



The Art of Ethics in Youth Work

HANDBOOK



Impressum

The publication was created as part of the "The Art of Ethics in Youth Work" project funded by the European Union through the Erasmus+ programme, project number: 2020-1-HR01-KA150-YOU-094909. The content of this publication is the sole responsibility of the Croatian Debate Society.

Publication name

The Art of Ethics in Youth Work Handbook

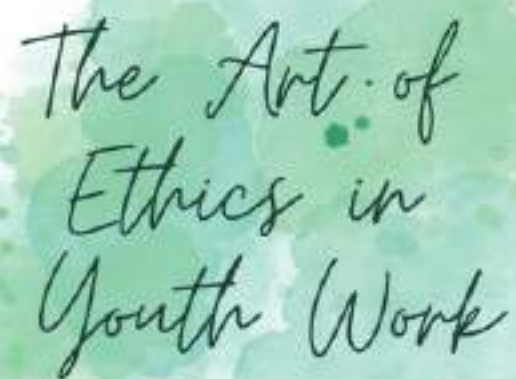
Publisher:

Croatian debate society
Berislavićeva 16, Zagreb /hdd@hdd.hr/
www.hdd.hr

Authors:

Branimira Penić
Ivona Anić

Zagreb, 2024.



The Art of
Ethics in
Youth Work



Hrvatsko
Debatno
Društvo



Erasmus+
Enriching lives, opening minds.



Co-funded by
the European Union




A large, light orange circle with a white outline is positioned in the top left corner of the page.

About the project

Hello person!
Feel free to use
this handbook to
explore your own
ethical practices
in youth work.

Youth work is a specific work environment because of the influence that youth workers have on young people. This is especially the case in non-formal education, where the **strict boundaries of formality are erased** and young people learn from the **friendly atmosphere** created by youth workers.

Despite the relaxed and friendly atmosphere, **setting certain boundaries** is imperative for quality work with young people and for creating opportunities for the greatest possible absorption of knowledge. Creating a **friendly but learning atmosphere** for all the young people involved will become **an increasing challenge**.

A collection of colorful, abstract shapes in shades of orange, teal, and dark green are scattered in the bottom right corner of the page.



Goals

THE MAIN AIM

The main aim of this training was to **encourage participants** to apply the principles of ethics in youth work in their youth work practices.

SPECIFIC GOAL 1

Introducing the main terminology of ethics in youth work

SPECIFIC GOAL 2

Developing critical reflection on theoretical models in youthwork

SPECIFIC GOAL 3

Encouraging youth workers to design their own solutions during working with youth



Programme

PROGRAMME

Time	DAY 1	DAY 2	DAY 3	DAY 4	DAY 5
09.30 – 11.00	Meet and greet	Ethics in YW 101	Decoding of ethical codex	Ethical Youth worker	Implemetning ethical practice
11.15 – 12.45	Introduction	Moral theories	Your ethical codex	Ethical expedition	Simulation
13.00 – 15.00	Lunch	Lunch	Lunch	Lunch	Lunch
15.00 – 16.30	Synergy sparks	Ethical dilemmas in YW	Your ethical codex	Free afternoon	Follow-up and evaluation
16.45 – 18.15	Values in YW	Ethical dilemmas in YW	Feedback on ethical codex	Free afternoon	Youthpass
18.15 – 18.30	Reflection	Reflection	Reflection	Reflection	/
19.00	Dinner	Dinner	Dinner	Dinner	Dinner



Methodology

Preparation tasks

1

Prepare a list of values of your organisation (it can be from the Statute or from non-formal discussion with your colleagues)

2

Prepare a list of questions, ideas, and interesting situations connected to the ethics in youth work (it can be something you are facing in your everyday work)

3

Prepare a list of possible challenges and risks for the creation of the code of conduct for your organisation.

4

Prepare a list of your expectations from this training and possible concerns.

5

Take some snacks and drinks for the intercultural evening

6

Prepare for the working mode, not vacation mode :)

Day 1

Session 1

Meet and greet

- Get to know each other
- Break the ice
- Start group cohesion

Quick name game

Everyone will say their name and one characteristic that describes him/her that starts with the first letter of their name.

Passport

Participants are asked to put a name tag (tape, marker) on their chest. Introduction with a story of travelling and using passports. Each participant is given a “passport” form on which they must write their name and what country they come from.

When the trainer turns on the music participants must quickly exchange the passports with others, as many times and with as many participants as they can. When the music stops, the trainer checks if someone has their own paper: in that he/she exchanges the passport with someone. Now that everybody has someone else's passport the trainer gives instructions to participants to draw that person, of which they have a passport, but just the shape of his/her head. When done, music starts again and the exchange of the passports, then another round of drawing: eyes and eyebrows, the shape of the nose, details that are missing, and background that fits that person.

After the drawing phase, the activity enters the chatting phase. The participants are told that with the E+ passport, they can travel to many villages and when they come they are shy and just look at the people's shoes. The participants “wander” through the village (the room) and look at each other's shoes. When the trainer yells the rain starts they must take a seat in the nearest chair. Several chairs form a bar (3 - 5 persons) in which the participants exchange passports and interview each other based on the prepared questions. Each round is another question, and after each question participants walk and wander through the village with a different story (they look at others' knees, and elbows...)

After the interviews are finished the passports are taped to the wall.

- Where do you live? (town, village, flat, house)
- What do you do? (occupation, interests)
- What is the story behind your name?
- What is THE ONE topic that makes you passionate?

Putting passports on the wall: Participants get the “official stamp” for the passport and they put it on the wall.

Handout
1

Passport

Passport			
<u>Name</u>	<u>Country</u>		
?	?	?	?

Day 1

Session 2

Introduction and getting to know each

- introducing participants to the programme
- engaging them in a fun icebreaker
- reviewing the schedule
- gathering their goals, expectations, and fears

Activity 1: Icebreaker Game: "Two Truths and a Lie"

- Participants are divided into smaller groups.
- Each participant takes turns stating three statements about themselves, two of which are true and one is false.
- The rest of the group tries to guess which statement is the lie.
- This game encourages interaction, helps break the ice, and allows participants to get to know each other in a fun and relaxed manner.

Activity 2: "Ethical Explorer"

- Participants are divided into small groups and given scenarios related to ethical decision-making in youth work. Each group discusses and presents their solutions, fostering teamwork and critical thinking.

Activity 3: Personal Goal Setting

- Hand out goal-setting worksheets to each participant.
- Facilitate a discussion on the importance of setting personal and professional goals in the context of youth work ethics.
- Encourage participants to write down their goals for the seminar and share them with a partner or in small groups.

Activity 4: Expectations and Fears Sharing

- Give participants post-its to share their thoughts by sticking it on posters.
- Discuss common themes and concerns, ensuring participants feel heard and supported.

Activity 5: Q&A and Clarifications

- Open the floor for any questions or concerns about the seminar.
- Address logistical details, such as breaks, meals, and any additional resources.
- Remind participants of the available support throughout the seminar.

Handout 2

Goals and expectations

Participant Name: _____

Instructions: Take some time to reflect on your personal and professional goals for this seminar. Consider what you hope to gain, learn, or achieve during the 5-day program. This worksheet is designed to help you articulate your aspirations and set a clear intention for your participation.

Section 1: Personal Goals List three personal goals you would like to achieve during this seminar. These could be related to personal growth, self-awareness, or building meaningful connections with fellow participants.

- a. _____
- b. _____
- c. _____

Section 2: Professional Goals Identify three professional goals that align with your role in youth work or your career aspirations. These goals could focus on acquiring new skills, gaining insights, or enhancing your understanding of ethical practices in youth work.

- a. _____
- b. _____
- c. _____

Section 3: Action Plan Based on your goals, expectations, and concerns, outline one action you can take during the seminar to maximize your learning and engagement.

Action: _____

Section 4: Reflection At the end of the seminar, what would make you feel that you have achieved your goals and had a successful experience? Consider the key takeaways and experiences you hope to gain.



Handout

3

Ethical dilemmas

Scenario 1: The Social Media Dilemma

You work at a youth center, and you notice that one of the young participants is sharing sensitive information about another participant on social media. The information shared is private and potentially harmful. How would you address this situation while respecting both participants' privacy and maintaining a safe and inclusive environment?

Scenario 2: Funding and Fairness

Your youth organization is in need of funds to continue its programs. A wealthy donor offers a significant contribution but has specific conditions that may compromise the organization's values or exclude certain groups. How do you navigate this ethical dilemma between financial stability and maintaining the organization's commitment to inclusivity and fairness?

Scenario 3: Conflicting Interests


You are a youth worker involved in a project that aims to provide skill-building workshops for underprivileged youth. A colleague proposes collaborating with a company that has questionable labor practices. How do you balance the opportunity to enhance the project with the ethical considerations surrounding the potential partner's business practices?

Scenario 4: Disclosure of Personal Issues

One of the young people you work with confides in you about a personal issue that involves potential harm to themselves or others. The issue is serious, and the individual requests that you keep it confidential. How do you balance the duty to maintain their trust with the ethical responsibility to ensure the safety and well-being of all involved parties?

Scenario 5: Inclusive Programming

Your youth organization is planning an event, and you have the opportunity to feature a guest speaker with extensive knowledge in a particular field. However, the speaker has made controversial statements in the past that may be offensive to some participants. How do you weigh the benefits of the speaker's expertise against the potential harm caused by their controversial views, and how do you ensure the event remains inclusive for all attendees?



Day 1

Session 3

ACTIONBOUND: SYNERGY SPARKS

- Discovering Karlovac
- Empowering the group and developing a supportive group dynamics

Karlovac Exploration Tasks within the Actionbound mobile application

- **Task 1: "Music Pavilion Music Challenge" (10 minutes):** Instruct each group to locate Šetalište Dr. Franje Tuđmana in Karlovac. Task: Create a short song about youth work and record it (we support you to sing)
- **Task 2: "Zorin Dom Discovery":** Instruct each group to find Zorin Dom in Karlovac. Task: Place your bodies into the formation that represents youth work for you (upload a photo)
- **Task 3: "Cinema Edison Video":** Go to Cinema Edison. Task: Film a video as a group what is youth work for you and upload it (make it short and sweet)
- **Task 4: "Find The Frog Karlovac" (10 minutes):** Task: Take creative group photo at the location (this is to make your trainers happy) and upload it
- **Task 5: "Ask people"** This is good location to ask people about their attitudes on young people. Explore it - what citizens think of young people. Collect answers and upload it.
- **Task 5: "Creative Expression on Youth Work Ethics in Prostorija":** Provide art supplies to each group (markers, paper, etc.). Task: Create a visual representation of what ethics in youth work means to your group.

Group Reflection and Discussion:

- a. Have each group present their Šetalište Dr. Franje Tuđmana photo and Zorin Dom proof.
- b. Discuss the encounters with local residents regarding ethics in youth work.
- c. Facilitate a reflection on the importance of teamwork, effective communication, and the ethical considerations involved in community engagement.

Day 1

Session 4

VALUES IN YOUTH WORK

- Reflect personal values and how they align with the principles of youth work

1. Welcome and Icebreaker - "Values Bingo":

- Welcome participants to the session on "Exploring Values in Youth Work."
- Explain the importance of understanding personal and collective values in youth work
- Distribute "Values Bingo" cards with different values written in each square.
- Instruct participants to mingle and find others who share similar values to complete their bingo cards.

Individual Reflection on Personal Values:

- **Provide participants with a reflective** worksheet on personal values.
- Task 1: Identify three core values that guide your approach to youth work.
- Task 2: Reflect on a specific experience where your values played a significant role.
- Task 3: Consider how your personal values align with the principles of youth work.

Small Group Discussions - "Values Exchange":

- Divide participants into small groups.
- Instruct each group to share their individual values and discuss commonalities and differences.
- Encourage participants to explore how their personal values may influence their collaboration within the group.

Values Integration - "Application in Youth Work":

- Facilitate a discussion on how understanding personal and collective values can impact youth work practices.
- Task 1: Identify practical ways to integrate shared values into daily interactions with young people.
- Task 2: Discuss potential challenges and strategies for maintaining alignment with values in dynamic youth work environments.

Handout

4

Values Bingo Card

Values Bingo Card

EMPATHY	TEAMWORK	RESPECT	INTEGRITY
INCLUSIVITY	CREATIVITY	ACCOUNTABILITY	TRUST
HONESTY	LEADERSHIP	ADAPTABILITY	EQUALITY
COMMUNICATION	OPEN-MINDEDNESS	EMPOWERMENT	RESPONSABILITY
COLLABORATION	COMPASSION	DIVERSITY	POSITIVITY

Instructions:

- Your task is to mingle with other participants and find individuals who resonate with the values listed on the Bingo card.
- When you find someone who identifies with a particular value, ask them to sign or write their name in that square.
- The goal is to complete a row horizontally, vertically, or diagonally, just like traditional Bingo.
- Feel free to engage in brief conversations with others to understand why certain values are important to them.
- The first person to complete a row shouts "BINGO!" and shares a brief reflection on the values they've learned about during the activity.

REFLECTION TIME

Reflection groups are made to support participant's learning process, and at the end of each day, to answer the following questions:

- What was the top of the day?
- What was the flop of the day?
- What did I learn.
- Anything else to say?

- to reflect on daily activities
- to enhance group cohesion



Day 2

All sessions

ETHICS IN YOUTH WORK

- to explain the importance and the role of ethics in youth work
- to provide participants with a comprehensive understanding of the fundamental moral theories that guide ethical behaviour in youth work
- to enable participants to track which types of justification for some youth work practices are justified by consequentialist arguments, and which by the appeal to deontology
- to equip participants with the skills to analyze and make ethical decisions in various situations encountered in youth work.

