received a good amount of media attention. Consequently, the people in the area came to hear a lot about social exclusion, drugs and youth issues. So from that point of view, the area benefited immensely in the educational sense, as did our participants who displayed a development of their own education during our evaluation processes. The young people also achieved immense intercultural learning progress as it was very educational for them to have so much contact with young people from another country with different cultures, language, etc.

Social

The participants indicated during our evaluation of the project, that they were more aware of the pressures on them to use/not use substance than they were previously. They also indicated a realisation about their own social situations and some of them resolved to develop strategies to change these circumstances, as previously mentioned. Others have stated that they no longer feel so relaxed around the drugs issue and will pass on to their friends the lessons learned.

Organisation / Political

In the political sense, the project was very successful. It achieved recognition for the social exclusion and drugs issues at a local government level. It also heightened the awareness of the people in the area that a problem exists and helped secure promises from local government to further support initiatives of this kind. It was also the first time that the organisation was officially recognised by the local government for its continued work in this field and other areas of youth work. It was also for me a marvellous learning experience which I hope to enhance with a follow up project in 1997. But that's another story.

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Chapter VII

General Appendices

Final evaluation by participants

Programmes of the residential phases

Lists of participants

Course presentation and application form

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APPENDIX I

SYNTHESIS OF PARTICIPANTS WRITTEN EVALUATION OF THE COURSE

The following is an unedited compilation of the participants answers to the evaluation questionnaire distributed at the end of the course. The questionnaire tried to cover the educational and socio-political objectives of the pilot training course. Larger print characters are used whenever the same answer was given by more than one participant.

1. WHAT I HAVE LEARNED CONCERNING

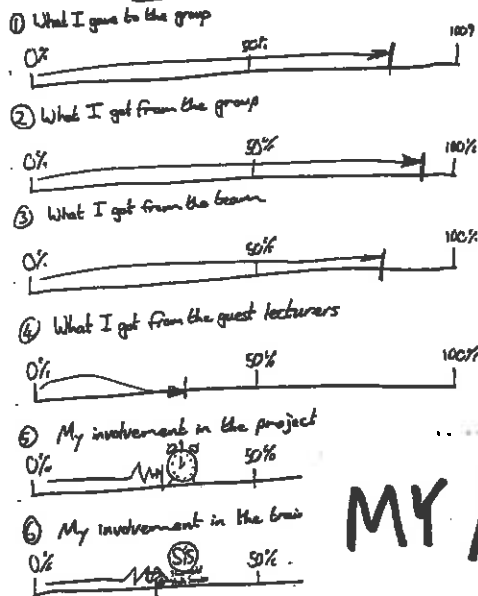
a) *Social exclusion, solidarity, tolerance, racism*

- the roots and causes of social exclusion
- the European dimension of social exclusion.
- possible ways of combating social exclusion.
- the meaning of tolerance.
- I don't know, whether I have learned so much about it, probably to see it more from a European perspective; social exclusion, a frustrating big and wide word.
- I have learned, that racism and social exclusion are phenomena of a society that searches for a scapegoat to blame for its problems. This is particularly true for racism. Social exclusion is varied and covers areas such as the unemployed, the elderly and all people who, for one reason or another, are deprived of the benefits of society due to circumstances. These circumstances may be caused by society and they may not. Tolerance is the pathway to solidarity. And when speaking of tolerance such key words as empathy, accepting ambiguity spring to my mind. Only where is tolerance can be solidarity between people of different cultures and backgrounds.
- I have learned that there is an inner relationship between exclusion and solidarity (two sides of the same coin).
- Mostly I learned about theory and the common elements in different parts of the world
- The most important thing is that I learned a lot about the causes of social exclusion and therefore have more ideas about how to tackle it and what the role of youth work should be related to this
- I now have a much better understanding of the concepts and the processes around them. So far I had only worked on these concepts in practical terms.
- Theoretical background, how to recognise it in some ways, how to encounter it. My own tolerance and solidarity. Own views on racism. My whole project is about solidarity, participation and shared responsibility.
- I have learned, that social exclusion is a wide word and that you can put a lot under this title
- I have learned to look at those phenomena wider and deeper.
- I have learned the European terminology and fitted this in with my own ideologies of oppression. With the exception of some of Jean-Marie's excellent contributions, I feel we haven't gone deep enough. In particular, we haven't examined adequately the political, economical and institutional forces in society which cause exclusion.

b) *Multicultural situations and intercultural learning*

- The learning process in this group for me is an example of ICL.
- I have learned more from personal contacts than from the tutors.
- Discussions with other participants gave me a lot of new knowledge about other European countries, e.g. what is the situation of youth and social work in Poland and Ireland.
- The methods used for ICL were really good and this way one can learn things easier than listening to long speeches.
- I realised, that multicultural situations are very different from my daily work routine.
- What kind of elements it consists of, how to make it visible, how to work in it and with it, my own attitudes in a multicultural setting.
- Both concepts were not new to me, but I appreciated the possibility to go deeper into it and exchange on my understanding of the concepts with others having different ideas in this regard.

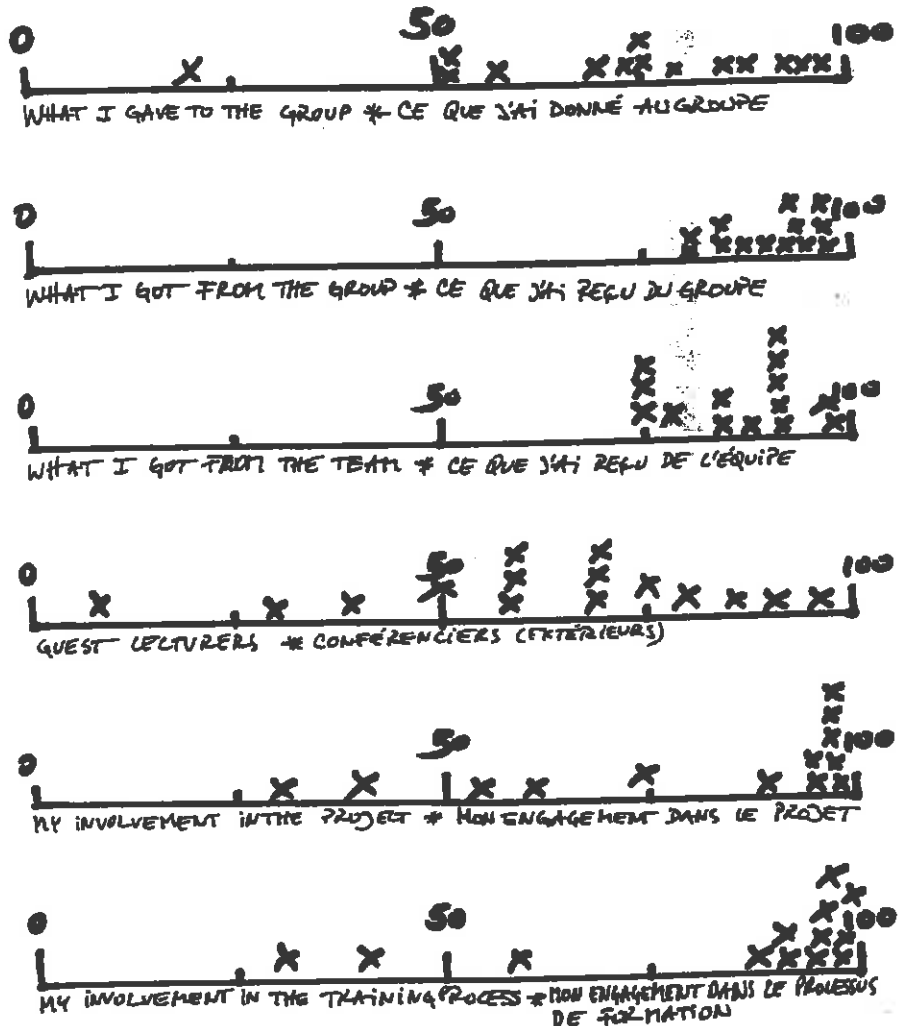
MY PARTICIPATION



single
evaluationform

MY/MA PARTICIPATION

sum of the evaluationforms from
all the participants



- I now have a better understanding of the importance of ICL and what it is about. I think I'm capable now to develop a new strategy for my organisation on intercultural learning and to develop training for youth workers
- That diversity is an asset, that learning within a multicultural environment is richer and deeper.
- There is conflict and tension but also creativity.
- ICL is a process and a method by which racism, xenophobia and social exclusion can be tackled and dealt with. It reduces fear, encourages shared and personal learning. This is often enhanced in multicultural situations, where several people from varied cultures are coming together to work, exchange ideas, train together. I have found that difficulties have been enriching and were well guided by the team.
- A lot - I really appreciated and got new inputs. I still need a lot more, it is very interesting. Good to have this experience with the group. I want to learn more and deeper how to really work with it - it is so necessary. Before I came to the course I thought I was working in a good way in multicultural settings - but I realised that it can go so much deeper.
- How a multicultural society is constructed, how to get conscious in a multicultural group or situation (we were a part of it), let people work together and give them a space to experiment and to exchange ideas and experiences is very fruitful.
- methods of intercultural learning, how to use ICL in my daily work.

c) *Youth policies; actions towards young people at the European, national and local levels*

- I have had the possibility to observe different approaches which are taken into consideration in actions towards young people on different levels. It gave me different perspectives of youth policies in some countries.
- This subject is still not clear to me
- I didn't know anything about this action on European level before the course, I also know much more about youth policies on national level than before
- Some national youth policies are limited while in some countries they do not exist at all. However, at European level, actions are taken to address the lack of action towards youth, in the promotion of initiatives, training courses such as this course and the promotion of a multiplying effect to take place at a local or national level.
- Different youth policies in the European countries. Now I have a clearer framework about the programmes for young people at European level.
- I would have liked to hear more presentations like Linda's during the 3rd phase about running projects, their finances, etc.
- I think I already knew a lot about youth policies on the national and local level. What I learned here was about European youth policy and I became more aware of the European dimension of youth work. I see the challenge of that now but still it's difficult to convince my organisation of the importance of it
- Youth policy is an important issue and one which interests me very much. It is something which I have become familiar in a European context only, except in the context or exchange with other youth workers from other countries. The course has once again deepened my understanding of youth policy and its implications in the European context. With regard to national and local levels I have gained new ideas from exchange with other participants
- It made me more interested in them. I now know which programmes are run on a European level by the Council of Europe and the EU. Started research on national and local level to find structures and methods etc.
- I learned about the programmes of the European institutions. I could run a project as part of such a programme with Pat, a partner that I met through this course.
- I have learned about different campaigns and other activities.
- Not as much as I would have liked.



**d) *Europe, as an economical and political society; as a civil society
European institutions***

- how to apply for money from the European Institutions//
- Having travelled very little, European citizenship is a new subject for me. I certainly now feel European and I hope to transmit this feeling in my work with young people. I was surprised how much we, the participants, all have in common.
- I think that the difference between Council of Europe and European Commission has become clearer to me.
- I got information about the structures and history of the different European Institutions and got acquainted with their tasks and fields of action. With the help of practical examples during the course I got aware about which different interests have to be considered.
- Rather clear picture of European Institutions, the philosophy behind Europe and its effects on economical and social level.
- I found that this was an excellent input and one which I found very interesting and useful, again, a deeper understanding of new information.
- I'm more aware of being a European and that makes me interested in European politics and institutions. So I read more about it. But still there are a lot of things that are confusing because I don't know enough about it. It's rather complex. This course gave me some basic information that I can rely on.
- My doubts about the European unity have been reduced a bit by this course though I'm still quite pessimist. I learned a lot about the European Institutions and now I can understand the way they work.
- we learned the theory of Europe as a concept in depth. And we got grants from the European Institutions for our projects.
- I have learned a lot about it in this course about a subject which didn't at all interest me before I came
- I learned about the structures of the European Institutions, but the most important thing was to reflect what Europe really means to me, what is the European dimension of the project. I needed it very much.

e) *What a training project for youth workers and for those in charge of youth programmes working against exclusion should consist of*

- Yes, I really learned a lot by talking about that point. About the aims of such a project, the impact and the evaluation. Finally, how to lead the activities and to implement it. I got a lot of new ideas; because when I came to attend the course I've only had a draft idea - now I have a project.
- I have learned how to set up a project
- I'm not sure about this - but intercultural learning is an important component
- What I learned about this I have used it in my project: for and with socially excluded youngsters, based on intercultural education, using creative methods suitable for the target group, to develop individual autonomy and participation as citizens of a community.
- More Gypsies, more representation of minorities, less theory, more history.
- For me this was the most important part of the training because in my job I have to develop training. And I'm quite happy with what I've learned here because now I think I have enough skills and ideas. For the coming months I will be working on that.
- This was very important, I had very little idea of how to define criteria for this. Through the course I feel more confident in formulating such ideas.
- Theory, experience, background, exchange; practice, evaluation, group work.
- A successful project needs a lot of time, not only for the running, but also for the preparation and evaluation. The demands to participants and team are very high.
- I think that the content of this course was very good.
- Contents were fine, considering the diversity of participants

f) Creative methods against exclusion

- Talking to other participants about their work has been useful, interesting and informative.
- I have learned several new methods during this course.
- A lot of personal experiencing by developing a philosophy based on a social analysis.
- Always useful and always fun. Lots of new methods, ways to deal with issues, approaches, creative approaches. Mostly learnt from the team and each other and from the opportunity to plan things myself
- I liked some of the methods we used and actually, I've been using some in training I've given the last months. But I don't think we had many creative methods in our course. I really like the Education Pack we got in Larochette, I've used it.
- Surviving a week on 10 US\$; watching documentaries and discussing about them, putting people in extreme situations (during a game for example) where their reactions are observed, more Limit 20
- I learned a lot in this area. It has even been the most important part for me as I have learned that it is always possible to create. In working against exclusion one has to be creative. This has been a brilliant discovery for me.
- ICL, methods from the Education Pack.
- Maybe not especially against exclusion, but a lot of the methods during the course are very good to be used at home. I also found a lot of the ICL methods useful.
- I have learned a lot.
- How to use them in actions against social exclusion? Especially, how to use ICL methods when talking about the training for youth workers in actions against social exclusion.

g) The role of the leader of a project against exclusion

- Not so much. But there were important things I have learned: it helped me to reflect what is my role as a leader of a project against social exclusion
- It is an important role, which can only be evaluated after the project
- I think this depends on the kind of project
- He/she must always keep in mind the basic principles, when tackling exclusion and ensure that there are elements of the project relevant to the social reality of the target group
- Listening to the others, develop the potential of the group, facilitate intercultural communication and the individual and social skills, education for autonomy, plan the work and involve the group in the planning, be available, to evaluate and help evaluating.
- We talked a lot about it
- I'm not sure whether this is an answer to the question. But while I worked on my project the thing that struck me most was that everything takes a lot of time when you're working with people from different countries and cultures. Especially meetings do take a lot of time and it is very important to make sure that everybody in the meeting has the same understanding of what you're talking about
- Something I knew little about. New information and highly interesting. Something I still have to apply in practical terms.
- Animator, initiator, coordinator; coach, supporter; delegation, participation. The same role as for any other project. For this special subject you need a perspective to work from (experience, theoretical background).
- I think I could learn a lot through observation of the living roles of the team. That reaches from work with the participants to the construction of the course concept.
- I have project planning, running and evaluation. It's now much easier to work with my project.

