

Project Lead partner:  
Viesītes novada pašvaldība  
<http://www.viesite.lv>

# TRAINING COURSE REPORT "COMPETENCIES FOR QUALITY YOUTH WORK"

4th to 13<sup>th</sup> of March, 2018 in Latvia



Co-funded by the  
Erasmus+ Programme  
of the European Union



Agency for International  
Programs for Youth  
Republic of Latvia



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**PROGRAMME OF THE TRAINING COURSE: "COMPETENCIES FOR QUALITY YOUTH WORK" 4TH TO 13TH OF MARCH, 2018 IN LATVIA**

	Day 1, 4th Mar. Sunday	Day 2, 5th Mar. Monday	Day 3, 6th Mar. Tuesday	Day 4, 7th Mar. Wednesday	Day 5, 8th Mar. Thursday	Day 6, 9th Mar. Friday	Day 7, 10th Mar. Saturday	Day 8, 11th Mar. Sunday	Day 9, 12th Mar. Monday
Before noon		Introduction to the training course and knowing each other	Theories of youth age psychology.	Values in youth work	Workshops by participants (I) + feedback from trainers	Activities for young people in School in Viesite	Principles of Individual youth work	Future of youth work	Erasmus + program as a tool for cooperation and individual youth work
		Group building	Understanding the inner and outer world of young people. Age groups.	My individual methodological approach in youth work.	Workshops by participants (II) + feedback from trainers	Visiting youth centre in Viesite	Emotional intelligence	Digital youth work experience	Improving project ideas and planning commitments with other participants.
Afternoon	18:00 Arrival of participants.	Youth work in historical and socio-cultural context	Non-formal education principles	Professional ethics of youth worker	Workshops by participants (III) + feedback from trainers	Trip to Riga. Visiting Riga youth center "Kaņieris"	Conflict resolutions	How to use digital youth work techniques in daily youth work activities	Planning visibility and dissemination of the training course results
	Knowing the place and accommodating. Dealing with logistical issues.	Local young people with whom we work. Sociological picture of young people	Non-formal education principles	Preparing workshops for other participants	Finalizing workshops and improving. Preparing for day 6	Free time in Riga	Counselling techniques	Creating ideas for future cooperation with other participants	Evaluation of the training course
Meeting in reflection groups									
Eve.	Social evening	Intercultural evening	Sauna evening	Movie evening	Game evening	Free evening Dinner in town	Free evening	Movie evening	Farwell evening

# THE REPORT PROVIDES A SUMMARY OF MAIN INPUTS, THEORY PART AND ALSO SHARE METHODOLOGY AND HANDOUTS WITH PARTICIPANTS OF THE TRAINING COURSE, PROJECT PARTNERS AND YOUTH WORK COMMUNITY.

## Description of the Training course:

International training course "Competencies for Quality Youth work" will gathered 35 participants from Norway, Lithuania, Latvia, Italy, Poland, Romania, Slovenia, Turkey from 4th to 13th of March, 2018 in Latvia. The project aimed to develop youth worker competencies of youth workers to ensure better quality in Erasmus+ projects.

During the training course space was created to develop youth work competencies of youth leaders/ workers in order to foster inclusion and empowerment of young people with fewer opportunities. Participants have improved their skills, attitudes, gain knowledge needed to work with youth by using various youth work techniques and methods: individual youth work, open youth work, guiding youth in their professional or educational path.

The project aimed: to develop understanding of quality youth work and improve essential youth worker competencies of people directly working with youth in project partner local realities, aiming to foster inclusion and empowerment of young people with fewer opportunities.

Specific objectives of the training were:

1. To explore the concept of quality youth work, inclusion and empowerment of young people with fewer opportunities
2. To develop participants youth worker competences defined in the CoE European youth worker portfolio.
3. To share good practices from partner organizations on different youth work methodologies for fostering inclusion and empowerment of young people with fewer opportunities: individual youth work, open youth work; detached youth work, mentorship, coaching, supervision and others.
4. To create youth work support system with help of local youth work implementation plans and supervision for peer groups.
5. To contribute to the youth work development in project countries by creating and applying the basic youth worker training program, created on the basis of CoE youth worker portfolio..



# INDIVIDUAL YOUTH WORK

Watching part of movie "Good Will Hunting" (1997)

<http://www.imdb.com/title/tt0119217/>

Watching episodes how the relationship between psychologist and patient is being developed.

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10:40 (640) – fighting with guys  
13:45 (830 sec.) – solving formula  
26:30 (1731) – first meeting with therapeutic 1  
30:47 (33:00) – therapeutic 1 refuses to work and the 2<sup>nd</sup> therapist screws up too..  
37:15 (41:55) – 1<sup>st</sup> session  
46:10 – 51:08 - 2<sup>nd</sup> session outdoor  
52:46 (3166) – 58:55 3<sup>rd</sup> session (silence) + meeting with professors + 4<sup>th</sup> session  
1:03:05 (3785) – 5<sup>th</sup> session  
1:34:41 (5681) – 1:38:26 – 6<sup>th</sup> session – “what do you want from life?”  
1:46:50 (6410) – 1:50:47 – 7<sup>th</sup> session- - “it’s not your fault”  
1:52:35 (6755) – 1:54:44 - 8<sup>th</sup> the last session

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Reflection of the movie. Focus on interpersonal relationship and methodological preferences of psychologist.

**YOUTUBE VIDEO: CARL ROGERS & GLORIA COUNSELLING - PART 1**

<http://www.youtube.com/watch?v=ZBkUqcqRChg>

**THEORETICAL INPUT ABOUT INDIVIDUAL YOUTH WORK ON A FLIPCHART.**

Input on Interpersonal relationship. Source C. Rogers “On becoming a person” and Guidebook for youth workers pages 15-25.

**INPUT:**

According to humanist psychology and pedagogy, being taken seriously and understood, trusting the honesty and reliability of others are those factors that contribute mostly to the atmosphere of growth and unfolding in a group.