LECTURE 1: YOUTH WORK ETHICS

What is youth work ethics?

- What is ethics?
- What is youth work?
- Why do we need ethics in youth work?

Fundamental values and principles in youth work

- Conflicting values and the introduction to moral dilemmas

What shapes youth work ethics? (discussion)

LECTURE 2: THEORIES OF ETHICS

1. Overview of dominant moral theories
2. Consequentialism: Some examples, problems with consequentialism, consequentialism in youth work
3. Deontology: Some examples, problems with deontology, deontic ethics in youth work
4. Virtue ethics: Some examples, problems with virtue ethics, virtue ethics in youth work

LECTURE 3: ETHICS IN PRACTICE

Evaluation and discussion in groups about 7 different moral dilemmas in youth work: The lecturer presents the dilemma, and participants join groups depending on the answer they consider correct, first, they discuss within groups of like-minded people to formulate their arguments, and then they discuss between groups. After the final discussion, the lecturer introduces one or two key concepts relevant to that particular dilemma.

1. The lecturer presents an original board game on youth work ethics and helps participants divide into groups of three or four
2. Participants engage in the game and discuss various moral dilemmas and the pros and cons of different solutions and different approaches to these dilemmas

REFLECTION TIME

Reflection groups are made to support participant's learning process, and at the end of each day, to answer the following questions:

- What was the top of the day?
- What was the flop of the day?
- What did I learn.
- Anything else to say?

- to reflect on daily activities
- to enhance group cohesion



Lecture 1

Youth Work Ethics

Ivan Cerovac, Ph.D.

We call it a Tuesday...

- On a trip with young people you, a youthworker, see one of them shoplifting in a store
- The young person recently came to the youth center and you are just beginning to establish a trust connction with her
- You decide not to mention the theft, but come to have second thoughts: "**Should you have reported her instead? Or not?**"
- Ethical dilemmas are a normal thing in youth work!
- **WHY?**
 - working with people who have fewer rights than adults, are often vulnerable, lack power and may be suggestible (similar when working in social care, medicine...)



Who the hell is this guy?

Ivan Cerovac

Assistant Professor of Moral and Political Philosophy
Philosophy Department, University of Rijeka

2010 MA in Philosophy

2016 PhD in Moral Philosophy (Trieste)

2021 PhD in Political Philosophy (Rijeka)

Teaching:

- Faculty of Humanities and Social Sciences (*Philosophy Department, Department of Cultural Studies, Department of Pedagogy*)
- Faculty of Teacher Education



Our plan for today...

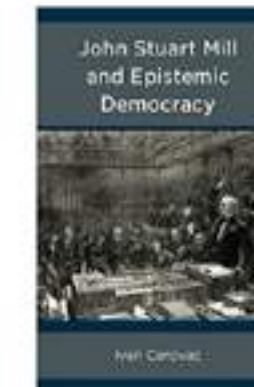
1. Introduction to Youth Work Ethics
2. Moral Theories in Youth Work
3. Moral dilemmas 1 (discussion)
4. Moral dilemmas 2 (boardgame)



Books

- *Political Ideologies and Public Policies* (NDI, 2013)
- *Epistemic Democracy and Political Legitimacy*
- *J.S. Mill and Epistemic Democracy*

Youth Work



Ethics of Youth Work?

- What is Youth Work?

1. Work with young people

- a) Formal Education
- b) Non-formal & Informal Education

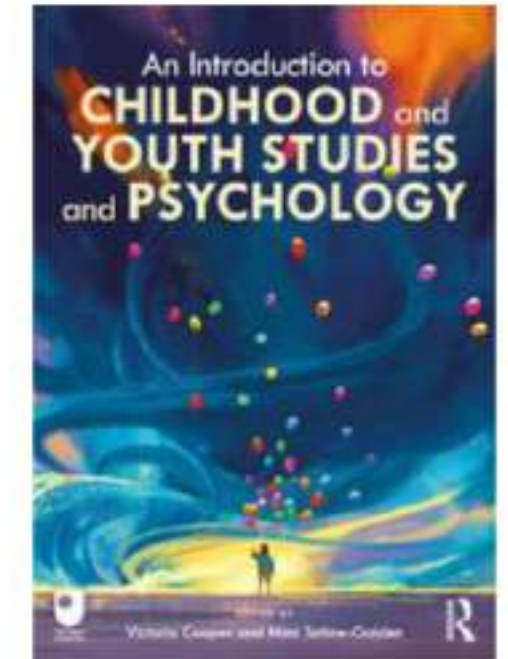


Ethics of Youth Work?

- What is Youth Work?

3. A Scientific Discipline

(or an art)

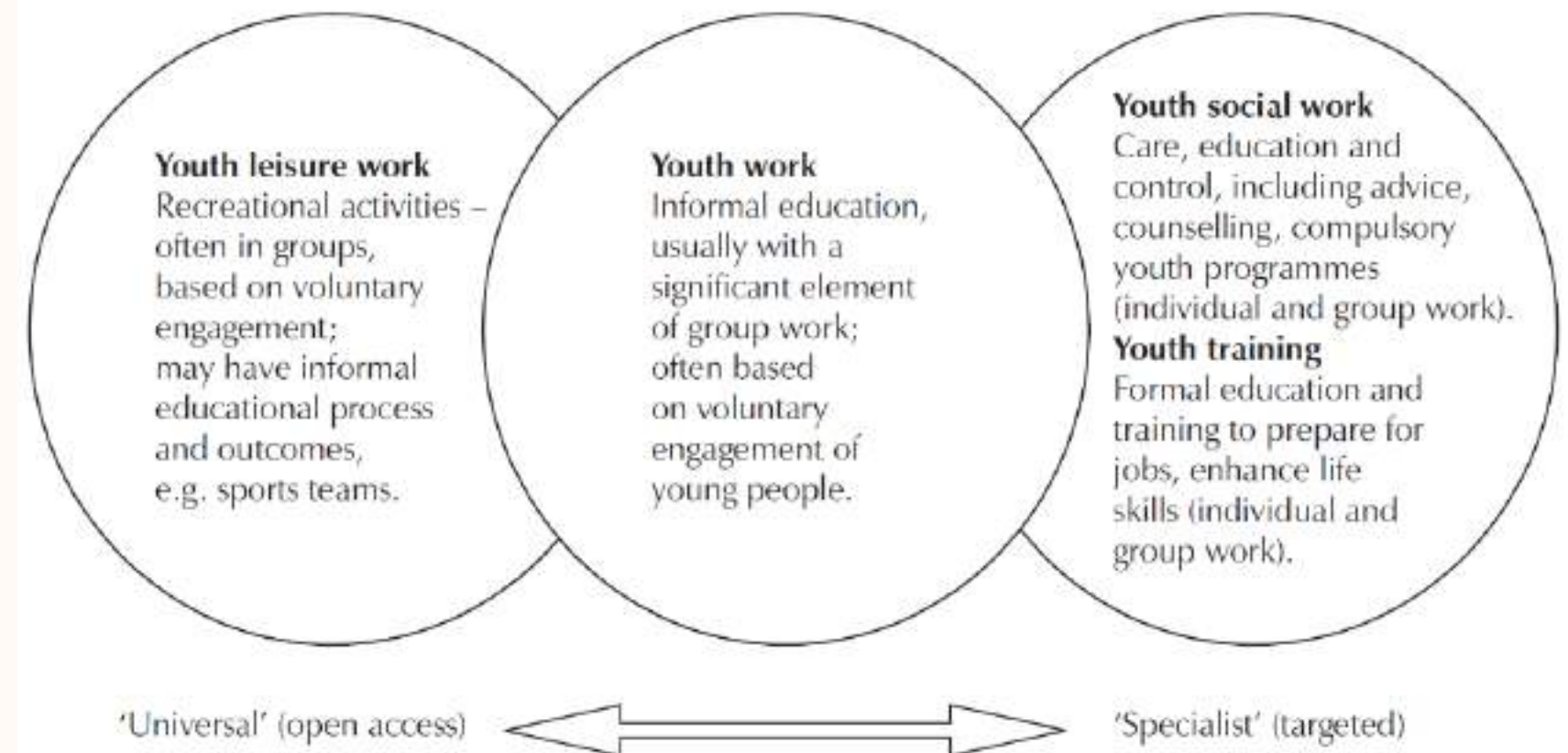


Ethics of Youth Work?

- What is Youth Work?

2. Specialist Occupation

People trained as youth workers, or people who take the role of youth worker in their organization.



Ethics of Youth Work?

- What is Ethics?
- A branch of philosophy that deals with moral principles, values, and the concept of right and wrong behavior.
- **Ethics** is fundamentally a **normative discipline!**

Normative Judgments

Descriptive Judgments

Ethics of Youth Work?

- What is Ethics?



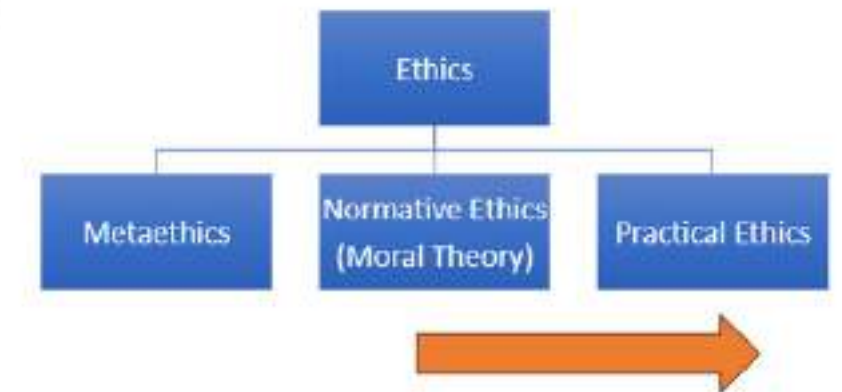
Ethics of Youth Work?

Normative Judgments

Descriptive Judgments

Ethics of Youth Work?

- What is Ethics?



- 1. What is **good**? What is **valuable**?
- 2. What is **the right thing** to do? What is **just**?
- 3. **How should I do** the right thing? How **to implement** justice?

Ethics of Youth Work?

- Professional Ethics
- Moral principles and standards of conduct that guide individuals **within a specific profession**, outlining their responsibilities, integrity, and expected behavior towards clients, colleagues, and the public.
- But why do we need professional ethics?
- Can't we just stick to existing laws and regulations and be done with it?

Ethics of Youth Work?

- OK, so we need some moral principles which will guide our actions.
- Some examples:
 1. Respect and promote young people's rights to make their own decisions and choices
 2. Promote and ensure the welfare and safety of young people
 3. Contribute towards the promotion of social justice for young people and in society generally
 4. Practise with integrity, compassion, courage and competence

We call it a Tuesday...

- On a trip with young people you, a youthworker, see one of them shoplifting in a store
- The young person recently came to the youth center and you are just beginning to establish a trust connction with her
- You decide not to mention the theft, but come to have second thoughts: "Should you have reported her instead? Or not?"
- Ethical dilemmas are a normal thing in youth work!

From the legal perspective,
this is irrelevant



Ethics of Youth Work?

- OK, so we need some moral principles which will guide our actions.
- Some examples:
 1. Respect and promote young people's rights to make their own decisions and choices
 2. Promote and ensure the welfare and safety of young people
 3. Contribute towards the promotion of social justice for young people and in society generally
 4. Practise with integrity, compassion, courage and competence



Ethics of Youth Work?

What if an action respects and promotes young people's freedom of choice but reduces their safety and well-being?

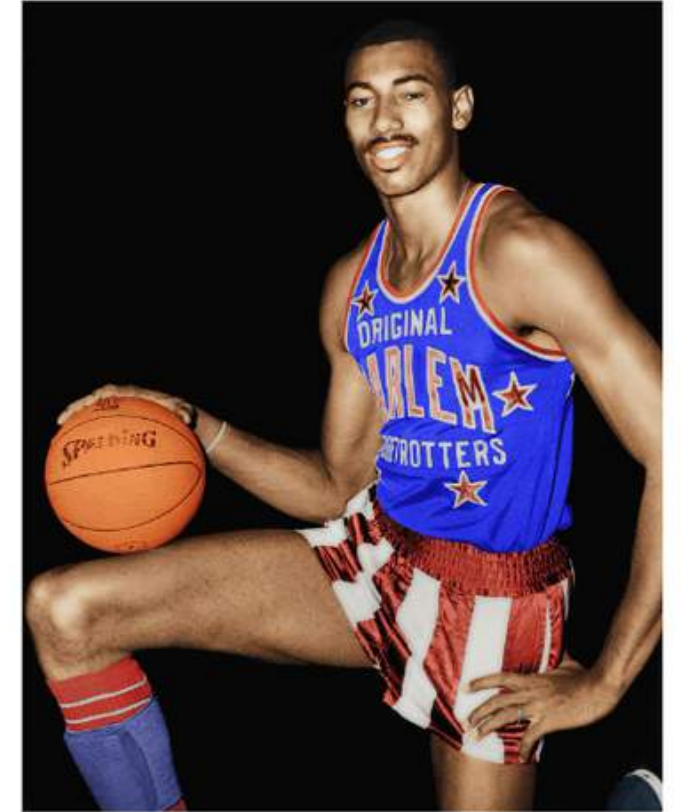
What if an activity promotes social justice but risks your professional integrity?

What if it promotes freedom but endangers social justice?

...

Ethics of Youth Work?