h) Time management and self-organisation

- What's this?
- I have learned that it is very easy to run out of time. That's why you have to plan everything as well as possible
- A good plan is more than half the work
- Time management as a subject was not treated. In practice, working until 7 in the morning is not a good example of efficient time-management. In other ways I can handle it well. Self-organisation: in order to be able to organise or set up a project you have to be able to apply self-organisation. These skills are not necessarily to be learned in this course
- Always helpful to become more experienced in this area, particularly as I now work outside a team and need to be well organised and motivated to work alone
- during the preparation and running of our workshop I have learned a lot about time management.
- I feel better prepared and confident.
- Important factor, which should be considered

i) Conflict management in a multicultural environment

- It wasn't really the task of the training course. We really deal with very specific problems in our environments; so I think it shouldn't be the content of a training course like this;
- Yes! But I want to learn more.
- Not enough theoretical training; but we learned to manage our own conflicts in practice during our multicultural sessions;
- Conflict is present at all moments.
- I didn't encounter any conflict, unless I consider seventy drunks attacking me with water pistols;
- There were not many conflicts in this group. I think we were 'really nice' to each other. Maybe we could have learned more of that; it would have been a good experience. However, in my project there were some intercultural conflicts and because of my experience in this group I felt more comfortable handling these conflicts.
- A difficult point. For me this is something one can never learn enough about. The approach in the course has been useful and interesting but I still have not put it into practice and would be interested to see if I could, successfully. I'm not sure. Need to know more and in particular practice.
- You have to be able to take in consideration the background and setting of this multicultural environment to be able to handle conflicts. In that way I think I learned a lot of tools. The subject was not really handled in the course itself.
- Too little. I could learn very few about the approaches for conflict resolution used by the team.
- Only little and only in theory.

j) Individual attitudes in relation to the development of a democratic society

- Some interesting sessions, which I'm still reflecting upon
- That the attitude is the most important thing. If you don't have the right attitude, you will never succeed.
- I'm not sure, whether the democratisation of the development of societies could benefit from the individual attitudes here. I'm not clear about that.
- I was and I am a democratic person and pass this on in all of my work with youth, youth clubs, volunteers; trainers; professionals
- It was interesting to hear what others understand by this. An important point and one which I am presently looking into in more depth. Highly related to social exclusion and useful for all our understandings of how to go about changing the situation.
- I'm sorry, but this is too vague for me; so I can't come up with an answer that makes sense;

- I'm very curious about it. I spent most of my life in an authoritarian society.
- Democracy is developed everyday with the participation of everybody; when exclusion prevails something is wrong in the system.
- I have not learned anything about this from the course. But I have learned a lot in informal discussions with other participants. We have exchanged ideas etc. Very interesting to talk with the workers from former Eastern countries about their concerns etc.
- I have to learn much more about it.

k) Evaluation

- The criteria of evaluation for projects against social exclusion.
- I got clear ideas.
- How to organise it
- I would have liked to work more and concrete on evaluation. How to really do an evaluation disappeared some way down the road.
- I learned, that this aspect of any project is crucial to the correct running of any project and it will affect the programme plan at any stage. It is vital to the project process.
- Evaluation in all the different phases of the project is essential for learning from experience. The use of different methods will enrich the results.
- It was me who wished less evaluation. I am not against it; but I thought it created too much routine.
- In the last years, in other training and courses, I learned a lot about evaluation. I didn't learn anything new on that here. I don't think there is something special in evaluating a multicultural project.
- New methods and new ideas about 'how to evaluate'.
- I knew the methods - this course helped me to gain many criteria and how to implement them.
- I would have liked to learn more about it, I am still missing a reflection about the results of the workshops; beside that, I have experienced a lot of evaluation methods within the course, but not explanation as regards the changes implement in the work of the team.
- You have to keep on evaluating the project you do. Methods on how to do it.
- You have to do it all the time.
- Some useful techniques for feed-back.

2. WHAT HAS CHANGED IN ME PERSONALLY

a) Concerning my prejudices, attitudes and behaviour

- my attitudes towards Europe have improved
- I feel that I'm more open-minded now
- more patient
- I think not much. Probably I ask more now, before I make up a judgement or prejudice.
- Taking into consideration cultural backgrounds and ideological backgrounds even more. Taking more time to understand. Being less impatient.
- It's too early to judge. But I think I have become more autonomous and better accept also that I have prejudices
- A lot. Experiencing this course I learned about my own problems in dealing with other cultures and how I solved it till now: being very "tolerant". And that's not enough. Now I think I'm developing another attitude and I see this intercultural communication more as an attractive challenge.
- I am married. Prejudices: I'm afraid I still have a few. Behaviour: I don't react before I have counted to 10. I've learned to be more polite than I was before.
- I think I am more open to others.
- I have learned a lot and my own attitudes and behaviour changed. I have learned better criteria for making judgements on the behaviour or cultural differences of others and I have lost several previously held prejudices due to the multicultural situations and also the new ideas and training passed on in this course.

- I did not see myself as a person with a lot of prejudices and so on - but I have changed my mind.
- For me it was difficult at the beginning to integrate in the group, it was also a problem of my attitude and behaviour. But now I think, I have solved the problem.
- Nothing special - I am rather not prejudicial and my attitudes towards 'otherness' is open.

b) *In my voluntary / associative commitment against exclusion*

- Going through the training course gave me the possibility to go deeply into problems of social exclusion. I got a lot of new knowledge and skills which will help me a lot.
- I should do more.
- I am as committed as I have always been. Maybe I have more energy now.
- I think my commitment hasn't changed that much but my behaviour and ideas changed.
- It was well established before the course but I think it has been consolidated in particular by the focus on racism and in relation to social exclusion.
- What was already there was placed in a better perspective. It made me more aware of what I was already doing in private life and work situations. It motivated me to do even more and even better
- I think not much.
- This course has raised my motivation.

c) *In the understanding of my work*

- my work now includes a European dimension
- I see things in a wider perspective
- By listening and speaking to other participants I got a new way to look at my own country and own situations
- I think not much.
- Motivation to do more and better
- The problem is still to define what my work is. None of the practical methods approaches can be applied in my everyday work now. But maybe soon?
- I can understand now what Hungarian youth work might be like in 10 years.
- Everything is clearer, I understand a lot better my own work.
- Before the course; I carried out things, now I know why I do them.
- I now see my work in a wider and different perspective, not only my little place. The different perspective is personal and it is hard to see what comes from where in my personal development. But it is hard to multiply new knowledge and to deal with all the conflicts that arose, not because of the course, but during the time it took place.
- Very much. I understood that my work is really needed and worth doing. I always have had clear ideas about my work but only now it was acknowledged.

3. WHAT HAS CHANGED IN ME WITH REGARD TO

a) *my colleagues, work teams, youth groups...*

- I think that having the possibility to attend this training course makes me more efficient as a project leader and as a youth leader, which is connected with my workplace and relations with my colleagues.
- I think I have now a clear opinion about my colleagues
- It gave me a lot to talk with other colleagues from other place and really broadened my perspectives and gave me a lot of new ideas.
- I am always ready to multiply the experiences and ideas born in this course and I have already tried several games with groups at home. So I would say this course has changed quite a lot for me;
- Mostly the capacity to be creative and to awaken the creative potential of others.

- Now I can understand the roles in a team better. I am going to urge all my colleagues to learn a foreign language.
- Not much changed in that. Except that I have a lot of new ideas about this issue and that I'm trying to share these ideas with my colleagues and try to start new projects, training, etc.
- Not applicable except in the case of colleagues - the answer is unfortunately 'I don't know yet.'
- The course gave me in a certain way more authority. Knowledge helps with that but also attitude towards the problems faced in what regards social exclusion. The European connections and perspective are highly regarded. Therefore it is easier to implement projects and have colleagues; youth and other organisations involved in a positive and enthusiastic manner.
- Also nothing. But due to the project two of my colleagues got to learn a lot of new things.
- It is easier to work in different kind of groups

b) In my social environment (family, neighbourhood, work...)

- This is a private matter. Such questions should not be asked during a professional activity. If you are really interested, please explain me why and ask me again during a drink in the bar.
- Ask me next year
- Now I am really married. Unfortunately I have to look for a better paid job but I'll keep in touch with my organisation.
- I have a better perspective on what tolerance is as regard to neighbours of different cultures and I translated lessons from this course into my everyday life
- I think I have gotten a new kind of interest for my surroundings, very hard to explain;
- I bring a lot of new experiences.
- The course opened my eyes on such things like social exclusion in Europe. I will be a better observer in my neighbourhood.
- No comments.

c) Those who are excluded

- Nothing. My attitude towards the excluded was always open and I always tried to be supportive.
- I can help even more and better
- I am more committed to the groups in my community.
- The challenge to work with them and communicating and learning from them got bigger
- I don't really meet the socially excluded but they are more visible to me now. I'm not sure if this is good enough
- It didn't change. I've always had a good connection with them. This course gave me a better understanding of the backgrounds in a broad perspective
- I don't know.
- I had no opportunity to implement the training, yet.

4. WHAT HAS CHANGED IN ME CONCERNING MY ACTIONS

a) In my participation at this training

- My commitment to this course has always been 100%. I have had difficulties fitting the course in with my work commitments. Perhaps, for the future; the course organisers should get some commitment from the sending organisations regarding their support for the participants (authorisation to be absent from work and be paid, purchasing of travel tickets; time to work on project, etc.)
- I feel that as my English got better also my participation became more active.
- No answer.

- I have tried to speak also to those participants who do not speak the same language as me. I have learned to live ambiguity.
- Phase 1: curious and hyper motivated, Phase 2 enthusiasm and involvement of people, Phase 3: hard work to get project started, Phase 4: working even harder and putting it into perspective, Phase 5: project is really starting. More interesting why this question things and what happened on an interactive level in the course - too late, apathy can't be changed in this stage anymore, even though I tried.
- Participation is a difficult question with me. I like it; but I also need my out time and this becomes more and more prominent as I get older. Having said that, I like to participate as much as I can.
- The most important thing is that I feel more comfortable in talking in an other language than while in the Park Hotel.
- I got more and more relaxed and took part whenever I could.
- The capacity to participate, to organise, to analyse, to communicate, to observe and to evaluate.
- Have gone up and down. I had some personal problems in the middle of the training.
- Simply a lot.
- Phase 1: I was afraid; I started to think after a few days, whether I was the right person in the right place and in the end of this phase I knew what my training needs were. Phase 2. thinking and putting things into practice; Phase 3: I feel that my commitment was much bigger than during the first phase; Phase 4: Work. Phase 5: I found the workshops prepared by us a very interesting idea. But not to that extent I would like to. And I couldn't find the answers to my questions.

b) *In my personal, professional and associative projects*

- The attitude towards them. I started to think about the projects in a different way, in a wider perspective.
- New experiences. Methods.
- No answer.
- I feel more self-confident
- I changed my project to the better due to work commitments
- I have new personal and professional projects geared towards social exclusion. I am going to write about it in order to sensitise other people and institutions.
- My ability to plan, to run, to evaluate and to apply has increased
- I don't know, sorry.
- The focus of my personal and professional projects becomes more and more precise as a result
- Project changed from wild idea to firmly based. Having a wide platform to put it on and going into practice
- Cohesion between aims, contents, methods and personal efforts has to be right. The first three points were shown here, the fourth is vital for the application and not yet ideal. But it will be.

c) *On my way of organising my activities*

- Still as good as ever!
- Got a lot of new ideas
- More structured; always having in mind the multicultural setting, trying to beat social exclusion
- Calmer.
- I'm sure that I haven't changed in that and this is not why I came here.
- More planning, evaluating, applying and organising.
- A new of organising training.
- More professional.
- I got well organised, I think. The reflection on the projects against social exclusion; their design, evaluation will make me organise them better

Apendix

Programmes of the residential phases

PHASE I
Park Hotel, Luxembourg, 3-17 September 1995

MONDAY 4 September

INTRODUCTIONS

- 09:00 Welcome and presentation of participants
Opening addresses
- 10:30 Coffee break
- 11:00 Getting to know each other
- 12:15 Plenary
- 15:00 Presentation and clarification of the aims of the training
Presentation of the aims and programme of the first phase
- 15:45 Working groups on expectations
- 17:45 Plenary

TUESDAY 5 September

CULTURE AND IDENTITY

- 09:00 Introduction to the day
- 09:15 Plenary discussion "Are we consumers of culture or its creators"
- 10:00 Mass culture as our common environment
- 12:00 Introduction to the working groups
- 15:00 Working groups (The birthday party)
- 20:45 Presentation of the creation of the groups

WEDNESDAY 6 September

- 09:00 Multicultural society, introduction to
- 09:30 Working groups: "What are the characteristics of a multicultural society?"
* With which multicultural elements were you confronted during your work in the groups?
* What are the characteristics of a multicultural society?
- 11:30 Plenary meeting, presentation and discussion of the groups' conclusions
- 12:30 Introduction of the afternoon programme
- 15:00 Preparation of brief presentation the projects
- 15:45 Presentation of projects
- 18:00 Evaluation in small groups

THURSDAY 7 September

SOCIAL EXCLUSION

09:00 Introduction

09:30 Statement exercise

11:30 Debriefing and discussion

15:00 "Elements of a policy against social exclusion"

17:45 Debriefing and discussion

FRIDAY, 8 September

SOCIAL EXCLUSION, PROJECT WORK

09:00 Introduction, aims and programme of the day

09:10 "The aims and objectives of social youth work against exclusion"

10:30 Conclusions

11:15 Introduction to the reflection groups

11:30 Reflection groups

"What does social exclusion mean for me as a social worker?"

15:00 Role and criteria for the projects (Introduction)

15:40 Project groups - review the projects according to the criteria (focus on innovation).

17:30 Plenary

18:00 Evaluation

SATURDAY 9 September

FREE DAY

SUNDAY 10 September

EUROPE

09:00 Introduction

09:15 "Perceptions of Europe", creative work in regional groups

11:30 Presentation and discussion of the groups conclusions

15:00 General introduction to the Council of Europe and the European Union.

15:30 Youth policy and programme of the Council of Europe

17:00 Reflection groups "What is the European dimension of my youth work?"

20:30 Departure for the international evening

International evening and party (in the Youth and environment centre).

MONDAY 11 September

EUROPE AND PROJECTS' FUNDING

- 10:00 "Europe, where does it come from, where does it go?" keynote speech by Peter Lauritzen
- 15:00 The youth programmes of the European Union, introduction by Ms Brigitte Degen, Commission of the European Union.
- 16:30 Break
- 17:30 Project groups
- 18:15 Evaluation of the "Europe" block, in the project groups.