The most prominent representative of this school and one of our (indirect) teachers is psychotherapist C. Rogers, whose models of work with people and groups of people spread in the area of psychology as well as amongst youth workers. According to C. Rogers, in order for a youth worker to be able to create the atmosphere of growth, three main attitudes, or qualities (possessed or acquired) are important:

- ✓ Acceptance (unconditional acceptance)
- ✓ Empathy
- ✓ Congruence (being consistent)

**UNCONDITIONAL ACCEPTANCE.** It is best understood by illustrating it with the opposite phenomenon, i.e. „conditional acceptance“: *if you love me, then I will tidy up the rooms; if you are always spontaneous, active, happy, then I will love you...* and so on. We could come up with dozens of examples, because they are well familiar from our lives. Conditional acceptance says „I know what is good for you, I know what you should be; you are right in this case if you accept what I offer or do“. In this case the effect on people is simple – they don't learn, don't understand themselves, their experiences, but only fulfil demands of others. People like that are not autonomous, i.e. independent.

Unconditional acceptance means:

"I accept you the way you are. I am attentive to you, even when you don't act as I imagine you should. I value you without any preconditions. I am attentive to your mind, your feelings, your values, your beliefs and your wishes. I listen to you when you express your opinions. I have my own wishes and expectations towards you, but our relation does not depend on whether you fulfil them or not. You are free. I am not indifferent to what you do, but I respect your independence and ability to take decisions, you have your own feelings and experiences. I would like to learn from you."

The effect of acceptance is: „I am learning to be confident in myself, guide myself and take responsibility. I can overcome constant fear – what happens if I do something differently than expected (by others). I will learn to be confident with my experiences and appreciate them, use them as a renewable resource for making decisions and taking responsibility“. In other words, acceptance is one of the attitudes, which leads to being conscious and liberated. It is an on going work with oneself, since if you want to convey that to others or help them to develop, you firstly have to accept yourself the way you are.

**EMPATHY.** Empathy means that I am able to, firstly, to identify other people's thoughts, emotions, intentions and personal traits, and, secondly, I am able to react to other people's feelings from my own perspective. Empathy is closely related to unconditional acceptance – if I respect and accept another person, then I am interested in their world, attitude, and life. I am aware that their life differs from mine; therefore I am interested to learn about it and learn from it. A common Indian proverb illustrates empathy as an attitude: „If you want to understand me, you have to walk in my moccasins for one moon“.

"I am interested in you; I could understand and describe you. I can imagine being you, I want to perceive you: your situation, thoughts, feelings, life. I will try to realize what you want to find out with my help. I am wary; I feel your boundaries and accept them. I do not interfere when you say: „It's none of your business“. This way you can feel that everything is ok. I stay me, and you stay you, but we have a mutual connection."

Empathy helps to understand and “legalize” feelings, wishes, and thoughts, take them seriously, and namely for this reason, change them or leave them as they are, if there is a wish.

Empathy should not be mixed with emotional involvement. Imagine the following situation: the group leader is crying together with group members, because the problem of group members (bad food for the third day in a row and poor sleep in beds from the soviet times) touched him emotionally. Group leader understands the feelings and thoughts of the group. In this case the leader himself needs some help from outside, because in this case he is caught in emotions and cannot work constructively with the group. Here the youth worker understood the emotions of members and couldn't handle his own, in this case his emotions were not employed in any way.

## BEING CONSISTENT (CONGRUENCE)

Unconditional acceptance and empathy are attitudes, directed at „YOU“: „I want to see and be with you this way“. Next to these attitudes also belongs the third, which is congruence, or consistency, partially – authenticity, being yourself. Being congruent means that my behaviour and my thoughts reveal what I am. My behaviour or speech coincides with the „inner“ me. I try not to pose, not to wear a mask – I am real, together with my weak and strong sides, together with my fears and challenges. An invitation to talk to people via „me“, from the heart is related to this attitude. In other words, if you ask a question, then firstly tell what it means to you. Here we are talking about the transparency of interrelation and conscious acknowledgement that everyone is unique, and therefore *different* from me, and can (has to) be that way.

This attitude would be null without the other two. It is only in relation to acceptance and empathy that it can create the atmosphere of growth in the group.

Sometimes congruence can be perceived rather pragmatically: I say all that I feel, think, perceive... regardless of what it means to my „partners“, group members, colleagues etc. In relation to acceptance and empathy, consistency means: „What I do and say has to correspond to what I feel and think. *But* I don't need to say all, what is going on inside of me. I am responsible for myself *and* my „partners“, I select what, to whom and when I say, do or allow. In other words, congruence is not only channelling of thoughts and feelings, but also being aware that I perceive and feel what goes on inside of me, and I put effort to understand where it comes from. In that case I am free to decide when voicing it is meaningful to me and my “partner” (youth), and when remaining silent is wiser, if it seems right at that moment.

If a youth worker puts effort to integrate those three attitudes into his life, there's a big chance that the main goals of non-formal education will be clearer and more tangible to himself and to the youth he works with. These goals are consciousness and liberation. It sometimes happens that you realize your direction together with the participants. You need it as well.

At the end of the chapter we would like to mention that there is no „right“ attitude as such, but there is always a youth worker’s behaviour and attitude, which more or less fit to an actual situation of a group and the needs and expectations of participants (and the worker).

We would also want to stress that the professional attitude can only be employed when you are in relation to someone, in this case, young people. Therefore we will look deeper at relationship and its meaning here and now.

## „BLIND-GUIDED“ PRACTICAL TASK.

The participants working in trios playing 3 different roles: guiding person, guided person, observer. Guided person is blind folded and should complete the tasks (go through the room, make a cube, draw a picture) with the help of guiding person while observer is not interfering into the process. The participants in their trios switching the roles to have an opportunity to try themselves in 3 positions.

Reflection in trios about the feelings and the process.

Evaluation in a big group> what did you learn about yourself? How is it connected with your guiding style?

# YOUTH COUNSELING TECHNIQUES

## FAST DECISION

Finding out the problem, why does the problem bother young person, how would the life of a young person change if the problem would be solved, what steps have you already taken to solve the problem, why didn’t those steps help to solve the problem, what can we do for solving the problem.