- Example:
Conflict between freedom and equality
- Robert Nozick and Wilt Chamberlain



Ethics of Youth Work?

- **FUNDAMENTAL VALUES IN YOUTH WORK**

- Roberts, Jonathan (2009) *Youth Work Ethics*. New York: Learning Matters.

1. Association
2. Freedom
3. Equality
4. Participation

Potential conflicts?

Ethics of Youth Work

- **What shapes youth work ethics?**
- Historical Practices of Youth Work
- Ethical Codes
- Discussion with Other Participants in the Process
- Moral Theories

Lecture 2

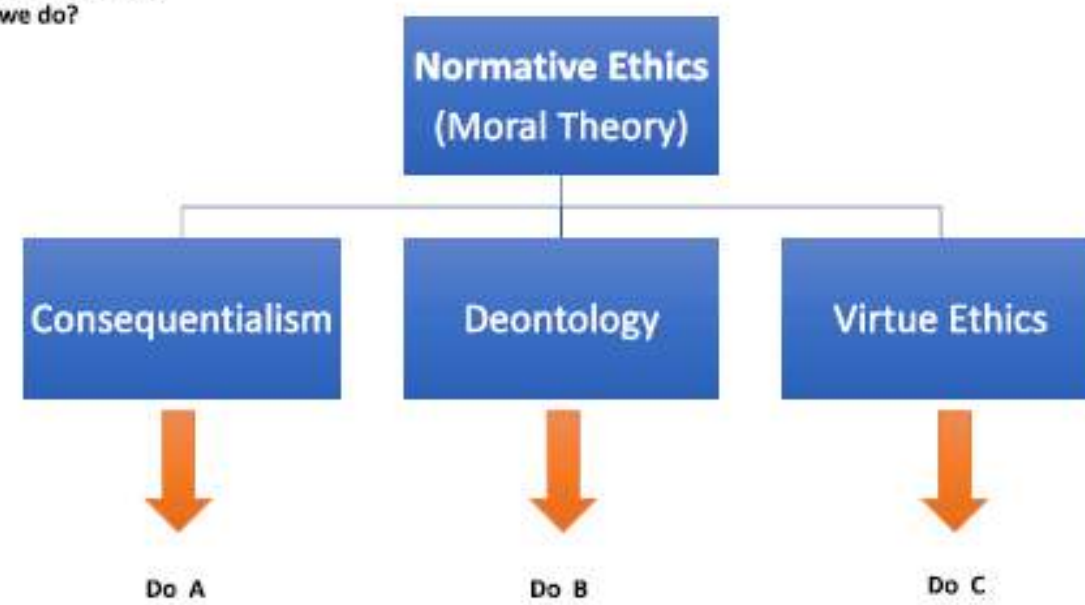
Moral Theories

In Youth Work Ethics

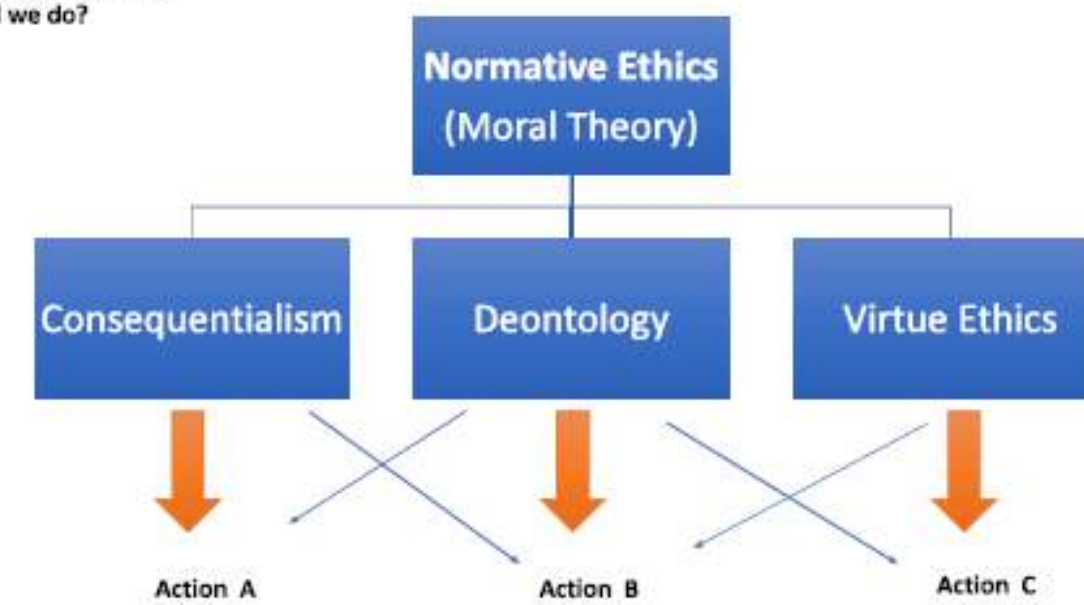
Moral Theories

In Youth Work Ethics

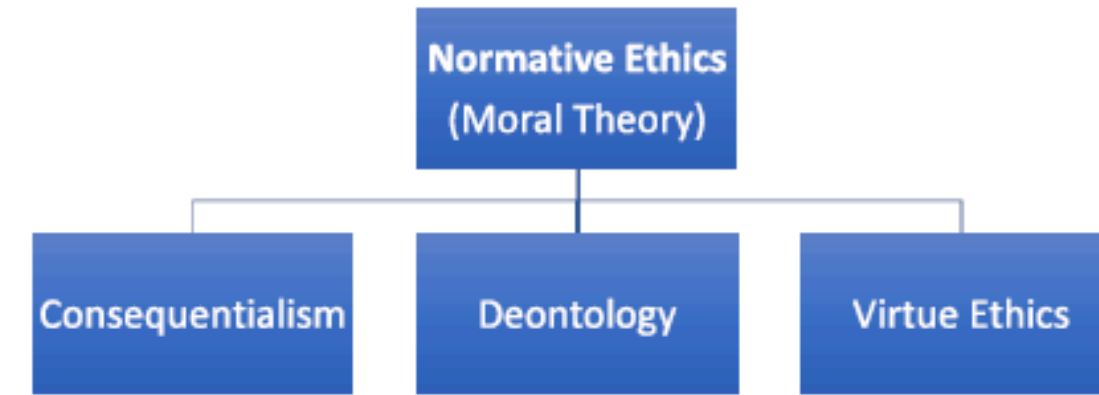
Should we lie or should we not lie?
How to distribute scarce resources?
Who should we protect first?
What should we do?



Should we lie or should we not lie?
How to distribute scarce resources?
Who should we protect first?
What should we do?



- Moral theories provide a **common type of justification** for a set of actions.
- What consequentialis (or deontic) theories have in common is the type of justification they emply, not (necessarily) the list of actions they recommend.



Moral theories give answers not only to the question "What should we do", but also to the underlying question "**WHY is that the right thing to do?**"

CONSEQUENTIALISM

- We determine whether an action is morally right or morally wrong by looking at/**evaluating the consequences that result from that action.**
- Actions are not inherently good or bad (intrinsically).
- Actions are good or bad depending on what they are used for (instrumentally).
- Final states/consequences are inherently good or bad (intrinsically).
- Our **moral duty** is to act in a way that **produces the best consequences.**

- WHAT DOES THIS MEAN?
- Killing another person, lying, robbing a bank, or even torturing someone is not inherently morally wrong.
- To kill, lie, rob, or torture is good or bad depending on the consequences it leads to. If we torture someone to find a hidden bomb and save hundreds of others, torture is not only morally justified, but it is our duty to torture. If we torture for our own amusement, torture is not justified because it causes significant suffering.

Example 1

- 1884, British ship Mignonette, South Atlantic, over 1000 nautical miles from the coast.



Surviving crew:

- Captain Thomas Dudley
- First Officer Edwin Stephens
- Sailor Edmund Brooks
- Cabin Boy Richard Parker



Food and water supplies:

- 2 cans of canned turnips
- No drinking water



Photograph of the lifeboat exhibited at Falmouth in 1884.

- After 19 days, all of them are in a terrible condition, especially Parker, the cabin boy (who drank seawater and further dehydrated).
- The captain suggests drawing straws to determine whom to sacrifice, but Sailor Brooks objects.
- The next day, the captain and the first officer kill the cabin boy, and all three of them consume his body and blood.



- On the 24th day, "while they were having breakfast," a ship appeared and returned the three survivors to England.
- The shipwreck survivors did not hide what had happened, so a legal process began shortly afterward, and the event became of interest to the media.



Let's imagine you are a judge.

How would you rule?

Or, to simplify, setting aside knowledge of legal traditions, regulations, and laws, would you say that killing the cabin boy in these circumstances was morally permissible?

• **Defense's main argument:**

Given the horrendous circumstances, it was necessary to kill one person to save three.

If no one had been killed, all four would likely have died.

Parker is a logical choice: he was in the worst health condition and did not have dependents (no spouse or children).

• **Responses:**

- Allowing such practices could have adverse consequences for society as a whole (weakening norms against murder, etc.).
- It is morally wrong, regardless of the consequences, to exploit an innocent human being in such a manner and take their life without consent.

Example 2

- Summer 2005, southern Afghanistan, the vicinity of a village in a rugged mountainous region.



• **SEAL team:**

- Petty Officer Marcus Luttrell
- 3 members of special forces
- Mission:
 - locate the Taliban leader
 - do not engage unless necessary

• **Al-Qaeda:**

- 140-150 armed fighters



- The SEAL team is spotted by 2 shepherds who are guarding a herd of around a hundred goats (one of the shepherds is a 14-year-old boy).
- The soldiers do not have the means to permanently detain the shepherds: they can either kill them or let them go (risking them informing the Taliban).
- Luttrell decides to let the shepherds go.



- An hour after releasing the shepherds, SEAM team is surrounded by 80-100 Taliban fighters.
- In the ensuing battle, three members of the SEAL team are killed, and the Taliban shoot down the helicopter with 16 soldiers intended to rescue Luttrell's team.
- Wounded, Luttrell crawls 10 km to the next village.

Problems with Consequentialism

- Let's imagine that Luttrell knew that the unarmed shepherds would definitely inform the Taliban (after torture) about their location.
- Would it then be justified to kill them?
- Did Luttrell have a duty to order the killing of the shepherds?

- Alienation
- Overdemandingness
- Injustice

Deontology

- We evaluate whether an action is morally right or wrong by examining its relationship to relevant moral principles.
- It is our duty to act in accordance with moral principles.

• OUR PREVIOUS EXAMPLES:

- Shipwreck survivors from the Mignonette
- SEAL team in Afghanistan

• WHAT DOES THIS MEAN?

- Killing another innocent person, lying, robbing a bank, or torturing someone is morally wrong (*period*).
- If we torture someone to find a hidden bomb and save hundreds of others, it doesn't justify our action, and it doesn't make torture good. Torture is bad and wrong, whether we do it to save others or because we are perverse sadists.

- Some examples: Christian Ethics, Muslim Ethics...



- Immanuel Kant – categorical imperative

- Humanity Formulation: "Act in such a way that you treat humanity, whether in your own person or in the person of any other, never merely as a means to an end, but always at the same time as an end."

- Or simply "Don't use people only as means"



Deontology: Some problems

Conflicting rules?



Deontology: Some problems

Consequences?



Virtue Ethics

- The focus is not on whether the action is good or bad, but on the character of the person performing it (what virtues and vices they possess).
- An action is good (morally right) if a virtuous person would perform it in the given circumstances.
- To know how to act, we need to know (i) who we are and (ii) how a relevant virtuous person would act in our situation.

- WHAT DOES IT MEAN?

- Actions can be good or bad depending on the one who performs them.
- If Ana (as a mother) gives preferential treatment to her child, it is not morally bad.
- If Ana (as a judge) does the same thing, it is morally bad. Why?
- Because the virtues of a good mother are not the same as the virtues of a good judge.

- Examples: Stoicism, Aristotle's ethics...

- We need to determine which virtues are relevant to a person in our social position and role, identify who can be our moral role models, learn from them, and strive to align our behavior with theirs.