TUESDAY 12 September

Intercultural learning

- 09:00 Small business
- 09:15 Introduction and small exercises around intercultural learning.
- 15:00 Intercultural learning as an educational approach:
Qualifications for a youth worker
- 18:15 Evaluation

WEDNESDAY 13 September

Intercultural learning and projects

- 09:00 Technicalities
- 09:20 Methodologies and methods in ICL
- 10:30 Introduction to case study
Group work on case studies
- 15:00 Results of group work
Evaluation
- 18:30 Project work

THURSDAY 14 September

LUXEMBOURG

FREE MORNING

- 14:00 Visits to youth projects in Luxembourg
- 17:00 Reception at the Ministry for Youth and Sports of Luxembourg
- 20:00 Dinner in town

FRIDAY 15 September

PROJECTS FINALISATION

09:00 Intro of the day

09:15 Questions about the projects status

10:00 Workshops

- * Youth for Europe
- * Training
- * Applications
- * Evaluation
- * Individual counselling

15:00 Plenary

15:10 Individual counselling with trainers and Steering group members

SATURDAY 16 September

09:30 Re-presentation of the projects

14:30 Evaluation of the seminar

16:30 Closing speeches by the representatives of the promoting institutions

20:30 Farewell party

PHASE III

Larochette, Luxembourg, 11-20 December 1995

Monday 11 December

- Arrival of participants
- "Bridge-crossing" between the first and the third phases

TUESDAY 12 December

- 09:30 Introduction to the objectives and programme of the seminar
- 10:30 "Logg books" of the second phase
- 14:30 "Order books" of training needs for the third phase

WEDNESDAY 13 December

- 09:30 Introduction to the programme
- 09:45 LIMIT 20
- 13:00 Lunch
- 14:30 Group work about the diversity and co-relations between different situations of exclusion (political, cultural and social)
- 16:30 Presentation of group work
- 17:30 Reflection on the simulation game "Limit 20"
- 19:00 Dinner
- 20:30 Vernissage of the exhibition about the *"all different - all equal"* campaign in Larochette

THURSDAY 14 December

- 09:30 Introduction of the day
- 09:40 "The causes and mechanisms of social exclusion", lecture by Jean-Marie Bergeret
- 10:15 Individual reflection
- 11:00 Break
- 13:00 Lunch
- 14:30 "The role of the youth worker and of the citizen towards social exclusion", Introduction by Antje Rothmund
- 15:10 Working groups
- 17:15 Feedback in plenary
- 18:00 Evaluation
- Evening: Film (Stromboli)

FRIDAY 15 December

- 09:30 Introduction
- 09:50 Negotiation about the organisation of the programme

11:00 Presentation of the Youth Forum's pilot projects against social exclusion

13:00 Lunch

Afternoon:

Consultations with trainers and individual work

SATURDAY 16 December

Introduction to workshops

- * Applications for Youth For Europe
- * Motivation

Afternoon:

Individual consultations

SUNDAY 17 December

09:30 Introduction on identification of training needs

10:00 Working groups on training needs of youth workers

Afternoon:

Workshops

- * Training and leadership, personal skills
- * Intercultural learning

MONDAY 18 December

Morning:

Workshops

- * Planning and managing projects
- * Training leadership, group dynamics

Individual work on projects

Afternoon:

Workshops

- * Creative art work
- * Working with boys

Individual work on projects

TUESDAY 19 December

09:30 Learning to evaluate, introduction by Rui Gomes

10:30 Group work: identifying criteria for evaluation

12:30 Evaluation of the third phase (questionnaire)

13:00 Lunch

14:30 Evaluation of the third phase in groups (creative expression)

15:50 Group reports

16:10 Collective evaluation (dash board meters)

16:45 Closing of the seminar

21:00 See-you-next-year Party

PHASE V, , EYC Budapest, 22-29 March 1996

Time	Friday 22/3	Saturday 23/3	Sunday 24/3	Monday 25/3	Tuesday 26/3	Wedn. 27/3	Thursday 28/3	Friday 29/3
9.30 - 13.00		Welcome & opening Creative exchange on phase 4 Introduction to phase 5 Input: 'A curriculum'	Preparation of workshops I-IV in teams	<u>Workshop II</u> How did my youth/social workers training prepare me for my work against social exclusion and in multicultural settings?	Impressions on project visits <u>Round Table</u> with youth & social workers and representatives of youth services in Hungary	<u>Workshop III</u> What should be the contents of a European youth/social workers training in the field of social exclusion?	Evaluation of the workshops Conclusions on the identification of training needs	D E P A R T U R E
Lunch								
14.30 h - 18.00 h	A R R I V A L	<u>Working Groups:</u> Clarifications, expectations, constitution of workshop teams Plenary	<u>Workshop I</u> Are the projects relevant to combat social exclusion?	Day's Feedback Project visits in Budapest	Free Afternoon	<u>Workshop IV</u> How to evaluate action against social exclusion? Which criteria should be used?	Evaluation of phase 5 Conclusions Closing	
16 - 18.30		Day's Feedback Team & delegates	Day's Feedback Team & delegates	Team & delegates		Day's Feedback Team & delegates		
18.30 - 19								
Dinner					in town			
	Welcome Evening		Jam Session	Video Evening	Night out in Budapest		Last Farewell Evening	

List of participants

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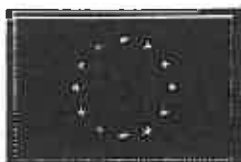
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DG XXII
EDUCATION, FORMATION ET JEUNESSE

Council of Europe
Conseil de l'Europe



MINISTERE DE LA JEUNESSE
LUXEMBOURG



A European Training for youth work in multicultural settings

A long-term pilot project against exclusion

September 1995 - March 1996

**PROFILE AND AIMS OF THE COURSE
APPLICATION FORM**

A European Training for youth work in multicultural settings A long-term pilot project against exclusion

1. History and political context of this project

Under the Belgian presidency, the Ad Hoc Group on Youth of the Council of the European Union has accepted a proposal from the presidency to hold a European training for those responsible for youth work in multicultural environments. The European Commission was given the task of making concrete proposals for the implementation of this training programme.

Having considered the ongoing preparations for the 3rd phase of the Youth for Europe programme, the Commission has taken the necessary steps to ensure a coherent European frame for this European training and, at the same time, reinforce collaboration with the Council of Europe in this field.

Previous experience in the framework of the Youth for Europe programme and the priority actions in the youth field (the budget line was created by the European Parliament in 1991 to allow the Community to grant financial aid to priority actions, which are an integral part of the new Youth for Europe programme as from 1995), in particular the development and implementation of the modules on training for trainers and people in charge of youth activities, create the basis for this pilot project as well as the experience of the Council of Europe in this field, particularly the long-term training course of the European Youth Centre.

The European Commission shares the concerns of its member states regarding the need to promote active youth participation in the construction of a Europe more in touch with its citizens, promoting solidarity and the respect of differences. This approach emphasises the relevance for the development of tolerance in young people and for the prevention of attitudes such as racism and xenophobia, leading to social exclusion.

It is in such a context that we find this European training: allowing trainers and people in charge of youth work to acquire the necessary competences for their field of work, where young people can try out new forms of participation, develop critical attitudes, creativity and initiative. All this has to be seen to aim at the elimination of psychological blocks as well as national barriers in order to act positively against social exclusion.

Following the Commission's request, the National Youth Service of the Ministry of Youth of Luxembourg will take charge of the management of this pilot project, financed by the European Commission and implemented in collaboration with the Council of Europe - European Youth Centre.

2. Aims and objectives

This training aims to help youth services and youth organisations to develop - with a European dimension - their capacities in the field of training for intercultural communication and education for tolerance and solidarity.

The general aim corresponds to the following objectives:

- to provide a specific training for youth workers, youth leaders, trainers and people in charge of training;
- to develop strategies to combat racism, xenophobia and violence;
- to enable participants to plan, run and evaluate a youth project in accordance with the outlined criteria;
- to reflect on notions such as Europe, solidarity, multicultural society, tolerance and put these ideas into youth work practice;
- to be a part of an intercultural experience with the aim of developing expertise and know-how on intercultural learning as an educational concept;
- to acquire know-how on youth policies at European and national level;
- to analyse the link between individuals' behaviour and the development of European democracies and draw the relevant conclusions;
- to create a space for personal and professional development in general.

3. Contents of this training:

During the training courses or through experience during the project phases, the training will tackle i.a. the following subjects:

- the causes and outward signs of social exclusion among young people, stemming from racism, xenophobia and violence, and the development of strategies to combat them;
- concepts of intercultural learning in theory and practice;
- Europe seen from the social, economical, political and institutional point of view;
- the concepts and the reality of a multicultural society;
- specific skills training according to the needs of participants;
- skills and tools for project management, working with a multicultural group of young people, time management, conflict management, the role of the project leader, evaluation and others;
- youth sociology and youth policy;
- identification of the individuals' and organisations' roles in the struggle against racism, xenophobia and tolerance.

4. Methodology

The methodology of this training is based on the complementarity of the 5 phases of the project:

- Phase 1

A residential training course in Belgium from 3 - 17 September 1995

The first phase will prepare participants to run their project during the 2nd phase of the training. The initial training will tackle subjects such as Intercultural Learning, concepts of Europe and a multicultural society, project management, causes and symptoms of social exclusion and others.

- Phase 2

Implementation and running of the projects in participants' home countries from September to December 1995.

Participants will implement and follow their projects under the criteria outlined in this document.

- Phase 3

Residential training course in the European Youth Centre, Strasbourg, from 11 - 20 December 1995.

Participants will make a midterm-evaluation of their projects. Reflection on the educational concepts, the successes and failures and the practical input of the projects will help participants to further identify training needs and continue to carry out their projects.

- Phase 4

Continuation and finalisation of the project work from December 1995 to March 1996

- Phase 5

Residential training course in the European Youth Centre, Budapest from 22 - 29 March 1996.

Participants will evaluate both, their personal development and the professional aspects of the training. The training will be completed during this phase with the aim of creating synergies at European level.

The residential training courses present an opportunity for mutual learning in which active participation and the ability for individual and professional reflection are the key. Participants will work together on different approaches to youth work, current social and political questions and concepts of Europe, youth policy, youth socialisation and a multicultural society. Lecturers will give inputs on the subjects to be tackled. Intercultural learning principles will build the basis of the methodology. Active participation, learning by doing, creativity and project visits will be part of the methodology.

The team of trainers will act as supervisors, consultants, facilitators and experts on specific questions.



**A EUROPEAN TRAINING FOR YOUTH WORK
IN MULTICULTURAL SETTINGS**

September 1995 - March 1996

APPLICATION FORM - PART I

(Please type or use CAPITAL letters and write legibly)

Surname: _____ First name: _____

Nationality: _____ Age: _____ Sex: Male Female

Full Address: _____

Home: Telephone _____ Fax _____

Work: Telephone _____ Fax _____

Sending organisation or service: _____

Full Address: _____

Telephone: _____ Fax: _____

Your work or responsibilities in your organisation or service: _____

Your experience with multicultural youth work and training: _____

What type of training have you followed in youth work? _____

Your interest or motivations to attend this course. (just keywords, please elaborate in Part I),

Your working languages (please mention all the languages you are able to work in):

	English	French	German
spoken			
understanding			

Others (specify) _____

Have you any special needs or requirements (e.g. dietary, disability, etc.) _____

If you are accepted as a participant on this course, will you require assistance in obtaining a visa for Belgium? No Yes If yes, please indicate:

Date of birth: _____ Passport No.: _____ Issued at (place): _____

on (date): _____ Date of expiry: _____

I certify, that I am prepared to participate in all five phases of the training:

Date: _____ Signature: _____

***This form must be sent to the
Service National de la Jeunesse in Luxembourg
together with Part II of the form and the supporting letter
from your sending organisation or youth service
before 12 July 1995***

SERVICE NATIONAL
DE LA JEUNESSE
1, rue de la poste
BP 707
L-2017 LUXEMBOURG

Tel. +352 4786460
Fax. +352 464186



A EUROPEAN TRAINING FOR YOUTH WORK
IN MULTICULTURAL SETTINGS

September 1995 - March 1996

APPLICATION FORM - PART II

(Please type or use CAPITAL letters and write legibly)

1. *My motivation for taking part in this course:*

2. *My Training needs:*

3. *My expectations for the course:*

4. *The outline of my project idea (aims, objectives, target public, timing
(* see below):*

5. *The place of the project in my organisation or service and its innovative dimension:*

6. *The training and multiplying aspects of my present work and project:*

7. *To what extent are you, in your working practice, confronted with social exclusion, racism, intolerance and violence?*

To be returned to the National Youth Service of Luxembourg together with Part I of the application form and the supporting letter from your organisation or youth service

(If necessary, please attach an extra sheet.*

5. Profile of the projects to be presented with this application

The projects presented by participants are one means of making this training a multiplying activity and, at the same time, the projects will be the object of the learning process.

Projects presented should therefore be

- run by and/or for young people;
- a training venture and/or a particular social work project
- out-of-school activities;
- a means to identify the training needs for youth work against social exclusion;
- based in a multicultural environment and aimed at young people who risk social exclusion;
- if possible, include young people from cultural, ethnical, religious or sexual minorities.

6. Profile of participants

Participants applying should

- be trainers, youth workers or youth leaders or people in charge of training of out-of-school youth work on local, regional, national or European level;
- be confronted, in their youth work practice, with phenomena of social exclusion of young people, in particular stemming from racism, xenophobia and violence;
- be involved in youth work in multicultural areas and/or settings;
- preferably be aged between 25 - 35 years;
- play an active role in their organisation and service and be ready and in the position to work as multipliers;
- already have experience in this field of work (preferably a minimum of 3 years);
- be able to work and communicate in at least one of the working languages of the training, and preferably be able to understand a second working language;
- be committed to follow the training for its full duration;
- be ready to carry out a project under the criteria outlined in this document;
- be able to present their work conditions and the challenges to be faced;
- be ready to learn in a group and benefit from the experiences made during the training.

7. Working languages

The working languages of the training will be English, French and German. Participants are requested to indicate all the languages they speak and/or understand in the application form.

8. Deadline for applications

Applications (see attached application forms) should arrive at the Ministry of Youth in Luxembourg by 12 July 1995.

Address:

Ministère de la Jeunesse
Service National de la Jeunesse
1 rue de la Poste, B.P. 707
L - 2017 Luxembourg
FAX + 352 464186

9. Selection of participants

Some 30 participants will be chosen out of the nominations received through the participating countries in the Youth for Europe programme and the participating countries from Central- and Eastern Europe. The final selection will be made by the educational team of the training according to the applications received.

10. Educational team of the training

An international team of experienced trainers will be in charge of the entire training project. It will be composed of:

Jean-Marie Bergeret, Educationalist, France
Rui Gomes, Tutor, European Youth Centre
Els van Mourik, Trainer, The Netherlands
Antje Rothemund, Tutor, European Youth Centre
Peter Wootsch, Trainer, Hungary
N.N., United Kingdom.

The co-ordination of the project will be assured by Hendrik Otten on behalf of the European Commission and by Peter Lauritzen, Deputy to the Director, Youth Directorate of the Council of Europe. Nico Meisch, *Conseiller de Direction*, will represent the National Youth Service of Luxembourg.

11. Travel and finance

Board and lodging will be provided free of charge for the duration of the residential course. No participation fee will be charged. Participants' travel expenses will be reimbursed according to most economical fares (e.g. APEX, train). Detailed travel rules will be sent to participants with the confirmation letters.



COMMISSION
EUROPEENNE
DG XXII
EDUCATION
FORMATION
JEUNESSE

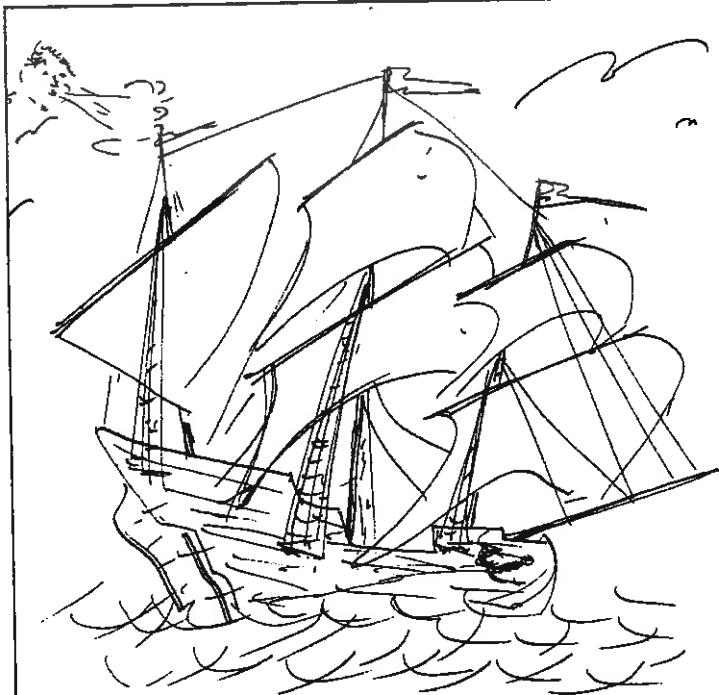
Council of Europe
Conseil de l'Europe



MINISTERE DE LA JEUNESSE
LUXEMBOURG



Navigare necesse est



Formation
européenne
d'animateurs de
jeunesse en situation
multiculturelle

*projet expérimental de longue
durée contre l'exclusion*

chapitre 1

du rapport
rédigé par Rui Gomes

1997



Introduction

Le projet pilote de formation contre l'exclusion a constitué une entreprise tout à fait particulière, à de nombreux égards, d'abord peut-être parce qu'il s'agissait de la première coopération sérieuse entre les institutions pour la jeunesse du Conseil de l'Europe et de l'Union européenne, dans le domaine de la formation d'animateurs de jeunesse en Europe.