## MOTIVATION INTERVIEW

Ask young person to remember and share the success story when young person was feeling happy/proud/satisfied with himself or herself.

Why young person succeeded in this situation?

What exactly the young person was doing?

What was his/her approach to the situation?

How other people were reacting on him/her?

What steps did young person take in the situation?

## MIRACLE

Imagine that you wake up tomorrow and your problem disappeared..

How did your feelings change comparing with today?

Describe your day in details

How other people react on you? How you react/behave with other people? With whom would you like to talk? How do you look like?

What should you change so that the miracle happens?

## SUMMARIZING

Making the sum up of the things said by a young person emphasizing the key problem.

## ASSOCIATION METHOD

Ask a young person to choose a Dixit card and ask to explain and share about his/her vision of the card. After listening to young person, give your interpretation of why the young person has chosen this card.

## REPHRASING

Rephrasing the words of the young person making them more concrete and understandable (for the young person).

## OVER MIRRORING

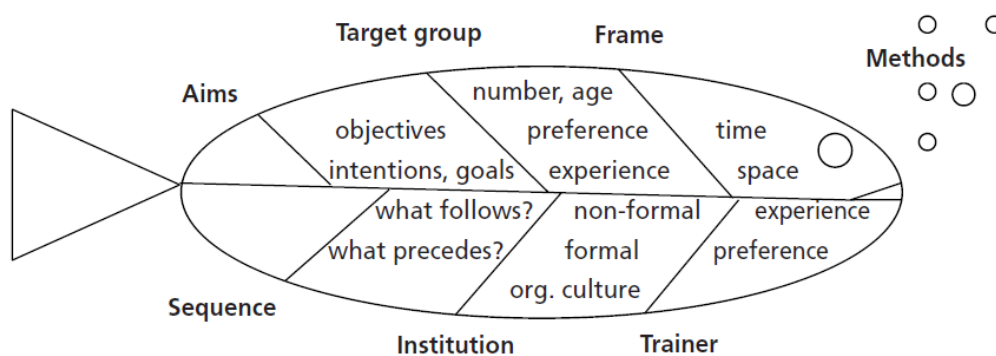
Exaggerating the words of a young person with the aim to show that the situation is not that bad. Example, "I don't have money and my friends are not talking to me", "Do you want to say you have nothing to eat and nobody cares about you?"



# METHODOLOGICAL COMPETENCE IN YOUTH WORK

## PLANNING EDUCATIONAL ACTIVITIES:

Presenting the fish model form T-kit no. 6 “Training essentials” page 53.



Analyzing the variety of methods. Participants had to define what are the differences and essential aspects while using different methods such as: energizer, name game, ice breaker, group building activity, role game, simulation, case study analysis, presentation, input and etc.

PRACTICAL TASK FOR PARTICIPANTS ON SHARE METHODOLOGIES:

Type of method	What aims can you achieve?	Examples of method and its application?	What to take in to consideration? (time, room, participants)
Energizer			
Ice breaker			
Name game			
Group building exercise			
Role play			
Simulation			
Brainstorming			
Discussion			
Groups task			
Collage			
Presentation			
Mapping exercise			
Case analysis			
Movie / video analysis			
Reflection methods			
Evaluation methods			
Debate			
Input / lecture			
....			

# PRINCIPLES OF NON-FORMAL EDUCATION

*Introduction – brainstorm (questions to understand the context):*

- *how world has changed last 30 years?*
- *What young person should know, be able to do in the ever-changing world?*
- *Who is teaching young person these needed competences?*

Methods used to present the principles (majority of methods are described in Guidebook for youth workers:

- Counting to 20 in circle;
- Calculator;
- Prisoner dilemma;
- Walking on clouds;
- Circle of chairs;

PRINCIPLES OF NON-FORMAL EDUCATION THAT WE PROVIDE HERE ARE A RESULT OF OUR PERSONAL CONSTANT UNDERSTANDINGS AND REFLECTIONS ON WORK WITH YOUTH GROUPS.

These NFE principles basically coincide with the general principles of youth work, where *free will* is the basis of any process of non-formal education. It is only after we have implemented these principles, that we can expect young people to be *conscious, active (proactive), involved*.

**FREE WILL.** The educated are free to choose a preferred conveyor and program of education, participate in activity based on their free will, choose the type of non-formal educative activity, its form and duration.

**SPECIFIC ENVIRONMENT.** Non-formal education takes place in a specific environment, which has to have certain autonomy (separateness), so that people could be safe to experiment, try themselves without any greater chance of harming themselves or others. It also should be an environment where people could take *full responsibility* for their actions, however, not even failure or unjust decision could have negative consequences, which could influence the rest of a young person's life. It means that young people have to have a *possibility to try themselves*. Trying yourself allows collecting more authentic experience, which is crucially important at this age.

**ACTIVE PARTICIPATION IN LEARNING PROCESS.** People who take part in non-formal education reach certain results firstly through active participation. Activeness is achieved by devoting time to name and perceive one's personal experience; if need arises, it can be achieved by creating artificial situations to acquire new experience; by providing theoretical material for active discussion, creating conditions to question and think of possibilities of application.

**PRINCIPLE OF HOLISM.** This principle means holistic attitude towards people, educative goals and work methods; neither feelings, nor mind, nor physiology are ignored; attention is paid to a single person, as well as to the group and the subject. The goal is to relate experience gained during the educative process to reality. Non-formal education combines emotional, physical, intellectual methods that ensure all-round development of a personality.

We practice NFE and believe that a person becomes free from external circumstances, strong inside, self confident, self sufficient and depending only on his own wants and capabilities (“the lord of his own will and a slave of his own conscience”, to say it in words of our Teacher A. Kučikas) only after he has realized his unity.

**LEARNING FROM EXPERIENCE.** The process of non-formal education is based on experience, which only becomes meaningful when it is well perceived and consciously realized. Therefore experience is discussed (reflected on) and named, conclusions are made, given sense and applied in real life (for a more detailed discussion on learning from experience refer to Kolb, D. A., 1983).