Virtue Ethics: Some problems

- We can simultaneously have multiple social roles that provide conflicting instructions for action.
- Sophocles - Antigone

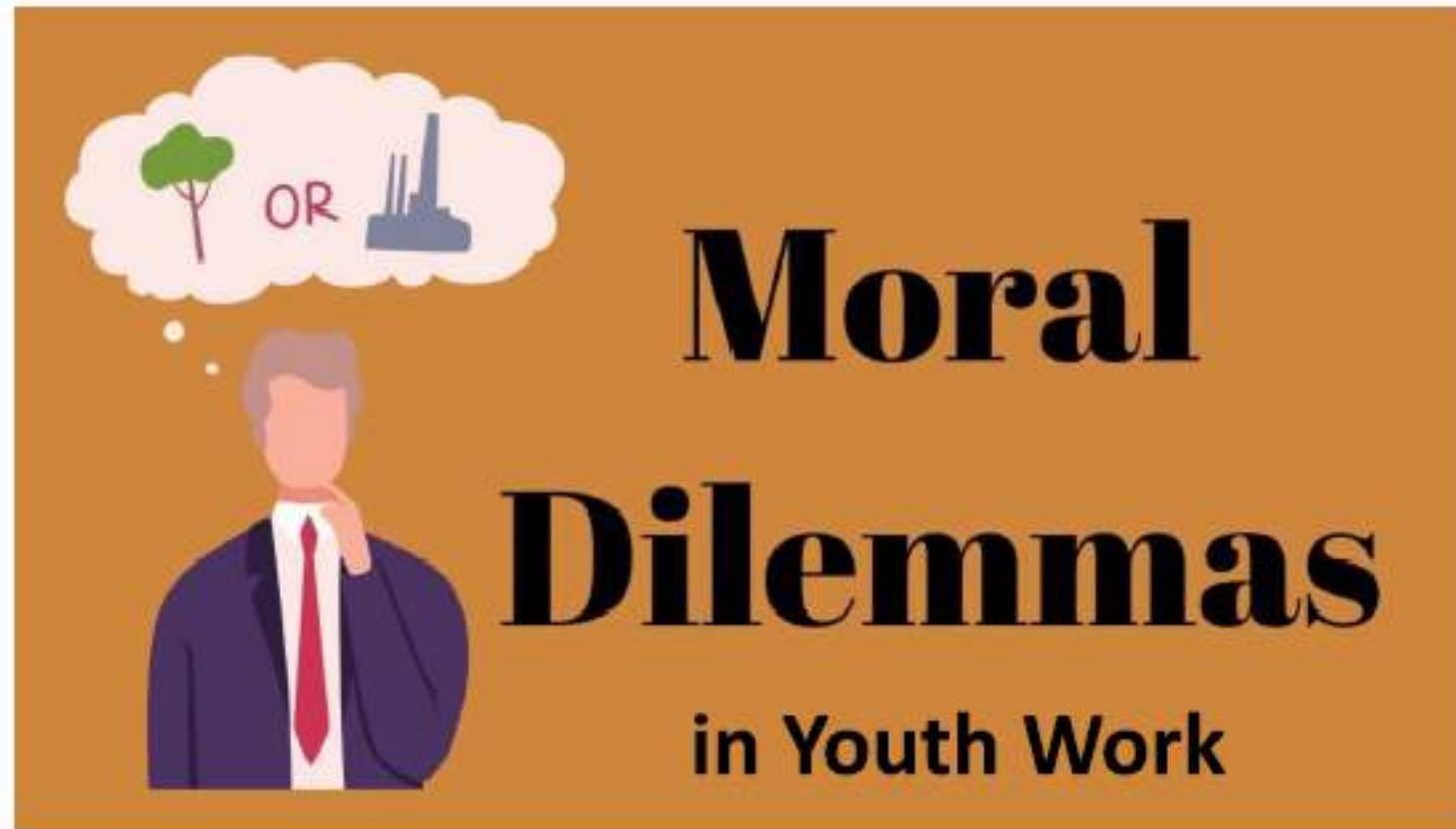


Lecture 3



Moral Dilemmas

in Youth Work



Moral Dilemmas

- In the following, we encounter several problematic cases for which it is not easy to determine the correct answer. The complexity surrounding the responses to these problems is entirely normal, and although there are certain recommendations in practice for some questions, each case is different and should be approached individually.
- How would you respond to these dilemmas? And why exactly in that way?

Case 1

- A young person you work with has told you in confidence that they often contemplate suicide and see no reason to continue living. This person comes from a dysfunctional family, and you suspect that their family may not be able to provide adequate support. Will you keep this information a secret (as the young person desires), or not?



Case 1

- A young person you work with has told you in confidence that they often contemplate suicide and see no reason to continue living. This person comes from a dysfunctional family, and you suspect that their family may not be able to provide adequate support. Will you keep this information a secret (as the young person desires), or not?

Yes, I will keep that information confidential and work additionally to provide extra support to the young person. In this situation, it is crucial to maintain and not betray the trust of the young individual so that assistance can be provided.

Case 1

- A young person you work with has told you in confidence that they often contemplate suicide and see no reason to continue living. This person comes from a dysfunctional family, and you suspect that their family may not be able to provide adequate support. Will you keep this information a secret (as the young person desires), or not?

Yes, I will keep that information confidential and work additionally to provide extra support to the young person. In this situation, it is crucial to maintain and not betray the trust of the young individual so that assistance can be provided.

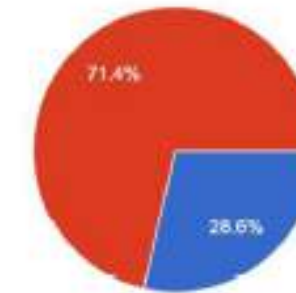
No, I cannot keep that information confidential. I will notify the Public Health Service for Mental Health and Addiction Prevention and provide them with details about the young person. Although I may likely lose the trust of the young individual by doing so, I understand that this issue goes beyond the scope of my professional duties and competencies.

Case 1: New Ideas?

- **PATERNALISM**

One of the young people you work with told you in confidence that he has been thinking about killing himself, and that he finds it hard to think of a reason to stay alive. He comes from a dysfunctional family and you doubt his family will be able to provide support for him. Will you keep this information secret (as the young person would want it) or not?

14 responses



- Yes, I'll keep the information secret and work harder to provide additional support for the young person. Keeping young persons' trust is important, especially in this situation.
- No, I cannot keep that information confidential. I'll notify the local suicide prevention center. Although I recognize that this might break the trust the young person has in me, I know that this problem goes beyond my duty as a yo...

Case 1: New Ideas?

- **PATERNALISM** is a concept that involves a person or a governing body taking on a parental role in relation to others, with the intention of promoting their well-being or preventing harm.

Soft Paternalism (or Weak Paternalism): The aim is to guide and protect without overriding individual freedom extensively.

Hard Paternalism (or Strong Paternalism): Involves more significant interventions, where decisions are made for individuals, even against their expressed wishes, based on the belief that it is in their best interest. This form of paternalism assumes that individuals are not capable of making rational decisions about their well-being.

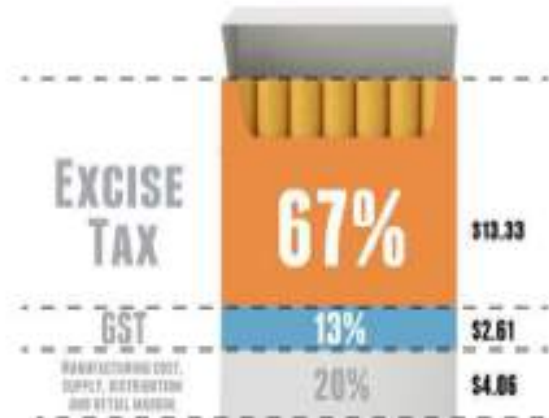
Case 1: New Ideas?

- PATERNALISM



Case 1: New Ideas?

- PATERNALISM



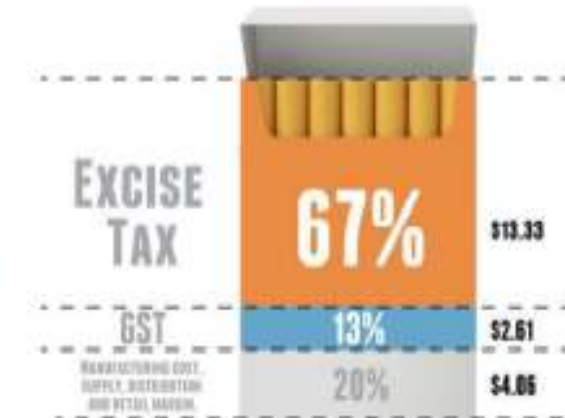
Case 1: New Ideas?

- PATERNALISM



Case 1: New Ideas?

- PATERNALISM



Case 1: New Ideas?

- **PATERNALISM**



Case 2

- However, for the story to turn out this way, they would need to ask/tell some of the young addicts you work with to, for the purposes of the TV report, act out taking drugs for a minute or two. Will you ask them to do this?

Yes, I will accept the reporter's suggestion and talk to a few young individuals, asking them to briefly act out a scene. Of course, I will not coerce them into anything. A good report will mean better preventive programs for the benefit of all.

Case 2

- A major media outlet wants to create a report about the institution where you work, praising and supporting your work with young people struggling with addiction. However, the reporter wants a compelling story: they want to first film scenes of young people "using" drugs (they want a brief enactment to enhance the story), and then they will film scenes of you advising them. The reporter believes this will be an excellent story showcasing (1) the issue of addiction and (2) how your institution addresses this problem. Furthermore, a good report could encourage the ministry or local government to increase your funding, which would enhance your work and help a greater number of young addicts.



However, for the story to turn out this way, they would need to ask/tell some of the young addicts you work with to, for the purposes of the TV report, act out taking drugs for a minute or two. Will you ask them to do this?

Case 2

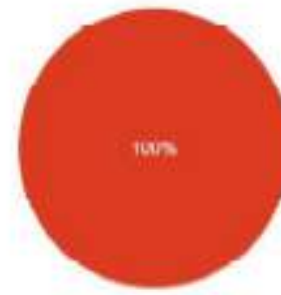
- However, for the story to turn out this way, they would need to ask/tell some of the young addicts you work with to, for the purposes of the TV report, act out taking drugs for a minute or two. Will you ask them to do this?

Yes, I will accept the reporter's suggestion and talk to a few young individuals, asking them to briefly act out a scene. Of course, I will not coerce them into anything. A good report will mean better preventive programs for the benefit of all.

No, I will reject the reporter's suggestion, and I won't propose that the young individuals act out anything, even if it risks the report turning out less compelling (or the TV station completely abandoning the report) and my institution not receiving the recognition it deserves.

One of the huge media houses wants to make an interview with you and to complement your work with young people with addiction problems. However, they want a good story, including scenes of young people taking drugs (even if it's a fake, they won't actually be taking drugs, just pretending for the TV) and (later) scenes of you counseling them. To achieve this, you would have to talk to one or two of the young drug addicts you work with and persuade them to participate in this act. TV reporter is supporting this and believes it will make a beautiful and heartwarming story, one that should help you attract new sponsors and beneficiaries and to fund better prevention programs. Would you:

14 responses



- Agree with the reporter and talk one or two young people into acting this way. The end result will be better prevention programs for all.
- Disagree with the reporter and reject his proposal, even at the cost of losing media coverage and (well-deserved) recognition and funding.

Case 2

- How would consequentialists and deontologists think? What would Kant and Bentham say about this?
- What about similar cases? For example, a TV reporter wants volunteers working on preparing a concert for young people to pretend to raise the stage, even though it has long been set up, and the volunteers are now rightfully resting with sandwiches and juice?

Case 3

- The principal wants you to provide a list of young people who regularly come to the youth center on weekdays so that he can identify who is skipping classes without a valid reason. Will you give her that list?

Case 3

- You work at a youth center where many high school students come to participate in programs or socialize, read books, and surf the internet... One day, the principal of a high school visits the center and informs you that some students are skipping classes and, instead of attending school, they spend their time at the youth center (during school hours). The principal wants you to provide a list of young people who regularly come to the youth center on weekdays so that he can identify who is skipping classes without a valid reason. Will you give her that list?

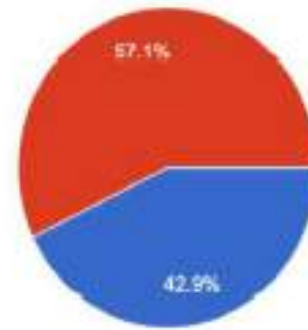


Yes, I will provide the principal with the list of young people who come to the youth center during weekdays. Attending school is in the best interest of the youth. Additionally, if I refuse to provide the list, it could harm the relationship between the school and the youth center, and our institutions should collaborate for the benefit of the young people.

No, I will not provide any list to the high school principal. There should be a relationship of trust and confidentiality between individuals working with young people and the users of the youth center, and I will not disclose this information to anyone who is not properly authorized to receive it.

You work in a youth center and many high school students come to the center to participate in your programs or just to hang there with other young people. One day, a high school director approaches you and informs you that some students are missing their classes and spending their time (during school hours) in the youth center. He wants you to give him the list of students regularly visiting the youth center so he can determine who is skipping classes without good excuse. Should you:

14 responses



- Give the school director the list of students regularly visiting the youth center. Attending school is for their own good, after all, and you should cooperate with other institutions and organizations that work with the young...
- Refuse to give any data about the young people to the school director. There is a relationship of confidentiality between youth worker and young people, and you should not give this information to...

Case 3

- Have you ever experienced something similar / have you ever encountered a situation where you were asked for such things, or where people who worked with you (teachers, staff, coaches in sports clubs) were asked to provide information about you?
- How would you (long-term) handle such situations?

Case 4

- One user from the youth center where you work will soon have a prom night as part of the school activities. As an introverted individual without a date, they ask you to accompany them to the prom. The student feels uncomfortable going alone and is afraid of being teased if they attend solo. You know that the student has no romantic or sexual interests towards you; they see you as a good friend and a trustworthy person, with no expectations other than providing company at the prom night. Would you be their companion?



Case 4

- You know that the student has no romantic or sexual interests towards you; they see you as a good friend and a trustworthy person, with no expectations other than providing company at the prom night. Would you be their companion?

Yes, I will accept the invitation and go with that student as a companion to the prom, keeping in mind the long-term well-being of the young person and doing what I can to help.

Case 4

- You know that the student has no romantic or sexual interests towards you; they see you as a good friend and a trustworthy person, with no expectations other than providing company at the prom night. Would you be their companion?

Yes, I will accept the invitation and go with that student as a companion to the prom, keeping in mind the long-term well-being of the young person and doing what I can to help.

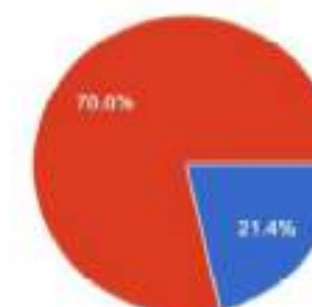
No, I will decline the student's invitation and explain to them that what they're asking for goes beyond my duties as an employee of the youth center. Furthermore, it could potentially harm my reputation, the professional reputation of my field, or the reputation of the youth center where I work.