La formation d'animateurs de jeunesse au niveau européen n'est pas une activité nouvelle ni récente. Les organisations de jeunesse ont depuis longtemps pris conscience de la nécessité de former leurs membres pour consolider leurs programmes et leurs objectifs. Cela fait plus de 15 ans que le secteur Jeunesse du Conseil de l'Europe propose des stages de formation dans divers domaines. Le projet pilote dont il est question ici s'est très clairement inspiré du stage de formation de longue durée, le premier spécifiquement conçu pour les animateurs de jeunesse.

Au niveau de l'Union européenne, depuis le coup d'envoi de la première phase de « Jeunesse pour l'Europe » en 1988, de nombreux stages de formation ont été organisés par des agences nationales du programme et diverses autres institutions. L'objectif essentiel était de préparer les moniteurs et animateurs de jeunesse à procéder à des échanges basés sur une approche pédagogique de qualité.

Dans ce contexte, le caractère novateur et expérimental du projet tient au fait qu'il visait, dès le début, à s'attaquer à un problème social spécifique qui touche les jeunes en Europe, à savoir l'exclusion sociale, en l'abordant dans une optique européenne et interculturelle. Aucune de ces caractéristiques n'était peut-être originale en soi : l'originalité résidait dans leur combinaison au sein d'un projet de formation visant à cerner les besoins de formation des animateurs de jeunesse et à déterminer si les initiatives européennes de formation y répondaient effectivement. Dès lors, la finalité essentielle du stage n'était pas à proprement parler la formation d'animateurs de jeunesse de dimension européenne (même si elle en a été le corollaire). Il s'agissait plutôt de faire en sorte que les animateurs soient mieux à même de mener à bien des projets destinés à combattre l'exclusion sociale, aux niveaux local, national ou européen.

Un stage de formation européenne peut-il répondre efficacement et adéquatement aux besoins actuels de formation d'animateurs de jeunesse évoluant dans des environnements sociaux, culturels et pédagogiques très différents d'un pays à l'autre ? Ce projet pilote nous permet de répondre sans hésiter par l'affirmative.

Seuls le contenu et les méthodologies utilisées dans ce stage de formation très particulier permettent de comprendre cette réponse. D'où la nécessité, clairement perçue dès le tout début du projet, de veiller à ce que l'expérience dans son intégralité soit extrêmement bien documentée. C'est précisément le but du présent rapport.

Le stage de formation constituait déjà, à lui seul, un formidable défi pour toutes les personnes impliquées. Toutefois, la plus grande gageure aura probablement été la rédaction de ce rapport. Comment, en effet, traduire en mots un processus éducatif qui aura duré un an, de façon compréhensible et utile pour tous ceux que ces questions intéressent ? Peut-on prétendre expliquer comment se déroule un processus d'apprentissage dans un environnement interculturel, étendu sur une période aussi longue ? Quels ont été les facteurs déterminants du succès de près d'un mois et demi de sessions de formation intensive en internat (sessions résidentielles) ? Le contenu ? La méthodologie ? Les méthodes ? Les institutions responsables ? Les projets ? Les formateurs ou les participants et la dynamique de groupe ?

Confrontés à l'impossibilité de répondre à cette question, nous avons rédigé un rapport qui tente de couvrir ces différentes dimensions, de façon complémentaire et intégrée. Il ne sert pas à grand chose de connaître le contenu d'un programme de formation si l'on ne tient pas compte des méthodes et de l'approche utilisée, de la dynamique de groupe, de la dimension interculturelle du groupe, etc. Il n'a pas été facile d'expliquer tout ceci rétrospectivement, d'une manière conviviale pour le lecteur intéressé. Nos efforts ont débouché sur un rapport de quelque 300



pages, mais nous aurions pu en écrire des milliers. D'autre part, on aurait tout aussi bien pu tout concentrer en une douzaine de pages.

Un projet pilote de formation n'est guère utile (hormis ce qu'ont pu en retirer les participants) si les expériences ne peuvent être communiquées et servir à tous ceux - particuliers et institutions - qui pensent que l'animation socio-éducative de jeunes est appelée à jouer un rôle plus important dans l'intégration sociale des jeunes et, partant, à contribuer à combler les écarts sociaux et culturels entre les sociétés européennes et au sein même de celles-ci.

Les conclusions et les expériences découlant du projet supposent, par conséquent, que l'on examine soigneusement la façon dont les animateurs de jeunesse sont formés, préparés et soutenus pour le rôle qu'ils sont censés jouer, mission d'autant plus difficile que les questions soulevées par la nature multiculturelle de nos sociétés trouvent encore peu de réponses positives. Bien qu'il ne soit pas réaliste de croire que tous ces besoins peuvent être satisfaits par des initiatives européennes dans le domaine de la formation, on peut néanmoins raisonnablement s'attendre à ce que les résultats du stage de formation puissent être utiles aux organisations et aux institutions qui s'occupent de la jeunesse et de la formation d'animateurs de jeunesse.

Le présent rapport vise donc à diffuser les résultats du projet pilote, de manière à ce que l'expérience engrangée puisse servir d'inspiration, de référence et de soutien aux futurs projets de formation, au niveau national et européen, à l'intention des animateurs de jeunesse. L'approche retenue pour la sélection et la publication de cette documentation devrait en faire un outil précieux pour des publics différents et des finalités distinctes, en proposant :

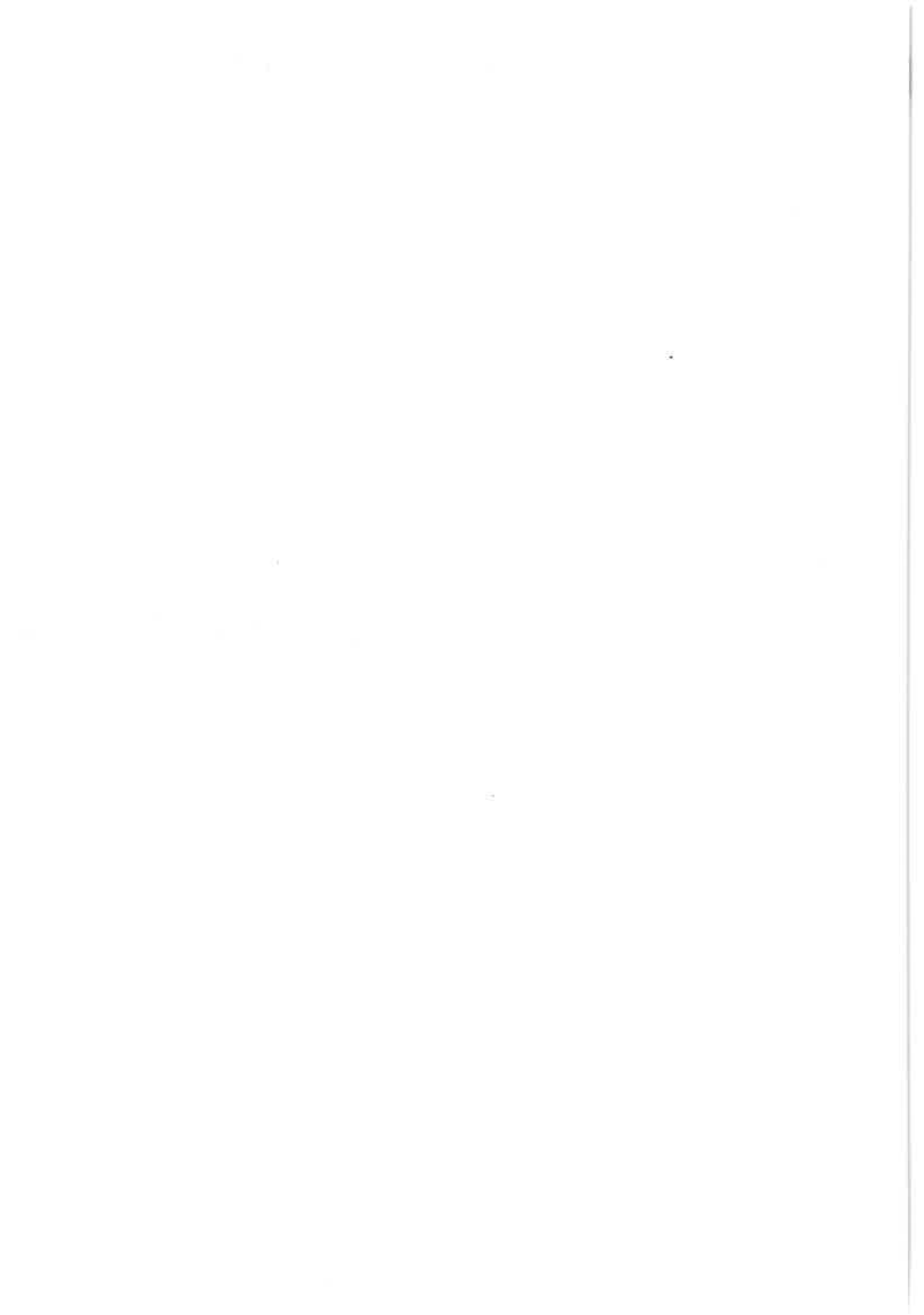
- un ouvrage de référence sur le contenu et la méthodologie des stages de formation européenne pour les établissements de formation ;
- des éléments d'évaluation concernant les programmes de formation adressés aux animateurs de jeunesse et aux décideurs ;
- des idées et exemples de méthodologie pouvant servir aux formateurs et aux animateurs de jeunesse ;
- des exemples de « bonnes pratiques » de projets de travail social et d'animation de jeunesse visant à répondre à la diversité de nos sociétés multiculturelles et à combattre l'exclusion sociale ;
- des exemples d'utilisation pratique de l'apprentissage interculturel et de la créativité dans l'animation de jeunesse.

Nous espérons que vous aurez autant de plaisir à lire ce rapport que nous en avons eu à l'écrire.

Rui Gomes

Chapitre I

RAPPORT ET EVALUATION FINALE DU STAGE





A. HISTORIQUE ET PREPARATION DU STAGE

1. HISTORIQUE ET CONTEXTE POLITIQUE DU PROJET DE STAGE EXPERIMENTAL

Sous la Présidence belge, le Groupe ad hoc « Jeunesse » du Conseil de l'Union européenne avait approuvé l'idée, émise par la Présidence, d'organiser une formation européenne pour les animateurs de jeunesse en situation multiculturelle. La Commission européenne avait alors été chargée d'élaborer des propositions concrètes pour la mise en oeuvre de ce programme de formation.

Du côté du Conseil de l'Europe, plusieurs conférences des ministres en charge de la jeunesse ont préconisé une collaboration plus étroite entre le Conseil de l'Europe et l'Union européenne dans les domaines de la politique de la jeunesse et de la formation. L'expérience acquise par la Direction de la Jeunesse du Conseil de l'Europe dans le domaine de la formation, en particulier au travers du stage de formation européenne d'animateurs de jeunesse - stage de longue durée, allait s'avérer très précieuse au moment de concevoir un programme pilote de formation, mettant l'accent sur l'apprentissage interculturel.

Dans sa proposition établissant la troisième phase du programme « Jeunesse pour l'Europe », la Commission a introduit les mesures nécessaires pour garantir un cadre européen cohérent pour cette formation européenne et, parallèlement, pour renforcer la collaboration avec le Conseil de l'Europe dans ce domaine.

Le projet pilote valorise les acquis des initiatives antérieures menées dans le cadre du programme « Jeunesse pour l'Europe » et des actions prioritaires réalisées dans le domaine de la jeunesse (une ligne budgétaire nouvelle en faveur de la politique de la jeunesse a été ouverte en 1991 par le Parlement européen ; elle permet à la Communauté européenne d'accorder une aide financière à des actions prioritaires, qui font désormais partie intégrante du nouveau programme « Jeunesse pour l'Europe », depuis 1995). Il s'inspire en particulier de la création et de la mise en pratique des modules de formation pour formateurs et personnes responsables d'activités pour jeunes, tout comme de l'expérience du Conseil de l'Europe dans ce domaine, notamment le stage de formation de longue durée du Centre européen de la jeunesse.

Comme ses Etats membres, la Commission européenne est soucieuse de promouvoir la participation active des jeunes à la construction d'une Europe plus proche de ses citoyens, en encourageant la solidarité et le respect des différences. Dans son approche, elle insiste sur l'incitation des jeunes à la tolérance et sur la lutte contre le racisme et la xénophobie, attitudes qui débouchent sur l'exclusion sociale.

C'est dans un tel contexte que s'inscrit cette formation européenne. Il s'agit de veiller à ce que les formateurs et les animateurs de jeunesse acquièrent les compétences nécessaires dans des champs d'intervention où les jeunes pourront expérimenter de nouvelles formes de participation. développer leur esprit critique et leur sens de la créativité et de l'initiative. le tout dans la perspective de supprimer tant les frontières mentales que les barrières nationales, qui empêchent d'agir positivement contre l'exclusion sociale.

A la demande de la Commission, le Service National de la Jeunesse du Ministère luxembourgeois de la jeunesse a pris les commandes de ce projet pilote, financé par la Commission européenne et mis en oeuvre en collaboration avec le Conseil de l'Europe - Centre européen de la jeunesse.



2. PRÉPARATIFS

Une fois les décisions politiques et budgétaires prises, la coordination du projet pilote a été assurée par Hendrik Otten au nom de la Commission européenne. Le comité de pilotage se composait de M. Otten, de Peter Lauritzen, adjoint au Directeur de la Direction de la Jeunesse du Conseil de l'Europe et de Nico Meisch, Conseiller de Direction au Service National de la Jeunesse du Luxembourg.

Trois réunions préparatoires ont eu lieu avant le lancement de la première phase. La première s'est tenue en mars. Le comité de pilotage a déterminé les grandes lignes, pédagogiques, politiques et administratives du projet. La deuxième s'est tenue en mai 1995. Elle a rassemblé la plupart des formateurs et permis de clarifier la méthodologie et les procédures du stage. La troisième réunion a eu lieu en juillet. Elle avait pour but de sélectionner les participants et de composer effectivement le projet de programme pour la troisième phase.

Les formateurs ont été recrutés sur la base de divers critères : précédente expérience européenne et connaissance du sujet, diversité linguistique, équilibre géographique, etc. La sélection a été opérée dans le souci de garantir des optiques différentes et la complémentarité, plutôt que l'homogénéité des approches. Il était clair, dès le départ, que les différents membres de l'équipe devaient être capables de former une équipe et de travailler ensemble.