**OPEN AND NON-FORMAL COMMUNICATION.** Non-formal education is a safe process, where people can be themselves by sharing their life experience, revealing their weak sides without fear of making mistakes and acknowledging them. It is also a space for learning from one’s mistakes, learning from each other, for mutual growth of both educator and the learner.

**CREATING NON-COMPETITIVE ENVIRONMENT.** The activity of non-formal education is an area where artificial competitive tension is highly avoided. Competition is what drives the contemporary society. Results (implementing a plan or a task) are a constant demand. Young people are often required more than they are capable of, or they want to be seen as something they are not. When do they get a chance to just be themselves?  
In order to meet the expectations of society (or adults) most young people learn to adapt and survive this way, but at the same time they hate this society yet, sadly, they neither have strength, nor wish to change it. Therefore non-formal education refuses artificial competition and formal control of results. The experience of process is considered valuable in itself and can be treated as a result.  
This principle allows creating a space where participants are not compared to each other, but rather they can assess themselves – how far they have come in their desired way. Here the only comparison that occurs is the one where people compare themselves to themselves – how I was at the start of the educative process, and how I am now, at the end of the educative process. This process of internal maturity cannot be evaluated in a formal way, because the results may not be visible straight away, but only after a certain amount of time has passed. (This amount of time is highly individual). Therefore we often speak about the results of NFE as well as the effects of NFE.

**GROUP ORIENTED LEARNING.** A group in non-formal education serves as a means, as a particular model of society (mini society). Group serves as a setting for solving interpersonal relations, making common decisions, sharing work and responsibilities. Individual learning also intensifies in a group.

The need for individual learning programmes in Western European countries rapidly increases. So far there has been very little discussion on this topic, and if there was, it was only about young people's learning in voluntary service. We often speak about education of volunteers, or work with volunteers. We agree, it is a long and consistent work. Therefore, in our opinion, organizations that, as usual, want to "harness" young people, but fail to devote resources and funds for work with their volunteers, engage in something, which is definitely not non-formal youth education. Those organizations that do engage in educating volunteers know how much effort, time and money this work requires. Apart from the individual learning, volunteer groups, group activities, seminars and meetings are being organized for working with volunteers. Spaces are being established, where groups of volunteers can reflect on their experience, learn from one another, solve difficult situations, assess personal growth, realize acquired competences.



# POWER POINT PRESENTATION – YOUTH WORK HISTORY.



## Youth work – roots and fresh leaves



Laimonas Ragauskas



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## Some youth work history

Let's get back to middle of 19<sup>th</sup> century...

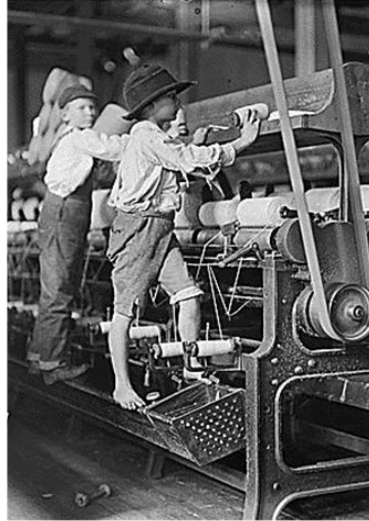
# Industrialization



# Child labour



## Long-working hours



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## Roots of youth work...



- Priest from Turin (Italy) Don Bosco
- In 1841 gave shelter to homeless boy
- Next day he brought friends because...
- “...They were attracted by his obvious love for them, paired with his talent for magic tricks and juggling”



## Roots of youth work...



- opened “Oratorium” – first “youth centre” with over 500 young people.
- “Protection from social injustice”
- “Space for recreation and climate of confidence”
- educated young people to help non-educated youth (peer to peer)
- Education (e.g. practical trading workshops) was seen as prevention to problems

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## Roots of youth work...



- 1899, Robert Baden Powel, South Africa
- Apart of school and family, there is leisure time
- Young people want to be independent and self-managed
- They usually longing for adventure
- A need of method, which would be “guided without dictation”

## A first Boy Scout camp organised in 1907 and evolved in World Scout movement



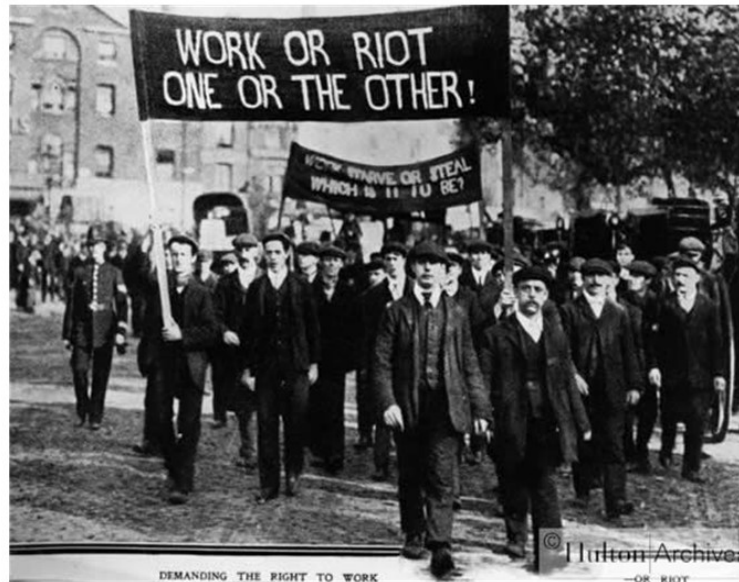
## Roots of youth movements



- 1844, George Williams, UK
- A space where young men can care and support each other
- “A separate youth environment during leisure time, under the sympathetic and supervisory eye of adults”
- 8-9 men created YMCA – Young Men Christian Association



## XX century beginning



## XX century beginning



## XX century beginning

- Clustered society: working class – middle class – elite
- The need for emancipation: the right to vote, right to strike, equal rights with adults, etc.
- Socialist movement in the Western Europe – culture and education for poor people.
- Social work with young people emerged



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## Middle of the XX century



## Dictatorship



## Brainwash







## War and Genocide

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### Answers from society and governments

- Dictatorship → Learning to live in democracy
- Brainwash → Critical thinking and fight with oppressors
- War and genocide → Peace and non-violent communication

## Findings from psychology, psychotherapy



- Person can grow through truth and open relationship
- Person becomes a better person if she/he becomes aware of oneself better
- The personal and authentic experience is what matters a lot
- Direction of growth can be chosen by person him/her-self
- Critical thinking liberates people
- **Carl Rogers, Kurt Lewin, Paolo Freire** among others...