Case 4:

- What about similar situations: would you accept an invitation from a student to attend a similar social event not organized by the school but by their club, other association, or another organization?

One of the young people you work with will soon have his / her prom night and, having no one to accompany him / her, wants you to go with them. The person is afraid of being embarrassed in front of the others and wants you not to tell anyone that you are a youth worker. You know that this person has no romantic interest in you and sees you as a good friend, and has no other expectations from you apart from helping him / her avoid the embarrassment in the social event. Should you:

14 responses



- Accept and go with the young person on the social event, having his / her well-being in focus and doing what you can to help him / her.
- Reject and explain the young person that this goes far beyond the role of youth worker, and might in fact hurt your reputation (and the reputation of other youth workers).

Case 4:

- What about similar situations: would you accept an invitation from a student to attend a similar social event not organized by the school but by their club, other association, or another organization?
- Would the number of young people inviting you be a relevant factor? For instance, if a group of students is organizing a private one-day trip (not organized by the youth center) and invites you to join them on the excursion, would you agree?

Case 5

- Young people gather in the park in the evenings, and the youth center, police, and school have collaborated to keep them safe. The youth generally behave well, but one night, the windows of a car parked near the park were broken. Surveillance cameras captured footage of several suspects, and the police want you to identify them. The police (justifiably) believe that you might be able to recognize the individuals from the footage. You will tell the police:



Case 5

- Surveillance cameras captured footage of several suspects, and the police want you to identify them. The police (justifiably) believe that you might be able to recognize the individuals from the footage. You will tell the police:

Yes, I will assist in the investigation and identify the young people from the footage. This may lead to a loss of trust from the youth, but it will strengthen collaboration between institutions dealing with young people.

Case 5

- Surveillance cameras captured footage of several suspects, and the police want you to identify them. The police (justifiably) believe that you might be able to recognize the individuals from the footage. You will tell the police:

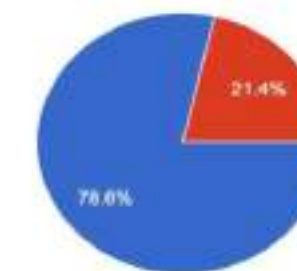
Yes, I will assist in the investigation and identify the young people from the footage. This may lead to a loss of trust from the youth, but it will strengthen collaboration between institutions dealing with young people.

No, I do not want to / cannot identify who the young people are from the footage (even though I actually can). This may harm my credibility with the police, and I might have to continue working alone (without collaboration with other institutions) to ensure the safety of the youth, but I will keep the trust of young people.

Case 5

Young people are hanging at the skate park at night and youth workers, police and the local school have agreed to cooperate to keep them safe. Young people are generally well-behaved, but one night a car parked near the skate park has its windows smashed. Surveillance camera captured images of some people, and the police wants you to identify them. Namely, the police rightly believes that you, as a youth worker, know most of the young people there and should be able to recognize them. Should you:

14 responses



- Cooperate with the police thus breaking the trust with young people, but strengthening your cooperation with other institutions and organizations working with youth.
- Reject the invitation and stay silent, thus losing credibility with the police and the local school, potentially having to continue working without their support.

Case 5

- Is there a (relevant) difference between this case and the case of the principal asking for a list of young people coming to the youth center? If yes, what is that difference?

Case 6

- The student's parents plan to visit relatives in Osijek during that period and are delighted that they won't have to hassle with arranging childcare for their daughter. They ask you to talk to the student and persuade her to accept the invitation and go to the competition. What will you do?

Yes, I will make a serious effort to persuade the young person to attend the competition. It is a great opportunity for her and for the school, and it is evident that her parents also want her to go.

Case 6



- A high school student regularly goes to the youth center where you work and seeks your advice. Recently, she won several chemistry competitions, earning the opportunity to participate in an international competition in Milan, with all expenses covered for her and the accompanying chemistry teacher. The student is not thrilled about the idea of traveling without friends and doesn't want to miss a week of school. The chemistry teacher sees this as an excellent opportunity for both her and the school (i.e., for him to witness the competition, enhance his teaching skills with new experiments and methods). The school principal agrees. The student's parents plan to visit relatives in Osijek during that period and are delighted that they won't have to hassle with arranging childcare for their daughter. They ask you to talk to the student and persuade her to accept the invitation and go to the competition. What will you do?

Case 6

- The student's parents plan to visit relatives in Osijek during that period and are delighted that they won't have to hassle with arranging childcare for their daughter. They ask you to talk to the student and persuade her to accept the invitation and go to the competition. What will you do?

Yes, I will make a serious effort to persuade the young person to attend the competition. It is a great opportunity for her and for the school, and it is evident that her parents also want her to go.

No, I will not persuade the student to attend the competition if she does not want to go. I assume she has her reasons for not wanting to participate, and pushing her could harm her motivation.

Case 6

- Toward whom (as a youth worker) do we have professional duties?

Case 6

- Toward whom (as a youth worker) do we have professional duties?
- Young people
- Our colleagues
- Parents?
- School?
- Profession
- State and education / social welfare system?
-
- Are all these duties equally strong? Toward whom do we have stronger/overarching duties?

Case 7

You work at a large youth center that employs 6 youth workers and engages with several hundred young people. The director of the center calls you for a meeting and explains that one of your colleagues, a youth worker, is not performing well. The director believes that your colleague is not putting in enough effort and is only doing the minimum required of their duties. The director asks you to conduct an evaluation of your colleague's work, talk to the young people they work with, review the reports they are required to submit, and so on, and to provide the evaluation within 2 weeks. Will you conduct the evaluation?



Case 7

- The director asks you to conduct an evaluation of your colleague's work, talk to the young people they work with, review the reports they are required to submit, and so on, and to provide the evaluation within 2 weeks. Will you conduct the evaluation?

Yes, I will accept the director's request and proceed to evaluate the work of my colleague. Something is genuinely not right with his / her results, and we need to determine where the issue lies.

Case 7

- The director asks you to conduct an evaluation of your colleague's work, talk to the young people they work with, review the reports they are required to submit, and so on, and to provide the evaluation within 2 weeks. Will you conduct the evaluation?

Yes, I will accept the director's request and proceed to evaluate the work of my colleague. Something is genuinely not right with his / her results, and we need to determine where the issue lies.

No, I will refuse the director's request because I don't consider it appropriate for me to perform that task. Moreover, such behavior could result in a negative work atmosphere within the team.

Case 7

- What are the possible consequences of accepting/declining the director's request?
- How do they impact individuals toward whom we have duties as school employees?
- **How can we shape our actions to minimize the harm associated with our responses?**

Case 7

- What are the possible consequences of accepting/declining the director's request?
- How do they impact individuals toward whom we have duties as school employees?

Day 3

Session 1

ETHICAL INSIGHT: decoding and analysing codex

- Understand the significance of ethical considerations in the context of youth exchange programs.
- Define and recognize the components of an ethical codex (code of conduct).
- Grasp the role of an ethical codex in fostering a positive and safe environment for youth participants.
- Identify and analyze the key elements within the structure of an ethical codex, including the preamble, core values, rights and responsibilities, expectations and standards, procedures, and consequences.
- Develop an awareness of the practical application of ethical principles through the examination of a model ethical codex.

Brief introduction to the importance of ethical considerations in youth exchange programs.
Explanation of the purpose and goals of the lecture.

Understanding Ethical Codex:

Define what an ethical codex (code of conduct) is.

Discuss its significance in fostering a positive and safe environment while working with youth

Breaking Down the Ethical Codex:

Anatomy of an Ethical Codex:

Explore the common structure and components of ethical codices.

Break down key elements and sections.

Parts of an Ethical Codex :

- a. Preamble: Introduction and overarching principles.
- b. Core Values: Identifying and outlining the fundamental values guiding ethical behavior.
- c. Rights and Responsibilities: Clarifying the rights and corresponding responsibilities of participants.
- d. Expectations and Standards: Defining the expected behaviors and standards of conduct.
- e. Procedures and Consequences: Describing the processes for reporting violations and the associated consequences.

Review of a Model Ethical Codex:

Present and discuss a well-constructed ethical codex from a successful youth exchange program/youth organization
Analyze why specific elements are effective.

Interactive Discussion and Q&A:

Encourage participants to share their thoughts on key components of an ethical codex.

Facilitate a brief discussion on how these components might differ based on cultural contexts.

Lecture 4

WHAT IS ETHICS CODEX?

An "ethics codex," more commonly known as a "code of ethics" or "code of conduct," is a set of guidelines or principles that outlines the ethical standards and expectations of behavior for individuals within a particular organization, profession, or community.



WHAT IS THE PURPOSE OF AN ETHICS CODEX?



The purpose of an ethics codex is to provide a framework that guides individuals in making ethical decisions and maintaining integrity in their actions.





WHY NGO'S SHOULD HAVE ETHICS CODEX?


- **Protection of vulnerable population**

Young people are often considered a vulnerable population.

An ethics codex helps establish clear guidelines to ensure their protection, both physically and emotionally, from any potential harm or exploitation.

- **Establishing trust**

An ethics codex builds trust among stakeholders, including the young people themselves, their families, donors, and the broader community.





WHY NGO'S SHOULD HAVE ETHICS CODEX?

- **Setting standards for behavior**

A code of ethics provides a set of standards for the behavior of everyone involved in the NGO's activities, including staff, volunteers, and partners. This is particularly important when working with young people to maintain a safe and respectful environment.

- **Guidance for decision-making**

When faced with ethical dilemmas or challenging situations, an ethics codex serves as a reference point for decision-making. It provides a framework to navigate complex issues while upholding the organization's values and principles.

- **Maintaining accountability**

An ethics codex outlines the responsibilities and expectations of individuals associated with the NGO. This fosters a sense of accountability, ensuring that all stakeholders understand their roles and obligations in promoting the well-being of young people.

The background features a large, soft, orange watercolor splash in the center. In the top-left corner, there are several abstract, rounded shapes in shades of teal, light green, and light orange. The main title is centered at the top in a bold, black, sans-serif font.

HOW CODE OF CONDUCT BUILDS TRUST?

Transparency

The Ethics Codex promotes transparency by clearly outlining the organization's values, principles, and standards of behavior. This openness builds trust by ensuring that stakeholders understand the ethical framework guiding the NGO's actions.

Accountability

The codex establishes accountability mechanisms, making it clear that the organization takes responsibility for its actions. When stakeholders see that there are consequences for unethical behavior, trust is reinforced.

Consistency

An Ethics Codex ensures consistent application of ethical standards across all organizational activities. This consistency helps stakeholders predict and understand the organization's behavior, fostering trust in its reliability.



HOW DO YOU CREATE A CODE OF CONDUCT?

Drafting committee formation:

Objective: Establish a dedicated team for code development.

Activities: Identify individuals with legal, ethical, and organizational expertise.


Rationale: A specialized committee ensures that the code is comprehensive, well-structured, and legally sound.

Initial draft creation:

Objective: Articulate the foundational principles and standards.

Activities: Collaborative writing sessions, incorporating input from stakeholders.

Rationale: The initial draft sets the tone for the code and captures the essence of the organization's values.





HOW DO YOU CREATE A CODE OF CONDUCT?

Internal review and feedback:

Objective: Gather feedback from internal stakeholders.

Activities: Circulate the draft among staff, volunteers, and board members for comments.

Rationale: Internal perspectives ensure that the code aligns with the organization's culture and is practical in real-world scenarios.

Legal review:

Objective: Ensure compliance with relevant laws and regulations.

Activities: Engage legal experts to review the draft for legality and risk mitigation.

Rationale: Legal scrutiny safeguards the organization from potential legal challenges.





HOW DO YOU CREATE A CODE OF CONDUCT?

Board approval:

Objective: Secure endorsement from the board.

Activities: Present the finalized draft to the board for discussion and approval.

Rationale: Board approval signifies organizational commitment and support.

Launch and training:

Objective: Introduce the code to all stakeholders and provide training.

Activities: Develop training materials and conduct workshops.

Rationale: Effective implementation requires understanding and buy-in from everyone involved.





IS THAT ALL?

Periodic review and update:

Objective: Ensure the code remains relevant and effective.

Activities: Establish a regular review schedule and update process.

Rationale: Regular updates adapt the code to evolving organizational, legal, and ethical landscapes.





WHAT ARE THE PARTS OF CODE OF CONDUCT?

Preamble

Core Values

Standards of Behavior

Reporting Mechanisms

Consequences for Violations

Conclusion





PREAMBLE


WHO ARE YOU?

WHY ARE YOU CREATING CODE OF CONDUCT?

WHAT IS THE PURPOSE OF CODE OF CONDUCT?

The Croatian Debate Society is a non-governmental and non-profit organization that provides a form of education through debate and encourages public discourse. Due to the significant educational role of the Association's activities, it is important to define the fundamental principles that members of the Association promote through their work with children and youth.

The purpose of the Ethical Code is to raise awareness among the Association's members regarding the respect for ethical principles and to strengthen ethical behavior in practice. All members of the Association and other participants in the Association's activities are obligated to act in accordance with the principles and standards of the Ethical Code in their work.





CORE VALUES


WHAT ARE YOUR CORE VALUES/PRINCIPLES?