3. RECRUTEMENT DE PARTICIPANTS

Si, aujourd'hui, le programme « Jeunesse pour l'Europe » prévoit la participation étroite de certains pays d'Europe centrale et orientale, au début de 1995, ce n'était pas nécessairement le cas. A l'époque, la participation de pays d'Europe centrale et orientale au programme restait considérée comme une exception, même si elle figurait déjà au nombre des priorités politiques de la Commission européenne. A titre de projet de coopération entre le Conseil de l'Europe et l'Union européenne, un accord avait été conclu, aux termes duquel la Commission était chargée - via les agences nationales du programme « Jeunesse pour l'Europe » - de recruter des participants originaires des pays membres, tandis que le Conseil allait envoyer les informations aux pays d'Europe centrale et orientale concernés.

Quelle que soit leur nationalité ou leur pays de résidence, tous les participants devaient répondre aux mêmes critères, autrement dit, au profil déterminé par l'équipe de formateurs et par le comité de pilotage :

- être formateur, moniteur ou animateur de jeunesse ou être chargé de la formation d'animateurs de jeunesse en dehors de toute structure d'enseignement, au niveau local, régional, national ou européen ;
- être confronté, dans le cadre du travail avec les jeunes, à des phénomènes d'exclusion sociale de jeunes, résultant en particulier du racisme, de la xénophobie et de la violence ;
- être associé à des activités d'animation de jeunesse dans des secteurs et/ou des environnements multiculturels ;
- avoir de préférence entre 25 et 35 ans ;
- jouer un rôle actif dans son organisation et service et être disposé et en mesure d'agir comme multiplicateur ;
- avoir déjà de l'expérience dans ce domaine de travail (de préférence un minimum de 3 ans) ;
- pouvoir travailler et communiquer dans au moins une des langues de travail de la formation, et de préférence pouvoir comprendre une seconde langue de travail ;
- s'engager à suivre la formation pendant toute sa durée ;
- être prêt à mener à bien un projet en respectant les critères présentés dans ce document ;
- être en mesure de présenter ses conditions de travail et les défis auxquels on est confronté ;
- être disposé à apprendre au sein d'un groupe et à tirer parti des expériences vécues durant la formation.



Les critères relatifs aux projets venaient s'ajouter au profil personnel de chaque participant. Certes, le projet conservait une fonction accessoire dans la formation ; il n'empêche que l'on partait du principe que la lecture du descriptif du projet aiderait à clarifier les profils des candidats. Eu égard au profil des participants, il ressortait clairement que le projet pilote était ambitieux dans la mesure où il visait à tirer le meilleur parti de l'expérience de travail dans le domaine de la jeunesse dans chaque pays et où il plaçait la barre éducative très haut. L'idée de projet à envoyer par les candidats, en même temps que leur dossier de candidature, devait répondre aux critères suivants :

- projet organisé par et/ou pour des jeunes ;
- projet de formation et/ou projet de travail social particulier ;
- activités en dehors du cadre scolaire ;
- moyen de cerner les besoins de formation pour le travail dans le domaine de la jeunesse pour combattre l'exclusion sociale ;
- projet s'inscrivant dans un contexte multiculturel et s'adressant à des jeunes menacés d'exclusion sociale ;
- si possible, impliquer des jeunes issus de minorités culturelles, ethniques, religieuses ou sexuelles.

4. SELECTION DES PARTICIPANTS

C'est l'équipe pédagogique qui a sélectionné les participants, avant de fixer le programme. Cette procédure peut sembler inhabituelle (on aurait pu s'attendre à ce que ce soit le comité de pilotage qui s'en charge).

Cette approche comportait néanmoins des avantages non négligeables pour le projet en soi :

- elle a permis aux formateurs de confronter leur optique du stage lors de la discussion de chaque dossier de candidature ;
- elle a contribué à impliquer fortement chaque membre individuel de l'équipe dans le projet ;
- elle a surtout permis à l'équipe de formateurs d'élaborer le programme de la première phase (qui a servi de « référence » pour le reste du stage).

Au total, plus d'une cinquantaine d'animateurs de jeunesse ont posé leur candidature, ce qui, eu égard au délai très court et à la période de l'année (les candidatures ont été présentées pendant l'été) était tout à fait remarquable, surtout si l'on considère le profil des participants proprement dit.

L'équipe a sélectionné 25 participants, même si la dotation budgétaire permettait d'en envisager un maximum de 30. On a clairement privilégié la qualité par rapport à la quantité, afin d'assurer une bonne communication avec le groupe des participants et de garantir un socle minimal commun au niveau des expériences. La sélection n'a cependant pas privilégié l'homogénéité par rapport à la diversité : les différences entre les projets et entre les participants et leurs pratiques professionnelles diverses, ont été respectées. Mais il était tout à fait clair, dès le départ, que l'accent était mis sur l'expérience et sur la nécessité de veiller à sélectionner des candidats qui, de l'avis de l'équipe, allaient pouvoir apporter autant au processus qu'ils en retireraient de profit.

Maintenant que le stage est terminé, il est intéressant de parcourir à nouveau les formulaires de candidature des participants. On notera, en particulier, les grandes motivations et les besoins de formation qu'ils avaient manifestés à l'époque :

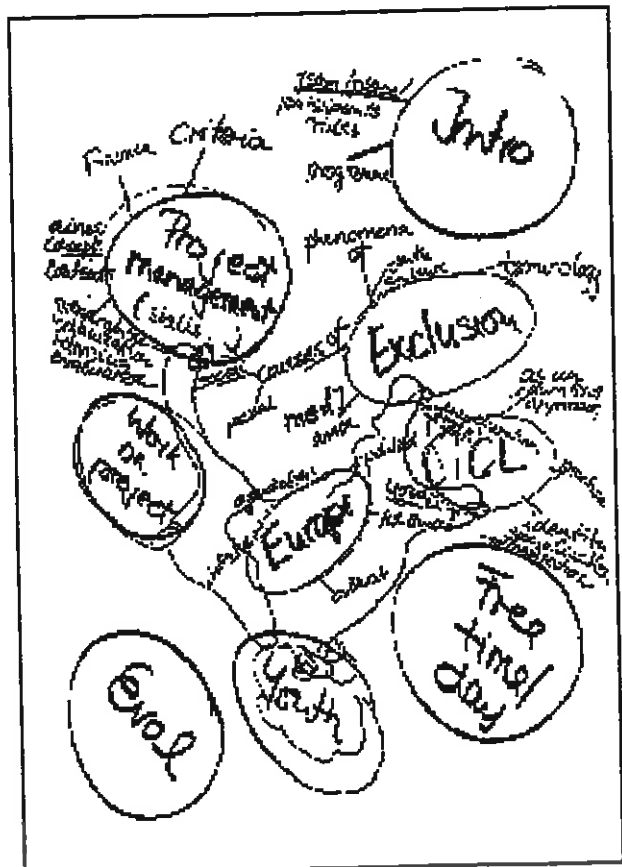
- en savoir plus sur les groupes multiculturels et sur l'exclusion sociale ;
- apprendre à avoir confiance en soi et pouvoir disposer d'exemples et d'expériences sur lesquels s'appuyer ;
- mieux comprendre le travail mené au niveau européen dans le domaine de la jeunesse et mieux connaître les institutions actives en la matière ;
- aborder de manière théorique et pratique l'apprentissage interculturel ;

- acquérir de nouvelles connaissances et une meilleure compréhension des politiques européennes dans le domaine de la jeunesse ainsi que de la pratique de l'animation de jeunesse dans les différents pays ;
- rafraîchir ses connaissances théoriques du travail avec les jeunes ;
- apprendre des méthodes et acquérir des compétences en matière de transfert des connaissances aux jeunes ;
- apprendre à gérer un projet ;
- élargir ses connaissances et ses compétences dans le domaine de la formation d'autres animateurs de jeunesse ;
- mieux comprendre les causes du racisme et des comportements déviants ;
- améliorer ses capacités de formation et faire l'expérience d'un travail au sein d'un groupe multiculturel ;
- approfondir ses connaissances et son expérience de l'animation de groupes de jeunesse dans des contextes multiculturels ;
- saisir les rapports entre l'exclusion sociale et la déviance sociale ;
- établir des contacts en Europe ;
- approfondir ses connaissances et sa pratique de l'apprentissage interculturel et redynamiser le travail de groupe ;
- se familiariser avec de nouvelles méthodes de formation ;
- comprendre l'exclusion sociale et les moyens de la combattre ;
- apprendre quelque chose que l'on ne peut pas apprendre en restant chez soi.

5. BUTS ET OBJECTIFS DU PROJET DE FORMATION

Les institutions européennes (Conseil de l'Europe, Union européenne) ont compris qu'il fallait impérativement approfondir et actualiser la formation des animateurs de jeunesse au niveau européen. Cette prise de conscience découle de plusieurs facteurs qui ont déterminé les buts et objectifs du stage de formation

Le défi de la construction européenne, auquel il faut associer étroitement les jeunes et qui revêt une dimension pratique dans le programme « Jeunesse pour l'Europe ». Ce défi, au niveau de la politique de la jeunesse, implique la nécessité de tenir compte d'une perception de l'Europe qui déborde des frontières des Etats membres de l'Union européenne et suppose le partage des expériences engrangées par le Conseil de l'Europe et par l'Union européenne dans le domaine de la jeunesse.



- Le déficit des politiques sociales visant l'intégration sociale des jeunes marginalisés ou exclus (une réalité qui n'est peut-être pas nouvelle mais qui s'accroît et se généralise dans toute l'Europe) et la possibilité offerte par un tel programme (Jeunesse pour l'Europe) de rassembler des expériences innovatrices et différentes sous la forme de projets pilotes.
- L'inquiétude suscitée par la montée du racisme et de la xénophobie (phénomène qui touche surtout les jeunes, qu'ils en soient les acteurs ou les victimes) qui menace les valeurs sur lesquelles se fonde le concept d'une Europe ouverte et multiculturelle. Il était nécessaire de mettre sur pied des projets de travail valables dans ce domaine.
- Les lacunes manifestes dans les politiques de la jeunesse (au niveau national et européen), en particulier dans le domaine de la formation s'adressant aux animateurs de jeunesse. Le moment était venu de prendre en compte l'interconnexion entre les défis susmentionnés et de proposer des programmes pertinents et adaptés, susceptibles de permettre aux animateurs de jeunesse d'analyser et de traiter les causes et les symptômes de ces problèmes.
- L'occasion fournie par les programmes européens adressés aux jeunes (entre autres, Jeunesse pour l'Europe) de mettre sur pied un projet pilote de formation qui réunisse les éléments nécessaires à une évaluation des besoins existants en matière de formation des animateurs de jeunesse en Europe.
- Le souhait exprimé par les organisations de jeunesse et les services pour la jeunesse d'obtenir une révision des pratiques d'enseignement interculturel et de communication interculturelle, de dimension européenne.

Ce projet de formation s'est donc articulé autour de 5 thèmes principaux :

Jeunesse

- Partager, échanger et s'informer sur les problèmes rencontrés par les jeunes de pays différents ;
- Analyser et comprendre le rôle de l'animation socio-éducative de jeunes et de l'animateur de jeunesse, par rapport aux nouveaux besoins des jeunes en Europe ;
- Communiquer les bases de la sociologie des jeunes et de la politique de la jeunesse.

Exclusion

- Analyser et procéder à des échanges sur les causes et les symptômes de l'exclusion sociale des jeunes ;
- Expérimenter des approches et des réponses différentes au travers de l'animation de groupes de jeunes ;
- Mettre sur pied et évaluer des projets pilotes visant à prévenir ou à traiter des situations d'exclusion sociale et de marginalisation.

Apprentissage interculturel

- Approfondir les connaissances et la compréhension des sociétés multiculturelles et appliquer des méthodologies interculturelles à l'animation de jeunesse.

Europe

- Saisir les différentes dimensions sociales et politiques de la construction européenne ;
- Apprendre à connaître les institutions européennes et leurs programmes pour la jeunesse ;
- Développer les compétences nécessaires pour monter et évaluer des projets présentant une dimension européenne.

Le projet

Le projet sert d'outil de mise en oeuvre du projet pilote et d'évaluation de celui-ci. Travailler au projet suppose, au préalable, que l'on réfléchisse soigneusement aux étapes de planification, préparation, mise en oeuvre et évaluation, ainsi qu'à sa fonction de formation.

Rétrospectivement, nous aurions dû ajouter un sixième thème au programme, celui de la **formation**. Le stage devrait en fait traiter dans le détail du rôle de la formation, en particulier la formation des animateurs de jeunesse qui combattent activement l'exclusion sociale des jeunes. Ce travail est très important du point de vue des multiplicateurs de la formation (c'est le rôle des participants à l'issue du stage) et aussi pour comprendre et tirer le maximum de profit du processus de formation.

6. MÉTHODOLOGIE

La méthodologie de cette formation a été fondée sur la complémentarité des 5 phases du projet :

- Phase 1

Un séminaire de formation en résidence, à Luxembourg, du 3 au 17 septembre 1995
La première phase a préparé les participants à faire tourner leur projet durant la deuxième phase de la formation. La formation initiale couvrait les thèmes essentiels du stage, tels que l'apprentissage interculturel, l'Europe, la gestion de projet, les causes et symptômes de l'exclusion sociale et d'autres sujets.

- Phase 2

Mise en oeuvre et direction des projets dans les pays d'origine des participants, de septembre à décembre 1995.
Les participants ont travaillé à la mise en oeuvre et au suivi de leurs projets, en application des critères fixés lors de la première phase.

- Phase 3

Séminaire de formation en résidence, à Larochette, Luxembourg, du 11 au 20 décembre 1995.
Les participants ont procédé à une évaluation de leurs projets à mi-parcours. Les thèmes présentés lors du premier séminaire ont été approfondis et de nouveaux besoins de formation ont été identifiés.

- Phase 4

Poursuite et achèvement des travaux sur les projets, de décembre 1995 à mars 1996.

- Phase 5

Séminaire de formation en résidence, au Centre européen de la jeunesse à Budapest, du 22 au 29 mars 1996. Les participants ont évalué à la fois leur développement personnel et les aspects professionnels de la formation. L'évaluation du stage a permis de déterminer la spécificité des besoins et des possibilités de formation des animateurs de jeunesse en Europe.

Une **sixième phase** devrait être ajoutée à la méthodologie du stage. Compte tenu des retards accumulés dans la mise en oeuvre des projets, une réunion d'évaluation a eu lieu à Larochette, Luxembourg, du 11 au 14 octobre 1996.

B. EVALUATION FINALE DU STAGE

RÉALISÉE PAR L'ÉQUIPE DES FORMATEURS, EYC BUDAPEST 1-4 MAY 1996

INTRODUCTION

Le stage de formation européenne d'animateurs de jeunesse en situation multiculturelle (« projet expérimental de longue durée contre l'exclusion ») est une expérience pilote de formation d'animateurs de jeunesse, qui avait été lancée par la Commission européenne et à laquelle s'était ensuite associé le Conseil de l'Europe (Direction de la Jeunesse). Le projet a par ailleurs bénéficié du soutien administratif et technique du Service National de la Jeunesse de Luxembourg.

Le stage de formation s'est déroulé entre septembre 1995 et mars 1996, en 5 phases (trois séminaires en résidence et deux phases pratiques). Il a rassemblé au total 23 participants de 14 pays d'Europe.

En tant que projet pilote, ce cours a répondu aux préoccupations des institutions impliquées, entre autres : promouvoir la participation active des jeunes à la construction d'une Europe plus proche de ses citoyens ; encourager la solidarité et le respect de la différence, pour apprendre aux jeunes la tolérance ; prévenir les attitudes racistes et xénophobes, conduisant à l'exclusion sociale.