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## New forms of youth work





## Youth cafes, UK



## Youth centres, across W. Europe



# Student movements



## Various other forms of youth related organisations

- Playground associations
- Political youth associations
- Youth centres or clubs
- Youth art associations
- Youth workshops
- Youth music workshops
- Children's farms
- Student associations
- Youth work for disabled young people
- Initiatives for working youth
- Self-organising groups for young people from ethnic minorities



## Young people want



To be accepted as they are  
Safe space to be with peers  
No pressures to perform and to be “the best”  
To do things on them own  
To live and improve everyday reality  
*(Georgia, September 2011, Village of Etser)*

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## Discoveries in last 170 years...

- 1841 – “peer to peer support in education”
- 1844 – “separate youth environment”
- 1907 – “guided, but not dictated” and “adventure driven”
- 1912 – “emancipating/ liberating”
- 1960 – “young person – centred and educational”

## Youth work of today?

Youth work (in Lithuania) - educational activities, implemented **with young people** during their leisure time and based on **their needs**, aiming to:

- 1) provide conditions for young people to get **involved and integrated** in social life
- 2) empower youth to create his own life **consciously and creatively**, to participate actively in civic and professional life

Youth work **complements** system of education and family education

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What the person working  
with youth should be?  
Should know? Should do?



# Sources

- A century of youth work policy, Filip Cousse, 2008, Academia Press
  - Encyclopedia of Informal education, [www.infed.org](http://www.infed.org)
  - Coyote, Extra issue, July 2010, Council of Europe publishing, <http://youth-partnership-eu.coe.int/youth-partnership/publications/Coyote>
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## YOUTH WORK DEFINITION

Youth work –educational activities, implemented with young people during their leisure time and based on their needs, aiming to

- 1) provide conditions for young people to get involved and integrated in social life
- 2) empower youth to create his own life consciously and creatively, to participate actively in civic and professional life

Youth work complements system of education and family education

## PROFESSIONAL DISTANCE IN YOUTH WORK.

Method used Yes and No statement exercise.

Statements used:

- If you want to be a youth worker you have to live alternative / non-traditional life.
- Working as a youth worker, she always has to follow the laws
- The aims and objectives of youth work are given by the donor
- Good quality youth work is when the young people repeatedly come back to her activities
- Good relationship between a youth worker and a young person is when the second one thinks you are his friend
- If youth in the youth centre does not implement activities it means that something is wrong
- In real life youth worker has to organize everything what is needed for successful youth work

# FORM OF YOUTH WORK

Form of youth work	Open youth work	Information youth work and counseling	Youth policy development – youth participation
<b>Definition</b>	Is a form of youth work in youth centers based on principles of youth work.	Providing young people with information that covers all topics relevant to youth, which is needed by young people and allows them to choose from a wide variety of options. Young person maintains his independence and anonymity, this is provided by a professional consultant.	Aims at supporting young people in representative processes, where young people contribute to solving issues which affect their lives. It promotes youth issues and advocates for the needs and interests of youth.
<b>Characteristics</b>	Low threshold; Separate entrance; Working with individuals and groups; Working with the surrounding of youngsters; Works with social issues.	Can be provided online (Eurodesk) and offline. Important to have the skill to analyze the needs of young people, guide and direct them to other institutions who can help to solve issues.	This youth work form has different structures: - youth councils; - youth parliaments; - Structured dialogue; - Conferences; - And other.

Form of youth work	Detached / outreach youth work	Mobile youth work	Digital youth work	Youth work with volunteers
<b>Definition</b>	Working with youth in their non-formal meeting places (ex. Public places, streets, cafes, parks, sports and play grounds, other), working with youth in a non-institutional environment.  Typical for towns and cities.	Form of youth work, where the youth workers are going to the place where young people live (village or residential area) and provide youth work activities in already existing infrastructure (ex. School, library or other) based on the needs of young people.	Activities implemented in the social media, internet, virtual reality or other platforms, also using technologies, digital tools and methods, creating opportunity for youth to receive information or take part in activities, which promote personal development, learning, present opportunities for youth in a youth-friendly way.	Helping young people to develop personal and social competencies during his volunteering activities.
<b>Characteristics</b>	Helps young people to solve their issues between themselves and the surrounding; Youth workers is an intermediary; Street work, does not aim to bring youth in to a youth center. Detached youth work wants to bring them in to the youth center.	Working in several communities at the same time. A lot of preparation work. Working on a fixed and strict schedule. In Germany mobile youth work is managing youth clubs which are run by young people.	Topics which can be tackled: • e-sports • online bullying • sexting • gaming • online gambling and other Has to be up to date... (Facebook vs Snapchat, newest games)	Systemic approach to volunteering. Working a lot on reflection and personal learning of the volunteer. Working on recognition of learning outcomes of the volunteer. Small scale and large scale volunteering.

# YOUNG PERSON'S WORLD – CHALLENGES AND CHALLENGES

Becoming an adult is more complicated. It is increasingly the case that nowadays young people reach certain life phases at an older age, i.e they leave home, graduate, start working and have families etc. later in their lives.