- **Respect for Equality and Diversity of Opinions:**

Members of the Association respect the racial, national, religious, gender, political, ideological, cultural, and other diversities of all participants in the Association's activities. The Association promotes the free exchange of ideas, tolerance, and critical thinking.

- **Participation in Social Processes:**

The Association encourages young people to actively and responsibly participate in community life and civil society through objective and impartial analysis of social issues and the constructive seeking and evaluation of solutions to these issues.





CORE VALUES

- **Development of personal potentials:**


The Association promotes informal and lifelong education for children, youth, and adults.

- **Solidarity and mutual cooperation:**

The Association encourages the expression of solidarity among all members. Additionally, the Association's activities teach young people to work in groups, fostering collegiality and empathy and promoting effective communication.

- **Inter-Cultural Learning and Exchange:**

Association activities provide opportunities for learning from others and exchanging experiences between regions, countries, and different cultures. Collaboration with people of different backgrounds contributes to reducing prejudices and stereotypes.





STANDARDS OF BEHAVIOR

HOW SHOULD ASSOCIATION MEMBERS BEHAVE? WHAT SHOULD THEY ADHERE TO?

1. Respect for the Diversity of personalities, attitudes, value systems, and living conditions of all participants in the Association's activities;
2. Respect for the confidentiality of personal and private data;
3. Presentation of information without distortion and without imposing personal political, religious, or other beliefs;
4. Use of appropriate language;
5. Careful treatment of the space in which the Association's activities take place: Preventing material damage, maintaining cleanliness, and rational use of consumables;
6. Participation of minors in the Association's activities must be approved by parents/guardians;
7. Respect for the educator's Status and the authority derived from It, adherence to all standards preventing the abuse of authority;
8. **Adherence to all applicable regulations in general, especially those related to working with children and youth;**



REPORTING MECHANISM

WHO CAN REPORT CODE OF CONDUCT VIOLATIONS?

HOW?

TO WHO?

Behavior of an association member that is not in accordance with the principles and rules prescribed by the Association's Ethical Code should be reported to the Association's Board.





CONSEQUENCES OF VIOLATION

WHAT IS THE PROCEDURE AFTER REPORTING A VIOLATION?

WHO MAKES DECISIONS IN THE CASE?


WHAT ARE THE DISCIPLINARY MEASURES?

If the Board determines that the reported matter requires action, a body will be formed, and within 30 days, it must propose a disciplinary measure or dismiss the report. The composition of the decision-making body will not be predetermined, except for instructions that it must include representatives of both genders, individuals with appropriate qualifications to decide on the report, at least two debate club leaders, and one member of the board. The proceedings of the body are confidential.

Based on the recommendation and in accordance with the severity of the violation, the Board will impose a disciplinary measure on the member.

The Board may impose disciplinary measures on members of the Association:

- a written warning;
- temporary denial of the Association's assistance and services;
- temporary or permanent prohibition from accessing certain activities of the Association;
- temporary or permanent expulsion from the Association.





CONCLUSION

DOES THE INDIVIDUAL HAVE THE RIGHT TO APPEAL AND TO WHOM?

The Ethical Code of the Association is written in accordance with the Association's Statute, and all appeals regarding its application are addressed to the Association's Supervisory Board.



Day 3

Session 2

BUILDING YOUR ORGANISATIONAL CODE OF ETHICS

- Writing their own organizational ethical codex

Task 1: Define Core Values:

Facilitate a discussion on the organization's core values.
Encourage participants to share their thoughts and perspectives.
Consolidate the key values that resonate with the majority.

Task 2: Identify Mission and Vision:

Discuss the organization's mission (what it does) and vision (where it aims to be).
Allow participants to brainstorm and articulate these elements.

Task 3: Determine Key Objectives:

Break down the organizational goals into specific objectives.
Encourage participants to identify key milestones and success criteria.

Task 4: Define Organizational Principles:

Collaboratively establish guiding principles for decision-making and behavior.
Ensure that these principles align with the core values.

Task 5: Discuss Organizational Culture:

Explore the desired organizational culture.
Identify specific behaviors and attitudes that contribute to this culture.

Q&A and Feedback:

Address any questions or concerns.
Gather initial feedback on the established foundations.

Day 3

Session 3 & 4

BUILDING YOUR ORGANISATIONAL CODE OF ETHICS

- Writing their own organizational ethical codex
- Resolving all questions and uncertainties related to the ethical codex

Task 6: Drafting the Codex:

Provide templates or frameworks for the participants to begin drafting the codex. Assign small groups or pairs from same organization to work on specific sections.

Task 7: Peer Review and Feedback:

Allow participants to exchange their drafts within their groups for review. Encourage constructive feedback and suggestions for improvement.

Task 8: Consolidation and Refinement:

Bring the groups back together to discuss the feedback. Facilitate a collaborative process to refine and consolidate the codex.

Task 9: Presentation and Finalization:

Each group presents their section of the codex to the entire group. Facilitate a discussion for final adjustments and approval.

Facilitate a Q&A session where participants can ask clarifying questions about any aspect of the ethical codex. Encourage open discussion and provide additional insights or examples as needed. Use this time to address any concerns or uncertainties participants may have about applying the ethical codex in practice.

REFLECTION TIME

Reflection groups are made to support participant's learning process, and at the end of each day, to answer the following questions:

- What was the top of the day?
- What was the flop of the day?
- What did I learn.
- Anything else to say?

- to reflect on daily activities
- to enhance group cohesion



Day 4

Session 1

IMPLEMENTING ETHICAL PRACTICES: CHALLENGES AND SOLUTIONS

- To explore different non-formal education methods
- To focus on problem solving skills (promoting critical thinking)
- To think of practical implications of our ethical dilemmas

There are several roles in this activity:

- Stock manager: a person/trainer who leads the simulation, and who handles the stock and money exchange
- Evaluator(s): a person/trainer who evaluates the stock and whether they can be exchanged for more value. You can have two evaluators, the very strict one and a looser one
- Casino manager: a person/participant who tries to distract the teams, and persuade them to spend money in casino more roles be added depending on the group number (ex. tax collector)

Participants are divided into teams of 4 or 5. The goal is for teams to come up with solutions to the ethical dilemmas they got in the stock). Every team is placed on a different table (one table can be isolated from the others in order to present inequalities in starting positions).

At the beginning, teams receive a certain amount of (monopoly) money.

The task during an activity is that teams exchange money for stocks (each stock is a different task on topic of non-formal education) and earn more money in order to buy more stocks and earn more money.

There are cheap (easy tasks) and expensive stocks (problem solving tasks), and teams decide on which ones they wish to invest in. For example:

- “cheap” stock: It is okay to make a promise you can’t keep. Explain.
- “expensive” stock: 3 cons and 3 pro arguments for motion: Cancel culture makes more harm than benefits.

When they solve the stock (task), they go to the Evaluators table who then evaluate the quality of the task, and evaluators offer a new price for the stock. After that, teams go to the Stock manager’s table to sell this (evaluated) stock for the appointed amount of money and they buy a new stock.

The team who ends the game with the most money is the winning team.

There are distractions in the form of loud music, and casino where they can spend money or make a quick investment (where chances to win or lose a great amount of the money are equal).

The simulation goes for at least an hour, and you can come up with ideas for challenges during an activity:

- the looser evaluator often goes on a break
- Stock manager is trying to rip off the teams
- introduce the tax collection moment, etc.

Reflection on the activity:

- How did you enjoy the process?
- How did you organize within teams, did you have roles?
- How did you decide on which stocks to buy, did you have a strategy?
- Which topic is most suitable to process through this method;
- What is the pedagogical value behind it?
- Can we use this activity in youth work?

Handout

5

Stock

The Lifeboat Dilemma: A ship carrying 50 people sinks, and the survivors find themselves on a lifeboat meant for only 30 people. There is limited food and water on the lifeboat, and it cannot support all 50 passengers until rescue arrives. How should they decide who gets to stay on the lifeboat and who has to stay in the water?

200

Handout

5

Stocks

200 money

The Lifeboat Dilemma: A ship carrying 50 people sinks, and the survivors find themselves on a lifeboat meant for only 30 people. There is limited food and water on the lifeboat, and it cannot support all 50 passengers until rescue arrives. How should they decide who gets to stay on the lifeboat and who has to stay in the water?

The Trolley Problem: You are standing near a set of train tracks when you notice a runaway train headed straight for five workers who are unaware and unable to move in time. You can divert the train to another track, but there is one worker standing there who will be hit and killed if you do so. Should you sacrifice one life to save five?

The Medical Dilemma: You are a doctor with five critically ill patients in need of organ transplants. There is a healthy person in the waiting room for a routine check-up. Should you sacrifice the healthy person to save the five critically ill patients by harvesting their organs?

The Insider Trading Dilemma: You work for a large financial firm and discover that your company is about to face a major financial crisis, causing its stock value to plummet. Selling your shares now would save you from significant financial loss. Should you sell your shares even though it's based on non-public information, which is considered insider trading and illegal?

The Autonomous Car Dilemma: Autonomous cars have become a reality, and they are programmed to prioritize the safety of passengers at all costs. However, a situation arises where the car must choose between hitting a group of pedestrians or swerving into a wall, potentially harming the passengers. How should the programming of autonomous cars be designed in such situations?

Handout

5

Stocks

400 money

Young people drank alcohol on training, although they were told that it was strictly forbidden, what do we do in that situation? Explain.

When we found out of an interesting mobility opportunity (training or youth exchange), do we sign up as participants or send information to young people first and motivate them to participate? Explain.

Is it ethical to create conflict in the youth group to show them the potential of the conflict for their growth and development? Explain.

Is it ethical to do something with young people because WE think it will be fun (because this activity is fun to us) and we are not thinking about the goals we want to achieve? Explain.

As a youth worker, do we share our personal problems with young people we work with? Explain.

Handout

5

Stocks

600 money

Do we provide our colleagues in non-youth organizations or with outside organizations (other colleagues, friends, relatives) with information on youth we work with? Are there cases where it is necessary to break the trustworthiness between the youth worker and the young person? Explain.

How much should we insist that young people talk about the problem they have and obviously affect their lives? Explain.

What do we do if a young person makes a decision that is not in accordance with our values or values of the organization? Explain.

Do we react to irregularities in projects or other irregularities affecting youth? What are the appropriate ways of responding in such situations? Explain.

Is it OK to not include marginalized groups of young people because we feel that we lack the competence for working with them? Explain.

Handout

5

Stocks

800 money

Boundaries in relationships with youth: A worker at a youth center has developed a close friendship with one of the young clients. However, other workers notice that this relationship may compromise professional boundaries and the trust of other young people. The ethical committee must consider how to ensure professionalism in relationships with youth and protect their trust. What would the ethical committee do?

Right to autonomy: A young person participating in 3-weeks long volunteer camp feels uncomfortable with the current schedule of activities and wants to change the plan. However, the facility staff argues that it is in the best interest of the young person and refuses to make changes. The ethical committee must assess how to ensure the young person's right to autonomy and involvement in decisions concerning their life. What would the ethical committee do?

Conflict of interest: A youth worker also works as a private tutor for several young people in the youth centre. There is a question of whether this is a conflict of interest because the youth worker may have a biased interest in recommending young people for additional services or opportunities. The ethical committee must assess how to ensure that counseling remains neutral and in the best interest of all young people. What would the ethical committee do?

Access to information about youth: An employee at a youth center has access to sensitive information about young people, including family situations, health issues, and behavioral history. The question arises of how to ensure the safe handling of this information and how to use it only for the purpose of providing the best support to young people. What would the ethical committee do?

Handout

5

Stocks

1000 money

You are a youth worker in youth center working individually with a teenager who is experiencing abuse at home. The teenager begs you not to intervene, fearing further retaliation from their family. However, the abuse is severe and ongoing. What would you do? Would you respect the teenager's wishes or prioritize their safety and well-being?

You are a youth worker supporting a teenager from a conservative cultural background who confides in you about their sexual orientation, which goes against their cultural norms. The teenager asks you to keep this information confidential from their family, fearing rejection and harm. What would you do? Would you respect the teenager's wishes or consider the potential consequences of maintaining confidentiality?

You are a youth worker who has noticed signs of substance abuse in one of your students. You have a duty to report any suspicion of substance abuse, but you also want to maintain the student's trust and privacy. Later, you find out that the student's substance abuse is escalating and affecting their academic performance. What would you do? Would you report your suspicions to the school administration or try to address the issue privately with the student?

You work as a youth worker in a community center that focuses on promoting healthy lifestyles and positive behaviors among young people. Over time, you observe that one colleague frequently arrives at work smelling of alcohol and cigarettes, and you've even seen them drinking and smoking during breaks. Despite their own unhealthy habits, they continue to emphasize the importance of living a healthy lifestyle to the young people they work with, often lecturing them about the dangers of substance use and the benefits of exercise and nutrition. You're deeply concerned by the hypocrisy and inconsistency in your colleague's behavior. What do you do.