Ce stage s'adressait aux animateurs de jeunesse et aux formateurs proposant des projets innovateurs dans le domaine de la jeunesse pour combattre l'exclusion sociale. Ses objectifs étaient les suivants :

- contribuer à développer les capacités des services et organisations de jeunesse dans le domaine de la formation à la communication interculturelle et de l'éducation à la tolérance et la solidarité, avec une dimension européenne ;
- développer des stratégies de lutte contre l'exclusion sociale, le racisme, la xénophobie et la violence ;
- proposer une expérience interculturelle, en vue d'approfondir les connaissances et de développer le savoir-faire en matière d'apprentissage interculturel, en tant que concept pédagogique ;
- permettre aux participants de planifier, mener à bien et évaluer un projet innovateur de jeunes dans le domaine de l'exclusion sociale ;
- contribuer à cerner les besoins de formation des animateurs de jeunesse en Europe.

Le concept pédagogique et le programme de la formation ont été développés et appliqués par une équipe de cinq formateurs, assistés par un représentant de la Commission européenne (voir liste ci-jointe).

Le présent rapport est le résultat de l'évaluation du projet pilote effectuée par cette équipe. Il couvre l'évaluation du stage en fonction de ses objectifs initiaux et dans la perspective d'un éventuel suivi. Il contient en outre les conclusions et les recommandations nécessaires, à l'attention des institutions qui en ont été les promoteurs et des futurs formateurs qui participeront à des projets analogues.



1. EVALUATION GENERALE DU STAGE

A) Examen des questionnaires d'évaluation des participants

L'équipe a soigneusement lu, analysé et évoqué les réponses au questionnaire d'évaluation finale. A en juger d'après ces réponses, les participants avaient généralement bien saisi et perçu le processus de formation. Ces questionnaires ont fourni des éléments très précieux pour l'évaluation des points forts et des points faibles du stage.

Les participants évaluent très positivement le stage, en termes d'évolution professionnelle, d'épanouissement personnel et d'application concrète dans le cadre de l'animation socio-éducative.

Les participants ont souligné que le stage leur avait beaucoup apporté dans les domaines suivants :

a) Europe : une meilleure prise de conscience de la dimension européenne du/dans le travail d'animation de jeunesse et une connaissance plus approfondie de l'Europe, des institutions européennes et de leurs programmes (notamment comment y avoir accès et en quoi ils peuvent être intéressants pour les projets et les groupes actifs dans le domaine de la jeunesse).

b) Exclusion sociale : une meilleure compréhension, plus claire, des causes et des mécanismes de l'exclusion sociale et de meilleures bases pour développer des actions et des projets dans le domaine de l'exclusion sociale.

c) Apprentissage interculturel : clarification de ce concept ; perception de sa complexité et de ses implications ; et apprentissage de méthodes et systèmes permettant d'appliquer ce concept à l'animation de jeunesse. Pour la plupart des participants, cette nouvelle dimension était une découverte totale. Pour certains, le cours a permis d'éclaircir ce concept.

d) Politique de la jeunesse : une prise de conscience de la diversité des politiques de la jeunesse en Europe, et en particulier de leurs rapports avec le travail social et l'animation socio-éducative.

Les participants ont manifesté des degrés de satisfaction divers vis-à-vis des aspects suivants :

- * Façons de travailler et d'agir dans un environnement multiculturel - la gestion de la diversité culturelle ;
- * Leur capacité et ce qu'ils avaient appris en matière de planification et de gestion d'un projet conformément aux critères du stage ;
- * Formation spécifique et compétences pour l'animation socio-éducative : gestion des conflits, travail en équipe et évaluation.

B) Evaluation par l'équipe

L'exercice d'évaluation par les participants a été complété par l'analyse faite par l'équipe elle-même, sur la base des questionnaires, des évaluations régulièrement effectuées avec les participants et d'autres éléments d'évaluation de la 5ème phase. En voici les conclusions :

- Les participants ont appris et retiré différentes choses du stage, en fonction de leur niveau de formation, de leur expérience et de leur tâche professionnelle.
- Les participants se sont activement impliqués dans le stage et dans le processus de formation, malgré les différences de statut professionnel et de niveau de formation préalable. Ceci a permis à chacun de progresser considérablement, même si chaque participant a évolué sur un plan différent. Quoi qu'il en soit, chacun des participants en a retiré ce qu'il souhaitait et ce qui pouvait lui être le plus utile pour son travail.

- Les attentes des participants, au départ, étaient forcément vagues. Cette situation reflétait la nature même du projet pilote, ainsi que le peu d'expérience préalable de la formation et de la pratique de l'animation socio-éducative de dimension européenne.
- Pour les participants, qui étaient pour la plupart des animateurs de jeunesse ayant une solide expérience de l'animation socio-éducative mais peu de pratique à une échelle européenne, le stage a en quelque sorte servi de formation de base, tout en apportant certains éléments spécifiques utiles au groupe tout entier. A cet égard, et compte tenu des expériences vécues par les organisateurs ces dernières années, on peut se demander s'il est réaliste d'espérer réunir un groupe européen qui serait plus expérimenté et plus homogène.
- L'hétérogénéité du groupe en termes d'expérience et de formation n'a pas entravé le bon déroulement du stage ni du processus d'apprentissage. Elle reflétait bien la diversité et la réalité du travail d'animation de jeunesse en Europe. De ce fait, les multiples expériences, pratiques et problèmes actuels ont pu être représentés dans le stage. Cette diversité a précisément joué un rôle positif dans les manières d'aborder la formation, l'animation socio-éducative, l'apprentissage interculturel et une dimension européenne plus large.
- Tout au long du stage, on aura pu remarquer la difficulté pour les participants de « conceptualiser » la réalité de leur travail et de leurs projets, qui se manifestait notamment par des difficultés à énoncer clairement les objectifs distincts et à les définir de façon simple et compréhensible. Déjà, les formulaires de candidature à remplir (Jeunesse pour l'Europe, demandes de financement) avaient constitué une gageure pour les participants.
- La difficulté pour les participants de cerner leurs besoins de formation s'explique, dans une large mesure, par la nature expérimentale du projet et par les objectifs et le public visés.

Ces éléments nous amènent à conclure que ce stage était nécessaire et qu'il a été utile aux participants. Pour ce qui est de l'identification des besoins de formation, l'expérience a montré que les possibilités et les encouragements que l'Europe peut offrir au développement local de l'animation socio-éducative (en particulier en combattant l'exclusion sociale et l'intolérance au travers d'une dimension européenne solide et d'une approche interculturelle claire) devaient s'appuyer sur des facilités de formation permettant d'aboutir à des résultats concrets, tout en optimisant les ressources et l'impact de la formation, grâce à un effet multiplicateur qui va au-delà des quelques participants concernés par un stage spécifique.

L'évaluation continue des besoins de formation réalisée tout au long du stage, en particulier durant la cinquième phase, a montré que ces domaines de formation n'étaient guère couverts par les systèmes nationaux de formation des jeunes (quand de tels systèmes existent) et que la perception des conséquences pratiques étaient nettement plus explicite dans un contexte européen.

Par conséquent, il conviendrait de conserver la nature expérimentale du stage, en vue d'améliorer le concept lancé et de le rendre utilisable par d'autres institutions et organisations concernées.

2. EVALUATION DE LA STRUCTURE GENERALE DU STAGE

2.1 Buts et objectifs

Le stage a été préparé et mené à bien dans la poursuite des objectifs suivants :

- a) assurer une formation spécifique aux animateurs socio-éducatifs, aux animateurs de jeunesse, aux formateurs et aux personnes en charge de la formation ;
- b) développer des stratégies pour combattre l'exclusion sociale, le racisme, la violence et la xénophobie ;
- c) permettre aux participants de planifier, mener à bien et évaluer un projet innovateur dans le domaine de la jeunesse, visant à combattre les situations susmentionnées ;
- d) réfléchir à des notions telles que l'Europe, la solidarité, la société multiculturelle et la tolérance et les appliquer à l'animation de jeunesse ;
- e) participer à une expérience interculturelle dans le but d'approfondir les compétences et de développer un savoir-faire en matière d'apprentissage interculturel en tant que concept éducatif ;
- f) inculquer un certain savoir-faire en matière de politiques de la jeunesse au niveau européen et national ;
- g) analyser le lien entre comportement individuel et développement des démocraties européennes, et en tirer les conclusions qui s'imposent ;
- h) aménager un espace pour l'épanouissement personnel et professionnel en général.

D'une manière générale, on peut considérer que ces objectifs étaient pertinents et qu'ils ont été largement atteints. Des réserves ont néanmoins été formulées concernant la faisabilité de la planification, de la mise en oeuvre et de l'évaluation d'un projet dans les limites temporelles du cours. Une approche réaliste devrait consister à dispenser les compétences et les connaissances nécessaires pour mettre en oeuvre et évaluer le projet tout en mettant l'accent sur la planification de celui-ci (but, objectifs, approche pédagogique et ressources) durant les phases en résidence. Les objectifs f) et g) ont été jugés soit trop vagues soit trop spécifiques. Leur pertinence était liée à l'approche pédagogique générale à laquelle les participants avaient souscrit ainsi qu'aux motivations des institutions qui organisaient la formation. Leur impact n'est mesurable qu'à long terme.

2.2 Méthodologie adoptée et mise en pratique du stage de formation

Le stage a été structuré en trois phases en résidence, avec deux phases pratiques intermédiaires. Les phases en résidence (phases 1, 3 et 5) répondaient à l'objectif de communiquer les éléments communs de la formation, de constituer le groupe et de développer le projet plus avant, en évaluant les besoins de formation spécifiques et en y répondant.

Au cours des deux phases pratiques (phases 2 et 4), les participants devaient mettre en pratique ce qu'ils avaient appris, identifier leurs besoins de formation et rassembler les éléments nécessaires à l'évaluation des projets et du stage de formation.

Comme la majorité des projets n'ont pas commencé avant la phase 4, la nature et le rôle de ces phases s'en sont trouvés partiellement modifiés. Elles ont néanmoins joué un rôle important dans la formation parce qu'elles ont donné aux participants le temps de consolider les expériences d'apprentissage et de confronter la théorie à la pratique et qu'elles ont permis au stage et aux participants de ne pas perdre pied avec la pratique professionnelle. Elles ont aussi permis aux participants de travailler à leur propre formation et de se préparer aux séminaires en résidence.

En comparaison avec d'autres expériences menées dans le domaine de la formation, la méthodologie du stage était particulièrement innovatrice et appropriée eu égard au rôle de la troisième phase. Celle-ci a permis aux participants de mieux identifier leurs besoins personnels

de formation et à l'équipe d'y répondre, sans subir la pression de l'évaluation de la formation. Le rapport avec la pratique professionnelle a été facilité par le séminaire durant lequel le travail thématique a été approfondi, les plans de projet ont été clarifiés et la formation en vue de l'acquisition de certaines compétences a été plus systématique et adaptée aux besoins concrets des participants.

La cinquième phase a essentiellement servi à consolider l'expérience de formation, à évaluer la formation dispensée aux participants et, partant, à évaluer le projet pilote. On pouvait difficilement imaginer un meilleur moyen d'atteindre l'un des objectifs de départ du projet (identification de la formation des animateurs socio-éducatifs au travers de l'expérience des projets et de l'évaluation), compte tenu du fait que la plupart des projets n'ont démarré qu'après cette phase.

2.3 Contenu du stage

Le programme du stage a été fixé de manière à refléter, analyser et traduire dans la pratique les éléments suivants :

- * Causes et signes extérieurs d'exclusion sociale, de racisme, de xénophobie et d'antisémitisme ;
- * Europe : réalité sociale et politique, institutions, politiques et programmes ;
- * Apprentissage interculturel en rapport avec des environnements multiculturels et la pratique de l'animation de jeunesse, y compris les connaissances et les compétences nécessaires pour l'adapter aux projets d'animation socio-éducative ;
- * Aptitudes à planifier, mener à bien et évaluer un projet ainsi qu'à travailler avec un groupe multiculturel ;
- * Sociologie des jeunes et politique de la jeunesse.

A en juger d'après les progrès accomplis par les participants et le travail effectué dans le cadre de la planification des projets, les thèmes et les aspects couverts par la formation étaient pertinents, ils répondaient à une nécessité et les questions ont, d'une manière générale, trouvé des réponses.

Les besoins de formation au niveau de la planification, de la réalisation et de l'évaluation des projets ont été en partie sous-estimés durant la phase 1, mais ils ont pu être traités durant la phase 3, au cas par cas. C'était partiellement inévitable et, en fin de compte, cela s'est avéré être bénéfique dans la mesure où les participants ont aussi dû « renégocier » leurs idées de projet avec leurs organisations et partenaires.

La sociologie des jeunes et la politique de la jeunesse n'ont pas été explicitement traitées. On peut d'ailleurs se demander si c'était vraiment nécessaire. En réalité, les participants ont appris des choses à ce propos au travers de la pratique et de leur propre réflexion dans le cadre du stage, même si ce n'était pas explicitement contenu dans le programme.

En ce qui concerne l'acquisition des compétences et le développement d'approches permettant de traduire l'apprentissage interculturel dans la pratique de l'animation socio-éducative (gestion des conflits, communication), le processus a été moins systématique qu'il n'aurait probablement dû l'être. Les participants n'ont pas inclus ces compétences/approches parmi leurs besoins prioritaires durant la troisième phase, mais à la fin du stage, ils ont indiqué qu'ils auraient souhaité en apprendre davantage à ce sujet. C'est la raison pour laquelle cet aspect a seulement été couvert de façon plus détaillée dans les ateliers organisés durant la troisième phase (cet aspect était, par conséquent, facultatif pour les participants).

Quant aux aptitudes nécessaires pour compléter l'apprentissage et la mise en pratique des concepts d'apprentissage interculturel, on a le sentiment qu'elles n'auraient pas dû être proposées à titre facultatif mais plutôt incorporées au « tronc commun » pour tous les participants.

2.4 Rôle du projet

Le principal changement survenu dans la structure du stage, par rapport à ce qui avait été prévu et planifié, résulte de la place que les projets ont occupée dans ce stage. Il était prévu qu'ils servent d'outil dans le processus d'apprentissage, en assurant le transfert concret des choses apprises durant le séminaire résidentiel à la pratique de l'animation socio-éducative. Leur but était aussi de contribuer à l'identification des besoins de formation des participants.

En réalité, il s'est avéré qu'ils auraient difficilement pu jouer ce rôle, principalement à cause de facteurs indépendants de la formation elle-même et impossibles à prévoir par l'équipe :

- au début du stage, on ne disposait pas de formulaires de candidature « Jeunesse pour l'Europe », ni de lignes directrices claires sur la façon ou le moment d'introduire des projets ; dès lors, la plupart des propositions de projet n'ont pu être complétées et présentées qu'à la fin de la phase 3 (au lieu des phases 1 et 2) ;
- les participants ont eu plus de difficultés que prévu à exposer leurs idées de projet et à parvenir à les traduire par un concept, sous une forme les rendant faisables.
- la durée des 5 phases du stage est apparue trop courte et leur rythme trop rapide, pour permettre de planifier, mener à bien et évaluer complètement des projets comportant une solide dimension européenne (généralement, les projets internationaux sont plus longs à préparer).

Résultat : pour la plupart des participants, le rôle des phases intermédiaires a été différent de celui prévu à l'origine, parce qu'ils ne pouvaient démarrer leurs projets.

En revanche, le rôle des projets durant les phases résidentielles a été assez proche du concept original. Le projet et sa mise en oeuvre n'avaient pas été conçus comme un objectif prédominant du stage, mais plutôt comme un outil dans le processus d'apprentissage.

Au cours de la première phase, une attention toute particulière a été accordée au projet, dans le cadre du programme. Les participants ont eu le temps de clarifier les buts et les objectifs, la dimension européenne, le caractère innovateur du projet, etc. Ils ont revu leurs projets, qui ont pratiquement tous été substantiellement modifiés (envergure, approche pédagogique, partenariats, dimension européenne, etc.).