Different social, cultural and economic factors influence young people's behaviour, values and thinking, and contribute to generating internal tension:

- Changes occur in family structures and models. Different forms of cohabitation emerge: „patch families“, where children come from different marriages; mixed families, which become increasingly frequent due to globalization; increasing numbers of illegitimate children, employment of grandparents (they often work and cannot take care of their grandchildren like they used to do in the past); migration of parents, when children are left alone or are taken care of by grandparents.
- In the context of social and economic changes parents become increasingly lost in ways of upbringing their children. The influence and the „right“ models of upbringing become increasingly lost – it becomes increasingly hard to say what is normal, and what is not.
- The influence of media becomes increasingly important. Nowadays it has become a powerful source of channelling behaviour patterns. Unfortunately, it is often the case that the values and attitudes channelled by media are very different from the current directions of education, which continues to aggravate young people's orientation to what is right and what is wrong.
- Youth, as well as the rest of society, becomes increasingly consumerist as the supply of goods and services continues to expand. Consumption is related to money. If you want to stand out of the crowd – you must have money. This creates constant tension to a young person.
- As the quality of life improves, the social gap expands – some live an increasingly better life, while others face poverty. This phenomenon forces to

look for different sources of income and different forms of pastimes, which are usually unattainable with the help of legal activities.

- Consumption of alcohol, tobacco and other types of drugs increases. The age of consumers becomes increasingly younger, since illegal substances are easily attainable.
- Distrust in formal education system increases due to different reasons, and it manifests in nonattendance of school.

When someone talks or writes about youth, you will most likely hear words like “problem” or “youth problems”, media is full of negative information about youth. Youth has always been considered as a problematic part of society (“Oh, the youth was different in older days...”). Conversely, the part of youth which complies to conscious or unconscious image and requirements of society is an exception (e.g. a good young person is an active citizen, creative, involved in youth activities, extra-curricular activities etc.; while the ones who “do nothing”, walk in the streets, look different, have different opinions and act provocatively fall into the list of the “bad ones”).

Therefore, the saying “youth is a problem” should not be used in the field of youth work (we would forbid to say this if we had the power to do so). Truth is, the youth has their characteristic problems, but they are not a problem per se. According to the mentioned tension-raising factors we presume that the behaviour of youth is a reflection and indicator (tip of the iceberg) of the problems of society. Adults find it hard to recognize this, therefore they tend to avoid responsibility and delegate it to youth. We get an impression that the whole society would prefer to send the youth, especially the “bad” ones, to Mars, or at least to the island of Robinson Crusoe. A lot of nice things could be written on what the youth should be like. But they are who they are. In order to educate the youth and help them integrate into society without losing their identity, we firstly have to get to know them.



# YOUNG PEOPLE THEMSELVES

There is no disagreement on the fact that youth is one of the most vulnerable groups of society. Different body, mind and social changes are characteristic of this age phase. The main task of this phase is the formation of identity, because it is a period between childhood, which young people want to distance themselves from, and adulthood, which is yet unknown. The search for identity is related to internal and external tensions, also known as critical phenomena, which are often lead by conflicts.

The youth phase was defined quite precisely in the middle of the 20<sup>th</sup> century by criminologist-sociologist F. Exner: „Fantastic hunger for experience, incompatible with legal internal and external satisfaction; excess of physical strength, unsuppressed by spiritually and morally mature person, spurting to be used; a huge need of acceptance, excessive emphasis of ego; eagerness of development and self-realization, related to persistence and tendencies to revolt against constraint and authority, along with characteristic contrast of insecurity and weakness; behaviour driven by needs; richness of fantasy, courage and hastiness, which do not allow evaluating the consequences of behaviour, whether it be a romantic adventure or actions that could destroy one’s future; instability and changeability, which compete with disciplined educational system; alongside – a strong awakened sexual desire, which takes over the fantasy, since there is no way to legally satisfy it; omnipresent contradiction between wishes, desires and abilities. It is a hard challenge to a yet unformed personality. It is important to know that these wishes and desires have a totally different intensity than they do among adults. Thinking does not rule, it is being ruled.“ (F. Exner, 1949).

Young people find themselves in a “nobody’s land” – between childhood and adulthood. It is very hard for them to answer the question “Who am I?”. The external world that young people are presented to is often incompatible with their chaotic inner emotional world. The body also changes: a boy becomes a man, a girl becomes a woman. Sexuality becomes one of the central subjects. The first love is magical, and its loss is tragical. It is also the time to choose the field of studies and

profession, a change occurs in the attitude towards the future, and studying doesn't come easily as well. Parents, teachers often expect young people to do what they often can't and don't want to do. Young people frequently say: "When I grow up, I will do things differently!"

In order to fully understand the development of a teenager's identity, we have to consider the interrelation between numerous developmental processes: physical maturation, social experience, cognitive development. Together with the increasingly faster maturation, changes occur in the needs of a young person. We will name a few that apply to everyone, but they hardly satisfy all the needs and desires of young people. They highly depend on conventional dominant social norms and tendencies, upbringing, living place, social status and environment, age, gender, and peer groups. The *need of cognition and orientation (experimentation)* is characteristic of youth. New experience in different areas of every day life is related to trying of new "stimuli", getting to know one's abilities and boundaries. Challenges and arising problems have to be solved immediately. They are most frequently related to family, school, professional orientation, sexuality, pastime. The *need of social acceptance and security* emerges, which manifests as being a part of various social contexts (extracurricular activities, friends, institutions).

The need of *equal relationship with adults* is also important. One of the tasks of a young person in this period is separation from the family. They orient towards adults, therefore they strive to be treated as adults, they want their opinions and attitudes to be respected. They seek the same amount of recognition as the adults get. Therefore, the experience of equal relationship is crucial. Youth workers have many opportunities to satisfy this need.

Knowing young people's needs and orienting towards them is a huge help for a youth worker. It gives a chance to "grasp" situations and subjects that are relevant, meaningful and important to youth. It means that youth workers have to be flexible in their actions, because, as F. Exner observed, young people can be spontaneous and change their behaviour, attitudes and opinions. In regard to the needs, the question that leads youth workers in this case should be: „What is important to a specific young person or a group of young people at this moment, and how can I be useful to them?“. This way the work of youth workers acquires an educational aspect. Youth workers should be wary in order not to get mixed up between young people's whims and needs. The real needs.