Day 4

Session 2

SIMULATION OF ETHICS COMMITTEE WORK

- to explore different perspectives on one ethical dilemma
- to practice decision making in challenging situations

Theory input on ethical dilemmas:

- Ethical dilemmas: They arise when the youth worker faces a situation where there is a need to make decisions between two options that are equally undesirable. They often involve a clash of principles that leaves the youth worker in doubt about the right decision, and after the decision is made it is possible to create a feeling of grievous conscience and regret.
- Dilemma: Example You are working with a young person and after a long period of intensive work, you have finally established a professional relationship and mutual trust. This young person has discriminatory attitudes towards a particular youth group (say, for example, members of Roma ethnicity and/or LGBTIQ youth). After informing and entering a dialogue in which a young person can rethink their attitudes and values, a young person remains in his discriminating attitude that carries the risk of violent behaviour and endangering the safety of another young person. The question is whether we report potential risks to the authorities (police) or just continue to work with a young person or do something third?
- Course of action: You respect the choice of a young person because he/she has made an informed decision even though the decision does not lead to his/her well-being.
- This implies that if a young person decides, he/she must also learn to bear the consequences for his/her decision and actions.
- While respecting the principle of securing the well-being of youth and justice as a whole, the well-being of the youth refers equally to the young person who is a potential bully and to the young person who is a potential victim.
- If we report a young person who is a potential bully, we lose the trust and the relationship we have acquired, and hence the possibility of further work with him/her that can lead to change. Also, if we report a young person there is a possibility of permanent stigmatization of the young person as a bully.
- If we do not report the possible risk of violence, we violate our professional obligation and jeopardize cooperation with state institutions, but also bring the risk to a young person who is a potential victim of violence.
- Decision: In this case, we can say that we are closer to deciding to report a young person who is a potential bully to the authorities and institutions to prevent the risk to the potential victim. However, before we make this decision, we need to make sure that this risk is very significant and realistic, as well as having done all that we could with a young person who is a potential bully to avoid possible violence. We have to be aware of the fact that when we report a young person to the authorities, there is a great deal of likelihood that we will lose his/her trust and thus the potential for further influence on his/her development.

1. Ethical committee simulation

- The group is divided in 4 smaller groups and each group get one ethical dilemma situation. They have to read it, decide on course of action, explain all pro's and con's and make a final decision.
- After that, every group presents their case, reasoning, course of action and decision in front of other groups.
- 1 person per other 3 groups will be ethical committee members and they will decide if they approve or disapprove the final decision.
- After that everyone votes on the ethical committee decision.

Handout

6

ETHICAL DILEMMAS

Ethical dilemma 1:

You are a youth worker – counselor working with a teenager who has confided in you about experiencing thoughts of self-harm. The teenager asks you not to tell anyone about it, but you're worried about their safety. Later, you find out that the teenager has acquired a weapon. What would you do? Would you breach confidentiality to ensure the teenager's safety?

As a counselor, you find yourself in a challenging ethical dilemma. On one hand, you have a duty to maintain the confidentiality of your client's disclosures to foster trust and open communication. On the other hand, you're deeply concerned about the teenager's safety, especially given the gravity of their disclosure about experiencing thoughts of self-harm and now acquiring a weapon.

You understand that self-harm and access to a weapon pose a significant risk to the teenager's well-being and potentially to others around them. You're aware of the potential consequences of breaching confidentiality, such as damaging the trust between you and the teenager and potentially discouraging them from seeking help in the future. However, you also recognize your responsibility to take action to prevent harm.

Handout

6

ETHICAL DILEMMAS

Ethical dilemma 2:

You are a therapist working with a young adult who has developed romantic feelings towards you. They express a desire to pursue a romantic relationship outside of therapy. However, maintaining professional boundaries is crucial in your role. What would you do? Would you address the boundary violation and continue therapy, or consider terminating the therapeutic relationship?

As a therapist, you find yourself facing a delicate ethical dilemma. Your primary responsibility is to provide a safe and therapeutic environment for your clients, which includes maintaining appropriate professional boundaries. However, your client's disclosure of romantic feelings towards you presents a significant challenge to these boundaries.

You understand the importance of maintaining the integrity of the therapeutic relationship and the potential risks associated with blurring the lines between professional and personal relationships. Engaging in a romantic relationship with a client could compromise the therapeutic process, undermine trust, and potentially harm both the client and your professional reputation.

Handout

6

ETHICAL DILEMMAS

Ethical dilemma 3:

You work as a youth worker in a community organization that provides support and services to at-risk youth. Over time, you begin to notice concerning patterns of behavior among some of your colleagues and supervisors. These behaviors include favoritism, inappropriate comments or advances towards young clients, and mishandling of sensitive information.

One day, you witness a colleague making inappropriate jokes about a young client's personal struggles during a team meeting. You're deeply troubled by this behavior, as it goes against the organization's values of professionalism, respect, and integrity. You realize that such actions could harm the trust and well-being of the young clients and compromise the effectiveness of the organization's services.

As a youth worker committed to the well-being of the youth you serve, you face a challenging ethical dilemma. On one hand, you understand the importance of loyalty and teamwork within the organization. However, you also recognize your duty to advocate for the rights and safety of the young clients and uphold ethical standards in your profession.

You wrestle with questions about the best course of action. Should you confront your colleague directly about their behavior? Should you report the incident to your supervisor or the organization's leadership? How can you address the issue while minimizing potential conflict and backlash within the organization?

Handout

6

ETHICAL DILEMMAS

Ethical dilemma 4:

You are working with a young person and after a long period of intensive work, you have finally established a professional relationship and mutual trust. A young person is from a poor family and has a reputation as a person with problematic behavior and the history of occasional theft. At the individual meeting, you briefed the young person about the consequences of the misdemeanour offense. After your conversation, you witnessed that a young person had stolen the technical equipment from the store. You are the only person who saw that. What would you do? Would you report misdemeanours to the authorities?

We must respect the choice of a young person because he/she has made an informed decision, implying that if a young person decides to act as a misdemeanour, he/she should learn to bear the consequences for their decision and actions. We have a civic, professional duty and moral obligation to report this case to the authorities, while on the other hand, we have the value, the principle of providing the welfare of the young person. If we report a person, we will lose the trust and the relationship we have gained, and thus the possibility of further work with him/her which can lead to a positive change. Also, if we report a young person there is a possibility of permanent stigmatization of the young person as an offender. If we do not report, we violate our professional obligation and jeopardize cooperation with state institutions, thus challenging our professional integrity.

REFLECTION TIME

Reflection groups are made to support participant's learning process, and at the end of each day, to answer the following questions:

- What was the top of the day?
- What was the flop of the day?
- What did I learn.
- Anything else to say?

- to reflect on daily activities
- to enhance group cohesion



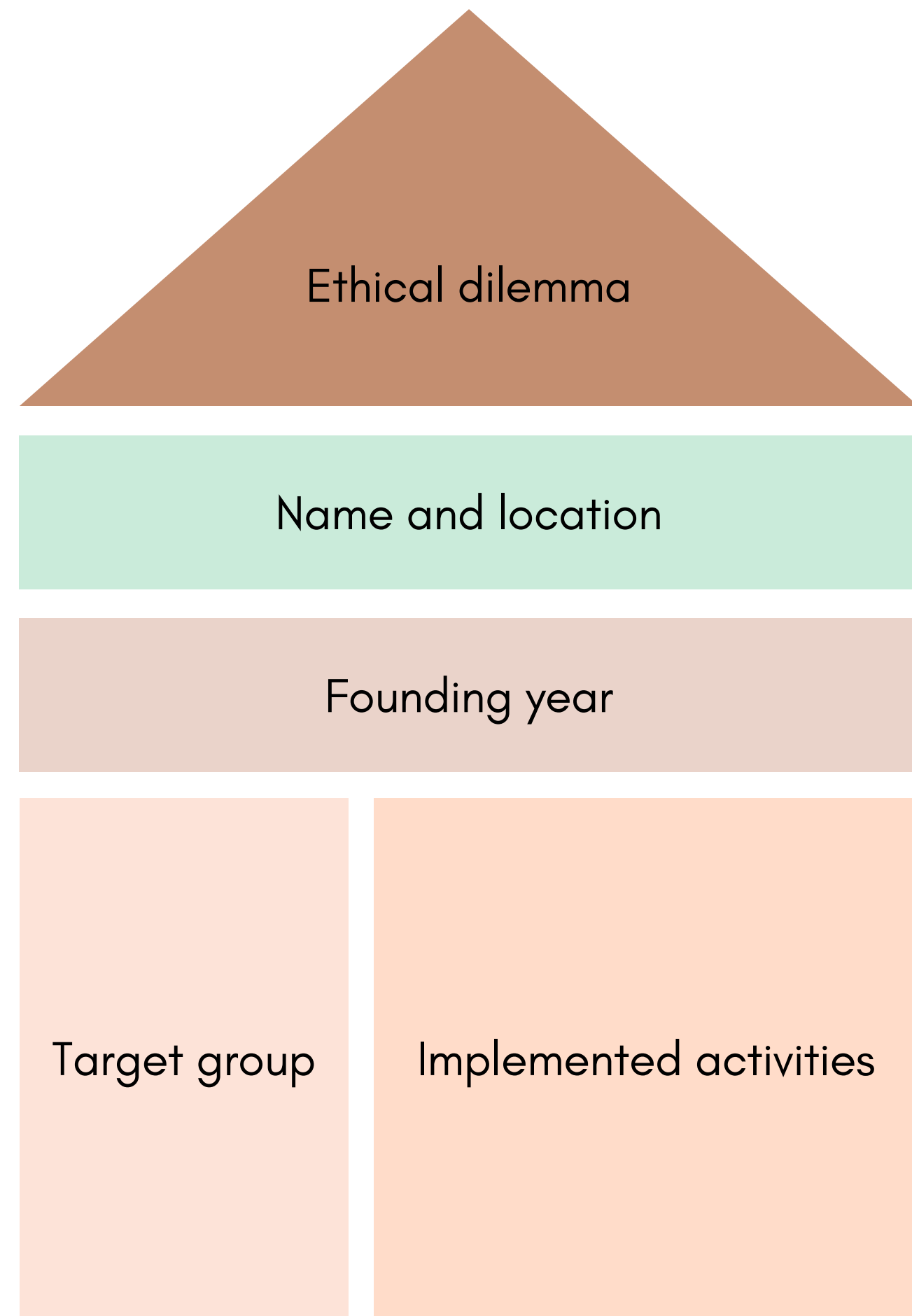
Day 5

Session 1

REAL CASES FROM PARTNER ORGANISATIONS (NGO FAIR)

- to exchange information on the partner organisations
- to network
- to support peer learning

Every partner organisation will create a flipchart about their partner organisation (name, location, when they were founded, target group, activities they implement and one ethical issue they've faced in their organisation) and they will showcase it in the working room. We will split the group in half – the first half of the group will walk around and talk with the organisations, asking questions about what they see on flipchart. In 20 minutes we will switch. For the last half an hour we will discuss ethical dilemmas on flipcharts.



Day 5

Session 2

COMPETENCES OF ETHICAL YOUTH WORKER

- to raise awareness on ETS competence model of youth workers
- to explore different competencies within the model
- to connect the competences with ethics in youth work

Groups will be divided in 9 teams – each team will get one competence and they will explore what knowledge, skills, attitudes and behaviours falls under this competence area. They will discuss and choose 3 of them that are most important if they want to be an ethical youth worker. They will put them on gingerbread man.

After that, they will think of some challenging situations within this competence area, they will describe the case and ethical dilemmas within and proposed course of action and they will present it to the group in plenum. Others in group will discuss what they would do – after the short discussion they will vote for or against proposed course of action. In the end, trainer will read competencies from the gingerbreadman

The competence model consists of the following nine competence areas:



Facilitating learning



Displaying intercultural sensitivity



Designing programmes



Networking and advocating



Managing resources



Assessing and evaluating



Collaborating in teams



Being civically engaged



Communicating meaningfully

Day 5

Session 3

YOUTHPASS ISLANDS AND COMPETENCES

- to introduce the eight key competences by way of a 'learning-by-doing' activity
- to introduce Youthpass and raise awareness of it as a tool for self-assessment and recognition of non-formal education

Set up eight workstations. Use tables or mark out eight islands (with masking tape) on the floor, corresponding to the eight key competences. Place one task card and the necessary materials and equipment on each island, as described on each task card. Set up a 'passport control office' (a table and a chair) for the facilitator to stamp the YouthpassPorts and administer the eight-sided die.

The objective of the game is for each team to get their 'Youthpass-Ports' stamped, after visiting as many islands as possible and fulfilling certain tasks related to each one of the eight key competences.

- Divide the participants into groups of 3-5 people.
- Ask each group to choose a team name.
- Give one YouthpassPort to each group.

The objective of the game is to get the passport stamped with the eight different island icons within 50 minutes. Each icon represents one key competence. Do not tell them yet that they do not need to get all the stamps (keep this for the debriefing). Explain that there is a passport control office where they will get their Youthpass-Ports stamped once they have visited an island and completed at least one of the tasks as a team (there are three tasks on each island card). After getting the stamp, they will roll the die to continue with their journey.

Stay in the 'passport control office' with the stamp and the die.

Once they roll the die, they go to the island with the task card that matches the icon on the die. If there is another team on the island, they have to roll the dice again until they find a vacant island they have not visited before.

The game ends when the time is up or when one of the teams has obtained the eight stamps.

•Gather the participants in plenary for the debriefing.

- How many stamps have you got?
- Is there a winner or a loser?
- What was the goal of this activity?
- Can you get all the stamps?
- Should you get all the stamps?
- Would you prefer to stay on a certain island for longer?

During the debriefing, focus on the game and its relevance to the competences and the project.

- Why was it important to get a stamp from the 'authorities'?
- Did he/she check to see if your task was accomplished or not?
- Point out: self-assessment/guidance, learning process.

Discuss with the participants how the eight competences are related to the Youthpass and show samples of Youthpass certificates, focusing on the competences part (use computer equipment, if available)

CLOSURE: The real task is learning the competences we are interested in. It is not necessary to get all the stamps unless that is our goal. The activity is also intended as a group-building activity and participants should be encouraged to do the tasks as a group.