Au cours de la troisième phase, le rôle accessoire du projet est devenu plus manifeste, dans la mesure où il s'agissait d'un travail facultatif pour les participants qui le demandaient. Même si le concours de l'équipe, et en particulier du représentant de la Commission, a été très important pour clarifier le concept des projets et exposer clairement ceux-ci dans un formulaire de candidature, tous les participants n'y ont pas fait appel. En fait, certains participants se sont retrouvés sans projet, voire sans proposition de projet, ou ne savaient plus trop comment le développer.

La phase 4 étant de courte durée, l'expérience de travail sur le projet n'a guère été utile pour la cinquième phase étant donné que la plupart des projets n'avaient pas encore démarré. En fait, ce n'est que vers la fin du stage que le financement des projets soumis au programme « Jeunesse pour l'Europe » a été définitivement clarifié.

En vue d'une éventuelle action de suivi après le stage, l'équipe a souligné la nécessité de faire en sorte que le projet fasse partie intégrante du stage, étant donné qu'il comporte une dimension pratique irremplaçable et qu'il est l'expression de la volonté de suivre la formation et d'améliorer le travail. Le travail à réaliser durant les phases en résidence devrait mettre l'accent sur la planification du projet et limiter les attentes concernant sa réalisation et son évaluation. Il faut que les participants acquièrent les compétences techniques de base et les connaissances

nécessaires pour mettre sur pied le projet, mais il conviendrait de diminuer le rôle de celui-ci dans le reste du stage de formation et de l'adapter en fonction du calendrier et du rythme de mise en oeuvre du projet.

S'agissant de l'impact effectif des projets entrepris dans le sillage du stage, le fait que la plupart d'entre eux ne commencent qu'une fois le stage terminé ne permet pas d'en évaluer convenablement ni complètement les résultats et l'impact. Il n'empêche que le fait qu'environ 70 % des participants travaillent actuellement à des projets est assez révélateur de leur implication par rapport au stage et aux projets. La nature des projets présentés, qui comportent une importante dimension de formation et/ou dimension européenne (qui faisaient largement défaut lorsqu'ils avaient été présentés pour la première fois durant la phase 1) semble confirmer qu'ils jouent un rôle plus qu'accessoire dans la formation, tout en confirmant la réalisation des objectifs du stage expérimental, en termes d'amélioration de la pratique de l'animation socio-éducative et de la lutte contre les causes et les symptômes de l'exclusion sociale en Europe.

2.5 L'approche pédagogique et sa mise en oeuvre par l'équipe

L'approche adoptée par l'équipe consistait à promouvoir un travail de groupe intensif et à intervenir durant la première phase pour jeter les bases de la formation, réunir les conditions propices à la planification des projets et préciser le contenu et le rôle des domaines d'apprentissage. L'équipe a mené les travaux tambour battant. Elle a joué un rôle essentiel dans le développement des concepts, l'organisation des sessions plénières et la conduite du travail de groupe. Les participants ont tiré le meilleur parti de l'équipe au cours de cette phase, mais il s'est créé une distance professionnelle entre les participants et l'équipe, plus importante que prévu. Cette distance n'a pu être surmontée qu'au cours de la cinquième phase. Seuls certains participants ont fait preuve d'une attitude critique à l'égard de l'équipe au cours de cette phase, ce qui est révélateur d'une motivation très importante, d'un degré de satisfaction élevé par rapport au séminaire et de la nouveauté de l'approche pédagogique pour certains participants (qui s'attendaient parfois à une approche plus « académique »).

Certains ont trouvé que le programme laissait parfois trop peu de place au changement. Les participants auraient aussi apprécié un « retour » (« feedback ») plus régulier et plus explicite de la part de l'équipe.

Durant la troisième phase, cette distance n'a pas pu être tout à fait comblée, même si l'approche défendue par le programme exigeait que les participants s'y impliquent davantage, notamment pour diriger les groupes de travail et organiser un atelier.

La cinquième phase, idéalement conçue comme une phase de transfert, a donc été planifiée de manière à permettre aux participants de s'impliquer davantage et d'être plus autonomes. En effet, les participants devaient préparer et organiser les séminaires correspondant à plus de la moitié de la durée du programme. Certains participants ont néanmoins eu des difficultés à endosser ce rôle, même si les résultats globaux ont été extrêmement positifs.

En conclusion, l'équipe a estimé qu'il fallait impliquer les participants dans la mise en oeuvre du programme et, partant, dans leur propre formation, plus tôt dans le stage afin de les aider à se détacher de l'équipe. Ceci devrait également encourager le développement d'un sens critique, sans quoi une personne ne peut être autonome ni avoir confiance en elle.

2.6 Equilibre entre éléments théoriques et pratiques

Durant les travaux de planification du stage, les projets avaient été considérés comme des outils devant servir à la pratique et au transfert des connaissances acquises lors des phases en résidence. Le fait que les projets n'aient pu être achevés ne signifie pas que la pratique était absente. En réalité, les participants ont travaillé à la préparation de ces projets ainsi qu'à d'autres projets menés à bien dans leurs services et organisations durant les 2ème et 4ème phases. Cette pratique était, en fait, aussi valable que le projet ne l'aurait probablement été et, pour les besoins du processus d'apprentissage, elle a rempli une fonction analogue à celle du projet. Le programme des phases 3 et 5 n'a cependant pas permis de travailler directement, ni de façon explicite, sur cette pratique et, dès lors, il n'a pas été facile de travailler avec les résultats. Les échanges de pratiques de travail ont eu lieu, pour la plupart, de manière informelle et spontanée entre les participants.

Le programme global était très équilibré en ce qui concerne la théorie et la pratique. La première phase était plus théorique, la troisième éminemment pratique (ateliers, travail sur le projet) et c'est au cours de la cinquième phase que l'on a atteint le meilleur équilibre entre les deux. Ceci correspondait bien aux fonctions spécifiques de chacune des phases, mais on a estimé qu'un meilleur équilibre pourrait être trouvé durant la première phase. Les visites à des projets et associations de jeunes, organisées durant la première et la cinquième phases, ont été jugées utiles. Elles n'ont cependant pas été exploitées au maximum parce que l'on n'avait pas prévu de temps pour travailler spécifiquement sur les résultats de ces visites.

La pratique a également été introduite durant la troisième phase, avec la présentation des projets pilotes du Forum Jeunesse sur l'exclusion sociale. L'utilité et la pertinence de cet exercice ont dépassé les attentes de l'équipe : cela a permis aux participants d'établir des rapports entre leurs propres expériences professionnelles et les réalités sociales.

2.7 Durée du stage et rythme des phases

Le stage a exigé beaucoup - en termes de temps, de disponibilité et d'engagement - des participants et des organisations qui les envoyaient.

Bien que chacune des 5 phases du stage ait une finalité clairement définie (puisque c'est autour d'elles que s'articule l'approche expérimentale de la formation), on considère que les phases en résidence étaient trop rapprochées les unes des autres. C'est une des raisons pour lesquelles certains participants ont eu des difficultés à se remettre à jour dans leur travail (celui-ci s'étant accumulé pendant leur absence), à travailler sur le projet et à préparer la phase suivante, tout cela en l'espace de 3 mois. Ce délai a été jugé irréaliste, également, par rapport à la tâche que représente la planification, la réalisation et l'évaluation d'un projet qui, de par sa dimension européenne, est généralement plus long à préparer.

Les phases intermédiaires auraient dû être plus longues. Il convient de réviser les attentes par rapport à la mise en oeuvre et à l'évaluation du projet.

La durée des phases en résidence semblait convenir, d'une manière générale, à la finalité qui leur était attribuée dans le programme du stage. Toutefois, la cinquième phase s'est avérée trop courte pour permettre d'évaluer convenablement tous les aspects du processus de formation, de passer en revue les besoins de formation, de mettre la dernière main aux préparatifs des projets et d'évaluer le stage.

La programmation de la troisième phase (mi-décembre) n'était pas idéale pour tous les participants étant donné que la charge de travail est généralement plus lourde en fin d'année, de même que les contraintes sur le lieu de travail.

2.8 Profil et recrutement de participants

Les participants recrutés correspondaient, dans une large mesure, au profil défini à l'origine : moniteurs, animateurs socio-éducatifs ou formateurs de jeunes travaillant dans des contextes multiculturels, dynamiques, motivés et porteurs d'un projet au travers duquel ils allaient pouvoir élargir leurs connaissances et introduire des changements dans leur environnement social (projets de lutte contre l'exclusion sociale) et dans la pratique professionnelle de l'animation socio-éducative de jeunesse.

Le large éventail des professions et fonctions couvertes par le profil décrit correspond à la grande diversité des pratiques d'animation de jeunesse en Europe : statut professionnel et catégorie, bénévole ou employé, animation de jeunes, travail social, animation socio-culturelle, etc.

Le recrutement de participants a été négativement influencé par les retards survenus dans les décisions relatives à la mise en oeuvre du stage et à la procédure de sélection. En conséquence, les invitations à participer au stage ont été lancées très tard, quand l'été était déjà entamé, et les candidats n'ont disposé que d'un délai très court pour l'envoi de leur dossier.

Il est extraordinaire que, dans ces conditions, plus d'une cinquantaine de candidatures aient été envoyées, ce qui a permis à l'équipe de procéder à une réelle sélection. La palette de participants sélectionnés se caractérisait par la diversité des pratiques, des expériences de formation, des organisations et des projets. Cette hétérogénéité reflète la grande variété des activités d'animation de jeunesse en Europe ; simultanément, elle renforçait les possibilités d'apprentissage interculturel offertes par le groupe. Les participants considèrent que cette diversité est un des facteurs les plus importants ayant influencé leur processus d'apprentissage, surtout du fait des origines géographiques très contrastées, mais aussi très équilibrées, des participants (dont certains provenaient des pays d'Europe centrale et orientale).

2.9 Nombre de participants

Sur les 25 participants invités à participer au stage, 23 ont assisté à la première phase, 20 à la troisième et 18 à la cinquième. Les participants qui n'étaient pas venus à la troisième phase ne sont pas revenus non plus pour la cinquième.

Le nombre d'abandons est assez élevé mais, à en juger d'après des expériences similaires, il est somme toute normal. Les raisons de ces abandons sont diverses (elles sont surtout liées à des changements dans la vie privée et professionnelle des personnes concernées). Elles reflètent les pressions auxquelles sont soumises les participants et les organisations, en raison de la longueur de la période pour laquelle ils/elles s'engagent et de la durée relativement courte des phases intermédiaires, qui a parfois privé les participants de la flexibilité nécessaire pour gérer leurs responsabilités professionnelles.

Pour être certain de disposer d'un groupe suffisamment important pour optimiser le processus d'apprentissage, il faudrait inviter davantage de participants à la première phase, en commençant le stage avec 30 personnes.

2.10 Taille et composition de l'équipe

L'équipe a été choisie par les deux institutions, en fonction des critères suivants : compétence professionnelle, complémentarité des compétences et capacités linguistiques. A l'origine du projet, un sixième membre avait été prévu dans l'équipe : il provenait d'une agence nationale du programme « Jeunesse pour l'Europe ». Malheureusement, pour des raisons professionnelles, ce collègue n'a pas pu participer au stage.

La composition de l'équipe reflétait un bon équilibre sur le plan culturel ainsi qu'au niveau des antécédents de formation, ce qui était indispensable pour un stage de formation européenne dont l'apprentissage interculturel était une composante essentielle. Les compétences des membres de l'équipe étaient diverses et, partant, complémentaires, mais à différents moments du programme, certaines contributions ou connaissances spécifiques ont été requises ; c'est la raison pour laquelle il a été fait appel à des experts ou des conférenciers extérieurs. Cette formule a été jugée heureuse dès lors qu'elle a permis à l'équipe d'assumer la responsabilité des buts et objectifs généraux du stage qu'elle avait été chargée de préparer et de diriger. Elle a également permis aux participants de profiter d'un éclairage différent sur certaines questions, grâce à la présence occasionnelle d'invités ou de conférenciers.

Le représentant de la Commission européenne a eu un rôle très important durant la troisième et la cinquième phases, au niveau de l'information sur les propositions de projet et de la formation en la matière. Cette fonction était primordiale pour le stage et elle aurait difficilement pu être remplie par l'équipe.

L'équipe a travaillé en anglais et en français, avec des interprètes. Bien que cette formule fût loin d'être idéale (heures de travail supplémentaires et manque de souplesse pour les réunions préparatoires), elle n'a pas entravé le bon déroulement du programme. Au contraire, elle aura permis d'éclaircir et d'exprimer différentes approches qui, sans cela, seraient peut-être restées implicites.

3. ASPECTS PRATIQUES

3.1 Langues de travail

Le stage s'est déroulé dans trois langues de travail : l'allemand, le français et l'anglais. Au départ, l'équipe s'attendait à certains problèmes et gageures, mais il s'est avéré que ses craintes n'étaient pas fondées.

En réalité, tant les participants que les formateurs ont jugé cette combinaison très positive parce qu'elle permettait une plus grande latitude de recrutement et garantissait en même temps un meilleur équilibre dans le groupe, en empêchant que se constitue une petite minorité de participants ne parlant pas anglais. Il faudrait donc conserver le nombre de langues, pour autant que ces langues soient aussi représentées au sein de l'équipe.

La communication entre les membres de l'équipe et entre l'équipe et les participants a par ailleurs été facilitée par le fait que ce sont les mêmes interprètes qui ont travaillé pendant les trois phases en résidence.

3.2 Lieu du stage

Au départ, il était prévu que le stage ait lieu à Bruxelles, Strasbourg et Budapest, respectivement pour la première, la troisième et la cinquième phases.

Toutefois, il s'est avéré impossible de réserver un endroit approprié en Belgique pour la première phase. En ce qui concerne Strasbourg, l'organisation du séjour était compliquée par les décisions contradictoires de la Direction de la Jeunesse, concernant le soutien et la disponibilité du CEJ. Ces problèmes ont été réglés par le Service National de la Jeunesse, qui a pu organiser la première phase dans un hôtel à Luxembourg et la deuxième dans un centre de jeunes à Larochette, au Luxembourg.

Bien que ces changements n'aient pas altéré les buts et objectifs généraux du stage, ils ont néanmoins représenté un stress supplémentaire pour l'équipe et pour les participants et ils ont sensiblement influencé les méthodes de travail, la flexibilité du programme et le climat qui a régné pendant la première phase (un hôtel est rarement un endroit idéal pour ce genre de séminaire de formation), même si la proximité de la ville de Luxembourg était un élément positif dans la mesure où elle permettait de visiter des projets d'animation socio-éducative de jeunesse.

C'est dans un centre de formation de jeunes, situé à Larochette, au Luxembourg, que s'est déroulée la troisième phase. La transition était excellente puisque cette petite ville a une situation multiculturelle particulière et des problèmes spécifiques. Les conditions de travail ont été évaluées positivement.

La cinquième phase, au Centre européen de la jeunesse à Budapest, a permis à de nombreux participants de se trouver pour la première fois dans un pays de l'ancien bloc socialiste et d'approcher une réalité sociale et culturelle, européenne, différente.

Bien que la possibilité de travail dans trois environnements socio-culturels différents ait été extrêmement bénéfique, il est dommage que les participants n'aient pas pu voir de plus près les institutions européennes, comme cela aurait été le cas si la première et la troisième phases s'étaient déroulées à Bruxelles et à Strasbourg.