## SEARCH FOR IDENTITY – THE GREATEST TASK OF THIS STAGE

Currently there exist two main theories of identity. One of them is the classic identity theory by E.H. Erikson (1968), which states that identity is a onetime phenomenon – it is established in adolescence and remains the same for the rest of a person’s life. The so-called modern identity theory belongs to German psychologist H. Keupp, who challenged E.H. Erikson’s theory. H. Keupp states that a person’s identity is constantly changes and builds throughout life, but intensifies in adolescence and youth. The principle idea is that identity is made of “patches” - a person creates it by *combining* different experience from different stages (kindergarten, extracurricular activity, job, other activity), different spaces, environments (family, relatives, classmates, friends), comparing and assessing different contexts, which are sometimes contradictory, thus they bring tension. According to H. Keupp, story telling and speaking are one of the main instruments of the creation of self, which help young people to select, “filter” and connect different experience into one unit aiming at consistency with the environment and the world (*for this reason, communication takes an important place in this book, since it is one of the main tools of a youth worker, which among all helps in the formation of a young person’s identity*).

Us, authors of the book, join both theories as “patches”, because essentially neither of them denies the singularity of youth as an age stage and its characteristic phenomena.

# THEORETICAL INPUT ON CONFLICT RESOLUTION

## Types of conflict:

- Between groups;
- Between individuals;
- Between individual and group;
- Inner conflicts;

## Types of conflict solution:

- Confrontation;
- Avoiding the conflict;
- Changing the situations (solving the conflict).

## Steps of solving the conflict

- 1) Stop;
- 2) Steaming out;
- 3) Stating the situation;
- 4) Finding common points;
- 5) Making action plan;
- 6) Good will.

**Key study analysis of conflict situations.** Participants in groups of 3 were sharing conflict situations and giving ideas and proposals how to solve these issues.

**11.00 Coffee break;**

## **11.30 Forum theatre – practical tasks of solving conflicts.**

Participants presented 5 conflict situations. 2 were selected. Participants made a mini 3 min. plays, which were presenting the conflict situation. The plays were played several times. Participants could stop the play and change the actors to try to use different techniques to stop the conflict.

Theoretical aspects of conflict resolution.

## TRANSACTIONAL ANALYSIS BY ERIC BERNE

The Ego-State (or Parent-Adult-Child, PAC) model

At any given time, a person experiences and manifests their personality through a mixture of behaviours, thoughts and feelings. Typically, according to TA, there are three ego-states that people consistently use:



- **Parent ("exteropsyche"):** a state in which people behave, feel, and think in response to an unconscious mimicking of how their parents (or other parental figures) acted, or how they interpreted their parent's actions. For example, a person may shout at someone out of frustration because they learned from an influential figure in childhood the lesson that this seemed to be a way of relating that worked.
- **Adult ("neopsyche"):** a state of the ego which is most like a computer processing information and making predictions absent of major emotions that could affect its operation. Learning to strengthen the Adult is a goal of TA. While a person is in the Adult ego state, he/she is directed towards an objective appraisal of reality.
- **Child ("archaeopsyche"):** a state in which people behave, feel and think similarly to how they did in childhood. For example, a person who receives a poor evaluation at work may respond by looking at the floor, and crying or pouting, as they used to when scolded as a child. Conversely, a person who receives a good evaluation may respond with a broad smile and a joyful gesture of thanks. The Child is the source of emotions, creation, recreation, spontaneity and intimacy.

Berne differentiated his Parent, Adult, and Child ego states from actual adults, parents, and children, by using [capital letters](#) when describing them. These ego-states may or may not represent the relationships that they act out. For example, in the workplace, an adult supervisor may take on the Parent role, and scold an adult employee as though they were a Child. Or a child, using their Parent ego-state, could scold their actual parent as though the parent were a Child.

Within each of these ego states are subdivisions. Thus Parental figures are often either more nurturing (permission-giving, security-giving) or more criticizing (comparing to family traditions and ideals in generally negative ways); Childhood behaviours are either more natural (free) or more adapted to others. These subdivisions categorize individuals' patterns of behaviour, feelings, and ways of thinking, that can be functional (beneficial or positive) or dysfunctional/counterproductive (negative).

# EMOTIONAL INTELLIGENCE



## Training with Emotional intelligence

*“Emotions have taught  
mankind to reason”*  
- Vauvenargues

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## Emotions are contagious

*“...we are **wired to connect**. Neuroscience has discovered that our brain’s very design makes it sociable, inexorably drawn into an intimate **brain-to-brain linkup** whenever we engage with another person. That neural bridge lets us **affect the brain and the body of everyone we interact with just as they do us.**” (D.Goleman, 2006)*



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# What is Emotional intelligence?

- *Emotional intelligence is the capacity for **recognizing** our own feelings and feelings of others, for **motivating** ourselves and for **managing** emotions well in ourselves and in our relationships.*

*(Goleman, 1998)*

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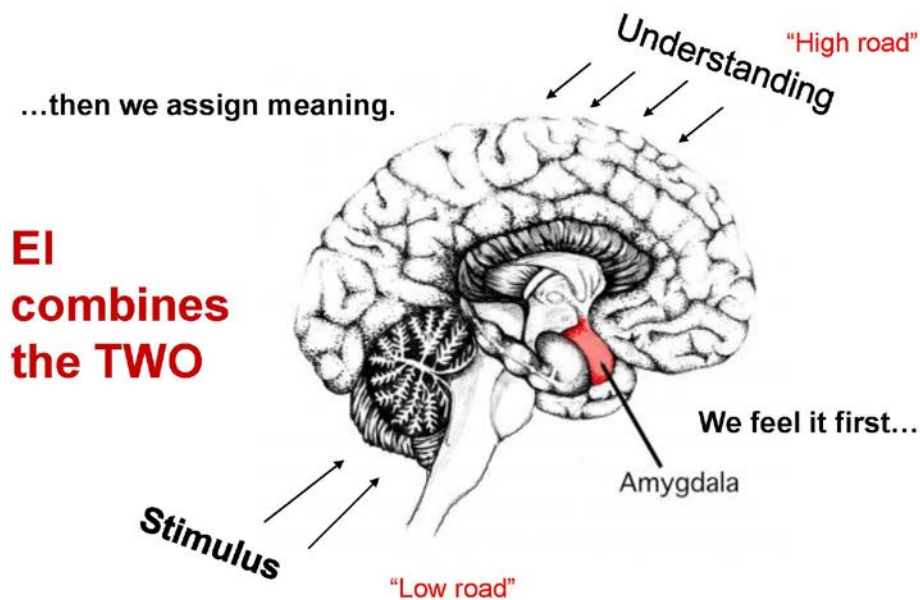
## Another definition

- *Emotional intelligence is not about being illogical and overly emotional, it is about the **intelligent use of emotions** and utilizing the information contained in emotions to make effective decisions.*

*(Kornicki, Caruso, 2007)*

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# What is EI physically?