2. Competences group work: Organize the participants into multiple groups and request them to record how they have enhanced their own 8 key competences during this week. Instruct them to create a group poster that they will present to the others. Provide a summary of the group's collective conclusions

Day 5

Session 4

FOLLOW-UP, EVALUATION AND CLOSING

- to reflect and wrap-up on the whole experience
- to make arrangements for future
- to celebrate the experience

Follow-up and dissemination – short explanation of what is expected after the training course. The most important dissemination activity is created and published code of conduct. Deadline for this is end of June 2024.

Reimbursement info – basic information on how the reimbursement will proceed.

Evaluation

Part 1 – Dixit evaluation Each participant chooses one Dixit card which represents their thoughts and feelings about the youth exchange as a whole. If they want, participants can describe the card they have chosen, or they can just show the card to the group, without explaining what it represents and means for them.

Part 2 – Formal evaluation Formal evaluation was done through Google form questions, where all relevant topics were covered, from preparatory phase of the project to this specific moment.

Youthpass ceremony – trainer will give Youthpasses while everyone is cheering.

REFLECTION TIME

Reflection groups are made to support participant's learning process, and at the end of each day, to answer the following questions:

- What was the top of the day?
- What was the flop of the day?
- What did I learn.
- Anything else to say?

- to reflect on daily activities
- to enhance group cohesion





HELENDE KUNST

FOUNDING YEAR: 2021, JAN.

LOCATION: SLUISKIL, NETHERLANDS

TARGET AUDIENCE:

ERASMUS + pro

ETHICAL DILEMMA

IMPLEMENTED ACTIVITIES:

- INCLUSION WORKSHOPS

- GENDER TECHNOLOGY SEMINARS

- ERASMUS + TO ON GENDER

PERSONNEL: POLITICAL ACT

Polaroid

Imelnik

... ISTO PRO MLADE

TECH REPUBLIC

BREJN DEMID

ONE RULE TO R

THE ALL

POSTER

BREJN DEMID

PAR



Dissemination: Codes of ethics



STICHTING
HELENDE
KUNST

Code of conduct – Stichting Helende Kunst

Preamble:

“Stichting Helende Kunst” is a youth organization focused on working with young people coming from migrant backgrounds, migrants and refugees, in addition to gender and sexual minorities, across The Netherlands. Through innovative campaigns, Advocacy and Activism, and diverse working methodologies, we empower such minorities especially youth on various topics such as Sexual Health, Gender equality and Equity, violence prevention, advocacy and activism, and Mental Health. As an organisation, we have put up and foremost the prevention and advocacy for gender and sexual minorities, by empowerment and educating different communities on gender topics and sexual health within the LGBTIQ+ community and surrounding minority communities.

Considering that Stichting Helende Kunst works with youth and has an educational and empowerment purposes, it is important to create a Code of Conduct and Ethical Code that will serve as a promotion of the organization's values and the values of youth and individuals in contact or taking part of with the organisation's activities. The ethical code primarily relates to the ethical and professional principles that youth and youth workers (whether volunteers or related to the organisation in any way) should adhere to, providing the foundation for uniform and standardized principles in working with and within the organization.

ΚΩΔΙΚΑΣ ΗΘΙΚΗΣ ΚΑΙ ΔΕΟΝΤΟΛΟΓΙΑΣ

“**SOLIDARITY FOR FASHION**”



1. Πρόλογος

Το Solidarity for Fashion είναι μία εθελοντική ομάδα που αποτελείται από 20 άτομα. Σκοπός είναι η ενημέρωση, εκπαίδευση και ευαισθητοποίηση σε θέματα κυκλικής, βιώσιμης και ηθικής μόδας στην τοπική κοινότητα. Στο πλαίσιο αυτό, δημοσιεύεται ενημερωτικό υλικό στα social media και οργανώνονται swap parties, bazaars, workshops, προβολές ντοκιμαντέρ καθώς και εκπαιδεύσεις.

Σκοπός του κώδικα δεοντολογίας είναι η προστασία όλων των μελών της ομάδας, η εγκαθίδρυση της εμπιστοσύνης και η ύπαρξη πρότυπων αναμενόμενων συμπεριφορών, που χρειάζεται το κάθε άτομο να ακολουθεί, ώστε να επιτευχθεί αρμονική συνύπαρξη και παραγωγικότητα. Ο κώδικας δεοντολογίας θα αποτελέσει έναν οδηγό, ο οποίος με όχημα τις από κοινού αξίες, θα οδηγήσει στην αντιμετώπιση ενδεχόμενων προβλημάτων, με διαφάνεια, συνέπεια και υπευθυνότητα, με απώτερο σκοπό την διαμόρφωση κλίματος σύμπνοιας και ομαδικότητας.

“Stop dreaming and start doing”
“Ne rêve pas ta vie, vie tes rêves”



Par les jeunes et Pour les jeunes
Inspiré de l'article 2 de la Constitution 05/10/1958 : principe du Gouvernement
du peuple, par le peuple et pour le peuple

Jako členové neziskové organizace Mladoevropani z.s., se tímto zavazujeme k dodržování nejvyšších standardů etického chování, protože máme velký vliv na životy mladých lidí na celém světě. Naše organizace se věnuje posilování postavení mezinárodní mládeže ve společnosti, podpoře pozitivního rozvoje a vytváření příležitostí pro lepší budoucnost. Tento etický kodex, který je založen na principech spravedlnosti, rovnosti a dodržování lidských práv, slouží jako vodítko pro zajištění integrity a efektivity našeho úsilí.

Uznáváme rozmanité kulturní, sociální a ekonomické souvislosti, v nichž působíme. Vycházíme ze základního přesvědčení, že každý mladý člověk si zaslouží šanci naplno rozvinout svůj potenciál, a snažíme se vytvářet inkluzivní a pečující prostředí, které překračuje hranice a uznává jedinečné silné stránky a výzvy každého jednotlivce.

Podpora rozvoje mládeže: Věříme v posilování jednotlivců, aby dosáhli svého plného potenciálu tím, že jim poskytneme znalosti, dovednosti a prostředky nezbytné k navigaci a pozitivnímu ovlivňování svých životů.

Zavazujeme se vytvářet prostředí otevřené a rozmanité, které respektuje a ocení jedinečnost každého jednotlivce, bez ohledu na jeho původ, identitu nebo okolnosti.

ETIČKI KODEKS OIP POSEJDON

MLADI U FOKUSU

Etički kodeks se odnosi na moralne i profesionalne principe koje osobe koje rade s mladima treba da poštuju i primjenjuju.

Mladi u fokusu je organizacija koje teži razvoju otvorenog i uključivog društva utemeljenog na demokraciji, aktivnom građanstvu i održivom razvoju u kojem članovi zajednica djeluju preaktivno i prokolišno. Cilj organizacije je svojim radom doprinositi fizičkom, kognitivnom, emocionalnom i društvenom razvoju djece i mladih kako bi ostvariti svoj puni potencijal i postali odgovorni građani i proaktivni članovi svojih zajednica.

Vrijednosti koje Organizacija promovira su: Respekt, Jednakost, Prihvaćanje, Samoispunjenje, Poštenje, Sudjelovanje, Potvrda



KÄITUMISKOODEKS

I. SISSEJUHATUS

See käitumiskodeks seab esile põhimõtted ja käitumisstandardid, mida oodatakse kõikidelt EUnexuse liikmetelt, vabatahtlikelt, töötajatelt, partneritelt ja sidusrühmadelt - mittetulundusühingust Eestis. Oleme pühendunud väärtuste - aususe, lugupidamise, kaasatuse ja vastutuse - järgimisele kõigis oma ettevõtmistes.

II. PÕHIVÄÄRTUSED

Meie tegevust juhivad järgmised põhiväärtused:

- ❖ Ausus: Käitume ausalt, läbipaistvalt ja eetilisel kõigis suhetes ja tegevustes.
- ❖ Lugupidamine: Austame iga inimese väärikust, mitmekesisust ja õigusi, luues vastastikuse austuse ja mõistmise keskkonna.
- ❖ Kaasatus: Võtame mitmekesisuse omaks ja püüame luua kaasava ja tervitatava keskkonna, kus igaüks tunneb end väärtustatuna ja volitatuna panustama.
- ❖ Vastutus: Võtame vastutuse oma tegevuste ja otsuste eest, tagades läbipaistvuse, õigluse ja vastutuse kõigis meie tegevustes.

III. KÄITUMISE STANDARDID

Preamble

Società Nazionale Debate Italia – APS is a non-profit organization characterized by cultural and social promotion purposes, funded in 2019 to facilitate and develop the spread of Debate in Italy as a means towards growth, empowerment, awareness, and active citizenship.

The purpose of this Code of Conduct is to grant to all persons participating in the Organization's activities a safe, enjoyable, and productive environment, not only in respect of the rule of law but also in the respect of the Organization's values and purposes.

The Code is addressed to all the adults taking part in the Organization's activities, as well as to all the young people and kids who are the main beneficiaries of such activities. This includes trainers, coaches, judges, debaters and all those who are associated with the Organization.

Core Values

The Organization's core values can be identified in the following:

- Respect for equality and diversity of opinions
- Active listening and honest, transparent, effective communication as means to create a peaceful and functional community
- Participation and cooperation between people overcoming differences in age, gender, religion, cultural background
- Empowerment of youth through the development of communicative, social, and creative skills
- Inclusivity and protection of vulnerable persons

We summarize our values and goals in the Organization's motto: "Restoring meaning to the word and voice to the people, to re-found an open, critical, proactive, dialogic society".

Standards for Behavior

Za in proti, zavod za kulturo dialoga
Sedež: Svetosavska ulica 24, 1000 Ljubljana
Pisarna: Valjahunova ulica 11, 1000 Ljubljana
www.zainproti.si
info@zainproti.si



PROTOKOL ZA ZAŠČITO OTROK IN ETIČNI KODEKS

Za in proti, zavod za kulturo dialoga (v nadaljevanju ZIP) je nevladna in neprofitna organizacija, ki večinsko deluje na področju mladine. Usklajuje, izobražuje, raziskuje in spodbuja debatno dejavnost z namenom dviga kakovosti kulture dialoga v Sloveniji. Glavno poslanstvo Za in proti je opolnomočenje mladih s spretnostmi, znanjem in priložnostmi za aktivno državljanstvo, sodelovanje v javnem življenju in zagovorništvo. Kot organizacija, ki dela z mladimi, imamo veliko izobraževalno in vzgojno vlogo in v ta namen smo sklenili protokol za zaščito otrok, po katerem pričakujemo da bodo delali vsi v naši mreži.

Namen protokola je spoštovanje in promocija otrokovih pravic, delovanje v dobrobit otrok ter varovanje in zaščita otrok pred vsemi oblikami nasilja. Želimo zagotoviti najvišje standarde profesionalnega in osebnega vedenja za preprečitev ravnanj, ki škodujejo otrokom v kakršnihkoli okoliščinah med njihovo udeležbo v ZIP dejavnostih in programih.

Protokol za zaščito otrok ZIP temelji na:

ASOCIACIJOS „PENKTAS KAMPAS“ ETIKOS KODEKSAS

PRATARMĖ:

Asociacija „Penktas Kampas“ (toliau – Asociacija) yra nevyriausybinė, politiškai nepriklausoma, šiuolaikiška, savarankiška, organizacija vykdanči vietinius ir tarptautinius projektus, programas ir neformalaus ugdymo principais pagrįstas veiklas įvairiomis jaunimui aktualiomis temomis.

Šiuo etikos kodeksu siekiama įtvirtinti bendrąsias asociacijos „Penktas Kampas“ darbo ir elgsenos nuostatas. Su juo susipažinti ir juo vadovautis privalo visi asociacijoje veiklą vykdančios ir naujai į ją įsiliejančios asmenys.

PAGRINDINĖS VERTYBĖS:

- **Įtrauktis ir įvairovė:**
 - Pagal galimybes organizuoti renginius ir veiklas, prieinamas ir mažiau galimybių turintiems jauniems asmenims, nepriklausomai nuo jų lyties, tautybės, religijos, turimos negalios ir/ar seksualinės orientacijos.
 - Veikti prieš bet kokias patyčias bei diskriminaciją, smurto ir jėgos naudojimą asociacijoje ir jos veiklų metu.
- **Ekologija ir tvarumas:**
 - Vykdančios Asociacijos veiklas sąmoningai naudoti ir tausoti turimus išteklius ir resursus.
 - Saugoti, palaikyti ir vystyti ekologišką ir darnią aplinką.
 - Laikytis ekologijos principu asociacijos veiklų metu.



CENTAR E8

PROTECTING CHILDREN, YOUNG PEOPLE, YOUNG ADULTS

—
POLICY AND PROCEDURES
INCLUDING GOOD PRACTICE
GUIDELINES

CONTENTS

Why have a policy to protect children, young people and young adults?	4.
Protecting children, young people and young adults policy statement	5.
Code of behaviour for staff and volunteers	6.
Guidelines for the general safety and management of activities	9.
Sharing information	15.
Reporting procedures for suspected or disclosed abuse	16.
Management of Staff and Volunteers	20.

About Us

The **Croatian Debating Society** was created from the debate program that has been held in Croatia since 1994. The association itself was registered in 1998, and from the first four clubs in Zagreb and slightly less than 50 participants, we have grown to over 150 youth clubs, we implement numerous projects, and our activities have been expanded throughout Croatia.



Email:

hdd@hdd.hr

WEB: www.hdd.hr

FB: facebook.com/debatno

IG: @hrvatskodebatnodrustvo