3.3 Communication durant les phases intermédiaires

Un système de communication entre les participants et l'équipe a été installé pour la deuxième phase : il s'agissait d'un bulletin par fax, présentant des nouvelles des projets et des travaux des participants. Ce système a bien fonctionné pendant la deuxième phase et il a été très apprécié. En revanche, il n'a rien donné pendant la quatrième phase, principalement parce que les phases 3 et 5 étaient très rapprochées et que l'on se trouvait au beau milieu des vacances de Noël/Nouvel an.

4. COOPERATION ENTRE LES INSTITUTIONS ORGANISATRICES

Ce projet pilote, lancé à l'initiative de l'Union européenne, a été ouvert par la suite pour être organisé en collaboration avec la Direction de la Jeunesse du Conseil de l'Europe. Le Service National de la Jeunesse de Luxembourg a été chargé de la gestion administrative et financière.

Sur le plan administratif, le rôle joué par le Service National de la Jeunesse et le soutien qu'il a accordé au projet se sont révélés cruciaux et appropriés, surtout pendant la 1ère et la 3ème phases. Des tâches de secrétariat ont également été assurées pendant les phases intermédiaires mais la répartition des rôles entre l'équipe et les institutions n'était pas toujours claire. Bien que ceci n'ait pas gâché les résultats, il conviendrait de clarifier la situation dès le départ.

La coopération entre les deux institutions européennes se traduisait essentiellement par la présence de deux formateurs du Centre européen de la jeunesse au sein de l'équipe. Soulignons, toutefois, que le succès de toute entreprise de formation dépend avant tout de l'équipe des formateurs et de leurs compétences et capacités à travailler ensemble, plutôt que de l'institution dont ils sont issus.

Le fait que le stage ait été présenté comme une coopération entre les deux institutions européennes ayant des compétences dans le domaine de la jeunesse a eu quelques répercussions positives sur le processus d'apprentissage, essentiellement en favorisant une meilleure perception de la dimension européenne de l'animation de jeunes.

Les hésitations et décisions contradictoires de la Direction de la Jeunesse (pendant la mise en oeuvre du projet) ont cependant créé des problèmes et des soucis inutiles pour l'équipe, à propos du choix du lieu où allait se tenir la troisième phase. En fin de compte, il n'a pas été possible d'organiser cette troisième phase au CEJ de Strasbourg, ce qui a entraîné de multiples inconvénients (impossibilité de se rapprocher des institutions européennes et d'utiliser la bibliothèque du CEJ et déception des participants).

5. CONCLUSIONS ET RECOMMANDATIONS CONCERNANT UN SUIVI POSSIBLE DE CE PROJET PILOTE

Les résultats positifs de ce projet pilote contre l'exclusion confirment la nécessité de poursuivre la formation des animateurs de jeunesse en Europe dans les domaines de l'apprentissage interculturel, de la dimension européenne et de l'innovation dans les pratiques de travail pour relever les défis liés à des environnements multiculturels. Il est par ailleurs nécessaire de développer des partenariats et projets européens. En définitive, on espère que certains de ces aspects seront couverts, à l'avenir, par d'autres institutions et programmes de formation.

La nature expérimentale de ce projet réside à la fois dans son champ d'application (buts et objectifs) et dans son approche méthodologique (en cinq phases). Le modèle qui a été conçu s'est révélé valable et adapté aux objectifs poursuivis, mais il peut encore être amélioré et développé, dans la mesure où il a été fortement influencé par des facteurs extérieurs (recrutement tardif, financement des projets influençant leur rôle, etc.). Pour pouvoir améliorer le modèle et sa validité, il faudrait normalement qu'une seconde expérience permette aux formateurs et aux institutions de tirer des conclusions plus solides et fondamentales.

L'équipe des formateurs n'a pas à décider de la nécessité ni de l'opportunité d'entreprendre un second stage expérimental. Cette décision relève de la seule compétence des institutions. Les conclusions et les recommandations suivantes découlent de l'expérience vécue par l'équipe de formateurs durant ce projet pilote. Il faudrait en tenir compte si l'on voulait poursuivre ou renouveler l'expérience, car ces recommandations pourraient contribuer à favoriser la mise en oeuvre plus harmonieuse d'un projet de ce genre.

5.1 Buts et objectifs

Voici comment ils pourraient être reformulés :

- Insister sur le développement de stratégies de lutte contre l'exclusion sociale, en particulier lorsque ce phénomène a pour cause le racisme et la xénophobie ;
- Prévoir de donner aux participants la possibilité de procéder à des échanges et à des réflexions critiques sur leurs approches professionnelles de l'animation socio-éducative ;
- Analyser individuellement et effectuer des recoupements entre les différents aspects concernés par « l'Europe » (tolérance, démocratie, solidarité, institutions et programmes, etc.), en travaillant sur les interrelations entre ces thèmes ;
- Faciliter la compréhension de la politique de la jeunesse : apprendre à connaître les institutions et les programmes dans le domaine de la jeunesse, développer une perception critique de la fonction des politiques nationales de la jeunesse, analyser la relation entre les Etats membres et les institutions européennes sur les questions relatives aux jeunes ;
- Prévoir de la place pour le développement des projets, en mettant notamment à disposition les compétences et le savoir-faire nécessaire pour définir et présenter un projet. Limiter les attentes par rapport à la mise en oeuvre et à l'évaluation du projet étant donné que ces attentes peuvent difficilement être comblées (et exigées).

5.2 Contenu de la formation

D'une manière générale, il faudrait garder le contenu actuel de la formation (cf. la présentation du stage). Toutefois, des adaptations pourraient y être apportées pour :

- Mieux équilibrer la théorie et la pratique dans chacune des phases ;
- Pouvoir travailler sur des situations pratiques et des réalités différentes dans le domaine de l'animation de jeunesse (notamment en visitant des projets qui répondent à des situations d'exclusion sociale et à des pratiques racistes), pour contribuer par là même à mieux cerner les causes de l'exclusion sociale ;
- Alimenter une réflexion sur le transfert, par les participants, de l'apprentissage théorique à la pratique de l'animation socio-éducative ;
- Moins insister et moins compter sur l'introduction théorique à la sociologie des jeunes (et mettre l'accent sur l'expérience de socialisation des participants) ;
- Souligner les compétences et les aptitudes pratiques nécessaires à la planification et au développement d'un projet, y compris sa présentation ;
- Insister sur les aptitudes des animateurs socio-éducatifs dans les domaines de l'évaluation, la communication, l'apprentissage interculturel et la gestion des conflits (et moins sur la gestion du temps) ;
- Inclure des travaux sur la définition de critères applicables aux projets destinés à combattre l'exclusion sociale.

5.3 Méthodologie générale

En principe, la méthodologie du stage (structuré en 5 phases + travail sur le projet) est valable mais elle pourrait encore être améliorée, surtout en ce qui concerne le rôle du projet.

Le projet à soumettre en même temps que la candidature devrait se limiter à une idée (plutôt qu'un projet fini). Le rôle du stage, durant la 1ère et la 3ème phase, est de développer ces idées, de planifier le projet et, dans la mesure du possible, d'en entreprendre la rédaction en vue de sa mise en oeuvre. On peut imaginer qu'à partir de la 3ème phase, les projets puissent être développés à des rythmes différents, sans la pression de devoir les mener à bien et les évaluer avant que le stage ne se termine. Le principal objectif du stage, en ce qui concerne le projet, est de former les participants à planifier et préparer un bon projet, qui devra être soumis à la Commission européenne (si on sollicite un financement relevant de « Jeunesse pour l'Europe ») au plus tard dans les 2 mois qui suivent la 5ème phase.

Dans ce contexte, les participants seraient mieux préparés à nouer des liens avec d'autres participants et d'autres projets. En outre, grâce à cette méthodologie, les phases intermédiaires conserveraient leur nature éminemment pratique. Cette pratique ne se limiterait pas au projet, mais elle recouvrirait, d'une manière générale, la pratique professionnelle des participants dans leur pays.

Par ailleurs, il faudrait, dès le début, inciter les participants à jouer un rôle plus important dans le programme. Au cours des 2ème et 4ème phases, on pourrait les inciter à « faire des devoirs », comme préparer des contributions ou des ateliers pour les phases 3 et 5.

Dans cet ordre d'idées, les 5 phases du stage rempliraient les fonctions suivantes :

PHASE 1 (en résidence, 2 semaines)

* Présentation et analyse du contenu essentiel de la formation et des principaux concepts du stage (exclusion sociale, société multiculturelle, Europe, apprentissage interculturel et planification et gestion de projet). Lancement et formation du groupe, définition des conditions de travail collectif et de la communication pour le stage.

Projet :

- Présentation des idées de projet, travail sur les buts et les objectifs et acquisition des compétences de base en matière de planification. Démarrage de la planification du projet (y compris partenariats et sources possibles de financement).

PHASE 2 (4 mois)

* Première mise en pratique professionnelle de certains des éléments appris durant la première phase. Identification et clarification des autres besoins de formation en rapport avec le stage. Préparation de certaines parties du programme de la phase suivante.

Projet :

- Négociation du projet avec les institutions ou les organisations d'origine. Révision du plan du projet.

PHASE 3 (en résidence, 9 jours)

* Approfondissement des concepts et des éléments de formation présentés lors de la première phase. Acquisition des compétences et des outils nécessaires au transfert des éléments appris en théorie à la pratique professionnelle. Echanges et réflexion critique sur les expériences de transfert et la pratique professionnelle tels qu'elles ont été vécues durant la deuxième phase. Il peut arriver que les participants soient associés à l'organisation de certaines parties du programme.

Projet :

- Présentation et travail sur les tâches et les défis identifiés lors de la deuxième phase (clarification, négociation). Finalisation du concept et du plan du projet, rédaction et outils de présentation nécessaires pour soumettre le projet aux institutions qui vont le financer. Evaluation de ce qui a déjà été accompli.

PHASE 4 (4 mois)

* Transfert à la pratique de l'animation socio-éducative. Préparation des interventions et contributions pour la cinquième phase.

Projet :

- Travail sur le projet, préparatifs et démarrage de la mise en oeuvre. Finalisation de certains projets communs et négociations en vue de constituer des partenariats et des réseaux.

PHASE 5 (en résidence, 8 jours)

* Achèvement du processus de formation. Remontée d'information sur les expériences et les préparatifs de la phase IV. Elaboration d'un programme de formation. Travail sur l'évaluation de la formation et des besoins de formation supplémentaires. Evaluation des progrès professionnels et personnels et de la synergie obtenue.

Projet :

- Evaluation de ce qui a été accompli et des progrès réalisés. Derniers travaux de planification des éléments restants du projet et/ou de son suivi. Consolidation de l'apprentissage à partir de l'expérience. Dernière occasion de conclure des projets pour « Jeunesse pour l'Europe » sous l'égide du stage de formation.

5.4 Approche pédagogique

L'approche pédagogique adoptée par l'équipe ayant été fructueuse, peu de changements sont recommandés :

- le travail des participants (groupes de travail) devrait être mieux validé (et remis en question également) ;
- le programme devrait avoir un minimum de flexibilité ; chaque fois que des changements y sont apportés ou dans les cas où des changements ne sont pas possibles, il conviendrait d'en expliquer les raisons (de manière à mieux associer les participants à l'organisation du stage) ;
- d'une manière générale, il faudrait inviter les participants à jouer un rôle plus important dans l'organisation et la réalisation du programme des phases 3 et 5.

5.5 Participants

La première phase devrait compter au minimum 30 participants.

Le recrutement devrait se faire aussi largement que possible dans toute l'Europe, en étant représentatif sur le plan géographique et culturel (nord, sud, est et ouest) ainsi que professionnel (garantir la diversité des expériences professionnelles et sociales). Il devrait débuter nettement plus tôt (voir le calendrier proposé pour la préparation du stage, en annexe).

Enfin, les organisations ou les services qui envoient des participants devraient s'impliquer dans le processus de formation de leurs participants, notamment en veillant à ce que ceux-ci disposent du temps nécessaires (temps dégagé sur leur horaire de travail) pour assister aux phases résidentielles et travailler à leurs projets. Cet engagement attendu de la part des organisations et des services doit néanmoins être présenté de manière à ne pas entraver la possibilité pour des animateurs de jeunesse de suivre le stage, c'est-à-dire de manière à ne pas dissuader ces organisations ou services d'envoyer des participants, à cause de ce que cela impliquerait pour elles/eux.

5.6 Equipe de formateurs

Les formateurs devraient être sélectionnés de manière à assurer la complémentarité - des approches - dans la diversité - des compétences et des expériences. Les critères les plus importants devraient être l'expérience et la compétence en tant que formateur dans un contexte européen (connaissances, aptitudes et expériences dans le domaine de l'apprentissage interculturel, formation, animation, maîtrise des domaines de formation inclus dans le stage, animation socio-éducative de jeunesse et Europe).

La première fonction du formateur est de faire partie intégrante de l'équipe de formateurs. Toute autre fonction (par ex. institutionnelle) doit toujours rester accessoire par rapport à celle-là. Bien qu'il soit recommandé que l'équipe ait une langue de travail commune, il est essentiel que les trois langues de travail soient représentées parmi tous les membres de l'équipe.

Pour un stage comptant 30 participants, il est recommandé de disposer d'une équipe de 6 formateurs.

Si les membres de l'équipe n'ont jamais travaillé ensemble, il est essentiel de prévoir un temps de préparation suffisant pour que les formateurs apprennent à se connaître et puissent avoir des échanges sur leur manière de concevoir et de percevoir les thèmes du stage. Pour terminer, l'équipe doit être associée à la sélection des participants.

5.7 Calendrier

Outre qu'il faut prolonger les phases intermédiaires (de 3 à 4 mois) et prévoir une cinquième phase légèrement plus longue, il est important de planifier le stage sur la période d'un an, avec le coup d'envoi de la première phase au printemps.

5.8 Aspects techniques et pratiques

a) Lieu où se déroulent les phases en résidence

Les trois phases en résidence devraient, dans la mesure du possible, se dérouler dans trois pays différents. Ceci permet en effet d'être en contact direct avec des réalités sociales et culturelles différentes en Europe. Une des phases devrait se tenir dans une ville qui accueille des institutions européennes (Bruxelles, Strasbourg, ...) de manière à faciliter un contact direct avec celles-ci (même si ce contact n'est que « mental »).

Le contexte social devrait lui aussi varier, en termes de société multiculturelle qu'il reflète. Il peut être très intéressant d'évoluer dans une petite ville (ou dans un village rural) dans la mesure où cela permet de faire l'expérience de différents types de réalités sociales et de projets de jeunes.

Pour ce qui est des locaux, il faudrait choisir essentiellement des centres d'éducation ou de formation, dotés de salles de réunion et de l'équipement technique nécessaire (salles pour séance plénière et petites salles de réunion, espace pour les activités sociales, matériel audiovisuel, etc.). Bien qu'il ne soit pas nécessaire que les participants soient les seuls à être accueillis dans un centre, il est important de veiller à ce que les autres personnes qui utiliseraient éventuellement les mêmes installations soient là dans un but similaire (éviter les lieux de vacances et les hôtels).

b) Langues de travail

L'utilisation de trois langues de travail est réaliste et souhaitable, car elle rend la participation accessible à des animateurs socio-éducatifs qui ne parlent pas nécessairement anglais, tout en évitant que la minorité non-anglophone ne soit mise à l'écart. Dans la mesure du possible, il faudrait faire appel à la même équipe d'interprètes pour les trois phases en résidence.

c) Secrétariat et soutien administratif

Ces tâches doivent être assurées pendant les phases en résidence (pour que les formateurs puissent se concentrer sur l'aspect pédagogique du stage) ainsi que pendant les préparatifs et durant les phases intermédiaires (notamment pour assurer la communication entre l'équipe et les participants au moyen d'un bulletin d'information envoyé par fax et coordonner la communication entre l'équipe et les institutions).