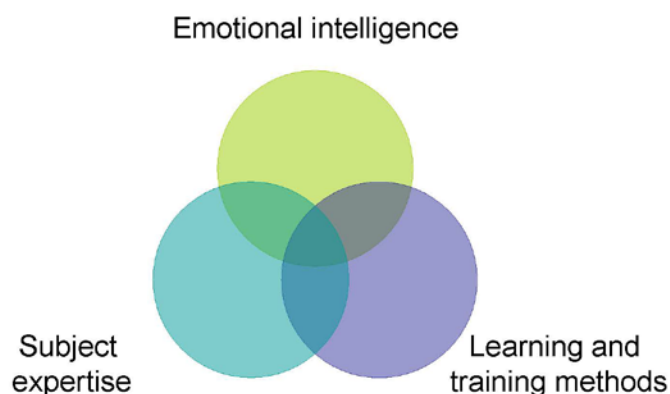
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*What matters is a different way of being smart.*



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# EI in Training



A. Mortiboys, 2005 –  
Teaching with EI

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## Emotionally intelligent trainer

- Recognize and respond to own and participants' feelings, as they occur
- Support establishing a positive learning environment
- Read the group mood accurately
- Express flexibility and readiness to respond to the changing needs
- Manage relationships successfully
- Do an accurate self-assessment of one's strengths and weaknesses
- Maintain well-grounded sense of confidence
- Create a resonance with groups and teams easily
- ...

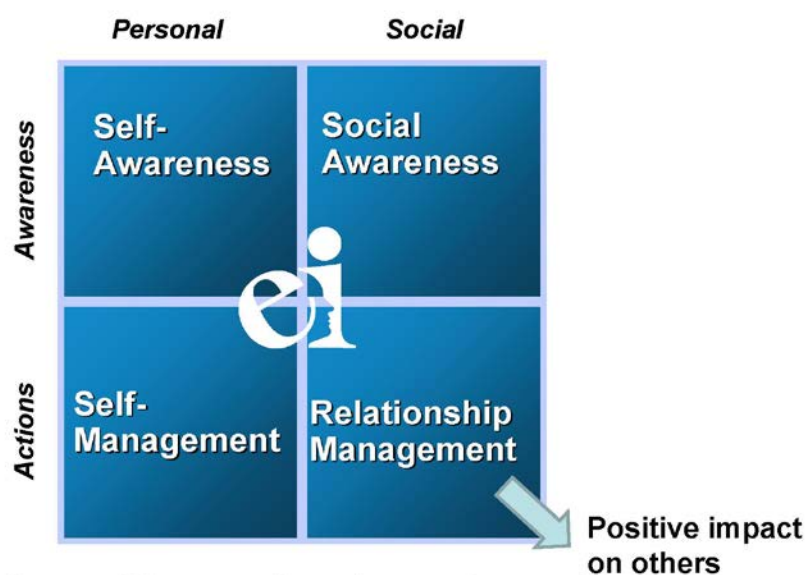
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**Let's check it with the EIA !!!**

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## Goleman's EI Model



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## Self-awareness

- Your ability to accurately perceive your own emotions, staying aware of them as they happen.
- Having realistic assessment of your own abilities and a well-grounded sense of self-confidence.
- **Key competencies: emotional self-awareness, accurate self-assessment, self-confidence**

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## Self-Awareness (or lack of)



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## Self-management

- Your ability to use awareness of your emotions to stay flexible and positively direct your behavior. This means managing your emotional reactions to all situations and people.
- Ability to motivate yourself, take initiative, strive to improve and persevere in the face of setbacks and frustration.
- **Key competencies: Emotional Self-Control, Transparency, Adaptability, Flexibility, Achievement, Initiative, Optimism**

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## Social Awareness

- Your ability to accurately pick up on emotions of other people and to “read” situations
- Sensing what other people are feeling, being able to take their perspective using your capacity for empathy.
- **Key competencies: Empathy, Organizational Awareness, Service Orientation**

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## Relationship Management

- Your ability to use your awareness of your emotions and emotions of others to manage interactions successfully.
- Enable us to interact in ways that create resonance
- **Key competencies: Developing Others, Inspirational Leadership, Change Catalyst, Influence, Conflict Management, Teamwork & Collaboration:**

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## Interpreting test scores

- **90-100 – A strength to capitalize on**
- **80-89 – A strength to build on**
- **70-79 – With little improvement, this could be a strength**
- **60-69 – Something you should work on**
- **0-59 – A concern you must address**

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# 18 EI competencies



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*How to develop EI competencies?*

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# EI competence development

- Personal vision!
- Self-assessment
- + Feedback 360°
- Focus on strengths
- Learning agenda
- Practice and Feedback
- Developmental networks



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## TWO ATTRACTORS

Positive Emotional  
Attractor

Negative Emotional  
Attractor

PSNS arousal

SNS arousal

Left Prefrontal Cortex

Right Prefrontal Cortex

Ideal Self

Real Self/Social Self

Strengths

Gaps/Weaknesses

Future

Present

Hope

Fear

Possibilities

Problems

Optimism

Pessimism

Learning Agenda & Goals

Performance Improvement  
Plan/ Development Plan

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## Development tips

- Pick up and focus only on one EI aspect at the time you would like to develop
- Don't start with Relationship Management of you have scored lower than 75 on all four EI skills
- Think how can you use your strengths to work on your developmental needs (gaps)
- Choose an EI mentor or other people
- Practice in safe environment

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Thank you  
for your  
attention!

*Developed by Darko Markovic*

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